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THE

GAZETTEER

OF THE

CENTRAL PROVINCES OF INDIA.

EDITED BY

CHARLES GRANT, ESQ.,

SECRETARY TO THE CHIEF COMMISSIONER OF THE CENTRAL PROVINCES.

PUBLIC

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EDUCATION SOCIETY'S PRESS, BOMBAY.
ERRATA.

Page xix, last line, for “inaccessibility “ read “inaccessibility.”

xxv, line 17, for “Chattisgarh” read “Chhattisgarh.”

xxvii, line 16, for “Jabalpur” read “Jabalpur.”

do. 27 do. do.

lxxi, line 10, for “Chattisgarh” read “Chhattisgarh.”

lxxiv, line 18, for “Alhama” read “Alhama.”

lxxxi, second note, line 2, for “Sanchi” read “Sanchi.”

lxxxiv, last line, for “Musulmans” read “Musalmans.”

xc, foot-note, for “Aitchinson’s Treaties” read “Aitchison’s Treatises.”

cli, 2nd foot-note, for “Hoshagâbad” read “Hooshangâbad.”

cxxi, the references at foot should be transposed.

cxiv, line 26, for “Châlki” read “Châlki.”

cxx, in foot-note, for “Bhûmîa” read “Bhûmiâ.”

1, Article Adégon, for 1st line, read “A Zamindâri in the Western portion of the Seoni District.” And in second line, for “transferred by” read “transferred from.”

2, Article Ahíri, line 5, for “Sorjâgarh” read “Sûrjâgarh.”

3, Article Bandá, line 5, for “Jhilmîl” read “Jhilmîl.”

4, Article Arabákâ, line 6, for “Kois” read “Koks.”

5, Almod, line 1, for “Hooshangâbad District” read “Chhindwârâ District.”

6, Article Andhârî, line 4, for “Jhâm” read “Jâm.”

7, Article Arpallî, line 11, for “Dhaurâ” read “Dhaurâ.”

8, “A’rvi, for “A revenue subdivision” read “the north-western subdivision.”

9, line 20, for “common range” read “cannon range.”

9, line 31, for “Aswathâhmâ” read “Aswathâhmâ.”

10, line 8, for “A’hmâdnâgar” read “Ahmadnagar.”

Page 11, line 19, for “Mulk Haibatâ” read “Mulk Haibat.”

3rd line from foot, for “and of the,” read “and to the.”

13, Article Aslânâ, line 2, for “Sonâr” read “Sunâr.”

14, line 3, for “Machná” read “Machná.”

7, for “tahâli” read “tahâli.”

15, Article Bairmá, line 4, for “Sonâr” read “Sunâr.”

8, for “Nautâ” read “Nuhtâ.”

16, Article Bâlâghât, line 11, and elsewhere in this article, for “Mau” read “Mail.”

18, line 13, from commencement of paragraph, for “Surmâ” read “Surma.”

19, line 5, for “dahyâ” read “dâhya.”

24, line 19, for “balois” read “bâolis.”

25, line 34, for “Agariâs” read “Agariàs.”

26, Article Bandâ, line 5, for “Râja Mâdan Singh” read “Râja Mardon Singh.”

Article Bankheri, 3rd line, for “Pachmari” read “Pachmarhi.”

27, line 8, for “Punâ” read “Puna.”

28, Article Barbâli, line 7, for “Somrâs” read “Sûmrâs.”

29, Bastar contents, for “Mâriâs” read “Mâriâs.”

30, line 1, for “Kutrû” read “Kutrû.”

32, line 21, for “Bijâpûr” read “Bijâpûr.”

36, line 17, for “dâhyâ” read “dâhya.”

line 1, for “Kutrû” read “Kutrû.”

10, for “Mâdî palm” read “Mâri palm.”

40, Article Bélâ, line 4, for “balois” read “bâolis.”

41, Article Barkheri, line 2, for “Sonâr” read “Sunâr.”

42, Under roads No. 3, for “towards Mân viâ Harâd” read “towards Mhôw viâ Harâd.”

44, line 10 from foot of the page, for “Chotâ Udêpûr” read “Chotâ Udeôpûr.”

47, line 6 from foot of the page, for “Pachmári” read “Pachmarhi.”

in foot-note, for “Brigg’s Farsihta” read “Brigg’s Farshta.”
Page 50, line 25, for "2,400 acres" read "4,300 acres."

26, for "180 maunds" read "430 maunds."

54, Article Betül, for "A Revenue subdivision read "The North-Eastern Revenue sub-division."" 55, line 17, for "Nizam's" read "Nizam's."

58, last word, for "Mhowâ" read "Mhowa."

59, line 10, for "Mhowâ" read "Mhowa."

65, line 11 from foot, for "mung" read "mang."

66, line 5, for "awârî" read "jawârî."

71, Article Bhandâra, line 1, for "a Revenue sub-division read "the North-Western Revenue sub-division."

73, line 2, for "Saurâs" read "Sânonâs."

74, line 12, for "Uryâs" read "Uriyas."

74, Article Bhiwâpâr, line 8, for "baoli" read "baloî."

14 for "Agarwâla" read "Agarwâl."

75, line 1, for "Kois" read "Koîs."

76, line 9, for "Sunâr" read "Sûrâs."

76, line 6 from foot, for "dahya" read "dâhâya."

76, line 8, for "Kois" read "Koîs."

77, Contents, Section II, for "Anandâ Bâî" read "Aândâ Bâî."

79, line 13, for "Balcheer" read "Balchir."

87, line 18, for "Râni Talào" read "Râni Tâlào."

89, In list of kings, No. 17, for "Bhumdeva" read "Bhumdeva."

No. 19, for "Mohandeva" read "Mohândeva.

No. 28, for "Bhupâl Sinhadeva" read "Bhupâl Sinhadeva."

92, marginal list of Rajás, for "Kharod" read "Kârod."

99, under principal castes, Aborigines, for "Bhumâsî" read "Bhumâsî."

103, line 11 from foot, for "Kabirpanthism" read "Kabirpanthism."

114, line 30, for "utilisés" read "utilisées."

117, line 14, for "Agarîs" read "Agârîs."

122, Article "Bûhiâra" read "Bûhiâra."

134, line 8, for "Binjâla, Saurâs" read "Binjâla, Sânonâs."

Page 124, Article Bori, line 2, for "Pachmarine" read "Pachmarnâ."

127, line 24, for "orrîs" read "orhâns."

128, line 35, for "Tahâlîdar" read "Tâhâlîdar."

129, line 24, for "the silver after testing is cast into the shape of a square ingot (pâsâ) weighing from thirty-two to sixty tolas and measuring about two feet long and 1½ inch square" read "the silver after testing is cast into the shape of a round ingot (pâsâ) weighing from 52 to 60 tolas and measuring about 21 inches long and 1½ inch in average circumference."

134, list of Zamindâris No. 19 for "Pâvâ Mutândâ" read "Pâvâ Mutânâd."

135, line 5, for "Surjâgarh" read "Surjâgarh."

136, line 9, for "Bijesâlî" read "Bijesâlî."

141, line 25, for "Pâvâ Mutândâ" read "Pâvâ Mutânâd."

143, line 20, for "Pharsa Pen" read "Pharsa Pen."

144, line 7, for "Sâtarâ" read "Satarâ."

150, line 34, for "Pandarkonâ" read "Pandarkonâ."

157, line 25, for "Brahma" read "Brahmâ."

159, line 17, for "Harâî" read "Harâî."

161, line 8, for "Pârâsîâ" read "Parâsîâ."

167, line 11 from foot, for "Pachmarine" read "Pachmarnâ."

Page 125, line 9 from foot, for "Harâî" read "Harâî."

168, line 24, for "Jâgirdâris" read "Jâgîrâs."

170, line 9, for "tahsîl" read "tahsîb."

171, Article Chicholi, line 3, for "Baoli" read "baoli."

178, line 11, for "Patâra" read "Patâra."

182, Article Denwâ, line 2, for "Pachmarîs" read "Pachmarnâs."

187, Article "Dhanora" read "Dhânorâ."

190, line 9, for "Jumna" read "Jânâ."

190, line 10, for "Raja Behrât" read "Râjâ Behrât."

192, Article Fatehpûr, line 3, for "Bâkherâ" read "Bankherâ."

"Pachmarnâ."

"Tâtiâ Topiâ."

"Tâtiâ Topiâ."
Page 195, Article Garolé, lines 6, 8, and 10, or "Khurai" read "Kural.

196, Article Ghes, line 5, for "Binjhai" read "Binju.a.

198, line 10, for "Marathâ" read "Ma-

rathâ.

200, line 24, for "Ganpati" read "Gan-
pati.

202, Article Hattâ, line 10, for "baoli" read "baoli.

205, Article Hirdenagar, line 2, for "Rajá Hirde Shah" read "Rajá Hirde Sá.

206, line 5, for "Dudhé" read "Dudh-
hi.

208, lines 26 and 39, for "Pachmarí" read "Pachmarhi.

209, line 12, for "Pachmarí" read "Pach-
marhi.

211, line 24, for "Dudai" read "Dudhi.

214, line 11, for "Pachmarí" read "Pach-
marhi.

216, line 10 from foot, for "Gondwâná" read "Gondwâna.

219, line 29, for "Kalumbar" read "Kal-
ümâr.

222, Table of average temperature, under February minimum, medium, for "40" read "40."

""""""December minimum,—hottest day, for "39" read "59."

225, line 5 from foot, for "Raghunâth Rao" read "Raghunâth Râo.

234, Article Kanhârgion, line 4, for "Banyan" read "Baniân.

236, Article Kâranjâ, line 1, for "Octroi" read "Octroi.

239 Article Katangî, line 1, for "Bilâspúr" read "Bilaspur.

241, Article Kharsal, line 9, for "Saurâ" read "Sâomrâ.

246, lines 2 and 5, for "Khurai" read "Kurai.

250, line 17, for "Kimlásâ" read "Kim-
lisâ.

260, line 1, for "Mandûtâ" read "Mân-
dhâtâ.

262, foot-note, for "Captain T. Forsyth" read "Captain J. Forsyth.

and for initials "T. F." read "J. F." in 1st line of foot-note, for "Mandhâtâ" read "Mândhâta.

265, line 2, for "Mâhâtmâya" read "Ma-
hâtmîya.

Page 272, line 6 from commencement of para-

graph, for "Hirde Sâh and Narendra Sâh" read "Hirde Sá and Narendra Sá.

275, line 23, for "Suraj Deo" read "Su-
raj Deo.

282, line 4, for "Sâgar" read "Sâgar.

""""""Garh Mandla dynasty for "Jad-
hava Râya" read "Jâdhava Râya.

284, line 14 from foot, for "Mâharaj Sá" read "Mâhiraj Sá.

288, Article "Mohari" read "Moa-
harî.

291, Article Mutândâ for "Pâvi Mutândâ" read "Pâvi Mutândâ.

319, line 25, for "only salt tax" read "only the salt tax.

326, last line, for "retâду" read "retârâ.

341, lines 21, 33, 55, 57, for "talao" read "talâo.

342, line 5 from foot, for "Shakardâra" read "Shakardara.

343, line 3, do. do.

345, line 2, for "talâo" read "talâo.

361, line 16, for "Sindiâ Shahî" read "Sindiâ Shâhî.

370, Article "Navâgarh" read "Na-

vâgarh.

388, Article Pachmarhi, for "a chief-
ship in the Hoshangâbâd District" read "a chiefship lying partly in the Chhind-
wârâ and partly in the Hoshangâbâd District.

400, Article Pratâpgarh, substitute "Pratâpgarh Pagârâ.

" lines 2 and 4, for Harâi read Harâi.

" line 5, for "181 villages" read "153 villages.

404, line 11 from foot, for "Navâgarh" read "Navâgarh.

427, Article Râmpûr, line 7, for "Agha-
râs" read "Agharâs.

""""""""Bhuyâs" read "Bhùyâs.

435, line 3, for "beds of the Sâgar" read "beds of the Sâgar District.

" line 12, for "Nârayânpûr" read "Nâ-
rayânpûr.

443, line 5 from foot, for "Shâgarh" read "Shâgharh.

449, the asterisk is wrongly placed in the context,—it should come after Mr. Medlicott's name, and the two notes should form one single note.

451, Table of Imports and Exports. Exports for 1863-64 omit figures which are incorrect.
459, Article Sambalpur, line 2, for "dakhili" read "dákhillá."
Page 463, line 19 from foot, for "Ratánpur" read "Ratanpur."
477, line 6 from foot, for "Ganjai" read "Ganjai."
479, Article Sindí, first line, for "tasháil" read "taháil."
434, Article Surjágarh, read "Súrjágarh."
490, line 15, for "sufficiént" read "su-fi-ci-en-t."
512, line 2, after "or right bank" read "(a little above Chándá.)"
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PREFACE.

In 1867 a Gazetteer was published for these Provinces with the following remarks from Sir R. Temple, the then Chief Commissioner:—

"It has long seemed to the Chief Commissioner that a Gazetteer is needed for the Central Provinces. None will dispute that for the good management of districts local knowledge is necessary. The more detailed and intimate such knowledge is, the better. This remark, however general may be its application, is particularly applicable to provinces like these, where the areas are widespread; where the tribes and circumstances are diverse; where the component parts are separated from each other by mountain barriers or other physical obstacles; where information is often difficult of acquisition by reason of the remoteness of localities; and where the annals of the country, though to some extent existing, are for the most part inaccessible to the majority of our countrymen.

"When such knowledge is merely acquired by individuals, it is apt to be of a fugitive character, owing to those frequent changes which are inevitable in Indian administration. It constantly happens that when an officer has, by travelling about, and by communicating with the people, learnt very much regarding his district, he is obliged by ill health, or by the requirements of the service, or by other reasons, to leave, and then he carries all his knowledge away with him, his successor having to study everything ab initio.

"Thus it becomes of importance that the multiform facts of local interest and value should be recorded by all who have the
means of knowing them; and that such record should be em-
boied in an abiding shape, patent to, and within the reach of all,
so that everyone who is concerned to ascertain these things may
have the ordinary resources of information ready to hand.

"Therefore it was in 1864 resolved to collect materials for
a Gazetteer. With this view all officers serving in these Pro-
vinces were furnished with a sketch of the information required.
In due course every officer transmitted the data for his district.
Advantage was also taken of the Settlement Department being
in operation to obtain therefrom all the facts bearing on the
subjects in question. Thus in the course of two years a mass of
information in manuscript was accumulated.

"The work thus brought out, though probably as complete
as it can be made at the present time, is yet avowedly imperfect,
and is in some respects only preliminary. The information
generally may from year to year be supplemented by further
details, and on numerous points will doubtless be found suscep-
tible of emendation. The statistics especially will constantly be
open to enlargement and rectification. Still a broad foundation
for future superstructure has at least been raised."

The impression of the earlier numbers was soon exhausted, and it
became a question whether they should be reprinted. On revision of
the sheets, however, so many inaccuracies—unavoidable perhaps in a
first attempt of the kind—were discovered, that I undertook to prepare
a new edition. I am glad to have this opportunity of cordially thank-
ing Captain Forsyth, Deputy Commissioner of N i m á r, Dr. Townsend,
Sanitary Commissioner, Lieutenant Bradshaw of the Police, Mr. Bar-
clay and Mr. Vásudeva Ballál Khér of the Chief Commissioner’s Office,
and most of all Mr. J. Neill, Assistant Secretary, for the assistance
which they have kindly rendered me, and also of recording my grateful
acknowledgments to Mr. Morris, Officiating Chief Commissioner, for
a degree of interest shown in the undertaking, and of consideration
to myself during its progress, without which it would have been
difficult to carry through a laborious task under the pressure of
regular daily duties.
In the present edition the alphabetical form, usual in gazetteers, has been adopted, and a full Index has been added, so that the difficulties in tracing information, complained of in the first edition, will be removed, and the descriptions of rivers and mountain ranges, especially, will be found concentrated in one easily discoverable place, instead of being scattered over many parts of the Gazetteer. A great portion of the matter contained is either quite new or has been newly adapted for the purposes of this work. Thus the long articles on A'sírgarh, Bálághát, Burhānpūr, Mándhátá, Ni-már, and the Wardhá district have not before been published, while those on the Biláspūr, Dámoh, Mándla, Ráipúr, and U-p- pér Gódávarí districts mainly consist of extracts from the Land Revenue settlement reports, written after the publication of the first edition. The remaining articles too have been carefully revised, word by word, and in many cases amplified, so that at least one-half of the body of the work is new. An introductory sketch of the Province has also been prefixed, containing a geological description of the Pro- vince by T. Oldham, Esq., LL.D., Superintendent of the Geological Survey of India, and statistical tables and a glossary of vernacular words have been appended.

But though no time, toil, or care has been spared in making the present edition as complete as possible, it is not to be expected that a work written and compiled under the intermittent pressure of severe official duties should be free from many imperfections. Proceeding, too, from the hands of many writers, the Gazetteer necessarily shows great diversities both of form and of substance. Thus it must be confessed that some of the articles do not reach the standard of the excellent descriptions of Nágpūr (by Mr. M. Low), C hándá (by Major Lucie Smith), and B a s t a r (by Major Glasfurd), in the first edition,—or of B i l á s p ú r (by Mr. Chisholm), and N i m á r and its places of interest (by Captain J. Forsyth) in the present edition; but however deficient in uniformity, the articles all possess this common recommendation, that they were written on the spot by local officers, thoroughly familiar with their subjects. It would not have been difficult to recast the information, thus obtained, in one rigid
mould for all districts, but in the process all the genuineness, individuality, and freshness of the local descriptions would have evaporated, and substantial value would have been sacrificed to form. The original arrangement of the district articles has therefore in most cases been retained, revision being confined to the correction of the more prominent errors, and (where necessary) to the simplification of the style.

The most effectual method of obtaining a really good description of the country is probably that recently adopted by the Government in some of the other provinces of India, where the task has been entrusted to selected experts, qualified both by literary skill and by special knowledge to collect and give the best possible shape to all the information available from local or other sources. But the present reproduction of the Central Provinces' Gazetteer was almost ready for the press when the Government of India promulgated its scheme for a general gazetteer, and directed that the local compilations should be so constructed as to admit of their ready combination into an Imperial Dictionary of Geography for India. It was therefore too late to attempt so thorough an alteration of scheme as these instructions would have involved, and considering the great cost of special agency, and the difficulty of carrying through an official publication of the kind at all, it was thought better to take advantage of its completion, even in an imperfect form, and to trust to a future revision for bringing it up to the level which will no doubt be attained by its more matured successors in other parts of India. There was, however, fortunately still time to take advantage of some of the suggestions of Mr. W. W. Hunter, LL.D., who had been deputed by the Government of India to inspect the progress of provincial gazetteers, and it is needless to say that where it has been possible to make the additions suggested by his practised skill, they have given an increased value to the work.

The system of transliteration employed has been that approved by the Government of India, viz. the Jonesian or Wilsonian system,
without diacritical marks. To scientific readers it may be necessary to explain that in a few cases where the conventional spelling, and indeed pronunciation, had departed very widely from the correct form, a compromise has been adopted. Thus, for instance, Sivarí Náráyan has been spelt Seórínaráin. There has been some difficulty in showing the Arabic letter چ without the usual expedient of an apostrophe; but few Persian words occur in so remote a province as this, and those few have ordinarily been spelt in the manner adopted in Wilson's Glossary. The vowel े has also been accented in a few words whose pronunciation might otherwise have puzzled an unskilled reader. For names of places in other parts of India, especially in the case of well known localities, such as Cuttack and Cawnpore, the conventional spelling has been retained.

To general readers it should be explained that the vowels े and ू and the accented अ and ै should be given the open sound as in Italian. The unaccented अ should be pronounced something like the ə in the English word 'but,' and the unaccented औ like the ò in the English word 'it.'

In conclusion it is necessary to request indulgence for occasional typographical errors, especially in the names of places. It must always be hard to ensure entire accuracy in the introduction of a new system of spelling, and in the present case there has been the additional difficulty, that while the work was printed at Bombay, the proofs were corrected at Nágpúr, more than five hundred miles off, and sometimes in even more distant places, so that close supervision was not possible.

CHARLES GRANT.
INTRODUCTION.

CHAPTER I.

GENERAL DESCRIPTION.

General want of knowledge regarding Gondwana—Travellers' Tales—True wonders of the country—Formation of the Central Provinces—Their original amalgamation under the name of Gondwana—Hindu encroachments; and partition of the country between Northern and Southern Hindus—Reunion of Northern and Southern Gondwana under the Marathas—Isolated position of the present province—Physical subdivisions—Physical Geography—Scenery—Nabarada country—The rivers—Natural beauties—Hill country—Removal of obstacles to its settlement—Forest country—Nagpur plain—Chattisgarh.

Ten years ago the country which is now called the Central Provinces was for the most part a terra incognita to Englishmen. So lately as 1853, when the Great Trigonometrical Survey of India had been at work for half a century, and the more detailed surveys for some thirty years, Sir Erskine Perry, addressing the Bombay Branch of the Royal Asiatic Society, wrote, “At present the Gondwana highlands and jungles comprise such a large tract of unexplored country that they form quite an oasis in our maps. Captain Blunt's interesting journey in 1795, from Benares to Rajamandri, gives us almost all the information we possess of many parts of the interior.”

* In these days such a description would scarcely be applicable anywhere out of Central Africa; and it is difficult to realise that at so comparatively late and well known a period of Indian history as the Viceregalty of Lord Dalhousie, a country, great part of which had been for years under the prosaic but regular administration of Magistrates and Collectors, should have lain so completely beyond the ordinary

INTRODUCTION.

currents of information. Even within the last fifteen years Surveyors and Missionaries have lost months of work in the fertile Narbhadá valley from the prevalent idea that camp life there was dangerous till January. If one of the gardens of India could be thus misrepresented, no marvels were too great to gain credence regarding the really wild interior. The Southern Forests are marked in old maps as inhabited by men who live in trees, and though fancy never went so far as to reproduce the men “whose heads do grow beneath their shoulders,” there were whispers of “anthropophagi”—naked savages who ate their relations;* while others a little higher in the scale, who had both religion and social ties, recognised the one chiefly by human sacrifices, and the other by taking their victims from among alien tribes only.† The writings of three such distinguished men as Sir Richard Jenkins, Sir William Sleeman, and Sir Donald Macleod ‡ should have done much to dissipate the curious obscurity which shrouded the centre of our Indian Empire; but with the exception of Sleeman’s “Rambles of an Indian Official,” these works were not very generally diffused; and all who have been interested in Indian public life will remember that Sir R. Temple’s first report on the Nágpúr Province was awaited with almost as much curiosity as if it had been a story of exploration in a new country. In the eight years which have since elapsed almost every corner of the province has been searched out, and though under a stronger light the gloomy marvels of the interior have mostly shrunk down to common-

* The Bandarwas go entirely naked; are armed with bows and arrows; never build any huts, or seek other shelter than that afforded by the jungles; are said to destroy their relations when too old to move about, and eat their flesh, when a great entertainment takes place, to which all the family is invited.”—Sir R. Jenkins’ Report on Nágpúr, p. 24, Edn. Nágpúr, 1866.

† The Márís “pay but a nominal obedience to the Bastar Réjá, ***, and hunt for strangers at stated times to sacrifice to their gods.”—Sir R. Jenkins’ Report on Nágpúr, p. 23, Edn. Nágpúr, 1866.


“Rambles and Recollections of an Indian Official.”

Ben-gal and A’gra Guide and Gazetteer, 1842.
place dimensions, the process has disclosed many curious peculiarities in
the people and the country which may interest even the general reader.
The accusation of cannibalism against the Bāndarwās seems
to have been derived from their taste for eating monkeys.* Human
sacrifices undoubtedly occurred in the State of Bāsta until a com-
paratively late period, but they were state ceremonials, publicly con-
ducted by a semi-civilised Rājput prince, and there are no traces now
of their prevalence among the wild tribes. The Mārīs, to whom this
practice was attributed, though the shyest of the aboriginal races, turn
out, when better known, to be cheerful, mild-dispositioned savages,
with no pretensions to cleanliness, certainly, but not without a god-
liness of their own. The true wonders of the country are under the

True wonders of the country. surface, and may be found in such social
phenomena as the Deist revival and abolition
of caste among the Chāmārs, a helot people of Chhattīsgarh,
or such historical episodes as the sway of the Gond dynasties, probably
the only aboriginal† races which ever attained so high an organisation
as to bear up against the Aryan power in its full development. Some-
thing has been done to explore these byways of inquiry, but there is
no want of fresh ground to travel over, and in the present stage of
our knowledge probably no part of the country has more curious pro-
blems, whether in sociology or in physical geography, to offer to the
student of Indian subjects.

In 1861 this central tract of highland and valley, with its unknown

Formation of the Central
Provinces. history, its unsuspected resources, and its
strange world of wild tribes, became a
separate division of British India, uniting
under the name of the “Central Provinces” the tracts then known as
the Nāgpūr Province, and the Sāgar and Nārbadā Territories. Though these component portions are essentially distinct in
many of their characteristics, ethnical and physical, there was much in
favour of their amalgamation. Originally they had, roughly speaking,

* “The Bāndarwās would appear to have got their name from the monkey
(bandar), which they eat.”—Mr. Chisholm’s Bilāspūr Settlement Report, para. 122.
† Here, and throughout, the term “aboriginal” is applied to the non-Aryan tribes
for the sake of convenience merely, and not as implying any foregone conclusion with
regard to their origin.

2 cpq+—
been almost coincident with the old territorial division of Gondwāna, and the Gonds had sufficiently outnumbered the residue of the wild tribes, who with them had sought refuge in this unknown region of woods and hills, to take rank as a separate nationality among the peoples of India. The Sātpurā plateau, which, running east and west for nearly 600 miles, may be regarded as the true barrier between Northern and Southern India—the line on which settlers from Hindustān met the opposite wave of immigration from Mahārāshtra and the Deccan—seems to have been to these aboriginal tribes a great natural fastness, making life possible to them amid the surgings and convulsions attendant on their displacement by more powerful and highly organised races. As they gained strength and confidence they quitted their earlier seats on the Sātpurās, and occupied the rich valleys of the Nārbadā to the north, and of the Wārdhā and Waingangā to the south. But they were as little fitted to cope with men of Aryan descent in peace as in war; and though slow centuries of enervation under an Indian sky had relaxed the Northern vigour of the races to whom they had once before succumbed, yet in every quality and attainment which can give to one people superiority over another, there was probably as much difference between Hindūs and Gonds as there is now between Anglo-Americans and Red Indians, or between Englishmen and New Zealanders. The second repulse of the aboriginal tribes, though not so rapid and violent as we may imagine the first to have been, was more thorough, and probably more irrecoverable.

Hindū encroachments.

Step by step the Gonds cultivators were driven back to stony summits and upland valleys inaccessible to the plough, and only culturable by the rude expedient of burning the forest and sowing in the wood-ash; while the deep rich soil of the plains below was gradually cleared, and occupied by a yearly increasing body of enterprising farmers. Those of the aborigines who remained were absorbed, though never so completely as to attain equality with the people who had overrun them. They form at present the lowest stratum of the Hindū social system, allowed to take rank above none but the most despised outcastes. The Chiefs were assimilated by
the higher race, and found themselves slowly but inevitably transformed into Hindú rulers of a Hindú population.

Both the Southern and the Northern plains obtained their Hindú population in some such manner as this, but from different sources. Thus it resulted that the Nār bādā valley and the country associated with it became, ethnically, an offshoot of Bundelkhand and Mālwā, while the Nāgpūr territory proper was overflown by Marāthā-speaking tribes from the Deccan. The Southern belt of the central plateau may be regarded as debatable land, where the two races meet, each, however, retaining its own distinct characteristics. The Marāthā descendant of a rice-eating race, bred in a tropical but equable climate, has neither the physical energy nor the independence of the peasant of the Nār bādā. In dress and appearance the contrast between the two races is striking; and on a gala day when a southern crowd presents a mass of white clothing and enormous red turbans, the more northern people may be known by their costume of mhouna green, and their jaunty, compactly-twisted head-dress of white cloth. Though the difference in latitude and elevation is not considerable, there is a most perceptible variation in the climate and products "below and above the ghāts." The Nār bādā country is a great wheat-field; while the higher temperature of the Nāgpūr plain, and its greater facilities for storage of water, are favourable to the production of rice; so that the opposite advance of either race may in some degree have been regulated by the conditions of life to which it had been habituated; and the Sātpurās may be regarded so far as a climatic as well as an ethnic boundary between Northern and Southern India.

When to the encroachments of foreign settlers succeeded the subversion of their native princes, and the Gonds lost the last trace of a separate national existence, the two provinces still remained (with a brief interregnum) united under the dominion of the Bhonslá Rājās of Berár, and they were
not separated until the cession of the Ságar and N r b a d á territo-
tories to the British in 1818. So that notwithstanding the want of
affinity which has been already pointed out, and such minor incon-
gruities as the existence in the population of U r i y a, Telugu, and
other almost equally heterogeneous elements, there was much historical
precedent for their union. More practical arguments in its favour were
the difficulty of securing anything like really strong central admin-
istration in charges so insignificant as the two provinces would have
been standing singly, and their distance and isolation from other
seats of British Government. The N ág-
púr province is almost entirely surrounded
by independent and semi-independent states,
except where it joins the Ságar and N r b a d á territories; while the
latter, with a similar exception, only touch other British possessions at
three points, viz. in parts of the districts of L a l a t púr in the north-
western provinces, of K h á n d e s h in B o m b a y, and of the G o d á-
vá r í in M a d r á s. Thus of a total boundary of some 2,700 miles,
not more than 160 march with British territory.

Of the nineteen districts which comprise the united province, two,
Fiscal subdivisions. Ságar and D a m o h, lie parallel to each
other upon the V i n d h y a n table-land. Next come to the south, in the N r b a d á valley and its offshoots,
the districts of M a n d l a, which includes the upper portion of the
river course before it debouches into the plains, J a b a l púr, N a r-
sin g h púr, H o s h a n gábád, and a part of N í m ár, the rest of
which lies in the valley of the T a p t í. The next range of districts,
continuing southwards, are B e t ú l, C h h i n d wá r á, S e o n í, and
B á lá g há t, which occupy the S á t pú r á table-land, and attain at
their central stations a height of about 2,000 feet. Still further to the
south is the great N ág púr plain, formed by the valleys of the W a r d há
and W a i n g a n g á, and comprising the districts of N ág púr,
W a r d há, B h a n d á r á, and C h á n d á. Eastwards, and still below
the gháts, is the C h h a t t í s g á r h plain—a low plateau of red soil,
containing the districts of R áípúr and B i lá s púr. In this
division is also included the district of S a m b a l púr, which is not,
however, part of C h h a t t í s g á r h proper, either geographically or
historically. It was originally attached to the South-west Frontier Agency of Bengal, and lies principally in the valley of the Mahānadī. Last of all, to the extreme south, almost cut off by forests and wild semi-independent states, is a long strip of territory, lining the left bank of the Godāvari, and styled the Upper Godāvari district.

Thus within comparatively narrow limits follow each other a plateau and a plain, and again in similar sequence, a larger plateau and a larger plain, ending in a mass of hill and forest, which is probably the very wildest part of the whole peninsula. Even the continuously level portions of this area are broken by isolated peaks and straggling hill-ranges; while its rugged formation and rapid slopes give to the greatest rivers which rise in it, such as the Nārābādā and Tāpti something of the character of mountain torrents.

Though the scenery is on too small a scale to compare in sublimity with that of the Himālāya, it is on the other hand as far removed from the monotony of the plains of Hindustān. Not only is it characterised by rapid and constant variety of form and level, but it possesses a diversity of colour almost peculiar to itself. The recurring contrast of woodland and cultivation, which brings out so vividly the beauties of each, may be seen on a more imposing though not so wide a scale in the noble glades of the Sub-Himalayan Forests; and the Central Provinces only share with the rest of Central India and with the Dēccān the alternation of hill and valley, wood and river, which is so grateful to eyes fatigued by the lengthened sameness of dusty Indian plains. But probably in no part of India are the changes of soil and vegetation more rapid and marked than in the Nārābādā country. In the pleasant winter months the eye may range over miles of green corn-lands, only broken by low black boundary ridges or dark twisting footpaths. The horizon is bounded here and there by hill-ranges, which seem to rise abruptly from the plain, but on coming nearer to them the heavy green of their slopes is found to
be divided from the softer hues of the young wheat by broad belts of
gravelly soil—here carpeted with short sward and dotted with noble
trees—there uncovered and contrasting their brown-red tints with the
deep black of the valley lands. The epithet which occurs to almost
every English describer in writing of these border belts is “park-like;”
but though the smoothness of the surface and the noble growth of the
Mhova trees—too valuable to fear the axe—may favour the illu-
sion, the velvety freshness of English scenery is wanting to complete it.
It is only in favoured reaches of the rivers, where the pools never
dry, that the water-loving shrubs keep their verdure and brilliancy
throughout the year; and even here the charm of rippling water and
grateful shade may not be free from that element of terror which
associates itself with all Indian conceptions of beauty. Often the over-
hanging rock, with its curtain of foliage, or the clump of bushes in
the middle of a sparkling eddy, which an artist would select to draw,
is the very retreat which a tiger has chosen for his summer lair,
and though the high rewards now paid for wild beasts are telling on
their numbers, the dwellers on these secluded river-banks have still
many a tale to recount of cattle lost, or even of human lives
sacrificed.

One almost universal characteristic of the rivers is their limpidity.

Even in the lowlands the strength of their
currents cuts down through the deep soil
to the rock beneath; while in their rapid descent through the rocky
valleys of the hill-country they gather up no discolouring load of
earthy matters; and the play of the water on successive formations of
almost every known class and texture produces an endless variety
of form and combination, ranging from the deep weedless pools,
separated by dark barriers, of the streams which cross the basaltic
region, to the clear sandy beds of the rivers passing through the
metamorphic and sandstone formations.

The tortuous gorge of white marble through which the Narbada
winds with a deep silent course is now well
known to Indian tourists, but there are
many spots, hidden away in corners of little-travelled districts, which
are as well worthy of a visit. It is often said that the Hindus have no appreciation of natural beauties, but there is scarcely one of these lovely spots, however secluded, that has not been selected to point some ancient legend, or to adorn the favoured abode of some deity. At Amarkantak, where the Eastern hills reach their culminating point, in a country so rugged and difficult, that till of comparatively late years no European traveller had visited it, the sources of the sacred Narbadá are guarded by a little colony of priests, who have reared their temples in the middle of the solitary forests. Westwards, the caves and awful gorges of the Mahadeo group, which may some day become the marvels of a hill sanatorium, are held so sacred that many hundreds of pilgrims have lost their lives from fatigue and cholera in scaling the difficult approaches to them.* The group of temples at Muktagiri in Betúl, though selected by Fergusson† as a type of Jain architecture, owe their reputation as much to their picturesque position in a wooded valley, at the foot of a waterfall, as to the art and taste shown in their construction. But it would be endless to enumerate instances. From this hill is heard the sound of fairy drums,—in that lake are seen reflected the ruins of a buried city; here the hill-sides have been hollowed into rude temples,—there the confluence of two rivers is marked by some solitary temple on the bluff below which the waters meet. In short almost every spot of eminent natural beauty or interest has been appropriated by a religion which, however debased, still retains something of the form, if not of the spirit, of nature worship.

On the Sátpurás the alternations of scenery are even more frequent than in the low country. The hills are higher and more abrupt, the black-soil deposits are deeper, and the water-supply is more abundant. Hence in the midst of the grim rolling plateaus of basalt there often may be found little valleys cultivated like gardens,—oases of sugarcane and opium, which, but for their inaccessibility, would tempt away the

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* The yearly fair is now stopped.
best cultivators of the plains. It is thought that in some of these upland basins—where the winds are cooled by passing over miles of natural vegetation, and the air even in May is clear and light—tea, coffee, and other delicate plants might be raised with success, but the obstacles which have so long retarded the settlement of these plateaus, though partially smoothed away, still exist, and can only be surmounted by patient and continued energy. It is from steady settlers, pushing their way by slow degrees, rather than from speculating farmers, that the reclamation of these wastes must be hoped. Much has been done to open out the country of late years. Railways from either coast run up to within a few miles both of the southern and northern limits of the plateau, and there is no more travelled highway than the road which, running through its heart, forms the central link of communication between Calcutta and Bombay. Not many years ago the passes, which would now scarcely excite notice but for the boldness of their scenery, were looked forward to, days beforehand, with dread by cartmen, and most of the carriage of the country was effected by means of pack-bullocks. The valleys were sufficiently smooth and easy in the fair weather, but a few hours' rain would convert the track through them into a trough of deep black compost, in which every step was a labour to the most lightly laden animal. It was not till many layers of metal had been sucked in that the road was consolidated; and the local engineering department has now laid down the principle that black-soil roads should be constructed "on the principles applicable to a morass."

These are some of the difficulties which lock up vast unoccupied areas against settlers. The present state of the trunk-road shows how completely they can be overcome; but its great cost must, on the other hand, preclude the repetition of a similar attempt from local resources and for mere local interests. Year by year, however, something is added by the Forest Department to its system of roads; something is done by district officers to smooth the more difficult ascents or to improve the crossings of streams. As these attempts, added to more direct measures of encouragement, attract by degrees a few enterprising
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farmers from the plains to take up the virgin land which awaits them, the increasing revenues and importance of the upland districts will give those interested in their improvement the opportunity of working for it on a larger scale; and though they may never attain the prosperity which tradition assigns to them in the best days of the aboriginal princes, it may be hoped that the day is not very far distant when advancing cultivation shall be strong enough to neutralise the evil influences of the jungle, and the life of a settler in these forests shall be no longer a constant battle against tigers and malaria. At present it is almost incredible how quickly the ground which the hand of man has patiently gained, inch by inch, is swallowed up again by the jungle, when the pressure of regular occupation is for a moment intermitted. Sir William Sleeman, writing in 1826, records how a few days' ill-judged zeal on the part of a mere underling threw a flourishing tract of country out of cultivation for years, and completely closed a line of road. There had been a bad season, and yet the collection of the revenue had been pressed on in one of the wilder subdivisions of the Narsinghpur district, without allowance or consideration, by an overzealous sub-collector. The hill cultivators, at no time much devoted to their holdings, did not care to bear up against fresh difficulties, and deserted in a body. When better times came it was found impossible to re-populate the deserted villages, for they had been so grown over by jungle in a year or two that the very village sites needed clearing, and tigers had so readily occupied the new coverts thus made for them, that even travellers shunned the country.* The district of Mandla in the upper valley of the Narbada is an instance of the same kind, but on a much larger scale, if tradition is to be believed. It is said to have once returned a State revenue of over ten lakhs of rupees (£100,000), but its total assessment is now only Rs. 56,516, or little more than £5,000 a year. The high rewards now offered for tigers have, however, done so much to lessen danger from this source, that it may be almost left out of account in many places in estimating the drawbacks to jungle settlement. But there are still some great unbroken tracts of forest on which man has as yet made

* Narsinghpur MSS. Records.
so little impression that the sums allotted to keeping up communications are spent almost entirely in clearing away the constantly encroaching forest, and it was on a road of this kind that one tigress killed, in 1867-68, 135 men and women.*

Though these jungle lands occupy an immense area in the Central Provinces, very small part of it is really valuable forest. The total extent of the Provinces, including Feudatoryships, is computed to be 111,121 square miles, of which only 29,656 square miles, or little more than one-fourth, are cultivated. Of this vast mass of waste land not above 4,000 square miles have yet been reserved as State forests. The rest is principally covered by scrub jungle, which, though often rich in wild fruit and other forest produce, supplies little wood of value for purposes of construction. On these rugged heights and stony plateaus the thin soil can never have furnished sustenance for fine timber; but there is a large residue of rich sheltered grazing lands, which would have been clothed with forest trees but for the improvidence of former generations. Not only was timber recklessly cut, often with so little regard to the cost of its removal, that it was allowed to lie where it fell, but each one of the more valuable trees had its own special enemy. The teak tree was the favourite prey of charcoal-burners, who from its close-grained wood produced fuel of the strongest and most concentrated kind. The sál (shorea robusta) when tapped supplies a valuable resin, and hence vast numbers of these noble trees were slowly killed by girdling. Even more universally destructive was the habit of dāhya† cultivation, now fortunately on the wane.

* In the Chándá district.
† The Dáhya system of cultivation is thus described by Captain H. C. E. Ward in his Mándla Settlement Report, paras. 109—112:—

"109. As the Dáhya cultivation comprises no small amount of the general area, I will endeavour to describe it clearly. With no other instrument of agriculture but their axe, and a small sickle (hansid) it is astonishing to see the extent of clearing one village of Báigá makes on the sides of the hills on which their village is located.

"110. Until lately it was their habit to select the spots for their Dáhya with an utter disregard for all the rules of Forest conservancy. Where the trees are large and most numerous, there would the Báigá resort, and in the cold-weather months cut down sufficient wood to cover pretty closely the whole of the area he meant to bring under
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The system of Forest conservancy introduced in 1860 has not yet had time to repair the ravages of centuries, and the northern part of the province is almost without tree-forests, except in the wild inaccessible country where the highlands merge into the valley, around and below the sources of the sacred river at A m a r k a n t a k, or in the
cultivation. In May and June, just before the setting in of the rains, this wood, and the brushwood in which it has fallen, is set fire to, and almost before the fire is out the B a i g á s may be seen raking up the ashes, and spreading them over the whole surface of their field. This is done either with a bundle of thorns, or with long bamboos, until there is a superstratum of about an inch of ashes spread over the ground. In these ashes they sow Kodo (pisapalum frumentaceum), Kukki (panicum miliaceum), and occasionally a poor specimen of rice called here Baigána. From being on the side of a hill, the ashes are cut up into furrows by the action of the rains, and often much of the seed must be washed away altogether; but sufficient seems to remain for the B a i g á’s wants. When sown, the field is fenced round very roughly and strongly, small trees being filled so as to fall one on to the other; the interstices are filled in with bamboos, and the boughs are carefully interlaced, so that the smallest kind of deer cannot effect an entrance. In addition to this, where there is any danger of the crops being eaten up by buffaloes or bison, which push through any ordinary fence, the B a i g ás bury a line of broad-bladed spears, called danádz, in the ground, at about the spot where these beasts would land if they jumped the fence; they then watch their opportunity, and sneaking round to the opposite side, give a series of yells, which send the cattle off terrified over or through the fence. Generally more than one is wounded, and often one killed on the spot; the rest, once started, make straight away, and never visit that field again. In the fences round these “Bemars,” as these patches of cultivation are called, are usually two or three cunningly-contrived traps for small deer, something on the principle of the old figure of four, and several nooses for peacocks, hares, &c. These the B a i g á carefully examines every morning, and great is his delight when occasionally he finds a panther crashed under one of the figure-of-four traps.

“111. One of these “Bemars” lasts the B a i g á at the outside three years. He usually leaves sufficient wood on the ground the first season to last for a second season’s burning; the third year, if by chance he should make up his mind to stick to one field for so long, his labour is much enhanced, as he has to cut and drag the wood for some little distance and lay it over his fields; in addition to this, the outturn of the crops falls off every year; so that altogether the B a i g á has every inducement to change the locale of his cultivation, and where no restriction has been put on his movements, as a rule he does so.

“112. It takes six or seven years before one of these old “Bemars” is sufficiently covered with wood again to make it worth the B a i g á’s while to cultivate it a second time; in three years it is probably densely covered with brushwood; but this, if burnt, leaves so little ash, that it has to be largely supplemented with timber; and as this has been previously cut all round the clearing, it becomes a work of supererogation to take up one of these old plots before the wood has well grown, when other and more suitable land is available.”
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deep valley of the Denwá, hemmed in between the Satpúrá plateau and the precipitous masses of the Mahádeo hills. It is further south, in the hill Chiefships which border the Nagpur and Chattisgarh plains, that the natural forests have suffered least. In these almost unexplored wilds the population is too scanty to have made any serious impression on the dense woods which surround them.

Passing from the hills and forests to the lowlands again, it may be said that the western portion of the Nagpur plain has little to distinguish it in external character from the country north of the "Gháts." There are the same low volcanic hills, and the same deep black-soil bottoms; but to the east, in the Bhandara and parts of the Chándá district, comes in the far more picturesque metamorphic formation. Here the soil may be lighter, but the intermixture of hill-ranges and the levels of the country lend themselves to the construction of magnificent reservoirs, which contribute as much to the beauty of the scenery as to the prosperity of the people. In this "Lake Region" an irrigation tank "is not a piece of water with regular banks, "crowned with rows or avenues of trees, with an artificial dyke and "sluices, and with fields around it, but it is an irregular expanse of "water; its banks are formed by rugged hills, covered with low forests "that fringe the water where the wild beasts repair to drink; its "dykes, mainly shaped out of spurs from the hills, are thrown athwart "the hollows, a part only being formed by masonry; its sluices often "consist of chasms or fissures in the rock; its broad surface is often, "as the monsoon approaches, lashed into surging and crested waves."* The largest of these lakes—that at Na we gá o, n—is seventeen miles in circumference, and has a depth in places of 90 feet, the average depth being 40 feet. The whole of this vast water storage has been effected by means of two embankments 350 and 540 yards in length respectively.

The Nagpur plain is terminated on the east by a rocky barrier which divides it from the low-lying plateau known as Chattisgarh, or the "thirty-

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six forts.” Land-locked on every side by deep forests or hill-passes, and remote from all centres, whether of eastern or more modern western civilisation, this little principality was till of comparatively late years the least known portion of the obscured division of India. Its central portion is an open plain, now so fertile that it is known to the bands of B a n j á r á s, who annually come with their long train of pack cattle to carry off its surplus produce, as ‘Khalaute,’ or the ‘Land of the Threshing-floors’.* But this agricultural wealth is new. The marks of human settlement have not hitherto gone beyond the bare necessities of agricultural life, and the great central plain of C h h a t t i s- g a r h is to the eye most uninviting. Nature has provided a wide extent of fertile soil, and settlers have within the last quarter of a century multiplied and prospered; but they have not yet had time, nor perhaps gained confidence, to surround themselves with the amenities of Indian life. Great consignments of grain are sent out almost annually to feed the cotton-growing population of the W a r d h á valley, and even now C h a t t i s g a r h exports wheat to the wheat country round J a b a l p ú r, and rice to the rice country lying in the lower valley of the M a h á n a d i.† But the granary of other countries is as yet rich in nothing but grain. In ordinary seasons the poorest cultivator revels in food, only to feel its deprivation more keenly when rain fails and nature stints her supplies; but he is ill clothed and ill lodged; he drinks dirty water; and he has heard of and seen such terrible suffering from pestilence, that the name of cholera is enough to set the whole country in wild commotion. There are, perhaps, few who would realise in the long treeless plain, with its frequent clusters of mud huts, and borders of inhospitable ravine and jungle, the capabilities of a country which, even in its present raw stage, supports its own three millions, and in spite of difficult communications sends out of its surplus enough to feed some two hundred thousand more annually.

* The original meaning of this word is somewhat uncertain. By the people of the country it is pronounced as written above. It may be derived either from K h ál ú t i, signifying ‘low rice land’; or from Kháldeati, meaning ‘abounding in threshing-floors.’

† In 1868-69 the exports were, wheat to J a b a l p ú r, 211,587 m a u n d s; rice to M a h á n a d i valley, 53,504 m a u n d s.
 CHAPTER II.

GEOL OGY.


(For the following sketch of the geology of the provinces I am indebted to the kindness of T. Oldham, Esq., LL.D., Superintendent of the Geological Survey of India.)

To give a general description of the geological structure of the Central Provinces in any detail would involve the necessity of entering upon a discussion of the geology of India at large, as these provinces contain representatives of almost all the formations known to occur within Indian limits, although frequently these are much better seen in other districts, and ought therefore more correctly to be described in connection with the locality where the most typical sections occur. In the very brief notice which follows I am therefore compelled to presuppose a certain amount of acquaintance with Indian rocks, and the classification of them. It is also necessary to state that the few descriptions which follow have been drawn up under great pressure as to time, and while actively engaged in field work of an important and intricate nature, and away from all maps and records.

The Central Provinces, divided into nineteen districts, naturally group themselves into separate areas, corresponding to well-marked physical features. These again have in a similar way a general agreement with the geological structure. To the north the districts of Sāgar and Damoh are altogether on the Vindhyan plateau, and a large part of their surface is formed of the deposits to which the name Vindhyan has been given. These are, however, concealed over consider-
able areas by the overflowing volcanic rocks of the great Deccan trap area. Physically also these districts (as is all the Vindhyan plateau) are connected with the country to the north, all the drainage of the area being into the Ganges valley. Immediately to the south of the Vindhyan escarpment, along the marked depression of the Narbada valley, lie the four districts of Jabalpur, Narsinghpur, Hoshangabad, and Nimar (taking them in order from east to west), which are in great part on alluvial and tertiary deposits, with a narrow belt of older rocks along the southern side of the valley. South of the Narbada valley rise the extensive highlands constituting the Satpura range, or its continuation, which are in great part formed of the Deccan traps resting upon crystalline rocks, or upon sandstone and other rocks of later date. Of this region Mandla occupies the extreme eastern end, bounded by the steep escarpment of the trappean plateau, near to the edge of which the Narbada River has its source at Amarkantak. Along this same range to the west lie parts of Ballaghát, Seoni, Chhindwara, and Betul. South and south-east of the Satpura ranges lie the remaining districts. Bilaspur, Râjpûr, and Sambalpûr lie in the great drainage basin of the Mahanadi. The two former occupy the low plain country of Chhattisgarh, formed principally on rocks believed to belong to the Vindhyan series, with a part of their area covered by coal-bearing rocks. Sambalpur is in a rugged jungly country composed of crystalline and metamorphic rocks. The great drainage basin of the Godavari on the other hand includes Nagpur, Bhandara, Wardha, Chândâ, and Sironchá. These districts have no very considerable elevation. The two first are principally on gneissose rocks, with much trap in Nagpur; Wardha is almost entirely on trap-rocks; Chândâ and Sironchá have a very varied structure, including more or less of all the formations that have been named.

These formations may be noticed in ascending order. The crystalline and metamorphic rocks have not as yet been described in any great detail. Gneiss of different varieties, often highly granitoid, predominates. The frequency with
which these rocks appear shows how closely to the surface they form the substratum of the whole area. They are found at intervals all round the irregular boundary or border of the trappean rocks, rising in several places nearly to the full height of the plateau. The principal areas occupied by them are in Nágpúr and Bhandára and in Betúl. Also in Sambalpur a very large area is formed of these rocks; but this is naturally connected with, and belongs to the great Gneissic area of Bengal. In obscure relation to the gneiss there occasionally appear sub-metamorphic rocks, schists, slates, and quartzites. These may be seen at many points along the borders of the Nárbadá valley, from the north-east of Jabalpur into Nimár.

The great Vindhyan series of strata which form so prominent and important a feature in the geology of Hindustán are the next deposits in succession of age found in the Central Provinces. There is, however, a wide and complete separation of these from the gneissose rocks. They are universally unconformable to the latter, and they exhibit little or no mineral alteration, and only very locally any marked mechanical disturbance. The range or escarpment, from which the name of the series has been adopted, forms the northern boundary of the Narbadá valley, and the districts of Ságar and Damoh are occupied by the upper member of the series—the Bhánner and Rewá groups. Each of these groups consists of a strong band of sandstone resting upon shales with subordinate limestone—an arrangement which, coupled with the nearly horizontal position of the beds, has, through the operation of denudation, produced the peculiar surface features of the country, namely, local plateaus bounded by precipitous scarps, overlooking broadly undulating valley-plains—features even better seen in the Rewá country. The Bïjerághogarhpargana in the north-east corner of the Jabalpur district lies within the geological region of the Son valley, where the Lower Vindhyan rocks are so well exposed; they consist of less uniform alternations of shales, sandstones, and banded limestones, with some peculiar compact silicious (cherty and jaspery) layers, very homogeneous and regularly bedded.
Along the entire southern margin of the Vindhyan area these rocks both 'Upper' and 'Lower' are much crushed and contorted, but they are only locally (in the south-west) penetrated by igneous rocks, probably of the same period as those of the great basaltic area. The extensive plains of Bilaspur and Raipur are formed on rocks very similar in composition, arrangement, and external relations to those of the Lower Vindhyan formation as seen to the north, and these extend from here along the upper courses of the Mahanadi into very close proximity, if not actual continuity, with the similar deposits in the Chanda and Sirnochá districts, and beyond the limits of the Central Provinces to the south, extend at intervals into the Madras Presidency, where they cover an immense area in the Kaddyapá and Karnúl districts. Our knowledge of these detached areas is not as yet sufficient to justify an assertion that they were once continuous, although the striking identity in lithological character of the several deposits lends strong support to this view. Throughout all these widely-extended deposits there is constant physical evidence of their having been accumulated in comparatively shallow water, and so far under physical conditions favourable to life. The sandstones are false-bedded and beautifully rippled on their surfaces, each successive bed often for hundreds of feet in thickness showing its own ripple-marked surface. Nor is there anything in their mineralised condition to suggest the chance of subsequent obliteration of organic remains, had they ever been imbedded or become fossilised. Yet no success has hitherto rewarded our most careful searchings for such traces of early existences.

Passing upwards in the historical succession of rocks, we find in the Coal-bearing rocks. India a wide gap in the Geological record between the Vindhyan rocks just alluded to and the next succeeding series of deposits, in which are included the coal-bearing rocks. The whole face of the country wherever these occur must have been entirely remodelled by long-continued denudation and other causes before the commencement of the deposit of this great plant-bearing series of beds. This series has attracted much attention, both from its economic importance, and from the fact that it is in all its groups more or less fossiliferous. And the proper sub-
division of it as represented at distant localities has been the subject of much study. Nor has the detailed examination of the country yet been sufficiently extended to admit of a final decision of this question.

Three great groups have, however, been thoroughly established—the Tálchir, the Damúdá, and the Panchet rocks, and representatives of these three great groups have been found wherever the general series occurs. It is only as to the exact limits of each that any question still exists, which can only be answered after more detailed examination. This question is, however, of high practical importance, because of the three series which I have mentioned only one is proved to contain workable beds of coal. The Tálchir rocks below contain no coal, and the Panchet rocks above are equally without any coals, the whole of the workable beds of coal of this geological epoch being found confined to the Damúdá rocks.

The largest area occupied by the rocks of this great series within the Central Provinces lies in the hilly region to the south of Hoshangábád and Narsinghpúr, partly within the boundaries of these districts, but principally belonging to Chhindwárá, and embracing the Pachmarhi or Mahádeo hills. At the base of the series we find the characteristic deposits of the Tálchir group—greenish silt beds, breaking up into small splintery flakes and sharp fragments, and hence called ‘needle shales,’ and greenish brown or whitish earthy felspathic sandstones, in either of which pebbles and large boulders are often irregularly scattered. Often these are very numerous and form a distinct bed, to which, from its peculiar constitution, the name of ‘Boulder’ Bed has been given. These rocks, generally speaking, are found at the edges of the field, or weathered out in the deep valleys. The thickness of this group is variable, never very great, and it is locally altogether over-lapped. In the Nár bádá it covers by far the larger portion of the area. As noticed, no coal has ever been found in the Tálchir rocks, and very rarely any of the dark carbonaceous shales which are so frequent an accompaniment of coal, with the exception of a few thin and irregular streaks which invariably mark the transition of these Tálchir
rocks into the Damúdá (Barákar) rocks above. This Damúdá series is chiefly made up of thick-bedded, often coarse felspathic sandstones, with subordinate beds of blue and carbonaceous shales and coal. In Bengal and towards the east this series is of great thickness, and is easily divisible into several distinct groups. But towards the west and the Central Provinces the series is of much diminished thickness, and the subdivisions so well marked in Bengal are not recognisable. The beds of coal in the same way are much fewer and less important. These variations appear to have only a local development when viewed in detail, while on a general comparison the facts would seem to be expressed by saying that the Panchet series, which immediately succeeds the coal rocks assumes towards the west a much greater thickness and importance than in the east, while the Damúdá series has been much less developed. In the Narbádá valley the latter series is represented by one group of beds only, which belong to the lowermost group recognised in Bengal (the Barákar), of no great thickness, and covered by an immense series of sandstones of varying age. No trace of any one of the subdivisions of this great plant-bearing series—Táchir, Damúdá, or Panchets—has been found to the west of about the parallel of Hoshangábád (Lokhartalai). The Damúdá rocks cover a wide spread of country around the bases of the noble Pachmarhi hills, and extend thence to Umreth and Barkot, about sixteen miles from Chhindwárá. They rest in parts immediately on the gneissose rocks, and are frequently succeeded directly by the great trappean flows.

In Biláspúr (Chhattísgarh) a large area of widely undulating country along the Hasdú—an affluent of the Mahánadí—is also formed of these rocks, and coal has long been known to exist there in some quantity. The district has not been examined as yet, and no trustworthy information exists as to the quantity or quality of this coal.

In the Chándá district again, and in Berár adjoining, similar Barákár rocks are found resting upon the characteristic Táchir beds, and occupying a
very small area in the large field of sandstones which there occur. At least one thick group of beds with coal is known in which the coal itself exhibits the same characters which distinguish the bed in the Barākar series elsewhere—that is there is rapid and considerable variation in the thickness and quantity of the coal. Beds of great thickness have, however, been met with, and there is a very large supply therefore of useful fuel.

Similar rocks extend down the valley of the Godāvarī and the Godāvarī and Pranhitā. Pranhitā for a long distance, occurring in detached localities separated by wide ridges of the older formations. Near the mouth of the Tāl River about fourteen miles above Dumasem, both Tālchir and Damūdā, rocks occur, the latter containing coal, which form the bed of the River Godāvarī for some distance, and have probably a considerable extension; and coal is also known to occur about thirty-four miles to the south of the same town, visible on the banks of the river.

We are not as yet able to speak so certainly of the limits and relations of the beds which occur immediately above these coal-bearing rocks, so far at least as parts of the country under notice are concerned. In the Narbada valley coarse conglomeratic sandstones with ferruginous bands, which are believed to be the representatives of the Panchet rocks of BengaI, come in immediate succession on the Barākar beds (Mohanī, &c.). And similar rocks occur in the same relation in the wide flats of Chattisgarh, and probably at the intermediate locality of the Chandwara fields.

But passing into the drainage basin of the Godāvarī, a series of rocks of peculiar lithological character and locally abounding in fossil plants, is met with; no exact representatives of which are as yet known elsewhere. In their general mineral aspects they come very near to the ordinary Panchet rocks of Bengal, and they appear to pass upwards into undoubted representatives of these, but the prevailing form of fern of which they contain the fossilised fronds, is one (Glossopteris browniana) which is scarcely known to extend up to the Panchet horizon. These beds would therefore seem to indicate either a commencement in the
basin of the Godavari of the deposition of rocks having the peculiar mineral character of the Panchet beds at a much earlier period than in Bengal into which these ferns continued to exist; or the flora of the Godavari basin had not been subjected to the same influencing causes, resulting in a marked change in its character, which in Bengal led to the well-defined separation as to fossils of the Panchets and upper groups of the Damudá rocks (Râñiganj). I am disposed to think that, viewed in a very general way, it gives the truer representation of the facts to consider these local rocks, notwithstanding their contained plants, as belonging rather to the Panchet series than to the Damudá. And there is one very important practical reason for this also, inasmuch as no workable coal has yet been found in either of these groups, while it has invariably been seen to occur where rocks of the undoubted Damudá age are developed.

A local name was provisionally given to these rocks by Mr. W. Blanford, who first examined them, and as this has been published (although unintentionally), it may be retained as a useful subdivision. One of the largest areas of these rocks in the Nagpûr country is close to the important military station of Kâmtâhi, and from this circumstance Mr. Blanford spoke of them as the Kâmtâhi beds. They consist, lithologically, of hard compact gritty sandstones, fine variegated sandstones, coarse loose-textured sandstone, very fine-grained deep and bright red and buff argillaceous or argillaceo-silicious sandstones, and bands of hard very ferruginous pebbly grits.

These rocks cover an area of about twenty-five miles long from north-west to south-east near Kâmtâhi (Kâmtâhi to Kêlod), and at the broadest parts (near Pâtañasâongî) about eight miles wide. Over a large portion of this area the rocks are concealed by thick alluvial deposits, but they are well seen at Kâmtâhi, Silewârá, Bhokará, and south and south-east of Pâtañasâongî, &c. A small area of the much older Talchir rocks is seen north-east of Bhokará, and a small hill north-east of Pâtañasâongî. Two other localities where these rocks are seen have been exposed within the area of the trap-rocks, these having been removed by denudation.
One—the larger of the two—is close to Behár and Bázár gáon, about fifteen miles from Nágpúr on the road to Amráoti. The rocks here are of the same type, but become more conglomeratic towards the top than is seen near Nágpúr. The other inlier of these rocks is about thirty-six miles north-west of Nágpúr, near the village of Chorkherí. The rocks extend over an area of only about six and a half square miles in all. There is also another very small patch not a mile long near Khút kherí, about one mile south-east of the other.

Passing further southward similar rocks are more widely developed in the Chándá district, and cover a large area, concealing the underlying Barákhar beds; there the rocks are as a whole less fine-grained than in the neighbourhood of Nágpúr, and the tendency to become more conglomeratic in the upper beds of the group is still more markedly exhibited than in the case already noticed. In this field also they appear to be closely connected with, and to pass up into a great thickness of bright red clays with thin-bedded sandstones, which belong undoubtedly to the Panchet series—well seen in the Wardhá about Porsá and in the country round, giving additional evidence of the connection of the two groups. These rocks—the Kámthí beds—yield in many of their beds admirable building stones, while others of a coarser texture are used as millstones or querns. Quarries exist at Kámthí, Silé wárá, Bhokárá, &c., also in the Chándá district, but owing to the comparative poverty and sparseness of the population, they are here less worked than in the Nágpúr country. The white argillaceous band which is used near Chándá town, and which can be traced for miles along the country, is very even in texture, and can be carved into very minute forms of ornaments (a kind of work which is very skilfully done at Chándá), but it is rather soft. The beds, excepting the hard ferruginous pebbly grits, are not generally speaking very compact, and the surface of the ground becomes covered with loose sand resulting from their dis-integration. The soil on these, except where they are covered by the alluvial deposits, is poor and little cultivated, almost the whole of this tract being covered with jungle.

The fossils found in these Kámthí beds have been noticed above. The fine sandstones of Kámthí, Silé wárá, &c. have
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yielded very beautiful and numerous specimens of the large *Glossopteris Browniana*—a fossil-fern common in the coal-bearing rocks of Bengal and also in those of Australia. Similar fronds are found, but more rarely, in the finer beds of the vicinity of Chándá.

We have noticed these so-called Kāmthī beds a little more in detail than their relative importance or a general sketch would justify, because of their local development, and of the interesting fossils which they contain.

In ascending order the next important series of rocks is that to which the name of Panchet has been given.

*Panchet* series.

This, which is a very extensive formation in Bengal and in the country intervening between that and Jābālpūr, is not so largely developed in the Central Provinces. Indeed there is still much doubt as to the true limits and true parallel of many of the rocks which would probably at first be classed under this group. There is another peculiar feature: in the Bengāl coal-fields, the so-called Lower Panchet group, consisting principally of red clays, with fine-grained, thin-bedded, often calcareous sandstones, both of red and greenish white colours, forms a set of beds of very considerable thickness and wide extent. But on passing to the west this group rapidly disappears and soon seems to be entirely wanting, while the Upper Panchet group, consisting chiefly of coarse red conglomerates, &c., with numerous ferruginous bands, becomes more largely developed, and constitutes almost the whole of the group. Still further to the west however, as in the Chhindwārā fields near Umreth, these red clays and thin-bedded fine-grained sandstones recur with a considerable development. And similar beds cover a large area on the south of the Chándá coal-field (Porsá and all the country around), and also appear in other minor patches throughout the Chándá field and in Berár. These pass upwards into coarser beds, pebbly and conglomeratic, and it is not an easy task to make out the exact relation of these to the adjoining rocks in a country so very much covered as is the greater part of the Chándá district. Similar rocks are seen again further south (Māleḍi), and here as at Manglí to the north of Chándá have
yielded organic remains, which establish with tolerable accuracy their
ture position in the general European scale of geological formations.
Several forms of *Labyrinthodont* reptiles from the Lower Panchet rocks
of Bengal, remains of the very remarkable genus *Dicynodon*, pre-
viously only known from South Africa, and abundance of *Estheria*
(small bivalved crustaceans) mark the fauna of the time in Eastern India.
In the Central Provinces similar *Estheria* and a remarkable reptile
(*Brachyops laticeps*) have been obtained from Manglí thirty miles north
of Chandá, while the red clays of Maledi afford numerous remains
of the very curious and interesting *Hyperodapedon*, *Belodon*, and some
*Labyrinthodont* fragments also. There is a high probability that the
rocks at these different localities are all truly on or about the same
geological horizon (a fact which can only be satisfactorily established
by detailed and careful observation), and that that horizon represents
in Indian geological homotaxis the period of the *Trias* of Europe.

In the vicinity of Jabalpur and stretching down the valley
of the NARBADÁ to the SHÉR River, and
a little beyond, and forming also a narrow
outcrop fringing the general line of the trappean boundary to the
east and north of Jabalpur, a distinct group of rocks was recognised
by Mr. J. G. Medlicott in 1856-57. This limited group of beds is
partially coal-bearing, and from this fact and from certain other
obscure relations, it was at first designated under the inappropriate
name of *Upper Damúdá*, with which series it was, pending further in-
quiry, supposed to be connected, while the fossil plants which it im-
bedded were closely allied to those occurring in the *Jurassic* beds of
Rajmahál and Cutch. Subsequent inquiry showed that there
was really no ground for supposing any connection of these beds with
the true *Damúdá* as parts of one formation, and the name Jabalpur
group was substituted for *Upper Damúdá*.

At about 100 miles to the north-east of the NARBADÁ coal
basin the boundary of the plateau of trap-rocks recedes south-east-
wards, and the narrow outcrop of these Jabalpur beds expands here
into the open ground of South Rewá; there the *Jabalpur* shales
and silt beds were found passing upwards into massive sandstones (at
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Bāndogārh) so generally identical with the rocks of the great Mahādeo hills, that they were at once accepted as their representatives; while below the Jabalpūr shales overlaid strong pebbly sandstones and conglomerates, which again in the southern part of the same area rested upon a coal-bearing group, recognisable at once by its contained fossils and general character as representatives of the Damūdā series. The Jabalpūr beds have not as yet been traced with any care in other districts, and I am unable to state their true limits. Their contained fossils point distinctly to a Jurassic age and to the lower part of that great period. In the Nārbanādā nothing but plant-remains have been found. We may however, although the connection has not been traced, point to the remarkable beds near Kotá—about five miles from Sironchá—which have yielded several well-marked fish-remains (Lepidotus Deccanensis, Æchodus, &c.) considered as Liassic in their relations, as a probable representative to the south of the Jabulpūr beds to the north. There are also some detached patches of rock which occur in the intermediate country which may be representatives of the same general age. The coal found in these Jabalpūr beds is very irregularly developed (Sher River; Lametāghāt). It is jetty, and has much of the character of a true lignite; indeed in many specimens the structure of the now-carbonised stems, of which a large portion of it is made, is well preserved. It has been economised recently to a considerable extent by the contractors on the Great Indian Peninsula Railway. But neither in amount nor in quality does it constitute a source of fossil fuel of any importance in a general view. I mentioned above, that immediately resting on the Jabulpūr beds, where the succession is best seen (South Rewā), came the massive sandstones of Bāndogārh, which were accepted as representatives of the great Mahādeo group, so well seen in the upper and magnificent scarps of the Pačmarhī hills (Central Provinces).

This Mahādeo group was first established after a brief examination of these hills in 1856-57, and was shown to contain a vast thickness of massive sandstones, with many ferruginous bands which appeared to
be entirely unconformable on the Damúdá beds forming the lower ground adjoining. Unfortunately the same name was applied to rocks in other places which showed an approximation to the same general character, and which appeared to stand in the same general relation of an entirely unconformable series above the Damúdá rocks. It was from the first indicated that these Mahádeo rocks would require further examination. The progress of geological investigation in India has since shown the necessity also of greater subdivision than was at first apparent. These Mahádeo rocks, with the exception of a few badly-preserved and generally large stems, are so far as known unfossiliferous, and have therefore not attracted quite as much attention as some of the other series I have noticed. This absence of fossils also, and the detached, or comparatively detached, positions in which the Mahádeo rocks occur, have rendered the question of their geological age more difficult than it would have otherwise been.* Mr. W. Blanford, carrying up his examination of the country from the west, gave some good reasons for supposing that the Mahádeo beds were the continuation and expansion of the cretaceous sandstones found near Bág h in the western Nár bádá. A similar general conclusion had been suggested by Mr. Hislop previously, but without much proof. On the other hand it is right to state that Mr. Medlicott, working up from the east, saw reason for supposing that the Mahádeo beds in the Nár bádá districts, which he presumed to be truly representative of the Bándogár h rocks in Sóuth Rêwá (and as a subordinate member of which he considered the Jabalpúr beds), were at the same time only an upward extension of the same uninterrupted succession of deposits, which elsewhere had been justly believed to belong to the Panchet series.

It will be seen from this that the true position of these beds has not as yet been fixed. When first examined it was by me supposed that they, including the Lámetá group (to which we shall presently refer), represented the lowest portion of the Tertiary period.

* The statement originally made that a very perfect specimen of a true Archegosaurus found under the Pácch mår h i hills had been obtained from these rocks, was at once refuted by the mineral character of the rock in which it was imbedded. It was from the Damúdá beds below.
The Rev Mr. Hislop, whose untiring exertions have done so much to elucidate the palæontological history of the Central Provinces, was disposed to view them as below all the Tertiary deposits, and as representing in India the upper portion of the cretaceous epoch of Europe—a view strongly confirmed by Mr. Blanford, who was disposed to put them only a little lower in the series, while Mr. Medlicott would now make them much more ancient, and would place them in the same subdivision as the Jabalpúr beds, which latter are probably on the horizon of the Kotá beds—that is he would consider them Lower Jurassic.* As stated, the question cannot at present (January 1870) be definitely settled.

When first examining the Nar badá valley Mr. J. G. Medlicott distinguished in the country fringing the river to the south, and between the Mahádeo hills and Jabalpúr, a series of well-marked beds, which he was then disposed to consider as the uppermost group of the Mahádeo formation, and to which he applied the local name of Lametá. These Lametá beds consisted chiefly of whitish earthy and silicious (cherty) limestones or calcareous muds, often a good deal indurated. These sandy calcareous beds formed only a thin band immediately underlying the trappean rocks. Further and subsequent examination, extending more to the east proved that this band was entirely independent of the rocks below it, with which it was associated, inasmuch as, following the trappean boundary to the south-eastwards, the Lametá group was found to accompany the trap-rock steadily and to rest indiscriminately upon all rocks, from the gneiss up. It was therefore clear that it must be viewed as entirely separate from the great Mahádeo series, and as intimately connected with the overlying trappean rocks. As noticed above, these Lametá beds consist chiefly of cherty and gritty limestones, with subordinate beds of a nodular limestone, loose greenish sandstone, and purplish or greenish argillaceous beds either sandy or marly. They have been traced considerably south of Nágpúr, and thence at intervals round

* The Rájmahál group of Bengal would in this view be of course younger than the Mahádeo of the Central Provinces.
by the trappean boundary to Jabalpur, and down the Narbada valley to near Hoseangabad. If Mr. Blanford's views be supported by further examination, the limit must be carried very considerably to the west to Punasá and the Dhárf forest. In all cases, too, the trap-rocks, where any section is seen, appear to rest quite conformably, or continuously on these Lämétá beds, and beds which cannot be distinguished from them mineralogically are frequently met with interstratified with the traps (as near Nágpúr and between Nágpúr and Jabalpur).

These remarkable sedimentary beds intercalated with the traps of the Deccan and Málwá areas have received much attention. They constitute the Intertrappean series of Hislop, and are interesting from their fossil contents, as well as their mineral character and peculiar stratigraphical position. It would be out of place here to enter into any discussion of the various explanations which have been given of these. It must suffice to say that both in their lithological character [calcareous muds]; in their distribution [local and irregular lenticular masses, not extending laterally to any great distance]; in the fossils contained [fresh-water and lacustrine shells, fragments of plants, &c.], and in their occurrence invariably between the successive flows of trappean rock, the upper surface in all cases being the only one really indurated or altered by the contact of the igneous, heated mass, they indubitably point to their origin in the small and irregular deposits in lakes or pools of varying size, tranquilly thrown down during the intervals of the successive flows of the lava, which now forms the great covering of this immense volcanic region. And I believe that the true explanation of the Lämétá beds of which I have just been speaking, is that they were deposited in a similar way in more widely-extended lacustrine areas, previously to the commencement of the great outbreaks of lava. It need not detain us here to indicate the apparently long interval of time which elapsed during the outflowing of these successive lava streams, nor to point out how entirely different in age the intertrappean beds of the upper part of the series (Bombay, &c.) may be from those which accompany the lower and
older flows. None of these very much newer beds occur within the limits of the Central Provinces.

The geological epoch of these intertrappean beds seems to be tolerably well established as belonging to the Eocene period of European geologists; it being just possible that the lower beds of the Lamétá group may represent a part of the upper cretaceous time. The evidence against this supposition of Mr. W. Blanford seems, however, decidedly stronger than that in its favour.

The wondrous features of the great trappean country of the Deccan, which extend over so large a portion of the surface of the Central Provinces, have been well described by many observers. The immense area covered continuously by these volcanic rocks; the enormous accumulation of horizontal, or nearly horizontal, layers of basaltic rocks; the distinct separation into beds, or stratification; the peculiar physical features,—massive flat-topped hills with sharp precipitous scarps; the abundance of beautiful zeolites and other minerals, and the occurrence of those curious intercalated beds, containing fresh-water fossils, which I have just mentioned, could scarcely escape the notice of any observer. I have already briefly alluded to the general distribution of these rocks, so far as the Central Provinces are concerned, and shall not therefore delay further than to refer to the labours of Malcolmson, Newbold, Grant, Carter, Hislop, Medlicott, Blanford, &c., for more detailed discussions of this extraordinary series, which extends, or has extended, certainly over an area of 10 degrees of latitude by 15 to 16 of longitude. "The area covered by them in the Peninsula of India can be little less than two hundred thousand "square miles." Their limited extent within the boundaries of the Central Provinces is therefore but a very small fraction of their entire area.

Of deposits later than the trappean rocks there is a great variety and an immense area. These would include all the soils of the present surface with their numerous modifications and varying agricultural value.
Laterite occurs in detached areas in Ságár and adjoining districts; it covers a considerable space in the north-east of Jábál-púr district, and is found at intervals passing to the south in Chándá, where it covers extensive areas in the eastern and north-eastern portions. It presents all the usual characters of this deposit, but nowhere within the Central Provinces attains that great thickness and massiveness which admit of its being freely used for building purposes.

The older gravels and clays of some of the river valleys would appear to be next in succession. These have been the object of more careful study, on account of the numerous remains of large animals, as well as ordinary shells which some of the beds contain locally in large number. The largest continuous area of these ossiferous gravels and clays is found in the Nárbádá valley, along which they extend in unbroken continuity for more than a hundred miles from the falls of the marble rocks near Jábálpúr to below Hóshángábád. They also occur in the banks of the river both above and below these limits. Very similar deposits are found forming the banks and often the beds of the upper feeders of the Gódávarí—the Wárđhá, Páingangá, &c.—and in the Gódávarí itself; and here also they locally contain a large number of bones, sub-fossilised, the remains of animals which existed at the period of their deposition. The valleys of these streams are, however, by no means so well defined as that of the Nárbádá, and the limits of the ossiferous gravels and clays are not easily fixed. The gravels are for the most part cemented into a conglomerate of tolerable hardness by the infiltration of carbonate of lime, and these beds might not unfrequently be mistaken for conglomerates of greatly older date on a cursory examination. There is, however, one fact which enables them to be readily distinguished, and that is the abundant presence in them of rolled pieces of the trappean rocks—of numerous agates, pieces of bloodstone, &c., which at once prove them to have been post-trappean in their origin. The immense variety and abundance of these pebbles also abundantly indicate the vast denudation to which the trappean rocks have been subjected since their outflowing and deposition.
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In general character these deposits in their lower portions consist of gravels and sands, frequently, as mentioned, cemented together much in the same way as a concrete is, and sometimes so hard as to be quarried for building. Towards the base the clays become sandy and pebbly. Sandy beds occur even in the clays and irregular deposition and oblique lamination (false-bedding) are frequent—indeed so frequent as to be almost the normal condition. It is not easy to arrive at any just conclusion as to the thickness of these deposits. Actual sections of more than fifty feet in thickness are occasionally met with, but twenty to thirty feet are the more ordinary limits. The greater portion of the deposits is generally clay, the coarser beds being chiefly confined to the portion near the base. Fossil bones are not generally abundant, but locally considerable numbers have been met with. Shells are not uncommon, and they appear to be all of species now existing in the rivers. These beds are obviously of fresh-water origin, and were in all probability the fluvio-lacustrine deposits of the rivers themselves, at a time when the levels and areas of their valleys were very different from those now existing.

It is not intended to give here a complete list of the organic remains found, which would belong rather to a detailed description. But the very remarkable admixture of existing and extinct forms which these deposits exhibit must be noticed; for along with well-preserved remains of Hippopotamus, Rhinoceros, Mastodon, peculiar forms of Elephas, and very remarkable Bovines (which if not identical with European forms, approximate so closely that nothing but the most minute distinctions can be made, while they are entirely distinct from any present Indian forms), are found equally well preserved remains of animals still existing in the country. The not uncommon tortoise (Emys [Pangshura] tecta) is found quite as fossilised in these beds as any of the other remains, and yet the species still lives in the valley itself. The imbedded shells, too, are all of species still living, and the evidence is conclusive that the change from the condition under which Hippopotami wallowed in the muds, and Rhinoceros roamed in the swampy forests of the country, where Mastodons abounded, and where the strange forms of the Sivatherium, Dinotherium, Camelo-
pardalis existed, has been one of continuous and gradual alteration, unmarked by any great breaks or vast changes in climate. In the general series of successive epochs into which the geological periods distinguished in Europe have been classified, these ossiferous gravels and clays would seem to mark the upper portion of the Miocene and the Pliocene; while, with unbroken succession, and with nothing more than local change or break, these Pliocene beds pass upwards into the deposits now being formed. We thus find that numerous forms of animals, which are now cotemporaries of man, existed at this very early period cotemporary with numerous forms of the larger animals now utterly extinct in this country. Was not man also cotemporary with these now extinct animals? As I have endeavoured to show briefly, there is no physical break in the long series that would account for the destruction of these species; there is not a shadow of proof that the country was not then, as now, fitted for the abode of man. And although no human remains have yet been found, there is not a single fact which would lead to the conviction that man could not have existed and lived under the conditions which then prevailed. In this point of view, the discovery—although not in the Central Provinces—of a well-formed agate knife, which had obviously been in use, and which was undoubtedly shaped and made with an intelligent purpose, in gravels of the same age as these ossiferous gravels of which we have been speaking, and also containing remains of large animals, becomes one of the highest interest, as giving some amount of positive proof of the existence of man at this early period (Pliocene).

Of a later date, and scattered through the upper soils of large areas, flint (or rather agate) knives, agate cores, from which these knives have been chipped off, and numerous forms of artificially-shaped agate implements, have been met with in the Nārbādā and Nāgpūr country. And of a later date still, and invariably in the surface-soils, or taken out of these soils and brought together under trees, or at the rude shrines of the forest races, a large number of well-shaped and polished celts, axes, and other shaped stone implements have been found in
the Central Provinces. The most remarkable fact perhaps connected with these implements is the identity of form and of design which they exhibit when compared with those found abundantly in Northern Europe—an identity common to both forms of these stone antiquities, the rudely-chipped and almost undressed, or as they have been called the Palæolithic, and the more finished and polished, or Neolithic, types.

The Central Provinces present many localities peculiarly likely to throw light, if carefully studied, on this intensely interesting question—the antiquity of man. But such inquiries can only be satisfactorily carried out by those who are long resident in the immediate vicinity, and can therefore watch the constant changes which occur, and take immediate advantage of any opportunity which may present itself.

Beneath the recent conglomerates and ossiferous gravels of a large portion of western Chán dá is a well-marked deposit of brownish-yellow sand or clayey sandstone. This is seen over many miles of the country wherever the streams cut through the upper beds to any depth. It is not at all improbable that it may prove to be of different geological age, and quite distinct from the beds resting on it. No good sections have yet been seen. It is specially noticed here inasmuch as it contains a certain amount of salt, which is thrown out as an efflorescence where this loose sandstone is exposed to the weather, and produces miry places always wet and soft, and often difficult to cross. In connection with this deposit we may recall the occurrence of beds very low down in the alluvium, or below it, all containing a considerable quantity of common salt, in the Berár alluvial plain not far to the west of Chán dá. Into this salt-bearing stratum wells are sunk for the extraction of brine, from which much salt is obtained. I am not aware of any brine-wells in the Chán dá district, but this deposit contains a considerable amount of common salt, although much mixed with impurities, chiefly sulphate of magnesia (Epsom salts).*

* Two specimens of salt roughly prepared from this sandy clay by lixiviation and evaporation were assayed at the Geological Survey Office, and yielded—

<table>
<thead>
<tr>
<th>Component</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sodium chloride</td>
<td>82.89</td>
</tr>
<tr>
<td>Magnesium sulphate</td>
<td>16.02</td>
</tr>
<tr>
<td>Clay and organic matter</td>
<td>1.60</td>
</tr>
</tbody>
</table>

The first of these was obtained from what is called the white chopan soil; the second was from the dark chopan soil.
It is not impossible that the presence of common salt in sensible quantities may indicate that the clays containing it have had a marine origin, and are thus quite distinct from the beds which rest upon them.

To treat of the more recent alluvial deposits of the country would involve rather more of agricultural than geological questions, and I would leave such to others more competent to enter upon them.

Surface soils.

The black soil or regar, or as it is not uncommonly called the 'cotton soil,' forms one of the most marked varieties in these Provinces. It is the common soil of the Deccan, Málwá, Nárbadá valley, &c. It varies greatly in colour, in consistence, and, with these, in fertility, but throughout is marked by the constant character of being a highly argillaceous, somewhat calcareous clay, being very adhesive when wetted, and from its very absorbent nature expanding and contracting to a very remarkable extent, under the successive influence of moisture and dryness. It therefore becomes fissured in every direction by huge cracks in the hot weather. It also retains a good deal of moisture, and requires therefore less irrigation than more sandy ground. The colour of this soil, often a deep and well-marked black, with every variation from this to a brownish-black, would appear to be solely due to an admixture of vegetable (organic) matter in a soil originally very clayey. Thus deposits of precisely the same character as this regar are being formed now at the bottom of every jhíl in the country, and throughout the very area where the regar is best marked, it is not by any means an uncommon thing to find the slopes of the small hills or undulations formed of more sandy reddish soil, while the hollows below consist solely of the finest regar. This appears to be due to the more argillaceous and finer portions of the decomposed rocks below being washed away by ordinary pluvial action from the slopes and accumulated in the hollows, where this finer mud forms a soil much more retentive of moisture, and which therefore rapidly becomes more impregnated with organic matter, and is often marshy. Regar can thus be formed, wherever a truly argillaceous soil is formed: and its general,
but by no means universal, absence over the metamorphic and other rocks is easily accounted for by the fact that these rocks for the most part yield sandy, not clayey soils. It is never of any very great depth, and, excepting when re-arranged by rivers in their recent deposits, it is therefore never met with at any great distance below the surface.

Obviously formed from the re-arranged wash of the older and more widely-extended soils we find large areas of very fertile soil, consisting of clays rather more sandy than the older alluvium, and not therefore so black or adhesive. Though rarely formed altogether of the true regar soil, it frequently contains a large proportion of this, mixed with other clays and sands. Every intermediate form of soil occurs, and it would by no means be an easy task to distinguish them all. In an agricultural point of view, it is interesting to see how exactly the limits of certain kinds of cultivation coincide with the limits of these marked varieties of the alluvial deposits of the country—facts which the local officers will doubtless be able to illustrate more fully than I can.

The preceding sketch has necessarily been of the briefest and most general character. Those who desire to study the geology of the Central Provinces in greater detail may refer to the many papers more or less immediately bearing on this country—of Malcolmson, (Transactions Geol. Soc. Lond.); Hislop (Journal of Asiatic Society, Bengal; Journal of Bombay Branch Royal Asiatic Society; Quarterly Journal Geological Society, London); Medlicott, Oldham, Blanford, Theobald (Mem. Geological Survey of India; Records Geological Survey of India), in which full details will be found so far as the country has yet been examined carefully.

I shall also leave the discussion of the economic value of the several rocks to the detailed statements of the local officers, who have infinitely better opportunity of knowing how and to what extent such materials are economised within their own districts. I have solely attempted to give as briefly as possible a general connected outline of the successive formations known to occur within the limits of the Central Provinces, trusting that this outline may be filled in with greater detail by future researches.
CHAPTER III.

EARLY HISTORY.


Enough perhaps has already been said to show why Gondwána so long stood isolated from the current of Indian history. While equally to the north and to the south of it lay wide plains, over which invading armies, marching unchecked by natural obstacles, found rich cities to plunder and fertile lands to annex, these highlands were occupied by a race whose object was protection rather than production, and by whom the natural ramparts of their adopted country were more prized than its corn-bearing valleys. The expeditions organised for the invasion of the Deccan ordinarily left the forests of Gondwána to the east, and traversed the Nárbadá valley through the pass commanded by the famous hill-fort of A'sírgárh in Nimáir. Hence while armies were marching and countermarching, and the Hindu dynasties of the Deccan were succumbing to northern invaders, the Gond people was gradually and quietly attaining a development and organisation which gave it a place among the independent powers of India. Even the far-reaching power of Akbar and the fanatic zeal of Aurangzeb made themselves but faintly felt at so great a distance from the seat of empire, and it was not until one of the most powerful of the Maráthá dynasties enthroned itself at Nágpúr in A.D. 1743 that the history of Gondwána merges into that of the rest of India.
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The Gonds, however, had their annalists, from whose lists, confirmed by contemporary evidence, it seems pretty certain that the aboriginal power had no range or importance until the sixteenth century, though it rose some hundred years earlier. Thus the known Gond principalities only occupy some two centuries of the history of Gondwana—a mere fraction of the ages which have elapsed since Rama traversed the forest of Dandaka, extending from the Jamna to the Godavari, on his way to the hermitage of Sutikshna at Ramtek near Nagpur.* Then the Aryan invaders were represented throughout these Central Forests by a few isolated hermits, who could not even perform their simple devotions in freedom from the mockery of the mischievous savages among whom they dwelt. The picture of their sufferings, given in the Ramayana, would be almost pathetic if it were not ludicrous. "These shapeless and ill-looking monsters testify their abominable character by various cruel and terrific displays. These base-born wretches implicate the hermits in impure practices, and perpetrate the greatest outrages. "Changing their shapes and hiding in the thickets adjoining the hermitages, these frightful beings delight in terrifying the devotees. "They cast away the sacrificial ladles and vessels, they pollute the cooked oblations, and utterly defile the offerings with blood. These faithless creatures inject frightful sounds into the ears of the faithful and austere eremites. At the time of sacrifice they snatch away the jars, the flowers, the fuel, and the sacred grass of these sober-minded men."†

When the tale is again taken up by the sacred books of theLegendary Kshatriyas. Hindus, the Narbadá valley had become a settled country, governed from

† Ramayana III. 1, 15, as translated in Muir's Sanscrit Texts, part ii. chap. iii. sec. iv. p. 427. (Edn. 1860).
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Máhishmáti * (now Mahuśwar) by the Haihayás—one of the most distinguished of the lunar Rájput races, who, as will be seen below, retained a connection with Gondwána until the last century. The story of Arjuna with his thousand arms, and the destruction of the Kshatiriyas by Parasuraíma, are too well known to need repetition here. To connect these shadowy sacred legends with the comparatively sober prose of Gond annals there are but a few ruined cities, some popular traditions, and an occasional inscription on brass or stone. In these unoccupied ages of an unknown country the Rájput bards let their imagination run riot. The line of the Rájput traditions. Narbadá is not only claimed for the Haihayás, but for the Pramáras † (or Ponwárs), whose first capital is stated to have been Mahuśwar; and lastly for the Chauháns, from whose "seat of government Makawati (the present Mandla) the oath of allegiance resounded "in fifty-two castles"; ‡ while the famous fortress of Aśirgarh appears to have been appropriated by almost every dynasty whose fame entitled them to carry back their pedigrees into the days of fable. There seems to be nothing to confirm the boasts of the Chauháns, except their own family traditions; but the Pramára kingdom of Málwá is matter of history, and their power probably extended over the western part of the Narbadá valley at some time between the eleventh and thirteenth centuries.

The Haihayás were undoubtedly far more ancient. An inscription in copper found near Mandla, but lost in the pillage of the Gond Rájá's palace by the Maráthás in 1780, is said to have proved their dominion over the Upper Narbadá valley up to A.D. 144, § and a Rájá of their line is mentioned in an inscription on a temple in Chhattísgarh, dated Samvat 160, corresponding

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† Tod's Rájasthán, vol. i. p. 91. (Edn. 1829.)
to A.D. 103, if the era be that of Vikramaditya.* They appear again in the well-known Haihai-Bansi line of Ratanpur which ruled over Chhattisgarh for many centuries, until their deposition by the Marathas in A.D. 1740. But it is only quite lately that further indications of their presence in the Narbada country have been brought to light. So far back as 1839 an inscription found at Kumhí, thirty-five miles north-east of Jabalpur, was published with a translation in the Journal of the Asiatic Society of Bengal,† but there were then no existing data with which to connect it, and it was dismissed with the remark that it gave no important information. Subsequently (in 1857) two inscriptions‡ relating to the same dynasty were found by Professor Fitz-Edward Hall at Bheraghát and Tevar, both places a few miles west of Jabalpur. Again in 1861 Professor Hall sent to the Journal of the Asiatic Society of Bengal§ another inscription relating to the same line, or rather to a branch of it descending from Kokalla, the second king, and connected by marriage with the Yadava kings of the West,|| and in 1862¶ he contributed a revised edition of the Kumhí inscription. Since then two inscriptions in the Nagpur Museum have been examined, one of which, being almost illegible, has only served to confirm a date, but the other, which is on copper, and very well preserved, identifies the dynasty unmistakably with Jabalpur.

* It is of course very possible that the era may be neither the Vikramaditya nor the Śaka, but a mere local one. The inscription is at Chāpā in the Kawardá State. I have not yet been able to obtain a perfectly accurate transcript, but the gist of it is that a Rijád, Bhaavaní Pál, built a temple to Siva, which was partially destroyed by the Haihaya king. This would seem to bring back the inscription to the days in which Buddhism was contending with Brahmanism, and we have independent grounds for inferring that the Haihaya kings of Chhattisgarh were at that time Buddhists.

† Vol. viii. p. 401 (June 1839).
the old name of which it gives as Jávalipattana.* The only other source of information regarding these princes is in a copper-plate inscription found in a well at Benares in 1801, which gives the names of four of the line,† and, like the Nágpur tablet, testifies to their Haihayâ descent.

* In Professor Hall's translation of the Bherághát inscription we also find the "Canton of Jáulí" mentioned.
† Their genealogical table stands thus—

Lakshmana Deva or Yuva Rájá Deva.
Kokalla Deva.
Gángeya Deva.
Karna Deva = Á'valia Deví, a Húna.
Yasahkarna Deva.

Gayakarna Deva = Alhana Deví, daughter of Vijaya Sinha Deva, and grand-daughter of Udayáditya of Málwa.

Narasinha Deva, Jayasinha Deva.

Vijayasinha Deva = Gúsala Deví.

Ajayasinha Deva (heir apparent).

The dates on the various inscriptions are for—

Karna Deva . . . 528 on the Museum plate; 1 on the Benares plate.
Narasinha . . . . 907 on the Bherághát inscription.
Jayasinha . . . 926 on the Tewar inscription, and 928 on the Museum stone inscription.

Vijayasinha . . . 932 on the Kumabhí inscription.

Here we have three eras—that of Karna Deva himself, quoted in the Benares inscription, that shown on the Museum* plate for Karna Deva, and that given for the rest of the Kings in the other inscriptions. Professor Hall calculates from the known dates of the Pramára kings that Alhana Deví, the wife of Gayakarna Deva, may have been born about A.D. 1100, whereas according to the dates given for her sons and grandsons, her birth might have taken place as early as 850 of their era. Therefore the Vallaabhí era, assuming it to be rightly counted from A.D. 319, is evidently not that to which the later dates refer, and even for them it will be necessary to suppose the existence of some local or unknown era. The second date assigned to Karna Deva does not correspond either with any known era or with those given for his descendants, but with regard to the first it is not difficult to
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So far nothing can be gathered with certainty but that a line of
Haihaya princes ruled in or near Jabalpur from the beginning of the eleventh
century until the close of the twelfth, and
that they were sufficiently influential to ally themselves matrimony
with such powerful families as the Ponwars of Malwa, the Gahlots
of Udepur, and the Yadavas of the west. The name of their
kingdom is shown by Professor Hall to have been Chedi, and this
establishes a curious connection between them and their clansmen,
the Haihai Bans rulers of Chattisgarh, who are also called
rulers of Chedi in one of the Ratanpur inscriptions; but this
will more properly be noticed below, in discussing the history of the
kingdom of Chattisgarh.

While they held the Jabalpur province, the present Nagpur province seems to have been under the
dominion of the Pramāras of Dhar, or possibly of a younger branch of that
powerful family, which had established itself in the plains south of the
Sātpurā plateau. The first local mention of the Pramāras
of Malwa is in an inscription from Nāgpūr, which is translated
in the Journal of the Bombay Asiatic Society, No. VI. (October
1849), p. 259. Subsequently a copper-plate inscription was found at

explain why he should have adopted an epoch of his own. From all the genealogies it
seems clear that he was the most powerful and renowned of the Kālachuri line, as it
is called in the Kumhā inscription. The discovery of a tablet in his honour at
Benares need not signify more than that he had endowed a temple there, and in
the Nāgpūr Museum plate the holy city is only noticed as a place where “his
praises are sung,” while the countries which he subdued, or pretended to have subdued,
are mentioned in a very different strain. Most of these high-flown boasts are mere
pieces of grandiloquence; but there is a curious mention in the Nāgpūr plate of his
victory over Bhameswara, king of Aṇḍhra, “at which the Godāvari, over-
joyed, broke into seven channels.” The reigning prince of the Kākataya line of
Aṇḍhra, contemporary with Karna Deva, must
have been either Rudra Deva, or Gana Pati Deva, so that further information is needed to clear up
what may be an interesting point.¹

¹ Wilson’s Mackenzie Collection, Introduction, p. cxxxii.


Sátárá* which appeared to be an exact counterpart of the Nágpúr tablet, allowing for some obvious errors in the transcription of the latter, and has therefore been supposed to have been removed by the Máráthás from the temple to the portico of which the stone inscription had been affixed.

Both inscriptions commence with a King Vairisinha, who, from the dates given for some of his successors, probably lived towards the end of the tenth century; but the name in their lists which has most local importance is that of Laksmana Deva. As this prince is not mentioned in other lists of this dynasty, and as, from the local inscriptions, his brother Nara varman seems to have had power to interfere with his grants, it has been inferred that Nara varman was the head of the family, and carried on the line in Málwá, while Laksmana Deva was his viceroy in the Nágpúr province. Both of these princes must have been nearly contemporary with Yasahkarna Deva of the Kalachuri or Jabalpúr line, for being sons of Udayāditya, they were uncles of Alhána Deví, the wife of Yasahkarna's successor. Except these inscriptions there is nothing on record to connect the Pramáras of Málwá distinctly with these provinces, though a seal was found at A'sírgarh, from which it has been inferred that their dominion included that famous fortress.† The mere discovery of so portable an article as a signet cannot be regarded as very conclusive, but on general grounds of probability it may fairly be assumed that a province, to which the brother of the reigning prince was deputed as a Viceroy, was held by something more than a transitory tenure, and as the western portions of Nárdhá and Taptí valleys lay between Málwá and Nágpúr, some part of them must have


In the above-quoted article Bábú Rájendra Lál Mitra mentions this inscription as having come from a temple on the west bank of the Wai n g á n g á, near Nág púr, but nothing is said of the place whence it came in the Bombay Journal, as the date of its translation coincides curiously with the time at which an inscription removed by the Nágpúr Ráj from the famous Snake-temple at Bhândak in the Chándá district. In a remaining inscription at the same temple the Potwárs of Dhár are mentioned; but the missing tablet cannot now be traced, unless it should turn out to be identical with the Wai n g á n g á temple inscription.


‡ Western as far as these provinces are concerned.
been occupied by the Pramára princes, to keep communications open with their southern possessions.

So far these records on brass or stone—more lasting than the fame of the forgotten princes whom they commemorate—have shown points of unison with contemporary Indian history. The ruler of Nágpúr was a scion of the illustrious Pramára house, which counts Rájá Bhoja, the Augustus of India, among its members, and the Kalachúri line of Jabalpúr was allied by marriage both to the Pramáras and to "the ornament of the royal races"—the sun-descended princes of Udépúr. But the other local dynasties which have bequeathed to us their genealogies seem to lie entirely apart from the known currents of Indian history. One of them, it is true, is sufficiently important to have been commemorated in the Puránas, but notwithstanding all that has been done to identify it, no certain date or local habitation can yet be assigned to it. This line was first brought to notice by the discovery of a copper-plate grant at Seoní* (on the Central plateau), but the list of kings thus obtained remained a mere fragment, unconnected even with any known legend, until in 1865 Dr. Bháú Dáji’s re-examination of the Ajanthá caves enabled him to throw a new light on their history. From an inscription in the Zodiac cave, taken in connection with the Seoni plates, and with certain passages in the Puránas, he came to the conclusion that this Vákátaka dynasty was a line of Yavánat princes† who ruled in Eastern and Central India shortly after the

† A Greek, a foreigner (Wilson).
‡ Their genealogy is thus given by him (Journal of the Bombay Asiatic Society, vol. viii. p. 248, 1865-66):—
Vindhyaśakti.

Pravarasena.

Rudra Sena, grandson of Gautamí, daughter of the king Bhavanága.

Prithví Sena.

Rudra Sena II.

Pravara Sena II, son of Prabhávatí Gupta, the daughter of Maharájá-dhirája Srí Deva Gupta.

Deva Sena.
"Sah" or "Sena" kings. This, according to his computation, would place them in the fifth century of our era. The locality of their kingdom cannot be positively inferred from the place in which the Seoní inscription was found, for a copper-plate is easily moved, but taking the site of discovery in conjunction with other circumstances, the Yavana line may fairly be assigned to the Central plateau. The name of its founder, Vindhyaasakti, is in itself significant. In the Puranic lists the term Vindhya* is sometimes applied to what is now known as the Sátpurá range. Then the Sátpuras lie between the countries which are said in the Ajantha inscription to have been conquered by one of these princes, viz. Kuntala,† Avanti,‡ Kalinga,§ Kosala,¶ Trikúta,‖ Láta,** and A'ndhra,†† and would be a natural centre whence to claim, if not to effect, the conquest of the surrounding kingdoms.‡‡

* Hall's edition of Wilson's Vishnu Purána (book ii. chap. iii.), vol. ii. p. 128. Vindhya "according to the Váyu (Purána) is the part south of the Nar madá, or the Sátpudá range." In the Vishnu Purána the Narbadá is made to flow from the Vindhya, which must therefore have had a much wider signification than it has now.

† Kuntala was in the Adoní or Bellári district of Madras—(Asiatic Researches, vol. ix. p. 427).


§ Kalinga was the upper Coromandel Coast—(Hall's edition of Wilson's Vishnu Purána, vol. ii. p. 156, note 3).

¶ There were several Kosalas, but this is probably the Kosala south of the Sátpurá range, mentioned in the Mahábhárata—(vide Hall's edition of Wilson's Vishnu Purána, vol. ii. pp. 172-73; and p. 145, Professor Hall's note). See also Asiatic Researches, vol. xv. p. 508, in which the southern Kosala is placed to the west of Gondwána and Berár. An inscription of the Haihai-Bansí kings found at Ratanpur calls their kingdom Kosala Deśa, and Hwen Thsang's Kosala, 1,200 li N.W. of Kalinga and 900 li N.E. of A'ndhra, corresponds sufficiently with the same locality. It may therefore fairly be assumed that Kosala was the name of a country nearly corresponding to the present Chhattisgarh.

‖ Trikúta vide Vishnu Purána (book ii. chap. ii.), vol. ii. p. 117. A dynasty of Trikúta-kas is mentioned in a copper-plate grant dug out at Kanherí. Dr. Bháú Dájí thinks they were the same as the Sahs—(Journal of the Asiatic Society of Bombay, vol. viii. p. 248).

** Láta is the present Broach.

†† A'ndhra or Telíngana.

‡‡ There are two other dynasties whose inscriptions have been found in these provinces, but as yet they are mere floating lists of names unconnected with any of the
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These broken fragments are all that has been reserved of the story of many centuries. Divested of their dress of pompous panegyrical they shrink down to dry lists of unmeaning symbols, which the richest imagination could scarcely warm into life. We read how these unknown princes shamed the king of heaven by their prosperity;—how their beneficence made earth better than elysium;—how the world trembled at the march of their elephants, and the seas were swelled by the tears of the queens whom their conquests had widowed. But of the more humble home affairs, which would at least have given them a sure place in local annals, there is nothing. The kings of the eastern and southern coasts are awed at the prowess of the great Karna, and his name makes itself felt even in Kashmir and among the Huns, but we have nothing of the real extent of his petty kingdom, nor of the struggles which he must have maintained with the then rising power of the aboriginal chiefs. The alliances of the family with reigning princes of name are pompously recorded, and its genealogy is traced back to heroes and demigods, but there is nothing of its connection with the

reclaimed ground of history. But although of little immediate interest, they cannot altogether be omitted in a record which only professes to be a groundwork for future research. The earliest of these is a line of Ráhtor Rájputs, whose names are thus given in a copper-plate found at Multáí in the Betúl district on the Sátpúra plateau*:

| Durga Rája |
| Govinda Rája |
| Máswamika Rája |
| Srí Nanda Rája |

The date of the last of these is either 630 or 830 A.D. according to Prinsep. The other line is commemorated in an inscription† found at Nágpur, and consists of the following names:

| Súrya Ghoshá |
| Kutsa |
| Udayána |
| Bhava Deva |

They are called sovereigns of Urísí, and the date of the inscription is believed to be Samrat 711 or A.D. 654.
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chiefs of the same line, who had once held the neighbouring district of Mandla, and who still ruled below the Sátpurá plateau in Chhattísgarh. Thus, too, Lakshmana Deva, the supposed Viceroy of Nagpur, crosses the seas with his elephants, and penetrates into supernatural regions; but from the mass of fable which he has accumulated round his name it cannot even be gathered with certainty whence he ruled and where he ruled. Through the froth and false glitter of these inscriptions all that can really be ascertained is that in the fifth century a race of foreign (Yavana) origin ruled from the Sátpurá plateau, and that between the tenth and thirteenth centuries the country round Jabalpur was governed by princes of one of the most distinguished lunar Rájput races, while a territory south of the Sátpurás was held by the fire-descended Pramára princes of Málwá. But although, as has been remarked above, the Gond power did not become conspicuous until the sixteenth century, no definite line of demarcation can be drawn between the more vivid period, illustrated by their homely annals, and the inanimate age of inscriptions. The Chándá dynasty of Gonds probably rose to power as early as the tenth or eleventh century, but their kingdom lay so far to the south, and their history trenches so little on that of their neighbours, that they may be omitted in any general view of this part of the country as a whole, as may also for similar reasons the long-descended Haihai-Bansi rulers of Chhattisgarh. We know, too, from Firishta that there were kings of Gondwana reigning from Khelá in the Betúl district in the fourteenth and fifteenth centuries, but though they are often called Gonds it is questionable whether they were not Kshatryas.* There is thus a vast though irregular space to be filled up by tradition, or, where that fails, by conjecture.

* See below p. lxiv.
CHAPTER IV.

THE GAULÍ’S AND NÁGBANSÍ’S.

The interregnum between the Kshatriyas and the Gonds—The Gaulís—Gaulí traditions—A’sá Aḥír—Aḥíra—The two Nágpsúrs—Serpent descent in Gondwána—Existing traces of Serpent-worship—Serpent-worship once an aristocratic faith,—but now out of fashion—Old Nágbansí families now claim to be Rájputs—Probable date of “Nágा” ascendency—Indications of the existence of a Nágá race—Nágá chiefs—Nágánsís among the Gonds—“Nágá Jogí” and “Nágá Bhúmiáin”—Recapitulation.

However we attempt to bridge over the mysterious voids lying between the age of inscriptions and the period illustrated by the Gond annals, questions of curious interest are raised up. If their discussion be regarded as verging too much on the speculative, the character of this sketch must be pleaded in justification. It is simply an attempt to bring together the information that already exists regarding the obscurest part of the Peninsula, so as to form a groundwork for future investigation, and where the sum of our knowledge is so small, nothing should be neglected which may serve to indicate new paths of inquiry. The history and the physical character of the province are somewhat alike. It is traversed by but few broad, smooth roads, and those who follow them see little of distinctive local colouring. But as the wanderers in the interior to this day may make fresh discoveries of unexplored forest tracts and unknown mineral deposits, so the byways of inquiry may prove the most profitable in exploring the past. The traditions, beliefs, and habits of the people—even their names—have a meaning which may yield itself to patient investigation; but the many who are interested in local problems have hitherto worked in isolation, and without full knowledge of the conclusions to which their neighbours had come, and even an imperfect presentation of existing data will at least serve to remove this obstacle from their way.

Local tradition solves all difficulties by reference to a Gaulí race of kings. Every ruin of unknown age, every floating legend that cannot be traced
to Hindú mythology, is assigned to these pastoral princes. But where the popular difficulty ends ours must begin. Who were the Gaulíś? It seems unlikely that they had any connection with the known tribes of the same name who now live by tending cattle in the great grazing grounds of the Satpurá range. Sir R. Jenkins, quoting Captain A. Gordon, says that in his time (1827) they took "pride in the exploits and reputation of their ancient Rájás, whose "praises were sung by the bards, and listened to with delight by all "classes of Kirsáns." In these days, notwithstanding the most persevering investigations, nothing of any interest has been elicited regarding their origin. All their traditions and legends seem to point to Mathurá—the classic land of cowherds—and to Kriśhna—the pastoral king and god—and they make no claim to local sovereignty for their ancestors. They are said in some districts to differ from other Hindús in appearance, but they worship the same gods and speak the same language as their neighbours. In the only instance in which the careful inquiries made about them seemed to have led to the discovery of a Gaulí clan differing in language and nationality from the people of the country, it turned out that they were a colony from North Kanará who still spoke their own language among themselves. If, then, the existing Gaulí tribes represent the pastoral chiefs of tradition, they have so drifted away from all ancestral memories that it can serve no historical purpose to investigate the question of their descent.

Another theory is that the Gaulí rule is a mere figment of the popular imagination, arising from the tendency to look back to a pastoral age when land was free to all. Thus Colonel Briggs in a note to his translation of Kriśhṭa, says—"It is worthy of notice "that many of the most ancient hill-forts in India have reference to "the pastoral lives of their possessors; and when the Indians are at a "loss to fix an era for any ancient structure or sculpture, they invari-"ably refer it to the period of the shepherd kings." He quotes as

† Vol. iv. p. 286 (Edn. 1829).
instances among others Gáwálgarh—the fort of the cowherd—and A’sírgarh, which is said by Firish'ta to be the fort of A’sá, the Ahír or herdsman—both well-known fortresses on the Sát-purá range.* But evidence of this kind may be used positively as well as negatively. If we find pastoral names applied to the principal places of strength in a tract of country, it is as fair to conclude that it has really been ruled over by herdsman chiefs, as that imagination had been at work in shaping nomenclature. The local traditions however, though vague and indefinite, are not so absolutely intangible as to drive us to the second of these alternatives. From Deogarh on the plateau—which before its subversion by the midland dynasty of Gonds in the sixteenth century was, according to the popular voice, the last seat of Gauáli power—the very names of the Gauáli chiefs are handed down. According to one account the predecessor of the Gonds was Pándú Gauáli; but a more detailed tradition sets forth that Játbá,† the known ancestor of the Deogarh Gond dynasty, began his career as a dependent on Mansúr and Gansúr, the two Gauáli chiefs of Deogarh, and received from them a grant of land. He rose to become their minister, and at length obtained from them the entire management of their country. Having thus gained power, he went on to depose and murder his benefactors and to usurp their principality. But a Gauáli chief still retained possession of the fort of Narángála for a few years longer, when he also was slain by the Mohammadans.‡

There seems to be no reason for discrediting the main points of this account. It is derived apparently from the traditions of one of the Gonds dynasties,§ and though it is probable that the Deogarh Gauálís were not princes of much standing, as we know from

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* He also quotes Gwálíor, Golkondá (the shepherd’s hill), and Yenna Kondá (butter hill).
† Mentioned in the A’in-i-Ahbarí under Sába Berá, Sarkúr Kherlá.
‡ These details are taken from manuscript notes by Colonel Hervey, C.B., who lived for long in this part of India as Superintendent of the Thuggee and Dacoit Department at Jabalpúr.
§ Probably from some descendant of the Garhá-Mandíla family’s retainers, as the representative of the Deogarh line has not even preserved his genealogical tree.
Firishtha that in the preceding century the Rájá of Kherlá* was the chief potentate in this part of the Sátputrá plateau, it is quite possible that they may have been the last offshoots of a once powerful race. The Ságár traditions bring down the Gaulí supremacy to an even later date. The tracts of Itáwá and Kuraí, both north-west of Ságár, are said not to have passed out of the power of Gaulí chiefs until the close of the seventeenth century. We come perhaps on more questionable ground in quoting Firishtha's mention of A'sá, the Ahír chief of A'sírgarh. The story is well known, but it may bear repetition in the connection which is now given to it.

In the beginning of the fifteenth century there lived on the summit of a high hill in Khándesh a rich herdsman chief, who was one of the principal landholders of the country, and whose ancestors had for nearly seven hundred years retained their estates. Although, besides 10,000 cattle, 20,000 sheep, and 1,000 mares, he had a strong masonry fort and 2,000 followers, whom he employed for protection as well as for other purposes, he was still known to the people to whom his benevolence had endeared him by the familiar name of A'sá, the Ahír or herdsman, whence his. fort was called A'sírgarh.† This derivation is evidently erroneous, as we find the name of A'sír in use long before A'sá Ahír's time;‡ but the story need not on that account be set down as a fable. It is much more likely that the real existence of a chief called A'sá should have suggested a plausible derivation, than that so circumstantial a narrative should have been invented to help out a piece of etymology. Accepting then Firishtha's usually good credit for the main features of the story, we may fairly conclude that a line of herdsmen chiefs held part of the Táptí valley for a considerable length of time before the fifteenth century. A'sírgarh is called to this day a Gaulí fortress. Going still further back we find that "in the Puránic geography the country on the western coast of

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* See below, p. lxxv.
‡ Vide article on A'sírgarh; also Tod's Rájasthán, vol. i. p. 105.
India from the Tapti to Deogarh is called Abhirā, the region of cowherds." Dr. Bháú Dájí mentions having found an inscription of an Abhirā king at Náṣik, and suggests that the Gauḷi kings in the neighbourhood of Náṣik and Trimbakeswara were the same as the Abhirā kings.† There seems then to be a sufficient amount of evidence for concluding that in the dark ages of Hindú history the west of India was occupied by pastoral tribes, and as we find indications of the presence of similar races in western Gondwāna so late as the sixteenth or seventeenth centuries, there are some grounds for supposing that when pressed out of the plains by increasing cultivation, those of them who did not merge into the agricultural population retreated to the wild grazing grounds of the Sátpurá country, and there lingered on till they sunk before the rising power of the Gonds, leaving nothing but a name behind them. The Gauḷi traditions of these provinces seem to be confined to portion of the Nimár district, the Ságár district, the Sátpurá plateau, and parts of the Nágpúr province, but further inquiry may show that they also exist elsewhere.

The next question which deserves notice rests perhaps still more than the last upon hypothesis; but even if the solution which is here sought for it seem fanciful or erroneous, the facts still remain open to any other interpretation. It must have struck any one who has studied the map of Gondwāna that the juxtaposition of the two Nágpúrs is at least a curious coincidence. Nágpúr the greater†

* Sir Henry Elliott’s Supplemental Glossary, article “Aheer.”

Tod (Rájasthán, vol. ii. p. 443) says that the princes of Garhá-Mandla “for ages continued the surname of Pál, indicative, it is recorded by tradition, of their ‘nomadic occupation. The Aḥirs who occupied all Central India, and have left in one nook (Aḥirwārā) a memorial of their existence, were a branch of the same race, ‘Aḥir being a synonym for Pál.” But he does not quote his authority for these statements.

† It is true that the present name of the (greater) Nágpúr province is not known to be old, but the number of names in the Nágpúr country, into the composition of which the word Nág enters, shows how strong an impress this term had on the nomenclature of the country.
and the lesser* may be called representative names in this part of
the country, as though in their original meaning they were simply
cities of the Nág or Snake, they have been extended to include two
of the principal provinces of Gondwána, and the significance of
their joint relation to the mysterious serpent-gods and serpent races
of Indian mythology is enhanced when we find that the Rájás of
Chotá Nágpúr claim to be Nágbansís or serpent-descended,
and have, or till lately had, the lunettes of
their serpent ancestor engraved on their
signets in proof of their lineage.† If we
cannot trace so direct an analogy between the name of the country
and of its princes in the greater Nágpúr province, it is probably
because we are almost entirely ignorant of its earlier history, for all
around it we find indications of Nágbansí families. The Rájás of
Garhá Mandla were Nágbansís, and traced back their origin to
a serpent ancestor. The Rájás of Kárond—the most important of
the group of Chiefships, which, under the name of the Garhjáta, occupy
a vast extent of wild territory to the extreme south-west of the province,
bordering upon the Tributary Maháls of Cuttack—are Nágban-
sís. So is the Chief of Khairágarh in Chhattísgarh, who
owns and rules a more valuable, though not a larger, territory than any
feudatory attached to these provinces. The present representatives
of the Gond line of Deogarh have lost their pedigree, but in the
fragments of it which remain the name Nág occurs more than once.
The Rájá of Bastar claims to be a Rájpút of the lunar line; but
the dynasty to which he succeeded is said by tradition to have been
of Nágbansí race, and inscriptions have been found in his territ-
ories of a Nágbansí line of princes dated 1130 (Samvat), equi-
alent to A.D. 1073, who by their claim to descend from Kasýapa,‡
the mythical progenitor of the sun, show that in Indian genealogies
ophite descent may not be held incompatible with claims to the bluest

* More properly Chutía Nágpúr.
† Journal of the Asiatic Society of Bengal, vol. xxxv., part ii. (Special number)
blood of the royal races,* and that both sources of origin have been simultaneously claimed by the same family in days when a serpent ancestry was more fashionable than it is now. So too in the small feudatory State held by the Mahárájá of Pátňá, the chief of the Gárhjá t confederacy, there are curious ruins of temples which are attributed to a devout Rání of the Nágbansí tribe. But perhaps the most curious relic of serpent-connection left in the province is at the temple of Buram Deva in Chhattísgarh, which is evidently of very early origin. It contains no image but that of a cobra, and lying near are two inscriptions, one containing a list of twenty-two kings, who trace their descent to the union of a snake-god with the daughter of a holy man who lived south of the Nárbadá, and the other relating how the Haíhayá king had opposed the construction of the temple, which was dedicated to Mahádeo.† The inscriptions, taken in connection with the snake image, may perhaps imply that the Haíhayá king of the time was a snake worshipper, and imposed his deity on the founder of the temple, or if he were a Buddhist, as there is reason to think,‡ that his Buddhism was tainted by serpent worship. In short we find frequent traces of this mysterious race on all sides of the present Nágpúr country, and there is no great aboriginal house in Gondwána which does not show traces of Nágbansí connection, with the single exception of the former ruling family of Chándá, which is of comparatively late origin.§ On the theory that the aborigines are the “serpent races” of the Hindú writings, this phenomenon, if it can be so called, would offer no difficulty whatever. It would be almost a matter of course that the Gond princes of Mandla, the greater Nágpúr, and the Múnda (Kol) Rája of the lesser Nágpúr should claim descent from the gods of their people. But however natural and obvious this

* The explanation offered is that the divine sage Kasyapa was, by one of his wives, Kadáru, father of the Serpent race—(Hall’s edition of Wilson’s Vishnu Purána, book 1, chap. xxi, p. 74).
† See above p. li.; also Mr. Chisholm’s Biláspúr Settlement Report, para. 37.
‡ See below p. lxxiv. Unfortunately I have not been able to obtain accurate transcripts of either of these inscriptions in time for this publication.
§ This dynasty commences probably in the eleventh century. See below, p. 142. The known origin of the Deogarh house is later, but the extant fragments of their alleged pedigree rise to a high antiquity.
explanation may seem, there are some considerations which tell strongly against it. In the first place there is no trace of reverence for serpents in the hagiology of the Gond people, as distinguished from their chiefs. Their pantheon, including some fifteen gods, gives a full place to that element of terror which is so prominent in the beliefs of all savage tribes; but their efforts of propitiation are directed rather against the inscrutable shocks of storm and pestilence, than against the more tangible and visible scourges which they can combat with fleshly weapons.† In fact, a non-Hinduised Gond, with his omnivorous tastes, would probably sooner think of eating a snake than of worshipping it. The old snake-worship has not, however, even yet died out altogether among the higher classes of Gonds. It is said that, among the Rāj-Gonds of the Rālpūr district, a solemn service or pūjā is performed every seven years to the snake-gods, but it is kept intensely secret, and may only be witnessed by married worshippers.‡ This ceremony seems to have died out in the Nāgpūr country, but the Pardhāns or Gond priests of Nāgpūr say that when the Gond kings ruled at Deogarh, before their subjection by the Maratháśs, the adoration of the snake-god was formally and periodically celebrated by the Thākur or high-priest of the Rājās. In fact it seems that serpent-worship was unknown to the people, and that even in the higher classes, where it has not altogether died out, it is carried on in stealth and secrecy.

The second point worth noticing is, that the claim to serpent descent is, like the serpent worship, a bygone ambition. The existing Nāgbānsī

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† An exception to this is the Tiger god (Bāgh Deo) of the Kurkūs (vide Settlement Report of Oshān ābād, by C. A. Elliott, Esq., p. 255).
‡ This information was given me by Mr. J. F. K. Hewitt, Settlement Officer of Rālpūr.
families either have become, or aspire to be Rájput s. A strong instance of the first class are the Rájás of Chotá Nágpúr,* who, though their family traditions show them to be aboriginal Múndas, have for long intermarried with Rájput families. The Chiefs of Khairágarch have not been so fortunate. They call themselves Rájput s, but it is only since a comparatively recent acquisition of territory and importance that their claim has been even admitted to consideration, and they have still to pay very heavily for their Rájput alliances. The Nágbansí name, which was once borne with pride as a mark of Nág a or serpent origin, remains, after the importance of the stock from which it was derived has vanished; but it has lost its specific meaning, and the aboriginal princes by whom it was formerly prized, now attempt to gloss it over by confounding it among the tribal designations of the Rájput s, in which it has properly no place. This change of feeling seems to have occurred early in the Christian era. The first marked instance of it is in the conversion of the Gond Nágbansí line of Garhá-Mándla into a so-called Rájput race by the alleged marriage of the Gond heiress, the daughter of a king with the significant name of Nág a Deva, to a Prámára or Baghela Rájput called Jádu Ráí.† This event is placed in A.D. 358‡; but if the reigns of the princes named in the Mándla inscriptions be calculated at an average length of twenty years, it would be deferred until the seventh century. It is not only curious as indicating approximately the time at which fashion changed, so to speak, and Rájput origin began to be an object of preference to Nágbansí descent, but also as showing how distinct a line of demarcation then existed between the Nágbansí and Rájput stocks, which it has since been attempted to confound. The

* Journal of the Asiatic Society of Bengal (1866), vol. xxxv. part ii. (Special Number), p. 161.
† Lassen calls him a Prámára. Local tradition calls him either a Baghela or Paulastyabansí.
next evidence bearing upon the question is derived from the Nágbansí* inscription in Bastar, dated Samvat 1130, or A.D. 1073, in which the Nágbansí Rájá of Bhogavati has blossomed into a Rájput descendant of Kasyapa, and a worshipper of Siva.

It would seem then that the Nágbansí phase of the great aboriginal families was ending, and that their transmigration into Rájputs was commencing between the fourth and seventh centuries, and that the transition had been completely effected by the eleventh century. The nine Nága Rájás known by their coins and by the Puranic lists are placed by General Cunningham at Narwar, in the Vindhya mountains, and are assigned by him to the first and second centuries of the Christian era.† A king, Bhava Nága, also appears in the Seoni inscription as great-grandfather of Rudra Sena of the Yavana ‡ line of Vákáataka, and whether these Yavanas belonged to the fifth century or to a somewhat earlier date, it would appear that princes of Nága race were in power in Central India in the first centuries of our era. Thus serpent-worship and the pride of serpent-descent were not only aristocratic rather than national or widespread articles of belief among the aborigines of Central India, but even among the ruling classes they seem to have gone out of fashion much about the time when Bráhmanism, superseding Buddhism, again became the paramount creed of the country, and when perhaps a system of orthodox Rájput tribes shaped itself out of the congeries of ruling races in which Húnas, Yavanas, and other imperfectly-assimilated foreign elements had a place.

The conclusions to which these considerations seem to me to point are that the Nága name, assumed by the aboriginal princes of Gondwána, was not connected with the national faith or traditions of the aboriginal people, but was an exotic graft, abandoned when the stock from which it

‡ See above, p. iv.
was derived dropped into obscurity, and new dominant races rose up. On any other theory it would be necessary to assume that the aboriginal races, who have not even yet embraced Hinduism, abandoned their distinctive and favourite divinity, while retaining all the rest, so completely as to have preserved no trace of it in their worship. This is of course quite a possible supposition, but it seems to offer greater difficulties than the explanation already suggested. *Hindú proselytism* might, and as we know *did*, wage war against what was regarded by orthodox Aryans as rank heathenism, but it is not likely to have limited its attacks to one particular god out of a popular pantheon, or to have succeeded in obliterating all memory of one part of a system while the rest remained intact. It seems far more probable that the *Hindú* legends of serpent-sacrifices should refer to the attempted destruction of a small and prominent class, whether of serpent-worshippers, or of religionists to whom the term "serpent" was applied as a distinctive mark from their alleged origin, than to the extermination of whole nations, whose inferior social organism must have prevented their ever being regarded by Aryan *Hindús* as formidable opponents. Whether the *Nágas* of the *Hindú* legends were Scythian Buddhists, as is supposed by Sir H. Elliott,* or not, it seems probable that they were a race apart in the earlier centuries of the Christian era, and there certainly seems reason for inferring the existence in and round Central India of a small but powerful foreign element, distinguished by its reverence, whether religious or ancestral, for serpent-gods or progenitors, which in some cases, such as the *Yávanás* of *Vákátaka*, and perhaps some of the present *Nágbanśí* families; or imposed its name and faith on the aboriginal princes, who now for similar reasons affect *Hindú-Rájput* origin. The instance of the *Khairágarh* Chiefs, who are steadily buying their way into Rájputism by costly alliances, has been mentioned, but a similar change may be elsewhere observed in operation by the simple process of imitation and assumption. In the wild feudatory

* Supplemental Glossary, p. 422, article "Gour Tugn."
states of Bastar and Jaipur the Rájús openly sell, or until lately sold, the sacred thread to certain castes, * and among the Kanwars of Chhattisgarh—a tribe which, whether or not aboriginal, is apparently non-Hindu—some sections have worn the thread for a considerable period, and others have assumed it within the last decade, while the great majority do not even yet make any pretensions to it.† With this metamorphosis going on before our eyes, it needs no far-fetched theory to account for a somewhat similar assumption by aboriginal chiefs of a title which was then probably as much a passport to respect as the name of Rájput is now, especially at a time when the floating elements of Hindu society had not yet taken their present rigid shape, and admission into the ranks of a warlike aristocracy may still have been partly open to powerful tribes of foreign descent. If the Nágas races whose name was assumed by the aboriginal princes were of Scythian origin, they may have been regarded like Sákas, Yavanás,‡ and other foreigners, as impure Kshatriyas, and if so, a connection, alleged or real, with them would have been an easier passage to social elevation for aspiring Gonds and Kol Chiefs, than the pretensions which they afterwards adopted, and still find it so difficult to support, to descent from the more exclusive noble races of the Hindús.

But if these inferences have any foundation, and the Nágas of Central India were a race of foreign descent, with a status intermediate between that of the aborigines and of the ruling Kshatriya races of Hindús, we should expect to find that they had left some more permanent mark on the population than the few indications of their presence which have been noticed above. Their Chiefs may perhaps still be represented by such families as the Nágbanśi line of Károند, which, so far as can be ascertained, is free from any suspicion of aboriginal blood, and intermarries freely with good Rájput families, but the mass of the people, if indeed it was ever settled here in mass,

† Mr. Chisholm's Bilaspur Settlement Report, para. 120.
‡ Muir's Sanskrit Texts, vol. i. p. 482 (Edu. 1868).
is more difficult to trace distinctly. The Gonds have, however, a curious legend regarding the origin of one of their historical subdivisions, apparently now almost extinct, which would seem to show that a serpent-descended race of higher origin than their own had been absorbed among their numbers. They say that long after the Gond race had been created, but many generations previous to the Rájput transformation of the Garhá-Mandla dynasty in A.D. 358, a brother of the Kshatrya ruler of Delhi, when visiting the Mahádeo hills (in Hoshangábád) formed a connection with the daughter of the serpent-god of the place, and that, as a punishment, their issue was excluded from ranking among Kshatryas, and was condemned to wander about the earth as part of the Gonds tribe. Divested of romance this may be taken to mean simply that the Nágansí section of the Gonds are or were a comparatively distinguished and recent addition to their numbers, and, if so, it would be easy to account for the body of the Nág tribe, as well as for their chiefs. It may also be worth mentioning that one of the most curious of the so-called aboriginal races of the Central Provinces, the Baigás, who are the priests of other wild tribes, claim descent from a pair bearing the significant names of "Nág a Jogí" and "Nág a Bhúmiáin".† Though classed as aborigines they have no distinguishing dialect of their own, and their position among their supposed congener is sufficiently in accord with the social rank which might have remained to the degenerate descendants of a race originally holding themselves above the aborigines, but not admitted to equality by the highest classes of the Hindús.

The length to which these remarks have trespassed and the obscurity of the subject may make a brief recapitulation desirable, and indeed the substance of what has been suggested may be put in a very few words.

*Note on Gonds and Baigás—(Appendix to Captain Ward's Mandla Settlement Report).
† Report of Central Provinces' Ethnological Committee (1868), p. 52.
The curious prominence of the serpent or "Nágā" element in the nomenclature both of places and families in Gondwána seem to show that a Nágā race must have played an important part in the history of this part of India, and as the claim to Nágā descent, though indifferently made by chiefs of such opposite origin as the Kolarian Múndás and the Dravidian Gonds, had seemingly never penetrated down to the body of the aboriginal peoples, the natural inference is that the Nágás of Central India were a separate race, powerful enough to be an object of imitation and aspiration to the more ambitious of the aboriginal chiefs, and probably connected with the Nágás dynasties, of whom there are traces in the Vindhya country. Lastly, the absorption of the Central Indian Nágás, admitting them to have been a separate people, is shown to be at least possible by the existence to this day of Nágbanśí chiefs unconnected even by suspicion with any of the known aboriginal races, and of subdivisions among the aboriginal tribes claiming a Nágā descent, and admittedly distinct from the body of their adopted people.

* Narwar, where General Cunningham places the nine Nágás of the coins, is in the Vindhya country, and the Yavana dynasty, which allied itself with the Nágás, spring from a founder bearing the probably allegorical name of "Vindhya-sakti."

† Since the above was written Fergusson’s "Tree and Serpent-worship" has been received. From the sculptures at Sanchi and Amravati he finds evidence of the co-existence with Hinduism in the first centuries of the Christian era of a race of bearded serpent-worshippers, probably aborigines. The superior race, whom he calls Hindu, are never represented as worshipping the snake, but certain sections of them seem to have had the snake as their emblem or tutelary genius, and are invariably shown with the cobra hood canopying their head. "The distinction between people with snakes and those without," says Fergusson, "is most curious and perplexing. After the most attentive study I have been unable to detect any characteristic, either of feature or costume, by which the races can be distinguished beyond the possession of this strange adjunct. "That those with snakes are the Nágás people we read of can hardly be doubted" (p. 192). His conclusion is that snake-worship was an aboriginal faith, and that the Aryans adopted it "in proportion as they became mixed with the aborigines, and their blood became less and less pure" (p. 114). May it not be that the people represented in the sculptures with the Nágā emblem was the Nágā race which has been inferred to have been an object of imitation and respect to the aboriginal tribes of the country? It would not be unnatural that a savage people should carry their reverence for the national symbol of their conquerors so far as to worship it.
CHAPTER V.

HISTORY UNDER THE GONDS AND MARATHAS.

Commencement of history in Gondwana—The Kherlā dynasty—Circumstances under which the Gonds rose to power—The dynasties of Garhā-Mandla, Chándá, and Deogarh—The character of the Gond rule—Extracts from Sleeman—Remarks of an eye-witness in the last century—Prosperity of the Gond kingdoms—The Gond people under their own princes and under the Marathás—Position of the aboriginal Chiefs after the Marathá conquest—Demoralisation of the hill Gonds—Their pacification under our rule—Marathá period—Character of the Marathá rule—The best days of the Bhonslás—Deterioration of the Government—The Pindhārīs—Their rivals, the Tax collectors—The spoliation of the land—by direct violence,—by form of law—Devices for obtaining contributions from bankers—Ingenuity of general taxation—Forced benevolences—Exhaustion of the country—Errors of our early administration—Improved system and its effects—Constitution of Central Provinces.

It has already been said that history proper does not commence in Gondwana until the sixteenth century. It was then that Sangrám Sá, the forty-eighth Rájá of the Gond line of Garhā-Mandla, issuing from the Mandla highlands, extended his dominion over fifty-two garhs or districts, comprising the country now known as Bhopál, Ságár, and Dāmoh on the Vindhyan plateau; Hoshangábád, Narsinghpúr, and Jābalpúr in the Nerbádá valley; and Mandla and Seóní in the Satpúrā highlands. In the same century the Haihai-Bansi line of Chhat-tisgarh emerges from a darkness, only lighted up by occasional inscriptions, into the general history of the country, and in the succeeding century the Gond princes of Deogarh transformed themselves from obscure aboriginal chiefs into a powerful Mohammadan
dynasty. The annals of Chándá are difficult to reduce to history, but it may be gathered from them that up to the sixteenth century the Rájás of this line paid tribute to some stronger power.

It is true that the Gárhá-Mándla dynasty dates its sovereignty from A.D. 358, but even their own annalists do not claim any extended dominion for them during the first twelve centuries of their independent existence, and the vestiges of powerful cotemporary dynasties, now only extant in the inscriptions quoted above, are conclusive in limiting the extent of Gond supremacy down to so late a period as the eleventh and twelfth centuries. The Haihai-Bansí of Chhattísgarh are far older, and might perhaps be traced to times of unknown antiquity, if history could even feel its way through the inanimate era of inscriptions to the more living, if less real, legendary age which lies beyond it. It has been seen that some of the oldest Hindú legends relate to the supremacy of this powerful branch of the lunar race in the Nár badá valley, and that their earliest inscriptions carry them back to the first centuries of our era. The traditions of the Rátapúr branch ascend even higher, and there seems to be little doubt that eighteen or nineteen centuries ago they held all the eastern part of what is now known as the Central Provinces. The Kshättriyák king of Kosala, visited by Hwen Thsang* in the seventh century, was in all probability one of this line, and it has already been mentioned that Professor FitzEdward Hall identifies their kingdom with the Puranic realm of Chedi.† This identification supplies a link, if one were needed, between the kings of Chhattísgarh and the dynasty of the same race, commemorated by the Jabalpúr tablets, as both are called rulers of Chedi in their respective inscriptions. But though there may be in these rude indi-

* Hwen Thsang (Julien's Translation, book iv. p. 185, Edn. Paris, 1853) speaks of him as a devout Buddhist, and from the Buram Deva inscription referred to above (p. lxv.) it would seem likely that the Haihai-Bansí kings were Buddhists in the earlier centuries of our era, as a Brāhmanical prince, even of a different sect, would hardly oppose the construction of a Saíra temple by main force.

† See above, p. liii.
cations of a dynastic history, extending not over centuries but over thousands of years, the frame-work for a very curious and interesting sketch, they must be passed over here with the bare mention which is all that necessarily limited space can spare to them.

Before, however, the simultaneous dominion of the three great Gond houses of Garhá-Mandla, Deogarh, and Chándá united, for a time, almost the whole of Gondwána under the sway of aboriginal princes, a dynasty—which is usually called Gond*—had risen to temporary place and power at Kherlá, on the Sátpurá plateau, in the fifteenth century. The only written record now forthcoming of these princes is in the pages of Fírishta,† by whom they are said to have had “great wealth and power, being possessed of all the hills of Gondwána and other countries.” They first appear in A.D. 1398, when Narsinha Ráya, the Rájá of Kherlá, is represented as instigated by the kings of Málwá and Khándesh to invade the Bámání territories. A hill chief fighting against the most powerful of the then vigorous Mohammadan dynasties of Southern India had of course little chance, and Narsinha Ráya had to buy peace from Fíroz Sháh, the Bámání king, by large presents of money, forty-five elephants, and the hand of his daughter. But lying as he did between two far more highly organised powers, not even his highland position could ensure to the Kherlá Chief a long immunity from invasion, and about twenty or twenty-five years after,* the king of

* The Kherlá princes have been generally set down as Gond, but I cannot find on what authority. There seems to be quite as much, if not more, reason for considering them to have been Kshattriyas. The local legends certainly attribute that dignity to them, and in a very legendary account of the death of a Bámán Sháh Dulha, who sacrificed his head in order to take the Kherlá fortress with his headless trunk, and to whose head there is a monument at Kherlá, while his body has similar honours at Ellíchpúr in Bérár, may perhaps be traced the story of the capture of Kherlá by the Bámání commander-in-chief (whose name is not given), and his subsequent assassination by two Rájput of the garrison, as related by Fírishta—(Briggs’ translation, vol. ii. p. 480).

Málwá, having failed in his attempt to employ the aboriginal principality as a weapon of offence against his powerful southern rival, determined to take advantage of it as a place of refuge in the event of his being hard pressed by his equally dangerous neighbours, the Mohammadan kings of Gujarát. Narsinha Ráya got together an army of 50,000 men, but his attempts at defence were unavailing, and he was defeated and slain. A large booty, including eighty-four elephants, fell to the victors, who also imposed a tribute on Narsinha Ráya's successor, and left a garrison in his fortress of Kherlá.† But their grasp on their new acquisition could not have been very firm, for some six years afterwards Sultán Hoshang of Málwá is recorded as again invading Kherlá, though this time with less success. He was three times repulsed, and in the interval which was thus gained the besieged prince was able to appeal to the Bámánhí king for help. Ahmad Sháh Bámánhí showed the usual readiness of these predatory foreign kings to embark in what promised to be a profitable war, but half-way on his expedition a pious doubt occurred to him whether "hawks should pyke out hawks' een," and true believers should embroil themselves with each other for the sake of an infidel. His movements were, however, quite misinterpreted by the king of Málwá, who, less capable than his enemy of fine conscientious scruples, put down his hesitation to simple cowardice. Finding his forbearance so ill appreciated, the Bámánhí king threw the whole weight of his power into the scale of the Kherlá Chief, and defeated Sultán Hoshang's army with great loss.‡ This was, however, but a temporary reprieve for Kherlá, which a few years afterwards, in 1433, again fell before Sultán Hoshang, and was at last confirmed to him by treaty with the Bámánhí kings.§ This was renewed after a war between the Bámánhí power

* The date is differently given in the Bámánhí and Málwá histories.
The accounts differ with regard to Narsinha Ráya's death. In Fíríshta's Bámánhí history (vol. ii.) he is recorded as living through this war.
INTRODUCTION.

and Málwá in 1467, in which Khélá was taken by the former,* and though, in the disorganisation which followed, the heir of the Khélá line got possession of his ancestral stronghold through the treachery of the governor, and for a time held it in a sort of bandit fashion against all comers, this seems to have been the last expiring effort of his line, of which we read no more.†

Indeed it would seem that the Gonds,‡ although capable of approaching far more nearly to the Aryan level of organisation than any other of the aboriginal tribes of Central India, never got beyond a certain point, and gave way almost as certainly at the contact of an established Aryan power, as their supplanters have since done, in their turn, before a more vigorous branch of a kindred stock. The two opportunities of the Gonds were the disruption of the Hindú dominions by Mohammadan invaders, and the subsequent subversion of the independent Mohammadan kingdoms by a strong imperial power. It was between the era of the Rajput kingdoms of Chédi and Málwá, and the palmy days of independent Mohammadanism in the west and south, that the Khélá dynasty found its place; and the substantial rise of the Gonds in the sixteenth and seventeenth centuries was probably made possible by the increased security of their external relations, which resulted from the substitution of the contemptuous tolerance of a large imperial power for the territorial greed of a number of restless rivals. The Moghal from his far-off court at Agra was content with obtaining from the lords of these rugged hills the nominal submission which was sufficient to prevent any break in the continuity of his vast dominions, where the petty neighbouring kings always found something to hanker after in even the poorest lands lying so close under their eyes.

Thus when the decadence of the Mohammadan power of Málwá in the sixteenth century had enabled the Gond chiefs of Garhá-Mandla to turn their principality into a kingdom,

‡ That is, assuming the Khélá princes to have been Gonds.

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they retained their regal status for two centuries, only forfeiting it when the strong grasp of the Moghal emperors relaxed, and a hither-to unknown branch of the Aryan race, the Marathás, revived the old system of Aryan division and rivalry, which had once been so fatal to the prospects of aboriginal independence. Although the Gonds were in name completely dependent on Delhi, and Garhá, one of their chief seats of dominion, was included in the lists of Akbar's possessions as a subdivision of his province of Málwá, they were practically so far from the ken of the Moghal court that, except on occasions of disputed succession or other difficulty, their history runs in a channel of its own, quite unaffected by the imperial policy. Indeed in emergencies they seem to have appealed as readily for aid to the neighbouring princes of Panná (in Bundelkhand), and of Deogarh, as to their nominal suzerains, and their alliances with these powers generally cost them concessions of territory to which it is not very probable that the consent of the imperial court was obtained or even asked.

The princes of Chándá and Deogarh, after their first submission to Delhi, seem to have been practically even more independent than their northern neighbour. The annals of the former show no trace of Moghal domination, except the grant of signet rings to the two last kings, on which they are styled "dependents"* of the emperors. The latter bought his independence by apostasy, and returned from Delhi, which he had visited to make his submission, with a dress of honour and the high-sounding Moslem name of Bakht Buland, but thenceforward he seems to have been more powerful and freer from control than any of the other Gond princes, and his descendants to this day are as pure Gonds by blood as if they had never opened out to themselves the possibility of alliances with the higher races whose religion they had adopted. But like their brothers of Garhá-Mandla, the princes both of Chándá and Deogarh succumbed almost without a struggle on the advent of the Marathás, and the middle of the eighteenth century saw the absorption of their kingdoms into the dominions of the Bhonslá Rájás of Nágpúr. The crushing disaster which befel

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the Maráthá confederacy at Pánipat deferred the fate of the Mandla dynasty for another quarter of a century, but in 1781 their territories became part of the Maráthá principality of Ságár, and with them ended the independence of the Gonds.

The time has passed to obtain much information regarding the real character of the Gond rule, apart from Gond rule. The personal legends and dynastic disputes which make up the tale of the royal chronicles. When we took possession of the country, the Maráthás had occupied the greater part of it for more than half a century, and the accelerated life of the people during a similar period of British administration has done even more to break the thread of old traditions, and to create new aims and interests. The scanty relics of information that still survived at the time of the cession in 1818 were brought together by Sir W. Sleeman and Sir R. Jenkins, the former of whom especially applied his great powers of observation to the task of studying the people amongst whom he was placed. The following passage, extracted from some manuscript notes, dated 1825, and left by him in the Record office at Nashipúr—the district in which he practically commenced his distinguished career as an Indian administrator—gives, probably, a very fair idea of the internal polity of the Gond principalities:—

"Under these Gond Rájás the district for the most part seems to have been distributed among feudatory chiefs, bound to attend upon the prince at his capital with a stipulated number of troops to be employed wherever their services might be required, but to furnish little or no revenue in money. These chiefs were Gonds, and the countries they held for the support of their families and the payment of their troops and retinue, little more than wild jungles; and we may almost trace the subsequent encroachments of cultivation by the changes that have taken place in their residences, retiring from the plains as they were brought into good tillage, and taking shelter in or near the hills, where alone any considerable jungle is now to be found. The convenience of these jungles in furnishing wood and grass to them and
their followers is the chief motive of their choice, but I believe they would prefer a wild jungle as their residence to a cultivated plain did no advantage of this kind exist.

"Some fourteen or sixteen generations ago a considerable change appears to have commenced in the population and the cultivation of the plains in this district, as well as in the others that border on the Nār bādā, and indeed all those that I have seen in Bhopāl, Nāgpūr, &c., &c. Families of different castes of Hindūs from Bhadūr, Antarvedī, and other countries to the north and north-west, oppressed by famine or distracted by domestic feuds in their native countries, emigrated to these parts; and unlike the Mohammadans or Marāthās, who appeared only as military adventurers, they sought a peaceful and a permanent establishment in the soil.

"Generally they seem to have come first in single families, the heads of whom took a small but well-chosen tract of rich but uncultivated land from the feudatory Gond Chiefs at a small rent in money, or more commonly in kind; and I have traced many of the most respectable and most extensive of those families—Brāhmans, Rājputs, and others—back to the time when they paid only a few mānis of grain and a few pots of ghee a year for immense tracts of waste that are now covered with groves, villages, and rich cultivation, all owing themselves to the industry of the same family. These families, increasing from generation to generation, and augmented by acquisitions of new emigrants from the same countries and tribes, who invariably joined themselves to the original establishments, became in time valuable and often formidable to the Gond Chiefs from their superior industry, skill, and enterprise; a better system of tillage and greater industry created a greater surplus produce, while a bolder and more enterprising spirit enabled them to appropriate it in extending improvement.

"Some of these families from the first held immediately under the prince, and almost all ultimately, for as they became sufficiently strong to shake off their dependence on the feudatory chief,
they never wanted a pretext, either in their own disputes with them, or in the jealousies of the prince himself, who found them better soldiers and more profitable tenants than the Gond Chiefs, who required all the surplus produce of large estates to subsist their large but useless train of followers.

"As these families increased and spread over the plains, the Gond population retired to the hills, rather than continue on plains deprived of their jungles. Some of them still live in the plains, near the banks of rivers that retain their jungle, and in other parts, as about Fatehpur, where the soil is too poor to pay the expense of clearing away the plains; but I have frequently seen a few Gonds families detach themselves entirely from the rest of a village, and establish themselves at another end of the estate in some corner affording them at least the appearance of a jungle.

"A great many of the villages in Narasinghpur that are now situated in the midst of a fine cultivated plain retain the names of Gond Patels that formerly held them: and many thus situated, that have the same name with one or more villages in the same pargana, are still distinguished by the prefix Gond, as Gond Jhiriá, to distinguish it from the others, and denote it as a village of Gonds, while not a Gond has lived near it for ages; but in no instance have I been able to discover a well or a tank dug, or a grove planted by a Gond Patel; all those that I have found in villages denoted to have been possessed by them having been dug or planted by subsequent occupants. The Mhowa tree, whose fruit is much esteemed by them, they no doubt cultivated, and though it now appears to grow spontaneously in the woods to which they have retired, is the only part of an estate that seems to form in their mind any local tie, and the Patel in his annual assessments is obliged to assign to every Gond cultivator one or more of these trees, if any stand on his grounds, in proportion to the land he may till. But not only were groves, temples, tanks, and other works of ornament and utility not to be found in the different villages of a Gond Chief's estate; even his
residence showed no signs of such improvement, and scarce anything less than the capital of a large principality possessed them. The surplus produce of their rude state of agriculture was small, and had the villages of the G o n d Chiefs been distributed among their relations as those of the heads of the R á j p u t s, B r á h- m a n s, and other families from the north were, they would have consumed it all in the enjoyment of indolence, the highest luxury they knew, as at present. On the contrary the new families possessed superior knowledge, enterprise, and industry, and their imaginations were excited by what they had seen or heard of in their parent country, and they exerted themselves in such a manner as to render every tolerable village superior, in works which they esteemed useful or ornamental, to the capital of a G o n d Chief."

Though this picture represents an indolent semi-barbarous race, it conveys no impression of cruel savagery in the G o n d character. The princes, like the people, seem to have been of an easy, unambitious disposition, rarely seeking foreign conquests after their first establishment, and only anxious to stave off the evil day of dissolution by concessions.* The following passage† from the narrative of a journey undertaken at the close of the last century by a member of the Asiatic Society, which may be regarded as the nearest discoverable approach to cotemporary evidence, speaks well for the stewardship of the G o n d princes:—

* From the time of the establishment of the G o n d kingdom of G á r h á - M á n d l á in A.D. 1530 to its subversion some two centuries after, we do not read of a single accession of territory to it, nor of a single offensive war undertaken by its princes. The only really spirited stand made by them was that of D ú r g á v a t í—a R á j p u t princess who had married into their line (see below, article M á n d l á, p. 283).

† Asiatic Annual Register, 1806. "Miscellaneous Tracts"—A Narrative of a Journey from M í r z á p ú r to N á g p ú r by a route never before travelled by any European in 1798-99, by a member of the Asiatic Society, eminent for his extensive acquirements in every branch of oriental literature and science," p. 32.
“The thriving condition of the province, indicated by the appearance of its capital, and confirmed by that of the districts which we subsequently traversed, demands from me a tribute of praise to the ancient princes of the country. Without the benefit of navigation—for the Narbhadá is not here navigable,—and without much inland commerce, but under the fostering hand of a race of Gond princes, a numerous people tilled a fertile country, and still preserve in the neatness of their houses, in the number and magnificence of their temples, their ponds, and other public works, in the size of their towns, and in the frequency of their plantations, the undoubted signs of enviable prosperity. The whole merit may be safely ascribed to the former government, for the praise of good administration is rarely merited by Márathá chieftains, and it is sufficient applause to say that the Chief of Ságar in twenty years, and the Rájá of Berár in four, have not much impaired the prosperity which they found.”

The little that is known of the history of the Gond dynasties quite confirms this account. Under their easy, eventless sway the rich country over which they ruled prospered, their flocks and herds increased, and their treasuries filled. So far back as the fifteenth century we read in Fírishta that the king of Kherlá, who if not a Gond himself was a king of the Gonds, sumptuously entertained Ahmad Sháh Wallí, the Bálmaní king, and made him rich offerings, among which were many valuable diamonds, rubies, and pearls.* Under the Garhá-Mándla dynasty the revenues of the Mándla district—now a wild tract of forest paying with difficulty £5,000 per annum to the State†—amounted it is said to ten láthrs of rupees, or £100,000. Sleeman writes thus of the reign of the Rání Durghátí (A.D. 1560),—“of all the sovereigns of this dynasty she lives most in the page of history and in the grateful recollections of the people. She formed the great reservoir which lies close to Jábálpur, and is called after her ‘Rání Táláo’ or queen’s pond; * * many other

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† The revenue has been increased by the new settlement.
"highly useful works were formed by her about G a r h á."* When the castle of Ch a u r á g a r h was sacked by one of A k b a r’s generals, in A.D. 1564, the booty found, according to F i r i s h t a, comprised "independently of the jewels, the images of gold and silver and other "valuables, no fewer than a hundred jars of gold coin," and a thousand elephants. Indeed D u r g á v a t í, we read, kept up in all a stud of 1,500 elephants.† Of the C h á n d á dynasty, Major Lucie Smith, the Deputy Commissioner, who has studied his district with the minutest interest, writes that "they left, if we forget the last few years, a well-governed and "contented kingdom, adorned with admirable works of engineering "skill, and prosperous to a point which no after-time has reached."‡ They have left their mark behind them in royal tombs, lakes, and palaces, but most of all in the grand enceinte of battlemented stone wall, too wide now for the shrunk city within it, which stands, a fitting emblem of its half-reclaimed founders, on the very border-line between the forest and the plain, having in front the rich valley of the W a r d h á, behind and up to the city walls deep forest extending far east. The third contemporary dynasty, that of D e o g a r h, rose to power in the decadence of the M o g h a l empire, too near the M a r á t h á epoch, and, as has been already remarked, it was only the existence of a strong imperial power admitting no rival kingdoms on the field of conquest, but extending a contemptuous tolerance to its more insignificant and distant vassals, which made it possible for the aboriginal principalities to bear up against the surrounding pressure of Aryan invaders. The D e o g a r h history is therefore but a beginning and an end, with no eventless middle period of peaceful progress, yet it was amidst the wars of B a k h t B u l a n d (A.D. 1700), with whom this dynasty practically commenced, that the Nág púr country received its first great infusion of H i n d ú cultivators and artificers, who were tempted away by him from their homes with liberal grants of land. Sir Richard Jenkins says of him that "he employed "indiscriminately M u s ú l m á n s and H i n d ú s of ability to introduce

† Briggs' F i r i s h t a, vol. ii. p. 218 (Edn. 1829).
‡ See below. p. 144.
order and regularity into his immediate domain. Industrious settlers from all quarters were attracted to Gondwana, many towns and villages were founded, and agriculture, manufactures, and even commerce made considerable advances. It may with truth be said that much of the success of the Marathah administration was owing to the groundwork established by him.*

The prosperity of the kingdom generally implies to some extent the prosperity of the governed, but it is a curious commentary on the social capacities of the Gonds that their princes should have only been able to advance by leaving the body of the people behind. Their history shows that they were more capable of rising to the Aryan level than other aboriginal tribes, and their supplanters, the Marathas, admitted, even after they had harried them down to the state of mere blood-thirsty savages, that they were not to be classed with the Khonds and other mountaineers. Captain Blunt, who has been mentioned above as the only authority on the condition of the Gonds up to a very late period,† writes that Kamal Mohammad, the officer in charge of the Marathapargana of Manikpatam, "who appeared to be well acquainted with the different tribes of mountaineers "subject to the Berar Government," informed him (A.D. 1795) that the Gonds were much larger than the Khonds, and had in many instances been made good subjects, while all attempts to civilise the latter had proved ineffectual.‡ But as their own princes were unable to make farmers and handicraftsmen of them, it is likely that, even if the Marathah power had not supervened, the mass of the people would have been more and more trodden under and driven back by the pushing Hindu yeomen, whom circumstances had forced between them and their natural chiefs, and that but for their reputation for bravery, which made them valuable as soldiers, they would have fared little better under princes of their own race.

† See above, p. xi.
than under the Hindús, to whom they were mere outcasts,—worse than under the British Government, before which they are at least theoretically equal with their fellow-subjects. Although their arms altogether failed to save their independence, they had a high military reputation. To quote Blunt again—"The Marathás considered them as better soldiers than even the Rájputs."* They were probably employed largely in the military service, for we read in the Ā’īn-i-Akbārī that Jātbá of the Deogarh line, which had not then (towards the end of the sixteenth century) quite attained sovereign dignity, kept up an army of 2,000 cavalry, 50,000 infantry, and 100 elephants, and that Bábájí (Bubjēo) of the Chándá line maintained a force of 40,000 footmen and 1,000 horsemen.† The smaller chiefs are also mentioned as retaining large bodies of armed men in their service; so that, allowing also for the retinues of huntsmen and personal retainers supported by all of these forest chiefs, a considerable proportion of the Gond people must have been artificially preserved from the supersession which contact with the Aryan element in the population invariably brought with it. Those who were neither nobles, soldiers, nor huntsmen must have been, as now, mere drudges, and probably lost little by the destruction of their national independence. It was on the chiefs that the levelling Marathá sway pressed most heavily. To the feudal organisation, under which their subjection to the paramount authority was but nominal, succeeded a military monarchy which jealously concentrated all power at head-quarters. The loose tribal system, so easy in times of peace, entirely failed to knit together the strength of the people when united action was most required, and the plain country fell before the Marathá armies almost without a struggle. In the strongholds, however, of the hilly ranges which hem in every part of Gondwāna, the dispossessed chiefs for long continued to maintain an unequal resistance, and to revenge their own wrongs by indiscriminate rapine and slaughter. The Marathá system of Government even in its best—

† Ā’īn-i-Akbārī, Sāhā of Berār (Gladwin's Translation) Calcutta Eds. vol. ii. pp. 70, 71.
that is in its earliest days—tolerated no powers and honours but those that proceeded direct from the throne, and in the plains and valleys which were accessible to their armies they seem to have succeeded in producing a social dead-level. Blunt says of them that they "keep their "peasantry in the most abject state of dependence, by which means, "they allege, the ryots are less liable to be turbulent or offensive to "the Government."* But it was more difficult to crush out all opposition in the highland fastnesses, in which the malcontents of the subject race had taken refuge, and it does not appear that they ever attained undisturbed supremacy in the hill chiefships. "The attention "of the Súbadárs," writes Blunt, "is chiefly directed to levying tri- "butes from the Zamíndárs in the mountainous parts of the country, "who, being always refractory, and never paying anything until "much time has been spent in warfare, the result is often pre- "carious, and the tribute consequently trivial.†" He also mentions that the Gonds Rájá of Málíwar threw down and spat upon "the Márátha parvána (pass), which he sent to him for inspec- "tion, saying 'I am not in Nágpur, and I fear nothing from the Rájá of Bérár'"‡. In such cases the Márátha plan § was to con- "tinue pillaging and harassing the Gonds, and thus to obtain from the chiefs a nominal acknowledgment of their supremacy, and the "promise at least of an annual tribute.

Demoralisation of the hill Gonds.

Under this treatment the hill Gonds soon lost every vestige of humanisation, and became the cruel, treacherous savages that Blunt found them. Those of his followers who, overcome by heat, fatigue, scanty food, bad water, and the other privations of one of the hardest marches on record, lingered behind for a little rest, were cut off and seen no more. The main body, leaving Chúnáér, had traversed amid many dangers the wild forest-country comprised in the present "South-Western frontier agency," and thence passing through Chhátísgarh and the

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† Ibid, p. 108.
‡ Ibid, p. 121.
§ Ibid, p. 98.
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Gond State of Kankar, took to the East, and attempted to make their way through the TransWaingangá chiefships of Chandá and Bastar. They were, however, obliged to turn back from the Indravati, and seek a safer route through the Telinga country on the opposite or west bank of the Godávari; and the Maráthá Amil in Dewalmarí informed them "that it was very fortunate "they had lost no time in their retreat, for notwithstanding the "friendly assurances of the Gond Chief, all his vassals and every "neighbouring Gond Rájá had been summoned to co-operate with "him for the purpose of plundering and cutting them off."* The Maráthá Amil at Bijúrf congratulated Captain Blunt on his escape from the mountains and jungles in which "so many of his people had been lost and never more heard of. Even the Banjáras,†" he said, "who never ventured among these Gonds until the "most solemn protestations of security were given, had in many "instances been plundered."‡ Such was the temper which the harsh Maráthá rule had roused in a race of naturally placable savages. When the constant irritation engendered by a system of government strong enough to harass and injure, but not to secure entire subjugation, gave way to the equable discipline established by our Government, these wild marauders soon settled down into rude tillers of the soil; indeed some of the Gond Rájás have gone a step further in civilisation, and after giving up their natural defence of sword and buckler, have become adepts with the more civilised weapons of the law-suit and the usury bond. A remarkable instance of the rapid pacification of a tract once terribly notorious for the character of its inhabitants may be found at Mální, in the Hoshangábad district, whose aboriginal inhabitants, now mere inoffensive drudges, were not half a century ago the most reckless and daring of plunderers, and gained for their forest-haunt the name of "Chor Málini," or "Máliní of the robbers." Mr. C. A. Elliott§ quotes

† Banjáras, a tribe of carriers and traders.
§ Hoshangábad Settlement Report, chap. iii. para. 86.
from a report of 1820* the following remarks on the Gonds:—“The
“capture of A’sir, the extraordinary fate of Chitú (Pindhárf),
“the settlement of the Bhíls to the southward, and the perfect
“tranquillity that prevails in Máiwá, have made an impression even
“on these savage and intractable foresters, which I trust will last
“till, by tasting in some degree the benefit of their ameliorated con-
dition, and contrasting the comforts of peace and comparative
“competency with the wretchedness of a life of constant danger and
“privation, they will become gradually susceptible of the habits of
“civilisation.”

Mr. Elliott adds:—“This description and the phrase ‘savage and
“intractable foresters’ seems to us now ludicrously inappropriate to
“the timid, docile creatures with whom we have to do, and this very
“inappropriateness is an adequate test of the great change which has
“passed over them. At present nothing is so remarkable in them as
“their ready obedience to orders.” Numerous other quotations
might be adduced to the same effect, but there can be no stronger testi-
mony than that of Sir Richard Jenkins, who says of the Gonds:—
“they are sincere, faithful, and intelligent; they are less mendacious
“than their neighbours, Hindú or Mohammadan, everywhere;
“and since our administration we have had no reason to pronounce even
“the wildest of them, with whom Europeans have had direct intercourse,
“insensible to good treatment, or unwilling to quit habits of plunder
“and rapine, imposed upon them by poverty and oppression, for more
“regular and creditable modes of life.”† Unfortunately for the abori-
ginal tribes they were destined to pass through at least three-quarters

of a century of Maráthá bondage before the day of relief was to come. In the ten
years from 1741 to 1751‡ the Bhons lá family established its dominion
over the three kingdoms of Dégárh, Chándá, and Chhattis-
gárh, and the Maráthá princes of Ságar effected a lodgement in

* By Major Henley, Political Agent at Sáhor.
‡ Ibid, p. 73.
Bundelkhand and northern Gondwana as early as 1733,* from which year they gradually encroached upon the territories of the last finally independent Gond dynasty—that of Garhã-Mandla—till they subverted it in 1781.† They were in their turn expelled from the Nargarhá valley by the more powerful Bhonslá ten years after;‡ and in 1818§ the whole of the country, since known as the Sagar and Nargarhá territories, was annexed to the British possessions, while the remnants of the once great Bhonslá kingdom were taken under British management during the minority of the young Rajá Raghoji III. Thus in the Nágpúr country the Maráthá rule lasted from sixty-seven to seventy-seven years, with a second period, from the date of Raghoji's majority in 1830 to the British accession in 1854, of twenty-four years. In the Sagar and Nargarhá territories the duration of their power varied from twenty-nine years in Mandla itself to eighty-five years in the northern part of Sagar.

Enough has already been said of the inflexibility of the Maráthá system to show how little allowance it made for the wayward characters of the half-tamed Gond nobles. But however despotic and levelling in their administration, the earlier Bhonslás were no mere unreflecting tyrants. To the patient mass of their subjects, which accepted their authority without question, they showed themselves not altogether wanting in sympathy. "They were military leaders, "with the habits generated from that profession. They * * never "left the plain manners of their nation," and being "born in the class of cultivators," had "a hereditary respect for that order, and though "not restrained by it from every degree of cupidity and rapacity, yet "(were) seldom cruel to the lower classes, and almost always (paid) "attention to established forms and institutions."|| The Government was, according to Blunt, "well established, and the country highly

* Grant Duff's History of the Maráthás, Indian Reprint, vol. i. p. 370.
cultivated,"* even in 1795, by which time the administration had begun to deteriorate. Some degree of consideration was shown even to the Gond aristocracy, provided they claimed nothing more solid. They were allowed, Jenkins says, to rank themselves as Rájputs or Kshattriyas "by a stretch of complaisance in the Máráthás "officers, owing probably to the country having been so long under "Rájás of the Gond tribe."† The king did not spare himself. "In "the smallest as in the greatest affairs in every department (he) was "referred to; nor did any inconvenience in the matter of delay to the "public service arise from this system, for even when not sitting actu- "ally in Darbár, the Rájá was always accessible to any person who "had business to propound to him; and when in Darbár, the greatest "apparent festivity was no bar to more serious affairs, where immediate "attention was requisite on the part of the Rájá. * * * "When four ghari,‡ of the day were spent, he dressed himself and "came out to an open verandah looking on the street, where he held "his morning Darbár, was visible to the people, and accessible to "their personal calls for justice and redress for injuries. He always "sat on his masnad§ with his sword and shield before him—badges "which his less warlike successors disused. The whole of the minis- "ters, military chiefs, and mutasaddis,‖ with their daftars,¶ attended, "and carried on their daily business before him. The Darbár broke "up about noon, at which time the Rájá went to take his dinner with "his family, and afterwards reposed himself."

† Report on Nagpúr, p. 20.
‡ Spaces of twenty-four minutes.
§ Throne.
‖ Clerks or accountants.
¶ Records.
and embrace him. In many cases he gave the Istikbál, or public reception, personally—that is he moved out with all the principal persons of his court to meet the new comer. On common occasions in the Darbár, the Rájá was not to be distinguished from any other individual, either by his dress or his seat.”

This description refers to Rájá Ján ojí, the second of the line, who has the reputation of having settled the best days of the Bhonslás. The revenues were few, and the punishment seldom capital. The revenues were flourishing, and the people in easy circumstances. The allowances of all officers, Civil and Military, and of the troops were regularly paid.” Even under him, however, “no means of making money by traffic was deemed disgraceful, and the revenues of Government, as well as the interests of the industrious classes of the population, were sacrificed to give them—the Rájá and his followers—monopolies in the various articles which they chose to deal in. Whole bázárs in the city were the property of the Rájá himself, his ladies, and his ministers, with various privileges and remissions of duties, totally subversive of free trade.” If such was the state of things under the best of the line, the people fared ill indeed when the sole virtues of the Bhonslás, as rulers—their military simplicity and self-restraint—gave way, sapped by two or three generations of royalty, and their natural rapacity was heightened by straitened means. Ján ojí died in 1772, and was succeeded by his brother Mudhójí, who died after a reign of sixteen years, leaving his dominions in “a perfect state of tranquillity,” and bequeathing a considerable treasure, both

† Ibid, p. 76.
‡ Ibid, p. 106.
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in cash and jewels, to his son Rāghoja. It was in the reign of this latter that the character of the Bhonslá administration commenced to deteriorate, and "the inhabitants "began to date the period of misrule and oppressive assessment, "though it was not carried, at first, to the ruinous excess of exaction "which marked the conduct of Rāghojā after the Marāthā war "of 1802."† It was after the crushing defeats of Assaye, Aṛgaon, and Gāwalgarh, and the consequent loss of his rich possessions in Berá and Cuttack, that Rāghojā II., from the first inclined to regard his subjects as mere money-producing machines, threw off all restraint in his unwillingness to show a reduced front to the world. Not only did he rack-rent and screw the farming and cultivating classes, but he took advantage of the necessities, which his own acts had created, to lend them money at high interest.‡ He did not even hesitate to play this dangerous game with his troops, whose pay he withheld, lending them money on exorbitant terms through his various banking establishments, and when he paid them at last, giving a third in clothes, from his own stores, at most exaggerated prices. When all other means of making money failed, he organised regular house-breaking expeditions against the stores of men whom his spies had reported to be wealthy, and who "had declined the honour of becoming His Highness' creditors."§ All through this time the sufferings of the people were aggravated by the ravages of the wandering robber-bands who have obtained such a terrible notoriety under the name of Pindhāris. From their standing camps in the Narbādā valley these marauders—who raised their operations almost to the rank of warfare by the great scale on which they carried them out, staining them nevertheless by wanton atrocities from which the most debased of ordinary criminals would shrink—poured down

† Ibid, p. 124.
§ Ibid, p. 70.
periodically through the valley of the Taptí over the plains of Berár, and on one occasion (in 1811) carried fire and sword up to the capital itself, burning one of its suburbs.* The plain of Berár and the valley of the Wardhá have even now a semi-warlike appearance from the mud forts which a peasantry, naturally peaceful, was obliged to erect in very self-defence, and there are places at which to this day the shopkeepers, influenced by some lingering tradition, shrink from exposing their goods publicly for sale. There is nothing in history more moving than the pictures of the utter desolation which these human locusts left in their track. Their plan of action is thus described by Malcolm†:

"The Pindharis were neither encumbered by tents nor baggage; each horseman carried a few cakes of bread for his own subsistence, and some seeds of grain for his horse. The party, which usually consisted of two or three thousand good horse, with a proportion of mounted followers, advanced at the rapid rate of forty or fifty miles a day, neither turning to the right nor left till they arrived at their place of destination. They then divided, and made a sweep of all the cattle and property they could find: committing at the same time the most horrid atrocities, and destroying what they could not carry away. They trusted to the secrecy and suddenness of the irruption for avoiding those who guarded the frontiers of the countries they invaded, and before a force could be brought against them they were on their return. Their chief strength lay in their being intangible. If pursued, they made marches of extraordinary length—sometimes upwards of sixty miles—by roads almost impracticable for regular troops. If overtaken, they dispersed, and reassembled at an appointed rendezvous; if followed to the country from which they issued, they broke into small parties. Their wealth, their booty, and their families were scattered over a wide region, in which they found protection amid the mountains and in the fastnesses belonging to

themselves, and to those with whom they were either openly or secretly connected; but nowhere did they present any point of attack, and the defeat of a party, the destruction of one of their cantonments, or the temporary occupation of some of their strongholds, produced no effect beyond the ruin of an individual freebooter, whose place was instantly supplied by another, generally of more desperate fortune, and therefore more eager for enterprise."

Though open and avowed robbers and murderers, with only so much profession of religion* in a country where religion scarcely pretends to be a moral check as would satisfy the superstitious instincts of their followers and serve the purposes of discipline, they had their lands, their titles, their regular organisation, and in short every mark of distinction that could have been accorded to the most orthodox military leaders, even to bearing the name of the king whose countenance they had bought by admitting him to partnership in their gains.† In short at that time of universal instability the life of a Pindhārī was the best chance of competence and security open to a Central Indian peasant. "Arising," says Malcolm, "like masses of putrefaction in animal matter out of the corruption of weak and expiring States," the Pindhārīs

* "The men of this class, however, who are occasionally to be met with in jungly villages and under the hills were not originally Mohammandans. Their grandfathers were generally Gonds, Kurkūs, Bhīls, &c., whose children were carried off by the Pindhārīs in their raids, circumcised, and made to follow that profession. When the Pindhārīs were put down, these men mostly returned to their native villages. They seem almost utterly without religion, not practising the rites of their faith, nor yet those of their families. In one case a Pindhārī on being asked, was unable to tell the name of his prophet, or to repeat the Kālma, or profession of faith."—(Hoshangābād Settlement Report, chap. iii. para. 30).

† There were two main divisions among the Pindhārīs, known as the Holkar Shāhī and Sindiā Shāhī respectively. Chitá, the most famous of all the Pindhārī leaders, had his head-quarters in the forest tract lying to the north of the Nārbādā, which then formed part of the Nimār district.* He also held the Bārha estate in Narsinghpūr; and Karīm Khān, another influential Pindhārī chief, had lands in Palohā in the same district.† Both these chiefs belonged to the Sindiā Shāhī division.

* Nimār Settlement Report, para. 36.
† Narsinghpūr Settlement Report, para. 36.
"had been brought together less by despair than by deeming the life of a plunderer in the actual state of India as one of small hazard but of great indulgence."* When the British Government took it in hand to suppress them, their whole organisation crumbled away at once. To quote Malcolm again, "It was evident that they could not exist without a home or a support. To drive them from the territories which they possessed,—to identify with them all who gave them aid or protection, was the only mode by which the great and increasing evil could be remedied. No measures were ever more wisely planned, more vigorously pursued, or more successfully accomplished, than those adopted for their suppression. There remains not a spot in India that a P indh á rí can call his home. They have been hunted like wild beasts; numbers have been killed; all have been ruined. Those who adopted their cause have fallen."†

The real strength of the P indh á rí s was in the weakness of the surrounding Governments. The M a r áth á kings had more important things to think of than protecting their subjects against robbery and murder. Men and money for their wars were their great wants, and the P indh á rí s could help them in both. Neither the S indi á nor the H o l k a r Sh á hí bands of P indh á rí s kept their hands entirely off the subjects of the kings whose name they bore, ‡ but a sufficient percentage of the plunder probably went into the royal treasury; and after all, as money was wanted at all hazards, their ways were not so very much worse than those of the more regularly licensed plunderers who called themselves revenue collectors. Indeed in one case at least on record, the maddened cultivators called in the aid of the P indh á rí s, preferring the crash of a sudden raid, with all its terrible accompaniments of fire and sword, to the slow torture of constant pressure, or perhaps hoping that, in the general upset, good men might chance to come uppermost. This happened in the J á b a l p ú r district in 1809, and the landholders gained their object at first, as

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* "Memoir of Central India," vol. i. p. 431 (2nd Edn.)
‡ Ibid, vol. i. p. 442.
the arrival of the Pindhári army so thoroughly frightened the Maráthá governor that he quite forgot for the time to go on with his exactions; but before the plunderers left the country they had made themselves as much felt by their friends as by their foes, "appro-
"priating all they could seize, insulating the temples of the Hindús,
"defacing the images, and committing outrages and excesses such as
"will not readily be forgotten, or the horror excited by them be buried
"in oblivion."*

All revenue reports of those times teem with accounts of the cruel, but often ingenious, processes by which the Maráthá collectors slowly bled the people. Inconvenient precedents and institutions were of course at once cleared away as mere clogs upon the process of extracting money. The carefully-adapted organisation of village and circle officers which the Mogháls, wherever they had come, had grafted on the old feudalism of Goondwána, with all its gradu-
dated structure of rights and duties, gave way to a system of public auction.† Villages were put up to the highest bidder, but even he was lucky if he got to the end of the year safe. After passing with alternating hope and fear through the rainy season, and watching his crops safe through the caprices of the elements, some turn in the tide of war or an unexpected robber-raid might destroy all the fruits of the toil and expenditure of months. In the border districts one day Holkar's army would come and sweep the country before it. Then perhaps Sindía marched down troops to defend his possessions, in which process they pastured their bullocks on the crops, trampled in the water-channels with their elephants, and killed any of his subjects who made objections. Zaínábád of Nimár was thus ruined in 1803.‡ In the intervals between regular campaigns, and even

* Report on the Settlement of part of the Jabalpur district (1828), quoted in Mr. A. M. Russell's Jabalpur Settlement Report, para. 16.
‡ Nimár Settlement Report, paras. 82, 83.
when there was nominally peace, the rival armies usually did
a little plundering in the enemy's country on their own account,
having practically no other means of supporting themselves. The
unfortunate country-people gave up all attempt at protecting
themselves against the troops, whether hostile or nominally
friendly, and when they heard of an army coming, hid themselves
in the glens and the rocks, creeping out by moonlight in a last
desperate attempt to cultivate their land.* But then if they
tided through these greater catastrophes there was the never-absent
danger of predatory inroads from the hill-tribes, or indeed from
any one who was strong enough to get up a following.† To avoid
these they clubbed together and paid blackmail, or collected them-
seves into large villages and built mud fortifications round them,
going out armed to their fields many miles off perhaps, and leaving
wide tracts of country, in their own expressive phrase, "be chirágh"—
without a light or a village fire. If the crops thus sown in sorrow and
tended in fear came to maturity, there were fresh trials to encounter.
Sometimes the lease taken at the beginning of the year, and carried
through with so much difficulty and anxiety, was unceremoniously

* H o s h a n g á b á d Settlement Report, chap. ii. para. 27.
† The following extracts from the epitomised translation of a petition presented by
the inhabitants of the K h a n d w á pargana of the N i m á r district (quoted in Cap-
tain Forsyth's N i m á r Settlement Report, p. 83, para. 155) gives a vivid representation
of those times, viz. from 1803 to 1814:—

"Robbers and P i n d h á r i s oppress the district and levy blackmail, which the
Zamindárs (chiefs) share with them. The Patees (village headmen) bribe the K a m d
visdár (revenue officer) and Zamindárs to let them appropriate the ryots' fields, and
cultivate much land without paying rent for it. Many of the ryots have deserted
the pargana, and the rest are preparing to follow. * * * For the last
twenty-four years the Zamindárs have taken cash requisites and rates far beyond
their dues. They connive at the levy of blackmail by plunderers, and take bribes both
from plunderers and plundered. Last year H o l k a r's army came, and the K a m d visdár
arranged with the ryots that they should abscond for a few days, and
return after their departure. This they were ready to do, but the Zamindárs pre-
vented them. Then the M e w á s i s (aboriginal hill tribes) from the A'sf r hills
looted two villages, and H o l k a r's troops came and surrounded the town of
K h a n d w á and exacted a contribution of Rs. 30,000. The last K a m d visdár levied
a third instalment of revenue from the pargana after the two regular ones had been
collected. * * * The hill robbers have desolated villages that had
been flourishing for a hundred years. * * * The pargana is ruined."
set aside in favour of a higher bidder,* and the unfortunate lessee saw the harvest, on which he had staked his all, go to enrich some private enemy or clever speculator. Sometimes the village would be made over by the authorities to troops in arrears† to pay themselves, no question of course being asked. Sometimes the crop was seized directly by the Government officials without any pretence of form or reason.

In the districts of the interior, where there was a little less anarchy and confusion, rather more formality was observed in the process of exaction, though with very similar results. Tracts of country were assigned either to large farmers for a fixed sum, or to military leaders for the payment of troops; and as the valuation put upon the leases was always of the highest, the assignee had to exercise all his ingenuity to bring his collections up to the mark. Taught by experience, the cultivators assumed the appearance of poverty, concealed their stock, and hung back from taking farms. But they were always worsted in the long run. Practically they had no choice except to cultivate or to starve, and the assignee soon found out, by means of his spies, who were in the best position to take the leases. On these "dresses and titles were liberally bestowed, and solemn engagements entered into, at a very moderate rate of rent, which engagements were most assuredly violated at the time of harvest, when the whole produce was at the mercy of the Jāgirdār (assignee) "* *" Thus he proceeded from year to year, flattering the vanity "of the Mālguzārs (farmers) with dresses, titles, and other distinctions, and feeding their hopes with solemn promises, till all their "capitals were exhausted."‡

There was a little more difficulty in tapping the wealth of bankers and others, whose substance was stored in a form less accessible and prominent than standing crops or flocks, and

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* Dāmoḥ Settlement Report, para. 51.
† * Ibid., para. 50.
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herds. Even in those times it was not for every one to take
the royal road, hit upon by Rāgho Djī III., of going direct to the
coveted strong-boxes by means of burglary.* So the notable
device was discovered of establishing adultery courts, furnished
with guards, fetters, stocks, and a staff of witnesses. When good
information was obtained of the existence of a hoard of money,
the unfortunate possessor was at once charged and found guilty,
and if the disgrace of a crime which was then held to reflect on
the whole family of the accused was not sufficient to bring him to
reason, he was chained in the stocks till he agreed to pay ransom.
In one case the landholders of the Srinagar pargana of
Narsinghpūr clubbed to free themselves from an incubus of this
kind, agreeing to purchase its abolition by an immediate payment
of Rs. 45,000, which they raised by a cess of 25 per cent all round
on the revenue of their villages. But the only effect of their effort
was, that they were presumed to be able to stand another turn of the
screw, and the amount which they had managed to raise was thence-
forward regularly added to their assessment for future years.†

The devices for levying money with a show of legality in towns
and populous non-agricultural tracts show

Ingenuity of general taxation.

almost endless ingenuity, though some of
them were such flimsy veils for exaction
that it is difficult to imagine why the pretence of form should have
been kept up at all. Thus the provisional government appointed at
Jabalpūr to carry on the administration of the newly-annexed
Narbadā country (1817) was called upon by its Marāṭhā
officials to decide, among other questions,—whether widows should
still be sold for the benefit of the State,—whether one-fourth of the
proceeds of all house sales should continue to be paid into the
treasury,—and whether persons selling their daughters should not
still be taxed one-fourth of the price realised. At a meeting of the
same provisional government there is an entry ordering the release
of a woman named Purṣiṣ, who had been sold by auction a few

* See above, p. xciit.
† Sleeman's MSS. "Preliminary Observations," para. 44.
days before for seventeen rupees.* The taxes levied in different places varied with the idiosyncrasies of the Government, or of the individual tax-collector; but among them it may be noticed that people were mulcted for having houses to live in, or if they had no houses, for their temporary sheds or huts; if they ate grain, their food was taxed at every stage in its progress through the country; if they ate meat, they paid duty on it through their butchers. When they married, they paid for beating drums or putting up marquees. If they rejoiced at the set Hindú festivals, they paid again,—at the "Holí," for instance, on the red powder which they threw at each other, at the Polá, on the ornaments which they tied to the horns of their cattle. Drinkers were mulcted by an excise, and smokers by a tobacco duty. Weavers, oil-pressers, fishermen, and such low-caste industrials had as a matter of course to bear a special burthen. No houses or slaves or cattle could be sold,—no cloth could be stamped,—no money could be changed,—even prayers for rain could not be offered without paying on each operation its special and peculiar tax.† In short a poor man could not shelter himself, or clothe himself, or earn his bread, or eat it, or marry, or rejoice, or even ask his gods for better weather, without contributing separately on each individual act to the necessities of the State.

These were the regular taxes merely, and it certainly does not seem likely that any money could have slipped by owing to their want of comprehensiveness; but the revenue accounts of the times show that supplementary measures were occasionally found necessary to reach men who would otherwise have escaped. Thus in the accounts of the Nawáb Sadık Ali Khán,‡ governor of Narsingh púr, for the years A.D. 1806—1816, such entries as these may be found:

"A fine on one of the Kánúngos found in good condition ........................................ Rs. 1,000."

"A fine on Bhágwát Chaudhárí, who was building a large house ............... " 8,000."

"A fine on Mohronpurí Gosáín, who was digging tanks and building temples... " 6,000."

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* MSS. Records, Secretariat, Nág púr.
‡ MSS. Notes on the late Mr. Molony's Report on Narsingh púr, by Sir W. (then Captain) Sleeman, Appendix table No. I. (1825).

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It is hardly possible that such a state of things could have endured very long, even had it not been destined to termination by the strong hand of the British power, and the people could scarcely have borne up as they did for nearly a quarter of a century, but that in a densely-populated country war to some degree and for a time alleviates the evils which it creates, feeding the country, as it were, on its own life-blood. The more extensive the devastation of the crops, and the greater the diminution of the means and number of the cultivators, the higher rose the price of the grain produced by the rest; and even a Marathi army could not get its supplies entirely free from a country which it permanently garrisoned. Thus great sums of money were set in circulation among the people, while the number of pockets to fill and mouths to feed was much reduced. The sums spent on military establishments alone in the Narsinghpur district averaged nearly nine lâkhs of rupees (£90,000) for the ten years previous to the cession, while after our occupation of the country the expenditure on all public establishments rapidly fell to less than two lâkhs (£20,000).

But this process of stimulation, though it might avert for a time the day of exhaustion, only rendered it the more complete in the end.

Exhaustion of the country. All accounts concur in representing the condition of the once-flourishing Narábdá districts, which we acquired by the war of 1817-18, as desolate almost beyond conception. An old map of Hoshangábád in the Bengal Asiatic Society's Journal for 1834 (p. 70) shows all the Sóhágpur valley as waste and jungle. At the recent settlement (1863-64) nearly two-thirds of the culturable area, including all the good land, were cultivated, chiefly with wheat. Of parts of Nimár it was reported in 1819 that "all traces of former "cultivation had ceased to be perceptible, and, with the exception "of Kánápúr, not a dwelling or an inhabitant was to be seen "in any part of the country."* Their desolation was expressed even

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* Sleeman’s MSS. Notes on Mr. Molony’s Report on Narsinghpur, note 2.
† Mr. C. A. Elliot’s Hoshangábád Settlement Report, chap. ii. para. 27.
‡ Letter to Sir John Malcolm, dated 26th June 1819, quoted in Captain Forryth’s Nimár Settlement Report, para 163.
more forcibly in the saying—"there is not a crow in Kānāpūr Bēriā."

In writing of those times Sir W. Sleeman says that for two years,* by far the most laborious of his life," his whole attention was engrossed "in preventing and remedying the disorders of his district." Had all the colleagues this distinguished officer possessed as large a share of his clear insight, as they undoubtedly had of his sense of his duty, the history of our new acquisitions might have been an almost unbroken record of prosperity, and the ground which it has taken fifty years of often halting progression to gain might have been covered in a quarter of a century. The new administrators of the country—taken many of them from the ranks of the very regiments which had conquered it—found a rich soil, a docile peasantry, and an equable climate. They saw that under the rule introduced by them life and property were safe, that Courts of Justice tried to deserve their name, and that the people had at length breathing time; and they jumped to the conclusion that a country with such capacities needed but a well-meaning government to enter upon a golden era of limitless prosperity.

Unfortunately, though the world may be generally governed with very little wisdom, there are times when something more than rule of thumb is required to secure success. It has been a common enough mistake among sanguine young officials, prompted perhaps by the wish to satisfy their distant financial superiors, to overrate the vivifying powers of our rule, and to estimate its material value to the people by the measure of its moral advantages. In the present instance the illusion was fostered by the readiness with which farmers flocked forward to take village leases, some themselves sharing the hopes of their rulers, but the majority mere broken speculators,† who had found land-gambling a paying trade in the "time of trouble," and who took advantage of a change of Government to start again with refreshed characters. Thus misled, the district officers might, perhaps, be excused for forgetting that for the barbaric pomp of

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* MSS. Notes on Mr. Molony's Report, note 20.
† Ibid, note 4.
viceregal courts they had substituted the severe simplicity of Indian "cutcherries,"—that standing armies had been replaced by occasional police guards,—and that the valley, instead of being a centre of expenditure, had now begun to send away of its own surplus to more important localities. The result was, that with all our good intentions, the commencements of our rule were marked by most vigorous taxation, and the people found less cause to congratulate themselves than they had expected in their change of masters. They were no longer robbed and murdered, it is true, but then they were equally prevented from redressing the inequalities of fortune by robbing and murdering others; and while under native rule the greater the disorganisation, the greater was the hope of a general crash and change, the new régime, with its heavy uniform pressure, seemed too systematic to leave room for evasion—too strong to allow even the idea of opposition. The excess of the evil, however, in most cases worked its own cure, and by degrees, after conjecture had been exhausted in seeking causes for the difficulties of the people, the conviction began to gain ground that the fault lay not so much with them as with their masters. Within twenty years from the cession an era of material prosperity had set in for many districts, the effects of which, as shown at the recent land-revenue-settlement, need give us no cause to be ashamed of our stewardship. Some parts of the country have lagged behind others, but our older acquisitions in the Central Provinces may now confidently be ranked among the most prosperous of British Indian possessions.

To these were added in 1854 the last remaining provinces of the Bho n s l á—Nág p úr and Ch h a t t í s g a r h, which, having already enjoyed some degree of British protection, directly, during the last Rájá's minority, and, indirectly, after his assumption of power, through the influence of the Resident, had comparatively little lee-way to make up. They have since benefited greatly by the enhanced price of produce, and the improvement of communications.

In 1860 a strip of territory on the left bank of the River Godávarí was ceded by the Nizám, and incorporated in the
British possessions under the name of the "Upper Godāvarī District."

In the following year (1861) the "Central Provinces" were formed by the union of the Sāgar and Nārbadā territories with the Nāgpūr Province. Three years afterwards (in 1864) the new administration obtained an accession of territory by the addition to it of the Nīmār district, in the Nārbadā and Tāpťī valleys, and in 1865 it received a fresh accretion of some seven hundred square miles of country, which had formerly constituted the native State of Bījarāghogarh in Central India, but had been confiscated in 1857. This is neither the time nor the place to put forward speculations regarding the advantages which long-neglected Gondwāna may have derived from the concession to her of an administration of her own, with no rich, smooth home-domain to distract its attention from these far out-lying stretches of rugged hill and valley, but in the succeeding chapters details will be given regarding the population, trade, and present condition of the province, which may enable those interested in the question to form a judgment of their own.

CHAPTER VI.

POPULATION.


The Central Provinces have been aptly compared to a "thick bit of cover in the middle of open country"—a thicket in which, "when the plains all round have been swept by hunters, or cleared
"by colonists, you are sure to find all the wild animals that have not
been exterminated."* But even this—one of the last refuges of the aboriginal
races—has been so largely invaded by people of Aryan descent, that out of a total population amounting
in round numbers to nine millions of souls, two millions only are
classed under the head of hill and aboriginal tribes, three-fourths
of whom are Gonds. Whether the ordinarily accepted theory
be true, that the less perfectly developed races were expelled
from the rich valleys by people possessing a higher organisation,
and were forced to content themselves with the scanty produce of
the bare hill-sides, or whether, as some suppose,† the aborigines
—hunters by taste rather than agriculturists—never cared to make
head against the heavy tropical vegetation of the black soil bottoms,
the result is equally that the Gond has retained nothing of the
old heritage which still bears his name, except the rocky uplands on
which a less hardy race would find no sufficient sustenance. The
chief remaining aboriginal stronghold is the Sátpurá plateau, divided among the districts of Betúl, Chhindwárá, Seoni, and the higher half of Mandla. Commencing from the west, one-fourth of the population of Betúl is Gond; in Chhindwárá the proportion is as high as three-sevenths; in Seoni, which is traversed by the main line of communication through the plateau, it sinks to one-third, rising again to one-half in the wild hill dis-
trict of Mandla, where the last Gond kings held sway. To the
east and west of this region hill-races of a different stock press in
upon the Gonds. In Betúl and Hoshangábád may be found the Kurkás, numbering in all some 40,000 souls, whose
central seat is the Pachmarhí group of hills. Further west again
in the Nimár district we come into the Bhíl country, but even
including a few scattered colonies of this race in other parts of the
province, they only contribute some 25,000 to the population.

* Report of Central Provinces’ Ethnological Committee (1868), Introductory
chapter, p. 2.

† Captain Forsyth’s Nimár Settlement Report, para. 110.
INTRODUCTION.

To the east the natural fastnesses which hem in the head waters of the Son and the Narbada—unexplored until of late years by Europeans—give a secure shelter to the wildest of all the hill tribes—the Baigás—who, all told, are under 17,000 souls. The first two of these almost certainly belong to that group of aboriginal tribes which is designated by Mr. G. Campbell as “Kolarian”* or northern, to distinguish them from the Dravidian or southern races; and the Baigás also are conjecturally classed with the former by the Central Provinces' Ethnological Committee.

Thus the heart of Gondwána is still occupied in force by the Gonds, who, according to the authorities already quoted, belong to the great Dravidian or southern section of the aborigines, while scattered fragments of the weaker Kolarian races, which have never risen to independent sovereignty, find refuge here and there on its outskirts. The great southern wilderness—covering many thousand square miles between the plains of Chhattísgarh and the Godávari, and extending from the Waingangá on the west almost to the Eastern Gháts—is another Gond stronghold. In these unexplored regions are to be found probably the best specimens of the real wild Gonds, who shuns the sight of strangers, and between whom and his rulers communication is only maintained through a sort of quarantine,* his tribute being deposited in a fixed spot, whence the Rájá's officers come to take it at certain seasons. Kolarian colonies, in addition to those already mentioned, may be found intermixed, in almost every direction, with the tribes of Gond descent. The east and west have already been mentioned. To the extreme north in the hill country bordering on

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* Journal of the Asiatic Society of Bengal, vol. xxxv. part ii. (Supplementary number), p. 28.

† "On the Belá Délá hills they flee at the approach of any native not of their own tribe. Their tribute to the Rájá of Básar, which is paid in kind, is collected once a year by an officer who beats a tám-tám outside the village, and forthwith hides himself, whereupon the inhabitants bring out whatever they have to give, and deposit it in an appointed spot."—(Hislop's Aboriginal Tribes of the Central Provinces, part i. p. 8, 1856.)
Rewá are some 25,000 Kóls. To the south-east in Sambalpur there is a large colony of Dhangars, apparently belonging to the Kol stock from Chotánagpur; while still further south, in the eastern part of the Bastar dependency, are found the Gadbas, another Kolorian tribe. But even at these extremities of their country the Gonds and their congenerous out-number other aboriginal tribes.

Mr. Hislop thinks that, from this curious intermixture within a limited area of tribes of totally different stock, we may conclude that the Dravidians, entering India by the north-west, here crossed the stream of Kolarian immigrants from the north-east.* These are matters of which so little is known that there is barely groundwork even for speculation about them; but the aboriginal legends contain one or two curious traditions, which, in the absence of any certain information, may be worth mention. In one of the Gond hymns quoted by Mr. Hislop a legendary account of the origin of the tribe is given, which, though defaced by some interpolations, palpably due to Brahmanical influence, is as evidently aboriginal in its incidents and conception. It purports to relate how the Gonds were created, on or near mount Dhaulagiri† (in the Himalayas); how they displeased the gods and were shut up in a cave, four only escaping through a jungle-country to a place called Kachikopá Lohagarh, or the "Iron valley in the Red Hills"—a name sufficiently applicable to many parts of Gondwana; how here they found a giant, who was at first inclined to eat them, but becoming pacified gave them his daughters in marriage, and from this union sprang the present Gond race.‡ If any faith can be placed in the antiquity of this legend it would certainly

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* Hislop's Aboriginal Tribes of the Central Provinces, edited by Sir R. Temple, part i. p. 27.
‡ Ibid, part iii. pp. 17, 27.
seem to imply that the Gonds found their country already occupied when they entered it, and that they allied themselves with their precursors. Another Gond tradition runs, that when Sarjá Ballál Sinha, the tenth of the Chándá royal line, by services rendered, had established his right to ask a favour from the Délhi Emperor, he claimed, as an addition to his kingdom, all the possessions of his ancestor “Kól-Bhält.”* Whether this may be taken as indicating that the predecessors of the Gonds were tribes of Kolarian descent, or not, it is at least curious that the Gonds, who ordinarily assume themselves to have been lords of the soil from time immemorial, should in any of their legends base their pretensions on a succession from rival claimants so well known as the Kols and the Bhíls. Another branch of the Kolars, the Baigás of Mándla, are apparently admitted by the Gond to be autochthonous, being known and revered among the surrounding population, which is chiefly Gond, as “Bhumíás,”† or children of the soil, and worshipping “Mái Dharitrí,” mother earth.‡ The legend first quoted also shadows out, it will be observed, the idea of a direct northern origin for the Gonds, in accordance with Mr. Hislop’s theory. Their own reminiscences certainly seem to point direct to the north as the cradle of their race, for till lately they buried their dead, head to south, feet to north, in order that the corpse might be ready to be carried to the northern home of its people.§

Whichever of the two races can claim the priority in order of time, the Dravidian Gonds undoubtedly succeed the Kolars in order of development. The leaders of the latter—in this part of the country at any rate—never rose above the status of predatory chiefs, while the Gond princes founded kingdoms, received high titles of nobility from the Moghal Emperors,∥ and even in their decadence were

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‡ Report of Central Provinces’ Ethnological Committee, part i. p. 3.
§ Ibid, p. 5.
∥ Major L. Smith’s Chándá Settlement Report, paras. 194—197.

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treated by their M a r á t h á conquerors with all the form due to estab-
lished royalty.* At the present day, however, their capacity for
taking a half-polish seems to be absolutely against them. While the
B a i g á s in their isolation from Aryan contact retain the free spirit
and honesty of the savage, the G o n d s have sunk, in a rash competi-
tion with the stronger race, to the level of mere drudges. Though
almost everywhere intermixed with the H i n d ú population, and
sometimes so closely as to have almost lost the flat head, the squat
nose, and the thick lips, which are the facial characteristics of their
race, it is only in the wilder and less populated districts that the
ordinary G o n d s have retained any share in the ownership of the
soil. Throughout the N a r b a d á valley and the N á g p ú r plain
scarcely a village is held by a pure G o n d , and in C h h a t t i s g a r h
their possessions, though still pretty considerable in extent, mostly
lie in jungle tracts of little value.† The proprietary lists show, it
is true, G o n d owners even in the richest districts, but these are
not of the true non-Aryan blood, but half-bred chiefs, generally
claiming R á j p ú t ancestry. Such was the origin of the royal line
of G a r h á-M a n d l a, and probably of
most of the families which now call them-
selves “ R á j-G o n d ” or “ Royal G o n d .” If so, however, the
lower blood is dominant, for in appearance most of them obstinately
retain the Turanian type. In aspiration they are H i n d ú s of the
H i n d ú s, wearing the sacred cord, and carrying ceremonial refine-
ments to the highest pitch of p a r v e n u purism. Hislop‡ says that,
not content with purifying themselves, their houses, and their food,
they must even sprinkle their faggots with water before using them
for cooking. With all this exterior coating of the fashionable faith,
they seem, however, to retain an ineradicable taint of the old

* R a g h o j í , took possession of the D e o g a r h kingdom, as Protector, or Mayor
of the Palace only, maintaining the G o n d R á j í d as titular sovereign—(see below,
article N á g p ú r , p. 303).
† I n R á i p ú r the average revenue of the 294 villages held by G o n d s is under
Rs. 90. (R á i p ú r Settlement Report, para. 120); see also B i l l á s p ú r Settlement
Report, para. 125.
‡ Papers on the Aboriginal Tribes of the Central Provinces, part. i. p. 5.
mountain superstitions. Some of these outwardly Brahmanised chiefs still try to pacify the gods of their fathers for their apparent desertion of them by worshipping them in secret once every four or five years,* and by placing cow's flesh to their lips, wrapped in a cloth, so as not to break too openly with the reigning Ḥiṅḍú divinities. The annual sacrifice of cows to Pharsá Pen, the great god of the Gonds, was not given up by the Chándá kings until the reign of Bīr Sháh, the last of the line but two, who reigned at the close of the seventeenth century, though the Brahmanic faith seems to have been ostensibly adopted by his ancestors four generations before.†

Among the Chhattísgarh Gonds there are to this day faint lingering traces of the prehistoric serpent-worship, which is said to have retained a hold on the Deogarh kings even after their nominal conversion to Islám.‡ In the social habits of the Gond chiefs there is the same curious compromise between the wild savagery of the hill-man and the sleek smoothness of the modern Hindú, that is observable in their profession of faith. Nearly all of them retain the old love of hunting; and the taste for thieving, or rather for the encouragement of thieves, still runs in the blood, though with a class, ambitious of recognised gentility, the prospect of anything so vulgar as a jail life has undoubtedly a very cooling effect. On the other hand they surround themselves with Hindú priests and agents, and some of them have even taken to turning an honest penny by the thoroughly Hindú pursuit of money-lending. There is an immense gap between the sensual, Pharasical half-breed chief and the down-trodden mass of the Gond race. The former has still the prestige of long descent and great possessions to support him against the race-prejudices of the Hindús. A struggling Hindú cultivator, whatever may be his claims to superiority in the abstract, would be very unlike the rest of the world if he could so thoroughly divest himself of material considerations as to look

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* Hoshangábád Settlement Report, chap. iii. sec. 2, para. 29.
† See below, article "Chándá," p. 143.
‡ See above, p. lxxi.
down on the man upon whom he and hundreds of his tribe depend, not only for the land which they till, but often for the advances necessary to keep body and soul together until harvest time. Seeing, too, that the purest of his race do not scruple to serve the aboriginal chief as priests, agents, and even as cooks, he must feel that he has quite sufficient warrant for respecting power and place, without inquiring too nicely in whom they are vested.

But the plebeian or Dhúr-Gond, with no artificial aids to keep his head above water, has sunk to the very bottom of the community. Of his natural recommendations, the savage straightforwardness of speech has suffered somewhat from social depression and enervating contact with Hinduism, but the stalwart limbs and contempt of fear, which are the characteristics of the race, still survive, and render Gonds useful tools in employments requiring strength and courage rather than intelligence. In the Narbada valley the regular and avowed calling of the tame Gonds is driving the plough, but it is well known that unscrupulous masters often use them in thieving expeditions, for which they are fitted, as well by the attributes already mentioned as by a perfectly unreasoning docility. These qualities have been more legitimately utilised in the Mohpani coal-mines, where a considerable number of the miners are Gonds, and even for military purposes—a Gond battalion having been raised for service in the critical times of 1857-58;—but though not wanting in courage and coolness, they were found scarcely capable of taking a sufficiently high polish of discipline and order. The exact position which these Gonds occupy in the social scale is ordinarily below the lowest of the recognised Hindu tribes, but above the Mahars and Dhers, who, though not known to be of aboriginal descent, are equally denied admission within the pale of genuine Hinduism, and thus have no caste except among themselves. But although beneath the depth to which he has sunk there is a lower deep still, the tame Gond is so low in Hindu estimation that the huts of his people are almost always clustered apart from the better habitations in the villages of the valley.
In the highlands, where the Hindus do not care to penetrate, the Gonds are seen to better advantage. On the range of hills north of Ellichpúr (in Berár), where they come into contact with other aboriginal races, instead of accepting a subordinate position, they take the lead, generally becoming the patels or headmen of their villages.* Writing of this class in 1825, "Sleeman says,† "Such is the simplicity and honesty of character of the wildest of these Gonds, that when they have agreed to a Jama, they will pay it, though they sell their children to do so, and will also pay it at the precise time that they agreed to. They are dishonest only in direct theft, and few of them will refuse to take another man's property when a fair occasion offers, but they will immediately acknowledge it. They consider as a matter of course all the better kind of crops they till to go exclusively to pay the Government rent, and of that they dare not appropriate any part. The Kodo and Kutki, or coarser grains, they eat or sell, with some jungle fruit, to provide themselves the salt they require, and the very little cloth they use to cover their nakedness."

These particulars are quite confirmed by more modern observers, though since Sleeman's time civilisation has extended its, to them injurious, influence over a constantly increasing section of the really wild Gonds. The best specimens of them now remaining are in the feudatory State of Bastar, lying to the extreme south of the province. In this ill-explored wilderness of hill and forest at least four-fifths of the population may probably be classed under the head of Gonds and their allied races. Hitherto there seems to have been no very hard and fast line between these different subdivisions, rising from the Márís or the Mários, the wildest of all, to the semi-Hinduised Khatolwárs and Raí-Gonds. In Chándá, where the forest-country meets the more civilised plain, the higher classes of Gonds are recruited from

† Hislop's Aboriginal Tribes of the Central Provinces, part i. p. 13.
* MSS. Notes on Mr. Molony's Report on Narsinghpúr, note 2.
the wilder tribes, and it is said that the process of transformation may be observed in actual operation, the Máriá first calling himself "Koitúr," then "Jangli" or "Forest Gond," and lastly shaking off the prefix and designating himself "Gond"—pure and simple.* A little more and he might sublimate himself into the Khatolwár or Khatulyá class, under which are enrolled all of this family who "have begun to conform to the Hindú religion and to ape Hindú manners,"† except of course the Ráj- Gonds, who claim a higher lineage.

A very interesting account of the Máris will be found below under the heading "Bastar."‡ The writer, Captain Glasfurd, describes them as a "shy race, avoiding all contact with strangers, and flying to the "hills on the least alarm." He adds that they are timid, docile, and "not quarrelsome—indeed amongst themselves most cheerful and "light-hearted, always laughing and joking. * * * * In "common with many other wild races they bear a singular character "for truthfulness and honesty; and when they once get over the "feeling of shyness, they are exceedingly frank and communica-"tive." Of the same class, but even wilder, are the Máris, who inhabit the difficult country called Madían, or Abajmárd. The whole population will fly at the sight of any number of strangers approaching their village, and the appearance of a horse is a perfect terror to them. It is not, moreover, very easy to find their habitations, which are constantly shifting. Revenue is collected from them through an official called a "Chálki," who makes it his business to know where the villages are to be found; and such other communication as they have with the outer world is carried on through the medium of the cultivators of a frontier village, who alone find it worth while to venture into so rough a country for a poor trade in cloth, beads, and salt, paid for in coarse grain and wax. The Máris possess no cattle of any kind, and their only implements of

* See below, p. 137 (article "Chándá").
† Hialop's Aboriginal Tribes of the Central Provinces, part i, p. 5.
‡ See below (article "Bastar"); pp. 34—36.
agriculture are a hatchet and an iron hoe. Like the Máriás, they seem quiet, truthful, and honest, and though timid they are readily reassured by kind treatment.

Putting aside, therefore, their distaste to strangers and to fresh water, they appear to be harmless, well-dispositioned nomads, with little of the sensational barbarism which has been attributed to them. It has been seen that in Sir Richard Jenkins' time they were represented as naked savages, living on roots and sprigs, and hunting for strangers to sacrifice.* Even in the far more recent work of Mr. Hislop the Máriá women are said to wear nothing but bunches of twigs, fastened to a string passing round their waists.† The least-clothed Máris seen by Captain Glasfurd wore a square patch of cloth, suspended as the twigs are supposed to have been, and he describes even the wildest of them as raising grain for their food, and smoking tobacco grown by themselves. It is difficult to imagine that a race, whom a strange face now puts to flight, should ever have laid themselves out systematically to seek foreign victims, and it seems far more probable that these old marvels arose in city gossip, originated, perhaps, by some Maráthá official knowing nothing of Bastar but its distance and poverty, and hoping devoutly that unkind fate would never lead him to know more.

As the Máriás are the most characteristic section of the Dravidian races in these provinces, so the Bāigás may be taken as presenting the most strongly marked individuality among the Kolarian aborigines. An excellent account of them will be found below under the heading “Mandla,”‡ by Captain H. C. E. Ward, who has, during the last few years, devoted considerable time and interest to studying their habits. Though their associations and their religious ceremonies have stamped them in the general opinion as a non-Aryan race, they have qualities, both physical and moral, which give

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† Hislop's Aboriginal Tribes of the Central Provinces, part. i. p. 8.
‡ See below (article “Mandla”), pp. 278—280.
them a distinct pre-eminence among their fellow-denizens of the woods and hills. The purest of the race in the Eastern Forests of Manda approach in feature to the aquiline Aryan type, and as a rule they are above the Gonds in stature. In character not only do they possess in a very high degree the savage virtues of truth and free-bearing, but they show a power of combination and independent organisation very rare among savage tribes. Writing in 1869 Captain Ward was able to record that for three years not one of these wild Baignás had troubled the district courts of justice. All offences and disputes are referred by them to the village tribunal, consisting of a committee of elders, which also manages, with considerable system and success, the internal affairs of the communities. Crime is, however, rare, except it be the appropriation of a stray handful of grain in times of scarcity, or an occasional forgetfulness of the marriage-tie, neither of which are regarded as very heinous offences, or severely visited by the representatives of public opinion. Though their method of cultivation, by burning down the forest and sowing seed in the ash, is wasteful and precarious, it is not adopted so much from idleness as from the unsuitability of regular husbandry to the steep hill-sides and thick forests, in which alone the Baignás find a congenial solitude. Indeed at the sowing season, when occasion demands it, they show themselves capable of enduring protracted labour and considerable privation, though these qualities are more generally displayed in the chase, of which they are passionately fond. With their light axes they bring down unerringly small deer, hares, and peacocks, and sometimes even panthers thus fall victims to their skill. Though they are wonderfully nimble in evading beasts of prey, they will not hesitate to attack tigers if it is to save a comrade, and even their dogs are so thoroughly familiarised with these conflicts, that a case is known of a tiger having been turned from its human prey by the attacks of a puny-looking Baignác. Whether it be from this superiority in mental and physical qualities, or from some lingering tradition of their exalted descent, the Baignás are the accepted priests of other aboriginal races,
and their decisions, especially in boundary cases, command most implicit respect throughout the hill country. Their peculiar powers are supposed to lie in the removal of disease, and the pacification of disturbed spirits. No hill-man will go near the spot where a comrade has been killed by a tiger till the Baigá has performed his rites, both to lay the spirit of the dead, and to counteract the increased power which the tiger is believed to absorb from his victim. The process is very simple. The Baigá goes through a series of antics, supposed to represent the tiger in his fatal spring, and ends by taking up with his teeth a mouthful of the blood-stained earth. When this is done the jungle is free again, and there really may be thus much genuineness in the remedy, that if the tiger were still hanging about the spot he would probably commence upon the Baigá, who thus acts as a kind of forlorn-hope in meeting the first brunt of danger. His power of combating disease commands even a wider acceptance, being admitted and courted by the Hindú population of the adjoining lowlands. When cholera breaks out in a village, every one retires after sunset, and the Baigas parade the streets, taking from the roof of each hut a straw, which are burnt, with an offering of rice, clarified butter, and turmeric, at some shrine to the east of the village site. Chickens daubed with vermilion are then driven away in the direction of the smoke, and are supposed to carry the disease with them. If they fail, goats are tried, and last of all pigs, which never disappoint expectation, the reason being, according to Captain Ward, that by the time their turn has come, owing to the delay incurred in repeated ceremonies, and in getting up subscriptions to pay for them, the epidemic outbreak has ordinarily worked itself out.

The Baigás are said to resemble in many respects the undoubtedly Kolarian Bhils, whose headquarters are in the Vindhyan range, some four hundred miles west of the Baigá forests; but there are some striking differences between the habits of the two tribes. The Baigás, as has been seen, have easy notions about the marriage tie, and build their villages in a very gregarious fashion. The
Bhil s are, on the contrary, very jealous of the honour of the other sex, and very doubtful of the continence of their own; they therefore guard against accidents by keeping their houses far apart.* In moral character, however, the Bhil s seem to be certainly below their brother aborigines. Whether it be owing to a naturally intractable disposition, or to the temptations offered by their central position throughout the Marathá and Pindhári wars of the "time of trouble," they were certainly more determined marauders than any other of the hill races, till Outram took them in hand. Those of them who cultivate are now said to be scrupulous in keeping their engagements, and instances are quoted of their rising to the position of steady and substantial farmers. The Bhílalás—who are apparently lowland Bhíls, calling themselves after their Bhíl Rajput chiefs, just as in Scotland the name of a powerful sept was sometimes taken by subordinated races—are the dregs even of the tame aborigines, being proverbial for dishonesty and drunkenness. The Mohammadan Bhíls are another instance of the ill-effects which the strong meat of civilisation has upon primitive races ill-prepared to receive it. They retain nothing of what should have been to them an elevating faith but its most elementary rites, and are, "with few exceptions, a miserable "set, idle and thriftless, and steeped in the deadly vice of opium- "eating."†

The Kurkús again, who live on and round the Mahádeo hills, conform more nearly to the ordinary aboriginal type. They are mostly black, with flat faces and high cheek-bones, so that it is difficult to distinguish them from the Gonds in appearance.‡ Like most of these hill races and unlike the Bhíls, they are not prejudiced about feminine chastity, and "there seems to be almost no possible "form of illegitimacy so long as a Kurkú man or woman consort

† Captain Forsyth's Nimár Settlement Report, paras. 410, 411.
‡ Mr. C. A. Elliott's Hoshangábád Settlement Report, Appendix i. para. 3.
"only with their own race."* But they have the virtues, as well as the failings, of their kind. "They are remarkably honest and truthful; slow at calculation * * *; very indignant at being cheated. * * * Though too improvident and lazy to be good cultivators, they are in great request as farm-servants and ploughmen, being too honest to defraud their master of labour or material."†

Everything thus tends to show that civilisation, in the only form in which he as yet knows it, is the most fatal of all influences to the semi-savage aboriginal. He tries to match with the Hindú in cunning, and loses his simple-minded honesty without gaining a step in the race of life. He learns a more careful method of cultivation, but only to exercise it as the tool of the superior intelligence by which he has been instructed. His brute-courage survives, but it only serves him to become a cat's-paw in dark enterprises, which bring profit to his master,—to him risk and demoralisation. In this dull helot life the spirit of the hill-man, who in his own wilds knew no restraint but the easy sway of vague supernatural powers, becomes cribbed and confined, the constant sense of inferiority wears away his self-confidence, and he sinks to the condition of a mere besotted animal. Thus the natural lever of association with those immediately above him having proved worse than ineffectual, it becomes a difficult problem indeed to raise his tastes and aspirations. If he is too far behind the Hindú to enter into competition with him successfully, it may be that the only means of fitting him to hold his own would be to develop his character and strengthen his abilities in isolation from deteriorating influences. There are malarious localities in which the physical qualities of the hill-men should give them almost a monopoly of employment; and efforts are now being made to induce members of the aboriginal tribes to serve in the police of the wilder districts, and to

* Mr. C. A. Elliott's Hoshangábád Settlement Report, Appendix i. para. 30.
† Ibid, para. 4.
take employment as watchers and woodmen in the Government forests. The attempts to educate them at the Government schools have hitherto necessarily been mere beginnings, but they have not been so fruitless as to discourage hope, and a scheme is on foot for establishing aboriginal schools in connection with the Forest Department, which promises greater results. In the forests of Mandla, where land is plentiful, and malaria keeps competitors at a distance, the education of the wandering Bagas has commenced at an even earlier stage; and it may be hoped that the measures devised for confining them within fixed though liberal limits, and thus turning them from the chase to agriculture, will in time bear fruit.

Altogether the Ethnological Committee compute that there are twenty-three certain and six doubtful aboriginal races in the Central Provinces. Of the former thirteen are classed as Kolarian and ten as Dravidian, while under the head "doubtful" each division contributes three.* It is, however, likely that some of the designations given as generic merely mark subdivisions of the same race,† and that others belong to tribes who, though generally considered aboriginal, are of doubtful origin. Thus it seems

* Report of Ethnological Committee of the Central Provinces (1858), Introductory chapter, p. 7:

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<tr>
<th>&quot;Kolarian&quot;</th>
<th>Dravidian</th>
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<td>Kol.</td>
<td>Gond.</td>
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<td>Kurkú.</td>
<td>Bhatrá-Gond.</td>
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<tr>
<td>Bhl.</td>
<td>Mari-Gond.</td>
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<td>Binjwár.</td>
<td>Mariá or Gottawár.</td>
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<td>Bhunjíyá.</td>
<td>Dhurwe-Gond.</td>
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<td>Bhumía.</td>
<td>Khatolwár-Gond.</td>
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<td>Baigá.</td>
<td>Aghariá-Gond.</td>
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<td>Dhángar.</td>
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<td>Náhar.</td>
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<td>Aghariá.</td>
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† Thus Binjwás are a subdivision of the Bagás.
doubtful whether the Kanwars—a curious primitive race who hold the greater part of the hill country overlooking the Chattisgarh country—are not of Aryan stock. It is certain that one of their chiefs—the Zamindar of Narrá—obtained his estate some one hundred and fifty years ago as a marriage dowry with the daughter of the Rajput chief of Khariá. Another sign of Rajput connection is their worship of the sword under the name of “Jhágrá khánd,” and it seems that they conquered the country, which they now occupy, from the aboriginal Bhúyás.* On the whole there is much in favour of the theory that they are “imperfect Rajputs who settled in early times among the hills of the Vindhyan ranges, and failed in becoming Hinduised, like other warlike immigrants.”† They are now classed with the aboriginal races mainly because their habits and observances are non-Hindú—they marry at puberty, bury their dead, and eat flesh and drink liquor, with the exception of a limited section, who conform to the more distinguished Brahmanical faith, in the hope of obtaining recognition as Rajputs. So palpable is the innovation, however, that Kanwars wearing the aristocratic cord do not hesitate to take wives from among the unconsecrated septs of their race.‡

The only other aboriginal or quasi-aboriginal tribe which deserves special notice is the Halbá, which appears to be an importation from the south, and where not Hinduised, has some very original customs. In the wild country of Bastar they are said to “gain their living chiefly by distilling spirits, and worship a pantheon of glorified distillers, at the head of whom is Bahádur Kalál.”§ In the Ráipúr district, where they hold thirty-seven flourishing villages, they have settled down as steady cultivators, and, unlike other aboriginal tribes, are quite able to hold their own.

† Ibid.
‡ Mr. Chisholm’s Bilás púr Settlement Report, para. 120.
§ Mr. Hewitt’s Ráipúr Settlement Report, para. 117.
in the open country. Their religious observances are very simple:—
“All that is necessary for a good Hālbā is that he should sacrifice,
“once in his life, three goats and a pig, one to each of the national
“deities called Nārāyan Gosāin, Būrhā Deo, Satī, and
“Ratnā; of these the two former are male, and the two latter
“female divinities, and it is to Nārāyan Gosāin that the pig is
“sacrificed.”* 

In this brief sketch of the principal aboriginal tribes of the
Central Provinces stress has been laid
rather on their distinguishing social characteristics than on their rites and ceremonies,
which, whether originally peculiar to different tribes or not, are now
so intermingled and confused, that they may be regarded almost as
common property. The Gonds, according to Hislop,† have
about fifteen gods, but few or none of the tribe are acquainted with
the whole list. Thākur Deo and Dūlhā Deo—both household
gods—and Būrhā Deo, the great god, are the most popular objects
of worship throughout Gondwāna, and they command a certain
respect even among so-called Hindūs. All aboriginal tribes
have a decided respect for the powers of evil, whether in the form of
cholera and small-pox, or under the more idealised guise of a de-
structive god and his even more malignant wife.‡ Indeed the theory
that the Aryan Hindūs drew this element of their worship from
aboriginal sources is not without strong confirmatory evidence in
these provinces. The shrine of Mahādeva (Siva), on the Pach-
marhī hills, which till lately attracted the largest religious fair
in these provinces, is still under the hereditary guardianship of
Kurkū chiefs, and the oldest temples on the far more widely
celebrated island of Māndhātā, on the Narbādā, originally
the seat of worship of the aboriginal powers of evil, Kāl Bhairava
and Kālī Devī, and afterwards appropriated by the more civilised

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† Aboriginal Tribes of the Central Provinces, part i. p. 14.
‡ Kāl Bhairava and Kālī Devī.
god of destruction, Sīva, are to this day under the charge of Bhīl custodians.* Sun worship seems to be a Kolarian proclivity, being found equally among the Kols of Sambalpur in the south-eastern corner of the province, and among the Kurkūs of the Mahādeo hills more than four hundred miles to the north-west. The Baigās again are distinguished by an extraordinary reverence for "mother earth." On the other hand the Khonds, who are classed as Dravidian, combine both these faiths. It is in short impossible, in the present state of our knowledge, to find any generalisations on the shifting beliefs of tribes to whom change is almost a necessary of life, and whose customs are constantly acting and reacting upon each other. The Ethnological Committee appointed in 1867 to report on the aboriginal tribes of the Central Provinces, after a careful analysis of the peculiar practices attributed to each race, came to the conclusion that no distinctive customs had been elicited by their analysis as attaching to separate tribes. In their own words,—"It had been suggested that the worship of dead relatives belonged to the Kolars, or supposed immigrants from the north-east; but it seems certain that all the wild tribes of Central India worship relatives immediately after death, and, moreover, traces of this superstition may be found all the world over. The Hindūs themselves now practise rites of the same kind. Herodotus and Homer could be quoted to show the antiquity of the custom. And Captain Burton describes the ceremonies as they are now practised in Central Africa; also, by the way, the worship of trees—a very early and widely-spread superstition in India. If it be true that all races in their earlier periods of development pass through certain states of religious belief, then a general account of the religion of a tribe will not assist the ethnographer, though one or two peculiar forms of worship may give a clue to recent affinities. However, the gods of the Khonds are plainly the same as the gods of the south-eastern Gonds. The word Pen, or Pennū for deity, is

* See below, article "Māndhātā," p. 259.
"common to both. And that ceremony of bringing back the soul of the deceased does seem peculiar to these provinces, at any rate.

"As for Du l h á De o, so commonly mentioned as a favourite God deity, he comes from B u n d e l k h a n d, and is the apotheosis of a bridegroom (Du l h á) who died in the marriage procession, and whose untimely end so affected the people that they paid him divine honours.* None of these tribes keep a regular priesthood, but employ medicine-men, exorcists, men who are the stewards of the mysteries by mere profession, not necessarily by birth, or by entry into a religious order. In fact their religion is simple fetichism—the worship of any object supposed to possess hidden influence for weal or woe.

"Funeral rites.—Most of the tribes burn, as well as bury, their dead; they cannot be divided like more civilised nations into those that burn and those that bury. Burial is probably the more ancient custom here as elsewhere; the aborigines of north-east Beng al are usually said to bury, and it may be fairly conjectured that the practice of burning is entirely borrowed from the Aryan Hind ús. Most of these tribes raise memorials to their dead—a pure Turanian feature.

"Marriage customs and ceremonies exist in infinite variety all the world over, and the practice of pretending to abduct the bride, which is universal among these tribes, is probably known widely among all such societies. The serving a fixed period for a bride is curious; it prevails among the Koch and Bodo people of the north-east hills (Hodgson), and is easily intelligible among very poor races where women are at a premium. The tribes classified do not intermarry among each other, nor do they usually eat together."†

* "Compare the legend of Adonis—his worship—and that of Thammuz, "whose annual wound in Lebanon allured the Syrian damsels to lament his fate," &c. &c.——Milton."

† Report of the Ethnological Committee, Central Provinces (1868), Introductory chapter, pp. 9, 10.
Of all that has been said regarding the gradual displacement
of the aboriginal tribes in one of their last
refuges by Hindú races, nothing, perhaps,
has marked the course of events more strongly than the simple fact,
drawn from the census records, that in Gondwana there are now
only two millions of aborigines out of a total population of nine
millions. The remaining seven millions almost amount to a micro-
cosm of the peoples of India; and justice is administered in the
Central Provinces in five different languages—Urdú, Hindí, Ma-
ráthí, Uriya, and Telugu. But though nearly every quarter
of the peninsula has thus sent forth its representatives to this de-
batable land, the great mass of the population has been furnished
by the Hindí-speaking races of Upper India. In round num-
bers the seven millions may be thus classified:—

1½ million of Maráthí-speaking races.
½ do. Uriya do.
5 do. Hindí do.

The Maráthás proper—consisting chiefly of Marátha
Bráhmans and Kumbísh—scarcely exceed half a million in
number, but owing to the prominent and powerful position so long
occupied by them in the country, they have imposed their lan-
guage and some of their customs on about twice their own number of
menial and Helot races, such as Dhers and Mángs, who, Mará-
thás in Nagpur, speakers of Hindí in the Narbhadá valley,
only retain their individuality because they are too low in the scale for
absorption. The Marátha influence, however, did not penetrate
much beyond the Nagpúr plain, consisting of the lower valleys of
the Wardhá and Wainganga. To the south of this area the
Telinga races are intermingled with the settlers from the west,
though not in sufficiently large numbers to influence a general
calculation, based, like the above, on units of large dimensions only.
To the east there is Chhattísgarh, inhabited, after some fifteen
centuries of Rájpút ascendancy, mainly by Hindú races, except
in the remote eastern district of Sambalpúr, which by language
belongs to Orissa. The northern line of demarcation may be
drawn along the southern crest of the Sátpúrá range, for though a few Maráthás are found on the table-land, there are probably more Hindí speakers "below the gháts" in the Nágpúr plain, and the almost universal language of the three Sátpúrá districts, Seóní, Chhindwárá, and Betúl, is Hindí. It would seem indeed as if the stronger race had rolled back the weaker one on their common meeting ground. Though for hundreds of years no Rájput king had held sway in Central Góndwána, while every part of it had been subject to the Maráthás, there are whole colonies of Pónwárs, Lódhí, and other northern tribes in the Nágpúr plain, and the Hindí language is understood throughout it, while above the gháts Maráthá would be of very little assistance to a traveller out of the larger towns. The predominance of the northern races may, perhaps, be referred to that seeming law of Indian population which directs the course of immigration from north to south, training up in the rich northern plains a sturdy and prolific population, and causing it in due season to overflow and force its way southwards.

For long, however, the stream was turned aside by these isolated heights, and it is only within the last three centuries that Góndwána has been occupied by Hindú races. It was ruled by Rájput chiefs, as has been seen,* at a very much earlier period, but those seem to have been days in which Rájputs had not been thoroughly assimilated into the Hindú caste system, and it is quite conceivable that they may have reigned as a semi-foreign tribe directly over the aborigines, without the intervention of a middle class of Hindús. Certainly this seems to have been the system in Nimár, where "at a very early period the aboriginal tribes were "more or less subjected to the domination of various clans of "Rájputs, successive immigrations of them subdividing the "country into numerous petty chiefships. In the more central "and open parts of the district these clans appear to have kept them-"selves distinct from the aborigines they subdued, and as their own

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* See above, p. lviii.
"members increased, to have gradually passed from the condition of mere military lords of the soil, exacting the means of livelihood from the toil of the indigenous races, to the actual cultivation of it with their own hands."*

The country was not really opened out to Hindú settlement till the reign of Akbar. Although his dominions never included more than the western portion of Gondwána, yet his armies penetrated to the easternmost parts of the Nárbadá valley, and the gun manufacturers of Katángí in Jabalpúr are said to be descended from a party of his soldiers. The returning troops, even more than those who stayed behind, may have contributed to the settlement of the country, by describing its beauty and fertility in their own over-crowded villages; and there are traces of a considerable Hindú immigration shortly afterwards. Sleeman says,—

"Probably such emigration from the north began with the invasion and conquest under Akbar; for though tradition speaks of an intercourse with Delhi, and a subjection, nominal or real, to its sovereigns from him down to the paramount sway of the Mará-thás, no mention is ever made of any before; nor can we trace any invasion or conquest of these parts by the sovereigns of the Deccan." He adds—"The oldest rupees that have been found in the treasures buried in the earth at different times along the Nárbadá valley are of the reign of Akbar."†

The mass of the Hindú population is probably of later date, and, counting by number of generations, may be referred to the time of Aurangzeb.‡ The older settlers are in many districts called "Jhariás" or "Jhariás" from "Jhar" (underwood,—forest), and are much looser in their observances than later comers of the same caste, eating forbidden food, and worshipping strange gods. For some

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* Captain Forsyth's Nimár Settlement Report, para. 110.
† MSS. "Preliminary Notes," note 2.
generations after their arrival the northern importations generally keep up their home connection by marriage, fearing to ally themselves with degenerate brothers who may have carried their carelessness in social matters so far as to permit mésalliances, and, perhaps, even to have contracted some taint of aboriginal blood. By degrees, however, the fear of distant public opinion wears off, and they find it convenient to follow the example of their neighbours. Religious and social standards are thus very imperfectly maintained. Gods of most opposite tendencies find themselves associated in "happy families," and, indeed, some combination among them is probably needed to withstand the influence of the local deities, who must be very strong, and recruit their influence from all quarters. Not only are there the elemental divinities of the hills and the forests, but the spirits of the dead pass very rapidly from a state of canonisation to one of deification. Thus in the Hoshangábád district the Ghórí (Mohammadan) kings of Málwá seem to have attained this dignity without distinction of persons, and a Hindi in difficulties would as soon invoke the "Ghórí Bádsháh" as any other supernatural power.* At Murmári, ten miles from Bhándára, the villagers worship at the tomb of an English lady†—ignorant, and probably careless, of the object for which it was erected. In social matters ideas are equally confused. There is amongst most castes no restriction on widow marriage, except with the widow of a younger brother; and when a widow remains unmarried, public opinion allows her to manage her husband's estates, and does not condemn her very strongly for giving him a temporary successor or successors. Indeed there is not much rigidity about the marriage tie at all, and the offsprings of irregular connections are often allowed to succeed equally with those born in regular wedlock. The conventional character and pursuits of a caste, too, are often quite transformed by the change of associations and circumstances. The Gujarás, like other reformed rakes, are among the steadiest members of the community, and have a

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* Hoshangábád Settlement Report, chap. iii. para. 91, foot-note.
† See below, p. 63.
great deal too much property of their own to admit the idea of professional cattle-lifting as a possibility amongst civilised people. The Lodhis—mere agricultural drudges in Upper India—have attained some distinction as swash-bucklers and marauders in the Nerbadia country, and some of their chiefs still retain all the popular respect due to families which have forgotten to live on their own industry. On the other hand there may be found Rajputs who have put aside their swords and pedigrees, and taken to banking.

But the most striking and interesting of all these movements is the religious and social revolt among the Chamars of Chattisgarh. In Upper India there is no more despised race. In the distribution of occupations nothing has been left for them but the, in Hindú eyes, degrading handicraft of skinning dead cattle, which is so insufficient for their numbers that the great majority of them are driven to earn their bread from hand to mouth by ill-paid day-labour. In the great isolated plain of Chattisgarh, where the jungle has not even yet been thoroughly mastered by man, hands cannot be spared from agriculture simply to gratify social prejudices, and the Chamars, who make up some twelve per cent. of the population, are nearly all cultivators. A considerable proportion of them have acquired tenant-rights, and they own 362 villages out of a total of 6713. Although, therefore, they have not quite risen to an equality with other castes, they have entirely broken the tradition of servitude which tied them down and dulled their aspirations, and they have been emboldened by the material change in their condition to free themselves altogether from the tyranny of Brahmanism. The creed adopted by them is the "Satnamí" or "Raj Dásí"—a branch of one of the most celebrated dissenting movements in Indian religious history.* The local revival occurred not quite half a century ago, and was headed by one of the brotherhood named

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Ghásí Dás. Since his time corruptions have crept in, and the attempt to start with too high a standard of asceticism, by forbidding tobacco as well as liquor, has produced a split in the community. The theory of their religion is perhaps, like its social practice, too refined for a rough agricultural people, which has only lately emerged from centuries of social depression. No images are allowed—it is not even lawful to approach the Supreme Being by external forms of worship, except the morning and evening invocation of his holy name (Satnám), but believers are enjoined to keep him constantly in their minds, and to show their religion by charity. A faith so colourless and ideal has scarcely motive-power to influence the daily life of the rough Chamárś, and their morality is said not to be very strict. The priests are, indeed, accused by the Bráhmans of using their power to gratify their sensual tastes, but no Satnámí acknowledges the truth of this charge. Even if the creed be weak as a moral support, it is strong as a social bond, and no longer weighed down by a sense of inferiority, the Satnámis hold together and resist all attempts from other castes to reassert their traditional domination over them. They are good and loyal subjects, and when they have grown out of a certain instability and improvidence, which are the natural result of their long-depressed condition, they will become valuable members of the community.

But the orthodox Hindú has an even greater trouble than dissent in Chhattísgarh. The wild hill country from Mandla to the eastern coast is believed to be so infested by witches that at one time no prudent father would let his daughter marry into a family which did not include amongst its members at least one of the dangerous sisterhood.† The non-Aryan belief in the powers of evil here strikes a ready chord in the minds of their conquerors, attuned to dread by the inhospitable appearance of the country, and the terrible effects of its malarious influences upon human life. In the

* See below, article "Bílásprá," p. 100.
† Sleeman's "Rambles and Recollections," vol. i. pp. 93, 96.
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wilds of Mandla there are many deep hill-side caves which not even the most intrepid Baigá hunter would approach, for fear of attracting upon himself the wrath of their demoniac inhabitants; and where these hill-men, who are regarded both by themselves and by others as ministers between men and spirits, themselves fear, the sleek cultivator of the plains must feel absolute repulsion. Then the suddenness of the epidemics to which, whether from deficient water supply or other causes, Central India seems so subject, is another fruitful source of terror among an ignorant people. When cholera breaks out in a wild part of the country it creates a perfect stampede—villages, roads, and all works in progress are deserted; even the sick are abandoned by their nearest relations to die, and crowds fly to the jungles, there to starve on fruits and berries till the panic has passed off. The only consideration for which their minds have room at such times is the punishment of the offenders; for the ravages caused by the disease are unhesitatingly set down to human malice. The police records of the Central Provinces unfortunately contain too many sad instances of life thus sacrificed to a mad, unreasoning terror. The tests applied are very various; as a commencement, either a lamp is lighted, and the names of the supposed witches being repeated, the flicker of the light is supposed to indicate the culprit; or two leaves are thrown up on the out-stretched hand of the suspected person, and if that which represents him (or her) falls uppermost, opinion goes against him. In Bastar the leaf-ordeal is followed by sewing up the accused in a sack and letting him down into water waist-deep; if he manages in his struggles for life to raise his head above water, he is finally adjudged to be guilty. Then comes the punishment. He (or she) is beaten with tamarind or castor-oil plant rods, which are supposed to have a peculiar efficacy in these cases; the teeth

* Mr. Chisholm's Bilaspur Settlement Report, para. 132.
‡ MSS. Police Records, 1865, Ráipur.
are knocked out and the head is shaved. The extraction of the teeth is said in Bastar to be effected with the idea of preventing the witch from muttering charms, but in Kumaon the object of the operation is rather to prevent her from doing mischief under the form of a tiger, which is the Indian equivalent of the loup-garou.* The shaving of the head is attributed by an acute observer to the notion of power residing in the hair, and it seems clear, from the recorded instances, that it is done rather as an antidote against future evil than merely as a punishment to the offender.†

Sometimes the suspected persons escape these trials, accompanied as they are by abuse, exposure, and confinement, with life, and then they are driven out of the village. But often the tests are too severe for them, or the fury of the villagers is so roused by the spectacle that they kill their victims outright. The crime is not yet quite extinct, but it has been much checked of late years by the expedient of executing the murderers on the scene of their misdeeds. To quote again from the paper already mentioned—"There is at this moment no logical method whatever of demonstrating to a mald'guzár of Rájpúr that witchcraft is nothing but a delusion and an imposition. Your only chance would be the proving that such things are contrary to experience; but unluckily they are by no means contrary to every-day experience in Rájpúr, and the facts are positively asserted and attested; wherefore we are reduced to abandon logic altogether, and to give out boldly that any one who kills a witch shall be most illogically hanged—a very practical and convincing line of argument."‡

To sum up. The Hindú castes most largely represented in the Central Provinces' population are, from the north—Bráhmans, Rájputs, Ahirs (herdsmen), Lodhí and Kúrmí (cultivators), and Chámárs; from the south and west—Bráhmans, and Kúnbíś.

† Ibid, p. 56.
‡ Ibid, p. 60.
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Telís (oil-pressers), Kaláls (distillers), Dhímars (fishermen and bearers), Málíṣ (gardeners), and Dhers (outcastes), are also numerous throughout the province, but have taken in each part of it the impress of the dominant race, speaking Marátá in Nágpúr and Hindí in the Nárba dá country. Of Mohammadans there are only 237,962 altogether (not three per cent of the population), and many of these of a very hybrid sort.

CHAPTER VII.

ADMINISTRATION AND TRADE.


The preceding brief notice of the population of the Central Provinces shows that though it was originally, so far as we know, homogeneous, or at least that one race—the Gónd—predominated sufficiently to give a name and distinctive character to the country, yet in subsequent times the aboriginal stratum has been so overlaid by foreign accessions from the four quarters of the compass, that the country is now split up into subdivisions, ethnically connected with entirely different provinces of India.

Ethnical subdivisions.

Thus Ságárd and Dámoh on the Vindhyán plateau somewhat resemble Bundelkhand. The Nárba dá valley population, though more localised and individualised, has similar affinities. The Nágpúr country is a bastard of the Marátá family. Síronchá and parts of Chánda come within the outskirts of Telingana. Sambalpúr leans to Orissa. Nimárd and Chhättísgárh, especially the latter, are exceptions, each possessing a dialect and characteristics peculiar to itself. After the Bhonslá kingdom was broken up, the experiment was tried of attaching these disjecta membra of different
nationalities to their parent stocks. The northern provinces were first administered by a semi-political agency, but were afterwards added to the Lieutenant-Governorship of the North-Western Provinces. Nimár was administered directly from Indore, the nearest seat of British power, and indirectly from Agra. Sambalpur was included among the non-regulation districts of the Bengal Province. Nagpur only retained a Government of its own, the Resident being transformed into a Commissioner until better arrangements could be made. Chattisgarh was a kind of no-man's-land, but as it was not easily accessible from any side but the west, considerations of administrative convenience prevailed, and it remained attached to the Bhoonsla capital. None of these dispositions worked quite successfully. The Sagar and Nabadá territories were never really amalgamated with the North-Western Provinces, from which they are separated by a vast intervening tract of independent country. They had an administrative staff, codes, and procedure of their own, and owing to their distance from the seat of Government, and the difference, in many important respects, of their physical and moral characteristics from those on which the experience of the North-Western administration had been founded, the orders of the Government often failed to strike home, and the province became practically an outlying dependency, in which external authority was rather felt as a check than as a stimulus. Nimár was in much the same case, while the wild chiefships attached to Sambalpur were always hot-beds of disorder. Thus Gondwana had been lopped of its extremities and resolved into two provinces; neither of them large enough to ensure the healthy circulation of ideas and the emulation among the official staff, which are indispensable to administrative success. The nominal supervision of distant authorities had proved—as must always be the case where a poor, distant, and unattractive dependency is added to the charge of an old Government, fully occupied with the established routine of its more important and immediate interests—quite inadequate to put spirit into the administration, or to throw clear light on the real wants of the country and the people. Abandoning therefore the
experiment—which had indeed originated rather accidentally, in consequence of the gradual disintegration of the Bhonslā kingdom, than in any set design of separating the Hindí and Marāṭhā elements of Gondwāna—Lord Canning decided, in November 1861, to reunite British Central India under one strong Government. It fell to the lot of Sir Richard (then Mr.) Temple to write the first official account of the new territories, and newspaper readers of that time (1861-62) must still remember the curiosity with which it was awaited, and the interest with which it was perused, not only on account of the high reputation of the writer, but owing to the novelty of the subject which he treated. There was a famous lake at Sāgar; Jābalpur produced Thug informers, tents, and carpets; Nāgpūr had been the capital of one of the great Marāṭhā kingdoms, and the country generally was inhabited by Gondīs (spelt "Gooands"), whom some supposed to be "a low caste of Hindūs," others, to be men of the woods, who lived in trees and kidnapped travellers to sacrifice them to their gods;—these were the main heads of the popular information about Gondwāna. Sir Richard Temple was able, in less than a year, to give an account of the province, its people, its history, and its wants, which subsequent research has supplemented, but has not altered or improved in any important particular. In his first two seasons he penetrated into almost every corner of a province larger than Great Britain, and with scarcely a mile of made road, except that leading out of it, from Jābalpur to Mirzapūr. The knowledge thus gained by inquiry and observation served to facilitate the still arduous work of freeing the administrative machine from time-honoured obstructions—already crumbling away, perhaps, under the influence of air and light from without,—and of building up, almost from the commencement, a fresh and more perfect organism. The first year's list of measures* comprises

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* Among these judicial reform has not been mentioned, because, although perhaps the most important and difficult of all, it does not come under the class of creative measures. The complete and rapid reorganisation of the Courts effected by Mr. John Strachey, was, however, as great a boon as could possibly have been conferred on a law-loving people.
thirty-nine headings, among which—putting aside departments already in full working, which only needed stimulation—may be counted the land-revenue settlement and record of agricultural rights; the introduction of State education (into the Nágpúr province); the construction of trunk roads; the repression of drunkenness by the introduction of the Central distillery system; the levy of a local cess to support village-schools; the organisation of a regular constabulary; the creation of an honorary magistracy; the introduction of jail discipline, and the erection of suitable jail buildings; the preservation of forests; the improved preparation of cotton for the English market; the extension of irrigation; the establishment of mercantile fairs; the suppression of forced labour; and the collection of reliable statistics of population, trade, and agriculture. In some of these respects a commence- ment had been made, especially in the Ságár and Nárba dá territories, but in all there was much severe up-hill work required to bring the Central Provinces up to the level of other parts of India. Thus, although preliminary settlement operations had for years dragged their slow length along, no single assessment had been announced, and while the Government was losing the benefit of the general enhancement which has since taken place, the people were in places suffering from the pressure of the demand. In the Nágpúr province the prisons were “temporary make-shifts of the worst description.”* State education had been commenced in about a third of the province, but the scheme comprised no regular village-schools, while in the remaining districts there was no educational system at all. In short in the Ságár and Nár- bá dá territories much had to be done; in the Nágpúr province almost everything had to be done, and public opinion, for the first time called into council, demanded a rate of progress rapid in proportion to the deficiencies to be made up. The essential diffi- culties of forcing the progress-rate with a limited command of men, money, and time, were much enhanced in the Central Provinces by the characteristics of the country. The distances were great,

the communications were rough, difficult, and even dangerous. Even now an order from head-quarters can scarcely, under the most favourable circumstances, be in the hands of all district officers under a week's time. The regular post-lines indeed worked with astonishing regularity, considering the rude machinery by which they were carried on, and the inhospitable country through which many of them passed, though occasionally a man-eating tiger would stop all night-travelling, or a mountain torrent in flood would cause a day's delay, or perhaps a bad fever season would prostrate the post-runners over many miles of road. But when the missives of authority had to be passed on to the subordinate officials in the interior, quitting the main net-work of communication, their progress was beset with even greater difficulties. Admitting that they reached their destination safely, effect had to be given to the instructions, which they contained, in a wild, thinly-inhabited backward country, by means of native officials, almost all of whom were foreigners, little interested in the people, driven from their homes, perhaps, by inability to obtain service where competition erected a high standard of qualification, and with no aspiration but to shake off the dust of their feet from this land of jungle, witches, and fever. In short there was a necessary loss of power at every step, and in judging of the past by the present, it must be remembered that these harassing mechanical obstacles are now no longer so formidable, and that their mitigation is mainly due to Sir Richard Temple's energy.

A detailed account of the steps by which the administration has reached its present form would be out of place even here, but a brief sketch of the existing constitution of the Central Provinces may be useful for purposes of comparison. The term "non-regulation," as is well known, has quite lost its original meaning;—it now merely implies that the regulations and laws passed for the Bengal Presidency prior to the promulgation of the "Indian Councils' Act, 1861" (24 & 25 Vic., Cap. LXVII.) do not necessarily apply to the province thus designated. All acts of an imperial character have the same
force here as elsewhere in India; and the Central Provinces, like other non-regulation provinces, have also had extended to them from time to time considerable portions of the local law of the Bengal Presidency. In almost every respect, then, the legal procedure is as strictly defined as in the oldest provinces, and the only distinguishing feature of the system, in its present form, is the combination of judicial and executive functions in the same officials—a method which has more than a formal value among a simple people, unaccustomed to the subdivision of authority or to the intricacies of law. The administration is carried on by a Chief Commissioner, aided by a Secretary and an Assistant Secretary, in direct subordination to the Government of India. In addition to his general duties of superintendence, he is charged with the special supervision of the Revenue and the Executive. The Courts, Civil and Criminal, are separately controlled by a Chief Judge, under the name of Judicial Commissioner, in deference to the principle of guarding against abuse from the combination of judicial and executive functions, by keeping the former in the last resort independent of the latter. The administrative staff consists of four Commissioners, nineteen Deputy Commissioners, seventeen Assistant Commissioners, twenty-four Extra Assistant Commissioners, and fifty Talsildars or Sub-Collectors, who are distributed over nineteen districts, grouped into four divisions. The police force, consisting of eighteen District Superintendents, two Assistant District Superintendents, fifty-two Inspectors, and 7,417 petty Officers and Constables, is controlled by an Inspector-General in matters of discipline, and in its internal relations generally, but in its executive functions it is subordinate to the district authorities. Education, Forest conservancy, and Vaccination have separate establishments of their own, though the regular civil staff is expected to contribute assistance, direct or indirect, to the operations of these departments. Jail management, Sanitation, and Registration are more or less in the hands of the local authorities, but are supervised by special officers. The Medical staff, consisting of eighteen Civil Surgeons and Apothecaries, nine Sub-Assistant Surgeons, and ninety-five Hospital
Assistants or Native Doctors, is directly subordinate to the executive authorities, though a general control and supervision is maintained over them by the heads of the Medical Department throughout India. The Public Works Department is more detached from the regular administrative staff, owning no subordination to any local authority but the Chief Commissioner, to whom the Provincial Chief Engineer is Secretary in that branch of the administration.

Next in the scale of executive authority to the Chief Commissioner come the Commissioners of division, whose charges in three cases include five districts—in one (Chhattisgarh) only three. They are Sessions Judges, having the power of death—subject to confirmation by the Judicial Commissioner,—and of all minor punishments; Civil Judges of appeal with powers under the Central Provinces Courts' Act (Act XIV. of 1865); and are also responsible for the general administration of the country. But the unit in the executive scheme is the Deputy Commissioner, whose duties are very various. He is the Chief Magistrate of a district, averaging in these provinces 4,316 square miles in extent, with an average revenue of Rs. 6,30,000, and an average population of 420,000 souls, and has also special criminal powers of imprisonment up to seven years in certain cases. His original civil jurisdiction is unlimited in amount, and he hears appeals from his Assistants up to Rs. 1,000. He is also chief of the police; chief collector of revenue; conservator of the district forests; supervisor of popular education; marriage registrar; ex-officio member of all municipalities in his district, and head of the local agencies for the management of roads, ferries, encamping grounds, public gardens, stock-breeding establishments, rest-houses and other public buildings not of an imperial character. These duties branch into many others too numerous to mention, but it may safely be said that the miscellaneous work of a Deputy Commissioner in a central district often occupies more time than his more regular functions. In subordination to him the Civil Medical Officer manages the jails, lock-ups, lunatic asylums,* and dispen-

* Of these there are only two—one at Nagpur, and one at Jabalpur.
saries; and the police investigate all cases which the law considers sufficiently serious to warrant intervention without special authority from a Magistrate, and bring them before the Courts in a complete form for trial. They also take charge of cattle-pounds, collect vital statistics, guard treasuries and jails, and escort treasure and prisoners, besides their regular duties in the repression and detection of crime.

The Assistant and Extra Assistant Commissioners aid Deputy Commissioners in their general duties, and try cases within the limits of their powers,* to obtain which they must pass two examinations, by the higher and lower standards, and obtain certificates of qualification from their immediate superiors. Assistant Commissioners are ordinarily drawn from the covenanted class, consisting of members of the regular civil service and officers in the army; while Extra Assistant Commissioners—who are usually natives of the country—belong to the subordinate or uncovenanted Civil service, and cannot rise to the higher appointments except through the intermediate grade of Assistant Commissioner, which is only conferred in cases of special desert. Before dismissing the subject of judicial administration it should be mentioned that much assistance has been rendered to the regular judicial staff, and justice has been in many cases brought home to the doors of the people, by the

* Act XIV. of 1865 thus grad.: the Civil Courts of the Central Provinces:—

(1) The court of the Tahsildar of the 2nd class, with power to try suits not exceeding Rs 100 in value.

(2) Do. do. 1st class do. Rs. 300 do.
(2) Do. of Asst. Comm. of the 3rd class do. Rs. 500 do.
(2) Do. do. 2nd class do. Rs. 1,000 do.
(2) Do. do. 1st class do. Rs. 5,000 do.
(2) Do. of the Deputy Commissioner with power to hear for any amount.
(2) Do. of the Commissioner do. Appeals. do.
(2) Do. of the Judicial Commissioner do.

The criminal-judicial powers of the Assistant and Extra Assistant Commissioner are as in other parts of India, those contemplated by the Indian Procedure Code (Act XXV. of 1861), viz.—

Magistrate—imprisonment up to two years, fine to the extent of Rs. 1,000, or both. Sub-Magistrate 1st Class—imprisonment up to six months, fine up to Rs. 200, or both.

Do. 2nd Class—imprisonment up to one month, fine up to Rs. 50, or both.
appointment of native Honorary Magistrates. Of these gentle-
men there are now one hundred and twelve in the province, most
of whom are landholders. A considerable proportion, however,
belongs to the merchant and banker class. The honour is highly
appreciated and eagerly sought, and it is but rarely that those to
whom it is awarded are accused of abusing their powers. If the
principle be borne in mind of conferring the honorary magistracy
only on the accepted leaders of the people, rather as an acknow-
ledgment of existing status and character than as a stepping-stone
to social promotion, there is good ground for hoping that the
measure may contain the elements of political as well as of judicial
success.

The other main occupation of the executive staff is the
collection of the revenue. This is no
mere "sitting at the receipt of custom,"
and taking what comes in. The land-revenue is a fixed amount,
it is true, during the currency of the twenty or thirty years' engageme
ts, but it may fail in a bad year. The excise, though
less directly, is even more powerfully, affected by the fluctua-
tions of seasons and prices, inasmuch as the liquor and drug
consumers are a poorer and less provident class than the land-
holders. The form of the assessed taxes has of late been changed
yearly, but even if it had been maintained, the changes among the
poorer tax-payers are so frequent that minute annual revisions
would have been necessary. The Forest Revenue is still in its
infancy, and needs careful nursing. The stamp-revenue alone
gives the collector little trouble, and the inland customs on salt
imported, and sugar exported, to native States are managed by an
imperial department.

Of these heads of revenue the land furnishes by far the
greatest contribution. In 1868-69 it gave
Rs. 59,30,603 out of a total revenue, for
imperial purposes, of Rs. 1,04,74,699. The whole of the land of
the Central Provinces, with the exception of certain assignments
for religious and other purposes, made chiefly by former govern-
18 cpy
ments, belongs theoretically to the State, which, however, limits its demands to a fixed share, ordinarily one-half of the gross rental. The remainder of the rents goes to the responsible owners of the villages—a class which our Government has created by consolidating the position of the revenue farmers, whom we found managing their villages and paying the Government dues, often from generation to generation, but with no security for permanence beyond what might be conceded to the popular feeling in favour of prescriptive occupancy. Subject to certain conditions, the chief of which is the regular payment of the revenue, these men are now firmly seated in their holdings, and feeling no uncertainty about the future, are free to extend cultivation and improve their possessions. Without itself losing anything, the Government has thus conferred upon them a valuable property, in the security of tenure which draws capital and enterprise to the land, while it has fostered in a large and powerful section of society the surest incentive to self-reliance, and the strongest interest in loyalty. While the security of the revenue and the prosperity of the tax-payers have thus been ensured, subordinate interests in the soil have been consulted by liberal measures of tenant-right. Under the well-known Bengal Rent Law (Act X. of 1859) all cultivators of twelve years’ standing can claim fixity of tenure, subject to the payment of fair rents; but though this concession may amply meet the requirements of a long-settled country, it would not have been a sufficient recognition of the claims of tenants, many of whom had shared with the revenue farmer, though in a less responsible degree, the toil and some of the risk of reclaiming their villages from the jungle. Accordingly this class has been held entitled to fixity of rent, as well as to stability of tenure, for the period of the revenue settlements, which run from twenty to thirty years.

The next great head of revenue is the salt and sugar tax, from which Rs. 15,45,985* were derived in 1868-69. This is collected by means of an

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* Details.
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Imperial customs line, dividing the salt-producing districts from the bulk of the British territory attached to the Bengal Presidency, and enclosing this province, roughly speaking, to the west and south. The duty levied is three rupees per maund of 82 lbs., part of which is taken, in the case of Bengal and Madras salt, at the works on the sea-coast. A small impost of one rupee per maund is also levied on British sugar crossing the line outwards—that is from east to west—for consumption in foreign States. The Customs is, however, a quasi-imperial department, worked by an executive of its own; and the second place in the Revenue Collector's duties is occupied by the excise, which in 1868-69 produced Rs. 9,44,931.* The tax on liquor is raised by means of the Central Distillery system, under which all distillation must take place within certain appointed enclosures, the duty being paid on removal of the liquor. These restrictions on free trade in liquor have occasioned some loss of revenue, but the power which is gained by them of adjusting the tax to the circumstances of the payers admits of obtaining the maximum of revenue with the minimum of consumption. All observers concur in representing the good effects of checking the supply of intoxicating spirits to the hill-tribes, who are naturally very prone to indulge in them. In parts of the Upper Godavari district, where the aboriginal Kois are so unsettled that any interference with their habits would drive them to emigrate in a body, the population of whole villages—men, women, and even children—may be seen drunk for days together at the season of the year when the palm-juice ripens for toddy. In the wilder portions of the Central Provinces generally the practice has so far died out since the introduction of the Central Distillery system, that gur (unrefined sugar) is now habitually used by the Gonds at their feasts as a substitute for spirits. The reform has thus

* Details.

Liquor .......... Rs. 7,18,061
Opium .......... " 1,21,150
Drugs .......... " 1,05,720
answered its main object—the check of demoralisation among the people,—but it costs the revenue collector far more labour, care, and thought than the simple farming system which it succeeded. When the excise revenue was derived from the sale of the monopoly of vend, his responsibilities were limited to securing a brisk competition at the auction; but now he has to adjust prices, satisfying himself, on the one hand, that they are not forced up so high as to encourage smuggling—on the other that they are not kept so low as to stimulate consumption; he has to see that distilleries are supplied in sufficient numbers and at proper places, and to defeat the efforts both of the distillers and of his own establishment to defraud the revenue. In short he has in the interests of morality to maintain artificial checks on consumption, in opposition not only to the drinking-classes themselves, whose tastes and habits he is obliged to cross, but to the distillers, who know by experience that large consumption at low rates creates a far more paying trade than that which is now imposed upon them. The taxes on opium and intoxicating drugs are at present farmed, or to speak more accurately, the monopoly of the retail of these articles is annually sold by auction; but modifications in this system are under consideration.

The stamps are nearly as lucrative a source of revenue as the excise. In 1868-69 Rs. 8,37,026 were derived from stamp revenue.

The assessed taxes produced in 1868-69 Rs. 3,71,155.* In the present year the certificate tax on incomes over Rs. 500 has given way, as elsewhere in India, to a 1½ per cent income tax, from which about Rs. 2,75,000 will be obtained. Incomes under Rs. 500 are taxed by an impost called “pándhrí,” which is peculiar to these provinces, having come to the British Government as a legacy from their M a r á t h á predecessors.

* Details.

Certificate Tax .......... Rs. 1,05,887
Pándhrí ................. .. 26,526
The Forest Revenues are derived, in the case of the Reserved Forests, from the sale of timber and other forest products. Of the Reserved Government Forests, which cover some 4,000 square miles of country, and produce Teak (*tectona grandis*), Sāl (*vatica robusta*), Sáj (*terminalia glabra* or *tomentosa*), Bījesāl (*pterocarpus marsupium*), Shisham (*dalbergia latifolia*), Kavā (*pentaperta arjuna*), Anjan (*hardwickia binata*), and other less valuable woods. They are managed by a Conservator, four Deputy Conservators, four Assistant and three Sub-Conservators, besides a subordinate staff.

The tree forests of the Central Provinces have, however, been so much exhausted, mainly owing to the destructive *dāhya* system of cultivation practised by the hill-tribes, that, except in one or two localities, the labours of the Forest officers will for many years be limited to guarding against further damage, and thus allowing the forests to recover themselves by rest. By far the greater part of the uncultivated lands belonging absolutely to the Government are stony wastes, incapable of producing a strong straight growth of timber. But they supply many of the daily wants of the people—grass and poles for thatching; firewood; bamboos for mats and fences; tough small wood for agricultural implements; wild-fruits; and above all the fleshy *mhowa* flower, from which not only is a spirit distilled, but the poorer population draws half its sustenance at certain times of the year. Then the disposal of the hill-grazing grounds is a question of the last importance to the villages of the plain, and the lac, silk, wax, honey, resin, and other articles of commerce are eagerly bought up for export. The district officer has therefore to administer the Government estates not only so as to secure a full revenue, but with a due regard to the many interests concerned. Hitherto the revenue has been ordinarily levied by means of annual usufruct farms, but it has been found that the farmers often take undue advantage of their monopoly to make exorbitant terms with the more ignorant villagers; and a system of commutation under which each village shall pay a small fixed sum for the right to
collect jungle produce is under consideration, and has already been introduced in some districts.

The Forest Revenues for 1868-69 amounted to Rs. 8,51,014, of which Rs. 1,01,851 were contributed by the Reserved Forests, and Rs. 2,49,163 by the Unreserved Forests.

Miscellaneous receipts.

The receipts from Fines, Refunds, Registration fees, Profits of jail manufactures, &c. under the head of "Law and Justice," amounting to Rs. 2,24,527, and the miscellaneous items, amounting to Rs. 2,60,581, make up the total revenues for 1868-69 to Rs. 1,04,74,699.*

Education, as has already been observed, is on something the same footing as Forest conservancy—that is it is partly conducted by a special department, partly by the regular civil staff. Since the Central Provinces have been established in their present shape, it has been recognised that the real want of a thinly-populated backward country like this is cheap instruction for the many, and that the high education of the few must for the present be quite a secondary object. Aryan civilisation is here an exotic, which in the rude atmosphere of the camp and the farm has never reached its ornamental prime. There was therefore no basis of time-honoured erudition from which to shape stately schemes of advanced education; but on the other hand the mass of the people, if apathetic, was unprejudiced, and had no deeper objection to bring against learning than its irksomeness. Thus in eight years the number of pupils grew from 16,766 to 72,835. One in every 125 of the population is now under instruction, which, though unfortunately a low enough ratio in the abstract, compares favourably with the results obtained in more settled provinces.† In one district, Sambalpur, where the

* There is a small difference between the Revenue and Finance Department figures, arising from their closing the accounts on different days at the end of the year—a defect which is being remedied.

† In the N. W. P.—One in 166.
" Punjāb—" in 217.
" Bengal—" in 239.
" Oudh—" in 260.
population belongs to a more intelligent race (the U r i y a) than the people of the Central Provinces generally, a greater advance has been made, nearly two per cent of the people being under instruction, great part of the cost of which is defrayed from their own voluntary subscriptions. Their appreciation of schools is shown not only by the sacrifices which they make to maintain them, but by the crowds which flock to public examinations. This is, however, an exceptional instance of the success which in a greater or less degree always attends the system of enlisting the influence of the district officer in the cause of education.

The higher education alone in these provinces is left exclusively to the care of the Educational Department, which, having its functions thus limited, consists merely of an Inspector-General and three circle Inspectors. Their special charge is confined to the management of two high schools, sixteen middle class schools, and six Normal schools;* but they also inspect the town and village schools managed by district officers, and are responsible for the maintenance of the prescribed educational standards.

The cost of popular education is defrayed from the proceeds of a special two per cent cess on landholders, from subscriptions and from fees. High class education draws something from these last two sources, but is mainly supported by a State grant. Altogether of a total expenditure of some £50,000 (in 1868-69) considerably more than half was met from local resources.

Sanitation and Vaccination are supervised by a Sanitary Commissioner. For the latter purpose he has an establishment of vaccinators, which, if not numerically adequate to grapple with the disease in all parts of the province, has been of service in familiarising the process to the people, and in thus preparing the way for its extension by

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* There are also Missionary Institutions at Nágpúr and Jábálpúr which teach up to the "High School" standard.
means of local enterprise. The science of Sanitation is as yet in its infancy, and this branch of the Sanitary Commissioner's duties is for the present limited to advising the local authorities in cases of epidemics, and to collecting data, especially with regard to the course and working of cholera outbreaks.

A kindred subject is the Hospital Establishment, which, however, is under the charge of the Inspector of Jails. There are now in existence 79 of these charitable institutions, of which 66 are dispensaries, two are lunatic asylums, one is a leper asylum, and six are poor-houses. The dispensary income is now rather over £10,000 a year, of which the Government contributes about a third, the remainder being obtained in nearly equal proportions from local funds and private subscriptions. Dispensaries are located not only at the head-quarters of districts, but at many places in the interior, and afford medicines and treatment gratis to all who apply for them. In proportion to the numbers of the population the amount of medical aid as yet available is but small, but in so vast an undertaking the Government cannot attempt to do more than show by example the advantages of scientific treatment in disease, and lately there have been symptoms, in the voluntary establishment of a few dispensaries, that the appreciation for them is gaining ground.

The Jails in the Central Provinces resemble those of other parts of India, and need no particular notice. They are conducted on the most approved principles, and the earnings of the prisoners defray about half the expenses.

It has already been mentioned that, in addition to the duties imposed upon them as part of the administrative staff of the country, district officers perform certain functions of a local character. The chief of these are the superintendence and guidance of the municipal bodies which have been created in all large towns. Self-government, even in a very modified form, is so strange to Asiatics that as yet the initiative in deliberation, except where the
committee includes European members, is almost necessarily taken by the district officer. Great efforts have, however, been made to secure a true representation of all classes of the people in these bodies, and as they are not only entrusted with the management of communications, conservancy, &c., and in minor matters with the preservation of order, but have the power of self-taxation, the stimulus of self-interest is not always ineffectual in rousing them to a sense of their duties. In addition to his municipal duties the district officer has the management of the ferry fund, arising from the proceeds of ferry leases, pound-fees, and other sources; of the nazūl fund, being the proceeds of public gardens, building-plots and buildings in cities, and other Government property not paying land revenue; of the school fund (already mentioned), derived from a two per cent. cess on land revenue; and of a similar two per cent. cess for the maintenance of district roads.*

The main lines of communication are however, with the Government buildings, military and civil, kept up by an Engineering department, consisting in these provinces of a Chief Engineer, three Superintending Engineers, sixteen Executive Engineers, and twenty-one Assistant Engineers, besides subordinates. This staff is rather larger than would be retained for simply local requirements; considerable establishments being employed on the river Godavari navigation works, and on the road between Jabalpur and Nagpur, which, pending the completion of the Barda valley extension of the Great Indian Peninsula Railway, has been the connecting link between the railway system of Eastern and Western India. The two railways will meet shortly at Jabalpur, north of the Satpura plateau, and then the line terminating at Nagpur, south of the plateau, will sink to the position of a mere branch. Passing, however, through the rich cotton fields of Berar and the Wardha.

* There is also a half per cent. cess on land revenue for the maintenance of the district posts, but these are managed by the Post Office authorities, who, like the Telegraph Officers, belong to an Imperial Department, independent of the local Government.
valley, and tapping at Nágpúr the teeming grain stores of Chhattísgarh, it will always be an important commercial line, even if it is not eventually connected with the coal and iron fields of Chándá, which lie some 80 miles to the south. Chhattísgarh is as yet only linked to the Railway system by an unfinished road, but its great capacities as a granary will become yearly more valuable as the grain lands of the Nágpúr plain are invaded by cotton. The plain of Chhattísgarh, in itself rich and fertile, is so hemmed in on all sides but the west by hills and forests that its natural outlet is in the direction of Nágpúr, and therefore the further improvement of the somewhat costly communications between the cotton country and the grain country is only a question of time and price-currents.

An immense field is therefore left for Engineering enterprise before India can profit to the full by the coal fields, the iron mines, and the long stretches of wheat and rice which are still shut in by their hilly borders. The progress already made will best be realised by remembering that the main thoroughfare* in India for mails and English travellers now traverses a country in which five years ago none but occasional Government officials attempted to move about, and there were no means of transit except by the slow, patriarchal process of daily marches. The effect of the improvement in the communications may also be well illustrated by the course of trade during the last few years.

In 1868-64 the exports and imports of the province were valued at about four millions sterling. In 1868-69 their value had risen to six and three-quarter millions sterling, notwithstanding that the prosperity of the country had been rudely shaken by the general failure of the crops in 1868.

The principal articles entering into this trade are cotton, grain, and native cloth among exports; and salt, sugar, and English piece-goods among imports. Cotton is the most valuable item of export, while salt is the

* The course of the mails will be diverted in a few days (from 1st April 1870) to the Nárbadá valley railway.
chief import. Since the extension of the Great Indian Peninsula Railway to Nágpúr in 1867 the cotton trade has almost deserted its old routes—northward to Mírzápúr, and eastward to Cúttack via the Mánadí,—and has turned almost entirely in the direction of the western coast, where the bales are delivered "pressed" in the shape best fitted for marine transport.

The excellent quality of the Wardhá valley staple, which under its brand of "Híngánghát" commands a price equal to that quoted for any other Indian cotton, will always give it a good place in the English market, but for some time to come it does not seem likely that the export will exceed 60,000 or 70,000 bales (of 400 lbs.) per annum. Not only is cotton a very sensitive crop, and therefore one on which cultivators hesitate to stake their whole harvest return, but the prices of food-grains have risen so rapidly of late years that it would not pay to bring more land under cotton at present. The best chance for the extension of the cotton culture is in the improvement of communication with Chhättísgahr, now divided from Nágpúr by 174 miles of unfinished road. The Chhättísgahr plain is a great granary; the Wardhá valley is the best cotton field in these parts of India, and when perfect connection is established between the two, it is only reasonable to suppose that each will be enabled, by the division of labour, to fulfil its natural function, and that the Wardhá country, having no concern about its food-supplies, will send to England enlarged consignments of cotton, which, returning in their manufactured shape to Chhättísgahr, will set free for grain-production men and land now less profitably employed in providing clothing from an inferior local staple. Meanwhile Híngánghát seed has been largely distributed in the most promising localities, and cotton gardens have been established for the purpose of testing the effects of high cultivation on the local varieties of the cotton plant.*

* Among the Administrative Departments the newly created Cotton Department was not specially mentioned, as its sphere of operations is by no means limited to this province. It is but just, however, to record the debt which the cotton industry of the Wardhá valley owes to the Cotton Commissioner for the Central Provinces and the Berárs.
The native cloth manufacture has been severely tried by the development of the cotton trade. In the first years of the scarcity cotton became almost too precious to be worked up into the coarser native fabrics, and the weavers were undersold by the Manchester manufacturers even in their own villages. On the other hand the finer native fabrics absolutely gained by the "cotton crisis." Great part of the wealth poured into the country by the new trade was absorbed in the cotton-producing districts of Berá r and the Decan, where the reputation of the fine Nagpur cloths stands highest, and thus, while in 1863-64 exports to the amount of 60,852 maunds (of 82 lbs.) of native cloth were valued at £250,056 only, 52,893 maunds exported in 1866-67 reached the high value of £560,590. In the next year the quotations for raw cotton fell to 54d. per lb., and the native manufacture slightly revived in quantity, at the same time falling in gross value. Last year (1868-69) the effects of a disastrous agricultural season and an advance in the price of cotton resulted in a considerable falling off both in bulk and in value.

The cotton trade at present attracts most notice, but the grain trade of the province is also important and extensive. The exports have of late years amounted to a million maunds (some 170,000 quarters), but against these must be set imports to about a third of that amount; home-grown wheat being exchanged, especially in the southern part of the province, for millet (jowari), which is both an economical and a popular article of food among the labouring classes. Last year (1869) the imports of grain almost equalled the exports in bulk, an extraordinary importation having set in from Berar late in the year to meet the gaps caused by the failure of the harvest. Notwithstanding two bad seasons, however, the export trade has nearly doubled itself within the last six years, and as the quantity exported does not by the most liberal calculation amount to two per cent. of the gross produce, it is certain that the exportable margin will yet very considerably expand.
The remaining articles of produce are of minor importance; among them may be mentioned lac, raw or manufactured, amounting in 1868-69 to 40,282 maunds, valued at £58,426; spices and groceries, including chillies, turmeric, coriander, mustard, and other condiments, valued at £48,108; silk cocoons, valued at £13,470; dyes at £22,692; and ghee (clarified butter) at £88,700. This last trade was entirely created by the opening of the railway to Bombay. The aggregate exports of all kinds in 1868-69 represent a quantity carried, exclusive of all through traffic and Government and railway stores, of 88,099 tons, valued at £2,763,421.

Turning to imports, the chief article is salt. The Ságar and Narbardá territories procure their supply of this necessary of life from the Rájputána lakes, the Nágpúr country from Bombay, and Chhattísgárh from the Eastern Coast. In 1868-69 the opening of the Panjáb Railway to Umballa, and the closure of the Panjárá carrying routes, from the effects of the drought, gave an opening to the Panjáb and Delhi salts which can now be imported so cheaply that they are likely to retain their hold of the market. In the six years for which statistics are available the price of salt has risen from four rupees to six rupees per maund, mainly in consequence of the extension of the Inland Customs Line so as to embrace the greater part of the province. The quantity imported, 856,000 maunds, seems, however, sufficient, at six or seven pounds per head, for the ordinary consumption of the people, but it is doubtful whether it allows enough for cattle.

Refined sugar is another article which, being beyond the manufacturing skill of the province, is imported mainly from Mirzápúr. The imports ordinarily range from 200,000 to 300,000 maunds per annum; but in 1868-69, owing to the general distress, they fell to 190,651 maunds. Next in importance come English piece-goods, which the statistics show by weight instead of by tale. The
average import for the last few years has been 45,000 maunds, and, notwithstanding a steady diminution in prices during the last two years, the trade has remained firm. The largest importations are from Bombay, though, since the opening of the East India Railway to Jabalpur, consignments from Calcutta have increased. Tobacco is imported from Madras Presidency, from Berar, and from the North-Western Provinces to the extent of some 4,000 or 5,000 maunds, valued at £50,000; Spices, such as cloves, cinnamon, nutmeg, black pepper, &c., to the extent of 66,000 maunds, valued at £102,420; Silk pieces to the extent of 2,791 maunds, valued at £186,527; Cocoanuts, mainly from Western Coast, to the value of £187,085. Altogether the imports for 1868-69 amounted to 1,090,990 tons, valued at £4,031,842. According to the statistics, they have more than doubled both in bulk and in weight in five years, but allowance must be made for the greater completeness of the later statistics and for some uncertainty in the valuation, which in case of imports is not always reliable.

Without, then, insisting too much upon the share which the efforts of Sir Richard Temple and his successors have had in forcing the country forward, it is evident that in the rapid extension of trade and communication with the outer world during the last few years, the Central Provinces have been under the influence of stimulating agencies which would have disturbed the sleep of barbarism itself. Under the heights on which the half-tamed aboriginal Kings perched their rude stronghold has grown up a large commercial city, and the centre of the railway system of India. Chattisgarh, till lately only known to orthodox Hindus as a hateful abode of witchcraft and dissent, is now "the land of the threshing-floors," the granary of Central India. Hindoghat, in the valley of the Wardha—a country so obscure as to be absolutely without a history till within the last century—has become a household word in the markets of Liverpool. Chand, the most remote and wild of all the Gond principalities, is now a familiar name not only
with Government officials, but among men of science and men of business, and with her rare combination of coal, iron, and cotton, promises to become one of the chief industrial centres of India.

All these changes—all this rush of light and air—have taken place within the last decade. The first four-fifths of our half-century of rule, after we had once learned that the country was no El-Dorado, but needed careful nursing to restore it even to moderate prosperity, passed in a sort of conservative quiescence, which, in its dread of interference, stereotyped existing customs and institutions. For better or worse our ideal has changed. It was indeed impossible that as Western civilisation crept up by degrees from either coast, even these secluded valleys should in the end escape its influence, and when, owing to that very central position which had so long retarded access to them, they all at once became the keystone of the system of communication between the Eastern and Western seas, the first tumultuous throbbing and pulsation of new life came upon them with almost overwhelming rapidity and suddenness. Within less than ten years the conditions of life to the mass of the people have undergone a complete revolution. The food-grains which were once so plentiful, that in good seasons farmers could hardly get labour to carry their harvests, are now jealously stored for export, and meted out at what would have been thought famine prices. The cotton of the Nágpúr plain, which was worked up by thousands of village looms into a fabric so durable as to make its cost a matter of secondary importance, and yet so cheap as to be within the reach of all, is now eagerly bought up to be packed by steam-presses, and sent across the seas to England, to France, to Germany, and even to Russia. In short, food has trebled and clothing has doubled in price within the last ten years; and a life of rude plenty and implicit dependence on the bounty of nature has been perforce exchanged for a constant exercise of foresight and prudence. On the other hand, if prices are high they are regular; food, though seldom superabundant, at least never runs altogether short, as in the old days of alternate waste and famine; foreign luxuries and adjuncts of civilisation are
comparatively accessible, and the standard of wages has fully kept pace with the cost of living. Thus the people have gained new powers of resistance, and live easily under a burthen which would have crushed their fathers.

Many a laudator temporis acti no doubt still looks back to the day when food seemed to drop into his mouth, nine years out of ten, without exertion; forgetting that terrible tenth season when capricious nature held back her hand, and there were no means of procuring aid from without; forgetting the yearly tale of victims yielded without a struggle to cholera and small-pox; and perhaps scarcely caring to remember or appreciate the many roads which competition and progress are daily opening to him out of the dead level to which inexorable custom had hitherto restricted his career. But it matters little now to balance the passive delights of a life of brutish ease, chequered only by the whims of nature, against the higher, if more hardly earned, advantages, which not even toil and forethought can win till a field is opened to their efforts. Events have decided the question for themselves. The interests of the empire required the connection of the two seaport capitals; the empty factories of half the world demanded access to the only cotton fields which bid fair to replace the devastated plantations of the Confederate States. The day had passed even for the most retrograde policy to attempt any check on the advancing tide and struggle of life. It only remained to fit the people for the new order of things, and to ensure them their share in the benefits which it brought, by providing for them an education which should give them a fair standing ground in their dealings with intellects sharpened in a more stirring school, and by showing them practically that the issues of health and prosperity were not altogether beyond human grasp. No criticisms can be more misplaced than those which brand the administrative efforts of the last eight years—made to meet changes so sudden and great as those through which the country is passing—with the charges of precipitancy and over-ambitiousness. If the schools, the hospitals, the post-offices, the roads, the railways, the courts, and the numberless other public
institutions which have sprung up since the formation of the Central Provinces could be doubled in number and efficiency; if the measures of reform to which the governing staff of the province have devoted their energies and abilities—nay sometimes even their health and their very lives—could be enlarged and intensified beyond the most sanguine hopes of their originators, the guardians of the young province would still have but a very incomplete account to render of their stewardship; and indeed they may well feel content if the foundations laid by eight years' labour with untrained instruments, and in a difficult soil, prove wide enough for the wants of a growing people, and stable enough to bear a superstructure worthy of a more advanced civilisation.

CHARLES GRANT.

Nâgpûr, 31st March 1870.
THE CENTRAL PROVINCES GAZETTEER.

ABHANA'—A village on the Jabalpur and Damoh road in the Damoh district, fifty-two miles from the former and eleven miles from the latter place. There is a large tank here, which abounds in fish and water-fowl. Supplies are procurable, and there is a good encamping-ground in the neighbourhood.

A'DE'GA'ON—A zamindari in the north-east corner of the Chhindwara district, formerly a portion of the Harai chiefship, and transferred by the Harai family to one Kharak Bharti, a Gosain, who was saba of Jabalpur, Mandla, and Seoni in A.D. 1801. His successors still hold it. The bulk of it is jungle and hill; but part of the eastern side is tolerably open, and is well cultivated. It consists of eighty-nine villages.

ADIAL—A small village in the Chanda district, situated eight miles to the south-west of Brahmapuri, and possessing a very fine irrigation-reservoir.

A'GAR—A stream in the Bilaspur district, which, rising in the Maikal range, flows through the Pandari chiefship and the Mungell pargana, past the town of Mungell itself, and falls into the Maniari near the village of Kukusda. Except in floods it is a very insignificant stream, and is not navigable.

AGARIA'—A village in the Jabalpur district, about twenty miles to the north-east of Jabalpur near Majhgawan. There is an iron mine here.

AHIRI'—A zamindari constituting the southern portion of the Chanda district. It is bounded on the north by the Arpalli and Ghot pargana, east by Bastar, south by Sironcha and Bastar, and west by the Pranhita river; and contains an area of about 2,550 square miles. It is hilly on the east and south, the most noted elevations being the Surjagarh, Baramgarh, and Dewalmar hills; and is famed for its magnificent forests. Much of the teak has been felled, but there still remain thousands of full-grown and half-grown teak trees. The inhabitants are almost wholly Gonds, and the languages spoken are Gondi and Telugu. The zamindar, Savitri Bai, resides chiefly at the village of Ahiri, seventy miles south-east of Chanda. She is the first in rank of the Chanda zamindars, and is connected with the family of the Gond kings.
AHIRI—A forest in the chieftship of the same name, in the southern portion of the Chândá district, on the left bank of the Pranhítá river. Negotiations are in progress for leasing the forest from the chief on the part of government. Before it can be systematically worked, however, considerable outlay will be necessary to make it accessible from Chándá or from some point on the river. Godávari. Ahirí was first visited by the conservator of forests, Major Pearson, early in 1867, and he then pronounced it to be one of the very finest teak forests in India, and certainly one which, considering the immense amount of timber taken out of it, had suffered as little as any. Although, however, the whole country from the junction of the Waingangá and Wardhá is covered with teak, the trees in the plains are generally unsound, ill-developed, and crooked, the only valuable timber being found in and around a block of hills which lies between the villages of Korséná, Bemaram, Jhîmîlî, and Talvárá. The two blocks of forest which it is proposed to reserve have been named Bemaram and Mirkalíd.

ALIRI—A teak plantation in the Mandla district, about five square miles in extent, and now under the charge of the forest department. It is favourably situated in an angle formed by the junction of the Burhner and Hálón. The planting operations are supervised by a European forester.

AJMIRGARH—A hill in the Biláspur district adjoining Amarkantak. It is about 3,500 feet above the sea, and has an open surface on the top, but the summit is difficult of access. It has at one time been fortified.

A'LBĀ'KA—The chief village of an estate of the same name in the Upper Godávari district. It is situated on the Godávari, forty miles to the north of Dumagadem. The naib or deputy of the zamíndár is the chief local authority, and resides here. There is a small thatched travellers' bungalow about half a mile to the south-east of the village. The population is about 250, and consists of Kois and Telingas. The water-supply is from the river and a large tank close to the village. There are some Indo-Scythian remains, Cromlechs, &c. on the hills close to the village and in its vicinity.

A'LEWA'HIRI—A small village in the Chándá district, with a very fine irrigation-reservoir twenty-four miles south-west of Brahmapuri.

ALIPÚR—A village in the Hinganghát tahsil of the Wardhá district, sixteen miles to the south of Wardhá. It is perhaps the finest agricultural village in Wardhá, and contains 3,303 inhabitants, of whom 1,962 are cultivators. There are besides a considerable number of weavers and spinners. Alipúr was founded by the Nawáb Salátat Khán of Ellichpúr, whose family held the land in jágîr till about fifty years ago. It is now held in málgużárí tenure by Mádho Rau Gangádhar Chitnavís, late chief secretary to the Maráthá government. It is famed for its irrigation and the number of wells in use, and is surrounded by mango-groves and gardens. Here is a mosque at which there is a small semi-religious fair every March. The chief works carried out from municipal funds have been the clearing and levelling of the market-place in the centre of the town, and the construction of a village school, which is well attended. The municipality support their own police and conservancy establishments. There is a good weekly market here every Tuesday for agricultural produce.

ALMOD—A chieftship in the Hoshangábád district, consisting of twenty-nine villages, situated in and round the Mahádeo group of hills. The zamíndár
is one of the Bhopás, or hereditary guardians of the Mahádeo temples. He receives an allowance from the government of Rs. 200 annually in lieu of pilgrim tax, against which is debited a quit-rent on his estate of Rs. 40.

ALON—A river in the Seoni district, which takes its rise near the village of Pempúr (pargana Lakhnádón) and flows from west to east into the Thánwar. It has an affluent called the Panchmoní. No villages of any note are situated on the banks of the Alon, and the country through which it passes is hilly and wild. This unimportant stream is not to be confounded with the Húlon.

AMARKANTAK—A hill which, though lately transferred to Rewá, with the Soháypúr pargana, naturally forms part of the Bilánpúr district. It attains an altitude of 3,500 feet above the sea, and has a very pleasant climate. The objects of interest are the temples round the sources of the sacred Narbadá, and the waterfalls.

AMARWA'RA—A large village in the Chhindwárá district, once the capital of the pargana. A police force is stationed here, and there is a pretty good government school. Amarwárá is on the main road to Narasinghpúr, and is about fifty miles from that place. The population amounts to over a thousand souls.

AMB—A river which takes its rise in the hills eastward of Umrer in the Nágpúr district, and, flowing past the town of Umrer, reaches the Waingangá at Ambhorá in the same district.

AMBA'GARH CHAUKI—A zamíndári situated on the north-east frontier of the Chándá district. It is of considerable extent, and towards the Rájpúr side is fairly cultivated. Most of it is, however, hilly, and large tracts are covered with jungle. Excellent iron ore is found here. Ambágarh is inhabited by Gonds, with a sprinkling of Gaúls; and the languages spoken are the Gondí and the Chhättágarhí dialect of Hindí. The zamíndár, Úmráo Singh, is the third in rank of the Chándá chiefs, and resides at Chaukit, twenty-two miles north-east of Wairágarh. An assistant patrol of the customs department is posted at the village.

AMBGA'ON is the north-eastern pargana of the Mál tahsíl in the Chándá district, and contains, with its dependent zamíndáris (excluding Ahírf), an area of about 1,212 square miles. It is bounded on the north by the Wairágarh pargana, east by Bastar, south by Arpáltí with Ghot, and west by the Waingangá; and contains 67 villages and 4 zamíndáris. It is hilly, and, except in the vicinity of the Waingangá, consists of red or sandy soil, covered with dense jungle. It is much intersected with tributaries of the Waingangá, the largest of which are the Kámen, the Potpurí, and the Kurúr. Its staples are rice, jungle produce, and tasar silk; and it carries on considerable trade in salt with the east coast. In the south Telugú is chiefly spoken, which yields to Marátha on the north; but the traders all over the pargana are Telingas. Of the agricultural classes the most numerous are Kunúsí, Kápiwár, and Son Telís. The principal towns are Garhchiról and Cháímursí; and the village of Márkándí is noted for its ancient and beautiful group of temples.

AMBGA'ON—A village in the Chándá district. It was once the capital of the pargana, but is now a dreary-looking place, consisting of a hundred huts, shut in by dense jungle. It has two ancient temples, one dedicated to Mahádeva, and the other to Mahákálí, and possesses also two tanks.
A'MGA'ON—The chief place in the chieftship of that name in the Bhandára district. It has a large weekly market, and is to some extent an entrepôt for goods from the Khairágah chieftship in Rápur. Near A'mgaón itself extend miles of low rocky jungle, infested with panthers, and the chieftship generally is rather noted for the number of man-eating tigers which have been killed within its limits from time to time. Kunbls preponderate among the population, as the zamindár belongs to that class. The climate is considered unfavourable, and the well-water is usually brackish. The chief resides with his adoptive mother in an old walled enclosure, dignified by the name of a fort, and he is one of the most advanced pupils, and chief supporter of the flourishing government school at A'mgaón. There are some curious old remains of massive stone buildings in the neighbourhood at a place called Padmapúr, but their origin is unknown.

A'MGA'ON—An estate in the eastern portion of the Bhandára district, which originally formed part of that of Kámthá. It consists of fifty-three villages, embracing an area of 146 square miles, of which forty-seven are under cultivation. The population numbers 21,543 souls.

A'MLA—A village in the Betúl district, situated about eighteen miles from Badnúr on the Chhindwárá road. It contains 368 houses, with a population of 1,616 souls, and is the head-quarters of a considerable trade in brass utensils. There are some old tombs, said to be those of Gond kings.

ANDHALGA'ON—A town about sixteen miles north-east of Bhandára in the district of the same name. It had a population by the last census of 3,270 souls. The cotton fabrics manufactured here are in good repute. There is a large and flourishing government school in the town, and conservancy is carried out from the municipal funds. The water-supply is good, and the place is considered to be healthy.

ANDHA'Rí—A river in the Chándá district; it has three main branches, the first rising in the eastern slopes of the Perzágarh hills, the second near Bhísf, and the third in the Chimúr hills. The first and second unite at Karamgón, and are joined by the third near Jhám; and the river falls into the Waingángá a little south of Ghátkúl, after a course from north to south, measuring in a straight line, of sixty-five miles.

ANDORí—A large agricultural village in the Huzúr tahsil of the Wardhá district, containing 1,165 inhabitants, and standing on the bank of the river Wardhá about sixteen miles south of Wardhá town. Under the Maráthá rule it gave its name to a pargana, but the kamáviadár or revenue officer in charge held his court at Waígán. It contains a village school and a police outpost.

ANHONI—In the Hoshangábád district. Here is a hot spring, nearly due north of the Mahádeo hills, at the edge of the outer range, which divides the Denwá from the Narbádá valley; it is said to be good for boils and skin diseases, and is much visited. There is another hot spring south-east of Anhoní, about sixteen miles off, known as Maháljhír, which is said to be too hot to dip the hand into.

A'NI—A town in the Wardhá subdivision of the Wardhá district, on the left bank of the river Dhám, about nine miles north-west of Wardhá. It was quite a small village until the time of the Bhonsál rule, when the present mud fort was erected, and the government officials exerted themselves to attract
settlers. It then became the principal place of a pargana; but latterly the kamávidár, or pargana revenue officer under the Maráthá rule, held his court at A'rví. It suffered also from being looted by the Pindáharís. The population amounts to 2,769 souls, principally cultivators, with a few weavers. Octroi is levied here, and a raised weighing-place, within a gravelled enclosure, for weighing cotton, has been constructed out of the municipal funds. A good weekly market is held here on Thursdays; and the cloth woven and dyed in the town forms a chief object of trade. There is a vernacular town school; and the municipality maintain their own town police.

ANKUSA'—A village in the Upper Godávarí district, seventeen miles from Sironchá, on the road to Dumagudem. There is a village school here. The water-supply, which is inferior, is derived from two small tanks close to the village. The population is 550, chiefly Telingas; one shop.

A' RANG—A town on the Mahándá, in the Rájpúr district, comprising 1,044 houses and 2,267 inhabitants. It has declined since the tahásldár's court was removed from it to Rájpúr, about 1863. There are, however, a good number of commercial residents; and a large trade in metal vessels is carried on. The soil in the neighbourhood is very productive, but the population is scanty. The town contains some ruins of temples and old tanks, as it was formerly one of the seats of the Haihai Bansi Rájput dynasty. One of the temples is Jain, and believed to be of considerable antiquity. There are immense groves of mango trees around A'rang, in which tigers to the present day occasionally take up their abode; and to the north of the town are extensive foundations of brick buildings, showing that the place was formerly of greater extent than it is at present. There is a branch dispensary, with a native doctor, here; also an assistant patrol of the customs department.

ARJUNI'—An estate in the Bhandára district, consisting of ten villages, traversed by the Great Eastern road, and lying about twelve miles east of Sákoli. It has an area of 13,889 acres, of which 2,633 are cultivated. The population amounts to 2,183 souls. The present chief, Anant Rám, is a Gond by caste: hence this class preponderate. The village of Arjuní is the chief place in this estate, and possesses an indigenous school and a government police post.

ARMORÍ.—The third town in commercial rank in the Chándá district, situated in the Wairágargh pargana on the left bank of the Waingangá, about eighty miles north-east of Chándá. Armórí manufactures fine and coarse cloth, country carts, and tasar thread; and is preeminently a mart at which forest produce, cattle, and iron from the wild eastern tracts are exchanged for the commodities of the western countries. Its foreign trade is with Berúr, Wardhá, Nágpúr, Bhandára, Chhattísgarh, Bastar, and the eastern coast, and during the rains it carries on some small boat traffic on the Waingangá. Octroi is levied in the town, the farm of which for 1866-67 realized Rs. 2,000. It possesses a police outpost, and government schools for boys and girls, and a handsome market-place is now in process of construction.

ARPA'—A stream rising in the rugged range north of Kondá in the Biláspúr district. After pursuing a southerly course past the town of Biláspúr it falls into the Seo near a village called Urtam in the same district. It is not navigable, though its waters are to some extent utilized for purposes of irrigation. In the dry months the stream is very insignificant, but during the monsoon at floods it carries a large volume of water.
ARPALLI' (with Ghor), the south-eastern pargana of the Míl tahsíl of the Chándá district. It has an area of about 440 square miles. It is bounded on the north by the Ámbgáon pargana and the Jáwí Mutándí zamindári, on the east by Ahír, on the south by Ahír and the Pranhítá, and on the west by the Waingangá and Ámbgáon. The formation is granitic and metamorphic; the typical rocks being granite, gneiss, and hornblende schists, through which run masses of quartz, evidently metalliferous. The country is hilly, affording countless sites for irrigation-reservoirs, and is watered by numerous streams, many of which are fed by perennial springs. The soil is chiefly a sandy loam richly impregnated with vegetable mould, for hill, plain, and valley are covered with forest, in which tendá, mhowa, achar, átn, dhaúr, káram, and bamboo are the most common, while teak and shísham, straight but of small girth, are found in the vicinity of the Pranhítá and on most of the hill spurs. The pargana contains eighty-one villages, the principal being Ghót, which is a thriving place, with a considerable stretch of sugarcane fields; and there are several well-to-do villages along the banks of the Waingangá and Pranhítá and about Arpalli; but excluding these, most of the villages in the pargana are mere small clearings tenanted by Máriás.

A’RVI—A town in the Wardhá district, situated near the head of the Wardhá valley, about 34 miles north-west of Wardhá. Under the Maráthá government the kamávidrá in charge of the A'újí pargana used to hold court here, and now it is the head-quarters of the A’ví tahsíl and police circle. It is said to have been founded some three hundred years ago by Telang Ráo Wál, and his name is still associated with the place, which is often styled at length A’rí Telang Ráo. Hindús claim Telang Ráo as a Bráhman, and Mohammádans as a fellow-religionist of their own: hence both sects worship at his tomb, which has been converted into a handsome shrine by contributions from the cotton merchants and other townspeople. A’ví at present contains 8,256 inhabitants, of whom the bulk are cultivators and day-labourers; but there are also 294 merchants, besides smaller tradesmen, 578 oilmen, and 249 weavers.

The following statement of imports and exports for 1868-69 shows that it is a considerable trading town:

<table>
<thead>
<tr>
<th>Imports</th>
<th>Maunds of 80 lbs each</th>
<th>Total</th>
<th>Cotton</th>
<th>Sechénine</th>
<th>Grain</th>
<th>Oil Seed</th>
<th>Glaze and Oil</th>
<th>Cloth</th>
<th>English</th>
<th>Spices</th>
<th>Cattle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Value</td>
<td>Rs.</td>
<td></td>
<td>108,176</td>
<td>6,283</td>
<td>55,822</td>
<td>13,112</td>
<td>4,880</td>
<td>539</td>
<td>181</td>
<td>901</td>
<td>744</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Exports</th>
<th>Maunds of 80 lbs each</th>
<th>Total</th>
<th>Cotton</th>
<th>Sechénine</th>
<th>Grain</th>
<th>Oil Seed</th>
<th>Glaze and Oil</th>
<th>Cloth</th>
<th>English</th>
<th>Spices</th>
<th>Cattle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Value</td>
<td>Rs.</td>
<td></td>
<td>90,326</td>
<td>4,114</td>
<td>30,434</td>
<td>13,879</td>
<td>6,324</td>
<td>250</td>
<td>103</td>
<td>472</td>
<td>500</td>
</tr>
</tbody>
</table>
Much has been done for the town from municipal funds. The main street, which has been widened and metalled, leads into a market-place recently laid out, whence a fine broad street with trees on each side leads past the tahsildar's court-house to the Wardha valley road, which passes through the outskirts of the town. A range of dispensary buildings has been constructed after the standard plan, and a substantial saraf, with sets of rooms for European travellers, has been commenced. Then a metalled cotton yard has been laid out, with raised platforms for weighing cotton. The avenues and clumps of young trees planted have been well tended, and already begin to add to the appearance of the town. The municipal garden is, next to that at head-quarters, the best in the district. A'rví contains more substantial houses than most towns in Wardha, even the huts of the poor being generally tiled. There is an Anglo-Vernacular town school here, which is well attended; and the municipality supports a conservancy establishment.

A'RVÍ—A revenue subdivision of the Wardha district, having an area of 888 square miles, with 489 villages, and a population of 110,595 according to the census of 1866. The land revenue of the tahsil for 1869-70 is Rs. 1,52,511.

ASARALLI—A village in the Upper Godávari district, twenty miles to the east of Sironchá on the road to Dumagudem. The road from this to Sironchá has been well cleared. There is a village school here, also a thatched travellers' bungalow west of the village. From this to Somnúr, the junction of the Indrávali and Godávari, it is six miles. The population is about 450. The water-supply is inferior, there being one well only and a small tank. There is, however, a large tank about a mile and a half to the west. A road from this branches to Bhudpólatinam, distant about twenty-five miles north-east. Pálki bearers can be obtained here if some previous notice be given. A ferry is open, except in the rainy season, to Pálmil, on the opposite bank of the Godávari. The village itself is a mile and a half from the Godávari.

A'SHTI—A large town in the Wardha district, containing 5,224 inhabitants. It lies 18 miles north of A'rví and 52 miles north-west of Wardha, just below the southern offshoots of the Sátpurá range. It is an old town, and tradition says that it was thriving at the time when the Gauls were lords of the country, but that when their rule ended the place went to waste. The Emperor Jahángir gave the A'shti, A'mner, Paunár, and Talégán (Berár) parganas in jágir to Mohammad Khán Niází, an Afghan noble who held high rank both under Jahángir and his predecessor. He restored A'shti, and brought the country round under cultivation. He died in 1087 Fasli, or 241 years ago, and was buried at A'shti. A handsome mausoleum was built over the grave in the Moghal style. Mohammad Khán was succeeded by Ahmad Khán Niází, who after ruling over the territories above mentioned for fourteen years died in 1061 Fasli. A similar mausoleum was erected over his tomb, but smaller and of inferior workmanship. The two stand side by side within an enclosure, and are the sights of A'shti. They are indeed striking monuments of art to find in such a remote spot as this. After the death of Ahmad Khán the power of the Niázís gradually declined; in time A'shti itself passed from their hands into the possession of the Maráthá officials, and now nothing remains to them save a few rent-free fields, sufficient merely for their subsistence. The tombs of their ancestors were already falling into disrepair owing to the poverty of the family, when they were taken in hand by the district authorities as worthy objects
of local interest, and restored from municipal funds. Lately, in consideration of the past history of the family and the local respect which it commands, the Government conferred on Nawáb Wáhid Kháń, one of its representatives in Aśtú, the powers of an honorary magistrate. The bulk of the inhabitants are agriculturists, but a good trade is carried on in country cloth, grain, saccharine produce, spices, and cotton. The municipal income has been expended on various works, among others damming the stream which passes through the town, so as to retain a supply of water through the hot weather. The dam has been so placed as to bring the reservoir just below the height on which the tombs of the Nawábs stand, and the effect is very good; a market-place has also been levelled to the left of this reservoir, and the weekly market there held is well attended. The town contains an Anglo-Vernacular town school, and a suitable school-house has been erected after the standard plan. There is also a police station-house under a head constable.

A'SHTI—A small block of teak forest in the Wardhá district, which from its neighbourhood to well-populated towns has been much exhausted. The tract has been reserved as a State Forest more in view to preserve the large number of teak saplings on the ground than for the sake of any valuable timber which it now contains.

A'ŚIRGARH—A strong fortress situated on an isolated hill in the Sátpurá range; height 850 feet from the base, and 2,300 feet above the sea level; it is twenty-nine and a half miles south-west from Khandwá, the head-quarters of the Nimár district, and is situated in latitude 21° 26' and longitude 76° 20'.

The following description of the fortress, which holds good to this day, is given by Colonel Blacker, in his history of the Maráthá campaigns of 1817 to 1819:

"The upper fort in its greatest length from west to east is about eleven hundred yards, and its extreme breadth from north to south about six hundred, but owing to the irregularity of its shape the area will not be found more than three hundred thousand square yards (60 acres). It crowns the top of a detached hill seven hundred and fifty feet in height; and round the foot of the wall enclosing the area is a bluff precipice from eighty to one hundred and twenty feet in perpendicular depth, so well scarped as to leave no avenues of ascent except at two places. To fortify these has therefore been the principal care in constructing the upper fort, for the wall which skirts the precipices is no more than a low curtain, except where the guns are placed in battery. This is one of the few hill-forts possessing an abundant supply of water which is not commanded within common range, but it fully participates in the common disadvantage attending similar places of strength, by affording cover in every direction to the approaches of an enemy through the numerous ravines by which its inferior ramifications are separated. In one of these which terminates within the upper fort is the northern avenue, where the hill is highest, and to bar the access to the place at that point, an outer rampart, containing four casemates with embrasures, eighteen feet high, as many thick, and one hundred and ninety feet long, crosses it from one part of the interior wall to another, where a reentering angle is formed by the works. A sally-port of extraordinary construction descends through the rock at the south-eastern extremity, and is easily blocked on necessity, by dropping down materials at certain stages which are open to the top. The principal avenue of the fort is on the south-west side, where there is consequently a double line
of works above, the lower of which, twenty-five feet in height, runs along the foot of the bluff precipice, and the entrance passes through five gateways by a steep ascent of stone steps. The masonry here is uncommonly fine, as the natural impediments are, on this side, least difficult, and on this account a third line of works, called the lower fort, embraces an inferior branch of the hill immediately above the pettah. The wall is about thirty feet in height, with towers, and at its northern and southern extremities it ascends to connect itself with the upper works. The pettah, which is by no means large, has a partial wall on the southern side, where there is a gate, but in other quarters it is open and surrounded by ravines and deep hollows extending far in every direction."

The chief points in the early history of the fort and surrounding country will be found in the article on the Nimár district. The Mohammadan historian Farishta* states that the fort was built by a herdsman named A'sá Ahir, who held it when the Mohammadans conquered the country (A.D. 1370), and whose ancestors had possessed it for seven hundred years previously. He is said to have been the landholder of the whole surrounding country, and to have possessed large wealth in cattle and grain stores. But it seems probable that Farishta invented the story as an ingenious etymological explanation of the name A'sir. A'sá Ganif is in fact a fabulous character of Western India, classed in the popular idea along with the Pándava brothers; and, as all old forts are attributed by tradition to the pastoral tribes, who doubtless at an early period occupied India, Farishta probably saw no harm in advancing the mythical A'sá a few thousand years to fit his story. We know that A'sir was in fact occupied by Rájputs to within a short time of the Mohammadan invasion, it being frequently mentioned by name in Rájput poetry, and Ab-ud-dín having taken it from the Chauháns during his Deccan raid in A.D. 1295 (vide article "Nimár").† Ab-ul-fazl, who wrote a few years before Farishta, says, with more probability, that when the Fárákı̇s established their kingdom of Khándesh there were only a few people in A'sirgarh, which was a place of worship of Aśvattháhámá. It is so still, and is mentioned as such in the Mahábhárata. A'sirgarh fell into the hands of the Fárákı̇ princes of Khándesh about A.D. 1400, and was by them greatly strengthened, the lower fort called Malaihar having been entirely constructed by A'dil Khán I. the fourth of the dynasty. A'sirgarh was frequently the safe retreat of the Fárákı̇ princes when their territory was invaded by the different independent Mohammadan kings of Gujarát and the Deccan. It remained in their possession for 200 years, till in A.D. 1600 the great Akbar, emperor of Delhi, conquered Málwá and Khándesh, taking the last of the Fárákı̇s, Bahádur Khán, in A'sirgarh, after a siege which is thus described by the historian Farishta‡—

"When Akbar Pádsháh arrived at Mándú with the avowed intention of invading the Deccan, Bahádur Khán instead of adopting the policy of his father in relying on the honour of Akbar, and going with an army to cooperate with him, shut himself up in the fort of A'sir and commenced preparations to withstand a siege. To this end he invited fifteen thousand persons, including labourers, artizans, and shopkeepers, into the place, and filled it with horses and cattle in order that they might serve for work,
and eventually for food and other purposes. When Akbar Pádsháh heard of these proceedings he sent orders to Khán Khánum and to prince Dáníl Mírzá to continue the siege of A'hamdágar, while he himself marched to the south and occupied Burhánpúr, leaving one of his generals to besiege A'sír. The blockade of this fortress continued for a length of time till the air became fetid from filth, and an epidemic disease raged, caused by the number of cattle which daily died. At this period a report was spread, and generally believed in by the garrison, that Akbar had the power of reducing forts by necromancy, and that magicians accompanied him for that purpose. Bahádur Khán, believing that his misfortunes arose from the abovementioned cause, took no means to counteract the evils by which he was surrounded. He neither gave orders for the removal of the dead cattle, for the establishment of hospitals, nor for sending out useless persons, till at length the soldiers, worn out, became quite careless on duty, and the Moghals stormed and carried the lower fort called Malaígarh. Nothing could exceed the infatuation of Bahádur Khán, who, although he had ten years' grain, and money to an enormous amount, still kept the troops in arrears; and they, seeing that no redress was to be expected, resolved to seize him and deliver him over to Akbar Pádsháh. Before this project was carried into effect Bahádur Khán discovered the plot, and consulted his officers, who all agreed that it was too late to think of a remedy. The pestilence raged with great fury, the troops were completely exhausted, and nothing remained but to open negotiations for the surrender of the fort, on condition that the lives of the garrison should be spared, and that they should march out with their property. The terms were acceded to, with the exception of the last propositions regarding the Khán's private property, all of which fell into the king's hands; and Bahádur Khán, the last of the Fárákí dynasty, humbled himself before the throne of Akbar Pádsháh in A.H. 1008; while the impregnable fortress of A'sír, with ten years' provisions, and countless treasures, fell into the hands of the conqueror.

A vainglorious inscription cut in the rock near the main gateway records the event above described, but gives the date with more correctness A.H. 1009 (A.D. 1600).

After this the fort appears to have remained quietly in the possession of the Delhi Emperors up to the invasion of their kingdom by the Maráthás. Another inscription near the large tank in the fort commemorates the building of the great mosque in the reign of the Emperor Sháh Jahán. This mosque has two elegant minarets, but no cupolas—a feature peculiar to mosques in this part of the country. It is now used as a European barrack. Another inscription is near the first-mentioned one at the south-west gate. It records the transfer (apparently peaceful) of the place to the power of Aurángzéb after deposing his father and murdering his elder brother in A.D. 1660.

Another record of the reign of Aurángzéb is to be found in an inscription on the large gun on the south-west bastion. This piece is a magnificent specimen of native gun-casting, and was made at Burhánpúr in the year 1663. It is made of a kind of gun metal containing a very large proportion of copper (probably the "ashtdhán," which was composed of eight metals, including silver and gold). The casting has been made on a hollow core of iron welded
in ribands, which now forms the bore of the piece. Its principal dimensions are the following:

<table>
<thead>
<tr>
<th>Length, muzzle to breech</th>
<th>Feet</th>
<th>Inches</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>12</td>
<td>9</td>
</tr>
<tr>
<td>Do. do. to trunnions</td>
<td>7</td>
<td>3</td>
</tr>
<tr>
<td>Girth at breech</td>
<td>8</td>
<td>2½</td>
</tr>
<tr>
<td>Do. in front of trunnion</td>
<td>6</td>
<td>6</td>
</tr>
<tr>
<td>Do. at muzzle</td>
<td>5</td>
<td>7</td>
</tr>
<tr>
<td>Diameter of bore</td>
<td>0</td>
<td>8½</td>
</tr>
</tbody>
</table>

The calibre is therefore somewhat larger, while the length is considerably greater than those of the 68-pounders of the British service. Its weight cannot be less than seven tons.

The gun is elaborately ornamented in relief with Persian inscriptions and scroll work commencing from the muzzle; the inscriptions run thus—

1. "When the sparks of sorrow issue from me, life deserts the body, as grief falls on the world when flames issue from the fiery zone."

2. Aurangzeb’s seal, with his full title, "Abul Musaffar Mohfyuddin Mohammad Aurangzeb, Sháh Gházi."


5. "In the rule of Mohammad Husen Arab."


It is to be noted that an iron shot fitting the bore would weigh about 70 lbs., so that the shot used must have been either hollow or made of some light stone.

This magnificent old gun has long lain uncared-for on the ground in the south-western bastion, but orders have now been received for its removal to England, to be placed in the museum of artillery at Woolwich. A breech-loading wall-piece was also found on A’sírgarh, and now lies in the Khandwá public garden. It is of about one lb. calibre. The breech-loading apparatus is lost, but it seems to have been on the simple plan common in ancient breech-loaders of all countries, namely, a detachable chamber introduced into a slot in the side of the gun, and kept in position by a wedge or bolt. An inscription on it states that it was placed in the fort in A.D. 1589 by Alá Sháh Fárdí.

In A.D. 1760 the fort passed by treaty into the hands of the Peeshwá Báji Ráó, and in 1778 it was acquired from him by treaty by Mahádíjí Sindíá. In A.D. 1808 it was taken with little resistance from Daulat Ráó Sindíá by a detachment of General Wellesley’s army shortly after the battle of Assaye; but on peace being concluded with the Maráthás in the same year it was again made over to Sindíá. It was a second time besieged by the British in A.D. 1819, its castellan having given shelter to A’pá Sáhib the ex-réjá of Nágpúr, and of the famous Pindhári chief Chitá. After an investment of twenty days the fort capitulated, and during this siege A’sírgarh saw perhaps the only real fighting that had occurred in the course of its history. The following description of the siege is extracted from Thornton’s History of India*:

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“The forces assigned to the attack on the pettah were ordered to assemble at midnight on the 17th of March, and to move a short time afterwards. The column of attack, commanded by Lieut. Colonel Fraser, of the Royal Scots, consisted of five companies of that regiment, the flank companies of His Majesty’s 30th and 67th foot and of the Madras European regiment, five companies of the first battalion of the 12th Madras native infantry, and a detail of sappers and miners. The reserve under Major Dalrymple, of His Majesty’s 30th, was composed of the companies of that regiment not employed in the column of attack, one company of the King’s 67th, one of the Madras European regiment, and nine companies of native infantry from the 1st battalion of the 7th regiment, the first battalion of the 12th, and the second battalion of the 17th, with detachments from the 2nd and 7th Madras native cavalry, and four horse artillery guns. The attacking column advanced along a naá running parallel to the works on the southern side, till arriving within a convenient distance of the pettah, they made a rush for the gate, and succeeded in gaining it. The reserve in the meantime, in two parties, occupied points in the naá by which the column of attack advanced, and in another running parallel sufficiently near to allow of their rendering eventual support. Sir John Malcolm had been directed to distract the enemy’s attention by operations on the northern side, and the duty was performed by a force composed of the 3rd cavalry, the second battalion of the 6th regiment Madras native infantry, and the first battalion of the 14th, the first battalion of the 8th regiment of Bombay native infantry, six howitzers, and two horse artillery guns. The town was carried very expeditiously, and with small loss, the troops finding immediate cover in the streets. In the course of the day a battery for six light howitzers was completed on the pettah, and directed against the lower fort. On the night of the 19th March the enemy made a sally upon one of the British posts which was considerably advanced, but were soon repulsed. In the course of the same night a battery of eight heavy guns was completed. On the 20th at daybreak its fire opened, and by the evening had effected a formidable breach in the lower fort, besides inflicting serious injury on some of the upper works. On that evening the enemy made another sally into the pettah and gained the main street. They were repulsed, but success was accompanied by the loss of Colonel Fraser, who fell in the act of rallying his men. On the morning of the 21st an accidental explosion in the rear of the breaching battery proved fatal to two native officers and about a hundred men. The disaster did not extend to the battery, which continued firing with good effect. In the afternoon a mortar battery was completed, and some shells were thrown from it. For several days little occurred deserving report, except the ejection, on the night of the 24th, of another battery, three hundred and fifty yards to the left of the breaching battery. Two other batteries were subsequently erected—one on the south side, to breach in a second place the lower fort; the other designed to silence a large gun* on the north-east bastion of the upper fort.

*This gun is said to have been an enormous gun-metal piece cast at Bûhánáþr, and to have been thrown over the battlements after the siege, and sold as old metal. A stone shot said to have belonged to it measures 21 inches in diameter, and weighs about 450lbs. The gun would therefore be (with reference to iron shot) technically a 1300-pounder. This, however, is still only half the size of the great gun of Bûjâþr in the Deccan, cast in A.D. 1549. The French traveller Bernier states that Aurangzeb had French artilleryists in his army about the time these guns were cast, so that they may not be wholly the product of indigenous skill.”
"On the 29th two batteries were constructed for an attack on the eastern side of the fort.

"On the following morning the enemy abandoned the lower fort, which was immediately occupied by the British troops. The batteries which had been solely directed against the lower fort were now disarmed, and the guns removed from the pettah into the place which their fire had reduced. In the situation which had been gained the firing against the upper fort was speedily resumed from various batteries, aided by others below. This continued for several days, and so many shot had been fired that a deficiency began to be feared, and a reward was offered by the besiegers for bringing back to the camp the shot previously expended. This expedient stimulated the activity of the hordes of followers which hover about an eastern camp, and succeeded in producing an abundant and reasonable supply. The operations of the siege were vigorously pursued till the 5th of April, when Yaswantráo Lár expressed a wish to negotiate. Some intercourse took place, but the efforts of the besiegers so far from being slackened were increased. On the 8th Yaswantráo Lár repaired to General Doveton’s head-quarters, to endeavour to procure terms, but in vain, and on the morning of the 9th a British party took possession of the upper fort, the garrison descending into the pettah, and grounding their matchlocks in a square of British troops formed for their reception."

Since then the fort of A’shgarh has remained in British possession. It is generally garrisoned by a wing of native infantry and two companies of Europeans. There is no artillery, heavy or light, on the fort, except the old guns already mentioned. A gun-road up to the fort is, however, about to be constructed. It is about seven miles from the station of Chándní on the Great Indian Peninsula Railway. The road passes through thick jungle the whole way, and has been put in tolerable order. As a place of residence the fort is very healthy. The approximate mean temperature of the year is 77°, or 3° lower than on the plains of Nimár. The nights are always cool and pleasant. It has some other attractions. It commands a fine view over the Taptí valley. There is excellent shooting to be had in the neighbourhood, and very fair grapes are grown round the foot of the hill. But on the whole life on the hill is generally found decidedly tedious.

ASLA’NA’—A large village, pleasantly situated on the right bank of the Sonár in the Damoh district, and about thirteen miles north-west of Damoh town. The river here forms a natural “doh” or pool, which is always filled with water and overshadowed by trees. This part of the river, extending for some three miles, equals in scenery any part of the Damoh district. The town contains 395 houses, and a population estimated at about 1,500 souls. The inhabitants are mostly Bráhmans of respectable family (said to be descended from the former Chaudharís, or town officers of Damoh), and Chhipás, or cloth-printers. The cloth printed here has a wide sale. There is a government school here, and a good ferry across the river.

ASODA’—A perennial stream which rises in the A’njí pargana of the Wardhá district, and flowing near Deolí and Alípúr joins the Wardhá below Khángán.

ATNER—A village in the Betúl district, lies due south of the civil station Badnúr, and contains 441 houses, with a population of 1,938 souls. There is a large weekly bázár held here, and a considerable trade is carried on with the
Berára. A'tner possesses a police station-house, a branch dispensary, and a good school. It is also the head-quarters of an assistant patrol of the customs department. There are the remains of an old Marátha fort here, and fine squared stone is even now dug out of it.

A'UNDHI’—A portion of the Pánábárás zamíndári in the Chándá district.

B

BA‘BAI—A flourishing village in the Hoshángábád district on the high-road to Jabálpur, sixteen miles east of Hoshángábád, with an excellent weekly market. The road to the Bágrá railway station (six miles distant) branches off at this place. There is a neat school-house and a police outpost.

BADNU’R—The head-quarters of the district of Betál, consisting, besides the European houses, of two bázáras. The largest, the Kóthf Bázár, has 521 houses, with a population of 2,015 souls. The Sadar Bázár, on the Mechná, contains 192 houses, with a population of about 728 souls. Both bázáras are well kept, and have largely been much improved by having good roads made through them. The public buildings are the commissioner’s court-house, the district court-house, the jail, the tahál and police station-house, two government school-houses, one for males and the other for females, the post office, the dispensary, and the government central distillery. There is a good saráf for native travellers, and a dák bungalow for Europeans and Natives who choose to pay the usual fees. Not far from Badnúr is Kherlá, the former residence of the Gond rágás, where there is an old fort, now in ruins, which used to be held by them.

BA‘GH—A river which rises in the hills near Chichgarh in the Bhandára district, and flows north until it meets with another stream of the same name, when, turning to the west, it forms the southern border of the Bálghát district. Eventually it empties itself into the Waingáng at Satóna in the Bhandára district. It is not navigable during the rains, owing to a barrier of rocks within ten miles of its mouth, the removal of which has been commenced.

BAGHRÁJTI—A village in the Jabálpur district, about eight miles to the south-east of Majhgawán. Here the iron sand called dhaío is smelted.

BA‘GRA—On the Tawá river in the Hoshángábád district; is a little fortress of the rágás who formerly ruled part of the valley below the spur of the Ságurás on which the fort stands, and who seem to have been extinguished by the earlier Marátha invasions.

BAHA‘DURPUR—A town in Nimár, four miles west of Burhánpur, was built by Bahádur Khán, the last of the Fárúfí dynasty of Khándesh, about the end of the sixteenth century. It is supplied by water by an aqueduct led under the ground from the neighbouring hills in the manner described in the article “Burhánpur.” The old Deccan road passes through this place, and there is a staging bungalow, now shut up. Bahádurtür has a Hindus government school, a population of 1,500, and a weekly market held on Sunday.

BAHMANGÁ‘ON—An estate in the Bálghát district, held by a representative of a branch of the Bargán family, and consisting of four villages only, eighteen miles south-east of Búrhá.
BAHMANNI—A large village in the Mandla district. It is on the direct road to Seoni, and situated in the most populous part of the district. The inhabitants are chiefly agricultural, but a large number of them obtain their living by carrying grain and salt to and from Seoni and Mandla, and in other directions, on droves of pack-bullocks. There are a school and a police station here.

BAIHRAR—A town in the Bálághát district, situated about fifteen miles east of Paraswárá, in what may be called the east centre of the uplands. It has a good market every Monday. There is a police outpost here. About a mile to the north of the town are some old temples which are worth visiting.

BAIRMA—A river in the Damoh district which rises in the Vindhya range at an elevation of 1,700 feet above the sea. Its source is a small pond or tank in the Gond village of Bargi. It has a north-easterly course of about 110 miles, and falls into the Sonár (or receives that river) on the right bank in lat. 24° 20', long. 79° 55'. About ten miles below the junction the united rivers enter the Ken. The slope of the bed is 700 feet, or about seven feet per mile; its velocity is therefore considerable. The principal places on its banks are Deori, Hatri, Nautá, Jujhár, and Gaisábád.

BALA'GHAT—

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A district in the Central Provinces, which was, as a temporary measure for two years, constituted a separate charge and attached to the Nágpúr division in 1867. It may be briefly described as consisting of the eastern portion of the central plateau, which divides the province from east to west, supplemented to the south by a rich lowland tract lying in the valley of the Wain gangá. The highlands of Bálághát, formerly known as the Rálgarh Bichhiá tract, though peculiarly rich in natural resources, had lain, perhaps for centuries, desolate and neglected, owing to their remote position and the difficulty of access to them, when it was determined in 1866 to open them out to the industrious and enterprising peasantry of the Waingangá valley. To accomplish this object the parganas of Dhansá, Lánjí, and Hattá were taken from the Bhandárá district and added to the high country of Rálgarh Bichhiá and the Mau táluka of Seoni; and the whole tract was placed under a district officer resident at Búrhá on the Waingangá. The new district is now bounded as follows:—On the south by the Bégh nadi; on the west by the Waingangá; on the north by the Jabalpúr and Chhattisgarh road and an imaginary line
leaving that road between Bichhaiá and the Chilpighát, and joining the Wain-
gangá near the place where its course changes from east to south, about
sixty miles north of the junction of the Bágh nádi; and on the east by the
feudatory states of Kawardá and Khairagárh. It lies between 21° 25' and
22° 30' north latitude, and 80° 5' and 81° east longitude. Its extreme
length is about seventy-five miles from north to south, and extreme breadth
sixty-five miles from east to west.

None of the country which now forms Bálághát was much known until
quite a recent period. The plains of Hátá, the best cultivated portion of the
district, have, it is believed, been first brought properly under cultivation within
the present century; and the Rágarch Bichhaiá tract with the Mau táluka after
relapsing from the little prosperity they may have enjoyed during the best
days of the Gond dynasty of Mandála, were, it is said, first taken in hand by one
Lachman Náik about forty years ago. But it was not until Captain Thomson
(then deputy commissioner of Seoní) examined and reported on Rágarch Bichhaiá
in January 1863 that its condition and resources came prominently to notice.

Geographical description.

Geographically the district is composed of
three distinct parts, viz:—

1st.—The southern lowlands, comprising the parganas of Hátá,
Dhansuá, and Lánjí.

2nd.—The long narrow valley, known as the Mau táluka, lying to the north
of Samápúr between the hills and the Waingangá river.

3rd.—The lofty plateau on which is situated the Rágarch Bichhaiá tract.

The first portion is a slightly undulating plain, comparatively well cul-
vated, and drained by the Waingangá, Bágí, Deo, Ghírí, and Son rivers. On
its northern and north-eastern edge it is fringed with a belt of forest, which
extends from one to five miles from the base of the hills; and at various places
along the banks of the rivers, which form its southern and western borders,
are small patches of jungle; but elsewhere the country is so open that a clear
view of the hills can be obtained from nearly any spot on the edge of the boun-
dary streams. The quality of the land varies from the water-secured soil on
the banks of the Waingangá to the rich alluvial black deposits found in the
valleys and near the hills.

The second portion is a long, narrow, irregular-shaped lowland tract,
composed of a series of small valleys intersected by light micaceous granite hill
rânges and peaks, covered with dense jungle, and trending generally from
north to south. From the main range to the Waingangá the breadth varies
from five to twenty miles. It is drained by the Waingangá, and its tributaries,
the Nahrá, Masmár, Mákúrá, and Uskál. The soil is as a rule of somewhat
inferior quality, and requires a full supply of water to produce good crops; but
to counterbalance this drawback, the facilities for irrigation, furnished by the
undulating surface of the soil, and the proximity of the hills with their perennial
streams, are immense.

The third is a vast undulating plateau broken into numerous valleys by
irregular ranges of hills, running generally from east to west. The general
level of these valleys is about 800 or 900 feet above the plains below, and nearly
2,000 feet above the sea. By far the greater portion of these highlands is
covered with dense jungle. In a few places, such as around Bhírí, Paraswárá,
Baihar, and Bhimlát, there are a few villages worthy of the name, but most of the other inhabited spots are mere specks in the jungle, collections of ten or twelve Goud or Baigá huts, which remain for about two years, and are then burnt by their inhabitants, who migrate to other places in search of virgin soil. The quality of the soil of this tract is extremely varied, and ranges from the richest alluvium to the stony unculturable soil found in proximity to the higher peaks.

It is difficult to describe in detail the hills of the district, as the greater portion of it is composed entirely of hill country.

Hills.

The highest points in the district are the peaks above Lánjí, which are about 2,300 or 2,500 feet above the sea; the Tepágarh hill, about 2,600 feet above the sea; and the Bhainságáhát range, which in places cannot be much less than 3,000 feet above the sea. In the plains of Dhansúá, Hatté, and Lánjí there are no hills, and in the Máná taluka there are none worthy of particular mention.

The principal rivers are the Waingangá, with its tributaries the Bágá, Nahrá, and Úskáál, and some smaller streams, such as the Masmár, the Mákárá, &c., and the few tributaries of the Narbadá, which drain a portion of the upper plateau, viz. the Banjar, Hálón, and Jamáníá. There are no lakes in Bálágáhát worthy of mention; small tanks, however, which hold water just sufficient to irrigate the rice crops at the end of the monsoon, and to supply the village cattle with water during the hot months, abound. In many cases the tanks are purposely and completely emptied soon after the rains, and the crops are sown in their beds.

The forests of Bálágáhát are very extensive. In the low country the bases of the hills are fringed with jungle, containing timber of various kinds, but not of any great value. On the banks of the Waingangá are scattered patches of teak; and in various other places in the plains are isolated jungles, containing stunted timber and grass. On the Deo, near the village of Bhagatpúr, and on the banks of the Son, between Lánjí and Bijágarh, and at Bijágarh itself, are found the large katang bamboos, the specimens of which shown at the Nágpúr and Jabalpur exhibitions measured about ninety feet in length. Above the gháts the greater part of the country is covered with forests. At the north-east corner is situated the large sal forest reserve of Toplá, where, according to Major Pearson, “the trees are truly magnificent, many of them measuring three feet in diameter, and having a height of fifty or sixty feet.” From Toplá to Bhimlát and Baihar, sal is very abundant. But little teak of value is now to be found in these forests. On the Jamáníá, near Bhimlát, some 3,000 trees are still standing, but of these about forty per cent are as yet less than three feet in circumference, and not fit for the market.

These forests are tenanted by wild animals * of all kinds, from the bison, which frequents nearly all the hill-crests above Lánjí and the Bhainságáhát range, to the hare and the fox in the plains below, but they are not easily to be met with, for their numbers are not in proportion to the immense extent of jungle which they frequent. The following statement shows the number of wild animals which were killed, and for which government rewards were paid, in 1867-68:

* There is one wild elephant, which it is believed escaped some fifteen years ago from the establishment of the Rájá of Nágpúr.
<table>
<thead>
<tr>
<th>Description of Animals</th>
<th>No. killed</th>
<th>Amount of Reward paid</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Rs.</td>
</tr>
<tr>
<td>Tigers</td>
<td>15</td>
<td>750</td>
</tr>
<tr>
<td>Do. cubs</td>
<td>1</td>
<td>20</td>
</tr>
<tr>
<td>Panthers</td>
<td>19</td>
<td>190</td>
</tr>
<tr>
<td>Do. cubs</td>
<td>3</td>
<td>15</td>
</tr>
<tr>
<td>Bears</td>
<td>28</td>
<td>140</td>
</tr>
<tr>
<td>Do. cubs</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Hyænas</td>
<td>5</td>
<td>10</td>
</tr>
<tr>
<td>Snakes</td>
<td>398</td>
<td>431</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>470</strong></td>
<td><strong>1,558</strong></td>
</tr>
</tbody>
</table>

There is every reason to suppose that the mineral wealth of the highlands is considerable; so much, however, of the whole area is but partially explored that it is impossible to state what the extent of the mineral resources may be. Gold is washed in both the Deo and Son, also in a small stream called the Sonberá nálá near the Pancherá ghat in the Dhansú pargana, and in the Nahrá river of the Mau tract. The quantity obtainable is, however, so small as scarcely to repay the labour. Iron in large quantities is found in very many places on the hills, and it is extensively worked by the Gonds, who smelt it into rough semi-circular shapes called “chüls,” averaging in weight about 10 lbs. each. These are sold in the bazaars at the rate of two to four chüls for the rupee. Gerá, or red ochre, is found to the west of the Sáletekri hills, and is used by the people for dyeing, &c.; and a few miles to the east of Bárhá, surmá (sulphide of antimony) occurs in large quantities. The latter is, however, of no value here, and no one takes the trouble to collect it. Both above and below the ghats mica is abundant. Indeed it is difficult to find any place where its glittering fragments do not at once attract the eye, but where has it been met with in sheets of such size as to make it commercially valuable. The best specimens as yet brought to light have come from near Chitádongrī and Barmnī near Baihar, and have measured about two by three or four inches.*

Rice is the principal agricultural product, but other crops are grown, as will be seen by the following table for the year 1868:

<table>
<thead>
<tr>
<th></th>
<th>Area of Acres under cultivation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rice</td>
<td>188,312</td>
</tr>
<tr>
<td>Wheat</td>
<td>585</td>
</tr>
<tr>
<td>Other food grains</td>
<td>8,770</td>
</tr>
<tr>
<td>Oil-seeds</td>
<td>3,436</td>
</tr>
<tr>
<td>Sugar</td>
<td>505</td>
</tr>
<tr>
<td>Fibres</td>
<td>100</td>
</tr>
<tr>
<td>Tobacco</td>
<td>638</td>
</tr>
</tbody>
</table>

* Mr. Michea, a French gentleman residing in the Mandla district, has taken an experimental lease of these mines.
The number of market-gardens and amount of garden produce is extremely small. Only the commonest descriptions of indigenous vegetable are grown in the fields; but the jungles afford many edible herbs, which are all known by the comprehensive word "bhái" (or greens). There are also many roots and bulbs which are used by the Baigás and dahiya-cutting Gonds for both food and medicine.

For revenue purposes the district is divided into two portions, viz. the Búrhá tahsil, which consists of the parganas of Dhansú, Láníj, including the Sáletékái zamín-dári and Hattá, and the Paraswárah tahsil which is composed of the southern portions of the Rágghar Bíchhíá tract and the Mau taluka. The revenues of the district in 1868-69 are shown by the following table:

<table>
<thead>
<tr>
<th>Revenue</th>
<th>Rs.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Land revenue</td>
<td>67,543</td>
</tr>
<tr>
<td>Assessed taxes</td>
<td>6,925</td>
</tr>
<tr>
<td>Excise</td>
<td>13,243</td>
</tr>
<tr>
<td>Stamps</td>
<td>11,342</td>
</tr>
<tr>
<td>Forest revenue</td>
<td>18,412</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,17,465</strong></td>
</tr>
</tbody>
</table>

There are no made-roads in the district. For six months in the year (viz. from December till June) the ordinary country tracks are fairly good, but for the remaining five months they are, generally speaking, quite impassable except for elephants and foot-passengers. The passes leading from the low country to the highlands are as follows:

1. The Bánpur ghát, to the north of the Láníjí pargana, in the gorge of the Deo.
2. The Warai ghát, to the north-east of the Dhansú pargana, near the villages of Odá and Dhansú.
3. The Pancherá ghát, to the north of the Dhansú pargana, near the villages of Pancherá and Dhápewárah.
4. The Bhondwághát, in the south-east of the Mau taluka, near Lamehá and Bhondwá.
5. The Ahmadpur ghát, lying due east of the town of Mau.

Of these Nos. 1 and 2 are at present bad, No. 3 is nearly finished, and good, and Nos. 4 and 5 are very fair, especially the latter.

The population is classed under some ninety castes and religious denomina-

| Nations, but most of these are very scantily represented. By far the largest element in the population is the aboriginal, in which the Gonds and their congener are the most conspicuous. Of the agricultural classes the most numerous are Lodhá and Ponwárah, both esteemed to be good cultivators, though the latter have merely a local reputation, while the former are well known through Northern and Central India. It is from the immigration of sturdy peasants of these classes that the reclamation of the forest wastes may be hoped for, and it was with the main object of facilitating their settlement in Bálaghát that the new district was experimentally formed. The trading classes are chiefly represented
by oil-sellers and spirit-distillers, who, however, combine other trades, and even agriculture, with their hereditary avocations. The artisan class scarcely exists yet, though there is a sprinkling of ordinary village carpenters, blacksmiths, and metal-workers.

The following extracts from a report on the new district by Captain Bloomfield, the Deputy Commissioner, will show what steps are being taken to induce settlers from below to take up the rich virgin lands of the plateau:

"Since the beginning of 1867 every effort has been made to induce Ponwárs, Kunbís, Marárs, and other good cultivating classes to immigrate and take up land in the upland tracts. People applying for land above the gháts have either received grants under the waste land clearance lease rules, where the plot applied for has been entirely waste; or, in cases where the applicant has expressed a desire to undertake the management of small villages composed of a few squatters with a little scattered cultivation, they have been allowed to do so, and inducements have been held out to them to the effect that if they get the village inhabited, and cause the lands belonging thereto to be brought quickly under cultivation, the proprietary right will be given to them, and a regular settlement made. The former of the conditions above described (clearance lease) is termed by the natives 'jangal taráshí' (forest clearing), and the latter 'ábádí' (colonisation).

"Under the clearance lease rules, 46 plots, with a total area of 9,171 acres, have been taken up by 33 Ponwárs, 6 Gonds, 1 Marár, 1 Lodhí; and 37 villages, with an area of about 55,583 acres, have been taken up by 9 Ponwárs, 2 Kunbís, 3 Gonds, 1 Káyasth, 1 Marár, 2 Rájputs, and 1 Sonár. The area thus taken up amounts altogether to about 64,754 acres. The number of men (59) thus shown to have gone to the uplands only represents those well-to-do individuals, who have ventured to immigrate from below in the hope that hereafter they may become málguzárs of their holdings. But as a rule, with each of these men several families of cultivators of the same caste, but in poorer circumstances, have gone: thus the total number of persons who have emigrated to the uplands may be estimated at more than 500, exclusive of those who have gone to reside in villages previously settled. Of this latter class I have no certain statistics, but from the number of people I have seen in the act of emigration, and from the great profusion of new houses in the upland villages, I have no hesitation in saying that the numbers of this class of immigrants are very considerable.

* * * * * * * * *

"Of all the people who have gone above the gháts these Ponwárs promise to be the most valuable and successful. Wherever men of this class have taken up land they have set to work in earnest in embanking up their fields and constructing tanks. In many places where they have settled down, where never sod was turned before, may now be seen fields covering many acres, with their embankments (bandís) three and four feet high, and everything ready for the rains now commencing.

"The Ponwárs and other settlers have perhaps done much, considering the fowness of their numbers and the recentness of their arrival; but their
example has, I believe, done more. The former inhabitants of the tracts
seem now to have realised the fact that formidable competitors for the rich
lands around them are daily becoming more numerous, and they no longer
imagine that they alone are the occupiers of the soil. Gonds and others
who were formerly satisfied with their rough and shifting cultivation, now
vie with each other in raising embankments round their fields, and in
constructing tanks where nothing of the kind before existed."

This is only a beginning, but it is regarded as promising by those who
know the country. Special causes have been at work during the two years, for
which this district has existed, to check immigration, in addition to the ordinary
obstacles arising from absence of enterprise among the people. One of the
two years has been agriculturally unfavourable, and there has been a question
about the rights of the indigenous inhabitants, which, till it was settled, must
have deterred many intending immigrants from taking up lands, a clear title to
which could not yet be given to them.

In addition to the direct modes of encouragement above described, consi-
derable efforts have been made to facilitate settlement by improving the very
deficient modes of communication between the low country and the rich wastes
on the plateau. What has been done in this respect is thus described in a late
report by Mr. Bernard, the Commissioner of the Nâgpûr division:—

"Captain Bloomfield's report describes what has been done, and is
still doing, to open good and sufficient intercommunication between the
uplands and plains. The villages of the Waingangâ plain constitute the
markets for the produce of the uplands, and it is thence that the people
of the highlands draw their salt, their copper vessels, their cotton goods,
and their hardware. Yet two years ago there was not a single road by
which a laden cart could get from the plains to Paraswâr. Up the tract
where the Bhondwâ ghât now is, a few half-laden carts used to struggle;
and an occasional cart used to get up the Bânpu ghat by dint of being
unladen and lifted at five or six bad places on the road. Now there are no
less than three good cart roads by which laden carts can go up and down
the ghâts at all seasons, and two more such ghâts will shortly be completed.
*   *   *  I have myself seen each of these ghât roads once or twice
during the present season, and I am able to say that they are most useful
and economically constructed works. They may be enumerated thus—

"The Pancherâ ghât, costing Rs. 15,000, is quite complete. It is
now standing the present rainy season. This ghât was formerly quite im-
passable for carts. During the last six weeks of the open season of 1869,
792 carts passed over it, so that the people were fully alive to its conveni-
ence as soon as it was opened.

"The Warai ghât, costing Rs. 4,000, was barely completed when the
rainy season began. Its side drains, however, were finished, and the work
will doubtless stand the monsoon weather. No cart had ever been up this
ghât before, but during the past season, while work was going on, a few
carts got up. Next open season it will be in full working order.
"The Bānpūr ghāt has been half finished at a cost of Rs. 2,500. It was up this ghāt that carts intended for the uplands used to be carried on mens' heads. Already, now, that the most part of the ascent is overcome by zigzags, some seventy laden carts have made their way up this ghāt.

"The two other ghāts lead from the western edge, while the three above described lead from the southern edge of the plateau.

"The Bhondwā ghāt has for many years been used by carts; the slope was much more gradual (except for a short piece near the foot of the hills) than on the southern ghāts. But the road was extremely rough and uneven, and the proportion of carts which effected the passage of this ghāt without breaking their axles or wheels was formerly small. The road has now been improved, the steep ascent of the foot has been overcome by zigzags, and the whole ghāt has been made very passable at a cost of Rs. 1,920.

"The Ahmadpūr ghāt is of the same character as the Bhondwā, but it is hardly so important a road as any of the other ghāts. Its improvement has not yet been taken in hand, but Rs. 2,000 have been provided for the work in the current year's budget. On most of these ghāts the cutting has taken the road, down to gneiss or to schists, which make very fair road surface. The banks too for the most part consist of tolerably hard material; no expense, or at any rate very little, will therefore be incurred in metalling the ghāt roads. But the skeleton of the Bālāghāt road system will only be begun when the ghāt roads are finished. Fair-weather roads will have to be cut from the ghāt summits to the different valleys and plateaus; no metalling will as yet be attempted on these roads, but the shortest lines will be selected; the jungle will be cut, rocks and stones will be removed, and the banks of streams will be sloped at the approaches to fords. The lie of these roads has already been settled by the deputy commissioner; some of them have been aligned, and two or three have been already cleared. When they shall all be completed, the communications of the Bālāghāt uplands will be at least as good as the cross-country roads of the plain country below.

"Before passing from this account of what has been done to improve the Bālāghāt communications it may be well to notice that the deputy commissioner has given some attention to the improvement of the river communication in the Bālāghāt lowlands. The Bāgh nadī, the Deo nadī, the Son nadī, and the Waingangā traverse the district, and during the flood season a good deal of grain goes down, and some salt comes up in flat-bottomed cargo-boats. At several places on these rivers there are rocky barriers, which impede, or even stop navigation; one of these barriers, at a place named Rájágáon on the Bāgh nadī, was opened last May by Captain Bloomfield, who blasted away the rocky curtain at a cost of about Rs. 450. The removal of this barrier has opened out a long extra reach on the Bāgh nadī, and has also opened the Deo and Son rivers for cargo-boats. During the current season Captain Bloomfield is taking experimental river trips to all the principal barriers in the district, and has ascertained that the Waingangā might be made navigable to the very north of the district by the removal of comparatively inconsiderable barriers."
As yet the district scarcely has a history. The upper part of it belonged to the dominions of the Garhá Mandla kings until their subjugation by the Marathás, and the lowlands were included either in the Haihá Bansi kingdom of Chhattisgarh, which was absorbed more than a century ago by the Bhonslá rulers of Nágpúr, or in the Deogarh Gond principality, which fell even earlier before the same power. The high plateau has not, within the memory of man, been so near prosperity as it is at present, and sixty years ago it was almost entirely waste. About that time one Lachman Náik planted the first villages on the Paraswárá plateau, and it is to his enterprise, and to the industry of the immigrants whom he introduced, that Paraswárá and the thirty villages about it are now flourishing settlements, surrounded by excellent rice fields, which never want for water even in the driest seasons. There are, however, traces, in the shape of handsome Buddhist temples of cut stone, of a comparatively high civilisation at some remote period. Further researches may some day throw light on this epoch, which may probably be referred to the days when a Haiháya line of kings ruled over Márúgarh and Láníjí (the present Mandla and Bálághát). But for the present at any rate the eyes of those interested in the district will rather be turned to the important experiment in colonisation, which is now under trial, than to the almost illegible records of an extinct past.

BALA’HI hills, in the Bhandárá district, lying about six miles west of Bhandárá, are about four hundred feet above the level of the plain. They extend over a space of ground about twenty-four miles in circumference, and are quite bare of vegetation, but afford some pasturage for cattle, and plenty of building material in the shape of large slabs of shale and blocks of laterite.

BA’LA’KOT.—A fortified village situated in a very hilly part of the Damoh district, about twelve miles the south-west of Damoh. The inhabitants are Lodhis, and rebelled in 1857, when the fort was attacked and dismantled by British troops. There is a police post here.

BALIHRÍ.—A town situated about 9 miles to the south-west of Múrvánta, and 15 miles due north of Sloemanábád. It is in all probability one of the oldest towns in the Jabalpúr district. The main line of communication between the valley of the Ganges and Narbádá used to run through it. All round and in every street of it are to be seen ancient remains, which prove it once to have been a place of some importance, though it now contains only 450 houses. At various times the name of the town has been changed; it is said first to have been called Bábávat Nagarí or Bábávatí, then Pápávat Nagarí, and lastly it gained its present name of Balihrí, according to tradition, from the defeat here of a Rájá Bal. The inhabitants of the place, however, say that the name of Balihrí is derived from a kind of ‘pán’ for which the place was once famous. This may be the case, as even now, notwithstanding the decadence of the place, the ‘pán’ gardens are numerous and beautiful. Again, others say that the ‘pán’ derives its name from the town, and not the town from the ‘pán.’ According to tradition Bábávatí was many centuries ago a very flourishing city. Its temples were numbered by hundreds; and the pilgrims who flocked from all parts of India to do homage at the various shrines were counted by thousands. It is said that in those days it was (8 coss) 24 miles in circumference. In the centre of the town there is now standing an old building formerly used as a “marha,” and still called by that name, from which not many years ago was removed a bijak (large stone bearing an inscription), which has only been decyphered so
far as to show that this was a very early seat of Jain worship. From the best information now obtainable on the subject it appears that the town of Balihri, and the pargana bearing the same name, consisting of about thirty villages, belonged to the kings of Mandle, in whose possession they continued until Samvat 1888 (A.D. 1781), when they fell into the hands of the Maráthá chief of Ságár. In Samvat 1858 (A.D. 1796) Balihri and some other districts were presented to Raghjón Bhonslá I., Rája of Nágpúr, as a reward for services rendered in assisting the Peshwá in a war against the Nizám. In Samvat 1874 (A.D. 1817) Balihri was ceded by the Bhonslá to the British government. In A.D. 1857, during the great Indian mutiny, the fort of Balihri was occupied by a party of rebels under Raghunáth Singh Bundelá, of Richúl in Panná. So soon as this became known native troops were sent against the place from Jabalpúr and Nágod, but before they arrived the rebels had decamped. Soon afterwards the fort was, by the order of government, dismantled, and not only were the outer walls levelled, but the whole place was converted into a chaotic mass of ruins. The present town of Balihri is picturesquely situated among fine groves of mango and other trees, in a fertile country, the surface of which is broken by numerous hills. The large tank (Lachhman Ságár), the many ancient remains, and the fine old baolis in the town itself, are well worthy of a visit from travellers in the neighbourhood.

Balla-lpür—A village in the Chándá district, six miles south of Chándá, on the left bank of the Wardhá. It was the seat of the earlier Gond kings. Although now containing only 258 houses, foundations can be traced for a considerable distance in the jungle, showing the large area over which the old city extended. There is a fine stone fort, much of which is modern, having been rebuilt about the end of the last century. Within it are the remains of the ancient palace, among which are two tunnels sloping at a steep angle into the ground. The entrances are a few feet apart, and the tunnels, branching off in opposite directions, lead each to a set of three underground chambers. When these were explored in A.D. 1865 some ancient copper coins and decayed iron rings were found. There is also a perpendicular shaft, the object of which has not yet been ascertained. North of the village are the ruins of a large and elaborately made tank, in which, owing probably to the falling-in of the under-channels, any water collected sinks through the earth, and appears as a stream a little further down. To the east stands a tomb of one of the Gond kings; and in an islet in the Wardhá in the same direction there is an exceedingly curious rock-temple which during several months of the year is fathoms under water; it is known as the “Rám Tirth,” and in A.D. 1866 was thoroughly cleaned out and explored. A few hundred yards beyond the Rám Tirth, in the bed of the Wardhá, is a seam of coal, laid bare by the action of the stream. The situation of Ballálpür is picturesque, the Wardhá banks being high and rocky, and the river beneath at all times deep and broad, while ancient groves furnish abundant shade. A police outpost is stationed here, and near the fort is an unfinished English house, which visitors are generally permitted to use.

Balod—A small town in the Rálpúr district, situated fifty miles southwest of Rálpúr, containing 802 houses and about 1,800 inhabitants; it lies half a mile from the banks of the Tandulá, one of the affluents of the Sékó. The town is very straggling, and bears signs of having at one time been much more flourishing than at present. There is an old fort in a state of dilapidation, said to have been built at the close of the fifteenth century of our era by
a cadet of the family of the Rájput kings of Ratanpúr. In A.D. 1778 it was taken by the Maráthás after a very severe contest. There is an old temple in the town, remarkable more for the large stones which form its basement than for any architectural pretensions.

BA'MRA.—A feudatory state attached to the Sambalpúr district, held by a Rájput family, and formerly subject to Sirgdá, but added to the Garhjáit cluster by Balrám Deo, first Rájá of Sambalpúr. It lies between 84° 20' and 85° 15' east longitude, and between 21° 10' and 22° 15' north latitude. Its formation is extremely irregular, the northern part running up to a point into the Bonai and Gángpúr states; and two points also extending considerably to the westward, the one into the Lairá zamíndári, and the other into Tálcher. It is bounded on the north by Bonai and Gángpúr, on the south by the Garhjáit state of Rairákhol, on the east by Tálcher and Lairá, and on the west by the Sambalpúr khálisa and the zamíndárí of Jaipúr or Kolábír. Taking the extreme length north and south it may be some seventy-five miles, while the extreme breadth is about sixty-four miles. The total area may be about 1750 square miles. Notwithstanding the masses of hill and jungle in the southern portion of the state, about three-fifths of the whole are cultivated, the north-western part and the centre being particularly fertile. The soil is light and sandy, except in the immediate neighbourhood of the hills where it is more loamy. There are some splendid sál forests in this state; all lost to use, however, for want of means to get the timber to a market. Iron ore is to be found in abundance. The jungles produce a considerable quantity of lac, silk, cocoons, beeswax, and honey. Resin is also extracted from the sál trees. The only river of note is the Brahmán. But for certain rocky obstructions that occur at one or two places timber might be floated down this river to the coast, as it empties itself into the sea just north of False Point. An old road to Calcutta, now fallen into disuse, runs through the state from west to east. There are no other roads of importance. According to the census of 1866 the population amounted to 22,456 souls, and was for the most part agricultural. As elsewhere in these parts, rice is the staple produce. Oil-seeds, pulses, cotton, and sugar-cane are also cultivated. The principal non-agricultural castes are Brahmans, Rájputs, and Mahantás, while agriculture is carried on by Chásás, Gonds, Khonds, Agarás, Koltás, Súdas, and Dumás.

The family is Gangá-bansi Rájput. They do not appear to be in possession of any authentic traditions antecedent to Samvat 1602 (A.D. 1545). In that year one Ráj Chandra Deva was Rájá till Samvat 1635, when he was succeeded by Bikram Deva, who reigned from 1635 to 1682

`` Haru Deva " 1682 " 1698
`` Chandra Sokhar " 1698 " 1730
`` Bhagirath Deva " 1730 " 1770
`` Pratáp Deva " 1770 " 1802
`` Sidásar Deva " 1802 " 1836
`` Arjun Deva " 1836 " 1876
`` Sujal Deva " 1876 " 1890
`` Tribhuvan Deva, the present raja.

Tribhuvan Deva is a man of some fifty years of age; he is quiet and unpretending, but manages his affairs shrewdly and well. He has not hitherto done much for education in his state, but has recently applied for teachers in order to open three schools.

4 crpg
BANDA.—A town in the Sagar district, about twenty miles north-east of Sagar, containing 204 houses and 626 inhabitants. It is the head-quarters of a tahsil, and is supposed to have been founded about 200 years ago. About the year a.d. 1810 the tract of Beherā, in which Bandā is situated, formed part of the dominions of Rájá Madan Singh of Garhākotā. After his death his son, Arjun Singh, made over Garhākotā and Mālithon to Sindhiā (see “Garhākotā”), and kept Beherā and Shālgargarh for himself. In 1818, after the cession of Sagar to the British government by the Peeshwā, the tract under-mentioned, including Bandā, was acquired by the latter in an exchange of territory with the abovementioned Arjun Singh.

Prior to 1861 the head-quarters of the tahsil were stationed at Binākā, a town about nine miles north of Bandā, but owing to the central position of Bandā, and the fact of its being situated on the high road from Sagar to Cawnpore, at no great distance from district head-quarters, the change was decided on. The town itself is a very small and insignificant place. It should, however, now gradually rise in importance. The new tahsil is situated on a small eminence to the west of the village. It is a handsome flat-roofed building. A boys’ school has also been established here.

BANDA.—A revenue subdivision or tahsil in the Sagar district, having an area of 691 square miles, with 299 villages, and a population of 72,066, according to the census of 1866. The land revenue for the year 1869-70 is Rs. 46,494. This division lies to the north-east of the district, and is bounded on the north by Lalatpūr, a district in the North-West Provinces, and on the east by the native state of Pannā.

BA’NDAKPUR.—A village in the Damoh district, containing 200 houses and upwards of 600 inhabitants. It is about nine or ten miles to the east of Damoh. A fair is held here twice a year—one during February for the “Basant” Hindū festival, and once in March for the “Sivarātrī.” Large numbers of pilgrims attend these fairs, and the traffic is considerable. In January 1869 the attendance amounted to 20,000 persons. The chief articles brought for sale are piece-goods, hardware, and trinkets of various kinds.

BANDOL.—A small village in the Seoni district, half way between Chhpārā and Seoni. There is a road-bungalow here, and supplies and good water are procurable. It is the first encamping-ground after leaving Seoni, from which it is nine miles distant.

BANGA’ON.—A village in the Hattā tahsil of the Damoh district. It is on the road between Damoh and Hattā, and about twelve miles distant from either place. There is an encamping-ground here for troops passing from Sagar to Naugāon. Bangaon is also on the Jabalpûr and Bandā route.

BANJAR.—An affluent of the Narbadā, into which it falls nearly opposite Mandla. It rises in Sālesekρ in the Bālāghāt district, and its course is due north. There are now in the Nāgpūr museum specimens of the gold-bearing sand of this river. It has several affluents; the principal on the left bank are the Tannor, Gurá, Bhurbhuriā, and Bhongiā. On the right bank the chief affluent is the Jamūnīā, which rises on the Chilpīhāt.

BANKHERI.—A small town in the Hoshangabād district, on the highroad from Jabalpūr to Hoshangabād, some fifty miles east of the latter. Here is a railway station; and the road to the Pachmarī sanitarium runs due south from this point towards Fatehpúr.
BAN’PU’R—An estate in the Bálághát district, comprising fifty-six villages, and an area of 206 square miles, of which little more than five are under cultivation. The population amounted to 2,476 souls by the census of 1866. The chief and only good village, Bánpúr, lies twenty-eight miles east of Bárhá.

BÁ’NSA’—A thriving and rather large village in the Damoh district, containing 541 houses and a population of 1,771 souls. It is situated about fifteen miles to the west of Damoh and three miles to the south of Patharí. The estate attached is held in jágir by a Maráthá family of Puná, and was granted on condition of military service. There are here an indigenous school, fairly well attended, and a police station. Khádí and other coarse cloths are made in the village.

BARBARI’—A village in the Wardhá district, three miles south-west of Wardhá. A small weekly market is held here on Tuesdays, grain and country cloth being the principal articles brought for sale. Barbarí contains 1,047 inhabitants, chiefly cultivators, with a few weavers. There is a good village school here.

BARBASPÚ’R—A chiefship attached to the Rálpúr district, consisting of twenty-two villages, situated about sixty miles to the north-west of Rálpúr. It formerly formed part of the Gandai chiefship. The chief is a Gond by caste.

BARDHA’—A large village in the north-east corner of the Damoh district, twenty-one miles north-west from Hättá and forty-five miles from Damoh. The population is estimated at upwards of 1,000, and the houses number 482. There is a police outpost at this village. The area attached is 17,581 acres, being the largest estate in the Damoh district.

BAREI’—A stream which rises in the Korbé hills, and is for some distance the boundary between the Báláspúr and Sambalpúr districts.

BARELA’—A town in the Jabalpúr district, containing 501 houses and 2,233 inhabitants, and situated about ten miles to the south-east of Jabalpúr. It is said to have been founded in the reign of one of the Gond rágás, some 1,100 years ago. The present thákurs obtained fourteen villages in táluka Pendwár, for good service, from Rájá Secráj Sá of Garhá Mandla, about A.D. 1745. Before the year 1857 the town was noted for the manufacture of gun-barrels.

BARELA’—A small forest of about ten square miles in extent in the Mandla district, containing some scattered growth of teak along the ravines which intersect the ground in all directions. The young teak is said to be springing up in large quantities, and altogether the forest is a very promising one.

BARGA’ON—A small chiefship or zamíndári in the Bálághát district, consisting of one village only, with an area of 1,109 acres. It is said to have been granted in zamíndári tenure to the ancestor of the present holder for bravery in killing a leopard. Bargión lies eighteen miles south-east of Bárhá.

BARGARH—The head-quarters of the subdivision of the same name in the Sambalpúr district, situated in the Dakhautí (or southern division), some
twenty-four miles west of Sambalpúr, on the highroad between Sambalpúr and Rájpúr, and within a short distance of the Jirá river.

BARGARH—A tahsíl, or revenue subdivision in the Sambalpúr district, consisting of 332 villages and 254 dependent hamlets. The land revenue is Rs. 49,377, and the population, including that of the zamindáris, 253,540. It includes within its limits ten zamindáris, paying in the aggregate to government Rs. 3,521. There are no large towns in this circle, but there are some fine villages, among them may be mentioned—

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<tr>
<th>Village</th>
<th>Population</th>
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<tr>
<td>Remrá</td>
<td>3,076</td>
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<tr>
<td>Kharmandá</td>
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<td>Chakkarkend</td>
<td>2,401</td>
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<td>Beniáchál</td>
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<td>Kumhárí</td>
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<td>Pánmorá</td>
<td>2,130</td>
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<tr>
<td>Samparsará</td>
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<td>Khuntpálí</td>
<td>1,877</td>
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<tr>
<td>Birmál</td>
<td>1,875</td>
</tr>
<tr>
<td>Jhar</td>
<td>1,849</td>
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<tr>
<td>Sankárda</td>
<td>1,845</td>
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BARGI'—A small village in the Jabalpúr district, but the principal place in the pargana of the same name. It is situated on the road between Nágpúr and Jabalpúr, about fifteen miles distant from the latter place and ten miles from the Nárbadá. There are a school and a police station here.

BARHA'—A large agricultural village in the Gádarwárá tahsíl in the Narsinghpúr district, with a population of 2,726 souls. Within the last century it was the head-quarters of an estate of the same name, extending as far as Sobhápúr in the Hoshangábád district and Chichlí in the Narsinghpúr district. It was held at one time by the Pindhári chief Chitú, who built a fort here. Since the cession the cultivated area has been more than doubled, and there are now manufactures in tasar silk, wool, and cloth. A police outpost and a village school are the only government buildings here.

BARPA'LI'—A chiefship attached to the Sambalpúr district. It was created in the reign of Bahár Singh, fourth rájá of Sambalpúr, about three hundred years ago, as a provision for his second son Bikram Singh. It is situated about thirty miles to the south-west of the town of Sambalpúr, consists of some seventy villages, and has an area of about twenty-five square miles, nearly three-fourths of which are cultivated. The population by the last census was 17,304 souls, chiefly agricultural, viz. Koltás, Somrás, &c., but a sprinkling of all the Hindú castes is also to be met with. Rice, cotton, oil-seeds, the pulses, and sugarcane are produced. The manufactures are coarse cloth, tasar silk, and brass vessels. The principal place is Barpálí, which has a population of 2,338. There is an Anglo-Vernacular school here, where some one hundred and thirty pupils are receiving instruction, and also a female school with thirty girls. There are likewise some five or six schools of an inferior class in the villages.

BARU' REWA'—A stream in the Narsinghpúr district which flows into the Sher at a little distance above the junction of that river with the Nárbadá, after a course of some thirty miles. It is crossed by a large railway bridge.
BASTAR*

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A feudatory state situated between 20° 10' and 17° 40' of north latitude, and 80° 30' and 82° 15' of east longitude, bounded on the north by the Kánker zamindári and the Rájpúr district; on the south by the Sironchá district; on the east by the Bendrá Návägarh zamindári under Rájpúr, the Jaipur state, and the Sabári river; and on the west by the Indraváti river and the Ahirí zamindári.

The family of the Rájá of Bastar is a very ancient one, and claims to be of the purest Rájpút blood, though it is questionable whether it may not be of a mixed lineage—Rájpút and Gond. It is said to have come originally from Warangal in the Deccan, about the commencement of the fourteenth century. The supposed gross revenue of Bastar is Rs. 36,102, and the tribute paid by the Rájá to the British government is Rs. 3,056 per annum.

The extreme length of the Bastar state is about 170 miles, and the extreme breadth about 120 miles; the area may be estimated at 13,000 square miles, and the population at less than 270,000 souls. The general nature of the country is flat towards the east and north-east, while the centre and north-west portions are very mountainous, and the southern parts are a mixture of hill and plain. The eastern portion is an elevated plateau, from 1,800 to 2,000 feet above the level of the sea, while the less elevated country to the west and south portion is from 1,000 to 1,500 feet lower. The highland country may be said to extend on the south to the Tángri Dongri and Tulsí Dongri hills; on the west as far as the hills between Nágatoká and Bárásíd, beyond which the country falls on the north to where the Mahánadí and Seo rivers have their rise; and to the east beyond the boundary of Jaipur, as far as the eastern gháts. In this region there are few hills, the streams are sluggish, and the country is a mixture of plain and undulating ground covered by dense sál forests. A fruitful soil, producing rich crops whenever cultivated, covers nearly all the plateau. The principal mountains in Bastar are a lofty range, which forms the boundary between it and the Núgór and Álbáká tálukas of the Sironchá district, running north-west and south-east, and ceasing abruptly as it approaches the Tál river—a range of about equal height in the centre of the dependency, known generally as the “Belá Díl á” (from a particular peak near Dantiwárd), which resembles a bullock's hump, and which extends from the Bijní táluka in the south to the Indraváti on the north; a third range running north and south near Naráínpúr; a fourth, called the Tángri Dongri, running east and west; and a fifth, the Tulsí Dongri, which is nearly parallel to, and south of, the preceding, bordering on the Sabári river and the Jaipur state. There is also a small, but very distinctly

* This article is taken nearly verbatim from a Report on Bastar by Captain Glasfurd, which will be found published in the “Selections from the Records of the Government of India, Foreign Department, No. xxxix.”
defined range which runs north and south from Kutru on the Indrāvatī, to Parnāslā and Dumagudem on the Godāvarī, where it forms the first barrier on that river. The principal rivers in the dependency are the Indrāvatī, the Sabarī, and the Tāl or Tālper. They are all affluents of the Godāvarī.

The soil throughout the greater portion of Bastar may be said to be a light clay with an admixture of sand, better suited for the raising of rice and wet crops than dry cultivation; indeed with a good supply of water it is as fertile, as without water it is poor and incapable of producing rich crops. There is also some good soil of the black description, but of the whole area nine-tenths probably belong to the light clayey class. The hills which separate Bastar from the Nugūr and Añilākā tālukas are principally composed of vitrified sandstone, exceedingly hard, and of a pinkish colour. They increase in height as they approach the Tāl river, within a mile or two of which they abruptly terminate in high scarped precipices of 50 to 150 feet high, while the height of the hills themselves cannot be less than 3,000 feet above the level of the sea. They are in fact a continuation of the sandstone ranges which run from near the confluence of the Waingangā and Wardhā through the chieftainship of Ahirlī and the Sironchā tāluka, with similar ranges on the right bank of the Godāvarī opposite Sironchā. All these sandstone ranges are parallel to each other, and from five to fifteen miles apart, their direction being invariably north-west and south-east. One peculiarity about them is that as a northern range ceases, a parallel range to the south commences, and when this ceases, a third to the south of it again begins, and so on. The south-eastern falls are generally steep, abrupt, and scarped near their summits, while on the reverse, or north-west side, the slopes are easy. There is but little level space on their summits, little or no water is to be found, and the whole surface is strewn with loose boulders of vitrified sandstone. Eastward from these high ranges of sandstone hills we pass through a narrow valley, on the eastern sides of which there are signs of a change in the formation. Greenstone and hornblende appear near the banks of the Tāl, about twenty-five miles from its confluence with the Godāvarī, mixed with coarse quartzose and felspathic rocks in various stages of decomposition. A small range, which runs from Kutrū in the north to the head of the first barrier of the Godāvarī in the south, seems to be composed principally of gneiss with broad bands of quartz. This range is clearly defined, and has but few spurs.

From these hills to the eastward an undulating plain of mixed clayey and sandy soil extends to the Belā Dilā, which forms a marked feature in the configuration of this part of the country. This chain extends nearly due north and south. From the south bank of the Indrāvatī it is about 200 feet above the plain, increasing in height as it runs southward, till it culminates in two high peaks called Nandirāj and Pitur Rānī, which are between 3,000 and 4,000 feet above the sea. From this point the range slightly bends to the south-east, and extends as far as the Bījī tāluka and the right bank of the Sabarī, and thence to the junction of that river with the Godāvarī. After forming the boundary between the tālukas of Sunkam and Chintalnār it loses most of its regular and well-defined character, till it is lost in irregular masses of hill as it approaches the Godāvarī. The formation is for three or four hundred feet granite, then metamorphic shales, and on the surface ironstone and laterite. Leaving the Belā Dilā behind we descend into the valley of the Dankari, which abounds with small granitic hills, covered with thin jungle and but scanty vegetation;
further eastward the country rises, till after passing Darkarl (between Dantiwára and Jagdalpur) the road gradually descends into the plain in which the capital of the dependency stands. Up to Darkali the formation is granite, and the hills are abrupt and irregular; beyond this point a little vitrified sandstone is seen, which again gives way to clay slate of various colours, from a faint yellow to pink, finely laminated, and covered with the deposit of the clayey soil so common throughout this part of the country. This clay slate extends from the Tángri Dongri range at Sítápur to Jagdalpur. Proceeding eastwards it becomes harder and of a blue colour, and continues so to the boundary of Bastar and Jaipur. Blue slate is again found north of Jagdalpur towards Seoni, and on the banks of the Nárangi river, where it contains iron pyrites in considerable quantities. A small steep range immediately south of Sítápur is composed almost entirely of limestone. Passing southwards we reach the extreme height of the Tángri Dongri, where granite, gneiss, and several varieties of talcose rocks are found, and descending into the more level parts of the Sunkam táluka clay slates, while near Sunkam compact limestone with gneiss occurs. On the eastern boundary of the Bastar dependency laterite is met with, and at Jaipur laterite and steatite. This laterite is shaped into blocks for the foundations of houses in Jaipur. The steatite here is of a whitish-yellow colour; it is quarried and used as a building stone, and is soft enough to enable the workmen to cut and fashion it with an adze.

Iron ore is found towards the eastern portion of the dependency in small quantities, but it is not much worked. It is also found in immense quantities on the Belá Díšá and in the valley of the Jorfvág river. The quality is good, but has hardly ever been worked, there being little demand for it. It also occurs, though not so plentifully, towards the north-western boundary. Gold is found in small quantities in the Kutrá river and towards Pratáppur, as also close to the junction of the Kutrá and Indrávatí rivers.

Bastar is divided into two distinct parts—the Zamíndárís or chiefships, and the Khálsa or country held directly by the Rájá. The former occupies nearly all that portion of the dependency which lies south of the Indrávatí, and a small tract to the north of it, while almost all the country to the north of the river is khálsa. There is not a single main road in the state, although the configuration of the country, and the nature of the soil are rather favourable than otherwise to the construction of fair-weather cart lines. In many places the country is so favourable for wheeled carriages that if the thick jungle on each side of the present track were cut down and uprooted, the communication would be complete during the fair season. There are, however, at certain points difficulties of a serious nature to be surmounted, and for these, efficient establishments would be necessary. There is one route which as soon as the navigation of the Godávarí is opened will assume considerable importance, viz. the great Banjárá line from the southern portion of the Ráipúr district, which passes through a portion of Bastar, and thence through the Ahirí chiefship and the Sironchá táluka, to the head of the second barrier. At this point one branch leads to the large stations on the south-east coast, the other to Haidarábád. By this route wheat is exported annually in great quantities from Chhattísgarh.

The chief exports are lac, resin, wax, gums, horns, rice, sendiri (a reddish dye), tikhúr or wild arrowroot, gur (molasses or coarse sugar), teakwood, and cocoons of the tasar.
silk-worms. No cotton, and but a very small quantity of wheat and gram, are produced, and what passes through on its way to the coast is exported from the southern portions of the Rálpúr district. Large quantities of rice are, however, exported from Bhúpálpatnam to the Nizám’s territory. The imports are considerably greater than the exports; they consist of salt, piece-goods, brazen utensils, cocoanuts, pepper, spices, opium, turmeric, &c. from the coast; grain, wheat, and paper from Rálpúr; and cotton, partly from Rálpúr and partly from Wairágah in the Chándá district. The coast imports come by the way of Jaipur, Sunkam, and Kaller. In the western portions cloth, tobacco, and opium are imported from the Nizám’s territories. All petty sales in Bastar are effected by barter in rice or by cowřis; but there is such a scarcity of the latter medium of exchange that barter is generally had recourse to. The money table is—

| 20 Cowrís | = | 1 Borí, |
| 12 Borís  | = | 1 Dugání. |
| 12 Dugáníts | = | 1 Government Rupee. |

Manufactures there are absolutely none worth noticing. The weavers make a coarse description of cloth, and the Mahárs or Pariás weave narrow pieces of an inferior fabric which is used for langotís by the Muriás and other wild tribes. There is also a kind of manufacture of brass-pots from the fragments of old ones by a caste called Ghásiás. The common hatchets and knives always to be seen in the hands of the inhabitants are made at Madder, Bijápúr, and Jagdalpúr, as even ironsmiths are scarce in Bastar, while it is said that there is not a carpenter in the whole dependency.

At Jagdalpúr there are only two shopkeepers, who do little or no business. Throughout the rest of Bastar, with the exception of at Bijápúr, Madder, and Bhúpálpatnam, there are none of this class, and necessarily in such a country there is much difficulty in procuring supplies. The system at Jagdalpúr, as in Jaipur and Kálahandi, seems to be for the rája to keep up granaries and store-houses filled with all the common necessaries of life. The grain is obtained at the cheapest rate, being in some taluksas received in part payment of the land tax; it is then stored up in the rája’s godowns, and retailed to his own establishments and travellers.

Fever is prevalent to a great extent all over the dependency. It is most severe during the months of September, October, and November, and is ordinarily accompanied with dysentery and diarrhoea. There are no native doctors, except in Jagdalpúr and in the larger villages, and even they are the most ignorant of their class. The people have but few remedies. The agathotes chirayetus is used by those who live where the plant grows; where it is not to be found, pepper, camphor, and opium are employed. Cholera is a rare visitor, not generally appearing more than once in twenty years, and even then being chiefly confined to the larger villages on the more frequented routes. Small-pox is common, and is greatly dreaded by the inhabitants. This is evident from the number of temples dedicated to the goddess “Máta Devi,” which are to be found in nearly every village throughout the dependency and the neighbouring country. The patient in this disease, into whose body it is supposed the goddess Máta has entered, is attended to with the most scrupulous regard. On the first appearance of the disease his feet are washed with cow’s milk, and wiped upon the head of his nearest relative. Máta Devi is then prayed to take under her special protection the family which she has honoured with a visit. The patient is placed on a clean
bed of fresh rice-straw, and a screen is put round him. The visits to the temple of Mātā Devi are frequent, and the idol is anointed with "chandan," or ground sandalwood and water, which is then taken and sprinkled over the house in which the patient lies, and signed on his forehead. The patient's diet is confined to fruit, cooling food, and liquids; no medicines are administered. Vaccination too is unknown, but inoculation is practised to some extent. Besides these more serious diseases, dysentery, diarrhoea, and rheumatism prevail, the two former especially in the fever season. Hydrocele is also exceedingly common.

The tribes and castes in Bastar are numerous. The principal are—

1. Brāhmān.
2. Rājput.
3. Dhākar.
4. Kāyasth.
5. Teilī.
7. Gāhira, or Cowherd.
8. Murār, or Gardener.
9. Kewat, or Fisherman.
10. Halbā or Halwā.
14. Tagrā.
17. Ghāśiā.
18. Nāl, or Barber.
19. Dhobī, or Washerman.
20. Mahār, or Pariā.
23. Māriā.

The Brāhmans found in Bastar are for the most part congregated at and around Jagadalpūr, and are of the following sects:—Kanojas, Jarwās, and Uriās or Ukkals. They eat fish, and are not interdicted from drinking water from the hands of the Gāhiras. The Dhākars are the illegitimate offspring of Brāhmans, and wear the sacred thread. In Bastar and in Jaipur a practice formerly existed of either bestowing this distinction for good service, or selling it to particular persons of certain castes; but it does not follow always that all of those castes are now entitled to wear it. The Halbās, or Halwās, are scattered over the more level and cultivated tracts. They are seldom found far south of the Indrāvatī, but constitute a numerous class towards the northern part of the state. They dress and live better, and have a better appearance, than most of the other castes; they do not eat the flesh of cows nor of swine, and wear the sacred thread. The Bhatrās inhabit the eastern portions of the dependency towards Kotpād, Porāgarh, and Rālgarh, but are not a numerous caste. They cultivate the soil, and eat nearly everything except the flesh of the cow. A good number have the hereditary privilege of wearing the sacred thread. The Gadvās, or Gadbās, though scarce in Bastar, are numerous towards the east and in Jaipur. They subsist partly by cultivation and partly by labour. The dress of the men is like that of other castes, but that worn by the women is singular and worthy of remark. A cloth, three feet by six, made from the fibre of the bark of the karing tree, with horizontal bands of red, yellow, and blue, each about three inches in width, is secured round the waist by a girdle, then brought over the shoulder and fastened down in front of the upper part of the body. The girdle too is curious; it is composed of from forty to fifty separate cords of about eighteen or twenty inches in length, lashed together at the ends in front. A chaplet of the large white seeds of the "kusa" grass strung together is fastened round the hair, as are also sometimes strings of white beads; large earrings of three coils of common brass wire, certainly

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three or four inches in diameter, are suspended to the upper cartilage of the ear, and hang down to the shoulder; and another earring resembling a brass button with a stalk to it is worn in the lobe of the ear. Nose-rings are seldom worn. At the time of the Dassarā, Holī, and other holidays both men and women dance together to the music of a fife and drum. Sometimes they form a ring by joining hands all round, springing towards the centre and then back to the full extent of their arms, while they at the same time keep circling round and round; at other times the women dance singly or in pairs, their hands resting on each other's waists. When fatigued they cease dancing, and sing. A man steps out of the crowd and sings a verse or two *impromptu*. One of the women rejoins, and they sing at each other for a short time. The point of these songs appears to consist in giving the sharpest rejoinders to each other; the woman reflects upon the man's ungainly appearance and want of skill as a cultivator or huntsman, and the man retorts by reproaching her with her ugliness and slatternly habits. Like most of lower castes in this country, they are addicted to drinking.

The Muriās inhabit the more cultivated plains around Jagdalpur, and extend on the west from Nāghtokā to the boundary of Jaipur, and from Sītapūr to about thirty or forty miles north of the Indrāvatī. Their dress is a waistcloth, or langṭī, with but seldom any covering on the head; their ornaments are necklaces of red beads and small brass earrings. They are active, hardy, and skilful cultivators, and their villages are generally clean and comfortable. They eat everything except the flesh of the cow, and keep great numbers of pigs. Tagārās and Parjās are found in a small tract of country south of Jagdalpur; extending from Sītapūr to Sunkam; they are a poor race, subsisting partly by cultivation and partly by hunting, and are not so well clothed as the Muriās, Bhatrās, or Halbās. They eat anything, even snakes and other reptiles. On occasions of festivals they dance like the Gadhās, but are not such a characteristic race. The Sundīs, who are spirit-dealers, are a numerous class, and generally dispersed throughout the dependency. Owing to the habits of the people they derive much profit from their calling. The Ghāsiās are an inferior caste, who serve as horsekeepers around Jagdalpur, and also mend and make brass vessels; they dress like the Muriās, and subsist partly by cultivation and partly by labour. The Jhuriās are found principally in the north-western parts about Nārāinpūr and Pratāppūr, and extend towards Kāṅker; they are a numerous class, and subsist partly by cultivation, and partly by hunting and the fruits of the forest. Their dress resembles that of the Muriās, with whom they may be said to constitute more than one-third of the population of the Bastar dependency, and whom they resemble in customs and appearance.

The Māriās are the most numerous caste in Bastar. They inhabit the densest jungles, and are a shy race, avoiding all contact with strangers, and flying to the hills on the least alarm. In appearance they are more uncivilised than the Muriās, Bhatrās, Halbās, Parjās, and Tagārās, about the same in height, but far surpassing them in strength and agility. Their dress depends a good deal on their proximity to civilization, and upon the accessibility of the localities they inhabit. Near Bhūpālatnam and Ājālpūr they are tolerably well clad, but in the wilder and more unfrequented parts, such as the valleys of the Belā Dīlā, and towards the Indrāvatī and the Kūtrā tāluka, their clothing is of the very scantiest description. They seldom wear any covering on their heads, and they rarely possess a dhoṭī; if they do, it is usually wrapped
round their loins. Generally speaking they are exceedingly averse to the use of cold water; and as they wear but little clothing, and sleep on the bare ground (in cold weather between two fires), they are often begrimed with dust and ashes. They shave the head all but the top-knot, and as they use an iron knife for this purpose, it is not surprising to find that they dread the disagreeable operation, and have recourse to it as seldom as possible; consequently their hair, which gets excessively matted, is all gathered up into one knot behind or on the crown. Necklaces of beads, red and white, frequently worked into collars of an inch or two in width, are suspended round the necks of the younger men, but seldom worn by the elders. The ears of all are pierced from the upper part of the lobe, and are ornamented with small earrings of brass and iron. On the wrists the men wear brass bracelets, and round the waist is often a girdle of cowhides, double or single, for which is sometimes substituted a belt of about ten or fifteen cords in the same form, but smaller than those already described as worn by the Gadowa women. Attached to the girdle is generally a tobacco-box, made of a small hollow bamboo, with a stopper attached by a string. A small knife, without any sheath, made of iron, slightly tempered, is invariably stuck in the girdle behind. They sometimes wear sandals made of the skin of the bison or wild buffalo, and of the rudest description and shape, being secured round the instep and great toe by cords made of grass. A hatchet hanging from the shoulder, or a bow and arrows, complete the costume of the Mário as seen in his native wilds. The Mário seldom have matchlocks, their weapons being bows and arrows and spears. The bow is generally made of bamboo or of the gressica elástica, and is about five feet in length. The string of the bow which, owing to the impossibility of procuring catgut, is composed of a carefully cut slice of the outside of the bamboo, and secured by cords to the ends of the bow, answers the purpose exceedingly well. All the Mário are expert in its use; they often use the feet in bending the bow, while they pull the string with both hands. An arrow discharged in this manner, it is said, would almost pass through the body of a man or deer; but it is only used from elevated positions, such as the tops of rocks, hills, and precipices, upon any object below. The arrows are of many forms, shapes, and sizes, but are all pointed with iron. There are arrows for tigers and big game; arrows for fish and for small birds; and arrows for boys to practice with. The Mário carry very heavy loads on kàwar sticks, and badly as they are fed, no class of men can surpass them in this respect. They are a timid, quiet, docile race, and although addicted to drinking, are not quarrelsome. Amongst themselves they are most cheerful and light-hearted, always laughing and joking. Seldom does a Mário village resound with quarrels or wrangling among either sex, and in this respect they present a marked contrast to the inhabitants of more civilised tracts. In common with many other wild races they bear a singular character for truthfulness and honesty; and when once they get over the feeling of shyness, which is natural to them, they are exceedingly frank and communicative. Curious, like all savages, the commonest article of domestic use is to them an object of interest; they are quick to observe, and apt to learn. Their food consists of rice, where they cultivate it, but generally it is of kosrá, mándía, and other inferior grains, with the dried flowers of the mhowa tree and the fruits of the forest. They are also fond of tobacco, but opium, gänjía, and drugs are generally unknown among them. The dress of the women is of the scantiest description, and consists of a single fold of cloth about one to two feet in depth round their loins. Where cloth is cheap and easily procurable they wear a small sheet wrapped carelessly around them, extending from the shoulder to
the knee, but this is rare. They are tattooed on the face, arms, and thighs, which greatly disfigures them. They wear small brass earrings, and large bunches of beads, generally white, round their necks; also sometimes an iron hoop about five inches in diameter, on which are strung small brass and iron rings. They seem more careless regarding personal cleanliness and appearance than the men.

The Máris, who inhabit the wild and difficult country called "Mádián," or "Abajmárd," are of the same class as the Máriás; but from living in a wild tract to which few venture, and which, from its remoteness, is quite unknown, they are even poorer and more uncivilised than the Máriás, who live in the more level country. The connection between the two is, however, kept up by intermarriage. The revenue is paid in kind in "kosrá" (panicum italicum), an inferior grain, which is their chief food. The collection is made by the cháłkti (sárki in Telugu), a person whose express duty it is to go round and collect it for the zamindár. He is the only person who is acquainted with the villages, the sites of which are continually being changed, as one patch of dahiya cultivation is forsaken for another. The Tella of a frontier village called Párkelá form a sort of connecting link between the Máriás and the outside world, as they are the only persons who venture into Abajmárd for the sake of trade. They take coarse cloths, beads and salt; and return with kosrá, castor-oil seeds, and wax. In these wild tracts the Máriás have the greatest fear of a horse, or of an unusual number of people coming suddenly upon their villages. The course pursued by Captain Glasfurd, the deputy commissioner of the Upper Godávarí district, who first thoroughly explored this part of the country in company with Captain F. G. Stewart, the explorer of forests, was to leave his camp some two or three days' march distant, and go forward accompanied with as few people as possible, and without tents or other incumbrances. On approaching a village he used invariably to dismount, take a guide from among the few Máriás who accompanied him as coolies, proceed quietly to the village, and order the rest of the people to follow. In this manner the inhabitants were reassured, and never ran away, as they would certainly have done upon the sudden appearance of the whole party. The Mári villages are all built of grass, the walls being composed of a strong high grass neatly put together, and afterwards daubed with mud. Captain Glasfurd found the men more scantily clothed than any he had hitherto seen, but in all respects very similar to the Máriás. They did not appear to shave the head. They seemed to be of the same size as the other wild tribes, viz. about five feet four inches in height, and well made, with large and muscular limbs. Most were of an exceedingly light copper colour, while others were actually fair. The dress of the females, like that of the men, was even scantier than those of the Mári women, consisting merely of a very small cloth wrapped once round the loins. Their hair was tied in a knot behind, and secured with a bamboo comb with four teeth. As for ornaments, they had few beads and fewer earrings, but were tattooed, which gave even those who might have had some pretensions to good looks a disagreeable appearance. Their practice is to tattoo themselves when about ten years old: the skin is pricked with a thorn, and ground charcoal mixed with the oil of a certain berry is rubbed in. Some of the elder women and children wore only a square patch of cloth, suspended on a cord fastened round the waist, upon which bamboo rings were strung. All the Máriás seen by Captain Glasfurd seemed healthy, and there was a fair percentage of old people. Like the Máriás, the Mári seemed quiet, truthful, and honest, and though timid, they are readily reassured by kind treatment.
The portion of the Máriás country which is under Kutru is very hilly, but towards the north it is said to be of a more accessible nature. Perennial streams of fine clear water are numerous in these hills, the sides of which are covered with a fertile red soil of some depth. On these slopes the Máriás cultivate kośrá, and on the more level places castor-oil seeds and tobacco. They possess no buffaloes, bullocks, or cows, and do not use the plough, their only agricultural implement being a long-handled iron hoe, which they use in the patches where they cultivate tobacco and castor-oil seeds. They are not so much addicted to drinking as the Máriás in the lower country, for no mhowa trees grow in those hills, and the mãdí palm (caryota urens) is scarce. They know nothing of opium and other drugs.

The population of Bastar is divided into castes in about the following proportions:

- Máriás and Jhuriás ....... 45 per cent.
- Halbás and Muriás ....... 15 per cent.
- Bhatró and Parjás ....... 15 per cent.
- Tagárás and other castes 25 per cent.

The Máriás and Jhuriás are probably a subdivision of the true Gond family. The Halbás are possibly a superior offshoot of the same tribe, while the Bhatró and Muriás may be a somewhat inferior one. The Tagárás and Parjás are the lowest perhaps of all the many branches of this wide-spread race.

The dialects in Bastar are numerous, nearly every caste having its own, but they are most of them so similar that they cannot be considered as distinct languages. Omitting Telugu, they may be roughly classed as the Máriás, or aboriginal dialect, and the Halbás. The last closely resembles the Chhattisgarhí dialect. There is a great admixture of Maráthí in it, or rather there are many Maráthí affixes, and it often happens that a pure Hindustaní word is taken, and a Maráthí termination is added. Indeed the whole language in this part of the country is a jargon of Maráthí and Hindí words—grammar and idioms all jumbled up in indescribable confusion. It is spoken by the Halbás and Muriás, and may be said to be subdivided into the Parjás and Tagárás, and Bhatró dialects. It is spoken by all in Jagdalpur, from the Rájá to the lowest of his subjects. The Muriás, Bhatró, Dhákars, Gadwás, Máriás, &c. all worship "Danteswarí," or, as she is sometimes called, "Máulí," with "Mátá Deví," "Bhangármá" or "Dhollá Deví," "Gámi Deví," "Dangan Deo," and "Bhím." The higher castes worship "Danteswarí" and "Mátá Deví," with the other well known deities of the Hindú Pantheon. Danteswarí, who is the tutelary divinity of the Rájá of Bastar, and generally of the Bastar dependency, is the same as Bhawání or "Kálí." She is represented to have taken the ancestors of the reigning family under her particular protection from the time of their leaving Hindustán and during their stay at Warangal, and to have directed and accompanied them in their flight when driven out of the kingdom of Telingana by the Mohammadan as far as Daniwárá, where she took up her abode. The temple dedicated to her is at the confluence of the Sankání and Dankání upon a narrow point
of land between the two rivers. The original building was erected by Anam Ráj, and several additions have been made to it at subsequent periods by other Rájas of Bastar. In appearance it is a mere shed, and the sculpture, except of some small idols brought from the ruins near Básur, is wretchedly done. Inside the temple enclosure the Pájáí resides. This person's office is hereditary, and his ancestors are said to have followed Danteswarí from Warangal. Two blocks of statite which stand in the temple bear inscriptions * commemorating a prince of the Nógbansí line.

It is said that Meria sacrifices were formerly practised at this place, but the fact was never satisfactorily brought home to the late Rájá or his brother, the present diwán, Dalganjan Singh. The latter was called up to Nágpúr in 1842 to be examined regarding the matter, and a guard was placed over the temple, which has up to the present time been continued. If the abominable rite ever existed, which is doubtful, it has altogether fallen into disuse, and the Rájá has been made personally responsible for any recurrence of the practice. Most travellers, however, sacrifice a goat as they pass the shrine Danteswarí. The grovelling superstition with which the worshippers of this goddess are imbued, and the awe with which she is regarded by the inhabitants, especially in the vicinity of Jagdalpír, and particularly by the Rájá's family, relatives, and attendants, is not to be surpassed in any part of India. Nothing is done, no business undertaken, without consulting her; not even will the Rájá or diwán proceed on a pleasure party or hunting excursion without consulting "Máí" (mother). Dalganjan Singh, who is in everything but name the ruler of the dependency, is her most bigoted devotee. Flowers are placed on the head of the idol, and as they fall to the right or to the left, so is the reply interpreted as favourable or otherwise.

The temples to "Máá Deví" are perhaps as numerous, or more so than those dedicated to Danteswarí. Of the remaining deities, Bhimseñ, or Bhím Deo, is the principal. He is represented by a post about four or five feet high with a knob on the top. The first grain of the season is always offered to him. He is worshipped greatly in seasons of drought, when pilgrimages are made to certain places, and turmeric, mud, and oil are smeared over his effigy. In seasons of sickness a small effigy of Danteswarí is brought from Dantiwár to Jagdalpír and is there worshipped, and after the sickness has abated is sent back again. On these occasions it is carried in a palankeen.

Throughout the dependency the grossest ignorance and superstition prevail. 

Superstitions. and hold the minds of the people, from the highest to the lowest, in miserable thraldom. The simple and unsophisticated Gond tribes are believed to be expert necromancers, and on the most intimate footing with evil spirits. Considering their seclusion from civilised life, their gross ignorance, and the solitary jungles in which they live, it is perhaps not to be wondered at that the people invariably impute their misfortunes to witchcraft. If a man's bullock dies, he puts it down to witchcraft; if his crops fail, it is because the land has been bewitched by some one who is at enmity with the owner; a lingering sickness or painful disease is laid at the door of an enemy; and in short every evil that befalls a family, from the most common affairs of everyday life to the most serious calamity, is thus accounted for. In such an unhappy state of degradation and ignorance it is not surprising

* Vide Selections from Records of Government of India, Foreign Department, No. xxxix. page 63.
that persons suspected of witchcraft are most cruelly treated. The wonder
is that many should be found to confess that they have the power of which they
are accused. The usual course of procedure, when any one is suspected and
accused of being a sorcerer, is as follows. On the accused person being arrested,
a fisherman's net is wound round his head to prevent his escaping or bewitching
his guards, and he is at once subjected to the preparatory test. Two leaves of
the pipal tree—one representing him and the other his accusers—are thrown
upon his out-stretched hands; if the leaf in his name fall uppermost he is sup-
posed to be a suspicious character; if the leaf fall with the lower part upwards,
it is possible that he may be innocent, and the popular feeling is in his favour.
The following day the final test is applied; he is sewn into a sack, and, in the
presence of the heads of the village, his accusers, and his friends, is carried into
water waist-deep, and let down to the bottom; if the unhappy man cannot
struggle up and manage to get into a standing posture with his head above
water, he is said, after a short pause, to be innocent, and the assembled elders
quickly direct him to be taken out; if he manages, however, in his struggles for
life to raise himself above water, he is adjudged guilty, and brought out to be
dealt with for witchcraft. He is then beaten by the crowd, his head is shaved,
and his front teeth are knocked out with a stone to prevent him from muttering
incantations. All descriptions of filth are thrown at him; if of good caste, hog's
flesh is forced into his mouth; and lastly he is driven out of the country,
followed by the abuse and execrations of his enlightened fellowmen. Women
suspected of sorcery have to undergo the same ordeal; if found guilty, the same
punishment is awarded them; and after being shaved, their hair is attached to
a tree in some public place.

BATLA'GARH—An old town and fort in the Damoh district, formerly the
residence of a Maráthá "A'mil," and the head-quarters of a considerable tract.
It is situated on the right bank of the Biak, twenty miles north-west of Damoh.
There are here a police station and a district post-office. The population is
about 1,000 souls.

BATKA'GARH—A zamindári in the Chhindward district. It joins Hará
and Sonpúr to the northward and westward, and is bounded on its northern
face by the district of Narsinghpúr. It lies almost due north of Chhindward, and is
situated partly on the lofty range of hills that intersects the northern portion of
the district, running from near A'dégón on the east to A'sár on the western
border, and thence to Sháhpúr in the Betál district, and partly on the lesser
ranges that intervene between it and the valley of the Narbádá. It consists of
eighty-one villages, sixty-five of which are inhabited. The zamindár, who is a
Gond by caste, receives an allowance of 960 rupees per annum from govern-
ment in commutation of rights formerly enjoyed by him, from which is deducted
a quit-rent of twenty rupees.

BAURGARH—A hill in the Jabalpúr district, situated to the south-west of
Jabalpúr, rising about 500 feet above the valley. It is formed of schistose
quartzite, and is separated from the general range of trap hills by a narrow
gorge. Coal is found in the neighbourhood. This hill must not be mistaken
for another of the same name thirty-three miles south of Hoshangábád.

BAURGARH—An isolated granite (or granitoid) hill near Sháhpúr in the
Betál district, some twenty-five miles north-west of Betál. It is abruptly
scorched on all sides but one, and has the ruins of an old fort on the top.
BAURGARH—A forest range on the northern border of the Betul district, of about one hundred square miles in extent, and containing some fine teak and other timber.

BA'Z'ARGA'ON—A village in the Nagpur district, situated in a very picturesque country about twenty-five miles west of Nagpur, on the old road to Bisinur and Amrâoti. It consists mainly of one long broad street lining the road on each side. The houses are remarkably good and substantial, and the whole place is clean and well kept. The number of inhabitants is 1,993, mostly dependent on trading. Many of these traders are Jains. Living on the great road to Berar and Bombay, they were in former days able to forestall the Nagpur traders, and taking advantage of the fluctuations of the markets, to make their own terms with the Banjará tândás bringing salt and other merchandise to Nagpur. Since the opening of the railway the importance of the through traffic by this—the “Bisinur route”—has greatly fallen off. An excellent building for police, a good school-house, and other municipal works have recently been constructed by the municipality. On the west side of the town a very fine masonry reservoir was made about twenty-three years ago by the father of Râñoji Náik, the present proprietor of Bázrgán. The grove on its embankment is a favourite encamping place for Banjarás and travellers. There is a fort on the south side of the village, built about sixty years ago by Dvárkoji Náik, a commander of 5,000 mercenaries, and commissary general under Rája Jâñoji of Nagpur, who also founded the town. His grandson Gaurâjí succeeded to his lands and honours. Râñoji Náik, the present representative of the family, receives a pension from government.

BEL—A river rising in the high plateau of Multá in the Betul district, and one of the chief affluents of the Kanhán.

BELA’ (VELA)—An agricultural town in the Nagpur district, ten miles south of Bori on the left bank of the river Waná. It is within three miles of the borders of the Wardhá district. The population numbers 5,092. The local committee have recently constructed here two fine “baolis,” school, and police buildings. Strong plain cotton cloth is made at, and exported from Belá; and “gunny,” the fabric of which the Banjarás’ packs are made, is also largely manufactured. The town, according to the local traditions, was founded in the time of the Gעלis. The fort was built by one Ráí Singh Chaudhari, a large landholder in these parts, whose descendants are still mālguzârs of Belá, and was twice destroyed during the Pindhârî troubles.

BELONA’—A town in the Nagpur district, situated four miles north-east of Mowár and fifty-six miles from Nagpur, on the banks of a small tributary of the Wardhá. The houses are generally poor. The surrounding country is rich, and the population, which is purely agricultural, numbers 3,492 persons. Since octroi has been levied here some improvements have been taken in hand by the local committee, and Belonâ now has its school, market-place, and streets.

BELPAN—A small village in the Bilaspur district, situated fifteen miles west of Bilaspur. It is believed that a natural spring here, called “Narbadâ,” is an emanation from the source of the great Narbâdâ at Amarkantak. Some centuries ago, the legend runs, a devout Brâhman resided at Belpân, who at an advanced age was constant in his pilgrimages to Amarkantak. Though his sight was dimmed with years, and his body was weak and emaciated, he still persisted
in these journeys, in the face of all the sufferings and inconveniences they entailed. As a reward, this spring was opened near his own residence, and he was informed that it issued from the great Narbadā. A temple was then built near the spring, and a large reservoir constructed. Subsequently the Rājā of Ratnapūr endowed the temple with the revenues of the Belpūn village, which was granted rent-free to the descendants of the devout Brāhmaṇ. The Marāṭhās upheld the grant, which continues to be enjoyed under the British government.

BELPATHA'R—A village in the Jabalpur district near Jhānsīghāt, at which the viaduct of the Great Indian Peninsula Railway crosses the Narbadā.

BEMARAM—A block of teak forest belonging to the group described under the article "Ahīrī."

BENĪ—A town in the Bhandārā district, situated on the Waingangā, about fifty miles north-east of Bhandārā. It contains 534 houses, with a population of 2,569 souls. There is here a small trade in cotton-cloth locally manufactured; and the dyers of Benī are noted for the excellence of their colours and of their patterns for carpets, &c. There are a small government school and a police post in the town. The site is well raised and open, and the climate is considered healthy.

BERIA—A market-town in the Nimār district, about twenty-eight miles N.E. of Khandwā, containing 1,200 inhabitants. It was founded in the time of the Ghorī dynasty of Mālwā. A large reservoir was then constructed at Lāchorā, about two miles south of the town. It had long been breached and useless, when Captain French, political agent, repaired it in A.D. 1846. It now irrigates about two hundred acres of land, and supplies the town with abundance of pure water. There are here a police station-house and government school; and a weekly market is held on Sundays. Among the inhabitants are a good many Jain merchants, who are building a handsome temple in their peculiar style.

BERKHERI—A small village in the Damoh district on the right bank of the Sonār, and on the high road to Sāgar from Damoh. The encamping-ground on the banks of the river is good.

BETU'L (Baitool)—

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A district lying entirely in the hill country, comprising the westernmost section of the great Sātpurā plateau. Beyond its western border the Berār country begins. On the north it is bounded along its whole length by the Hoshangābād district and the Makrāl territory, and on the east by Chhindwārā; while of its southern border the eastern half touches the Nāgpūr district, and the western half marches with Berār. It is situated between 21° 20' and 22° 35' of north latitude, and 77° 20' and 78° 35' of east longitude; and has a mean elevation above the sea of about 2,000 feet, though some points of course are much higher, reaching to little

6 crp
short of 3,700 feet above the sea level. Essentially a highland tract, but possessing every variety of external feature, it divides itself naturally into several distinct portions, differing both in outward appearance, character of soil, and geological formation. The chief town of Betúl is centrically situated, and lies in a level basin of rich soil, traversed by the perennial streams of the Machná and Sámpná, and shut in by abrupt lines of stony hills on all sides but the west, where it is bounded by the deep valley of the Taptí, clothed on either side with dense jungle. This tract is almost entirely under cultivation, and is studded with numerous and thriving village communities. To the south lies a rolling plateau of basaltic formation, with the sacred town of Múltá, and the springs of the river Taptí at its highest point,—extending over the whole of the southern face of the district, and finally merging into the wild and broken line of gháts which lead down to the lower country of the plains. This part of the district consists of a succession of stony ridges of trap-rock, enclosing valleys or basins of fertile soil of very varying extent and capabilities, to which the cultivation is mostly confined, except where the shallow soil on the tops of the hills has been turned to account. The whole of the cultivable soil has now been taken up; there are but few trees; and the general aspect is bare and uninviting. To the north of Betúl there lies a tract of poor country, thinly inhabited, and sparsely cultivated, terminating in the main chain of the Sátpurá hills, beyond which a considerable fall takes place in the general level of the country. North again lies an irregular plain of sandstone formation, having in places the appearance of a vast park, well wooded, but with a scanty population, and little cultivated land, much of it being virtually unfit for the plough. To the extreme north the district is bounded by a line of hills which rise abruptly out of the great plain of the Narbadá valley. The western portion of this tract is a mass of hill and jungle, inhabited almost wholly by Gonds and Kurkás. It has but a few hamlets, isolated by long tracts of waste land, and when seen from the top of some neighbouring hill presents the appearance of a vast unbroken wilderness.

The principal rivers of the district are the Taptí, the Wardhá, the Bel, the Machná, the Sámpná, and the Moran. The first three of these rise in the high plateau of Múltá, which thus sends its waters both to the western and eastern coasts. The Tawá rises in Chhindwárá, and flowing, for a short distance only, through the north-east corner of this district, eventually joins the Narbadá above Hoshangábád. These are the only rivers of any size; but throughout the district, and more especially in the Múltá and A'ñer parganas amid the trap formation, there are a number of smaller streams which retain water in places all the year round. Some use is made of these for irrigation.

Five main roads * radiate from the centre of the district—

1. From Badnrúr (Betúl) towards Nágprúr; partially bridged.
2. " " towards Hoshangábád; bridged the whole way.
3. " " towards Mún vía Hardá.
4. " " towards Ellichprú and Badnerá; partially bridged.
5. " " towards Chhindwárá.

Carts can travel at all seasons of the year on the above five roads.

There is also a branch road from Sháhpúr towards Sohágprúr.

* See Appendix A.
The only high-level plateau is on the hill of Khámélá, in the south-west corner of the district. This forms part of a range adjoining the hills of Gáwalgarh and Chikalád in Berár, and attains a height in places of 3,700 feet above the sea. It is almost out of reach of the hot winds, and would no doubt be an agreeable residence during the hot season. The present difficulty is the want of water, all efforts to obtain well-water having hitherto failed, and all supplies having to be brought a considerable distance from the base of the hill. The climate of Betúl generally, at least to Europeans, is fairly salubrious; its height above the plains and the neighbourhood of extensive forests moderate the great heat of the sun, and render the temperature pleasant throughout the greater part of the year. During the cold season the thermometer at night continually falls to several degrees below the freezing point; little or no hot wind is felt before the end of April, and even then it ceases after sunset. The nights in the hot season are invariably cool and pleasant. During the monsoon the climate is very damp, and at times even cold and raw, thick clouds and mist enveloping the sky for many days together. The average rainfall is forty inches. In the denser jungles of course malaria prevails for months after the cessation of the rains, but the Gonds do not appear to suffer much from its effects. Travellers and strangers are, however, liable to fever of a severe type at almost all seasons of the year. In Appendix B will be found a table of observations taken in 1868.

The geology of Betúl is very remarkable. The appended extracts, from a description by Mr. Blanford of the Geological Survey*, will give a good idea of it:—

"The tract described consists principally of the upper drainage area of the Taptí as distinguished from that of its great affluent, the Pármá. A small portion of the country drained by the tributaries of the greater Tawá, and therefore within the Narbadá watershed, is also included. *

"All the southern and western portions of this area are of trap. Around Betúl, and for some distance west of that town, infra-trappean rocks are met with. * * South of this (the Tawá valley) is a belt of high ground upon which Betúl stands. To the north this is composed of metamorphic rocks; to the south all is trap.

"The boundary of these rocks from A’mlá to Sohágpúr and thence westward south of Betúl is natural and not faulted. Its features are well marked, the traps rising in a continuous range, flat-topped, as usual, to the south, while the very granitoid metamorphics either occupy a level plain or form isolated hills and short ranges. Upon some of the latter outliers of trap occur, but they are of no great size. At one spot there is a small patch of conglomerate between the base of the trap and the metamorphics. Gneiss, rather less granitoid than further east, but still highly crystalline, forms the hills stretching across to the north of the civil station of Badnúr. Some crystalline limestone was found in them, but it was so much intermixed with felspar as to be useless for burning into lime.

"The highly cultivated plain of Betúl is composed of a thick alluvial deposit, entirely devoid of black soil.† It is traversed by the upper portion

† This is one of numerous instances in which the boundary of the traps is the boundary of the black soil also.
of the Machná river, a tributary of the Tawá. The range of low trap hills already mentioned bound this valley to the south, and form, in fact, the parting ridge between its drainage and that of the Taptí.

"Along this low scarp the beds of trap are in part horizontal, in other places they have a very low southern dip. For some distance along the range there is a bed, and in places probably two beds of intertrappean sedimentary deposits, abounding in fossils. The most eastern locality where this is seen is east of Bayável; beyond that to the eastward the intertrappean band probably thins out. An unfossiliferous calcareous mass was met with near Khápá, still further east, but it was at a higher level, and, if belonging to an intertrappean bed, must have been part of a distinct stratum from that seen at Bayável. About Sohásgpúr and further east no trace of any intertrappean bed could be found. The fossiliferous bed is best exposed near the village of Lohárf, on the sides of the road from Betül to Dholan and Mausúd. At the top of the ghát, upon this road, there are many scattered fragments containing shells, wood, cypresses, &c., but no bed is seen in place. On the face of the hill, however, a few feet below the top there is a bed scarcely distinguishable in mineral character from the trap, from the debris of which it appears to have been composed, but abounding in fossils, especially Physa princeps, Lymnea, paludina, valvata, and plants. Lower down there is a thin band of very silicious rock resembling hornstone, also abounding in shells. It is not quite clear that this bed is distinct from the upper one, but it has much the appearance of being so, and it is highly probable that the fragments found on the top of the ghát are from a still higher bed.

"The principal sedimentary band was seen in place at Surgáon, and traced by fragments further. The same or another occurs also south of Kerf, on the road leading south to the Taptí (the Betül and Ellichpúr road), and again south of the river, near the top of the ghát, ascending to the tableland. It abounds in fossils everywhere.

"The traps south of Betül are mostly horizontal until the neighbourhood of the scarp at the verge of the Berár plain.

"To the west of Betül the metamorphic rocks disappear gradually beneath the trap, not being all covered up at once as to the south, but stretching in valley far within the trap hills. Between the two series also in this direction conglomerates and sandstones are met with, which represent similar beds in the Dhár forest and elsewhere, and are almost certainly representatives of the Bágth beds.

"Commencing north-west of Betül the sandstone represented on the very edge of Mr. Medlicott’s map near Koprábaní is about 100 feet thick, coarse, and conglomeratic in part, and resembling that on the top of Ratanmal hill, north of Chotá Udépur, and that of the Dhár forest. Like them it contains small pebbles of red jasper. It forms near Koprábaní, a small plain on the top of a rise of metamorphic rock. It is represented by Mr. Medlicott as Mahádeva—a circumstance which is in favour of the identification of that formation with the cretaceous beds of Bágth.

"At Chikl, south-east of Koprábaní, there is no sandstone at the site of the present village, and trap rests directly upon the metamorphics. Just south, however, at the old site the sandstone recurs, and extends away to the south towards Alampúr, east of which village it becomes much thicker, and covers a tract of country extending for about three miles along
the Chichóli and Betúl road. Very little, however, is seen at the surface. A well at Alampúr, sunk just south of the road, passed through a few feet of trap, and was then dug for at least twenty-five feet through argillaceous sandstone, bright brick-red in colour, but in part mottled with white and lilac. The greater part of the sandstone is coarse and conglomeritic, but argillaceous bands, red or purple in colour, occur occasionally. Some of the sandstones are hard, massive, and white in colour, like those of Sábaldí in Berár. The whole thickness must be considerable. * * The areas of sandstone and metamorphics are in reality dotted over with outliers of the higher formations, and the lower beds are exposed frequently within the main boundary of the traps.

"There must be a great thickness of sandstone in the valley of Khattá-pání and Khámápúr. The beds are massive, but still distinctly bedded, and have a general dip to the south. On the hills south-west of Khattá-pání a comparatively thin band of horizontal conglomerate is alone met with. This is in favour of the Khattá-pání sandstones being something distinct. Similar beds to the last, and with the same close resemblance to the conglomerates of Chiklí, are traced between the traps and metamorphics south of the Taptí. They are constantly conglomeritic, containing pebbles of various coloured quartzites, red jasper, &c. They are not felspathic, nor do they contain calcareous or ferruginous concretions. At Borí close to the road leading through Jún to Kírí some of the sandstone is so much mixed with silica as to be in part converted into chert. This has been shown to be a common character in the Bágh and Lametá beds.

"There is a peculiar inlier of metamorphics and sandstone exposed in the Taptí south-west of Betúl. To the north about Chiklí, Alampúr, &c. the traps are horizontal, but they roll over to the south just north of the river, and the lower rocks are for the most part concealed by them. The Taptí, however, runs in a deep narrow gorge, in the bottom of which the infratrappean rocks are exposed again. At the eastern extremity, which is near Kírí, no sandstone occurs, but a few miles to the west it comes in, and continues to be exposed further to the west than the metamorphics. On the road from Betúl to Ellichpúr this trough of metamorphic rocks is crossed, and the base of the trap south of the river appears to be decidedly lower than to the north, showing the sharp southern dip of the base of the traps. Here the river runs from east to west, but a little higher up it runs from the south, and just above the turn the traps alone occur in the river bed, the top of the metamorphics having dipped under them."

The most important outcrops of coal in this district will be found thus described in the Memoirs of the Geological Survey of India, Vol. II. Part 2, p. 268:

"2. Sukí Nálá—Only strings three or four inches thick occur, as noted by Mr. Medlicott.

"3. About two miles east of Sháhpúr, in the Machná river, a seam two feet three inches thick is seen associated with shale, and a lower seam three inches thick, as above mentioned. The upper seam can be traced for a short distance, about one hundred yards.

"4. Mardanpúr, on the Machná—Mr. Medlicott saw two seams here; one was probably concealed by sand at the time of my visit, but it was only six inches thick; the other amounts to three feet in places, but is extremely

* It is possible that these rocks may be the same as those of Kámthí near Négpúr.
variable. The roof is again coarse sandstone. The seam is seen for several yards along the south (right) bank of the stream, but is not seen where, if continuous, it should recur on the north bank. It is possible that there may be a fault, but I could find no indication of one; it appeared to me that the associated sandstone reappeared without the coal seam, and my impression was that the latter had thinned out and vanished completely.

"5. Ráwandeo, on the Táwá river—A careful description and a measured section of this locality are given by Mr. Medlicott at page 154 of the Memoirs; yet such changes have been produced by the stream in ten years that I had much difficulty in recognising several of the beds. I believe the rocks in the upper part of the section to be better exposed on the whole now than they were in 1855, while the lower portion is now comparatively concealed. I counted eleven outcrops of coal, Mr. Medlicott thirteen, of which he considers several to be repetitions caused by small faults. At the same time he mentions that there was no clear evidence of faulting, and I certainly do not think there is any in the upper part of the section, and I think, so far as the number of seams exposed is concerned, that he has underrated the resources of the spot rather than otherwise. Some of the coal is of excellent quality, and one or two seams are four feet thick, in places at all events.

"On the other hand the roof is frequently, though not always, coarse sandstone. The seams are not of even thickness throughout, some, perhaps all, being very variable. Most of them are only seen for a few feet, and in only two cases could I trace them the whole distance across the river. One so varied but slightly in thickness, being about one foot to one foot three inches; the other was two feet thick on one bank of the stream and gradually thinned away, vanishing completely before reaching the other bank, less than fifty yards distant. Both these seams were associated with flags and shales.

"It will thus be seen that, except at Ráwandeo, not one seam is known to occur exceeding three feet in thickness, and I doubt if any seam of that thickness can be profitably mined in India. I am aware that much thinner seams are worked in England, some, I believe, not exceeding eighteen inches, though that is exceptional. But in England there are three advantages at least which are wanting in India. These are—1, A large local demand. 2, Excellence of quality. 3, A skilled mining population."

The forests are very extensive, the whole uncleared region occupying some 700 square miles. Five of the best timber-bearing tracts have been reserved by the government; they contain a vast quantity of young teak, with some fine trees; some magnificent såj (pentaptera glabra), káwá (pentaptera arjuna), shisham (dalbergia latifolia), sálaí (boswellia thurifera), and other good timber trees. The unreserved wastes have been divided into lots of 3,000 acres, for sale or grant on clearance leases. The woods are under the management of the district authorities, and are guarded by the forest law.

Of the history of the district we know nothing until we come to quite recent times. We do indeed know that the district must have been the centre of the first of the four ancient Gond kingdoms of Kherlá, Deogarh, Mandla, and Chándá, but except an occasional mention in Farishta, no historical information as to the Kherlá kingdom remains.
The following particulars regarding the Kherlā Gond dynasty are taken from Farishta. These princes are first mentioned in 1398, when they are said to have had great wealth and power, being possessed of all the hills of Gondwāna and other countries. About that year Narsingh Rāj of Kherlā invaded Berār, but was defeated by Firoz Shāh, the Bāhmāni king. Twenty years afterwards Kherlā was invaded by Sultān Hoshang Shāh of Mālwā, and reduced to the position of a dependency on that kingdom. About 1427 the Rāj of Kherlā invoked the assistance of the Bāhmāni kings against Hoshang Shāh of Mālwā, who was defeated, and had to withdraw into his own territories. Six years later, however, in 1433 the Mālwā prince, taking advantage of the war between the kings of Gujarāt and the Deccan, again invaded Kherlā, and entirely reduced the fortress and its dependent territories. This conquest was recognised by the Bāhmāni king on the condition that his claim to Berār should thenceforward stand unquestioned. For thirty-four years Kherlā remained undisturbed in the possession of the kings of Mālwā, but in 1467 it was again besieged and taken by the Bāhmāni power. It was, however, restored by treaty on the former conditions. A century afterwards the kingdom of Mālwā became incorporated into the dominions of the Emperor of Delhi.

It is said that a Gaulī power supplanted the ancient Gond dynasty, and that it again yielded to a second Gond upheaval. Be this as it may, it is not until the commencement of the eighteenth century that we touch upon history at all. At this time (A.D. 1703) the Musalmān convert Gond Rājā Bakht Buland reigned at Deogarh, in the present Chhindwār district, and possessed the whole of the Nāgpūr country below the ghāts. He was succeeded by Chānd Sultān, who had two sons, the elder, Burhān Shāh, and the second, Akbar Shāh. When Chānd Sultān died in 1739, these two boys being very young, Wālī Shāh, an illegitimate son of Chānd Sultān, usurped the throne. The boys' mother then applied to Raghojī Bhonslā, the Marāthā ruler of Berār, for assistance; he came with an army, killed Wālī Shāh, released the boys, and put them both on the throne on their promising to pay him half the revenue of their kingdom. Raghojī then retired to Berār, but received half the revenue of the Deogarh kingdom, according to agreement, until A.D. 1742.

In 1748 Burhān Shāh and Akbar Shāh quarrelled, on which the Gonds rose in rebellion and plundered the country for a whole year, but were put down by Raghojī, who being again called in, supported Burhān Shāh and expelled Akbar Shāh. Soon after he (Raghojī) removed Burhān Shāh to Nāgpūr; and though the country above the ghāts was for some time left under the nominal authority of the Gond rājā, yet the eastern part at any rate was virtually annexed to the kingdom of the Bhonslās.

In A.D. 1818, after the defeat and flight of A'pā Sāhib, this district formed part of the territory ceded to the British for payment of the contingent, and by the treaty of 1826 it was formally incorporated with the British possessions. Detachments of British troops were stationed at Multāf, Betūl, and Shāhpūr in 1818, in order to cut off A'pā Sāhib's escape westward from Pachmarī, but he passed the line and got off. A military force was quartered at Betūl until June 1862.

The entire population amounted at the census of 1866 to 258,335 souls, and as the area of the district is about 4,118 square miles, this gives an average rate of about 62.7 to the

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square mile. In Multáí, however, the population rate is as high as 119 to the square mile, while in the forest reserves and other waste tracts there are often not more than four or five human beings in a similar area.

Of the agricultural community the prevalent caste are the Maráthá Kunbís. They occupy the southern parts of the district, and originally emigrated from Nágpúr and Bérár. Distinct from them are the Pardesí, or foreign Kunbís, a race from Upper India speaking the Hindustání language; these are confined to the immediate neighbourhood of Betúl, whither they immigrated under the grandfather of the present proprietor of Betúl, Tezí Singh.

Besides the Pardesí Kunbís above noticed, there are the Desí or Dholwar Kunbís, who also speak the Hindustání language. These are chiefly confined to a few villages of the small taluks of Rámpúr. Next to the Kunbís in point of numbers come the Bhoyars, a race said to have come originally from Upper India; they are hard-working and industrious cultivators, thoroughly alive to the advantages of irrigation, and generally expending much labour and capital in the sinking of wells. They are unfortunately addicted to drink, which is said to have led many of them into debt and difficulties. They are settled chiefly in the Multáí pargana. Rájputs are found in the Multáí pargana, in the villages adjoining the Chhindwárá district, and also in some few of the villages of the A'tner pargana in the south. Their numbers are very inconsiderable. The most skillful cultivators are the Mállís; a sprinkling of these is to be found throughout the whole of the open parts of the district. Kirárs are the next in importance of the agricultural community, and are about equal in numbers to the Mállís, and are also distributed more or less all over the district. As regards social status they are inferior to the abovementioned castes, who maintain a general feeling of social equality, though, of course, keeping completely apart in all ceremonial observances. They are hard-working and industrious; but the majority of them are poor, and not very good cultivators.

The other numerous classes, besides the agriculturists proper, are Telís (oil-pressers), Kaláís (distillers), Musalmáns, and Bráhmans; these two last live chiefly in the larger villages; Gaulís, pastoral inhabitants of these upland regions, who live by flocks and herds, and by occasional tillage; a low caste Hindú tribe called Ragars; Gárgárás, whose profession it is to avert hail; and the usual miscellaneous society of artisans, shopkeepers, and religious sectarians. The hill tribes of Gonds and Kurkús demand separate notice, though it must necessarily be short.

The Gonds are found in all the wild and jungle villages, and also in some of the more open ones, where they live chiefly by manual labour in the fields, following the plough or tending cattle.

Aboriginal tribes.

The Kurkús are almost entirely confined to a few taluks of the Sáulígarh pargana, which belong to a Kurkú proprietor, Gondá Patel. Some of them are very industrious in the cultivation of rice, but the majority of them are very similar to the Gonds in character and disposition. Neither class has any idea or wish beyond living from hand to mouth; and thus taking no thought for the morrow, they are often obliged to put up with little food and scanty clothing. Their favourite mode of livelihood is by cutting grass and firewood, which they sell in the nearest market; but they also carry on a little
agriculture, chiefly in the method termed dāhya. The two tribes are clearly distinct one from the other. The Gonds have a religion and language of their own. They are subdivided into about twenty tribes; and they count twelve and a half religious sects, the separating characteristic being the number of gods worshipped by each. Seven is the number most usually adored. The lowest caste of all worships any number of gods, and indeed anything having been left out (according to popular tradition) when the formal distribution of deities to each sect originally took place.

Births and marriages are celebrated by certain curious and peculiar customs, and a suitor will serve for his wife during a stated number of years after the manner of Jacob. As a rule they bury their dead, and sometimes kill a cow over the grave; but the more prosperous families now occasionally burn their dead according to the custom of the Hindús, whose ancient and exclusive rites are invariably imitated by the outcast tribes as they rise in the scale of civilisation. There is some tendency to suppose for the Gonds a Scythian origin,—to view them as the stranded waif of some of the Scythian immigrations, which undoubtedly penetrated very far into India at a period antecedent to the Christian era. The language has certainly some intermixture with Tāmil; but this may have been subsequently acquired. The religion of the Kurkūs, or Mawāls, is essentially different from that of the Gonds, being imitative of Hindūism. They worship the Hindū Mahādeva, the Sun, and Dālā Deo. They do not touch cow’s flesh, and will neither eat nor drink with the Gonds. They worship their ancestors, as do also the Gonds. They have no priesthood, by class or profession, and their ceremonies are performed by the elders of the family. The rites at births and marriages differ from those of the Gonds, except in the matter of drinking-bouts, which are religiously held on such occasions in either tribe. The Irish practice of wakening the dead, or something like it, is also common to the funeral rites both of Gonds and Kurkūs. The latter sometimes bury, and sometimes burn, burial being probably the more ancient custom, as in every nation. The Kurkū language is said to have some affinity with the Santhāl and Uriya; it has no connection whatever with the Gond, although the habits of life of the two tribes are much the same, and in personal appearance they are not unlike each other.

Under the old Marāthā government each village had its patel, or headman, who collected the rents from the tenants, and paid them into the government treasuries, subtracting his authorised percentage. He had also certain powers to decide criminal charges, and was the general arbiter of village disputes. As long as these duties were satisfactorily performed the office remained in the family, and thus became very frequently hereditary. But the exactions of the Marāthā government in its wars at the beginning of this century drove out the race of Watan-dārs, or hereditary patels, and brought in a swarm of speculating farmers, who took the villages at rack-rents, and who never lasted long. The farms were continually changing hands; one man got hold of several villages, and the old Patel merged into the modern Mālguzar. This state of affairs seems to have lasted up to 1837, when a light settlement for the long period of twenty years enabled those who then possessed the estates to hold on and prosper; and it is on these men or their descendants that the settlement just completed has finally conferred proprietary right. The present proprietors have full liberty to dispose as they will of their land, subject only to the payment, by the possessor, of the government revenue, and to the recognition of such tenant-right as has been recorded. Many of the cultivators have certain rights
of occupancy, and of holding at fixed rents under certain conditions. All such claims have been inquired into and determined according to law and custom.

The principal agricultural products of the district are wheat and pulses, more than three-fourths of the open lands being devoted to these crops. The seed is sown in October, no manure is used, and the fields are very rarely irrigated; the grain ripens early in the spring. The autumn harvest is important only in the hill villages. Cotton is raised, but its cultivation is not well understood; also jawār (millet), a little rice, kutki (an inferior rice), kodo (a kind of rye), and other poor grains. The dāhya system of cultivation is widely practised by the hill tribes. A new piece of ground, generally on a hill slope or edge of a stream, is selected and cleared of all jungle. The surface is then covered over with logs of wood of varying size, and these again with smaller brushwood. This work goes on during the hot weather to let the new-cut wood get properly dry; just before the rains the wood is set fire to and thoroughly burned to ground, and after the first fall of rain the seed is scattered among the ashes; when the ground is steep it is generally thrown in a lump along the top of the plot, and is left to be washed to its place by the rains. Sugarcane does very well in Betūl. The Otaheite cane was introduced many years ago by Colonel Sleeman; but the common plant of the country is more extensively grown. It is planted in January and ripens in December.* Opium cultivation is carried on chiefly in the Multā pargana. The sowing usually begins in November; in February the plant flowers, and the pods are ripe about March. The juice extracted is exported in its raw state by the merchants, who buy it up and send it to Indore or elsewhere for manufacture. The area under cultivation is reckoned at 2,400 acres, which are said to give an outturn of 180 maunds of 80 lbs. weight.

The district is divided for revenue purposes into two tahsils—Multā and Betūl; and for police purposes into the six station circles of Multā, Betūl, A’tner, Shāhpūr, Sāulīgarh or Chicholī, and Bordīhī, and twenty-two outposts. Multā and Bordīhī are within the Multā tahsil, and the other four in the Betūl tahsil. The revenues for 1868-69 are as follows:—land revenue, Rs. 1,91,592; excise, Rs. 72,188; assessed taxes, Rs. 11,367; forests, Rs. 12,183; stamps, Rs. 27,486.

Among the objects of interest may be mentioned the fort of Kherlá, situated on a small isolated hill about four miles east of the civil station. This was the seat of government under the Gonds and preceding rulers, and hence the district was, until the time of its annexation to the British dominions, known as the “Kherlá Sarkár.” The local legend is that the fort was built by a Rájá Jayapál; and it is more than probable that he and his family were Gonds by origin. The place afterwards fell into the hands of the Mohammadans, for many parts of the buildings now remaining are unmistakably the offspring of Moslem art. The temple near Bhaisdāhi is supposed to be of Buddhist origin, and was once of considerable extent, as is evidenced by the masses of stone lying about. The entrance, and a portion of the pillars of the façade in front of it, are still standing, and the carving in many parts is still wonderfully clear, though probably not much under three hundred years old. Additions have been made to the original structure, as is shown by the introduction of palpable obscenities into some of the carvings, the majority of which are quite free

* The total area under cultivation is (1867) about 8,000 acres, and the yield of gur (molasses) is estimated at 80,000 maunds of 80 lbs.
from any such objectionable subjects. A large pipal tree has grown out of the rear of the building and displaced large portions of the masonry, and has also destroyed the dome. As in all similar buildings in this part of India of a like age, no cement of any kind was used in uniting the several layers of stone. The temple near Sálbaládi is also said to be of Buddhist origin, and is of equal antiquity with that of Bhaísádálí, but is in an even more advanced state of dilapidation. A number of temples of various ages and descriptions of architecture, but none of any remarkable beauty as regards ornamentation, are found at Múltáí, surrounding the artificial tank at that place, from the centre of which the river Táptí is said to take its rise; hence the reputed sanctity of the locality, and the consequent accumulation of temples in its honour. Another collection of temples, but of more modern construction, is to be found at Muktagíri on the confines of Berár and within ten miles of Ellichpúr. They are clustered together on the side of a hill in the immediate neighbourhood of a considerable fall of water; the site is extremely picturesque, and the place one of considerable resort for the residents of Ellichpúr. These temples are all in good order. There are also ruins of old forts at Baurgárh and Jámgarh in the north, Súlligárh in the west, and Jetpúr, where was once the seat of a minor Gond dynasty, in the east.

---

**APPENDIX A.**

*(BETU'L.)*

I.

*The Main Road from Badnúr (Betúl) towards Nógpúr, and information regarding it.*

<table>
<thead>
<tr>
<th></th>
<th>Miles.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Badnúr</td>
<td>0</td>
</tr>
<tr>
<td>Betúl</td>
<td>4</td>
</tr>
<tr>
<td>Sáundrá</td>
<td>14</td>
</tr>
<tr>
<td>Multáí</td>
<td>28</td>
</tr>
<tr>
<td>Chichendá</td>
<td>38</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Civil station—sarásí in sadar and kothí bázár—charitable dispensary—church—dák bungalow—town and female school-houses—sadar distillery—water from river—three tanks and numerous wells—police head-quarters, and imperial post-office.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Betúl</td>
<td>No saráí or covered accommodation for travellers—water from river and wells—several large tops of mango trees for shelter during dry weather—town police post—charitable dispensary—imperial post-office—Baniás put travellers up—a patel has a good garden on the English system—vegetables procurable in season—about 5,000 inhabitants.</td>
</tr>
<tr>
<td>Sáundrá</td>
<td>Saráí—water from wells—large village—resthouse for Europeans.</td>
</tr>
<tr>
<td>Chichendá</td>
<td>Saráí—water from river Wardhá—supplies cannot be obtained here for more than two or three people at a time.</td>
</tr>
</tbody>
</table>
## II.

The main Route from Badnur (Betul) towards Hoshangabad, and information regarding it.

<table>
<thead>
<tr>
<th>Miles</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>....</td>
<td>Same as route No. I.</td>
</tr>
<tr>
<td>13-5</td>
<td>Saraf—room for Europeans, with khidmatgar—water from wells and river—police outpost—supplies plentiful.</td>
</tr>
<tr>
<td>26-6</td>
<td>Water from river Machna—shopkeepers give travellers and traders accommodation in their shops—supplies plentiful—police station-house and district post-office—resthouse for Europeans unfurnished—charitable dispensary—village school-house—large bridge over Machna.</td>
</tr>
<tr>
<td>35-1</td>
<td>Saraf—room for Europeans, with khidmatgar—water from a well—supplies very scanty—police outpost—supplies have to come from Bordhah, eight miles off.</td>
</tr>
<tr>
<td>43</td>
<td>Water from wells and river—shed for travellers—supplies plentiful—police outpost—good encampment under trees in fine weather.</td>
</tr>
</tbody>
</table>

## III.

The main Route from Badnur (Betul) towards Mhow, via Hardo, and information regarding it.

<table>
<thead>
<tr>
<th>Miles</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>....</td>
<td>Same as route No. I.</td>
</tr>
<tr>
<td>16-6</td>
<td>Police station-house and district post-office—water from well and tank—saraf—a good large village—supplies plentiful—a village school-house just built.</td>
</tr>
<tr>
<td>29</td>
<td>Police outpost—water from river and well—saraf—a few huts—malguzar has just built a substantial house—plenty of Gonds—villages within two miles.</td>
</tr>
<tr>
<td>40</td>
<td>Police outpost—water from well and river—saraf—no village at all—a Banki’s shop established by local fund committee.</td>
</tr>
<tr>
<td>8</td>
<td>Police outpost—water from river—a large village—supplies plentiful—five miles from Seoni. This is now in Hoshangabad district.</td>
</tr>
</tbody>
</table>
IV.

The main Route from Badnúr (Betúl) towards Ellîchpúr and Badnerã, and information regarding it.

<table>
<thead>
<tr>
<th>Miles</th>
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<tbody>
<tr>
<td></td>
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<tr>
<td>Badnúr</td>
<td>8</td>
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<tr>
<td>Kherí</td>
<td>Police outpost—water from wells and tank—supplies from the village—a village school-house just built here.</td>
</tr>
<tr>
<td>Jhalár</td>
<td>20 Water from well and tank—a branch road to Bhaisdahí ten miles—supplies from the village—a village school-house lately built here.</td>
</tr>
<tr>
<td>Gudgáon</td>
<td>30 Police outpost—water from well—supplies from the village—a village lies some distance from the road, and is hidden from view.</td>
</tr>
<tr>
<td>Sáwalmendá</td>
<td>42 Water from river—old police outpost—one or two huts—no supplies on spot, must be collected.</td>
</tr>
<tr>
<td>Dhábá</td>
<td>52 Police outpost—road passable for carts from Dhábá to Lokhartalai—water from river—an old musjid affords protection to travellers—a few Gond huts—trade statistic post.</td>
</tr>
</tbody>
</table>

V.

The main Route Road from Badnúr (Betúl) towards Chhindwârã, and information regarding it.

<table>
<thead>
<tr>
<th>Miles</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Same as route No. I.</td>
</tr>
<tr>
<td>Badnúr</td>
<td>8</td>
</tr>
<tr>
<td>Ā'mlâ</td>
<td>16-2 A good sized village—water from tank and wells—village school-house—police outpost—supplies plentiful—several large villages close by.</td>
</tr>
<tr>
<td>Bordihí</td>
<td>41 A large village—water from river and wells—supplies plentiful—dák bungalow—saráf—police station-house.</td>
</tr>
</tbody>
</table>

VI.

Branch Road from Sháhpúr towards Sohágpúr, and information regarding it.

<table>
<thead>
<tr>
<th>Miles</th>
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<tbody>
<tr>
<td></td>
<td>See route No. II.</td>
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<tr>
<td>Sháhpúr</td>
<td>10</td>
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<tr>
<td>Dhánsí</td>
<td>This is a Banjárá route—a fair-weather road has been made through the jungle up to Tawá river on the other side; three miles remain to be finished to meet the road, which has been completed from Hoshangábád district. The portion is much used by carts.</td>
</tr>
</tbody>
</table>
## Thermometrical Observations taken at Betul in 1868.

<table>
<thead>
<tr>
<th>Month</th>
<th>Maximum in Shade</th>
<th>Minimum in Shade</th>
<th>Medium in Shade</th>
<th>Maximum in Sun's rays</th>
<th>Minimum in Sun's rays</th>
<th>Medium in Sun's rays</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>January</td>
<td>104</td>
<td>50</td>
<td>77</td>
<td></td>
<td></td>
<td></td>
<td>This district is said</td>
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<tr>
<td>February</td>
<td>108</td>
<td>53</td>
<td>80</td>
<td></td>
<td></td>
<td></td>
<td>to be excessive-</td>
</tr>
<tr>
<td>March</td>
<td>110</td>
<td>54</td>
<td>82</td>
<td></td>
<td></td>
<td></td>
<td>ly dry in the</td>
</tr>
<tr>
<td>April</td>
<td>119</td>
<td>68</td>
<td>93</td>
<td></td>
<td></td>
<td></td>
<td>hot and cold</td>
</tr>
<tr>
<td>May</td>
<td>122</td>
<td>84</td>
<td>98</td>
<td></td>
<td></td>
<td></td>
<td>weather, and</td>
</tr>
<tr>
<td>June</td>
<td>126</td>
<td>72</td>
<td>94</td>
<td></td>
<td></td>
<td></td>
<td>very damp in</td>
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<tr>
<td>July</td>
<td>118</td>
<td>72</td>
<td>95</td>
<td></td>
<td></td>
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<td>the rains.</td>
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<tr>
<td>August</td>
<td>118</td>
<td>72</td>
<td>95</td>
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<tr>
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<td>116</td>
<td>71</td>
<td>93</td>
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<tr>
<td>October</td>
<td>114</td>
<td>70</td>
<td>92</td>
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<td>November</td>
<td>112</td>
<td>60</td>
<td>86</td>
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<td></td>
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<tr>
<td>December</td>
<td>110</td>
<td>58</td>
<td>86</td>
<td></td>
<td></td>
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</tbody>
</table>

**BETUL (BAITOOL)—** A revenue subdivision or tahsil in the district of the same name, having an area of 3,160 square miles, with 1,071 villages, and a population of 179,581 according to the census of 1866. The land revenue for the year 1869-70 is Rs. 1,21,807.

**BETUL (BAITOOL)—** A town in the district of the same name, situated on the Sámpná nadí, and four miles distant from Badnúr, the district head-quarters. It contains 1,212 houses, with a population of 4,466 souls. The inhabitants mostly belong to the Kurmi and Maráthá Bráhman castes, and live by agriculture; but there is also a brisk trade in pottery. There are here two schools, a police outpost, an old fort, and an English cemetery. The district head-quarters were here before their removal to Badnúr.

**BHA'DRA’—** A chiefship in the Bálághát district, comprising seventy-eight villages. The area is 128 square miles, and the population 16,293 souls. Thirty-six square miles are under tillage. The estate was given by the Subadár of Lánjí at the end of the last century in zamindárí tenure to Zainuddín Khán Pathán, whose family still retains possession of it. The chief resides in Belá, one of the villages of the táluka, which is situated about thirty-eight miles south-east of Búrhá.

**BHADRA'CHALLAM—** The chief town of the estate of the same name in the Upper Godávarí district. It is situated on the banks of the Godávarí, forty miles from Sironchá and about fifteen from Dumagudem. This place owes its importance to an old and well-known temple of Rámphandra, which is situated on an eminence in the village, and is supposed to have been built about
four hundred years ago by one Rishi Pratishtha, but has been added to at subsequent periods by various rajas. It consists of one main building covered by a fine dome, and flanked by smaller temples on both sides. The space in the centre is paved, and there is a stone mandap, or open flat-roofed building, in front of the chief shrine. The temples are surrounded by a high wall, and from the river-side are entered by a flight of steps. A good coup-d’oeil of the whole group may be obtained by ascending the hill close by, from whence also there is a fine view of the village and surrounding country. Religious observances are supported by a money grant of Rs. 13,000 (Haidarabadé currency) per annum. The jewels belonging to the temple are said to be very valuable. There are no manufactures in Bhadrachallam. The trade consists chiefly of imports for the population of the town and surrounding villages. Small country boats come up the river as far as this point from Raímamdri and the coast, but are precluded from proceeding further by the rocks and rapids which form the first barrier of the Godávarí. There is a town school and a police outpost here, and the district post from Durnagudem to Ellor passes through the town and crosses into the Nizam’s territories. A large fair is held here in April each year, at which about 10,000 people assemble from all parts of the country, chiefly from the coast districts. Business to the amount of about Rs. 50,000 is done on these occasions in English and country cloth, sugar, opium, spices, hardware, &c. The population is about 2,000, chiefly Brahmans and Telingas. The estate consists of 137 villages; and the zamindár traces her ancestry to Anápá Aswa Rá, who is said to have obtained the grant from the Emperor of Delhi in A.D. 1324.

BHAGWA’NPUR—A village in the Chándá district, seven miles southwest of Brahmapurí, possessing a fine irrigation-reservoir.

BHAINSA’KHAND—A part of the Kaimúr range of hills, situated in latitude 23° 45’ 55” and longitude 80° 15’ 28”, in the Sleenanábád tahsíl of the Jabalpur district.

BHAI’SDAHÍ—A town in the Betúl district, situated on the Púrná, thirty-two miles south-west of Badnúr. It is said to have been founded by Pirají Haíbat Ráo Desmukh, whose family was once very powerful; the remnants of a fort erected by them still exist, and the town is now owned by them. There are here a police outpost and a government school. The population amounts to 2,343 souls.

BHAI’MGARH—A town in the Nimár district, eight miles east of Khandwá, containing 2,240 inhabitants, chiefly cultivators. Ráo Daulat Singh, zamindár of the Bhámgarh pargana, has a fort here, which was captured and burnt by Yaswant Ráo Sahí in A.D. 1806. There is also a Hindú school. From the river Bhám close by are taken excellent fish. A weekly market is held here on Sunday.

BHAI’NDÁK—Is the eastern pargana of the Warorá tahsíl of the Chándá district, containing an area of about 384 square miles, with 76 villages. It is bounded on the north by the Chimúr and Garhborí parganas, on the east by the Hawélí pargana, on the south by the Wardhá, and on the west by the Warorá pargana. By far the larger portion is hill and forest, and it is intersected from north to south by the Virai and Andhárí rivers. In the vicinity of the Wardhá

* This has since been partially opened.
black loam prevails, on which cotton and dry crops are grown; and beyond this belt the soil is sandy or yellow, chiefly producing rice. Bhándak and Chandankhera are the two largest towns. The population is Maráthá, with a mixture of Telingas.

BHÁ’NDAK—A town 18 miles north-west of Chándá and about a mile west of the Southern Road. It contains 470 houses, and is a long straggling place, spread over a large extent of ground, and surrounded, except on the west, by old groves and jungle. Local tradition identifies it with the great city of Bhadrávatá, mentioned in the Mahá Bhárat, extending from Bhatála on the west to the Jharpat on the east; and the scene of the battle for the Sámkarn horse, which eventually was borne away by the demi-god Bhíma, for sacrifice by Dharma, the king. The architectural remains in and around Bhándak are of remote antiquity and great interest, among them being the temple-caves at Bhándak and in the Winjhasan and Dewála hills, the footprint of Bhíma on the latter hill, the temple of Bhadrávatá, the site of the king’s palace, the bridge over a now dried-up lake, the outlines of forts on the Winjhasan and Dewála hills, and numerous ruined temples and tanks—proving the existence of a great city in the far distant past. Bhándak now has little trade in itself, but an extensive fair assemblies here yearly in February, the transactions at which are very large. The products of the town-lands are chiefly pén leaves, turmeric, and rice; and the residents are mostly Maráthás. Bhándak has government schools for boys and girls, a police station-house, a district post-office, and a saráí.

BHANDÁ’R—A village in the Rájpúr district. It is the head-quarters or sanctuary of the Satnámí Chamára of Chhattisgarh, and came into importance about twenty-seven years ago, when Ghásí Dás, the founder of the new faith, became proprietor of the village. He built in the centre a large square temple-like house, and to this place his followers flock three times a year for confession and absolution.

BHÁNDA’RA—

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One of the five districts comprised in the Nágpúr commissionership, of which it occupies nearly the whole of the eastern portion. It has an area of about 3,922 square miles, and is bounded on the north by Seoní and Bálághát, on the south by Chándá, on the east by Rájpúr, and on the west by Nágpúr. The station of Bhándára is about thirty-eight miles east of Nágpúr. The district stretches northwards for some miles beyond Rámpáilí, and from that point to a village called Sowerá in the south the distance is about eighty miles as the crow flies, while if a line were drawn through the centre of the district it would measure about eighty miles direct from east to west. There are few mountains of any size within the district; but the north, north-east, and east are bounded by
lofty hills, inhabited chiefly by Gonds and other wild tribes. The west and
north-west are comparatively open. Several small ranges—branches of the
Sátpaur—make their way into the interior of the district, generally taking a
sotherly direction. Different bluffs and marked elevations in these ranges
bear the names of the villages near which they occur, but there is no general
name for the whole. These hills are thickly covered with forest trees and
bamboos, but they do not contain much valuable timber. Another range of
hills, about sixty miles in length, skirts the south of the Chándpúr pargana.
Their average height is between 300 and 400 feet above the level of the plain,
and they are known by the name of the Ambágarh, or Sendurjharí hills. This
range is clothed with very little timber of any size, but it furnishes a fair amount
of firewood. In addition to the above ranges there are a few detached hills
worthy of mention, viz. the Baláhi hills, the Kanherí hills, and the Náwegáon
hills.

The formation of these hills is mostly granitic and schistose, with here and
there a range of overlying sandstone. Among

**Geology.**

certain geological papers on Western India, pub-
lished in 1857 by the Bombay Government, is an article by Messrs. Hislop and
Hunter, in which is described the great granitic area within which the whole
district lies, and which, beginning from Nágpúr town on the west, is said to
extend as far east as the Bay of Bengal. The following extracts make up a
brief sketch of the geological structure of the country round the Waingangá:—

"**Granitic and Schistose Rocks.**—The plutonic and metamorphic forma-
tion, the extent of which I shall now briefly indicate, lies chiefly in the east-
ern portion of our area. It is intersected by the Waingangá for the greater
part of its course. The tract on the left bank of the river I have had little
opportunity of exploring, but from the cursory examination I have given
it, I have reason to believe that there is a large development of granite
and its allied rocks, including an extensive outburst of porphyry, which
coincides nearly with the upper portion of the course of the Bágíí river.
This eruption exhibits crystals of quartz and of white, occasionally red,
feldspar, imbedded in a dark paste of the same ingredients. On the right
bank of the Waingangá, in the district near its junction with the Wardhá,
the extent of the formation is not so great. It is observed principally in the
channel of the Waingangá, though it may also be traced around the bases of
the sandstone chains of hills, which it has been the means of upheaving.
In both the districts under consideration the general strike of the strata
is north and south, corresponding with the direction of the streams and
mountain ranges, and in the last-mentioned the dip is for the most part
to the west. But it is on the north that the greatest development of granite
and crystalline schists occurs. There we may perceive these rocks rising
to the surface (though it would be hazardous to conclude that there are not
others of a different character in the hollows covered up by the deep soil)
from Nágpúr north-eastward to the Lánji hills.

"On either side of the Waingangá we meet with some isolated
remnants of the sandstone formation. One of these, but very limited in
its dimensions, lies on the banks of the Sélarí, a small stream which joins
the Waingangá near the town of Pauml. Another, further down the river,
extends for some distance, first on the right bank, and then on the left.
In the district on the east of the Waingangá a little sandstone proper is
met with in patches among the hills on the west bank of the Gárhví and Bágh rivers, reaching from Mahágón as far north as A’mgáon.”—
Geological Papers of Western India, pp. 254—256.

Extensive beds of latrite, overlying the primary rocks, are found in the district about Kánthá, and are again seen near Pauní, whence they stretch southward in a broad belt far into the Chándá district.

The chief river, and the only one that does not dry up in the hot weather, is the Waingangá, which runs along the whole length of the western border of the district. Its most important affluents in this district are the Báwanthári, the Bágh nádi, the Kanhán, and the Chulban. There are several other small streams, which serve as affluents to those above mentioned, but they are very insignificant, viz. the Pángolf nádi and the Katangí nálá, running into the Bágh nádi, and the Sát nádi into the Chulban. The Sur nádi waters a large tract of land immediately north of Bhandára, and empties itself into the Waingangá only about a mile from the station. The Cháni nádi waters above a hundred miles of the district, and flowing past Rámpáil and Katangótá, empties itself into the Waingangá at a village called Mahálágón, about ten miles south of Rámpáil. The Báwanthári runs through the district for about thirty miles of its course, and waters all the country immediately north of Chándpúr and Ambágára, reaching the Waingangá at a village called Buperá, eight miles east of Chándpúr. All the above streams, with the exception of the Waingangá, dry up in the hot weather. There are no towns of importance on any of them.

Of the entire area about 1,509 square miles, or more than one-third, are covered with jungle. The smaller jungles are in parts of the middle of the district and in the Chándpúr pargana.

None of these forests contain many valuable timber trees of sufficient girth for large buildings, excepting the mhowá (bassia latifolia) trees, which are preserved by the people for their blossoms, as they are eaten by the poorer class, and country liquor is distilled from them.

The valuable timber trees are—

1. Tectona grandis (teak) called Sáyá in this district, and Sáj in other parts.
2. Pterocarpus marsupium, called Biwlá in this district, and in other parts Bijesál.
3. Dalbergia latifolia, called Siras in this district, and in other parts Shisham.
4. Pentaptera glabra, called A’In in this district, and in other parts Sáj.
5. Diospyros ebenum, called Temrún in this district, and in other parts Tendú.
6. Nauclea cordifolia, called Haldí in this district, and in other parts Hardú.
7. Conocarpus latifolia, Dhúrú.
8. Lagerstremia parviflora, Sendí, called also Sehná in this district, and in other parts Kuliá Sejá.
The jungles also yield gum, medicinal fruits and nuts, edible fruits, lac and honey. The gums considered the best for their adhesive qualities and for edible purposes are those exuded by the sín or sój, dháurá, and palás or chintá. The palás tree is also called dhák in other parts. The medicinal fruits are the harrá (terminalia chebula), baherá (belleria myrobalan), baibrang (a medicinal seed, like a black pepper-corn), and bel (cratoeva). The nuts are the kuchlá (strychnos nux vomica), and bhiláwá (semicarpus anacardium). The fruits which are sold in the markets from jungle trees, and which the poorer class of natives eat, are those of the tendú, acháar or chirónji (chnonjia sopita), ámlá (phylanthus emblica), bhiláwá (semicarpus anacardium), mhowá (bassia latifolia), plum, kárindá kawat or kaithá (feronia elephantum), bel (cratoeva), custard-apple, umbar (ficus glomerata), and jámun (syzygium jambolanum). Lac is produced on the plum, palás (batae frondosa), pipal (ficus religiosa), and the píprí (the small-leaved pipal) trees.

Bees settle on all descriptions of trees, and on rocks, where they form their hives and gather honey. The men who generally take down honeycombs and gather other jungle-produce are Gonds.

A little gold is found in the bed of the Son nadi, but hardly repays the trouble of searching for it, as even after cleaning it is somewhat impure, and only fetches from ten to twelve rupees a tola. The separation of the particles of gold from the sand and dirt is effected by washing, and subsequent application of quicksilver. Iron is found to some extent, and the supply is not only sufficient for the local demand, but also constitutes an article of export. The chief mines are situated in the parganas of Chándpur, Tírorá, and Prátápgarh, the best being that obtained from Chándpur. The mines are mere pits, being generally only ten or twelve feet in depth; and the vertical clay-furnaces for smelting the ore are very primitive and inefficient, requiring a great deal of time and trouble to produce a very small result. The people usually engaged in this laborious work are Gonds, Goárás, Pardhás, and Dhímars, from whom the middle-men purchase the rough iron slabs. The iron obtained from the mines at A’gri and Ambájhári in the Chándpur pargana is reported to be very tough and malleable. Gerú, a kind of red ochre, is found in the Sáletékí tract of the Balághá district, and is used to some extent in this district for staining wood and dyeing cloth. Of stone for masonry, the laterite, shale, and sandstone are found all over the district, though the largest quarries exist near Bhandára, at Korambí, and in the Balágh hills. Hone-stones and white soft stone for pottery are also found in some quantity in the Kanherí hill, near Pohorá.

Owing to the large extent of forest, wild animals abound. The tiger and the panther are the most dangerous and destructive to human life; and during the rainy season many people die from the bites of venomous snakes. Deer of all kinds and wild pigs frequently cause great injury to the crops. Of farm cattle, the bullock of this district is noted for its staunchness and endurance, though rather small in build. The cows generally are excellent, and in some parts of the district are of good size. Bulls are usually imported from Berú, but the government has lately brought in some stock from Nellore in Madras for the improvement of the breed. Sheep-breeding, for the sake of the wool, is carried on to some extent, though suitable pasturage is somewhat limited. The silkworm is also bred in some
parts of the district with success, producing a coarse kind of silk; but there are very few persons engaged in this culture. The soil and climate generally throughout the district are favourable to the successful cultivation of all grains, as the seasons are mild and the rainfall abundant, though, from sparseness of population and absence of enterprise, nearly half the area of the district is still (1869) waste land.

This part of the country is chiefly cultivated by means of irrigation from tanks, for which the Bhandâra district is famous. "These tanks," writes a former chief commissioner,* Sir Richard Temple, "are so numerous, and some of them so large, "being many miles in circumference, that this tract might almost be called the "Lake Region of Nagpûr. Here a tank is not a piece of water, with regular "banks, crowned with rows or avenues of trees, with an artificial dyke and sluices, "and with fields around it, but it is an irregular expanse of water; its banks "are formed by rugged hills covered with low forests that fringe the water, "where the wild beasts repair to drink; its dykes, mainly shaped out of spurs "from the hills, are thrown athwart the hollows, a part only being formed by "masonry; its sluices often consist of chasms or fissures in the rock; its broad "surface is often, as the monsoon approaches, lashed into surging and crested "waves." The principal lakes are known by the names of Nawegâon, Seoni, and Siregâon. Besides these are thousands of minor tanks, used for irrigation, many of which retain an ample supply of water throughout the hot season. There are also numerous sites for new tanks of large size, now ruined and requiring repair, though at such an outlay as to render the undertaking one of doubtful advantage.

Major Pearson, late conservator of forests, Central Provinces, in a report upon the irrigation of the valley of the Waingangâ submitted to the chief commissioner in March 1863, points out that there are two distinct kinds of tanks in this region. He describes them in the following passage:—

"The first and by far the largest are formed in the undulating country of the lower districts in the valley, by taking advantage of the contour of the ground, and constructing a short dam so as to form a lake or basin from the drainage of the surrounding hills. The second class is that commonly found in the flatter country, and away from the hills, where a long low dam is raised across the upper portion of a gently-sloping plain. These are more or less excavated near the centre, where some náli or depression of the ground is taken advantage of to create a reservoir more or less deep. The long arms of the dam collect the drainage, which fills into the centre reservoir, and, when this is full, spreads itself out into a large shallow tank; the water is thence distributed to the rice fields below; and although there is an enormous loss from evaporation, yet, as the rice does not require water for above two months, or at most seventy-five days, the tanks generally suffice for the purpose required. Tanks of the last description are sometimes of very large size, but commonly they are what are called "bôrs," having embankments not more than ten or twelve feet high, and as soon as the rice-crop is gathered the dam is cut, any remaining water let out, and a crop of wheat or linseed sown in the bed. This is almost a universal practice in the northern parganas of Bhandâra. Indeed it seems the only means of raising a dry crop which the people possess in these districts. I have seen several very large tanks so drained and cultivated."

* Administration Report, Central Provinces, 1862, p. 6, para. 12.
There are altogether 3,648 lakes and tanks; some of the rivers also afford facilities for irrigation. The Bāwanthārī, for instance, which runs from east to west of the pargana of Chándpur, supplies water for the cultivation of sugar-cane, which is grown in large quantities on both banks.

The only road which is raised, bridged, and metalled for any distance is the Great Eastern Road, which enters the district on the west, near the village of Shālpūr, and passing through Bhandāra, Sākolī, Arjunī, and Deorī Kishori, crosses the Bāgh nadī by a substantial bridge into the Rājpūr district, at a point about sixty-five miles due east of Bhandāra. This road is nearly completed to a point beyond Sākolī, or upwards of twenty-four miles from Bhandāra towards Rājpūr, and, with the exception of the Waingangā, all the important streams and nālās are bridged. At the crossing of the Waingangā during the dry season there is a raised fascine roadway for the convenience of the traffic across the sandy bed, and a couple of platform-boats during the rains. There is a second class of roads, unmetalled and unbridged (except by temporary contrivances), but smoothed, levelled, and sloped at the crossings of watercourses. Of these the following are the most important, viz. the district road from Rājpūr to Chándā, which enters this district on the south-east, and passing through Chichgarh, Palāndūr, Nawgāon, Dīgorī, and Paunī, proceeds to Chándā via Brahmpurī; and the district road from Rājpūr to Kāmthā via Dārekāsā, Amgāon, Bāgarband, and Tumsar. The second route has the heaviest traffic, and where it crosses the Waingangā at Umarwārā, there is a raised fascine roadway across the sandy bed of the river during the dry season. The minor communications of the second kind are as follows, viz. to and from Rāmpālī and Katangī in the Seoni district via Arjunī; and from Rāmpālī and Wārā-Seoni in the Seoni district via Mendiwārā; to and from Kāmthā and Mandā via the Samnāpūr ghat, which has been cleared and levelled; and to and from the Nāndgāon zamindārī in the Rājpūr district, and Kāmthā via Dhrīfī, Mangīfī, and Nandīrā, by which route most of the traffic is carried on men's heads, owing to the difficult mountain-passes which separate this district from Rājpūr at that point. The whole of the roads belonging to the second class are excellent fair-weather roads, but are almost impassable for wheeled traffic during the rains. When all other routes are closed during the monsoon the water communication on the Bāgh nadī and Waingangā is of great use, and would probably rise to some importance if the dangerous barriers of rocks in the bed of the Bāgh nadī at Satōna, and in the bed of the Waingangā at Chichgāon, could be removed. At present, owing to these barriers, the communication by river during the rains is limited to the interior of the district; whereas if they were removed the communication might be extended to the heart of Mandā and into the richest parganas of the Rājpūr district. The carriage used on all these roads is chiefly the common country cart and the pack-bullock; while on the river the boats employed are dongās, which are usually large logs of teak scooped out and lashed together.

According to the census of November 1866 the population amounts to 608,480 souls. Setting aside the primitive, and (so called) aboriginal tribes of Gonds, Baigās, and the like, this population may be generally classed under the two great divisions of Hindūs and Mohammadans, though the latter do not equal five per cent of the former. Of the Hindūs the caste divisions are chiefly as follows, viz. Brāhmans, "Pardessīs" or foreigners (generally Rājputs), Ponwārs, Lodhās, Kunbās, Koirās, Kalās, Telīs, Dhámars, Koshtās, Goārās, and Dhers.
The two first-mentioned castes are the most educated and intelligent; the four next are the most industrious and skillful agriculturists, and the last two are the most numerous. The higher castes—such as Bráhmans and Pardeśis—are usually landholders and land agents, or are found in government employ; the middle castes—such as Ponwárs, Korís, Kaláls, Lodhís, Kunís, and Telís—are mostly engaged in agriculture, either as farmers or tenants of land; and the lower classes—such as Goárás and Dhers—furnish the labour for all public or private works, farm service, &c. Besides the above there are a few intermediate classes, which are occupied in commerce—such as the Márwárs, Baniás, and Parwárs; and in trades and manufactures—such as Koshtís, Kásárs, Pancháls, Lohárs, Barháls, Beldárs, and Kumbhárs. Of these the Koshtís, or weavers, are the most numerous, while the other intermediate castes are comparatively ill-represented, and confined to certain localities, generally large towns and villages. The Dhímers also are a numerous class, and live chiefly by fishing, and the hire of their boats for carriage. Of the Mohammadan portion the greater part are employed as Pinjárs, or cleaners and dealers in cotton, and Kántás, or makers of glass ornaments; and a few are landholders and cultivators. The lowest section of the people of this district includes the Kaikárs, Holiás, Halbás, and Pardháns. Among these the Kaikárs are notorious as skillful and determined thieves.

The inhabitants of Bhandára are rude and unpolished in their manners, and sometimes say and do things in company with each other that would shock the ideas of propriety entertained by any civilized Hindustán. The higher classes are no exception to this rule, though, from their superior education and intelligence, they might be supposed to be more capable of appreciating the advantages of courtesy. Nor can it be said that these defects are compensated for by a very high standard of truth or manliness, for it must be confessed that the people have no larger share of these virtues than more civilized orientals. However, the Gonds and Baigás are generally honest and hard-working when well treated. The Ponwárs and Korís, too, among agriculturists, are industrious. The two proverbs most current in this district sufficiently indicate the general tone of morals. They are as follows:—"Charity remains at home," and "Deceit is the perfection of wisdom." The higher classes have none of the hardy, active habits of life which are still maintained in Northern India by many persons in good position. They have an indolent dislike of standing if they can possibly sit; and they very seldom mount a horse, using small two-wheeled ox-carts for all journeys, long or short. And it is not easy to get a fair day's work out of the labourer. Cheap food and a stationary population, a mild equable climate, and a land-locked district without roads, are among the causes to which these characteristics may be traced; but with the cessation of the last of these causes some change is already appearing. There are few social customs or religious ceremonies, current in this district, which are not common to all classes of Hindús in other parts of India; but perhaps nowhere is the marriage-tie less considered than among the lower castes here, more especially among the women, who often divorce themselves from their husbands, and select, of their own will, several mates in succession, without any opposition from their lawful lords. All, except the higher classes of Hindús—such as Bráhmans and Pardeśis—also adopt a ceremony called Pát, in lieu of a formal marriage, for joining a man and woman who agree to live together. This, however, can only take place after the death of the first husband or wife, and is considered a kind of lawful concubinage. The
ceremony much resembles the "Nikāh" marriage common among Moham-
madans. The Ponwārs, Lohdrīs, and Kunbās are most notorious for these peculiar
notions regarding the obligations of marriage. Again, contrary to the custom
prevalent in other parts of the country, in this district girls are more honoured
than boys, and the ordinary mode of proceeding in betrothal-engagements is
reversed, as the father or relatives of a boy are obliged to seek out and humbly
supplie the parents of the girl with whom they wish to marry their son, instead
of being sought after themselves. The proportion of educated and influential
men of the higher classes among the Hindūs is so small, that in few districts are
the mass of the people more ignorant of even the forms and ceremonies attached
to their own religion. This leads to a great diversity of ideas on the subject,
and very loose notions regarding the worship of the various Hindū
deities. The most common object of worship, however, throughout the
district is the lingam, or conventional representation of generative power,
symbolising the creative attributes of Mahādeva. But in addition to this common
object of worship, all kinds of quadrupeds, different kinds of reptiles, and all
remarkable tombs, are all worshipped by their individual votaries: and a large
tomb near the village of Murmārī, about ten miles from Bhandāra, wherein rest
the remains of an English lady, is held in great veneration by the surrounding
villages. The Mohammadans in this district form only a small fraction of the
population, and are rather notorious for the neglect of their religious duties
and their disorderly dissipated life.

The languages in common use is Marāthī, though, from the neighbourhood
of Urdū-speaking districts, Urdū is understood
generally throughout the district, with the excep-
tion of a portion of the villages in the southern parts of the Sāngarhī tahsīl.
The Marāthī, however, as spoken and written commonly in this district is by
no means pure, and is largely mixed with Urdū. There are also several dialects
peculiar to different classes of the people, which are only understood by them;
they are used by the Gonds, Baigūs, Golars, and Kaikārs.

The diseases most prevalent are fever, small-pox, and cholera. Under
this last title the natives also include without
distinction all diseases of the stomach and bowels.
Fever prevails throughout the year, but is more general and fatal during the
months of September, October, and November, at the time of the ripening of the
rice-crops. Among the lower classes the result of an attack is generally delirium
and death within two or three days. Scanty food and clothing, and hard work
in the rice-fields in water, with a burning sun overhead, are no doubt predis-
posing causes; but in almost all cases in this district an attack of autumnal
fever goes to the head, and is exceedingly prostrating in its effects, even when
it is not fatal. Small-pox is also very common, more especially during the
months of April, May, and June, when it carries off a number of victims,
chiefly among the younger members of the community; whereas fever is
more prevalent among the village population and those engaged in agriculture.
Vaccination has made but little progress as yet, and the superstition and igno-
rance of the mass of the people place great obstacles in its way. Cholera is
common, and commits great ravages, more particularly during the rainy season;
when, however, all deaths occurring from diseases of the stomach or bowels are
credited indiscriminately to cholera by the natives. An attack of cholera
is almost always followed by a fatal result, as the apathy and superstition
of the natives prevent their taking even such remedies as are offered. The
spread of intelligence by means of education, the practical aid afforded by the establishment of branch dispensaries, and the vigorous measures adopted for the enforcement of simple sanitary rules, will no doubt cause a great decrease in the mortality in future.

Agricultural operations are carried on much in the same way as in the adjoining districts. The implements used are the tifân, or drill-rake, with three shares; the nágár, or ordinary drill-plough, with one share; the bakhár, or hoe-plough; and the dauran, or small weeding-plough. The tifân is used for ploughing the ground only when it is sufficiently moist to be drawn over it. The ordinary drill-plough is used when the ground is hard and caked, or when ample time is remaining to complete the sowings. With the bakhár the weeds in field are destroyed, and inequalities partially levelled before either of the drill-ploughs are drawn over it. The dauran is used to weedjawârî (millet) fields between the drills, to loosen the earth at the roots of the plants, to raise the earth at their roots, and thus promote their growth and give them greater stability, and also to thin the field of some of the stalks. These results are obtained by drawing the dauran once over the field. There are two sowings in the year— one at the commencement of the rainy season, and the other at its close. The former sowings are called “Syârî,” and the latter “Unhâlî.” The syârî sowings are performed thus: at the setting-in of the rains the bakhár is drawn over the ground a couple of times, after which it is sown with the tifân, which forms three furrows, and drops the seed into them at each turn. The furrows are not deep; but the tifân is well-suited for preparing fields in the rainy weather, when the ground is soft, and the operation of sowing requires to be performed expeditiously. For the unhâlî sowings the tifân can only be used when the rains continue to the middle of October, about which time these sowings commence. The bakhár is drawn over the fields reserved for spring crops whenever there is an intermission of rain for a week or more, to destroy the weeds, and open out the ground so as to enable it to absorb as much water as possible. If the rains are not favourable, the nágár, or drill-plough with one share, is generally used to plough and sow the fields. The furrows formed by the nágár are deeper than those made by the tifân, and the seeds sown in the furrows by the former are covered by its operation; that is, the seeds dropped in the first furrow are covered when the second one is formed, and so with the second and every subsequent furrow. Of the drills formed by the tifân, the seeds in the two inner drills, at each turn of that instrument, are left uncovered with earth. In the rainy season this is not of much consequence, as the water, running down the ridges, carries some earth with it into the drills; but in the unhâlî sowings, when there is no rain, the seeds which are exposed are liable to be picked up by birds. The kharff (syârî) or autumn crops are the rice, jawârî (holcus sorghum), kodo (paspalum frumentaceum), kutkî (panicum miliaceum), tûr (cytisus cajan), cotton, and til (sesamum). The rabi’ (unhâlî) or spring crops are wheat, gram, linseed, mung (phaseolus mungo), lákh (pigeon pea), bētâné (common pea), and popat (dwarf bean). Some of the seeds are sown in drills, and some broadcast. The seeds sown in drills are wheat, jawârî, linseed, gram, tûr, cotton, lákh, mung, bētâné, popat, and til; and those sown broadcast are kodo, rice, and kutkî. There is no peculiarity in the mode of sowing any of the seeds but those of rice and sugarcane tubers. The rice is sown in three different ways: one of these is called “botâ,” which is sowing by broadcast; another is called “kaurak,” which is by first steeping
unhusked rice in hot water for a few minutes, after which the rice is taken out and heaped in a dry room. The heap of rice is then covered over with a piece of gunny for three days, when the rice begins to germinate. In the meantime a field is ploughed, water is let into it, and a rake then drawn over, with the teeth downwards, to work up the soil and remove any weeds there may be in it. After this the rake is reversed and drawn on its back over the field to level it. The field being now ready to receive the sprouting seeds, they are removed to it, and sown broadcast. This mode of sowing is only adopted when from some cause the sowing has been delayed. After the fields have been sown, a man keeps off the birds from the seeds till the crops come out. The third mode of sowing rice is called roná. A nursery of young crops is first formed by the rice being sown in a small piece of ground, which is previously ploughed and well manured. When the crops have attained the height of a foot they are taken up, put on sledges, and then taken to the field prepared for them, where they are transplanted. The field is prepared in the same way for the roná sowing as for the kaurak sowing. The plants are sown about an inch apart from each other. The first weeding takes place about one month after the transplantation of the crops; the second about the same time after the first weeding. A field intended for sugarcane cultivation is utilised by one of the inferior descriptions of rice which comes early to perfection being first sown in it. These crops ripen by the beginning of October. After they are cut the field is manured, and ploughed with the bakhar three times. The bakhar is then reversed and drawn over the field to break up the clods of earth and level it. The subsequent processes are to divide the field into beds of a square yard each, to water these beds, to cut the upper parts of canes into pieces of three knots each, and then to put these pieces longitudinally into the divided field. After this the field is irrigated till the rains set in. The thick black canes are sown in January and are fit to cut in November. The thin country canes are generally perfect in September. A second crop is not raised from the stumps, as in some parts of these provinces. Manure is only used and irrigation resorted to in the cultivation of vegetables, sugarcane, rice, and betel. At the harvest the crops are cut with sickles, and labourers employed in cutting them receive per diem one and a half pâlī (equal to one seer, fourteen chhatâns) of grain, either of the description of crops they cut, or of some other kind of grain. When employed in cutting rice and mung crops, however, they receive different rates of remuneration. For cutting rice crops a labourer receives two pâlīs (two seers and eight chhatâns) per diem, but for cutting mung crops only one pâlī. The wages of labourers, in kind, are fixed with reference, to the value of the grain cut and the labour of cutting. The labour of cutting rice-crops is as great as that of cutting jawâr, wheat, tûr, &c., which are all cut in a stooping posture, and the market-value is generally much lower. The labour required to cut mûng is comparatively less, as it is cut sitting, which is a less tiresome position than stooping. When the treading-floor of the owner of the field is near, the labourers carry the sheaves of corn to it and stack them there, but when it is at a distance, the owner provides carriage to have them conveyed to it. Tûr and castor-seeds are beaten off the stalks with a stick, after which the pulse is trodden out of the tûr pods by cattle, which walk over them round a pole. The til is shaken out of the capsules, as on ripening the capsules open out. All the other kinds of grain are trodden out. The corn is then stored in small cylindrical granaries called bandás, built on platforms, which are supported on slabs of flagstone, and covered with light roofs thatched with grass. They are of various sizes, according to the quantity of grain required to be put into
them, but never very large. The grain is put into and removed from these granaries from the top by lifting the thatched roofs. The cylinders are built on raised platforms of stone, to prevent rats and other vermin from burrowing into them and injuring the corn. Sometimes oblong corn-houses are also built. These are called bakháris. The principal staples of the district are rice and awári.

The articles manufactured in the district are native cloth, brass wares, potstone wares, cart-wheels, and straw and reed baskets. Native cloth is made in Bhandára, Paun̄i, Aṇḍhágón, Mohári, Sihorá, Adár, and Bhágri. The finest and best description of cloth is manufactured in the town of Pauní. This cloth is much prized by the higher class of natives, who sometimes pay a couple of hundred rupees for a turban or dopattá. Cloth of such high value is now made only to order. The original manufacturers of these excellent descriptions of cloth are said to have come to these parts from Paithan on the Godávári, and Burhánpur on the Taptí, on an invitation from the Rájá of Nágpúr in the early part of the present century. Very fine chárkháná cloth (called also jhilmil) is also manufactured in Pauní. The cotton-thread used in the manufacture of the Pauní cloths is spun by a low caste of men called Mahárs or Dhers. The manufacturers of the cloth are called Koshtás. Red sárís, with different-coloured borders of silk and cotton, are fabricated in Aṇḍhágón and Mohári. They are dyed with fast colours, and are made of qualities ranging in value as high as twenty-five or thirty rupees for a sári. The town of Bhandára produces turbans and waistcloths of a superior quality, manufactured of white cotton-thread. The waistcloths are generally made with coloured borders. The value of a turban or waistcloth is sometimes as much as fifteen or twenty rupees. In Sihorá, Adár, and Bhágri the inferior kinds of native cloth are fabricated. The Bhágri khádč cloth is of a stout texture, and noted for its durability. Brass-wares are manufactured in the towns of Bhandára and Pauní, but more extensively in the former. The articles produced are cooking-utensils and water-pots of all kinds used by natives, lamps, drinking-cups, bells, and fountains. These vessels are made by men of the Kásár and Panchál castes. They also work in bell-metal, pewter, and copper. Pot-stone wares are manufactured at Kanherí and Pendrí, in the Sákoll subdivision, by carpenters and turners. The articles turned are cups, plates, and pipe-bowls. They are generally made thick for the village market, as the stone is soft and chalky, but when ordered, very good and light vessels can be produced. Cart-wheels are made in Tumará and some other towns. Straw and reed baskets are woven in different parts of the district. They are coarse and rather clumsy, yet good enough to find ready sale among the natives of these parts, who seldom see better baskets.

The commerce of the district has received a great impetus since its annexation, with the rest of the province of Nágpúr proper, by the British government. The vastly improved condition of the Great Eastern Road and of the district communications, and a well-ordered police, have greatly facilitated traffic. The extinction of the Bhonslá rule has, however, diminished the demand for the superior description of Pauní cloth; and the competition of English piece-goods, together with the simultaneous rise in the price of cotton, has reduced the sale also of the inferior kinds of cloth; but the export of the cloth from this town is still great, having last year amounted in value to Rs. 50,372. The chief articles imported are cotton, salt, wheat, rice, oil-seeds, hardware, English piece-goods, tobacco,
silk, dyes, and cattle; and the articles most extensively exported are country cloth, tobacco, and hardware. The direction of the trade is chiefly to and from Nágpúr and Ráipúr by the Great Eastern Road, and by another route through Paländúr. Also to and from Kámtá by the Tumsar route, and towards Mandála by Hattá and Kámtá. Of the articles imported, salt is brought from Berár and the eastern coast; sugar, metal, and spices from Mirzápur; hardware from Mirzápur and Mandála; European cloth and silks from Mirzápur and Bombay; country silks from Burhánpur; Khárwá cloth from Mhow and Ráipúr in the Jhánsí district; wheat and rice from Ráipúr; and cattle from the Séowá and Mandála districts. Of the articles exported, country cloth is sent from Pauní, A'ndhalgáon, Mohárí, Bhandára, and Bhágri, to Nágpúr, Puna, and Bombay; hardware from Bhandára and Pauní to Nágpúr, Ráipúr, and Jabalpur. Articles of traffic are generally conveyed in small country carts and on pack-bullocks.

Though education received no attention or encouragement from the Bhonslá government, yet the people were not insensible of its value. In the district of Bhandára, which was formerly called the Waingangá district, there were no less than 55 Maráthí and Persian private schools, numbering in the aggregate 452 pupils, of whom 45 were taught the Persian language, and the rest Maráthí. Twenty-eight of these schools were established in the large towns, and 27 in the villages. The teachers were Bráhmans, or Videús.* The teachers were paid a sum varying from two annas to one rupee per mensem by the parents of each pupil, according to their means. There are now 38 government schools, all of which have been established within the last six years. One of these, which is at the head-quarters of the district, is called the zilá school, and has two branches in the town of Bhandára; six are in the large towns and are termed town-schools; 26 are in villages, and are styled village schools; and three are female schools. Many of the old town and village schools served as foundations for some of the existing institutions, on the introduction of the present system of education. In addition to these government institutions, there are 78 indigenous or private schools, 77 of which are Maráthí and one Urdu. These schools afford instruction to 7,324 children, of whom 7,109 are boys, and 215 girls. Ninety-nine of the boys are taught English, 90 are taught Urdu, and 6,920 Maráthí. All the girls are also taught Maráthí. Neat and commodious school-houses have now been built for the children; and efficient teachers have been employed to educate them. A girls' school has been built in Bhandára by Yádo Ráo Pándé, one of the principal bankers of the town. The Bráhman and Vidúr teachers, who educated the children under the former government, were not scholars, but men who endeavoured to get a living by keeping up schools. Education, before the establishment of the government schools, was generally carried no further than was sufficient to qualify for a profession. The educational establishment of the district consists now of a district inspector, 38 masters, and 23 assistant masters. The annual cost of schools amounts to Rs. 14,016. Of this sum Rs. 4,212 are paid from the imperial revenues, Rs. 6,900 from the school cess fund, and Rs. 2,904 from the local funds. The management is conducted through local committees, composed of respectable natives of the towns and villages in which the schools are established.

* Illegitimate descendants of Bráhmans.
The chiefships are situated near the eastern limits of the district, from the left bank of the Waingangá on the north, to the Chándá boundary on the south. They are 25 in number—eight in the Kámthá pargana, and seventeen in the Sángarhi and Pratáppargr parganas of tahsil Sákoli. Their names are A'mgáon, Arunjí, Bijlí, Chichgrar, Chikhlí, Dángurí, Dálí, Gond-Úmrí, Jámrí, Kámthá, Kharí, Khairi, Kanhargáon, Karargáon, Mahágáon, Nansarí, Úmrí of pargana Pratápparg, Purará, Palkherá, Palasgráon, Parasgráon, Rájoll, Tirkherí, and Turch Pií. The most important and extensive of these estates is Kámthá, which with Hattá was originally granted by Raghoji I., raja of Nagpur, to an ancestor of the present chief of Kirmápúr, named Rám Patel, a Kunbhí by caste, to bring into cultivation. The two estates of Kámthá and Hattá, together with A'mgáon, Bijlí, Palkherá, Purará, and Tirkherí Malpurí, formed the Kámthá zamindári till A.D. 1856. Narbad Patel, a Lodhi by caste, obtained it on its confiscation, in 1818, from Chimna Patel, nephew of Rám Patel, for the offence of rebellion against the Government. The zamindáris of Kámthá and Hattá were styled Patels till A.D. 1848. The Hattá estate was granted by Narbad Patel to his brother Sukal Patel, since which time it has been held distinct from Kámthá, but continued in subordination to the elder branch of the family till A.D. 1856. The A'mgáon estate was granted away by Gondu Patel, brother of Rám Patel, more than seventy years ago. The Palkherá estate was granted by Chimna Patel, nephew of Rám Patel and third possessor of the Kámthá tábula, to his nephew Deo Patel. There is no record as to when, and by whom, the Purará estate was sliced off from that of Kámthá. The Tirkherí Malpurí estate is said to have been granted in A.D. 1815 by Raghoji II. to the father of the present holder. The Kirmápúr, Bhádára, and Dásgráon estates are the next in importance, but the two former have been transferred to Bállagáth, and Dásgráon has been broken up. The others are small zamindáris, but of more ancient origin. Ten years after Chimna Patel lost the Kámthá tábula by rebellion he received the Kirnápúr tábula, which has ever since been held by his family. The whole of these zamindáris comprise an area of 1,509 square miles, which are formed into 571 villages, and contain a population of 165,005 souls, each square mile supporting on an average 110 persons. The proportion of area under tillage is about one-fifth. The rest is composed of culturable waste, jungle, and hill. A brief account of each chiefship is given in its proper place.

Of the earlier history of this district nothing is known, but tradition says that the country was visited by some great calamity at a remote period, when a tribe of men called Gaulis or Gaulars overran and conquered it. The present Gaulis are a pastoral and wandering race of men, who encamp in the jungles and seldom visit villages, except to sell their cattle, dispose of the produce of the dairy, or purchase provisions. There is a tradition that the country was at one time under the Mohammadan princes of the Deccan, but at the end of the seventeenth century it certainly belonged to the Gond Rájá of Deogarh. Bakh Buland, the founder of this dynasty, turned Mohammadan in order to obtain the support of Aurangzeb. Under his rule a number of Lodhás, Rápats, Ponwárs, Korís, Karás, and Kunbis were attracted into and settled in the district and the villages in the vicinity of the Waingangá; Pauní especially improved in tillage from the industry and agricultural skill introduced by them. The Maráthás under Raghoji I. conquered the country about A.D. 1738, but it was not formally administered from Nágpur until 1743. Under the Bhojáis a
number of the commercial and soldier classes—Márwáris, Agarwáris, Lingáta, and Maráthá Kunbí—came and established themselves in the district. When A'pá Sáhib's intrigues brought on hostilities with the British in A.D. 1817, the ladies of his palace, his jewels, and other valuable effects were sent by him for security to Bhandára, whence they were escorted back to Nágpúr by the British troops after the surrender of the city of Nágpúr. In A.D. 1818 Chimná Patél, zamindár of the Kámthá and Warúd tálawas, rebelled against the Government, when Captain Gordon was deputed to Kámthá, where he remained for three or four months, to quell the disturbance. In the same year Captain Wilkinson was appointed superintendent of the district, and proceeded to Kámthá, where he remained till the end of A.D. 1820, and then removed to Bhandára. Captain Wilkinson continued in Bhandára till A.D. 1830, when Rájá Raghoji III, having attained his majority, the management of the country was made over to him. Rájá Raghoji III, governed the country till his death in A.D. 1853. On the 11th October 1854 Captain C. Elliot was appointed deputy commissioner of the district, and no incident worthy of note has occurred since. The district continued perfectly tranquil even during the prevalence of the general rebellion in 1857 and 1858. Three companies of infantry and a small body of horsemen were stationed at Bhandára for the protection of the district till A.D. 1860, since when the police is the only armed force which has been maintained here.

Under the Gond dynasty the country was divided into departments called parganas, varying in the number of villages allotted to them, and in the aggregate amount of revenue demandable from them. The subdivisions were managed by officials called Huddédára, Desmukhs, and Despándyás. These offices were abolished under the Maráthá government, and Kamávídára, Pharnavíses, and Barár Pándyás were substituted. The kamávídára was the head fiscal officer of the subdivision. An estimate of the annual receipts and disbursements of his pargana was furnished to him in the month of August, according to which he regulated his demands. One or more villages were managed by a pátel, who had a kotwál and pándyá to assist him. The pátel fixed and collected the rents payable by the tenants. The patelt of a village was neither hereditary nor salable. The sons of patels were, however, often allowed to succeed to the villages held by their father by suñference, or by a new appointment from government. Leases were only given to tenants for one year at a time, the rent being liable to variation annually. The lands were divided into fields, each having a separate name, by which it was recorded in the village accounts. The lands were let to the highest bidder at the commencement of the agricultural year. In these settlements the pátel acted as the government agent. A paper was maintained in each village called the "lágwán," which showed in detail the rents of the tenants as concluded for the season. The revenue was divided into two portions—the first payable in three instalments in the months of September, October, and November, and the other in two instalments in the months of February and March. From the beginning of the Maráthá rule till A.D. 1792 the country prospered under a fair revenue demand, but thenceforward the oppressive assessments, exaction of large nazars, and the realisation of the rents in advance, brought irretrievable embarrassments on the patels and tenants, and caused much land to be thrown out of cultivation. During the minority of Raghoji III the British government assumed the management of his country, and a new apportionment of the whole province was made into convenient divisions.
The district, then called the Waingangá district, was divided into thirteen parganas. Captain Wilkinson was appointed superintendent of the whole, and under him a kamávidára was appointed to each subdivision. The district now contains 1,772 villages, divided into nine parganas, and these again into two tahsils. The parganas of Pauní, Bhandára, Ambágarh, Chándpúr, Tirórá, and Rámpálíí form the Bhandára subdivision, with the head-quarters at Bhandára. This tahsil contains 886 villages, and includes the full half of the district from north to south on the western side. The remaining half on the eastern side forms the tahsil of Sákolí, with the parganas of Kámthá, Sángárhi, and Pratápghar, and a list of villages exactly equal to that in Bhandára. The head-quarters of this subdivision are at Sákolí, on the Great Eastern Road, about twenty-four miles from Bhandára. A tahasildár, with the usual staff of officials, manages each subdivision under the direction of the district officer, besides which there is an independent náib tahasildár at Tirórá, in the Bhandára tahsil. This officer has no treasury, but he assists in the general administration of the northern parganas. In 1867 a settlement of the government demand on account of land revenue for the term of thirty years for the whole district was completed, and the result was an assessment of Rs. 4,08,942. This is payable in two instalments, viz. in April and January. The settlement was made with regard to the present and prospective capacity of each village, and as the rate is very low, there is a large margin left for the encouragement of industry, and already the numerous improvements to tanks and wells, and a general extension of the cultivated areas, attest the advantages of a fixed demand. The other revenues of the district are as follows:—Stamps, Rs. 37,749; excise, Rs. 55,921; assessed taxes, Rs. 50,515; forests Rs. 25,535 (1889).

There were no established courts of justice during the Maráthá reign, but kamávidáras and patels administered justice according to their own notions of right. There was no written law or custom which was either well understood or generally accepted. In matters of succession the Mohammadan law, in the case of Mohammadans, and the Hindú law, in the case of Hindús, was usually followed. Suits of above one thousand rupees in value generally came before the rájà, who either decided them himself, or referred them for decision to a pancháyat. Kamávidáras were assisted by the pharnavíses, barár pándyas, and head patels of their subdivisions. A fee of one-fourth, called “shukrán,” was levied from the winning party in all suits decided, and an equal sum was imposed on the party who lost, as fine. These sums were paid to the government. A fee of from five to ten rupees, called “bhát masálah,” was also paid to the kamávidára, to defray the expense of summoning the defendants. The person summoned had also to support the man who served the summons on him. In each village there was a maháján, or arbitrator, who was chosen by the patels and cultivators for the adjudication of their disputes. Among the lower classes the heads of the castes, styled “setyás,” decided disputes referred to them. If the parties were dissatisfied, a pancháyat of setyás was convened, whose decision was generally final. The mahájans and setyás were always persons of considerable consequence in their respective communities. Civil cases were decided by pancháyats. These generally assembled at a “chabutrá” (platform) where an idol of Mahádeva was placed, which was supposed to give the sanctity of an oath to any statement made there. The plaintiff, if a man of wealth, provided victuals, betel, tobacco, &c. for the members. Among the Gonds he provided liquor. The proceedings of ordinary village pancháyats were rarely recorded, except in the case of those assembled by the higher authorities,
when the sentences needed confirmation. The duty of seeing the decision carried into effect devolved on the person under whose authority the pancháyat was assembled. In criminal cases patels imposed small fines for petty offences. Offenders taken to the thánas were generally flogged and confined in the stocks for fifteen, twenty, or thirty days, and if they were in a condition to pay, fines were imposed on them. For house-breaking and theft they were punished at times by imprisonment in irons, confiscation of goods, flogging, detention in the stocks, and fine. For second offences they were punished by mutilation of hands, nose, and fingers. If the person robbed was also wounded, the punishment was generally mutilation; if murdered, the award was death. Bráhmans and women were excepted from this rule. Women guilty of the murder of their husbands were punished sometimes with mutilation of their noses. Pecuniary compensation was sometimes allowed if the relatives of the deceased agreed to the arrangement, the ordinary payment being Rs. 350 to the heirs of the person murdered. Coiners had one of their hands crushed to pieces with a blow from a heavy mallet or pestles. For fornication the person named by the woman was charged with the offence and fined heavily, part of the fine being carried to the government account, and part taken by the officer imposing the fine. The woman was then made over to her caste people, to be dealt with according to their award. The deputy commissioner is now the chief judge in all cases—revenue, criminal, and civil—within the district; he has also general control over all matters executive or administrative. The assistant commissioners exercise the judicial powers of their grade, and take up any share of the administrative business which the deputy commissioner may allot to them. The tahsildárs are vested with subordinate judicial and fiscal authority within their circles. The stipendiary officers are assisted on the criminal side by honorary magistrates chosen from the more intelligent and influential residents. The direction and distance of the country criminal courts from Bhandára are given below:—

<table>
<thead>
<tr>
<th>Location</th>
<th>Distance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sákolí</td>
<td>24 miles east</td>
</tr>
<tr>
<td>Murdárá</td>
<td>30 miles N.N. east</td>
</tr>
<tr>
<td>Tirorá</td>
<td>24 miles N., where an independent náib tahsildár, officiating as tahsildár, exercises judicial powers within the limits of the northern parganas.</td>
</tr>
</tbody>
</table>

There are station-houses of the police, each under a chief constable, at Bhandára, Kámithá, Sákolí, Mohárf, Tirorá, Rámpáilí, Arjuní (Pratápgarth), and Pauní. There are also 16 outposts under the charge of head constables. The district superintendent of police has his office at head-quarters. The old fort is used as the jail of the district. All classes of prisoners—civil, revenue, and criminal—are confined in it, the two first mentioned classes being accommodated in separate wards. There are seldom any revenue, and but few civil, prisoners in it.

BHANDÁRA is the name of a revenue subdivision or tahsíl in the district of the same name, having an area of 1,748 square miles, of which 757 are cultivated, 384 cultivable, and 607 waste. It contains 886 villages, and a population of 345,870, according to the census of 1866. The land revenue for the year 1869-70 is Rs. 2,80,760. This tahsíl consists of two judicial subdivisions with a sub-office at Tirorá.

BHANDÁRA—The chief station and head-quarters of the district of the same name. It is situated on the Waingangá, close to the Great Eastern Road,
about thirty-eight miles east of Nágpúr. The town contains 2,986 houses, with a population of 12,753 souls, and has a considerable trade in cotton-cloth and hardware locally manufactured. The inhabitants are mostly Dhrs, Koehits, and Kásárs, with a fair sprinkling of Múhammadás and Bráhmans. As the head-quarters of the district, Bhandára contains a district office, post-office, government dispensary, jail, police head-quarters, with district and town police station-houses, travellers' bungalow, assistant engineer's office, public library, and government zilá school. There are besides a female school and two indigenous schools—one for Maráthí, and the other for Persian and Urdu. The watch and ward and conservancy of the town are provided for from the town duties. The town is kept very clean and well drained, and is considered healthy. It is built entirely upon red gravel soil, so that even the lanes are easily kept dry and in good repair throughout the year. The well-water inside the town is generally brackish, but there are several wells of sweet water and some tanks just outside, while the river Waingangá runs at no great distance.

BHA'NRRER—A portion of the Vindhyá hill system, of which it may be said, in the Jabalpur district and Maháów state, to form the south-eastern face. The limits of the appellation are not very closely defined, but the Bhánrer range may be taken to commence opposite Sánkalghát on the Narbadá, in the Nar Singhpur district, and to run in a north-easterly direction for some hundred and twenty miles, forming in its last section the upper boundary of the Maihí valley. The highest peak in these provinces of the Bhánrer hills is Kalumbé or Kalúmar, which is 2,544 feet above the level of the sea.

BHA'PAIL or BHA'PEL—A village in the Ságár district, about ten miles to the west of Ságár, celebrated for its annual fair, which is held in November. In 1868 it was attended by 50,000 people, and merchandise to the amount of Rs. 5,800 changed hands.

BHARDA'GARH—A zamúndári consisting of forty villages, in the north of the Chhindwárá district. The zamúndár is a Bhópá or hereditary guardian of the Mahádeva temples.

BHATA'LA'—A village in the Chándá district, situated twenty-six miles north-west of Bhândak, and supposed to have formed part of the ancient Bhadráváti. On a long hill near the village are the remains of a very fine ancient temple, lofty and in good preservation, and the whole hill bears traces of having been fortified, while at the foot are several tanks which once were approached by long flights of steps. Close by there is a quarry of excellent free-stone.

BHATGA'ON—A small zamúndárí in the Biláspur district, south of the Mahánadí. It is a fairly level tract, overlooked by the Phuljhar hills, and contains thirty-nine villages, covering an area of sixty-two square miles. The extent of cultivation is 10,794 acres, while the cultivable area amounts to 12,000 acres. The soil is fully up to the average of the Seoríanín pargana, and most of the villages are in a fairly prosperous condition. The population is 7,904, falling at the rate of 127 to the square mile. The zamúndár is a Bijjá by caste.

BHEDAN or BASAIKELA'—A very old Gond chiefship now attached to the Sambalpur district. It is said to have existed before the Chauhán Rájput dynasty, or some seven hundred years ago. It is situated about thirty miles to the south-south-west of the town of Sambalpur, and consists of twenty-five villages, with an area of some fifteen square miles, the whole extent of which
is cultivated. The population by the last census amounted to 7,115 souls, and is chiefly agricultural, the principal cultivating classes being Kolás, Saurás, Gonds, and Dumás. The staple product is rice, but the pulses, oil-seeds, &c. are also grown. tasar silk and coarse cotton-cloths are manufactured. The principal village is Bhedná, where the chief resides; it has a population of 1,412 souls. There is an excellent school in this village, where some one hundred and forty pupils are receiving instruction; and there are also schools in the surrounding villages. The father of the present chief joined the rebellion under Surendra Sá, and was killed in an action with our troops. The other members of the family surrendered under the amnesty, and the present chief, Bajnáth Singh, a young-man of some eighteen years of age, succeeded to the estate. He can read and write Uryas, and his relations all attend school.

BHERAGHÁT—A village in the Jabalpur district, situated on the banks of the Narbadá, at a place where that river forces itself through perpendicular magnesian limestone rocks 120 feet in height. The scenery here is magnificent. The best way to see it is to hire a boat in the cold weather, and to proceed up the river, which is as clear as crystal, between rocks that seem to meet overhead. The channel is devious, and every opening presents new features of beauty. In one place the river is so narrow that the natives call the pass the "monkey's leap." There is a myth that "Indra" made this channel for the waters of the pent-up stream, and that the footsteps of Indra's elephant are still to be seen. The marks on the surface of the rock which pass for these footsteps still receive the adoration of the ignorant and superstitious. The effect of the scenery is very much heightened by the bright light of the moon, which has a weird effect on these stupendous and sometimes grotesque masses of rock. Near this ghát, which is only nine miles from Jabalpur, there are several conical hills, on one of which is rather a remarkable Hindú temple. The whole hill is covered with wood to the top, except on one side, where a sloping ascent has been made, and steps lined with masonry have been constructed. The temple consists of an inner shrine, and is surrounded by a circular cloister, in which are sculptures of many of the Hindú gods, among which representations of Siva predominate. Many of these images have been greatly injured by the Mohammadans. There is a tradition that most of this injury was done when a portion of Aurangzeb's army was encamped in the neighbourhood of Sangrarmpúr. Some rude excavations are also shown here in which ascetics are said to have lived. The view from the temple is exceedingly fine. A fair is held at Bherághat every year in November, rather for religious purposes than to promote trade.

BHI MúLÁT—A small Gond village in the Bálághát district, about sixty-four miles due east of Seoní and twenty-eight miles east of Paraswará, on the Banjar river. Near the village is a curious stone pillar or lát, lying on the ground in a grove of mango trees, which is said to be the lát of Rájá Bhím. It is cut out of a peculiarly fine-grained stone, and seems to have been brought from a distance, as no stone of the kind has yet been discovered in the district. It has no inscription on it. Bhímálat is also noted for having within its borders one of the finest Banian trees in the Central Provinces. The Banjar and the Jamání unite upon its borders.

BHIRI—A town in the Bálághát district, lying about four miles to the south-east of Paraswará. It is not a place of any great pretensions, but is chiefly noted for the best and most frequented market in the upland tracts of Bálághát.
BHIRI—An old village situated to the south-west of the Wardhá district, about twenty miles from Wardhá. The population amounts to 1,236 souls, most of whom are cultivators of the lands round; but there are also a good many weavers. An annual fair of eight days' duration is held here at the time of the Hindú holiday of Janma Ashtami. Monday is the weekly market day, but the market is not of much importance. A village school has been established at Bhiri, and the customs department have a salt post here. The principal building is an old temple of carved stone dedicated to Gopádeva.

BHISI—A town in the Chándá district, of 600 houses, eleven miles north of Chimúr. It has a boys' school, a girls' school, and a police outpost. There is also a modern temple handsomely carved.

BHI TRIGARH—A range of hills in the eastern part of the Jabalpur district, bisecting the pargana of Kumbhá. There are remains of a fort on these hills near Bhitrí.

BHIWA'PUR—A town in the Nágpúr district, sixteen miles south-east of Umrer and forty-four from Nágpúr, on the road from Umrer to Pauní in Bhandá. Close to it is a small river named the Marí, a tributary of the Waingángí. The town is closed in on the north and west by fine groves of mango trees and by a large tank. The population amounts to 4,557 persons, and is generally well to do. The octroi receipts have been spent by the local committee in the construction of two good metalled roads through the town, a new school-house, sarál, and market-place. A large public baoli, or well with steps leading down to the water, has been made in the market-place. Improvements are now going on in excavating the bed of a fine tank outside the town, and enlarging and converting into a road the high earthen retaining-wall. The appearance of the town is neat and clean, and the houses are generally good. A considerable amount of trade and banking is carried on, this last being mostly in the hands of Ágarwálás Márwáris, who have been long settled here. The cloth manufactured is considered inferior only to that produced at Nágpúr and Umrer. Bhíwápúr was a very early settlement of the Gonds, the original settler having been one Bhímsá, who, in the middle of the sixteenth century, built the now dilapidated fort, as a protection to his little colony. Around this grew up a thriving town, early noted for its manufacture of silk and cloth. A poor blind Gond, confidently asserted both by himself and by the people to be the lineal descendant of the original founder of the town, still lives in the old fort, and receives a small pension from government. His only son is now a pupil in the government school, the last of his race, and probably the very first to cultivate the art of letters.

BHIOMÁRA—A village in the Ráipúr district, lying fifty-six miles to the south-west of Ráipúr, in the middle of the jungles of the Sanjárí pargana. It is noteworthy as being the place to which the forest produce of a large tract of country is brought.

BHUPÁLPATNAM—A zamindári or large estate of the Bastar dependency, containing about 700 square miles and 150 villages. It is the most western of the Bastar zamindáris, and lies partly on the Indrávatí, and partly on the Godávari. The zamindár is a Gond.

BHUPÁLPATNAM—The chief place of the zamindári of the same name in the Bastar state, thirty-two miles east of Sironchá. The population is
about 600, chiefly Gonds, Kois, and Telingas. There is a high hill, about eight miles to the south called Krishna Guttá, where a fair is held every February.

BIA'S—A river rising in the hills of Sirman in the Bhopál state, close by the south-western boundary of the Ságār district; it flows thence near Jaisinghunagar in a north-easterly direction, passing within ten miles of Ságār, where it is crossed by a beautiful iron suspension-bridge, of 200 feet span, built by Colonel Presgrave, formerly mint-master at Ságār, in the year 1832. From thence it still keeps in a north-easterly direction, and eventually falls into the Sonár near Narsinghgarh in the Damoh district.

BIJERA’GHOGRARH—A tract of country in the Jabalpur district. It is bounded on the north by the Maíhír state, east by Rewá, and west by the Sleemanábád tahsíl and Panna. The area is about 750 square miles. It has been thus described by the settlement officer—

"The western half is a valley lying between the Kaimúr hills on the north, and a low range known as the Kainjúá on the south. The central portion of this valley appears to be generally high and arid, but there is a belt of rich land under each hill range. The population here belong chiefly to the Bráhman, Kurmi, and Káchí classes; and the hill tracts of the Kainjúá are stated to be inhabited by Gonds. The eastern is the richest half, and contains a good deal of black soil, especially to the north. The southern part consists both of black and light soil, and is interspersed with hill and jungle. Here is a reserved government forest, managed by the forest department of the Central Provinces. The best lands in this portion of the pargana are occupied by Kurmis."

The country is chiefly valuable for agricultural purposes, though there is some fine timber in the portion reserved as a government forest. Iron is also found at several places, and is smelted in the native method. Bijerághogarh was formerly a protected chiefship belonging to a branch of the family which owns Maíhír, but was confiscated in consequence of the excesses committed, in defiance of British authority, by the young chief and his followers in the critical times of 1857. The population amounts to about 70,000 souls.

BIJERA’GHOGRARH—The chief town, or rather village, of the tract of that name in the Jabalpur district, containing a population variously estimated at from 1,200 to 1,500. There is a handsome, but comparatively recent, fort here, which was formerly the residence of the chiefs. Its outer defences are now partially dismantled, but the interior buildings have been until lately used as subdivisional revenue and police offices. The grounds attached to the fort are kept up as a public garden. The trade is not great, and there are only two bankers of any means in the town.

BIJERA’GHOGRARH—A small sal forest of about thirty-one square miles in extent, lying chiefly on the banks of the (lesser) Maháñadí, in the south-east corner of the pargana of that name in the Jabalpur district. The timber has suffered much in former years from the daháyá system of cultivation practised by the aboriginal tribes, and will require rest for some years.

BIJJI—A zamúndárí or large estate of the Bastar dependency, with an area of 850 square miles and 150 villages, is noted for its teak forests, which, though very extensive in former years, have been greatly over-worked. Teak is still exported in large quantities, though felling is said to have gone on
continuously here for the last forty years. The timber is dragged either to the Godávari at Parnadá, or the Sabarí river at Kuntá, and from these points floated down to the coast. The population is scanty, and consists chiefly of Kois and Mális.

BIJLI’—A chieftship on the north-eastern border of the Bhandára district, consisting of forty-eight villages, with an area of 140 square miles, of which twenty-one are under cultivation, and a population of 8,704 souls. A good deal of valuable timber is found in its forests. The present holders are Lodhis, and the majority of the population are Gonds and Lodhis. The village of Bijli itself is the only one of any size. One of the main district roads to Rájpúr passes through this chieftship, and leaves it by the Darékasá pass, which has been recently improved and put in thorough repair. Near the pass there are some curious caves in the adjoining hills, partly natural and partly artificial. They are called “Kachagarh,” or the fort of safety, and must have been very useful as a refuge in former times, having a good water-supply from a spring of water close by, and being difficult of approach owing to the denseness of the bamboo jungle. Just below the Darékasá pass there is a large pool of very deep water formed by the fall of the “Kuáradas” stream from a height of about fifty feet. This is a favourite camping-ground of the Banjárás; and the scenery around is very grand and impressive.

BIJNA’—A river which rises in the Chhindwárá district, and flows east, till it meets the Bángangá. The junction occurs a few miles north-east of Chhapárá.

BIJUÁ’—A range of low hills situated about ten miles to the north-east of Síborá in the centre of the Jábálpúr district. They are composed of metamorphic rock. The highest peak is that of Bichua.

BILÁT GÁRHI—A chieftship in the Bilsápúr district. This estate is similar to that of Bhatgón, which it adjoins, namely, a generally level tract broken up by hills on its southern face. It contains fifty villages, and covers an area of 109 square miles. The soil is of average quality, and the staple produce is rice. The cultivated area is 10,977 acres, and perhaps twice as much may be culturable waste. The population amounts to 7,409, and falls at the rate of sixty-eight to the square mile, the low rate being attributable to the partially hilly character of the tract, and to the bad management of the chief, who is a Gond.

BILÁT GÁRHI—The head-quarters of the chieftship of that name in the Bilsápúr district. Here are the remains of an extensive fort and the ruins of some ancient temples, showing that the town held formerly a position of considerable importance. It is now an insignificant hamlet, consisting of a few huts, which hold the personal retainers of the zámíndár.
The most northerly of the eastern districts of the Central Provinces, forms the northern section of that tract of country which is usually known as the Chhattisgarh plateau. It is situated between 21° 45' and 23° 10' of north latitude, and 81° 30' and 83° 15' of east longitude, and is bounded on the north by the Sohagpur pargana belonging to the native state of Rewa, and by the Koris and Srigaj chiefs subordinate to the Commissioner of Chotá Nagpúr, on the east by the Udépur estate of Chotá Nagpúr and the zamindárî of the Sambalpúr district, on the south in the main by the open plain of the Rálpúr district, and on the west by the hilly tracts of Mandla and Bâlâghát. The extreme length of the district north and south is 106 miles, its extreme breadth east and west 136 miles, and it comprises an area of 8,800 square miles. This extensive area possesses, as might be anticipated, marked and varied natural features. If the Chhattisgarh country be regarded as the basin of the Mahândi, with the tract surrounding the centre open and cultivated, the approaches to the sides wild and woody, and the sides themselves irregular ranges of hills, then the Bilâspûr district would be described with fair accuracy as the upper half of this basin.

It is almost enclosed on three sides, viz. on the north, west, and east by ranges of hills, while its southern boundary, which extends along the line of the Rálpúr district, is generally open, accessible, and cultivated. The outer boundaries of the district are fairly well defined. The western hills, which may best be described as the “Maikal Range,” run continuously in a south-westerly direction from Amarkantak, which is situated at the north-western extremity of the district, and

* This article is almost entirely extracted from Mr. Chisholm’s Settlement Report on Bilâspûr.
merge in the Sálōtekrī range of the Bhandāra district. From the same point irregular blocks of hills run east, wedging in the district on the north. This irregular chain of hills, though known in each limited locality under special designations, is really a part of the "Vindhyan range,*" which stretches from east to west across the whole continent of India. On the eastern boundary the Korbā hills, offshoots of the Vindhyas, running south for some distance from the main range, fringe the plain; and although these hills strike east into the Sambalpur district, and leave a break of open country in the vicinity of the Mahānādī, no sooner is the river crossed than the Sonākhān block of hills present themselves as a formidable barrier, thus almost completing a semicircle of hills enclosing the plain. Of these different ranges the northern or Vindhyā range constitutes, as far as the Bilāspūr district is concerned, the most important and extensive series of hills. They run along, as it were, the whole face of the plain, here thrusting forth an arm or throwing up an isolated peak, and advancing boldly into the level country, there receding into deep hollows and bays, usually covered with luxuriant vegetation. It is from some of the offshoots of this northern range that the best idea can be formed of the natural features of the country. For this purpose there is perhaps no better point than the "Dahlā hill," which stands right out in the plain, isolated and detached, at a distance of fifteen miles east of Bilāspūr. The sides of this hill are rocky and precipitous, its shape peaky and conical, and it rises very abruptly to a height of 2,600 feet. These peculiarities render it a prominent landmark capable of identification from spots divided and distant, and familiarises it to the people as a silent sentinel of locality. From the summit is seen on one side a great expanse of plain, stretching as far as the eye can reach; on the other this open country is hedged in by irregular ranges of hills, throwing their reflection in dark shadows on the green surface below. The open country is dotted with villages, which are easily distinguishable in the landscape, even when the huts of the peasantry are hid from view by the one or more tanks in their vicinity, the waters of which sparkle in the sunlight, and by the mango, pipal, and tamarind trees, more or less numerous, which cluster round the village site and break the dull monotony of level plain.

The following notice of the geological formation of the district is quoted from the Records of the Geological Survey of India for June 1868, Vol. I. Part 1, p. 4:—

"From the Haadā and the plains of Bilāspūr the main mass of the crystalline rocks, which greatly predominate, lies to the north-west, forming the hilly region of Mātīn, while the numerous and almost detached areas of the secondary rocks (chiefly of the talcheer series) are extensions from the eastwards, where the table-topped hills of Udēpūr appear to be formed altogether of the sandstones. With this extension of that series of rocks is connected the small coal basin of Korbā. On the Mātīn hills themselves a few remnants of the upper sandstones stand up like old fortresses on the highest summits.

"Over the area lying between the Korbā coal basin and the plains of Bilāspūr there is no continuous high ground. Isolated ridges, mostly of inconsiderable elevation, and composed of the crystalline rocks, occur.

"In this region of the Mahānādī, as also in that of the Godāvari drainage basin, the only knowledge we had of the structure of the country

* It is questionable whether the term "Vindhyā" should be applied south of the Narbādā.
was derived from the Reverend Mr. Hislop's exertions. He had, however, confounded rocks belonging to two distinct series between the deposition of which there had been an immense interval of time. The great plains of Chhattisgarh were coloured as belonging to the same series as the coal field of Korbá. In reality, however, the rocks belong to that very much older series to which the general name of Vindhyan has been given. These cover an area of more than 12,000 square miles, limestone being the prevalent rock. On the north they abut against the crystalline rocks; on the west they pass under the Deccan traps; to the south-west stretch to an unknown (as yet) distance in the valley of the Mahánadí; to the south-east they rest upon crystalline rocks, and to the east they are crushed up with, and upon, similar rocks in a complicated manner. The more recent talchera rocks are filled with debris from these, but nowhere was the actual contact or superposition visible."

The natural divisions of the country have had extended to them from a remote period different modes of detailed revenue management, corresponding in the main with their physical features. Thus, the hilly area, covering 5,800 square miles, is almost entirely held by large landed proprietors called zamindars, who have always occupied a somewhat independent position, while the open country, with an area of 3,000 square miles, is known as "Khálsa" jurisdiction, or the tract under direct revenue management through málguzárs. All that is wild, picturesque, and beautiful in the district is contained in the former, but in the latter or "khálsa" area alone has population advanced, cultivation increased, and anything like material progress been attained. It is usually to the "khálsa" that reference is made when points arise in connection with the district, for the zamindárs generally are so inaccessible, so thinly peopled, and so backward that they count for comparatively little in ordinary administration.

These different tracts may now be briefly described. The "Khálsa" comprises three parganas, with a tahsil station at the head-quarters of each. The most westerly is the Mungeli pargana, the eastern boundary of which is the Maniári river. The central pargana is Biláspur, lying in the main between the Maniári stream on the west and the Lílagágar stream on the east, but comprising the tracts of Lorí and Bálodá. Outside the limit of these streams is Scorínarán, the most easterly pargana, containing the tract of country lying east of the Lílagágar stream. This arrangement of parganas is of modern origin, but it renders the jurisdiction of the sub-collectorate in every way convenient and compact. The old division was into tálukas. In the margin is given a detail of the old tálukas, indicating the manner in which they have been absorbed in the new parganas.
The khalsa parganas are closely studded with villages, and, except at two or three points where khalsa and zamindar areas adjoin, you may travel over the length and breadth of the entire tracts, encountering—to employ a familiar metaphor—no eminence higher than an ant-hill, and no forest tree bigger than a bramble bush. But although, as thus explained, the villages in khalsa jurisdiction are numerous, and the cultivation extensive, it would be a mistake to suppose that the country presents a generally unbroken and continuous sheet of cultivation. The nature of the surface and soil alike prohibit this result. The whole plain is a series of undulations, sometimes a long stretch of sandy or stony upland, alternating gently with a long expanse of low-lying rice land; at others the alternations are more abrupt, the surface irregularly wavy, and ravines and beds of streams frequent and prominent. A Chhattisgarh village is not ordinarily an inviting object of inspection. A cluster of mud huts packed closely together, with no kind of order or arrangement, and intersected by narrow and circuitous paths which seem to have no proper commencement or end. In most cases “distance lends enchantment to the view,” for the best villages have then their baldness hidden by clusters and groves of trees of varied tint and hue, peeping from under which the most conspicuous objects are not always the thatched houses of the people, but the whitened spires or domes of two or three ancient temples. Speaking generally, however, the plain is singularly destitute of shade. Like all tracts where clearance has been going on, it has been cleared too much. In the Bilaspur and Seorsarain parganas there are a fair number of villages possessing more or less extensive mango-groves, but in the Mungli pargana such villages are few, and there is consequently no part of the district which in the hot-weather months looks more bleak and desolate, or in which moving about is more trying and irksome.

Turning to the Zamindar jurisdiction we find the surrounding circumstances entirely different, and see that in the wilder tracts man is making but feeble way against the forces of nature. The marginal entry shows in detail the zamindaris of the district. In two instances alone—Sakti and Kawardah—have the chief been acknowledged as feudatories.

The Pendra zamindar occupies the north-western corner of the district. It is entirely situated on the hilly uplands of the Vindhyan range, and presents a varied aspect of hill and dale. At one time is met a vast forest, the unvarying shade broken only here and there by seas of high-growing grass, and with no indication far and wide of human habitation; at another a cleared and open valley
is found, from which the jungle has disappeared and been replaced by thriving village communities. The Máťín estate lies east of Pendrá, and further east again is the Uprorá chiefship. These three adjoining zamindáris form together the extreme northern section of the Biláspur district. Máťín and Uprorá, like Pendrá, are situated on the hilly uplands of the Vindhyán range, but, unlike Pendrá, they contain no open valleys which have been reclaimed and utilised. The majority of the villages that exist convey no impression of permanence, and are only solitary breaks in a vast mountain wilderness. This is perhaps the wildest part of country in Chhättisgarh, and here it is that the shattered forest trees, the broken and crushed bamboo clumps, the hollows and footprints in a hundred marshes and watercourses, indicate the presence of wild elephants. This fact realised, and the pacuity of settlers ceases to surprise. The tale is often told how in a night the struggling tenant sees disappear the crop which has occupied the labour of months, and with no food left for himself and family, finds his only alternative is to seek, not figuratively, but literally, a new field for his exertions. Entire destruction of crop, however, is very unusual, for ordinarily the slightest enclosure acts as a protection. It may be said that the wild elephants are confined, as far as the Biláspur district is concerned, to these two chiefships. Occasionally a herd may roam into the adjoining zamindáris at that most unwelcome of all periods, when the rice crop is ripening, but from Máťín and Uprorá, unless when hunted, they are never absent, and may be seen at any time on the wooded slopes of the Hasdú river, in the shady depths of the forest, or near some splashing waterfall, or deep still pool in the bed of a mountain torrent.

As the chiefship of Pendrá, Máťín, and Uprorá are in a line—one estate lying east of the other—so south of these, also in a line, lie the chiefships of Kendá, Lápá, and Chhúrí. The most westerly of these is Kendá, lying south of Pendrá, then comes Lápá falling south of Máťín, and finally Chhúrí south of Uprorá. These three zamindáris, though largely covered with hill and forest, have yet fair stretches of open country, and as at their southern extremity they abut on kálsá jurisdiction, their waste lands often come to be taken up by the discontented spirits of the plain. From the position of these six chiefships—lying three abreast from east to west—it is clear that from the north, viz. from the side of Rewá and Mirzáspr, there is no direct access to the open country of the Chhättisgarh plain without passing over several ranges of hills, and encountering difficulties and drawbacks of no ordinary character. A large portion of the eastern extremity of the district is monopolised by the Korbá zamindári, which is a very extensive chiefship. It lies to the east of Uprorá, Chhúrí, and Kálsá jurisdiction, extending from the hills and fastnesses of the extreme north to the very heart of the level country. The northern section of the estate is very wild and inaccessible, and though the southern section has large tracts open and well cultivated, yet even here there is a great deal of forest, and frequent interruptions by low ranges of hills. Adjoining Korbá to the south are the two small estates of Saktí and Chámpá, which in the main consist of open country, and require no special remark. Leaving Saktí and Chámpá there is a stretch of kálsá jurisdiction up to the Mahánádi river, after crossing which there are, made up with some kálsá villages and government forests, which have been reserved, three small chiefships, viz. Bhatgáon, Biláisgarh, and Katangí, comprising in each case a compact tract of level country with hills in the background, stretching from this point almost uninterruptedly to the wilds of Bastar. The western zamindáris alone remain for description, namely, Kawardá
and Pandariá. They have each a large stretch of level country extending from the base of the Maikal range as far as the Mungeli pargana. This portion of the chiefships is generally open and cultivated. The area covered with hill and forest continues from the margin of the plain right into the mountainous tracts of Bálghát and Mandla, and thus on the western side, as on the north, these hill-ranges operate as an effectual barrier to easy communication with the Chhattísgarh plain. To complete the roll of zamindarí, it need only be added that the small and divided estate of Madanpur adjoins Pandariá, and is mixed up with the khás villages of Mungeli. It is settled and cultivated, and possesses no special characteristics.

This detailed description of khás and zamindarí jurisdiction remains incomplete without a reference to the government wastes. The most important section of these wastes stretches from the base of the Amarkantak range over a vast extent of hill and forest, comprising the tracts known as the Lammí, Lorní, Bijaípur, and Kórí jungles, down to the cultivated plain. All the hilly area lying between the Pandariá zamindarí on the west, the Kendá zamindarí on the east, the Pendá chiefship on the north, and the open khás lands of the south, constitute a separate government waste at the future disposal of the district authorities.

Running east from this point, and skirting the zamindarí of Kendá, Lápá, and Korbá, excess wastes have been separated, but these ordinarily are very limited. The most extensive tract is the Bitkulí waste, which contains much valuable timber and extensive resources in bamboos and grass. Independent of these main tracts there are isolated patches, here and there in the plain which, having been entirely cleared of timber, are only useful for grazing purposes. Across the Mahánádí, however, there is a large tract of government forest called Soná-khán, the deserted and confiscated estate of a former zamindarí, 16,000 acres of which have been purchased by an English gentleman under the waste-land rules. Adjoining this tract is the forest department teak-reserve of Háthibári, and the unreserved wastes of Maharájí. Such, concisely, is the position of the government wastes in the district.

The traffic routes of the district are five in number, the three most important of which are rugged and inaccessible, quite unfit for wheeled carriage, and only admitting of export or import by means of pack-bullocks during six months of the year. There are the two northern routes, one leading from the Chhattísgarh plain through Kendá, Pendrá, and Sohápípur to Rewá, the other through Lápá, Chhúri, Uporá, and Sirgúja to Mirzápír. Both these routes are, through a great portion of their length, simply tracks across the hills and through the jungles, along which few traders or travellers would venture alone. They proceed through so difficult a country (part of which is in foreign territory), and extend over so great a distance, that there seems little prospect of much ever being done to open communications in this quarter. The necessity too is not pressing now that, owing to the opening of the Railway from Jabalpur, the trade will tend westward. The construction of a line of road from the plains of Chhattísgarh, through Mandla, to Jabalpur, is the most urgent want of this district, and until this is undertaken as an imperial work, to act as a feeder to the railway, the tract of country here must continue in a comparatively backward and undeveloped condition. At present the line followed by Banjáras resembles the northern routes—a circuitous track over hills and valleys intersected by numerous streams, the rocky beds of which present most formidable obstacles.
This hilly and difficult country extends over a distance of about one hundred miles, and even if, without being metalled, it were made* throughout its length a good cold-weather road, with the ghâts properly sloped, and the small streams bridged so as to admit of cart traffic, an outlet would be afforded for the surplus produce of this district, and a great impulse given to its prosperity.

The whole drainage and river system of the district centres in the Mahânadî. The general flow of the streams is from the northern and western hills south and eastwards. These hills, however, constitute a distinct watershed, and are the source of streams which, flowing north and west, and leaving the Chhattisgarh country behind them, gradually gather volume, and assume in their onward course the dignity of rivers. Such are the Son, which first sees the light in a marshy hollow in Pendra, and the Narbadâ, rushing picturesquely over the rocky heights of Amarkantak. The Mahânadî enters the Bilâspûr boundary eight miles west of Seornarâin, and as it only flows for twenty-five miles at the south-eastern extremity of the district, it has not much local importance. It is navigable for six months from Seornarâin to the coast, but the frequency of rocky barriers renders the navigation by no means an easy task. In this district, however, there are no barriers, the bed being open and sandy, and banks usually low, bare, and unattractive. In the rains the Mahânadî is a magnificent river, attaining in places a breadth of two miles, and during sudden floods a vast volume of water often submerging the low-lying land in its vicinity, and presenting the appearance of a large inland sea. The contrast, however, between the Mahânadî in September and the Mahânadî in May is something astounding. In the hot-weather months it is nothing more than a narrow and shallow channel in a vast expanse of sand, and is then almost at any point fordable with ease. The affluents of the Mahânadî partake of its general character, being proportionately mighty and formidable in the monsoon months, and comparatively insignificant during the hot season. The most important of its affluents are the Seonâth and Hasdû.

The minor streams are the Sakrî, the Hâmp, the Tesû, the A’gar, the Maniârî, the Arpá, the Kharod, the Lîlîgar, the Jonk, and the Baref.

In the margin are tables showing the average rainfall and the temperature in each month for some years. As a rule the rains are fairly regular and copious, and drought rarely occurs. The climate, though inhaled against and dreaded by strangers, is not specially unhealthy. Cholera and fever are the great scourges of the plain, so much so as almost to assume an endemic character. But as regards cholera there have been special local and removable causes acting as aggravating agents, among the chief of which may be mentioned the fact that the pilgrim route to Jâgannâth passed through the plain, and was crowded during the hot-weather months with a throng of weary and exhausted devotees, among whom the

* This will now be undertaken.
disease almost invariably broke out, and was disseminated over the whole country. This passage of pilgrims has for two years been prohibited with the best results, there having been during this period no outbreak at all. Then fever, though very prevalent, does not seem of a worse type than that common to almost all parts of the province, and until some kind of reliable mortuary statistics are matured, and have exhibited comparative results for a series of years, it is quite an open question whether the Chhattisgarh fever is more than ordinarily fatal. Small-pox prevails about the end of the cold weather months, but not to an extent greater than elsewhere. It must be acknowledged, however, that each season seems to possess its prevailing type of disease. In the hot weather we have generally cholera, though its outbreak at this time seems to be connected, as noted, with the passage of pilgrims, now interdicted. In the rains and at their close fever sets in, and about the close of the cold-weather months small-pox. The climate itself, though relaxing, is not oppressive. From the middle of April till the middle of June hot winds prevail, and the heat is at times very trying. Still it is mild compared with the Upper Provinces, and showers, which are not unusual even at this period, supply a cool day now and again, while the nights, as a rule, are very bearable. After the first heavy fall of the monsoon the climate is cool and agreeable, and pankhas can often be dispensed with entirely. There are comparatively few close, muggy, windless days, and the few that are experienced are soon forgotten from the welcome deluge of showers which is sure to succeed them. The cold weather is not bracing, but altogether from November to February is a very pleasant period.

The towns in the district containing more than 5,000 inhabitants are Ratanpur, Bilaspur, and Kawardah. The names of the small townships, or rather large villages, are given in the margin. By the last census Ratanpur contained 6,190 inhabitants.
Bilaspur 6,110, and Kawardah over 5,000. The whole history of the plateau centres as it were in Ratampur.

The marked absence of towns soon strikes a visitor to Chhattisgarh, and is the more singular that the entire plain is covered with hamlets. It arises from the fact that the people are a simple agricultural community, requiring few of the luxuries which have become necessities in more advanced localities. The tract too possesses but little amassed wealth, having lain for so long a period distant and remote from all the regular channels of trade. All the demands of the people are fully satisfied by the weekly markets, which are very numerous all over the district. There are, however, no less than 170 regular markets, some few of which are held twice a week. The largest bazars are those of Baminid, in the Champa zamindari, Ganwar and Takhtpaur in the Bilaspur pargana, and Mangolf in the Mangolf pargana. These are well known markets at which cattle are largely sold, and are frequented every week by thousands of purchasers, the articles exposed for sale being usually of greater variety than is found at smaller gatherings. The display on the whole at these bazars to an English taste does not seem very inviting; more, however, with reference to the mode of its arrangement and exhibition than actually as regards the articles themselves. There is grain of every description; sweetmeats, fish, fruits, vegetables, glass bangles, and other adornments; baskets, and mat-work; embroidery, spices, sugar, cocoanuts, metal drinking-vessels, and plates; iron, and large supplies of cloth, both of English and Native manufacture. The market is sometimes held in a convenient mango-grove, which affords pleasant shelter and shade to all comers, but more usually in some open space near the village, affording neither shelter nor shade, and consequently both in the hot weather and monsoon many of these bazars are but scantily attended. It is strange that cowries should still be found almost the sole medium of exchange among the great bulk of the people; but, that they are so, is clearly observable on all market days, when it will be noticed that nearly everything purchased is paid for, not in copper, but in cowries. There is no question, however, that while most commodities remain cheap, cowries form a convenient unit for satisfying the petty requirements of the poorer classes, and render them somewhat reluctant to adopt copper, the unit in which does not reach so low.

The temples in the district are very numerous, verifying local tradition as to the great antiquity of the ancient Hindoo government. They are almost invariably large stone structures, either in the shape of an obelisk or a dome, with a long pillared portico in front of the doorway. The carved images are generally very rude, and if here and there a graceful figure or outline is traced, the whole effect is ruined by the immediate proximity of another figure either grotesque or hideous. The names of the most ancient and noted temples are given in the margin. Most of these are at least from eight hundred to one thousand years old, and are devoted to the service of the different Hindoo deities. The most ancient
temple is that of Buramdeva at Cháprá village near Kawardá, which, if the year inserted on its tablet can be relied on, was built in A.D. 103. The inscription sets forth that one of the Haihais Bansi rájs of Ratanpur tried to prevent its construction, but was repulsed. It is built of large blocks of stone closely set, but without lime cement, and is picturesquely situated on the banks of a tank. The only image it contains is that of a cobra, which in itself points to a very early period, when fetishism in the form of snake-worship was at least common, if not universal, and certainly before Hindúism held complete sway. The Páli temple is the best specimen of ancient native architecture in the district, and is therefore the only one that need be described in detail. It is to be regretted that timely care has not preserved the original structure intact, for, judging from the portion still uninjured, the entire building must have been elaborately and tastefully finished, and is eminently deserving of preservation. Outside there is a dilapidated desolate air, owing to the slabs and other debris of the temple, which are scattered everywhere, telling their tale of desertion and decay. What now remains is a large octagonal dome, acting as a portico to an inner building formerly dedicated to the service of Mahádeva. As you enter the dome you are at once struck with the minute and elaborate carvings which extend from the floor to the very summit of the building. The dome is supported by pillars, on all of which are images of mythological characters famous in Hindú legend and song. Above these pillars the lower circle of the dome is a series of minute figures, often chiselled into the most fantastic shapes, the figures running one into another in happy confusion. From this lower circle of petty and fantastic figures to the top of the dome is on all sides a continued line of tasteful carving. The most elaborate workmanship, however, is found at the entrance door to the inner building. Much of the carving here is so minute and so exquisitely executed, that the eye seems ever discovering new beauties. The portals are guarded by two imposing figures, which, in form and proportion, are fair specimens of native art. Above the doorway is much careful chiselling, as of cabinet work, while the panels have carvings of flowers modelled with great care and skill. All round the doorway is a mass of carving almost oppressive from its extent and continuousness—dwarf figures in every variety of attitude; animals, amongst which the sacred bull stands prominent; birds represented by the pigeon and goose,—the whole work a fitting monument to the taste and ingenuity of the sculptor, whose name tradition has not condescended to hand down. This Páli temple is said to have been built 'by Jájal Deva, rájá of Ratanpur, in the tenth century, and from the nature of many of its carvings, as also the name Páli, is not improbably of Buddhist origin, subsequently modified by the Hindús.

Of the forts in the district the two principal—Ratanpur and Láphá—have already been alluded to. They are the most ancient and the most imposing structures. The great majority of the minor forts consist simply of a high earth embankment surrounded by a ditch, supplying a ready protection at a time when the country was overrun by bands of robbers, who plundered the people. In these peaceful days, when men's swords are turned into plough-shares, these formidable enclosures are no longer tended, and show rents and gaps indicating, happily, the desuetude into which they have fallen. There is some stirring legend associated with each fort, which the village bard recites at times to an admiring audience, lauding perhaps the ancestor of some landholder who is present, or else verifying the omnipotent character of some local god. The grand want, which these forts now supply, is a certain amount of irrigation from their deep ditches.
for the sugarcane crop, so that, when situated between two villages, a dispute the settlement department had often to settle was the quantity of water fairly apportionable to each.

One prominent feature remains to be alluded to, and that is the great number of tanks found scattered all over the district. All but newly-established and small villages have at least one tank; large villages have five or six, and Ratnapur has, within its boundaries, one hundred and fifty. The settlement statistics show a total of 7,018 tanks, and although these include, under the name of tanks, reservoirs of a very petty kind, yet an adequate idea may be formed from these figures of the extent to which tanks have been constructed. There is perhaps no more sacred duty, in the eyes of a comfortable landlord, than to devote his surplus to the digging of a tank. Then follows the ceremony of marriage, when the Brâhmans are fed, and a great high pole is placed in the centre; and this completed, the high embankment is fringed with mango trees. There are very many remarkably picturesque tanks thus lined with shade, but none containing a large sheet of water. In fact tanks of extravagant dimensions were beyond the means of the people, and the two largest—Râñî Talâô, of Ratnapur, and the tank of Jânîjâr—are not really of any note, except by comparison with others in their vicinity. The prevalence of tanks has placed wells at a discount, and until within the last three years they were in the interior absolutely unknown. Local effort, however, having been unremitting in promoting their construction, there are now several hundred wells, but so inveterate are the proclivities engendered by habit, that though demonstrably the well-water is purer, the people stick to their tanks, and declare that, though the water may be muddy from the wallowing of cattle, it is, all the same, sweet and palatable.

The annals of Bilâspûr go back to a very early age, and are connected with the history of the Haihai Barsî kings of Mandla, Lânji, and Ratnapur. The earliest recorded prince of the Ratnapur or Chhâtîsgarh line was Mûrta Dhvaja, whose fabled adventures with Krishna are related in the Jaimini Purâna (Jaiminiya Aswamedha). The story runs that Krishna, disguised as a Brâhman, asked half of Mûrta Dhvaja's body to test his faith. Mûrta Dhvaja consented to be sawn in two; but when the operation was commencing, Krishna revealed himself, and showered blessings on the head of the devoted prince. It is said that, in consequence, the use of the saw was entirely prohibited in the Chhâtîsgarh country, and was only reintroduced under Marâthâ rule. It would appear then that from the very earliest period of ascertainable history until the advent of the Marâthâs in the eighteenth century this Haihai Barsî dynasty ruled over Chhâtîsgarh. The traces of their rule are found in tanks and temples scattered over the country, in the ruins of many edifices at their capital, Ratnapur, and in all the traditions of the people. But unfortunately no local annals exist of these princes, from which could be compiled anything like a detailed history. The only sources of knowledge on the subject are to be found in disconnected old documents, many of them worn and tattered, in the possession of Rewâ Râm Kâyath and Durgâ Datt Shâstrî, the descendants respectively, of a former diwân and priest of the family, and also in various Sanskrit inscriptions, which have been written on tablets from time to time in different temples. The information thus obtained, though meagre and incomplete, has been thrown into a narrative form as continuous as the materials available admitted.
The Chhattisgarh rájás ruled originally over thirty-six forts, and thus the tract came to be called Chhattisgarh, or the country of thirty-six forts. The thirty-six forts were as follows, and are arranged with reference to the subsequent distribution, rendering them subordinate to the senior and junior branches of the family, ruling respectively at Ratanpúr and Rálpúr:—

| 1. Ratanpúr. | 1. Rálpúr. |
| 5. Kotgarh. | 5. Laun. |
| 7. Sonti. | 7. Drág. |
| 10. Simúriá. | 10. Mohí. |

In all 36 forts.

These forts, as they were called, were in reality each the head-quarters of a táluka, comprising a number of villages, and held sometimes “khám,” at others as feudal tenures by relations or influential chiefs. To the original divisions additions were made by conquest, so that in Kalyán Sahí’s time a detail is given in his papers of forty-eight forts. As regards the eighteen old Ratanpúr divisions, compared with the present district of Biláspúr, it may be noted that the first eleven are, and have been ever since Maráthá rule, khálsa jurisdiction; the following seven were, and are still zamíndárs; while the eighteenth division, adjoining the Pendrá chiefship above the gháts, appears to have been made over to Rewá, as a marriage dowry to his daughter, by Rájá Dádá Ráí about A.D. 1480. Of other tracts now included in Biláspúr it would seem that Pandáriá and Kawardá, on the west, were wrested from the Gond dynasty of Mandla. Korbá was taken from Sirgújá by Bahír Sahí Rájá about the year A.D. 1520, and the small zamíndári of Biláigarh, &c., south of the Mahánádi, together with the khálsa tract of Kikardá on the east, from Sambálpúr, by Rájá Lachhman Sahí about the year 1580. This sufficiently explains the present, as compared with the past position of the Ratanpúr half of the Chhattisgarh country.

In the margin is given a list of the rájás of the Haihai Bansi line who are supposed to have reigned at Ratanpúr.

<table>
<thead>
<tr>
<th>List of Rájás.</th>
</tr>
</thead>
<tbody>
<tr>
<td>There are many copies of this list extant, but the</td>
</tr>
</tbody>
</table>
oldest that has been seen seems to have been written in the sixteenth century in the time of KalyānSahī. Palpably the detail is too complete to be reliable, but it can safely be asserted that the list is based on fact; that it contains the genealogical tree, cherished as an heirloom by the family themselves, and that where external evidence, such as temple tablets, have been available to verify its entries, these have fairly stood the test both as to dates and names. The temple-slabs in which

<table>
<thead>
<tr>
<th>No.</th>
<th>Name of Bajā</th>
<th>Probable period of reign</th>
<th>No.</th>
<th>Name of Bajā</th>
<th>Probable period of reign</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Mūrtadhvaja</td>
<td>Approximate dates unknown</td>
<td>28</td>
<td>Bhūpāl Sinhadeva*</td>
<td>1058 to 1120</td>
</tr>
<tr>
<td>2</td>
<td>Tāmradhvaja</td>
<td>331 to 1131</td>
<td>29</td>
<td>Karmasendeva</td>
<td>1120 to 1150</td>
</tr>
<tr>
<td>3</td>
<td>Chitra do.</td>
<td>1155 to 1195</td>
<td>30</td>
<td>Bhānusendeva</td>
<td>1155 to 1195</td>
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<tr>
<td>4</td>
<td>Visva do.</td>
<td>1195 to 1225</td>
<td>31</td>
<td>Nasindeva</td>
<td>1225 to 1250</td>
</tr>
<tr>
<td>5</td>
<td>Chandra do.</td>
<td>1250 to 1289</td>
<td>32</td>
<td>Bhūsindeva</td>
<td>1250 to 1289</td>
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<tr>
<td>6</td>
<td>Mahipāl do.</td>
<td>1289 to 1311</td>
<td>33</td>
<td>Pratapsindeva</td>
<td>1289 to 1311</td>
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<tr>
<td>7</td>
<td>Bīkrām Sen</td>
<td>1311 to 1333</td>
<td>34</td>
<td>Jaisindeva</td>
<td>1333 to 1371</td>
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<tr>
<td>8</td>
<td>Bāmven</td>
<td>1333 to 1371</td>
<td>35</td>
<td>Dharmanāthdeva</td>
<td>1333 to 1371</td>
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<tr>
<td>9</td>
<td>Kumārven</td>
<td>1371 to 1407</td>
<td>36</td>
<td>Jagannāthsindeva</td>
<td>1371 to 1407</td>
</tr>
<tr>
<td>10</td>
<td>Dāpnāl</td>
<td>1407 to 1420</td>
<td>37</td>
<td>Birāsindeva</td>
<td>1407 to 1420</td>
</tr>
<tr>
<td>11</td>
<td>Kuarpāl</td>
<td>1420 to 1454</td>
<td>38</td>
<td>Kavalīsindeva</td>
<td>1420 to 1454</td>
</tr>
<tr>
<td>12</td>
<td>Mopāl</td>
<td>1454 to 1487</td>
<td>39</td>
<td>Sankarasindava</td>
<td>1454 to 1487</td>
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<tr>
<td>13</td>
<td>Mohanpāl</td>
<td>1487 to 1509</td>
<td>40</td>
<td>Mohanashīdeva</td>
<td>1514 to 1542</td>
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<tr>
<td>14</td>
<td>Jājāl Deva</td>
<td>1542 to 1573</td>
<td>41</td>
<td>Dādūshīdeva</td>
<td>1542 to 1573</td>
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<td>15</td>
<td>Devapāl</td>
<td>1573 to 1596</td>
<td>42</td>
<td>Purhottamsindava</td>
<td>1573 to 1596</td>
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<td>16</td>
<td>Bhūpāl</td>
<td>1596 to 1609</td>
<td>43</td>
<td>Bahlirshīdeva</td>
<td>1609 to 1633</td>
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<td>17</td>
<td>Bhūmdeva</td>
<td>1633 to 1656</td>
<td>44</td>
<td>Kalyanāshīdeva</td>
<td>1633 to 1656</td>
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<td>18</td>
<td>Kāmdeva</td>
<td>1656 to 1675</td>
<td>45</td>
<td>Lachhmansindava</td>
<td>1656 to 1675</td>
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<tr>
<td>19</td>
<td>Mohadeva</td>
<td>1675 to 1699</td>
<td>46</td>
<td>Sankarasindava</td>
<td>1675 to 1699</td>
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<tr>
<td>20</td>
<td>Surdeva†</td>
<td>1699 to 1722</td>
<td>47</td>
<td>Mukundasindava</td>
<td>1699 to 1722</td>
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<tr>
<td>21</td>
<td>Prithividera</td>
<td>1722 to 1745</td>
<td>48</td>
<td>Tribhuvansindava</td>
<td>1722 to 1745</td>
</tr>
<tr>
<td>22</td>
<td>Brahmadeva</td>
<td>1745 to 1768</td>
<td>49</td>
<td>Jagmohanāshīdeva</td>
<td>1745 to 1768</td>
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<tr>
<td>23</td>
<td>Rondradeva</td>
<td>1768 to 1790</td>
<td>50</td>
<td>Adishīdeva</td>
<td>1768 to 1790</td>
</tr>
<tr>
<td>24</td>
<td>Jājadeva</td>
<td>1790 to 1813</td>
<td>51</td>
<td>Rājīsaltindava</td>
<td>1790 to 1813</td>
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<tr>
<td>25</td>
<td>Ratnadeva</td>
<td>1813 to 1836</td>
<td>52</td>
<td>Tahanesindava</td>
<td>1813 to 1836</td>
</tr>
<tr>
<td>26</td>
<td>Bir Sinhadeva</td>
<td>1836 to 1859</td>
<td>53</td>
<td>Rājasindava</td>
<td>1836 to 1859</td>
</tr>
<tr>
<td>27</td>
<td>Ratnashīdeva</td>
<td>1859 to 1882</td>
<td>54</td>
<td>Sardāsindeva</td>
<td>1859 to 1882</td>
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<tr>
<td>28</td>
<td>Bhūpāl Sinhadeva*</td>
<td>1058 to 1120</td>
<td>55</td>
<td>Bahlumāshīdeva</td>
<td>1882 to 1889</td>
</tr>
</tbody>
</table>

* From this reign downwards the dates are given as computed by Mr. Chisholm, but they do not seem to rest on sufficient authority until we come down to the sixteenth century.
† For the dates from Surdeva as far as Ratnashīdeva there are the following authorities:—
1. Amarkantak inscription.—(Nāgārāj Antiquarian Society’s Journal No. 2.) This gives the following list:
   - Prithivideva.
     - Jaiyaladeva (his son).
   - A distant relation (no name given) = Somaliādevī.
   - Ratnadeva.
     - Ratnadeva (his grand-nephew) Samvat 1041 = 984 A.D.
2. Ratnapūr inscription.—Bengal Asiatic Society's Journal for 1863, p. 277, gives the following list:
   - Jājadeva.
   - Ratnadeva.
3. Prithivideva—who, by computation from the date given for the descendant of his contemporary, in the family whom the inscription commemorates, may have reigned about A.D. 950.

N.B.—Other inscriptions and lists show that this last prince was also called Bir Sinhadeva.
(3) The Ratnapūr inscription (mentioned in Asiatic Researches, vol. v.v, p. 501) is said to give nine kings, but the inscription cannot at present be traced, and the only king mentioned in
references to the dynasty are given are those at Amarkantak, Ratnapur, KosiG, Malhar, and Soorinarun. Of course in the earlier years, where we should have expected to find several blanks and find none, we may plausibly presume that the Brahmins have been at work, and have successfully supplied each hiatus with a lucky name, in order to establish in favour of the rajahs an unbroken lunar origin; but as we come to more recent times, the detail may be accepted as historically accurate, and altogether the list itself is not devoid of local interest.

It is in connection with the earlier rajahs that the very vaguest traditions exist. Allusion has already been made to Murudhvaia and Tamradhvaia. The Lahfa fort already mentioned, the ruins of which show it to have been a formidable work, is said to have been built by Murudhvaia in the early days of Rajput ascendancy. The tradition assigns the credit of having first established a town at Amarkantak to Chandradhvaia, while the fort of Ajmirgarh, on the hill of that name near Amarkantak, where a partially filled tank and the debris of former buildings are still objects of interest, is attributed to Mohan Pala. Again, the tenth rajah, Karnpala, and the seventeenth rajah, Bhimdeva, have each a large tank bearing their names, viz. at Ratnapur and a village called Janjgir. These tanks they are said to have excavated, and to have constructed the masonry ghats, the ruins of which alone remain.

It was on the accession of the twentieth rajah, Surdeva, about A.D. 749, that the Chhattisgarh country was divided into two sections. Surdeva remained at Ratnapur and governed the northern section, while his younger brother Brahmadeva moved to Rapur and ruled the southern section. From this time there continued permanently the rule of two separate rajahs in Chhattisgarh; for although after nine generations the direct line from Brahmadeva became extinct, a younger son from the Ratnapur house again proceeded to Rapur, namely, Devarath Singh, the son of Rajah Jagannath Sinhadeva, about the year A.D. 1300, and his issue continued in uninterrupted possession till the arrival of the Marathas. This division of the jurisdiction under the sway of the Haihai Bansis did not affect the absolute supremacy of the senior branch of the family, which remained at Ratnapur, with whom the final authority still remained, and round whom all the traditional associations centred.

the Asiatic Researches is Prithvideva, the sixth of the line. The ninth king is shown by the inscription to have reigned in 915. If this be the Saka era his date would be A.D. 993.

(4) The Rajm inscription (Asiatic Researches, vol. xv. p. 512) is much defaced, but apparently records the subjugation of a king, Ratmadeva, and the marriage of Jagat Pala, a foreign conqueror, to the daughter of Prithvideva, by whom he acquired the fort of Durga (Drugi). The date of Jagat Pala may be either Samvat 796 or 896, and if the king referred to is the first Prithvideva, the Saka era would agree more nearly, with the other dates adopted, than the Vikramaditya Samvat. The second Ratmadeva appears from the above inscriptions to have reigned in the last quarter of the tenth century. But the first Ratmadeva, as we know from the Amarkantak inscription, was his grand-uncle, and the first Prithvideva, was two generations anterior to him (Ratmadeva I.), so that as Jagat Pala was probably the contemporary either of Prithvideva I. or of Javaladeva, his date may be taken as 796 Saka, which + 78 = 874 A.D., which would correspond fairly with the dates computed for Bir Sinhadeva and Ratna Sinhadeva. But there are so many transcripts of inscriptions and so few actual inscriptions extant, or at least now to be found, that the list of kings prior to the sixteenth century can only be regarded as approximately correct.—[Ed.]

BIL

[Section II.—History.]
The son of Surdeva above referred to was Prithvídeva. He seems to have
reigned towards the end of the ninth century. As
local tradition is full of his deeds, we may conclude
that his rule was a successful and prosperous one. He built the old fort of
Ratanpūr and the palace, both of which are now in ruins. The Mahāmāl temple
—the most ancient building of the kind in Ratanpūr—was originally erected
by Prithvídeva, though subsequently renewed seven centuries later by Bahirsahi.
In the sculptured tablets of Malhar and Amarkantak, the virtues of this raja are
sung in all the rhythmic sweetness of Sanskrit verse; thus, he was brave and
skilful in battle; a terror to his enemies; a friend to his people; generous to the
learned, and himself fond of learning. But beyond this we get little information
of any kind.

Following Prithvídeva there are four rajas, Brahmadeva, Rudradeva,* Jājal-
deva, and Ratnadeva, whose names are recorded
in different temple-slabs as having attained great
honour, and who are represented as having discharged in an exemplary manner
their duty by their subjects. It would be occupying useless space to give a
detail of the tanks and temples attributed to these princes, as none of them are
of a sufficiently marked character to necessitate description. Of their mode of
government no mention is made in any record, and all through there is a
similar silence for some five centuries until we come to the forty-third raja,
Bahirsahi. He built the fort of Kosgál, in the Chhúrí zamindārī, about the year
A.D. 1520, from the tablet in which it would seem that there was during this
reign a Mohammadan irritation from the north, which the raja successfully
resisted, driving back the invaders. As general history, however, does not
show that any Mohammadan army ever visited this part of the country, the
Pathans, whom Bahirsahi defeated, must have been a small force under some
needy adventurer in search of plunder.

It is not till the reign of Kalyán Sahi that the overpowering influence
of Mohammadan sovereignty extended into a
region so land-locked and isolated as Chhattisgarh.
Kalyán Sahi seems to have reigned between the years A.D. 1536 and 1578.
The annual crowd of pilgrims who flocked from the Upper Provinces through
Ratanpūr to Jagannath must often have related in glowing language the pomp
and splendour of the Moghal court of Delhi. Whether excited by curiosity,
or impelled by fear lest his kingdom should be absorbed, it is impossible to
decide, but Kalyán Sahi determined on proceeding to Delhi and having audience
of the great Akbar. He made over the management of his country to his
son Lachhman Sahi, and, accompanied by a large body of followers, proceeded
on his mission. He is represented as having been absent eight years, and then
returning to Ratanpūr laden with honours, having been invested with the full
rights of raja and a high-sounding title.

One of the revenue books of the Kalyán Sahi period is still extant, and contains
much interesting information on the condition of
Chhattisgarh some three centuries ago. It is
much to be regretted that more books of this kind do not exist, for from a
careful comparison of different periods we should have been able to form some
idea of the gradual changes which have occurred. It would seem that the

* Rudradeva seems to have been merely a regent—[Ed.]
Ratanpúr government, at the time indicated, including Rájpúr, comprised forty-eight “garhs” or tálukas, yielding a revenue of 6½ lakhs of rupees, and, including “sáyar,” or transit dues, nine lakhs of rupees, which, considering the relative value of money in those early days, and now, indicates a large share of prosperity. The jurisdiction of Kalyán Sáhi, from the details given, extended over the whole of the country now known as Chhattisgarh, with the exception of Kaward, Khairángarh, and the other zamíndárs skirting the western hills, which are not mentioned, and evidently must at the time have belonged to the Gond dynasty of Mandla. But in addition to the present limits of Chhattisgarh it would seem to have included Koriá, Sirgúja, and other parts of the Chotá Nagpúr division, with Rámgarh, now included in Mándla, and Lánji of Bálághát. The rájás named in the margin are noted as subordinates, or rather as feudatories of the Hái family. Bansi house, which, there seems no doubt, exercised paramount authority for a long series of years over this thinly-populated, but extensive eastern tract of the present Central Provinces.

The army maintained by Kalyán Sáhi was not of a formidable character. The following is a detail of its strength:—

<p>| | |</p>
<table>
<thead>
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<tbody>
<tr>
<td>2. Patná.</td>
<td>7. Sonpur.</td>
</tr>
</tbody>
</table>

Total...14,200 men.

There would seem also to have been maintained an establishment of 116 elephants. Such a force was fully adequate for the maintenance of internal order, and considerably greater than could be brought together by any of the surrounding chiefs. As for external enemies, the difficulties of approach, and the comparative remoteness and poverty of the country, made an invasion in earlier years by no means an inviting prospect, and subsequently Kalyán Sáhi’s shrewdness in proceeding to Delhi, and his acknowledgment by the Emperor Akbar, tended to prolong for years the rule of his dynasty.

On the death of Kalyán Sáhi his son Lachhman Sáhi succeeded, but there is nothing of a recordable character to be noted in connection with his rule. The same may be said of his successors for several generations until we come to Takht Singh who was rágá between a.d. 1675 and 1689. He built a rude palace at Takhtpúr, now in ruins, and a temple, and instituted the weekly market there, which is still an important gathering. Rág Singh, his son, ruled from a.d. 1689 to 1712, and built a new palace at the eastern limit of Ratanpúr, one of the two-storied walls of which now alone remains. He also excavated a large tank in front of this palace, which he ornamented with masonry steps, and a portion of which was enclosed by walls for the convenience of the ladies of the household. The part of Ratanpúr, above alluded to is still called “Rájpúr,” and the tank “Rámká Talão.” The tank after the rains is a fine sheet of water, well worthy a visit, but the ruins themselves are not of an interesting character.
Ráj Singh had been married some years and had no offspring. His nearest heir was his grand-uncle Sardár Singh, son of Ranjit Singh, but Ráj Singh had no wish that he (Sardár Singh) should succeed him, and so he took counsel of his Bráhman diwán, a hereditary servant of the family. After much and frequent discussion the sacred books were appealed to as authorising a special procedure under special circumstances, and it was finally resolved that a Bráhman, selected by the diwán, should visit the favourite Rání. In due time a son was born, who was named Bishnáth Singh, and the popular rejoicings knew no bounds. Immediately Bishnáth Singh grew up he was married to a daughter of the Rájá of Rewá, intermarriages being frequent between the Rewá and Haihái Bansi families. Some time after the marriage festivities were over the young couple were one day playing together a game of chance. In the course of their play Bishnáth Singh took several questionable advantages over his fair opponent, and sorely tried her temper by defeating her game after game. At last she made the discovery that the play on his part had been false, and is represented as rising and saying, half in jest and half in scorn, “Of course I should expect to be overreached, for are you not a Bráhman and no Rájput?” Taunted thus with his birth, of which he had already heard whispers, he went out and stabbed himself.

No sooner was Ráj Singh informed of what had happened than he resolved to have revenge on his diwán, through whose imprudence, or worse, the shame of his house had been circulated abroad. The “Díwán Párá,” or in English phraseology “Minister Square,” of Ratánpúr was at the time in question an imposing part of the town. Here lived the diwán, and congregated round him were a crowd of relations, who, however distantly connected, had in eastern fashion come together near the fortunate representative of the family. The rájá blew down with his guns the whole of this part of the town, and involved in one common disaster every member of the small community, numbering, it is said, over four hundred men, women, and children. At the same time were destroyed most of the papers and records appertaining to the dynasty, which would have been so useful in later days.

Subsequent to these transactions it was generally understood that Mohan Singh, of the Rálpúr house, had been selected by Ráj Singh, as his successor. Mohan Singh is represented as a young man of much physical strength and considerable personal attractions. He frequently remained for months with Ráj Singh, who openly exhibited the greatest attachment for the young man. The death of Ráj Singh, however, was somewhat sudden, and circumstances prevented his carrying out whatever wishes he may have entertained regarding Mohan Singh. A fall from his horse was the immediate cause of his death. He sent for Mohan Singh and also for his two grand-uncles, Sardár Singh and Raghunáth Singh. There was some delay in Mohan Singh’s arrival, as he was absent at the time on a shooting expedition. Meanwhile the rájá was sinking fast, so he took the “pagri” and put it on the head of Sardár Singh, thus acknowledging him as his successor. In a few days Mohan Singh arrived, and found Sardár Singh duly installed. He was greatly enraged at being thus superseded, and in leaving said that he would yet return and assume the government. Sardár Singh, however, ruled quietly for twenty years, and having no son, was succeeded in A.D. 1732 by his brother Raghunáth Singh, a man already over sixty, and quite unable to
encounter with a bold front the trials and difficulties which were shortly to overtake his country.

At the close of 1740, when Raghunáth Singh had been some three years on the throne, occurred the invasion of Chhattisgarh by the Maráthá general Bháskar Pant. At this time Raghunáth Singh was bowed down with a heavy sorrow. He had lost his only son, and had ceased for nearly a year to take any interest in his government. A feeble man at best, but now worn out with years and afflicted in mind, he made no effort to defend his 'ráj,' but waited in the calmness of despair till Bháskar Pant had reached his capital. Even then there was no attempt at resistance. Bháskar Pant brought his guns to play on the fort, and a part of the palace was soon in ruins. At this juncture one of the Ránis mounted the parapet and exhibited a flag of truce. The gates were then opened, and the invading army entered and took possession. In this inglorious manner ended the rule of the Haihai Bansi dynasty, which, from a period lost in the hazy mists of tradition, had governed Chhattisgarh, and now at the very first summons, and without a struggle, yielded up its heritage. No struggle, however bitter, could have altered results, but history almost requires that the last of a long line of rásás should die sword in hand defending his country, and leave in the memory of posterity a noble example of patriotism and courage. If, at the time, the whole resources of Chhattisgarh and Sambalpúr had been exercised by one central authority, the Maráthás might have encountered a really formidable opposition. But as it was, there was no central authority possessing any vigour, and the Haihai Bansiis merely stood at the head of a number of petty rásás and chiefs, each of whom was to a large extent independent, and among whom the whole country was divided. It was an essentially weak system, adapted for a peaceful state of society alone, and must have fallen long previously had any well-organised foreign invasion ever been attempted. When the Maráthás came, they marched through the whole country without any opposition, and having substituted their own authority for that of the Haihai Bansi rásás, they demanded, and obtained, the allegiance of all the surrounding states.

Bháskar Pant, having reduced Ratanpúr, left a small garrison in it and marched for Cuttack. A fine of a laksh of rupees is mentioned as having been imposed on the town, and all that remained in the treasury was appropriated. The army is said to have consisted of 40,000 men, chiefly horse, who pillaged the country in all directions. No violence, however, was done to Raghunáth Singh, who in fact was permitted to carry on the government in the name of the Bhonslás.

Previous mention has been made of Mohan Singh, who left Ratanpúr disgusted, when, in A.D. 1712, Sardár Singh succeeded Ráj Singh, and threatened to return and assume the government. His efforts to raise a party in his favour, strong enough to create a local revolution, proving fruitless, he left for Nágpúr and finally joined Raghoji. He became a favourite with this prince, was made a Bhonslá, and accompanied Raghoji in his expedition against Bengal. In A.D. 1745, when Raghoji returned from Bengal, he crossed from Rewá to Ratanpúr, and finding that Raghunáth Singh, the late rásá, whom his general, Bháskar Pant, had maintained in authority in Chhattisgarh, was dead, he installed Mohan Singh as rásá, and then proceeded with his army through Chhattisgarh to
Nágpúr. Mohan Singh seems to have ruled in Chhattisgarh till A.D. 1758, when, after the death of Raghojí, his younger son Bimbájí had the Chhattisgarh country made over to him. No sooner did this intelligence reach Mohan Singh than he prepared to oppose Bimbájí’s progress. He was taken suddenly ill, however, and died at Rájpúr, where he had collected a force, and thus Bimbájí assumed the government without disturbance.

Before dismissing the subject of the Haihai Bansí dynasty it may be noted that the only surviving representative of the family is now a pensioner of the British government—a quiet, simple-minded Rájpút, with no indication of a distinguished ancestry. He represents the junior or Rájpúr branch of the family, the elder or Ratanpúr branch being absolutely extinct. It has sometimes been suggested that these Haihai Bansís might really have been aboriginal “Kanwars” (a race somewhat numerous and peculiar to this part of the country), and not Rájpúts, being raised only to the latter dignity by the fertile ingenuity of the Bráhmans after the country was settled, and their power established. It is possible of course, but the fact of intermarriage with Rewá and other Rájpút houses already alluded to renders it improbable, as also the fact that none of the “Kanwar” zamindáris have any tradition allying them to the reigning house, which, if a common origin, however remote, had existed, they would certainly have claimed. On the whole, the Haihai Bansí rulers may be regarded as veritable Rájpúts.

Bimbájí Bhonslá ruled at Ratanpúr from about A.D. 1758 till his death in A.D. 1757. Though generally regarded as subordinate to the head of the Bhonslás at Nágpúr, he was virtually to a large extent independent. In alluding to the respective position of the elder and younger brothers in the Nágpúr family, Sir R. Jenkins states “that the elder brother as rájá or sovereign had a right to the allegiance of the others, and to certain military services on account of their fiefs or appanages. But the latter managed their country entirely, and they had their separate courts, households, ministers, and armies, subject to no interference whatever on the part of the rájá.” This, then, was the position of Bimbájí. He stepped into the place of the old rágás of Chhattisgarh, maintained a regular court at Ratanpúr, surrounded himself with a considerable Maráthá following, and with their assistance maintained his authority. In the earlier years of his reign he was very oppressive, but as time passed on he more and more identified himself with his people, and has left a memory fairly popular and respected.

He was succeeded (A.D. 1788) by Vyankójí, a younger brother of Rájá Raghojí II. of Nágpúr. Vyankójí though he paid two or three flying vists to Chhattisgarh, and went through it in 1811 to Benares, where he died, never entered regularly on the government, being too much mixed up with the more important politics of Nágpúr. A súba was posted to Ratanpúr, but all authority centred in A’nándí Bál, the widow of Bimbájí, one of those strong-minded able women not uncommon in Indian history. It is to her that allusion is made by Sir R. Jenkins in his report, page 80, when he says, “The only disturbances which existed in the country were caused by the widow of Bimbájí in Chhattisgarh.” These

disturbances were of a very insignificant character, and consisted in the repulse of the first sūba, who was ordered by Vyankoj to assume the government on the death of Bimbaj. The troops of the latter supported the cause of his widow. A compromise, however, was effected. It was decided that the government should be carried on in the name of Vyankoj, who should be represented by a sūba on the spot, but that the sūba should be bound to obey all orders of Anandí Bál, who should be consulted on all the details of the government. Practically, Anandí Bál wielded all authority until her death at the beginning of the present century.

From this period up to A.D. 1818, when Aºpá Sáhib was deposed, and the British government, the Chhattisgarh province was governed by a succession of sūbas, who exercised in all departments a very extensive authority. The headquarters of the sūba was Ratanpur, the old seat of government, and he was assisted in the interior by sub-collectors called kamávisdárs. A detail of the Ratanpur sūbas, immediately preceding our assuming charge of the country, is given in the margin. They were subject to very little, if any, control, and as long as they were maintained in power by the central authority at Nágpur, most of them were very unscrupulous as to the means pursued to become rich. They were almost driven to this course by the knowledge that their position would certainly be short-lived, and that they must inevitably, within a short interval, be superseded by some new favourite. The tradition still survives of this early sūba government being a period when a system of universal "loot" was a recognised state policy, and Colonel Agnew, a most reliable authority, writing of the administration of the country at the time, describes* it as presenting "one uniform scene of plunder and oppression, uninfluenced by any consideration but that of collecting, by whatever means, the largest amount possible." One of the last of the sūbas, Sakáhárum Bápú, was shot by a resident of Ratanpur. He had under false pretences promised to raise the man to a position of independence and dignity as a large landed proprietor, and thus deliberately robbed him of a considerable fortune.

It was in supersession of a government such as described, where power was only wielded as an instrument of violence and oppression, that in A.D. 1818 the country came under the superintendence of British officers. The change under any circumstances would have been a welcome one, but, as it happened, the chief authority in Chhattisgarh was entrusted to an officer whose special qualifications were such as to win the respect and esteem of the whole community. Colonel Agnew, who presided for many years at Rálpur as superintendent of Chhattisgarh, still lives as a household word in the memory of the people, and will probably continue, so long as British rule lasts, to represent to the minds of all classes the highest English ideal which their traditions supply. His praises are sung alike by the largest zamindár and the poorest peasant, and there is no corner so remote where "Agnew Sáhib" will not be affectionately mentioned if any inquiries are made into the former history of the province. There could be no higher tribute

to the justice, moderation, and wisdom of the first representative of British rule in these eastern districts, than the respectful gratitude with which his name is still remembered after the changes and trials of forty years.

It was Colonel Agnew (after the death of Mr. Edmonds, who had first taken charge of the district) who removed the head-quarters of Chhattisgarh from Ratanpur to Ráipúr, as being a more important and central position, and from that time Ratanpur has ceased to be of any administrative importance. Within the present limits of this district there were three kamávidárs stationed, namely, one at Ratanpur for the central, one at Nawágárh for the western, and one at Kharod for the eastern tálukas. These kamávidárs exercised very much the same authority as tahsildárs under our system, and though their main duty was connected with the settlement of the government demand, and the realisation of the revenue, they also exercised civil and criminal jurisdiction. There were altogether in Chhattisgarh eight kamávidárs acting under the orders of the superintendent, Colonel Agnew, whose position was somewhat analogous to that of a commissioner of division. Administrative details largely devolved on the pargana official, acting under the general control of the British superintendent. Violence and oppression ceased to exist, while method and order characterised every branch of the administration. It is indeed from the period of the British protectorate in A.D. 1818 that prosperity has revisited Chhattisgarh. In the time of its ancient rágás, who were bound to the people by ties of tradition and sympathy, there was an extent of peace, comfort, and happiness sadly in contrast with the evil days which followed the wave of Maráthás conquest. Here was an irruption of soldiers, flushed with victory, among a people whose past history had been singularly free from “wars and rumours of wars,” thus creating a community markedly timid and unwarlike. As a natural result they were trodden down unmercifully, and their country robbed and desolated. To realise what the country must have suffered between A.D. 1740 and 1818, we have to remember that not only was a considerable Maráthá force permanently maintained in Chhattisgarh, but that large armies were often traversing the country, not only living on the people, but literally fleecing them. Then there were the raids of the Pindhárs, whose depredations were connived at by the Bhonslá government, and a regular black mail accepted by the rágá or his officials from the booty acquired in pillaging the people. Add to all this the exactions and oppressions of the Maráthás súbá, already referred to, who exercised the chief civil authority, and we need not be surprised that during the half century which immediately followed the Maráthás conquest the country materially retrograded, and tracts relapsed into waste which had formerly been reclaimed and cultivated.

The British protectorate continued from A.D. 1818 till 1830. During the greater portion of this period Colonel Agnew continued as superintendent. From A.D. 1830 till 1854 the country remained under Native administration. The revenue system seems to have continued much the same as during the British protectorate, the post of superintendent being occupied by a Maráthás súba. During these twenty-four years Chhattisgarh was governed by súbás, who resided at Ráipúr, and subordinate to whom were kamávidárs or sub-collectors in each pargana or cluster of tálukas. The time had passed when violence and oppression could be recognised as fixed principles by those in power, for all protests against the action of the local súbás, if thrown out by the rágá himself, were almost invariably carried
to the British Resident at Nágpúr, whose simple edict was usually sufficient
to redress any glaring wrong. Judging by the tone of the people in talking of
these days, they seem to have been fairly contented and prosperous, and
although there were doubtless many individual sufferers from occasional acts of
injustice on the part of native officials, yet such cases are not entirely unknown
even under more civilised systems. In this district the people were very remote
from the central authority; they were not inundated by a swarm of unprincipled
subordinates, and so little was really known of them and their country, that
practically the masses were little interfered with. On the whole then, in this part
of the country, the interval of Native government, as controlled by the British
Resident, seems to have been a period of slow but steady progress.

On the lapse of the Nágpúr province to the British government in 1854,
Chhattísgarh was formed into a separate deputy
commissionership with head-quarters at Rájpúr.
Administration since annexation. After some years’ experience the charge was found too heavy for one officer,
and finally, in 1861, Biláspúr was constituted a separate district, and, including
the additions subsequently made, comprises the northern section of the Chhattí-
sgarh country. Within the jurisdiction are included, as mentioned before, three
sub-collectorates, thirteen zamíndári estates, and two feudatoryships. With
the exception of the two small tálukas of Bhutyá and Sarasná, now forming a
part of the eastern pargana of Seorínarán, and the feudatoryship of Saktí trans-
ferred from Sambalpúr, the district consists of tracts separated from Rájpúr,
which, notwithstanding the extensive area thus transferred, still remains the
largest district in the Central Provinces.

In a period less than three years after the introduction of British rule the
Sonákhán outbreak. Mutiny broke out, and its disturbing influences
extended to Chhattísgarh. A section of the small
military force at Rájpúr was mutinous and insubordinate, and it was only by
the timely and vigorous action of Major Elliot and Captain Smith that an open
outbreak was prevented. The central authority being thus preserved, no local
disturbances occurred except at Sonákhán, a billy estate at the south-eastern
extremity of the Biláspúr district, the zamíndár of which, having been pre-
viously confined, on a charge of dacoity with murder, in the Rájpúr jail, effected
his escape, and returning to his fastnesses, openly defied authority. He was of
course supported by his own immediate followers, but neither the surrounding
chiefs nor people were attracted to his standard. His small estate was wild,
remote, and difficult of access, and if the spirit of dissatisfaction had spread, the
nature of the country might have necessitated harassing military operations.
Captain Smith, however, at once proceeded to the spot with a small force, and
the zamíndár, Náráyán Singh, finding resistance hopeless, unconditionally
surrendered. He was tried and executed, his zamíndári at the same time being
confiscated, and this necessary example effectually prevented opposition every-
where. After his capture the villages on his estate were speedily deserted, and
the whole tract became waste. It is still in the main a great wilderness, and
has consequently been reserved as a government waste, though the best part of
the estate—16,000 acres—has been purchased by Mr. Meik, an English gentle-
man. Thus the insignificant rebellion of a petty chief may be the means of
attracting English capital to what seems primá facie a very unpromising field,
and confer on the country a most unlooked-for benefit. The surviving descen-
dants of Náráyán Singh now hold land in the adjacent zamíndáris.
SECTION III.—Population.

The census statistics show the population as follows:—

**Males.**

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Population</th>
</tr>
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<tbody>
<tr>
<td>Adults</td>
<td>211,128</td>
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<tr>
<td>Under 14 years</td>
<td>188,378</td>
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<tr>
<td><strong>Total</strong></td>
<td><strong>399,506</strong></td>
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**Females.**

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<th>Age Group</th>
<th>Population</th>
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</thead>
<tbody>
<tr>
<td>Adults</td>
<td>215,191</td>
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<tr>
<td>Under 14 years</td>
<td>165,306</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>380,997</strong></td>
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**Principal Castes.**

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<th>Caste</th>
<th>No. of Population</th>
<th>Percentage of Each Caste</th>
<th>Aborigines</th>
<th>No. of Population</th>
<th>Percentage of Each Caste</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chamáras</td>
<td>164,388</td>
<td>21</td>
<td>Gonds</td>
<td>120,159</td>
<td>15</td>
</tr>
<tr>
<td>Pankás</td>
<td>72,972</td>
<td>9</td>
<td>Kanwars</td>
<td>30,436</td>
<td>4</td>
</tr>
<tr>
<td>Ahíras or Ráuts</td>
<td>66,574</td>
<td>8</td>
<td>Bhumiás</td>
<td>2,264</td>
<td></td>
</tr>
<tr>
<td>Télis</td>
<td>51,679</td>
<td>7</td>
<td>Binjwárs</td>
<td>7,009</td>
<td>1</td>
</tr>
<tr>
<td>Kuríms</td>
<td>39,843</td>
<td>5</td>
<td>Dhanwárs</td>
<td>3,988</td>
<td>1</td>
</tr>
<tr>
<td>Mális</td>
<td>25,145</td>
<td>3</td>
<td>Other Aborigines</td>
<td>9,338</td>
<td>1</td>
</tr>
<tr>
<td>Bráhmanís</td>
<td>17,167</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bairágíás</td>
<td>11,092</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Báljputís</td>
<td>10,702</td>
<td>1</td>
<td>Total</td>
<td>173,194</td>
<td></td>
</tr>
<tr>
<td>Bánís</td>
<td>4,873</td>
<td>...</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Other Hindú Castes</td>
<td>133,833</td>
<td>17</td>
<td>Mohammádans</td>
<td>9,041</td>
<td>1</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>598,268</strong></td>
<td>17</td>
<td><strong>Total</strong></td>
<td><strong>182,235</strong></td>
<td></td>
</tr>
</tbody>
</table>

Grand total.....780,503

The total area of the district is 8,800 square miles, so that with a population of 780,503 souls the rate per square mile is 88 persons. This, however, is one of those general deductions from statistics on which no conclusions can be based. Viewed in the abstract, these figures indicate that the district is miserably underpopulated, but this is only true of the hilly tracts which enclose the plain on three sides. The level country is as densely peopled as any other district of the Central Provinces. In order therefore to arrive at any clear knowledge of the facts, it is necessary to deal separately with the hilly and plain tracts. This will be effectually done by showing the figures for khálsa and zamindári areas apart. The khálsa parganas, or tracts which have come under regular settlement with proprietors, village by village, cover an area of 3,000 square miles, and contain a population of 530,541 persons. Here there are 178 persons to each square mile—an average as high as exists in the rich Narbádá valley. The above too is a general average, while at special points, of course, the population is much more dense. In the zamindáris on the contrary, owing to the wild and hilly nature of most of the country, there is only a population of 249,962 persons to an area of 5,800 square miles, or an average of forty-eight persons per square mile. Low as this rate is, it is not an unprecedented average for a hilly
area, for it appears from the North-West census report (para. 40) that in Kumáon the population only attains a density of fifty-eight to the square mile, while in some of the Swiss cantons the average falls as low as thirty.

The population, as distributed above, shows Hindu seventy-six per cent, Aborigines twenty-three per cent, and Mohammadans one per cent. Under the designation of Hindu are included all those classes who are of Aryan origin—the division has been made with reference to race, not religion, for it so happens that, in this district, among the Aryan tribes there are prominent castes who do not conform to the Hindu religion. They may be termed Hindu dissenters. The Chamárs, who are twenty-one per cent of the population, call themselves "Satnámis," and are followers of their own priest Ghásí Dás. The Pankás and Gándás, who are nine per cent of the population, are "Kabír Panthís." This same "Kabír" has numerous followers in other castes, viz. among Ahirs, Kurmis, Telís, &c., but their number it is impossible to compute. Approximately it may be stated that of the seventy-six per cent of recorded Hindus, half are so in race only. Turning to the Aborigines, the most numerous section consists of Gonds. They are fifteen per cent of the population; then follow "Kanwars," who are four per cent. All other castes are limited in number. The Mohammadan element is insignificant, being but one per cent, and in the aggregate counts for little. Arranged according to creed, the population would stand as follows: orthodox Hindus, thirty-eight per cent; dissenters, thirty-eight per cent; worshippers of local deities, twenty-three per cent; and Mohammadans, one per cent.

In describing the specialities of the more important classes of the community, the Chamárs should be named first, for almost every fourth man in the district belongs to this section of the people. They have been so long settled in Chhattisgarh that they seem to have no kind of tradition, even in the remote past, of any other home. As a body they possess active and well-set figures, are more brown than black in colour, and are less marked in features than the easy and higher classes. They are fairly energetic and industrious cultivators, are somewhat tenacious of their rights, and considerable numbers of them have attained a position of comfort and respectability. A description of the religious movement, which has given prominence to the Chamárs of Chhattisgarh, may not be out of place. Ghásí Dás, the author of the movement, like the rest of his community, was unlettered. He was a man of unusually fair complexion and rather imposing appearance, sensitive and silent, given to seeing visions, and deeply resenting the harsh treatment of his brotherhood by the Hindus. He was well known to the whole community, having travelled much among them, had the reputation of being exceptionally sagacious, and was universally respected. By some he was believed to possess supernatural powers, by others curative powers only, by all he was deemed a remarkable man. In the natural course of events it was not long before Ghásí Dás gathered round himself a band of devoted followers. Whether impelled by their constant importunities, or by a feeling of personal vanity, or by both causes combined, he resolved on a prophetic career, to be preceded by a temporary withdrawal into the wilderness. He selected for his wanderings the eastern forests of Chhattisgarh, and proceeded to a small village called Girod on the outskirts of the hilly region, bordering the Jonk river, near its junction with the Mahánadí. He dismissed the few followers who had accompanied him, with the intimation that in six months he would
return with a new revelation, and mounting the rocky eminence overhanging the village, disappeared into the distant forest. Meanwhile the followers, who had accompanied him to the foot of that henceforth mysterious hill were active in spreading through the whole Chamár community his farewell message, with the warning that all should appear at Girod, as the termination of the six months' interval approached.

Among a superstitious people these tidings worked marvels, and created a perfect ferment of expectation. During the period of suspense nothing else was talked of, and the public mind anxiously looked for some revelation. As the close of the appointed time drew near, Chamárs from all parts of Chhattisgarh flocked to Girod. The scene as described by an eye-witness was strange and impressive. The roads leading to this hitherto unfrequented hamlet were traversed by crowds of anxious pilgrims. The young and old of both sexes swelled the throng—mothers carrying their infants, and the aged and infirm led by stronger arms. Some died by the way, but the enthusiasm was not stayed. At last the long-looking-for day arrived, and with it the realisation of the hopes of this hitherto despised community. In the quiet of the early morning their self-appointed prophet was seen descending the rocky eminence overhanging Girod, and, as he approached, was greeted with the acclamations of the assembled crowd. He explained to them how he had been miraculously sustained for the period of six months in the wilderness; how he had held communion with a higher Power; and how he had been empowered to deliver a special message to the members of his own community. This message absolutely prohibited the adoration of idols, and enjoined the worship of the Maker of the universe without any visible sign or representation, at the same time proclaiming a code of social equality. It appointed Ghásí Dás the high priest of the new faith, and added the proviso that this office would remain in his family for ever.

The simple faith thus enunciated may best be termed a "Hindúsed deism," Sat Námi religion. for there were mixed up with it certain social and dietary regulations copied from Bráhmanism. The movement occurred between the years 1820 and 1830, and is scarcely half a century old. It includes nearly the whole Chamár community of Chhattisgarh, who now call themselves "Sat Námis," meaning thereby that they are worshippers of "Sat Námi" or "The True One"—their name, and a very appropriate one, for God. They would fain bury the opprobrious epithet "chamár," among other relics of the past, did it not with traditional pertinacity, and owing to the hatred of the Bráhmans, refuse to forsake them. In the early years of the movement an effort was made to crush its spread, but in vain, and Ghásí Dás lived to a ripe old age to see the belief he had founded a living element in society, constituting the guide, and directing the aspirations, of a population exceeding a quarter of a million. He died in the year 1850, at the age of eighty, and while the work he accomplished by our clearer light seems darkened with prejudice, ignorance, and imposture, yet there can be no doubt he did a good fight in demolishing, even within a small area, the giant evils of idolatry, and thus perhaps preparing his community for the reception of a higher and purer faith. On the death of Ghásí Dás he was succeeded in the office of high priest by his eldest son Bálak Dás. This Bálak Dás carried his feeling of equality to so high a pitch, that he outraged all Hindús society by assuming the Bráhmanical thread. Wherever he appeared he offensively paraded the thin silken cord round his neck as an emblem of sacredness, and hoped to defy Hindú enmity under cover of the
general security against violence afforded by British rule. So bitter, however,
was the hostility he raised, and so few the precautions he took against private
assassination, that his enemies at last found an opportunity. He was travelling
to Rájpúr on business, and remained for the night at a roadside resthouse.
Here a party of men, supposed to be Rájputs, attacked and killed him, at the
same time wounding the followers who accompanied him. This occurred in
the year 1860, and the perpetrators were never discovered. It exasperated the
whole Chamár community, and a deeper animosity than ever now divides them
from their Hindú fellow-citizens.

Bálak Dás was succeeded nominally by his son Sáhib Dás, a child, but really
by his brother A'gar Dás, who is now virtually high priest. The duties of this
office are more of a dignified than onerous character. The high priest decides
finally all questions involving social excommunication, and prescribes the
penalties attending restoration. For those who can attend on him personally,
or whom he can arrange to visit, he performs the ceremonies at marriage and on
naming children; at the latter ceremony a bead necklace, in token of entrance
into the Sat Námf brotherhood, is placed round the neck of the child. It is not
absolutely necessary, however, that the high priest should officiate at any cere-
monies. They are sufficiently solemnised by meetings of the brotherhood.
Most Chamárs once a year visit the high priest, and on these occasions a
suitable offering is invariably made. They have no public worship of any kind,
and consequently no temples; they have no written creed, nor any prescribed
forms of devotion. When devotionally inclined, it is only necessary to repeat
the name of the deity, and to invoke his blessing. No idol of wood or stone
is seen near their villages. They have a dim kind of belief in a future state;
but this does not exercise any practical influence on their conduct. Their social
practices correspond for the most part with those of Hindús. They ignore,
however, Hindú festivals. As a rule they are monogamists, though polygamy
is not specially prohibited. Their women are not in any way secluded from
public gaze, and are, equally with men, busy and industrious in home and field
pursuits. In fact in most of their arrangements, to a superficial observer, the
Chamárs present nothing peculiar, and it is only after inquiry that many of
their distinguishing features are discovered.

The account thus given has been gathered from oral testimony—a source of
knowledge liable to error and exaggeration. In its main features, however, it is accurate; disputed
points have not been touched. One is whether Bálak Dás was accepted as an
Incarnation. Most Sat Náms deny regarding him as such. Another is whether
Sat Náms associate with the high priest before being taken to their
husbands' homes. No Sat Nám will acknowledge this, and the calumny is
attributed to Bráhmanical ingenuity. Some forms of prayer, collated from Hindú
authors, are said to exist among the teachers, but these are quite unknown to the
people, and the only act of devotion which a Sat Nám practises is to fall
prostrate before the sun at morn and eve and exclaim "Sat nám," "Sat nám,"
"Sat nám," translated literally "God! God! God!" or perhaps implying "God, have
mercy! have mercy!" Turning to their social practices, it is found that they eat
no meat. They will not even drink water except from one of their own ceste,
and liquor is prohibited. They marry ordinarily at the age of puberty, the
parents selecting a bride; the marriage itself is purely of a civil nature, being cele-
brated by the elders, with a feast given to the friends of the family. They bury
their dead without any religious ceremony, and in everyday life their moral
notions are not rigid. A fatal split in the community has arisen from a most trivial cause—the use of tobacco. In the first outburst of religious enthusiasm, which animated the followers of Ghásí Dás, it would seem that drink and tobacco were simultaneously forsaken. The use of liquor apparently was a weakness which was easily and effectually overcome, but the strange solace which smokers appear to find in tobacco, and more especially a labouring population, possessed irresistible charms. A reaction set in, and finally a considerable portion of the community returned to their pipes. To talk of pipes in connection with an eastern people seems an anomaly, but in Chhattísgarh it is strictly correct. The hooka of Northern India is unknown here, and in its stead the broad “palás” leaf is folded into a pipe-like shape with a bowl at one end, in which dry tobacco is placed. It is called a “chúngí,” is universally indulged in by all classes, and field labourers, by its use, break the dull monotony of their daily toil. The Sat Náms who again took to chúngís came to be opprobriously designated “Chúngíás” by their brethren, and retain the appellation. They maintain their orthodoxy, and urge that Ghásí Dás had a subsequent revelation conceding the use of tobacco to his people, and that consequently in his latter years he absolutely withdrew his original prohibition. The Sat Náms thus remain divided into two grand sections—the “smokers” and “non-smokers.” It is said that the smokers eat meat, and are not real Sat Náms, but as a body they perfectly repudiate the insinuation. The Sat Náms thus described are a strange and interesting people, and as a special mission has lately been inaugurated for their enlightenment and instruction, they are perhaps destined in the future to exercise an influence proportioned to their numbers and position in the annals of Chhattísgarh. There is no class more loyal and satisfied with our rule than this community, and if it should happen that, like the Kols, they are favourably impressed with Missionary teaching, a time may come when they will be a source of strength to our government.

The Pankás, who form about a sixth of the population, are another peculiar sect, and are all, as already mentioned, “Kabír Panthis.” The majority of them now are cultivators, though originally they all seem to have been weavers, and correspond with the Kori tribe elsewhere. As it is, a considerable number still stick to weaving, while others weave only during the intervals of field work. The village watchmen are usually of the Panká class, and are then called “Gándás,” being distinct, however, from the men known as “Bajgariá Gándás,” the great musicians of Chhattísgarh, who play on festive occasions, but are considered somewhat low in the social scale, as they eat meat, drink liquor, and are in other respects impure. The Pankás do none of these things. They are a quiet industrious people, and do not class with the Hindús, because they make no pretensions to equality, and besides, “Kabír panthism” has been so long established, that the most orthodox seem to concede that it rests on a basis of truth. The Panká deity is Kabír, who is supposed to be god incarnate, and is said to have appeared several times on earth, at least once during each cycle of man’s history. During the present historic period he has only appeared once, about A.D. 1060, in the vicinity of the sacred city of Benares. The story runs that the wife of a weaver, in drawing water from a tank in the outskirts of the city, heard to her surprise the cries of an infant. She approached the spot whence the cries proceeded, and there beheld a child struggling among the lotus leaves. Rushing immediately into the tank she rescued the infant, and, returning to the bank, spread a cloth on which she laid her new-found charge,
which gradually assumed the proportions of a man. Terrified, she attempted to fly. Seeing this, Kabir revealed himself as a deity, who had appeared in the form of man. He accompanied the woman to her house, and from this humble home commenced his divine career. Kabir worked miracles and had many followers, but the strangeness of his origin, issuing as it were from a weaver's hovel, soon caused the Brâhmans to stigmatise him as the "weavers' god." It is an up-hill struggle to surmount entirely the shaft of satire, and even in a superstitious age, unfamiliar with the principle of a regular sequence in the laws of nature, and prepared to accept at every turn the unknown action of miraculous interposition, a cutting sarcasm has its influence. The taunt of the Brâhmans had the effect of keeping off the higher and educated classes, and of confining his mission to the lower and less influential castes. So it has continued. His followers are mainly among the weaver tribe all over India. In this district nearly the whole community of Pankâs, Gândâs, and Koštîs, whether at the present time by trade weavers or agriculturists, are in religion Kabîr Panthîs, not Hindús. Other castes—Bâniâs, Kûrmîs, Tellîs, Kumbhârs, &c.—are Kabîr Panthîs and Hindús, viz. accepting the Hindú mythology in all its integrity, and adding thereto Kabir as one more divinity. Taking all classes, probably one-fourth of the population are more or less followers of Kabîr.

The cornerstone of the faith may be said to be this, that a deity named Kabîr appeared on the earth as a man, and during a sojourn of some centuries performed many marvels, underwent trying pilgrimages and privations, led a life of perfect devotion, and then, having firmly planted his religion, voluntarily disappeared, allowing the mantle of earthly apostleship, or representativeship, to devolve on a faithful disciple named Dharm Dâs. Kabîr himself is represented as having remained on earth from A.D. 1149 to 1449,* or three hundred years. He left a list of the succession in the direct line from Dharm Dâs, and the name of each successive holder of the apostleship was recorded. There are to be in all forty-four apostles, each of whom is to govern twenty-five years before his death, and after the list Kabîr himself will again appear on earth. The present chief apostle is Parghatnâm Sâhib, resident at Kawardâ, in the Bilkâspur district, who succeeded to the headship in 1856. He is the eleventh in the succession, and has thirteen years more of his apostleship to run. As 420 years have passed since Kabîr's death, had the twenty-five years' rule for each apostle as instituted been maintained, we should now have found the seventeenth instead of the eleventh succession. Kabîr's prophetic prediction of a twenty-five years' life, after succession to the apostleship, for each individual incumbent, has thus clearly been falsified. The chief apostle is always surrounded by a host of disciples, who in turn travel all over the country, performing religious services, and collecting voluntary contributions for the maintenance of the order. They are the priests of the system. They assume a peculiar dress—a white peaked cloth cap, a loose white tunic, and the usual dhoti. As a rule these garments are kept scrupulously clean, and in religious processions, following their chief in a long line, two or four abreast, they exhibit considerable order and system. They, in common with all Kabîr's followers, are prohibited from touching flesh, also spirituous liquors and tobacco. Theoretically there seems no caste in the community, but practically the converts from the higher castes of Hindûism, who are numerous among the priesthood, maintain certain distinctions. Celibacy is usual among the priesthood,

though not compulsory, and the chief apostle invariably marries in order to maintain the succession.

Setting aside the speciality of a priesthood, who collect from all parts of India round Parghatnám Sáhib at Kawardá, and are appointed by him to their respective posts, there is very little difference between the local and religious practices of Kabír Panthi Pankás and Sat Námís. They both avoid meat and liquor, marry usually at the age of puberty, ordinarily celebrate their ceremonies through the agency of elders of their own caste, and bury their dead. Practically the one worships a supreme being under the name of "Kabír," and the other under the name of "Sat Nám," while in each case there is a high priest to whom special reverence is paid. There is a rhyme very common with the people regarding the change of faith among the Pankás, which is regarded by them as pleasing and complimentary:—

Pání se Panká bhaye
Bándan huá sarfr
A'ge Jann men Panká
Piche Dás Kabír.

which in English doggrel might be translated thus—

In former lives the Panká
Dragg'd on a mean career;
Now born again from water,
He shines a Dás Kabír.*

The said Kabír has a very large following in almost every district, and as no loss of caste results from becoming a believer, his sect has made one of the largest rents in Hindúism.

Of the essential Hindú population it is not necessary to speak in any detail. In all main characteristics they resemble their brethren elsewhere, and have been frequently described. The castes have all northern affinities, and the emigrations to this district have been almost entirely from the north and west. Of southern races there are almost none, and the Maráthá element is nearly exclusively confined to the Bráhman community. The Kurmbás and Tellás are a very numerous section of the agricultural community, aggregating twelve per cent of the population. In both cases there is the class called "Jháriás," from "Jhárkhán" (the forest), who were settlers here while Chhátísghárí was still a wilderness, and have indeed been so long in the country that they have altogether lost count of the number of generations. This appellation "Jháriás" is found in other castes too, and invariably indicates length of residence. Then there are Desáthá and Kanójia Kurmbás and Tellás, and a separate class of Kurmbás called "Chand-ráhrás." These represent the later immigrations about two or three hundred years since. None of these divisions either eat together or intermarry, though practically their social customs are very little at variance. The Kurmbás and Tellás are the best of all cultivators. They are not so restless and fanciful as Sat Námís, and have to a greater extent an attachment to their holdings.

Turning to the aboriginal population, the most numerous class is Gonds, who amount to fifteen per cent of the population. They have mixed here so much with Hindú races

* Slave or disciple of Kabír.
that they have lost most of their marked characteristics, and have not even retained their own special language. They are thus not ordinarily distinguishable from the other classes of the labouring population, and so great an intermixture has apparently taken place, that the flat forehead, squat nose, prominent nostril, dark skin, and thick lip, indicating an aboriginal type, are not in any way conspicuous. The Gonds as a rule only worship two gods—Bará Deva (the great god), and Dála Deva. They have not the variety of deities mentioned in Hislop's published notes.* There is no image of either deity, but while Bará Deva requires a sacrifice of blood, and is worshipped beneath some sacred tree or by some mound of stones, Dála Deva is supplicated in the house with an offering usually of rice, flowers, or oil. The worship of Bará Deva is therefore a more expensive ceremonial, involving the offering of a fowl, a goat, or a pig, and is only publicly undertaken on special occasions; while Dála Deva, the household god, can be approached at all times, so that devout spirits, especially among the women, make a regular offering from their daily meal. These two deities all Gonds worship, but many in addition take up with Thákur Deva, Bhawaní, and Kálí Deví, which generally require a sacrificial offering. The priestly office among the community is discharged by an elder, who receives the respectful appellation of "Baígá," and is called in on all occasions of rejoicing or sorrow, doubt or difficulty. He is deemed as powerful to circumvent a troublesome tiger, as to dispel a lingering disease. Gond marriages ordinarily take place at the age of puberty, and the main ceremony consists in anointing with turmeric, and circling round a post seven times. They are arranged by the parents, and generally something is paid for the bride—a common feature among all aboriginal races. A feast is invariably given, and liquor freely partaken of. A man never marries more than one wife, though polygamy is not absolutely prohibited. A widower may remarry; a widow may not, though she may take up with a brother of her deceased husband, or contract a second-hand marriage with a person of her own caste. The tribe bury their dead, on which occasion there is a gathering of friends, who indulge freely in the good things provided, and then disperse.

Following Gonds, the Kanwars are the next largest section of the aboriginal population. They number over thirty thousand souls, and occupy an influential position, as all the northern zamindárs belong to this tribe. It is an eminent weakness among the heads of all aboriginal races, when they come to occupy a good position and are powerful, that, owing to the crafty teaching of the Bráhmans, they soon become fired with an ambition to link their lineage with the great military caste of the Hindús. So it is that the upper crust among the Kanwars would fain pass as Rájputs, and having imbibed all the sacredness which is supposed to attend an assumption of the thread worn by the twice-born, they call themselves "Tawars," "Ráj Kanwars," "Kanwar Bansís," and so forth. The result of all this is that they have become split up into quite a formidable number of divisions or "gots," like the more aristocratic tribes whom they emulate. There are said to be more than a hundred gots among them. Two—the Dála Kanwar and the Dhángar—have worn the thread for a considerable period; while the Tilásf or Tawar, and the Sándil or Sarwaya, have only assumed it within the last decade. None of the others have yet advanced so far, but the affair seems so simple that there is hope for them in the future. Of course those who are now socially elevated will not recognize the poorer and

wilder portions of the tribe as brother caste-men at all, but it is after mixing much with these that the undoubtedly aboriginal type of the whole community is illustrated. There has, however, been a great deal of mixture with Aryan races, and the Kanwars, like the Gonds, have not here any special language. Their great deities are Thákur Deva and Dúló Deva, already referred to as common among the Gonds. Páhár Pát, the presiding genius of the hill, is worshipped by many, a stone being set aside in some solitary spot, to which at certain intervals offerings are made. Bátmái, alleged goddess of night, is worshipped by some during darkness, in order to avert misfortune. Others worship Lachhmá, goddess of wealth, by placing a slab near their grain-store, to which offerings are made in order to elicit the smiles of fortune. The higher classes once a year, at the Dasará, worship the broadsword as an emblem of power, under the name of “Jhárá khand” or “Jhágrá khand.” This period is held as a festival, to which followers and retainers are invited, and after procession and offerings the evening is passed under the exciting influence of dance and song. No Kanwar marries in his own “got;” and so palpable is the thread innovation, that he may seek a bride among subdivisions which have not yet adopted it. In the same way he may even receive food from such classes, though this is being gradually prohibited. Where the Rájput tendency is dominant, marriage occurs in infancy, and is celebrated by a Brahmán priest, who avails himself of the opportunity to invest the uninitiated bridgroom with the solemn paraphernalia of the thread. Ordinary Kanwars follow the Gond practice, and marry at puberty, the ceremony of anointing with turmeric, and revolving round a pole, being gone through before relations and elders. Among the poor a money-payment is made to the bride’s father, and runs from five to thirty-three rupees, besides the expenses of the marriage feast and garments, which fall on the bridgroom. A considerable number of the Kanwars eat flesh and drink liquor, while those who have abjured these things are as stringent in diet as Brahmans and Sat Namás. In the same way, it is only a small minority who burn their dead, the recognised practice of the caste being to bury. Altogether these Kanwars are a simple, primitive people, found chiefly in the northern and eastern hills of Chhättisgarh, alarmingly superstitious, and marvellously obedient.

Other hill tribes scarcely require any detailed mention. The Binjvírs and Dhanwárs are, in their social practice and worship, exactly like ordinary Kanwars. They have numerous subdivisions, and are probably mere branches of the Kanwar family. The Dhángars are the Urúons of Chotá Nágpár, and have been described in the Journal of the Asiatic Society * by Colonel Dalton. They have their own special tongue, and are not numerous in the district, being scattered here and there, chiefly in service, for which their laborious habits and fidelity are said eminently to qualify them. The wildest class of all that we have is the Bhúmiá. The real genuine Bhúmiá is only found in remote tracts, for centuries within the shadow, as it were, of Aryan civilisation, yet entirely unaffected thereby. His sole heritage is an axe, and the veriest shred of cloth attached to a string suffices to cover his nakedness. He apparently scorns regular cultivation, and looks upon ploughing as beneath the dignity of man. He rears a crop under the system known as “dáhya,” which consists in cutting down a patch of jungle, firing it in May, and then throwing seed among the ashes. This germinates, and springs up very fast after the first fall of the monsoon. One patch of jungle

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yields in this way for two years, and then a new tract is taken up, while the abandoned land will not recover itself, and be fit to be occupied, for some twelve or fifteen years. This savage and wasteful process has effected the destruction of some of the finest forests, and there seems a very remote prospect of its being abandoned. These Bhumias are one of the Kolarian tribes referred to in Mr. George Campbell's essay on the Ethnology of India, but a very wild section of them. They do not collect in villages; in fact their style of cultivation is against this; but two or three families are encountered in some rude huts on the hill side, and even here, if disturbed too much, they will at once levant. The rice, kodo, kuku or grain which they sow only lasts for half the year; and they have to eke out the remainder by bartering bamboos for rice, or else doing their best on jungle roots and fruits. They are great hunters, and use their arrows with marked skill. Then their patch of cultivation, which is paled in on all sides, has numerous primitive traps for snaring rats and other vermin, on which, when opportunity offers, they make a good meal. The Bhumias either worship Thakur Deva or Dula Deva, but apparently at very protracted intervals. They marry, like the Gonds, at the age of puberty, and they pay a few rupees for their bride. They bury their dead without any ceremony except a feast. They are a short, slim black race, often with long shaggy hair, and wild looking, but essentially timid.

At page 24 of Sir R. Jenkin's report on the Nagpur territories (A.D. 1827) two very wild tribes—Bandarwás and Párdhis—are alluded to as inhabiting the hilly and woody country near Ratanpur. The former are represented as cannibals; the latter as not quite so bad, but still very savage. The Párdhis are not known now at all, and the few Bandarwás still to be found are not so wild as the hill Bhumias, but would appear to have got their name from the monkey (bandar), which they eat. This very peculiarity may in fact have originated the story of their eating men. A subdivision of them, rumour still asserts, is addicted to living up in trees, and to wandering about, both men and women, in a state of nature. They were said to be in the Korbá hills, but when inquiries came to be made, they were not to be found, and it seems likely that the description given of them is somewhat mythical.

In the khálsa area nearly a fourth of the villages are held by Bráhmans, and half of these are in the hands of Maráthá Bráhmans. Landholding castes. The preponderating influence of this class, under a Native government, sufficiently accounts for this result. Kanwars follow Bráhmans, but they hold chiefly in zamindári jurisdiction, and only in a few khálsa villages, adorning the zamindára. Gonds have a considerable number of villages, chiefly, however, in the hilly tracts. Then Kurmás, Rájputs, Bairágís, Baniás, and Chamáras hold about an equal number of villages. The proportion of Bairágí and Baniá villages is swollen by the fact of a taluka, in each instance, being held by a member of this caste, for Lormí, containing 103 villages, is held by a Bairágí, and Tarengá, containing 145 villages, by a Baniá. Two or three other members of these communities hold several villages together, which they obtained as grants for cultivation under the Native government. Tolás and Mohammadans have a fair position as proprietors, the latter being instances of individuals holding several villages, obtained as reward for service in the old Bhonslá regiments. In the case of other castes no remarks are necessary, except to note how few Pankás have obtained proprietary right;—attributable to the

* Journal of the Asiatic Society of Bengal, vol. xxxv. part 2 (1866), p. 34.
fact that, although forming so considerable an element in the population, they are largely devoted to the occupation of weaving. It is certainly strange that although this class forms about a sixth of the community, they should not have succeeded in obtaining one village in the khalsa parganas. Eighteen villages, shown as held by Sikhs, belong to one member of this community, who is a Banjara trader, and acquired his villages after the mutinies, when relinquished by their original holders.

Reference will now be made to some of the peculiarities of the Chhattisgarh population as a whole, when compared with similar classes elsewhere. One prominent feature is the scantiness of apparel common to the whole cultivating community—a cloth round the loins, and this often of meagre dimensions, constitutes generally a man’s full dress. Those who have advanced a stage beyond this throw a cloth loosely over one shoulder, covering the chest, and assume an apology for a pagdi by wrapping a cloth carelessly round the head, leaving the crown generally bare, as if this part of the person required special sunning and ventilation. Among women all the requirements of fashion are satisfied by one cloth, measuring from eight to twelve yards, one half of which envelopes the person in one fold from the waist to below the knee, hanging somewhat loosely. It is tightened at the waist, and then the remaining half is spread over the breast, and drawn across the right shoulder. Sometimes the cloth is left to droop down the back from the right shoulder, but in public it is generally carried over the head, open like a sheet, and then brought over the left shoulder and arm. There is a sculpture-like simplicity about the solitary garment worn by women, which is calculated to display a graceful figure to advantage, more especially on festive occasions, when those who can afford it appear arrayed in tasar silk; but to Western ideas it seems more convenient than modest. The most common articles of adornment are bracelets of gold, silver, and coloured glass, according to the pretensions of each individual wearer; as also gold, silver, and bead necklaces. Ear-rings and nose-rings are not usual, nor, except among young Gond ladies, are toe-rings and anklets. By men a gold or silver bracelet is frequently worn; they also affect small ear-rings not a little, and a silver waistband is perhaps a comfortable agriculturist’s highest ambition. The ordinary practice with all classes is to have three meals per diem—rice and dal at midday, rice and vegetables cooked with ghee in the evening, and rice gruel in the morning before commencing work. This rice is called “bāsī,” being simply the remains of the night’s repast, filled up with water, and taken cold. Some men are said to get through three pounds of rice per diem. The castes who eat fish and flesh have of course a greater change of diet. Wheat is very little used by the community, and in fact flour-cakes are only prepared on special occasions. Sometimes rice is pounded and made into cakes, not unlike the oat-cakes of Scotland, and a similar process is adopted with the coarse-grained kodo. Then those who can afford it have an occasional spread of sweet things, and in most villages milk and gur are very common commodities, out of which a matron of resources can turn out morsels which are deemed marvellously inviting. On the whole, the great body of the people may be said to live comfortably and well, and, as regards quantity, will probably never enjoy greater abundance. The language spoken by the people is a corruption of Hindi, with an admixture of aboriginal words, somewhat confusing to a stranger; but it rests on a strictly Hindi basis, and there are comparatively few Persian words in use. The following words may be quoted as
specimens. Man and woman are called "dauká" and "dauní," a house is called a "káriá," a fowl "kukrí," while instead of saying "mat jána," or "náhá jána" (don't go), as in Hindustán, a Chhattéggarh would say "jhumí bo;" or if he were declaring that his field had been forcibly taken, he would never think of saying "zamím hamári zabardast le liá hai," but would convey his grievance in the words "bhúen mor bar pálí har Ís." Suffice has been said to show that the differences in terms are considerable, and this in a limited space is all that can be attempted.

Among the characteristics of the people their marvellous credulity is the most marked. Hemmed in by continuous hill ranges, their intercourse with the outer world has been limited, so that they still remain victims to the most gross and antiquated superstitions, which the steady contact with new ideas has gradually dispelled among more favourably situated communities. Every hill has its god, every stream its spirit; villages* have generally their protecting deity or deities, who are invariably supplicated when epidemics prevail, when murrain appears among the cattle, when drought threatens the crop, and on all occasions of misfortune or bereavement. A special priest invokes all these deities, excepting Dólá Déva, who at all times can be supplicated, and belongs to one of the aboriginal races, thus showing the origin of the superstition itself. He is ordinarily a Gond, and in virtue of his office is called a "Baigá." The position is generally hereditary, and carries with it not unfrequently a plot of rent-free land, in addition to periodic fees. A successful Baigá, or perhaps more properly a Baigá who has obtained a reputation for success, is a man of great influence, and any injunction he delivers will almost invariably be implicitly obeyed. The most public exemplification of this influence is in cases of witchcraft, for here the most melancholy consequences have resulted in several trials. A common instance is when cholera visits a village. First one falls, then another, and there is something so unaccountable in the origin of the disease, so mysterious in its selection of an apparently arbitrary route, while its attacks are so sudden and fatal, that we can be little surprised if, among an ignorant people, a state of almost abject despair follows its advent. In this temper of the community a Baigá is summoned, and, after going through certain ceremonies, he declares what should be done. Sometimes it is a cock or a goat that has to be sacrificed to appease the local deity; and if this is unsuccessful, then the whole community temporarily deserts the village, leaving behind only the dying and the dead. At other times the Baigá declares that a witch (locally known as a "tonóti") is the cause of the suffering of the people. The adult males of the village are then assembled in solemn conclave, while the Baigá, sitting in their midst, proceeds to ascertain what unfortunate woman is guilty. Of course each individual Baigá has his own particular procedure. One of the most noted in this district had two most effectual methods for checkmating the witches. His first effort was to get the villagers to describe the marked eccentricities of the old women of the community, and when these had been detailed, his experience soon enabled him to seize on some ugly or unlucky idiosyncrasy which

* The two most common local deities are "Thákur Déva," the Preserver of the village, who has often a snug little tabernacle, carefully thatched, made for him outside the village; and "Dólá Déva," the Protector of the hearth, to whom a corner inside each house is set apart, and frequent offerings are made. Thákur Deva requires annually a sacrifice of blood, while Dólá Deva is propitiated by an offering, however humble.
indicated in unmistakeable clearness the unhappy offender. If no conclusion could be arrived at in this way, he lighted an ordinary earthen lamp (chirāgh), and repeating consecutively each woman's name in the village, he fixed on the witch or witches by the flicker of the wick, when the name or names were mentioned. The discovery of the witch soon resulted in her being grossly maltreated, and under the Native government almost invariably in her death. Since the introduction of British rule these cases are becoming year by year rarer, but the belief itself remains strong and universal, and the same class of superstitions pervades everyday life. There is no sudden death that is not attributed to the malignity of some evil spirit. A lingering or strange sickness is often supposed to be occasioned by the glance of an evil eye, while any unfortunate family bereavement is in itself usually accepted as necessitating a change of residence, even though it involve the relinquishment of ancestral fields, and the severance of all early associations and ties. Of course the so-called witches come in for the blame of many misfortunes, and there are marked women in every neighbourhood, who obtain special credit for working charms in secret on their enemies, which inevitably result in sickness or death. The wildest tales are told of their power, and with such earnestness and circumstantiality, that even educated native officials from other districts almost invariably become converts to the popular idea. In some instances, where results have been verified by indubitable testimony, they can only be attributed to animal magnetism or mesmeric influence; and a case lately occurred in which an English police officer stated that he himself saw a girl lying senseless after having been handled by a reputed witch, the girl having been again resuscitated in his presence through the said witch's influence. If the officer in question was not imposed upon, or did not in any way misapprehend the facts, then this solitary example indicates some knowledge of mesmerism, as existing among special portions of the community. The extreme credulity of the people exposes them at times to cruel hoaxes.

A strange story is current in the Mungelī pargana of a Pankā named Mangal, resident in Bhadrāli village, who some fifteen or twenty years ago gave out that a deity had taken possession of him. This was nothing strange, for both gods and devils are accused of constant interference with mortals. Mangal was credited with the power of curing diseases, and securing to his worshippers future happiness. He used to sit with a light before him, and his devotees approached, saluted, and touched his feet. He was literally inundated with followers, and the offerings of grain, coconuts, and such like gifts were something incredible. His influence was confined to a few short weeks, for his advent occurred about the cultivating season, and he had declared that good men's crops would spring up without sowing. It appears that thousands of cultivators were fools enough to attach credence to this teaching, and, as viewed practically, this simply amounted to a loss of revenue. When the time for collection arrived, the Native government at once arrested Mangal, who was left to ponder over his departed greatness within the walls of the Rāfspur jail. The belief in Mangal's powers vanished with his imprisonment, and against some of the more respectable men who were his dupes (notably the tālukadār of Lormi) the whole affair remains a standing joke.

As strenuous efforts are being made for the education of the rising generation, the cloud of ignorant darkness which now envelopes the people must gradually disappear. The following return shows the number of schools and of children under instruction:
When the total juvenile population is considered, this can only be regarded as a very small proportion undergoing tuition. The boys under fourteen exceed 188,000, and supposing that a fourth of these are of a teachable age and available for instruction, there are some 45,000 boys as possible pupils. Of these only 3,000 are being taught, so that a vast field exists over which to spread the benefits of education.

An allusion to crime may not be out of place, as showing that although the people are ignorant, they are not addicted more than their neighbours to crimes of violence. Murders are not numerous, and there has been no case of dacoity for a considerable period. In fact the following figures, from the Police Report of the Central Provinces for 1868, show that crimes of all kinds are less frequent in the Chhattisgarh division than in any other part of the province:—

<table>
<thead>
<tr>
<th>Division</th>
<th>Population</th>
<th>No. of heinous offences</th>
<th>Petty thefts and burglaries</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nagpur division</td>
<td>2,263,062</td>
<td>72</td>
<td>3,679</td>
<td>3,751</td>
</tr>
<tr>
<td>Jabalpur do.</td>
<td>2,024,645</td>
<td>61</td>
<td>4,181</td>
<td>4,942</td>
</tr>
<tr>
<td>Narbada do.</td>
<td>1,563,912</td>
<td>79</td>
<td>3,665</td>
<td>3,744</td>
</tr>
<tr>
<td>Chhattisgarh do.</td>
<td>2,104,570</td>
<td>40</td>
<td>1,797</td>
<td>1,837</td>
</tr>
</tbody>
</table>

There are probably two causes which contribute to this result—the degree of rudo plenty which prevails, and the general abstemious character of the population; for it is worthy of note that the drinking classes are comparatively few, and even these, living among large masses who absolutely abstain, are insensibly influenced, and thus come to confine their indulgence to festive occasions, which are few and far between. There can scarcely be a population more submissive and obedient than the great bulk of the people in Chhattisgarh. Whether they are constitutionally timid, or a long course of oppression has created the feeling, is immaterial. Certain it is that they have a great dread of authority, and as they are incapable of distinguishing between a regular and irregular exercise thereof, they are liable to suffer for their meekness at the hands of unscrupulous subordinate officials. Any creature with a badge, or some such insignia of office, is quite a magnate in the interior, and will always be fed, usually obeyed, and often feed’d. It cannot but follow that people so ignorant come to be oppressed, for they are afraid to complain, and the only effectual remedy is the gradual spread of intelligence, which will teach individuals to realise their position and rights. The injurious results of over-submissiveness are palpably evident in all roadside villages. Ordinarily the mere approach of a road should be a source of profit, for the constant passage along it creates
a demand for supplies and carriage, which would tend to enrich the resident community. But in Chhattisgarh it is considered a fatal calamity, and there is scarcely a roadside village that is not in a more or less unhappy condition, verging at times on absolute desertion. The reason is obvious. The people, instead of insisting on payment, have a constant drain on them, and it is only when their weakness has been painfully imposed upon, that they represent the fact, and have it remedied.

To the non-agricultural population the cheapness of living is a fertile source of comfort, and there are a considerable class of pensioners and others who, owing to this cause, have migrated from less favoured regions, and taken up their quarters in the district. With wheat and rice selling often at a maund and a half per rupee, and other articles of native consumption in proportion, a labouring man and family can live comfortably on one anna a day. The classes socially higher in the same way can secure, to an extent, luxury and plenty with means which elsewhere would necessitate stinting and anxiety. Beggars are altogether a rare commodity, and can scarcely ever be pressed hard for food. The greater wealth of the community is a feature which in the future may with certainty be calculated on, but it may be questioned whether the humbler classes will ever be so free from care as they are at present, in regard to the simple necessities of life. The outward marks of prosperity are, however, few. The passion for display has not yet arisen, and even those, who have means, care not to erect imposing houses, or surround themselves with any of the outward marks of affluence. As the country has only been recently and partially opened out, there is doubtless less accumulated wealth here than elsewhere, and almost no really rich people exist. But hoarding in small sums is a universal habit, and with it all there is an amount of rude comfort among the agricultural population which any one moving among them cannot but perceive. Their grain-stores are generally well filled; cattle exist in great numbers; the luxury of a pony for locomotion is a very common feature; earthen plates have been largely displaced by metal vessels; at all festive gatherings a large portion of the agricultural community are seen to possess jewellery of a more or less expensive character, and on such occasions they are often arrayed in what may be regarded, for Chhattisgarh, as quite a superfluity of clothing; while marriages are said to have increased, and to involve a larger expenditure. These circumstances denote an advancing prosperity. The landholders, as a class, are not indebted, and they have had conferred on them the boon of proprietary right, equivalent, at present rates, to a sum of twenty lakhs of rupees (£200,000), so that altogether the people may be regarded as in a comfortable and progressive condition. They require in fact only an outlet for their produce, to occupy a position which would compare, not unfavourably, with that of the agricultural classes of other districts in the province.

The chief wealth of the district consists in its agricultural produce. The adventurous carrier class (Banjâras), following their strings of bullocks through the hilly wilds, which shut in the Chhattisgarh plain, in order that they may return laden with grain, have not inaptly termed this “the land of plenty” (khinalutî).* They find here a surplus produce, which from the absence

* This is more commonly interpreted to mean “the low country.”

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of facilities for export, seems almost inexhaustible, for in a great number of villages they cannot fail to observe the prominent and capacious grain-stores, well raised above the ground, walled and thatched, and containing from fifty to two hundred cart-loads of the great staple, rice. Then wheat and oil-seeds and pulses are produced in great abundance, and there is a kind of reckless improvidence in many places in feeding, free of cost, all travellers who pass, that indicates a condition in which it may be said that want, using it in the sense of food, is almost unknown. Of the entire produce sixty-five per cent is rice. It is grown on all soils, and the average yield is often enhanced more from the lie of the land than the quality of the soil. The prevalent soils are black, mixed, red, and sandy. The black soil, as has been often stated, is the debris of trap; the red is probably decomposed laterite; the sandy, as the name implies, represents deposits from sandstone rocks; while the mixed is allied to the soil, either black or other, which most preponderates in its composition. The black soil is of course the most valuable, because both spring and autumn crops can be grown on it. But it seems a disputed point whether the most abundant yield of rice is generally obtained from black or from red soil. The sandy soil again, when manured and irrigated, is well adapted for sugarcane and all kinds of garden produce, and is much prized, but there is too much percolation in it to suit the rice crop. Looking then at these main divisions of soil, it may be said that the western tracts of the district are the richest, being nearly all black soil. The centre has land of very mixed quality, while the whole eastern parganas are almost entirely (except in patches) either red or sandy soil. A peculiarity of rice-fields in Chhattisgarh is their extreme minuteness. In every village numbers of fields are found not exceeding a few poles, or about the dimensions of a public dining-table. The practice is said to have arisen from the impossibility of obtaining tenants, unless each received a share in the good or best-lying land. Thus land lying near the village is coveted because it is so easily worked and manured, and a low dip, because, when ridged, it best utilises the annual rainfall. These stretches then come to be very minutely divided. Again, now that the custom of small fields has become stereotyped, it is generally urged that in red soil the smaller the surface enclosed, the better the water is stored, and the larger the crop. Thus what originated for convenience is retained for profit. The reason may be that red soil does not retain moisture, though at the same time surface-water does not percolate freely through it. In soil like this it is therefore important to obtain as much surface-water as possible for rice, and this is effected by ridging-in small areas. This trouble is not taken with soil which retains moisture, and in which, if surface-water remains long, the crop is likely to rot. In fact it is always found that, where the fields are large, the soil is black, and that, where the converse is the case, it is on account of the peculiar attributes of the red soil. Under the present system of rice cultivation, small fields in Chhattisgarh are thus not only a convenience, but an absolute necessity.

Another peculiarity is the practice of changing fields. This would occur periodically, so that no tenants should monopolise the best land. The practice is not universal; it exists in some villages only. The want of attachment, however, to individual holdings is an almost universal feature, and a very trifle will often induce even a hereditary tenant to relinquish his land. The result is that there is little of that minute and persistent care which is so marked a feature in a peasantry.
attached to the soil. Few cultivators feel so deeply rooted as to devote extra labour to permanently enhancing the yield of their fields, and so cultivation generally comes to be desultory, and is carelessly carried out.

Where an agricultural population depends so entirely on a solitary crop, and that crop one which requires an abundant rainfall, each succeeding season becomes a period of uncertainty and anxiety. A failure of rain involves famine;—a deficiency, widespread scarcity. It, however, fortunately happens that Chhattisgarh, being girdled by hills, enjoys a fairly regular monsoon. Thus there are traditions of partial failure of crop, but no tradition of a famine; for if the absence of rainfall has blasted hopes in one quarter, the area is so extensive that at some other point the fall has been adequately abundant. Besides periodical showers, the rice-crop requires four heavy downpours, namely, one in each of the four monsoon months. The September one should be late in the month, and as this is often untimely or deficient, bumper harvests are the exception, not the rule. It is at this time, if bright sunny days persistently succeed each other, that heavy care is portrayed on every countenance, from a horrid dread that the whole season’s labour will be lost. Then the village gods are piteously supplicated, while the elders find comfort in relating their experiences, and the weatherwise make their prophecies, scanning every cloud lest haply they may find a hopeful omen. At the same time the country is not entirely dependent on the regularity of the monsoon. There are, scattered over the district, some seven thousand tanks, which the forethought of succeeding generations has contributed to construct. Although not entirely available for watering the fields (for many are strictly preserved to provide water during the heats of summer for man and beast), yet a large number are utilised for purposes of irrigation, and thus some portion of the crop in numerous villages at all times comes to be saved.

Besides rice the most common crops are kodo, wheat, pulses, oil-seeds, and cotton; jawári is not cultivated. Kodo (paspalum frumentaceum) is a very poor staple, and has no market value. It is grown generally on inferior soils, and at the same time as rice. The yield, however, is much larger, always exceeding a hundred-fold. It is rarely grown for more than two years in the same land. Wheat, gram, and pulses are only grown on the best land, while oil-seeds and cotton are often produced on the light and poorer soils. Both of these are largely produced, and the yield of oil-seeds is considerable. The cotton, however, is generally inferior, from the character of the soil on which it is usually raised, and the returns are limited. The best cotton is found in the zamindáris of Kawardá and Pandariá, where the undulating stretches of black soil are eminently fitted for its production. It is never sown alone, but always mixed with arhar or kodo. Of regular rabí crops a large number of villages have none whatsoever, but where these exist they are tended with considerable care. For both wheat and gram the land is ploughed four times, and for the former some of the fields are regularly embanked to retain moisture and increase the yield. None of the rabí crops are either irrigated or manured. They are sown in October and November and reaped in March. In fact, excepting garden produce—the favourite pursuit of Malla, Marára, &c.—the only crop which is regularly both manured and irrigated is sugarcane. It entails an immense amount of labour, being frequently irrigated, some twelve times ploughed, and manured on two or three
different occasions. The few acres of sugarcane cultivation, however, which each village undertakes are raised by the joint efforts of the whole cultivating community. Each cultivator receives a small plot proportioned to the size of his general holding, the lion's share falling to the proprietor; and all labour together in preparing the field, tending the crop, and extracting the gur. In the western portion of the district there are villages which produce sugarcane without irrigation, but the crop is uncertain and scant. Instances also occur where it is raised without manure, but this is only in the vicinity of streams which overflow their banks in the monsoon, and leave a deposit that enriches the soil.

In this district one hears but little of the exhaustion of the soil. Year after year rice is produced in the same fields without any change of crop, or even an occasional fallow, and yet the yield is apparently uninfluenced. It seems from the statements of experienced cultivators that new land falls to the level of old in four or five years, and that, during this interval, the extra yield averages from twenty-five to thirty per cent. There is no further progressive deterioration. Rice is not an exhaustive crop, and then, as has been pointed out, the land is generally manured. This may account for the fact that rice is the only crop with which neither rotations nor fallows are practised. Where wheat is sown, it will be followed by gram or masur one year and then perhaps kodo. And where this is not done, after four or five years the land is left fallow to recover itself. Again, cotton is often succeeded by til or some other oil-seed, so that all through a regular rotation is adhered to, experience having taught the people that their soil is not rich enough, as in some of the Narbadā districts, to yield steadily without a change of crop or a fallow, and manure not being available, as it is absorbed by the rice and sugarcane fields.

The mineral resources of this district are but little known, and owing to remoteness and inaccessibility are not likely to be developed for many years. In the vicinity of the Hasdū, coal crops up in several places, and it is probable that if a Railway ever be constructed from Calcutta, through the plains of Chhattisgarh, to Nāgpār, the Korbā coal-beds would yield an invaluable supply of fuel. On the right bank of the Hasdū, near Korbā itself, there is an exposed surface of coal extending for about a hundred yards, and in a drainage channel near this same bed it also crops up in several places. Again, some distance from Korbā, on the left bank of the Hasdū, there are the beds of two hill streams—the Bijākherā and Mundjhariā—in which coal appears near the villages of Kalwā and Sankherā, and to such an extent that, walking up the Bijākherā rivulet, the coal is traceable for at least a mile. Exploration would doubtless lead to other similar discoveries. There has been no digging or searching, and what has been traced has simply resulted by the action of the annual rains exposing the surface. This being the case, it is only fair to conclude that the coaly region is very extensive, and if once regularly worked would yield an immense supply. What the quality of the coal is can only be pronounced after careful professional scrutiny. The surface coal is shaly and inferior, but this in itself is not a discouraging fact, for systematic borings might establish the utility of the lower beds. Until this is undertaken no opinion can be formed, and the question will probably remain undecided until the time arrives, by the opening out of the country, for a final verdict to be given. At present no attempt is made to work the coal, though
a few enterprising smelters use it at times for the manufacture of iron after the native fashion.

In the vicinity of all the hill ranges in the district iron ore is found, and its manufacture is confined to the zamindârî estates. As far as can be ascertained there are only some forty furnaces at work, the annual outturn of iron being about four hundred maunds. This is miserably inadequate for the requirements of the people, and the result is that a large importation occurs from Mandla and the Sambalpîr zamindârîs. With all this, prices range high, and the ordinary selling rate is not more than three seers per rupee, or say thirteen rupees per maund. The consumption of the district cannot be under twelve hundred maunds annually, two-thirds of which comes to be drawn from other tracts. The limited production of iron does not arise from a deficiency of the ore, but from an absence of the class called "Agariás," who are employed in its manufacture. If Gonds and other tribes would only acquire the art, they would find in it a fertile source of gain. The profession, however, is scarcely an inviting one, for although the native process of manufacture is extremely rude, the labour involved is very considerable. There is the charcoal to be made, and the ore to be collected. The selected ore is then taken and mixed with charcoal, and is placed in a clay furnace about three feet high. A regular current of air is kept playing on the furnace from the primitive pair of bellows worked by the feet. When the ore is smelted, the manufactured article comes rushing out in a lava-like stream from a crevice at the bottom of the furnace. It is then hammered and run into broad bars fit for sale. The iron which is made is of fair quality, but has no special reputation in the market.

In connection with mineral products it may not be quite out of place to mention quarries. The best-worked quarries are those near Bilâspûr and Seorînârân, which contain sandstone excellently suited for building purposes, to an extent capable of meeting large requirements. Similar facilities exist at many points all over the district, were the people sufficiently advanced to appreciate structures of permanent masonry. For road-making there are everywhere large quantities of suitable gravel; but no regular beds of "kankar" (nodular limestone), which experience shows to be more durable, have yet been found.

The extensive forests of the district are situated in the zamindârîs, and are private property, the only large tracts of government forest being the wastes spreading over the Lorîf and Lannî hills on the north-west, and the Sonâkhân area on the south-east. Besides these two tracts there are several considerable patches of jungle, which have been reserved in the portion of the plain skirting the northern hills. The largest of these are the Kori, Bîjâpûr, Bîtkûl, and Pantorâ wastes. Again, out in the plain there are a few isolated patches of waste; of no value, however, except for grazing cattle. The total area of government waste, excluded from the private properties by the operations of the settlement department, is 443,500 acres, or 693 square miles. The chief blocks, as already noted, are Lorîf and Lannî 190,369 acres, Sonâkhân and Mârâjî 97,503 acres, Kori 20,776 acres, Bîjâpûr 48,571 acres, Bîtkûl 25,509 acres, and Pantorâ 13,604 acres. The annual revenue realised at present is about 6,000 rupees. The smallness of the forest revenue, compared with the extent of waste, arises from the fact that
the most valuable of the government forests are more inaccessible than some of the zamindári jungles, so that villages in the plain come to indent largely on these latter to meet their annual requirements. Thus the Lormí and Iamn forests are cut off by hills, while Sonákhan is isolated by the deep waters and wide-spaying sands of the Mahánádi. The nearer jungles on the other hand having been hacked and hewed at for years, are considerably thinned, and do not now furnish adequate supplies to satisfy the wants of the whole community.

Sál is the only valuable timber which exists in all the forests of the district in great quantities. Good timber of this description is therefore available almost to any extent. Sál too is much met with, but it is not generally of large size. Shísham and bíjesál are both scarce, while teak is almost unknown, except in the forest reserve of Háthibári near Sonákhan. Of other building timber the most common trees in use are tendú, shísham, kawá, dháurá, semar, anjan, khair, kalmí, and bijrú. There are some twenty other trees which are utilised, but their timber is very inferior. Besides building-timber, the supply of grass and bamboos in the forests is very extensive. Then the valleys of Lormí, Pendrá, Mátián, and Upórá afford vast grazing grounds, watered by perennial springs, and verdant even in the heats of summer. Here the cattle from the plain find abundant pasture, and are only brought down when the monsoon has commenced. With edible roots and fruits the jungles are well stocked, and they are an immense resource to the hill tribes, who have not unfrequently to remain content with "a dinner of herbs." The tamarind, the mhowas, the tendú, the achár, the jámun, the gasto, the áunjí, and the bel [are the fruits in ordinary use, and are the most palatable. Then for medicinal purposes instinct and experience have promoted the use of many plants, and those who are learned in their application are much resorted to. For fever, decoctions are made of ním, chinór, donjár, and gur; for diarrhoea and dysentery, bel and gindel are used; for weakness, bohar, bariári, gursakri, and kesrawá; for indigestion, áunjí, dandbehrá, and sástú; for rheumatism, bansámí and behrá; for headaches, jasmór and dasmór, and so on through a host of simple remedies for all ordinary and general complaints.

Of industrial products the most extensively in demand is lac. The insect covers the tiny branches of the kusam tree (schleicheria trijuga) with its coral-like protuberances. The crusty material thus formed, including in its recesses several insects, constitutes the stick lac of commerce, and produces, when manufactured, the deep red dye so largely required. Each tree yields from twenty to thirty lbs., a portion being left for seed, or in other words to reproduce the material in demand, and the annual value of a tree runs from three to four rupees. As a consequence the "kusam" is very rarely cut down, and is invariably preserved as a valuable property. Following lac, resin is a product in considerable demand. This is extracted from the sál tree (shores robusta), which unfortunately has been generally ringed in the process instead of being punctured. Some magnificent forests have been thus destroyed, for the ringed trees speedily dry up, and then, when the annual configurations come, they are enveloped in the sweeping flame and augment its volume. It is truly melancholy to wander over the charred remnants of magnificent timber thus uselessly destroyed, and it is only to be hoped that in the future the mode of procedure hitherto prevalent in extracting resin will entirely disappear.
One interesting item of forest resource remains to be referred to—the tasar cocoons, which supply the useful silk so esteemed by the community. The Bhúmiáś and other hill men collect these during the monsoon, and are marvellously active and shrewd in finding them in the jungles. They are found chiefly on the sáj tree (pentaptera glabra). In the month of August the primitive huts of these wild races are invaded by rearers of the tasar worm, from the more open portions of the district. These men come to purchase, and a party usually consists of seven or eight persons. A sufficient stock having been obtained, these rearers return to their selected locality, which is a tract of stunted sáj trees, covering eight or ten acres near a village skirting the forest. Here in September they tie the cocoons to a series of strings, each string stretching from a branch of one tree to a different branch in another, the cocoons thus suspended looking from a distance like a great row of eggs. By degrees the moths cut through the cocoons, during which process they are closely watched, and after they have paired, the females are placed in earthen vessels (gharás), in which they lay their eggs and die. The males fly away. The eggs are kept in the huts of the people, generally in cloth, and incubated by heat. They are little round dots about the size of mustard seed. In eight or ten days the worm is formed, and as each female moth placed in the vessel deposits about a hundred eggs, a great outturn is obtained. The worms thus incubated are taken out and placed on sáj trees, on the leaves of which they feed. They are small tiny insects at first, but they grow in size till they attain the thickness of a man's finger, and are perhaps two and a half inches long. At this stage they are very prettily marked; but in three months they have attained their full size, and then commence their cocoons, which are finished in two days. It is quite an interesting spectacle to see these insects busily employed throwing one thread round their bodies and then another, until they are completely encased in their silken home. A period of some four months elapses, viz. from September to December, from the time the moth breaks out of the old cocoon to the formation by the freshly generated worm of the new one, through the processes of incubation, development, &c. The new cocoons are sold to the silk-weavers, who steep them in hot water, mixed with tamarind pods or leaves, in order to communicate to the thread additional strength and elasticity, when the thread is carefully wound off, and manufactured into the light-textured tasar silk. One piece requires on an average some 800 cocoons, and as the probable amount of silk woven may be estimated at 10,000 pieces, the annual supply, in view of this, must be something like eight million cocoons, the outturn probably of some 80,000 moths. It is strange that the Kewats, who rear the worms, instead of depending annually on the Bhúmiáś' supply from the wilds, do not themselves maintain a permanent stock to breed from. They urge that experience has not proved this process profitable; but the true reason probably is that it would entail too much system to satisfy their tastes. As it is, while employed in rearing they remain away from their homes, confine their diet to rice and salt, and depend on the prayers of the Bhúmiáś "Baigás" for success. The absence of this last element has in every instance, it is alleged, been followed by failure.

**Trade.**

**Imports and Exports.**

The following view of the trade of the district is tabulated from the Trade Statistic Returns for the last four years:
## IMPORTS.

<table>
<thead>
<tr>
<th></th>
<th>1864-65</th>
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<th>1865-66</th>
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<th>1866-67</th>
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<th>1867-68</th>
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<tbody>
<tr>
<td></td>
<td>Maunds</td>
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<td>of 82 lbs.</td>
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<td>of 82 lbs.</td>
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<td>of 82 lbs.</td>
<td></td>
<td>of 82 lbs.</td>
<td></td>
</tr>
<tr>
<td>Sugar</td>
<td>1,791</td>
<td>35,820</td>
<td>2,262</td>
<td>45,240</td>
<td>2,183</td>
<td>43,640</td>
<td>9,537</td>
<td>52,740</td>
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<tr>
<td>Metals and hardware</td>
<td>2,927</td>
<td>1,04,703</td>
<td>1,265</td>
<td>47,115</td>
<td>2,822</td>
<td>94,451</td>
<td>2,959</td>
<td>1,09,533</td>
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<tr>
<td>English piece-goods</td>
<td>721</td>
<td>64,189</td>
<td>310</td>
<td>27,500</td>
<td>1,841</td>
<td>118,829</td>
<td>1,209</td>
<td>11,941</td>
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<tr>
<td>Cattle</td>
<td>14,320</td>
<td>2,759,860</td>
<td>16,115</td>
<td>1,45,008</td>
<td>35,565</td>
<td>3,30,096</td>
<td>10,268</td>
<td>92,289</td>
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<tr>
<td>Miscellaneous</td>
<td>9,237</td>
<td>1,39,238</td>
<td>5,941</td>
<td>83,174</td>
<td>15,338</td>
<td>1,16,056</td>
<td>7,822</td>
<td>105,300</td>
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<tr>
<td><strong>Total</strong></td>
<td>28,886</td>
<td>6,41,970</td>
<td>25,580</td>
<td>5,45,127</td>
<td>57,285</td>
<td>7,09,694</td>
<td>24,863</td>
<td>4,72,241</td>
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## EXPORTS.

<table>
<thead>
<tr>
<th></th>
<th>1864-65</th>
<th></th>
<th>1865-66</th>
<th></th>
<th>1866-67</th>
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<th>1867-68</th>
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</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Maunds</td>
<td>Rupees</td>
<td>Maunds</td>
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<td>Maunds</td>
<td>Rupees</td>
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<tr>
<td></td>
<td>of 82 lbs.</td>
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<td>of 82 lbs.</td>
<td></td>
<td>of 82 lbs.</td>
<td></td>
<td>of 82 lbs.</td>
<td></td>
</tr>
<tr>
<td>Rice</td>
<td>544,744</td>
<td>5,44,744</td>
<td>134,099</td>
<td>134,099</td>
<td>108,648</td>
<td>1,06,843</td>
<td>9,691</td>
<td>86,591</td>
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<tr>
<td>Wheat</td>
<td>104,017</td>
<td>1,06,017</td>
<td>43,354</td>
<td>43,354</td>
<td>18,421</td>
<td>18,421</td>
<td>66,036</td>
<td>69,036</td>
</tr>
<tr>
<td>Other edible grain</td>
<td>17,813</td>
<td>17,813</td>
<td>7,645</td>
<td>7,645</td>
<td>144</td>
<td>144</td>
<td>1,602</td>
<td>1,602</td>
</tr>
<tr>
<td>Cotton</td>
<td>12,771</td>
<td>1,66,023</td>
<td>15,512</td>
<td>1,86,056</td>
<td>1,724</td>
<td>22,212</td>
<td>12,212</td>
<td>1,84,073</td>
</tr>
<tr>
<td>Gu</td>
<td>12,479</td>
<td>49,919</td>
<td>4,058</td>
<td>16,212</td>
<td>4,386</td>
<td>17,544</td>
<td>793</td>
<td>2,273</td>
</tr>
<tr>
<td>Oil-seeds</td>
<td>60</td>
<td>120</td>
<td>45</td>
<td>90</td>
<td>90</td>
<td>130</td>
<td>90</td>
<td>130</td>
</tr>
<tr>
<td>Lac</td>
<td>28,111</td>
<td>4,17,776</td>
<td>17,721</td>
<td>2,88,539</td>
<td>6,126</td>
<td>98,704</td>
<td>9,754</td>
<td>1,56,033</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>4,408</td>
<td>45,488</td>
<td>12,423</td>
<td>1,87,708</td>
<td>6,676</td>
<td>62,737</td>
<td>5,026</td>
<td>58,069</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>723,843</td>
<td>13,50,277</td>
<td>234,672</td>
<td>8,20,730</td>
<td>143,709</td>
<td>3,30,095</td>
<td>184,848</td>
<td>5,25,475</td>
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</tbody>
</table>

In the above table, for purposes of comparison, a uniform unit of value has been maintained for each item in all the years, adopting for this purpose average rates. The imports consist chiefly of sugar, metals, English piece-goods, and cattle. Salt is not shown, as the customs department registers this on its crossing from the coast, including in the return the whole of Chhattisgarh. The exports are mainly rice, wheat, other edible grains, and lac. The great year for the agriculturists here was 1864-65. They then exported over 650,000 maunds (100,000 quarters) of grain, compared with only 150,000 maunds during 1867-68, and 50,000 rupees’ worth of gu or compared with 3,000 rupees’ worth in 1867-68. As a permanent feature, however, a large export cannot be calculated on, for so long as pack-bullocks remain the sole means of transport for produce, the grain from Chhattisgarh only repays carriage when prices westward have risen to a more than ordinarily high rate. Independent of grain the only other large agricultural product that is exported is cotton. The area under cotton cultivation is 83,371 acres, which at a low estimate yields twenty seers or forty lbs. of cleaned cotton per acre, or altogether 41,685 maunds of cotton per annum. The whole trade has a western tendency to the railway at Jabalpur, and, as has already been urged, to connect the Bilaspur district with so near a market is a matter of paramount local importance. Rather less than a fifth of the produce of the district has been calculated to be available for exportation, and of this only a fourth is recorded as having obtained a market. No statistics exist of the trade south vid the Râlpur district, and east vid Sambalpur. The former is very limited, and the latter consists chiefly of wheat, gram, oil-seeds, and cotton. If this be estimated at 100,000 maunds per annum altogether, there still remains a lamentable deficiency; for while the country is capable of maintaining a produce trade of 50,000 tons annually, owing to its land-locked condition, the
trade carried on only amounts to some 14,000 tons. The lac trade represents an important item, the average export of the last four years being nearly 15,000 maunds, aggregating in value about two and a half lakhs of rupees. This is not, however, entirely from this district, but from all Chhattisgarh. The grain exports hitherto alluded to appertain properly to Bilaspur, because the Raipur grain export is to the south, mainly along the Great Eastern Road; but this is not the case with lac, which from both districts proceeds over the same lines to Mirzapur and Jabalpur. The stick-lac is purchased up by agents of firms at low rates, and must yield a large profit to the purchasers, compared with the small returns the actual collectors receive. No mere local resident, however, has found it a remunerative process to export on his own account, the manufacture of the dye being almost a monopoly. The whole business therefore is carried on by agents on the spot, who despatch the commodity at the instance of the firms employing them. The expansion of the trade is not a likely contingency, as the demand fluctuates, and the "kusam" trees on which the lac insects are fostered are somewhat limited in number.

Of local industries the most important is the weaving trade. There are in the regular weaving trade some 6,000 looms. The weaving trade.

The average outturn of each loom is a hundred cloths a year, so that the aggregate outturn must be 600,000 dhotis, valued at one rupee each, or six lakhs of rupees. Then all the Pankà caste weave, in addition to cultivation, and nearly half the cloth in the district is made by them. There are among them about 12,000 looms, the average outturn of each being about forty cloths a year, giving a total of say 500,000 dhotis. They are generally small, and made for the cultivators, selling singly for about ten annas each, so that the aggregate value would be about three lakhs of rupees. The total number of cloths made must be at least eleven hundred thousand, valued at nine lakhs of rupees. Besides this some 10,000 pieces of tasar silk are manufactured annually, selling at from five to six rupees a piece. It is estimated that there are 600,000 persons in the district, requiring on an average two cloths each; this would be 1,200,000 dhotis; and now looking at the number of looms we find that the outturn approaches this limit. The estimate given may therefore be accepted as a very close approximation to the real extent of the weaving trade. The great majority of weavers are in comfortable circumstances, but nothing more. They make from two to three annas a day as the price of their labour, which, with grain cheap, is sufficient to support a family. The weavers of the fine cloths make from four to six annas a day, and this is the extreme limit.

Administration.

The revenues of the district for the year 1868-69 were—

<table>
<thead>
<tr>
<th>Source</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Land</td>
<td>Rs. 2,71,956</td>
</tr>
<tr>
<td>Excise</td>
<td>8,922</td>
</tr>
<tr>
<td>Stamps</td>
<td>22,338</td>
</tr>
<tr>
<td>Forests</td>
<td>4,337</td>
</tr>
<tr>
<td>Assessed taxes</td>
<td>12,220</td>
</tr>
</tbody>
</table>

The executive staff consists of a deputy commissioner with two assistants at head-quarters, and tahsildars or sub-collectors at Bilaspur, Mungeli, and Seorinarain. The police station-houses are at Bilaspur, Mungeli, Seorinarain, Ratanpur, Surgao, Lormi, and Saragaon.
BILASPUR—The central revenue subdivision or tahsíl in the district of the same name, having an area of 1,674 square miles, with 975 villages, and a population of 223,388 according to the census of 1866. The land revenue of the tahsil for the year 1869-70 is Rs. 1,01,917-2-0.

BILASPUR—The head-quarters of the district of the same name, pleasantly situated on the south bank of the river Arpá. It has a population of 6,190 souls. The town is said to have been founded rather more than three hundred years ago by a fisherwoman named Bilásá, from whom it takes its name. For a long period it consisted of only a few fishermen's huts, but about one hundred years ago one Kesava Pant Súba, the manager of the district on the part of the Maráthás, took up his residence here and began to build a fort. This fort was never completed, but a portion of it still exists on the banks of the river, at one extremity of the present town. It is a brick structure, in no respect imposing, and with no pretensions to architectural beauty. As the town became the residence of an important official, and the head-quarters of a military contingent, traders commenced to settle in it. Subsequently, however, the Maráthás fixed their head-quarters at Rantapúr, and Bilaspúr dwindled into comparative insignificance. It was in 1862 again constituted the head-quarters of a British district, and is now a rising town. The vicinity is well wooded; there are many gardens and mango-groves; and the view of the distant hills affords a pleasant prospect. The only buildings of any importance are those erected for government purposes. Bilaspúr is 69 miles N.N.E. of Ráspúr, 144 S.W.W. of Mandla, and 140 N.W. of Sambalpur.

BILIHRA—An estate in the Ságár district, about twelve miles south of Ságár, consisting of five villages, with an area of fifteen square miles. As mentioned in the account of "Ságár," this estate was assigned by the Peshwá to Prithví Pat, the original possessor of Ságár. It then comprised twelve villages, which were held at a quit-rent. His descendants remained in undisputed possession till A.D. 1818, when this, with Ságár, was ceded to the British. At that time Bahádúr Singh, an adopted son of Mán Singh, the last lineal descendant of Prithví Pat, was in possession. With him an arrangement was made by the government that the quit-rent should be discontinued, and that seven villages out of the twelve should be fully assessed, leaving the remaining five rent-free for ever. The village contains 299 houses, with 1,331 inhabitants. There is a school here for boys.

BILTARA—A small village in the Damoh district, ten miles and a half from Damoh on the Jokáí road. Between this and Damoh are no less than sixteen nálás, fifteen of which are bridged. Water can be obtained from a tank and from a well. The encamping-ground is tolerably good.

BINA—A river which, taking its rise in the Bhopál state, enters Ságár in the south-western extremity, and flows almost due north, past Ráhatgarh, where it is crossed by a large stone bridge of fourteen arches. It then turns in a westerly direction towards Bhopál, forming the boundary between that state and Ságár for about twenty-five miles, till it passes Eran, and from thence forms the boundary between Ságár and Gwálior, till it falls into the Betwá.

BINÁTKA—In the Ságár district, the chief village of a tract known by the name of "Binúká Pátan." It is situated about twenty-four miles north of Ságár, and contains 256 houses, with 848 inhabitants. The history of this village
and tract till the year A.D. 1733 is the same as that of the state of Dhámoní, of which they formed part. In that year Rájá Chhatra Sál made over Bináiká to the Peshwá, but on the death of the former, his son Rájá Jagat Ráj refused to ratify the transfer, and kept possession himself. Some five years afterwards the Peshwá forcibly established his claim, and the tract thus became part of the Maráthá territory. The fort was built, and the village was much improved, during the Maráthá occupancy by Vináyak Ráo, one of the Peshwá's governors of Ságár. In the year 1818 the tract formed part of the territory ceded to the British government by the Peshwá. The tahsíl head-quarters were held in this village from the year 1832 to 1861, having been removed thither from Dhámoní. The fort has been for the most part destroyed since the removal of the tahsíl to Bandá. The village itself is of no importance, though one of the largest in the Bandá subdivision. No trade of any kind is carried on. A weekly market is, however, held on Thursdays, at which provisions and cloths are brought for sale.

BINDRA' NAWA'GARH—One of the Pátá group of chiefships attached to the Rájpúr district. It is situated to the south-west of Khariár, and adjoins Nára and others of the south-eastern zamindáris of Chhattisgarh. Only a small proportion of the area is under cultivation. The chief is a Gond by caste.

BIRUL—A large village in the Árví tahsíl of the Wardhá district, containing 1,949 inhabitants, chiefly cultivators and oil-pressers. It lies about nineteen miles west of Wardhá. The village mud fort, now in disrepair, was built by the Desmukh family who founded the village some two hundred and fifty years ago, and still retain a share in it. There is a village school here.

BISNU'R—A large village in the Árví tahsíl of the Wardhá district, containing 1,493 inhabitants, chiefly cultivators. It is situated on the bank of the river Wardhá, forty-five miles north-west of Wardhá. The road from Amráoti to Nágpúr enters the Wardhá district at Bisnúr, so a police outpost has been established here to guard the traffic. The Bisnúr fort has recently been converted into a sarál. There is a good village school, and a small weekly market is held here every Friday.

BOR—A stream which rises in the Nágpúr district and enters the Wardhá district near Hingná. Thence it flows past the town of Selú and joining the Dhám flows into the Wána.

BORA'SÁMBAR—A chiefship which formerly belonged to the cluster of states known as the eighteen Garhjáts, and is now classed among the ordinary khálsa zamindáris attached to the Sambalpúr district. It is about forty miles long by twenty broad, thus having an area of some eight hundred square miles. About one-half is cultivated, and the remainder is jungle and waste. The soil is light and sandy, like the rest of the country in this portion of the Mahánádi valley. A long range of hills, which do not, however, rise over 2,200 feet above the level of the sea, forms a natural boundary to the northward between this state and Phuljhar. A still more continuous and lofty range, of which the height varies from 2,000 to near 3,000 feet, forms the boundary between Borá-sámbar and Pátána. Nearly one-half of the state is covered with forest. Teak is scarcely ever met with, but sál (shorea robusta), súj (pentaptera glabra), dháurá (conocarpus latifolia), tendú (diospyros melanoxylon), kháir (acacia catechu), and many other useful woods, as also lac and cocoons of the tasar silkworm, are common. The principal river is the Ong, a tributary of the Mahánádi; it rises in the hill range to the westward in the Khariár
zamindar, and flows through the whole length of Borasambar from west to east. There is nothing deserving the name of a road in the whole state, but from Khariar (Thanot) there is a track, a good deal used by Banjaras. This is clearly enough defined, but a laden cart could not go along it. The climate is similar to that of Sambalpur. Tigers, panthers, bears, and wild buffaloes are numerous.

By the last census (1866-67) the population is shown at 19,203 souls. The principal agricultural classes are the Koltas, Binijahals, Sauras, Khondas, and Gonds. There are also a few Brahmans, and a sprinkling of the artisan classes. The Binijahals have customs somewhat similar to the Gonds, and have also the same type of countenance, but they are not recognised by any of the tribes of Gonds in these parts as clansmen. It is supposed that they have immigrated from the westward, i.e. from the great Vindhyan range of hills. The manufactures are limited to iron implements and coarse cloths; rice is the chief agricultural product, but the pulses, oil-seeds, sugarcane, and cotton are also grown. The revenue is estimated roughly at about Rs. 2,000 per annum in cash, but nazrana payments in kind, &c. would probably increase this by another thousand rupees at least. The chiefship consisted originally of only a few villages, and was known by the name of Atgarh. By degrees the family, which was a very warlike one, increased in power, and acquired territory from the neighbouring chiefships of Phulbar and Patna, till Borasambar became an important state, and was deemed worthy of being included amongst the Garhjat cluster. It has been in the family of the present holder for some twenty-eight generations.

BORI—A thriving village in the Nagpur district, on the left bank of the river Wana, and lying between the Great Southern Road and the Railway, about eighteen miles from Nagpur. The population, amounting to 3,371 souls, is mostly employed in agriculture, or in weaving and dyeing country cloths. The Rangarias (dyers) are an important section of the people. Cloths dyed at Borri are in especial request, as the dye, of a red brick colour, is very durable. This quality the dyers ascribe to properties possessed by the waters of the Wana. There are several fine groves to the north of the town, and some good gardens. Near the railway station is a commodious sarai, lately built, and on the Great Southern Road is a good travellers' bungalow. There is also a government school here. The town was founded by one Safdar Khan, a Pathan sirdar of Bakht Buland. It remained in his family for seventy-five years. It was afterwards held by Maina Bai Nimbalkarun, who, with a garrison of two hundred men, successfully held her fortress against three raids of the Pindharas.

BORI—A small forest tract of some thirty square miles in extent, situated south of the Pachmarhi range of hills in the Chhindwara district, and containing some fine teak and other timber. Plantation operations have been commenced in this forest.

BOTEWAHI—A river in the Chandua district. It rises in the eastern slopes of the Persagarh hills, and after an easterly course of twenty-eight miles falls into the Waingangar at Ramchandpur. This stream never dries, and the water is considered peculiarly good for drinking purposes. During the rains its clear current can be traced flowing in, but not intermingling with, the muddier volume of the Waingangar.
BRAHMAPURI—The north-eastern revenue subdivision or tahsíl in the Chándá district, having an area of 1,905 square miles, with 449 villages, and a population of 158,114 according to the census of 1866. The land revenue of the tahsíl for the year 1869-70 is Rs. 87,802.

BRAHMAPURI—A municipal town in the Chándá district, and the headquarters of the Brahmupuri tahsíl, situated eighty miles north-north-east of Chándá, in a bend of the Waingangá. It contains 1,358 houses, and is more a place of residence for the neighbouring landholders than a trading mart. It manufactures, however, fine cotton cloth and thread, excellent brass and copper utensils, and good driving-carts. The town is prettily situated on red gravelly soil, and surrounded with picturesque groves and undulating rocky ground. In the highest part of it is an old fort, the walls of which have been levelled, making a spacious placé, from which the whole of the surrounding country is seen stretched out, and in this square stand the government school-house, the tahsíl court-house, and the police station-house; while it is hoped before long to complete the work by a handsome tank with a broad flight of steps. There are also here a post-office, a female school, and a branch dispensary. The people are chiefly Maréthás.

BURHA—The present head-quarters station of the Bálághát district; well situated on high and dry soil, about ten miles to the north of Hattá, and a mile from the Waingangá. On the north-east and south sides it is sheltered by large groves of mango trees. Before the country lapsed to the British government a kamávisidár or government agent had his head-quarters at this place. At the census of 1866 the population amounted to 1,206 souls, but it has since considerably increased. There is no trade peculiar to the place, the inhabitants being principally agriculturists.

BURHA—At present the only tahsíl in the Bálághát district, having an area of 2,822 square miles, with 859 villages, and a population of 170,964. The land revenue of the tahsíl is for the year 1869-70 Rs. 67,987, but the total revenues amount to Rs. 1,18,762. A náíb tahsíldár is stationed at Paraswárá on the tableland.

BURHA NPU'R—The southern revenue subdivision or tahsíl in the Nimár district, having an area of 1,225 square miles, with 133 villages, and a population of 68,914 according to the census of 1866. The land revenue for the year 1869-70 is Rs. 63,924.

BURHA NPU'R—A town in the Nimár district, situated in latitude 21°18' and longitude 76°20', on the north bank of the river Taptí, and distant forty-one miles south by west from Khandwa, the head-quarters of Nimár, and two miles from the Great Indian Peninsula Railway station of Lábágh. It was founded about A.D. 1400 by Nasír Khán, the first independent prince of the Fáruķí dynasty of Khándesh, and called by him after the famous Sheikh Burhán-ud-dín of Daulatábád. It was held by eleven princes of this dynasty for two hundred years till A.D. 1600, when the kingdom of the Fáruķí was annexed by the Emperor Akbar. During this time it was repeatedly sacked by the rival Mohammadan princes of the Deccan, and never seems to have attained to any great state of magnificence. Of the earlier Fáruķí works no traces now remain, except a pair of minarets of rude unshapely form in the citadel called the Bádsháh Kílá. An old I'dgah near the
town is attributed to the fifth of the line, A‘dil Khán.* The tombs of this prince and of some of his successors are also in tolerable preservation, and though not remarkable for great architectural beauty are curious examples of the style of that period. The twelfth Fārūkī rājā, A‘lī Khán, greatly improved the city, and built the handsome Jāmia Masjid, still in excellent preservation. The city was greatly extended and embellished during the reigns of Akbar and his successor on the throne of Delhi. In the “A‘n-i-Akbarī” it is described as a “large city with many gardens, in some of which is found sandal-wood, inhabited by people of all nations, and abounding with handicraftsmen. “In the summer the town is covered with dust, and during the rains the streets are full of mud and stone.” It formed the seat of government of the Deccan provinces of the empire till the reign of Shāh Jahān, when (A.D. 1635) it was transferred to Aurangābād in the Deccan, after which the city was the capital of the large sūba of Khāndesh. The holder of this government was usually a prince of the royal blood. The first was Prince Dāniāl, who drank himself to death here in A.D. 1605. In 1614 Sir Thomas Roe, ambassador from James I. of England to the Great Moghal, thus describes his visit to Prince Parvīz, son of Jahāngīr, governor at Burhānpūr †:

“The cutwall, an officer of the king so called, met me well attended, with sixteen colours carried before him, and conducted me to the seraglio where I was appointed to lodge. He took his leave at the gate, which made a handsome front of stone; but when in, I had four chambers allotted to me, like ovens and no bigger, round at the top, made of bricks in the side of a wall, so that I lay in my tent; the cutwall making his excuse that it was the best lodging in the town, as I found it was, all the place being only mud cottages, except the prince’s house, the chan’s, and some few others. I was conducted by the cutwall to visit the prince, in whose outward court I found about a hundred gentlemen on horseback waiting to salute him on his coming out. He sat high in a gallery that went round, with a canopy over him, and a carpet before him. An officer told me as I approached that I must touch the ground with my head bare, which I refused, and went on to a place right under him railed-in, with an ascent of three steps, where I made him reverence, and he bowed his body: so I went within, where were all the great men of the town, with their hands before them like slaves. The place was covered overhead with a rich canopy, and under foot all with carpets. It was like a great stage, and the prince sat at the upper end of it. Having no place assigned, I stood right before him, he refusing to admit me to come up the steps, or to allow me a chair. Having received my present, he offered to go into another room, where I should be allowed to sit; but by the way he made himself drunk out of a case of bottles I gave him, and so the visit ended.”

Tavernier passed through Burhānpūr (or as he wrote it, Brampour) in 1641, and again in 1658 on his journeys between A‘gra and Surat. This is how he writes of it in 1658 ‡:

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* The Fārūkīs were all entitled Khán, a designation bestowed on them by the King of Gujarāt, to whom they paid allegiance as suzerain; hence, according to some authorities, the name of their country, Khāndesh.

† Pinkerton’s Voyages and Travels, vol. viii. p. 5.

“It is a great city, very much ruined, the houses being for the most part thatched with straw. There is also a great castle in the midst of the city, where the governor lives. The government of this province is a very considerable command, only conferred upon the son and uncle of the king. There is a great trade in this city, and as well in Brampour as over all the province; there is made a prodigious quantity of callicuts, very clear and white, which are transported into Persia, Turkey, and Muscovia, Poland, Arabia, to Grand Cairo, and other places. There are some which are painted with several colours, with flowers, of which the women make veils and scarfs; the same callicuts serve for coverlets of beds and for handkerchiefs. There is another sort of linen which they never dye, with a stripe or two of gold or silver quite through the piece, and at each end from the breadth one inch to twelve or fifteen, in some more, in some less, they fix a tissue of gold, silver, and silk intermixed with flowers, whereof there is no wrong side, both sides being as fair the one as the other. If these pieces, which they carry into Poland, where they have a vast utterance, want at each end three or four inches at the least of gold or silver, or if that gold or silver become tarnished in being carried by sea from Surat to Oornus, and from Trebizan to Mangala, or any other parts upon the Black Sea, the merchant shall have much ado to put them off without great loss. He must take care that his goods be packed up in good bales that no wet may get in, which for so long a voyage requires great care and trouble. Some of these linens are made purposely for swath-bands or sashes, and those pieces are called orris. They contain from fifteen to twenty ells, and cost from a hundred to a hundred and fifty rupees, the least not being under ten or twelve ells. Those that are not above two ells long are worn by the ladies of quality for veils and scarfs, of which there is a vast quantity vended in Persia and Turkey. They make at Brampour also other sorts of cotton linen, for indeed there is no province in all the Indies which more abounds in cotton.”

The city is shown by the remains of its mosques, houses, &c. to have extended, at the height of its prosperity under the Moghals, over an area of about five square miles, with a circumference of about 10½ miles. It was plentifully supplied with pure water by a system of water-works exhibiting considerable skill in their construction. There are eight sets of these still to be traced in the neighbourhood. Two of these were channels led off from running streams, partly under and partly above ground. The channels of both are now destroyed, but the dam on the Utalí river, south of the city, still forms a fine sheet of water. The remaining six consisted of a number of wells, connected by a subterranean gallery, and so arranged as to catch the percolation of the water from the neighbouring hills towards the centre of the valley. When a sufficient supply has thus been obtained, it is led off in a masonry adit pipe to its destination in the city or its neighbourhood. One set, called the Phutá Bandára, supplied the palace and the centre of the city, and still supplies the greater part of the town. Another, called Tirkhutí, was made for a suburban garden called Ládbágh. These were both made about a.d. 1640. Three more go to the town of Bahádurpúr, a suburb of the city built by Bahádur Khán, the last of the Fádís, and were constructed between 1690 and 1710. The last of the six goes to a palace erected by Ráo Ratan, raja of Harautí, who was for some time governor of the city in the reign of Jahángír. All these channels, where they run underground, are furnished at short intervals with tall hollow columns of masonry rising to the level of the water at the source of the works. They seem to have
been manholes to give access to silt traps, and may have been designed for other purposes as well, regarding which authorities seem to differ. They form a marked feature in the plain around Burhánpúr. The modern city is confined to a much smaller area than this, and is surrounded by a brick wall erected by the Nizám Â'saf Jâh in A.D. 1731. It has numerous bastions, and nine gateways, but does not seem to have been designed to resist artillery. The circumference is about 5½ miles, enclosing an area of 1½ square miles. All the architectural remains of any note, comprising a portion of the Bâdsháh kilâ or citadel, a pleasure-house called the âhú khâna (deer park) on the south side of the Taptí, and numerous mosques and tombs, belong to the period of Moghal rule, and form altogether an exceedingly meagre display, considering the long period during which the city was the residence of princes and nobles. Almost the only one of any merit is the tomb of one Sháh Nawáz Khán, son of the famous Abd-ul-Rahím Khán (khanán), a soldier of fortune who married his daughter to the Emperor Sháh Jahán, and afterwards lived the life of a recluse at Burhánpúr. The tomb was built during his lifetime, and is a really handsome structure.

Burhánpúr continued to play an important part in the wars of the empire, particularly in the reign of Aurangzeb. It was plundered in A.D. 1685 by the Maráthás, just after that prince had left it, with an enormous army and magnificent equipage, to subjugate the Deccan. Repeated battles were thereafter fought in its neighbourhood, until in A.D. 1719 the demands of the Maráthás for the "chauth" or one-fourth of the revenue were formally conceded. In A.D. 1720 A'saf Jâh Nizám- ul-Mulk seized the government of the Deccan, and thereafter resided much at Burhánpúr, where he died in A.D. 1748. He was interred, however, at Aurangábád. In 1760 Burhánpúr was ceded by the Nizám to the Peshwá after the battle of Udgí, and in 1778 was transferred by him to Sindíá. In A.D. 1803 the army under General Wellesley took Burhánpúr and A'sárghar; but by the treaty of Surjí Anjángáon, concluded in 1804, these places were restored to Sindíá. In 1860-61 Burhánpúr and the surrounding maháls were ceded by Sindíá in consequence of some territorial arrangement, since when the city of Burhánpúr and the pargana of Zainábád became part of the district of Nimár. It is now the residence of an assistant commissioner and sub-collector (tahsíldar). There is a post-office in the city, and a travellers' bungalow near the railway station at Lâábágh, two miles north of the town. The Lâábágh is a finely-wooded park, well supplied with roads, nurseries of trees, flower beds, and vegetable gardens. It is always open to the public.

The city is one of the principal seats of the Bohrâ trading community—a Gujaráti Mohammadan sect. A mullá, subordinate to the chief mulla at Sírat, resides here. The Bohrâ burial-place, though celebrated, has nothing architectural to recommend it.

Burhánpúr has long been declining. The removal from it of the seat of native government is one cause of this. Another is the return of peaceful times, which have induced many cultivators of the neighbouring lands, who resided within the walls for protection, to move nearer to their fields. A third is the advent of the Railway, which has knocked Burhánpúr on the head as an entrepôt for the trade between Málwá, the Upper Narbadá valley, and the Deccan. Another, and the
one usually adduced as the sole cause, is the falling off in the demand for the rich fabrics of gold and silks, for the production of which the city was long famous, owing to the breaking up of so many native courts. It now contains 8,000 masonry houses, and a population of 34,137, most of whom are dependent in one way or other on the wire-drawing and cloth-weaving industries of the place, which merit some description. They have already been referred to above as having formed the basis of a highly important trade to places as distant even as Turkey and Poland, about the middle of the seventeenth century. They are said to have continued in high prosperity till the Mohammadan power began to wane before the Marathás, early in the eighteenth century, when they began to decline. The more recent introduction of English fabrics has supplanted here, as elsewhere, the native production of the “fine, clear calicuts” mentioned by Tavernier, and now the industry is confined to the manufacture of fine cotton and silk fabrics interwoven with the gold-plated silver-thread drawn in the city, and to the coarser cotton goods, which have not yet been supplanted in the estimation of the people by Manchester piece-goods.

The value of the fine fabrics depends mainly on the purity of the metals employed in the composition of the wire, and to secure this the wire-drawing has always been kept under government inspection. A hereditary tester called the “chaukasi” received and assayed all the silver and gold brought to the “taksá” or mint (where the Burhánpúr rupee was also coined), and here the wire was drawn out to a certain degree of fineness before being allowed to pass again into the hands of the manufacturers—an arrangement still continued by us. The silver after testing is cast into the shape of a square ingot (pásá), weighing from thirty-two to sixty tolas, and measuring about two feet long and 14 inch square, and on this a duty amounting to Rs. 2-6-9, including the fees of the chaukasi and some other servants of the place, was exacted during Sindís’s tenure of Burhánpúr. There were three other places in the neighbourhood where wire-drawing was then carried on, two being in the neighbouring British territory. The duties in these places were somewhat lower than at the Burhánpúr taksá. When the city came under our administration the pásá was fixed at sixty tolas (of 180 grains troy each) weight of silver, and the taksá duty at three per pásá, subsequently reduced to one-eighth. Two of the four taksás were also then abolished, and the drawing now takes place only at Burhánpúr, and Lodhpur, a suburb of the old city. The silver bars are covered with a thin gold leaf weighing from four to forty-two máshás (of fifteen grains troy each) to each pásá, that is from about half to six per cent on the amount of the silver. The number of máshás employed is called the “rang” (colour) of the wire. The adhesion appears to be effected purely by mechanical skill on the part of the workmen called “Pásá Táníás.” It is then passed by the same workmen through a series of holes in steel plates of diminishing size, by manual power, applied by means of a spiked wheel of the rudest construction. It is passed through forty of these holes before it leaves the taksá, and is then reduced to about the size of an ordinary soda-water wire. Thence it goes into the hands of another set of operatives called Táníás, who still further reduce it through a gradation of forty more holes, the last of which is as fine as a human hair. Their apparatus is of somewhat more delicate construction, but the work requires neither the same skill nor hard work as the first operation. The wire is drawn by them down to various degrees of fineness, according to the work for which it is destined. The round wire is then given to the Chapriás, who flatten it into an almost impalpable film, by hammering between two polished steel surfaces, an operation requiring, it is said, superior skill. In this state it is termed “bádlé,” and is used for some few
sorts of work. The greater part of it has, however, to be spun into a thread along with silk, before being woven up. This is done by persons called Bítás, who use no sort of apparatus for the purpose, excepting a couple of wooden spindles twirled by the hand. Indeed the beauty of the result obtained by such primitive implements must strike every one with amazement. The layer of gold on the finest wire must be of almost inconceivable thinness. The mixed thread is called "kalábátún," which is woven into the kinkhábs and other brilliant fabrics worn by rich natives on high occasions. It is partly exported as thread from Burhánpúr, and partly made into cloth in the city. In either case an export duty of four per cent ad valorem was levied on it by Sindís’s government, which has of course been taken off by us. The wire-drawers were originally Patháns introduced from Upper India by the Emperor Akbar, but now all castes work at the trade. The wages of the most numerous of the classes engaged in this industry are extremely low, varying from about three to six rupees per mensem, or about one-half the ordinary wages of a labourer on the railway works. The Pásá Táníás get about Rs. 1-8 a day; but their work is much more severe, and they do not get steady employment.

At the recent census (1866) the number of persons employed in this work was set down at—

<table>
<thead>
<tr>
<th>Wire-drawers</th>
<th>Flatteners</th>
<th>Kalábátún spinners</th>
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<tbody>
<tr>
<td>601</td>
<td>411</td>
<td>412</td>
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The cloth-weaving business of the city is quite distinct from the operation of drawing the wire and spinning the kalábátún thread above described. The fabrics are of many different sorts, many of them of great beauty. Kinkháb (vulgarily kincob), which is of mixed silk and gold thread, is now little made in Burhánpúr; the Ahmadábád and Benáres articles, from being produced both cheaper and nearer the great markets for such stuffs, having driven it out of the field. The same may be said of mashrtá—a fabric of silk warp with the woof of cotton thread wrought with a pattern in kalábátún; though made to a small extent, it is greatly inferior to the produce of Ahmadábád. The chief fabrics still made in the city are zarí—a very rich light stuff in which the flattened wire is interwoven with silk in the warp, with a thread woof, chiefly made up into scarves and sárís worn by females on wedding and other high occasions. Selárí is half silk and half thread, with brilliant edging and borders of silk and gold thread, mostly in the form of sárís and dopattás. Pitámbar, all silk with the same edging, is a better sort of the same. Túrbans, sashes, &c. are made in all these fabrics. The gold thread also is much woven up with silks into rich borders and edgings, exported to be attached to the cloth manufactures of other places. The silk for these cloths is all imported; it is mostly from China, generally spun and dyed in fast colours at Puna; a little, however, is spun in the city from the material imported raw. The cotton-thread used is extremely fine, and is both English and made on the spot. The former costs in Burhánpúr exactly one-fourth of the latter, but it is greatly inferior both in strength and cleanness. The closely-twisted native thread breaks with a sharp crack, while the English article, from its fluffy open character, parts without any noise. The people attribute this in part to the different nature of the cotton used, the indigenous fibre being hard though short, while the English yarn is made from the much-desired “long soft staples.” The English thread, from its greatly superior cheapness, has, however, completely supplanted the native for all but the finest stuffs. The city thread is spun by the families of the
weavers and others, the best being produced by the Baláhi (Dher) caste. A coarser thread is generally spun throughout the country by the women of almost every caste. It is woven into every description of common cloths by the Burhánpúr weavers, even the best of them, when out of fine work, having to take to the commoner stuffs. The latter now greatly preponderate in quantity, and it is said that every day the demand is getting smaller for the finer qualities. It is not difficult to account for this. The supersession by the rough and ready Maráthás of the luxurious Mohammadan princes and nobles was probably the first blow to the trade. The courts of Sindhi and the Bhonslé Rája of Nágpúr were, after them, the greatest customers for rich goods; and both of these have now been lost, the former having ceased to patronise Burhánpúr since its transfer to us, while the same articles can be got cheaper in Upper India, and the Nágpúr court having ceased to exist. But besides the diminution of general demand for such stuffs, the Burhánpúr produce is at a disadvantage compared with other seats of the same industry. The neighbourhood does not produce nearly enough food for the supply of itself and the city, and nearly all the grain, gur, condiments, &c. used have to be imported from considerable distances. Prices therefore range very high in Burhánpúr, and besides, the materials—silk, silver, and gold—have to be brought further, and the goods have to be taken a greater distance to market than those of many other places. It is not to be wondered at then that the commoner stuffs used nearer at hand, and by a lower class of people, are chiefly made. The increased wealth of the mass of the people, due to the cotton demand and other causes, has recently somewhat revived the demand even for fine goods (as shown by the amount of duty received at the taksála), and it is not hopeless to expect that, as this wealth increases, Burhánpúr may at least cease to decline as a manufacturing town, if it does not actually recover its old place.

The average earnings of the weavers range from about five to ten rupees a month, besides what their families earn by spinning, dyeing, and odd work connected with the trade. They are thus, it appears, a good deal better off than the operatives connected with the manufacture of kalábátún, as was to be expected from the greater decay that has occurred in the gold-wire trade than in the manufacture of cloths. A weaver, if out of fine work, can always make common sáfris, dhotís, &c., for which there is a steady demand, and for which little capital is required; but a wire-drawer can only draw wire, and can never afford the capital to work on his own account; in fact there is reason to believe that the weaving operatives, like most others at present, are rather improving in their relations to capital than otherwise. Till lately the whole command of both the wire-drawing and weaving trades was in the hands of the merchants of the city. They found all the materials, and merely paid the stated rates for piecework executed by the operatives; the latter were always kept under heavy advances, and under Sindhi's rule they could not leave their employers while these were unpaid, unless their new masters chose to clear them; in short they were regularly bought and sold like slaves. The employers now complain of their inability to keep them to their work, and seldom now make advances, as the operatives frequently abscond, and being without chattels, debts cannot be recovered from them under our legal procedure. Of course this is altogether advantageous to the operative class; they are thus gradually emancipating themselves from the thraldom of the capitalist merchants, and a good deal of the outcry made by the latter about the decay of the trade may mean only the transfer of a part of their old profits on fine goods to the independent manufacturers of coarser stuffs.
We have taken off the Maráthá export taxes on cloths, which amounted to four per cent on their value, and there is no direct burden on any part of the trade, except the taksál fee of Rs. 1-8 on each pásá of silver made into wire. This the wire-drawers themselves would not desire to be withdrawn, as it is thought to give a sort of protection to the genuine Bühránpúr article against the inferior imitations made at Ráver in Khándesh and other places. How it does so, however, it is impossible to understand, for it does not, like the English Hall-mark, impress any stamp on the goods, and there is no law to prevent the importation of the inferior article to be re-exported as Bühránpúr produce, which is in fact already done. Moreover the Bühránpúr wire is itself deteriorating in quality, for while it was seldom made below from thirty to forty-two mahás of gold per pásá of silver, ten to twenty are now much more commonly used, and this only because there is no demand for the more costly sort.

The census statements show that there are in Bühránpúr—

<table>
<thead>
<tr>
<th>Silk spinners</th>
<th>45</th>
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<tr>
<td>Cloth dyers</td>
<td>457</td>
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<tr>
<td>Kálábátún weavers</td>
<td>382</td>
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<tr>
<td>Other weavers</td>
<td>4,937</td>
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Bühránpúr offers a singularly promising field for the establishment of a factory, on English principles, for the production of the coarser cotton fabrics worn by the common people. With so many hands available who are already skilled in thread-spinning and weaving by hand, steam machinery on a moderate scale would certainly enable such an establishment to supply better and cheaper goods of this description than either the imported Manchester cloth, which has neither the strength nor substance looked for by the common people for their every-day wear, or than the hand-wove native fabrics now in vogue. His Highness Holkar is now establishing such a factory at Indore, and, if possible there, its chance would certainly be much better at Bühránpúr.

BURHNER.—A river in the Mandla district. It rises thirty miles to the south-west of Amarkantak, and before its junction with the Narbádá at Deogáon in the Singhárpúr estate, it receives the Hálon river at Ghughrī. It has a devious, but generally westerly, course, about a hundred miles long.

C

CHAKRA'R.—A river rising in a lofty plateau some thirty miles to the south-west of Amarkantak. It has a due northerly course, and up to its junction with the Narbádá may be about forty miles in length.

CHA'MPA.—A chieftainship in the Bilsárpúr district, containing forty-seven villages, with an area of 120 square miles. The country is level and fairly open, and the population is 18,866 souls, or 155 to the square mile. The zamindár belongs to the Kanwar caste.

CHA'MPA.—The head-quarters of the chieftainship of the same name in the Bilsárpúr district. It is little more than a collection of miserable mud huts; but there are resident here a considerable number of weavers, whose manufactures find ready sale in the adjoining market of Bámnídehl.
CHAM—CHAN

CHA'MURSI—A town in the Chándá district, situated near the left bank of the Waingangra, forty-four miles east of Chándá. It contains 750 houses; and the inhabitants are chiefly Telingas. The number of wells is noticeable, there being at least a hundred within the town, and their water is peculiarly good. A market is held here on Saturdays, at which groceries, salt, tobacco, and vegetables are retailed. There is also a trade in castor-seed from the Haidarábád territory, and in ghee, tasar cocoons and tasar thread, and salt from the East Coast. Chámursí possesses government schools for boys and girls, a post-office, and a police outpost.

CHA'ND—A thriving village in the Chhindwárá district. It was formerly the head-quarters of a tahsíl, which was abolished five years ago. It is situated on the right bank of the Kolbrá, seventeen miles east of Chhindwárá. A police force is stationed here, and there is a small fort.

CHANDA' or CHANDRAPU'R* —

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A district lying between 19° 7' and 20° 51' north latitude, and 78° 51' and 80° 51' east longitude. Its extreme length, north and south, is 120 miles; its extreme breadth, east and west, 130; and the area contained is about 10,000 square miles. In shape it is an irregular triangle, with the northern angle resting on the Ráipúr district, and the western on the junction of the Waná and the Wardhá, while the southern angle on Sironchá is cut off. It is bounded on its northern side by the districts of Ráipúr, Bhánára, and Wardhá; on its western side by the Wardhá and Pranhtá, which divide it from Berár and the Haidarábád territory; on its southern apex by Sironchá, and on the east by Bastar and Ráipúr.

It is divided into eleven parganas or revenue subdivisions:

1. Hawell
2. Rájgarh
3. Ghákódl
4. A'mbgáon
5. Arpallí and Ghot
6. Brahmapurí
7. Garborí
8. Wairágarh

*The whole of this article, with one interpolation, is from the pen of Major Lucie Smith, Deputy Commissioner of Chándá.*
9. Warorá
10. Bhándak
11. Chimúr

And twenty zamindárs or chiefships—

1. Ambágargh Chaukí
2. A’undhí
3. Dhánorá
4. Dudhmálá
5. Gewardá
6. Jhárápápárá
7. Khutgón
8. Koráchá
9. Kotgal
10. Muramgón
11. Pánábáras
12. Palagárh
13. Rángí
14. Sírsundí
15. Sonsárí
16. Ahúrfí
17. Chándálá
18. Gilgón
19. Párví Mutándá
20. Potégón

attached to the Wairágarh pargana.

attached to the A'mbgón pargana.

Through the centre of the district, from north to south, flows the Wain-gangá, meeting the Wardhá at Seóní, when their united streams form the Pranhítá. To this point Chándá mainly consists of a great central valley, the southern portion of the basin of the Waiángangá, and of the left slope of a smaller valley trending from the north-west, the eastern half of the Wardhá basin. Below Seóní the Pranhítá valley—a prolongation of that of the Waingangá—commences, and has the southernmost part of the district on its eastern face. This description shows the country according to its most salient features, but going more into detail we find that the north-east corner lies within the basin of the Mahánadí, while the eastern side of the Waingángá and Pranhítá valley is divided into two portions running north and south, the western of which is by those drained rivers, and the eastern by the Indravatí, which flows from the east. Thus the lines of drainage in the two portions are at right angles to one another. Numerous large streams fall into the five main rivers, watering the country abundantly in their course, and fed by almost countless rivulets. The principal of these tributaries are: of the Waingángá, on its eastern bank—the Gárhwí, the Kóbárghárí, the Kámén, the Potpúr, and the Kurúr; on its western bank—the Botéwáhlí and the Andhárí; of the Wardhá—the Virá and the Sír; of the Pranhítá—the Díná; of the Indravatí—the Bond, the Parlakót, and the Pámá Gautam; and of the Mahánadí—the Seónáth.

Except in the extreme west, hills are thickly dotted over the whole face of the country, sometimes in detached ranges, sometimes rising isolated from the plain, but all with
a southerly trend. East of the Waingangā they increase in height, and form a broad tableland some 2,000 feet above the sea at the highest point. Among the most noticeable are the Virgāon, Ambāgarh, Pānābāras, Kotgal, Korāchā, Muramgāon, Dhānorgāon, A’undhī, Khutgāon, Jārod, Bhārmāgarh, Chimūr, and Mūl ranges, and the Tepāgarh, Surjāgarh, Perzāgarh, and Dewālmarī hills.

The general configuration of the country, the strata of its elevations, where these are of sedimentary origin, their position, and line of direction, appear to point to the conclusion that the detached ranges and isolated hills have chiefly resulted from denudation, and that their summits now mark what was once the level of the surface. East of the Waingangā the formation is mainly plutonic and metamorphic; granite, gneiss, hornblende, schist, mica-schist, and massive quartz being the typical rocks. Sandstones occur rarely, and when met with are much indurated. West of the Waingangā sandstones of the Damūd, or true coal-bearing series of India, intermixed with those of other series, form a belt along the Wardhā, fairly parallel with its course, from a little above the village of Ekonā to the head of the third barrier (of the Godāvari navigation scheme) below Kirmīrī. This tract is seventy-five miles long, and varies in breadth from eight to twenty-two miles, comprising an area of about one thousand square miles. Seven seams of coal have already been discovered, one of which is thirty-three feet thick. The varieties of sandstone included in this series and in series associated with it are very numerous, the strata in some places being extremely thick-bedded, in others thin bands of flagstone, and in others again mere lamina not a tenth of an inch thick, while the texture ranges from coarse conglomerate to a stone of the finest grain, and the colours shade from white to purple, and from yellow to red. Fire-clay and other valuable clays are interstratified in the system; and in the boulder and conglomerate beds of the Tālchīr, which underlie the Damūdās, limestone occurs in great abundance. Bounding these carboniferous sandstones on the north, and surrounded on three sides by granitic, metamorphic, and trap rocks, stretches a larger area occupied by another series of sandstones, all more or less indurated, some very highly so. Along the north of this altered group lie beds of serpentine and scatite of considerable thickness. A large portion of the Brahmapūrī, Garhbor, and Rājgarh parganas is covered with laterite, which here shows unmistakable signs of aqueous deposition, and its thickness must once have been great, as is testified by the height of the laterite hills scattered about.

Chāndā is peculiarly rich in iron ores, which occur from the extreme north to the extreme south, and as far west as the eastern side of the Chimūr pargana. The ore varies in appearance from a bright steely substance to a dull red brown rock, and from a ferruginous earth to a black sand. Gold particles are found in the sand of some of the hill streams, and it is probable that the metamorphic rocks in the south-east contain this metal in considerable quantity, while in the north copper ore is believed to exist; indeed tradition points out the places where it is said once to have been mined. Diamonds and rubies were formerly obtained near Wairāgarh, but the mines have long since been abandoned. The ochres and plastic clays of the district are numerous and excellent. There is also in the vicinity of the Wardhā a layer of silicious sand, as fine in grain as the finest flour, which is not without value. The soil over the greatest portion of Chāndā is red or sandy, streaked with patches of black or yellow earth,
which, as the Wardहा and Waingangá are neared, change into belts of heavy black loam, and of yellow loam on the left bank of the Pranhítá.

Dense forests clothe the country, girdling or intersecting the cultivated lands, and feathering the highest hills. Teak grows everywhere, but it is only along the eastern frontier that it is now found of any size. There large trees are sprinkled along the entire line from north to south, the most valuable reserve being in Ahírá, where at present there are standing many hundreds thousands of full-grown and half-grown trees. Bijésál (pterocarpus marsupium), shisham (dalbergia latifolia), and sáj (pentapeta glabra), are widely distributed, the latter in great numbers. Káwá (pentaperta arjuna) is plentiful in the vicinity of water; and mhówa (bavina latifolia) and achar or chirónjí (buchanania latifolia) grow profusely in all red and sandy soils. Great tracts of bamboo jungle exist; some of the canes are of immense size; and rohan (soymida febrífuga), hálí (curcuma longa), khár (acacia catechu), tíwás (dalbergia oogainensis), shíwán (gelmina arborea), kusum (elechera trijuga), dháurá (conocarpus latifolia), bel (crataeva religiosa), tendú (diospyros malamozyion), and wood-apple are common.

Chándá is also rich in wild fibres, lac, tásar cocoons, beeswax, mhówa, and other forest produce; in useful stone of various colours and composition, from the hardest granite to the softest soapstone; in coal, ochres, plastic clays, and iron ores. Rice and gur (raw sugar) are the chief agricultural staples; but excellent cotton, jawaí, oil-seeds, wheat, gram, and pulses are also grown, and the Chándá pán gardens are famous throughout the province. Horned cattle are bred in great numbers, but are not possessed of any special good qualities. Large flocks of sheep abound, principally kept for their wool and manure, and are of three distinct breeds, which are locally known as the Warorá, Múl, and Godávári sheep; the last have hair instead of wool, and are found only in the extreme south. Goats and poultry, both good of their kind, are plentiful. To a sportsman Chándá offers a magnificent field, for game of every description swarms in the forests, hills, and lakes of the district.

In the hilly wooded region on the east the temperature is cooler and more moist than is found further west, but the climate of the district generally does not differ materially from that of other parts of the Nágpúr country below the gháta. The annual rainfall in Chándá registered during the last eight years averages 44-67 inches, but on the eastern frontier it must be much more. The principal rains are from the middle of June to the end of September. Showers are also looked for in November and December, and on these depends much of the success of the dry crops and sugarcane. From the middle of September to the close of November fever of a malarious type prevails all over the district, few escaping an attack, and special care should be taken to avoid exposure to the night air during the period named. Cholera frequently occurs, and in some places with severity; but as a rule the presence of dense jungle appears to arrest its spread. Many villages of the eastern forests, for instance, have never known the disease. Small-pox carries off yearly a large number of children, attacking but few adults, probably because the great majority of these were infected in their youth.
In the Chánda country three distinct nationalities meet—the Gond, the Telings, and the Maráthá; and every town possesses a proportion of the three. Still, intermingled as they are, the great mass of each may be broadly said to inhabit different tracts—the Gonds lying chiefly east of the Waingangá and the Pranhítá, the Telings along the east, centre, and south, and the Maráthás in the northern and western parganas west of the Waingangá. The numerous castes included in these great divisions are described in Sir R. Jenkins’ report on the Nágpúr territories; and it will be sufficient here to note the races of the Chánda district that are believed to be aboriginal.

These are—

2. The Kohri and Máná—of the Kohri type.
   The first are famous for the construction of tanks, the second as agriculturists.

The Chánda Gonds are divided into four tribes—

1. Máriá or Kohitúr Gond.
2. Nák or Dhurwe Gond.
3. Ráj Gond.

The Máriás, or as they are called towards the north the Kohitúrs, inhabit the wild wastes of hill and forest which lie beyond the Waingangá, and are in all probability the purest type of Gond. Whether they are the root from which the other tribes have sprung can, in our present state of knowledge, be mere matter of speculation, but it is worthy of note that in villages bordering upon the more cultivated tracts the change of name from Máriá to Kohitúr, then to Janglí Gond, and then to Gond, can be seen in progress, and it is easy to imagine that a well-to-do Máriá family calling themselves Gond might in two or three generations adopt the more fashionable style of Ráj Gond. Then again, until a recent period, marriages occasionally took place between members of different tribes, and it is only Hindú example which tends in these latter days to harden the difference of tribe into distinction of caste. The Máriás have a language, called Mári, of their own, which is quite distinct from Gondí. They are divided into the following twenty-four families or houses:—

I.

Worshippers of seven minor deities.

1. Dudá. 5. Tandá.
4. Rapanjí.

II.

Worshippers of six minor deities.

III.

Worshippers of five minor deities.

1. Durgal.  
2. Košár.  
4. Kodámí.  
5. Máning.  
7. Pátul.

IV.

Worshippers of four minor deities.

1. Dondé.  
2. Kondo.  
3. Mohondo.  
4. Pugá. 

The Náik or Dhurwe Gonds are found in the south of the district, but their numbers are very small. They appear under the Gond kings to have been employed as soldiers, and at the present day they prefer service with a zamindár to agricultural work. Their language, called “Náikí,” is a dialect of Gondí, but is so dissimilar that a Ráj Gond often fails to understand it. They are divided into seventeen families or houses, viz:

I.

Worshippers of seven minor deities.

1. A'tram.  
2. Kurnató.  
4. Wuiká.

II.

Worshippers of six minor deities.

1. Karnáká.  
2. Kohachár.  
4. Marání.

III.

Worshippers of five minor deities.

1. A’dá.  
2. Paígám.  

IV.

Worshippers of four minor deities.

1. Kawáchi.  
2. Kowá.  
3. Markám.  
4. Parchákí.  
5. Tekam.

The Ráj Gonds rank first of the four tribes, and the epithet of Ráj may have originally been used to designate members of royal and noble families, from whom it may have spread to their followers and the governing classes generally, or it may describe the tribe which in ancient days conquered the land from the other aboriginal races. The Ráj Gonds speak “Gondí,” which is a distinct, though unwritten, language. They are divided into twenty-seven families or houses, viz:
I.

Worshippers of seven minor deities.

II.

Worshippers of six minor deities.
2. Gerám. 7. Salám.
5. Uretá.

III.

Worshippers of five minor deities.
1. Alam. 5. Karpetá.

IV.

Worshippers of four minor deities.
2. Naitám. 5. Sirnákhlí.

The Khatolvár Gonds have the same family names as the Ráj Gonds, but they wear the “Jانेद,” and try hard to believe that they are of Rájput descent. They are found in the north-east of the district, and speak Gondí and the Chhattísgarh dialect of Hindi. They come originally from the Rájpur plains. All Gonds of whatever tribe worship one Supreme God, called by them Pharsá Pen, and they also all acknowledge a minor deity named Bhúm Pen; but there is no sufficient reason to suppose that this Bhúm is identical with the second of the five Pándavas.

The so-called out-castes are the Khátik, Chamár, Mhár or Dher, Mágáti, and Bhangá. Of these the Mhárs play no unimportant part in the polity of the district, for they are very numerous and widely spread; they form the chief thread-spinners and weavers of coarse cloth in the country, and the village watch and ward are mainly in their hands. It may be surmised that they are in fact an aboriginal race which, conquered by more warlike tribes, and forced to perform degrading offices, sank at length into the position they now hold. Few foreigners, beside those of the Maráthá and Telinga nations, have settled in Chándá. Deccan Musalmáns are the most numerous; and Márwárís, Bundelás, and men from northern India are occasionally met with, but the aggregate of all these classes is small.

The Gond, Telinga, and Maráthá each speaks his national language, and the two latter have generally in addition an acquaintance with each other’s tongue, or with Hindi. Neither Márí, Náikí, nor Gondí is a written language, and for their documents the Gonds in the south use Telugu, in the centre Maráthí or Hindi, and in the
north Hindī. All the Gond chiefs have a knowledge of the latter. Sir R. Jenkins mentions that in A.D. 1826 Telugu and Marāthī were spoken in nearly equal proportions; but the ratio now is in favour of Marāthī, which is also the language of the courts.

The chief manufacture of the district is coarse and fine cotton-cloths, which are largely exported to Western India, and formerly found their way as far as Arabia. The Telinga weavers turn out cloths of coloured patterns, some of which are in very good taste; and cotton-thread of a wonderful fineness is spun, chiefly for export. Silk fabrics are well made, though the demand for them is not great; and there are also stuffs manufactured of a mixture of silk and cotton. Large numbers of tasar silkworms are bred in the forests, and the wound silk obtained, both in a dyed and undyed state, forms an important item of export. In some places it is woven into pieces for local consumption. Great quantities of excellent iron are smelted, alike for home and foreign use, the industry employing a considerable body of men. Carts for driving purposes and for the carriage of goods are extensively made, as may be gathered from the fact that the value of those sold at the Chándá fairs during 1865-66 amounted to Rs. 3,38,700. Chándá was formerly distinguished for workers in precious and in baser metals, but much of that fame has now been lost. The district still, however, has a few good goldsmiths, silversmiths, and cutlers; and the Brahmapuri braziers turn out utensils of combined brass and copper of a superior sort. The Chándá stone-cutters are skilful as a body; some possess no mean talent for carving, and others gain their livelihood by shaping bowls and platters out of the Jambulghátá soapstone. Good carpenters are found only in Chándá itself, and are scarce even there; but some of these are excellent workmen. In minor trades the district possesses a reputation for native slippers, which are made chiefly in the city of Chándá and at Brahmapuri, and its basket-work and matting hold a high place.

The external trade of Chándá is principally with the Wardhá, Nágpúr, Bhandára, and Rájpúr districts, with Bastar and the Eastern Coast, and with the Haidarábád territories and Berár. The sales of the year are mostly transacted at fairs, which assemble annually at Chándá, Bhándak, Chimúr, Märkándí, and Warhá, the two first being by far the most numerous attended. They are held in the following order:—

Chimúr, in January,
Bhándak, in February,
Märkándí, in February,
Chándá, in April,
Warhá, in November,

and are frequented by visitors from distant parts of India. The sales actually effected at them in 1865-66 amounted to Rs. 15,22,238 (£152,224). Subsequently to the Maráthá conquest of Chándá trade gradually dwindled away, and the capital, being on no highway of traffic, felt the change with special severity. Within the last few years, however, trade has wonderfully revived, and the position of Chándá now promises to be of great commercial value, for in all probability a few years will see the city connected by railway with Bombay on the west and Haidarábád on the south, while water communication will open up traffic with the Eastern Coast. The resources of Chándá in coal, cotton, and iron
will then doubtless create great manufacturing industries, and the district may in time become the Lancashire of India.

Chândá is thickly studded with fine tanks, or rather artificial lakes, occurring in greatest number in the Garhorí and Brahmapuri parganas; indeed thirty-seven can be seen at once from the heights of Perzâgarh. These lakes are formed by closing the outlets of small valleys watered by a stream, or throwing a dam across sloping land intersected by rivulets; and the broad clear sheets of water thus created are often most picturesque in their surroundings of wood and rock and hill. Among the finest are those at Rájúlí, Adýál, A'lewâhí, Dongargáon, Palasgáon, Mângrûl, Jânálá, Ekâlá, Tekrí, Tároba, Sindewáhí, Nawargáon, Gunjewâhí, Junonâ, Naukhalâ, Jánní, Moharlâ, Kátwâl, Madnágarh, Rájhâtá, Kunghârâ, Saighátá, Bhagwânpûr, and Mhesâ.

The chief architectural objects of interest are the cave-temples at Bhândak, Winjâsâní, Dewâla, and Ghugús; the rock-temple in the bed of the Wardhá, below Ballâlpûr; the ancient temples at Márkandâ, Nerf, Bh platâ, Bhândak, Wairâgarh, A'mbágaon, Wâghnâkh, and Késlâbori; the monoliths near Chândá; the forts of Wairâgarh and Ballâlpûr; and the walls of the city of Chândá, its system of water-works, and the tombs of the Gond kings. The following places are also worthy of visit:—the rapids of the Wardhá at Soft; the junction of the Wardhá and the Waingangâ at Šeôn; the Rûmdighâ pool near Késlâbori; the Mugdâ spring and cave in the Perzâgarh hills, about a mile from Domâ; the coal seams near Lâtî, Ghugús, and Ballâlpûr; the quarries in the vicinity of Chândá and Jâmbulghâtâ; and the iron mines at Lojârâ, Ambâgaon Chaukî, Dewalgáon, Wagarpeth, Pipâlgâon, Tatól, and Pâwî Mutandâ.

The characters which trace the early history of Chándâ are her ancient temples, but as yet we can only read their meaning dimly. Three eras, however, are distinctly marked—the first by the cave-temples; the second by the massive unadorned temples, put together without mortar, and clamped with iron; and the third by the temples of a construction similar to the second, but richly carved. Turning to tradition we find narratives connecting these temples with events recorded in the sacred books of the Hindus. We hear the wide-spread legend that great kings once reigned over the land; that some fearful and unknown calamity swept them away, devastating their cities and leaving them unpeopled; and that a dark age succeeded in which forests overgrew the silent land. Lastly we hear that as late as A.D. 800 the country was one vast wilderness in which a few savage tribes lived and warred, and that none of the temples of the three eras were constructed by the race which then rose to power.

A curious and romantic chronicle of the Chándâ Gond dynasty, whose own annals carry them back to A.D. 870, has been compiled from extinct genealogies, and various oral and written traditions, by Major Lucie Smith, deputy commissioner of the district. Although, like most of these family histories, the story of the Gond dynasty is almost entirely made up of extravagant legend, and the periods assigned to the various reigns are often of almost incredible length, the genealogy need not be altogether rejected. It has been collected from so many concurrent sources that it may be accepted as a fairly correct list of the princes of this line, though some names are probably omitted. From A.D. 870 to A.D. 1751 nineteen reigns only are recorded, which would give more than forty-six years to each. Making the ordinary allowance of twenty years for a reign, there would only be names sufficient to carry back
the dynasty to A.D. 1371, but we find in the A’in-i-Akbari that a prince named Bubjeo was ruling, when the list of Akbar’s territories was compiled, towards the end of the sixteenth century. This Bubjeo is evidently the Babaji Ballal Shā or Shāh who is recorded as reigning from 1442 to 1522. He is therefore placed in the lists about a century too soon, while, as they only give him five successors up to 1751, he should, according to the doctrine of averages, be brought down to the middle of the seventeenth century, or nearly three-quarters of a century after his real date. The probable explanation is, that not only some names may have been omitted, but that an average, calculated from the reigns of powerful princes, who were exposed from the prominence of their position to constant dangers, does not apply to the case of these Forest chiefs. No one under whose notice many of these genealogies have come can fail to have been struck by the regularity of the successions, and the long average duration of the reigns or tenancies, in even the best authenticated examples. Fathers are almost invariably succeeded by sons, family assassinations are rare, and, as may be imagined, insurrections are scarcely known against the authority of princes, who were recognised by their subjects as their natural and tribal chiefs. Therefore in the absence of more exact information, the reigns of the Chándá kings may be fairly assumed as equalling in average length the usually accepted term for a generation, or 33 1/3 years. On this assumption, and allowing for the possibility of occasional omissions, the origin of the dynasty would be carried back to the eleventh century. Sir R. Jenkins,* it is true, says that “the reigning family at Chándá, termed Balhar Shāh—the probably a remnant of the Warangal race of kings—were supplanted by successors of the Gond tribe.” But he gives no authority for his historical sketch, and his information must have been imperfect, for the Balhar Shāh line, which he thinks may have belonged to the Hindú stock of Warangal, was in fact the very Gond dynasty which he mentions as having succeeded to the earlier race. This will be clearly seen from the following list of names as given by Major L. Smith:

<table>
<thead>
<tr>
<th>Name</th>
<th>Reigns</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bhim Ballal Sinha</td>
<td>870 to 895</td>
</tr>
<tr>
<td>Kharja Ballal Sinha</td>
<td>895</td>
</tr>
<tr>
<td>Hir Sinha</td>
<td>935, 970</td>
</tr>
<tr>
<td>Andra Ballal Sinha</td>
<td>970, 995</td>
</tr>
<tr>
<td>Talwar Sinha</td>
<td>995, 1027</td>
</tr>
<tr>
<td>Kesar Sinha</td>
<td>1027, 1072</td>
</tr>
<tr>
<td>Dinkar Sinha</td>
<td>1072, 1142</td>
</tr>
<tr>
<td>Ram Sinha</td>
<td>1142, 1207</td>
</tr>
<tr>
<td>Sarja Ballal Sinha</td>
<td>1207, 1242</td>
</tr>
<tr>
<td>Sher Shāh or Ballal Shāh</td>
<td>1242, 1282</td>
</tr>
<tr>
<td>Khándkiā Ballal Shāh</td>
<td>1282, 1342</td>
</tr>
<tr>
<td>Hir Shāh</td>
<td>1342, 1402</td>
</tr>
<tr>
<td>Bhumā and...</td>
<td>1342, 1402</td>
</tr>
<tr>
<td>Lohkā, jointly</td>
<td>1342, 1402</td>
</tr>
<tr>
<td>Kondiā Shāh</td>
<td>1402, 1442</td>
</tr>
<tr>
<td>Babaji Ballal Shāh</td>
<td>1442, 1522</td>
</tr>
<tr>
<td>Dhundia Ram Shāh</td>
<td>1522, 1597</td>
</tr>
<tr>
<td>Krishna Shāh</td>
<td>1597, 1647</td>
</tr>
<tr>
<td>Bir Shāh</td>
<td>1647, 1672</td>
</tr>
<tr>
<td>Ram Shāh</td>
<td>1672, 1735</td>
</tr>
<tr>
<td>Nīlkanth Shāh</td>
<td>1735, 1751</td>
</tr>
</tbody>
</table>

Although no one who has seen the curious old city of Chándá, with its six miles of stone walls and battlements, its fine gates—with the Balhar Sháhí cognisance engraved upon them,—and its regal tombs, can suppose that the Chándá princes were nothing more than petty aboriginal chiefs; their history is even more obscure and uneventful than those of the kindred dynasties of Khelrà, Garhá Mandla, and Deogarh. From amid the mass of fable, which represents their annals it may be inferred that up to the time of Hír Sháh, the eleventh of the line, who may have lived in the end of the fifteenth century, and is said to have built the Chándá citadel and founded the city walls, the Balhar Sháhí kings were tributary to some great power, for it is expressly stated of him “that he paid tribute to no one.” There is, however, nothing in Fārishta to show that the dominions of the Bábâmaní kings, whose power collapsed when Hír Sháh’s is supposed to have risen, extended east of the Wardhá. In none of the descriptions of their territories is any place on this side of the river mentioned. From the prominent manner in which his grandson Kondiá, or Karn Sháh, is represented as having summoned large numbers of Telingas and other Bráhmans, set up lings of Mahádeva, and built numerous temples, it is not improbable that he was the first of his line to relinquish the Gond deities and to adopt the Hindú faith; though not until the days of Hír Sháh, the last of the line but two, was the yearly sacrifice of cows to Pharsa Pen, the great god of the Gonds, entirely abolished. It is the son of this Karn Sháh who is mentioned in the A’in-i-Akbari as an independent prince, paying no tribute to Delhi, and having an army of 1,000 cavalry and 40,000 infantry. His territories are also stated to have included the lately conquered territory of “Beeragarh” (Wairágarh), in which was a diamond mine, and eight parganas properly belonging to “Sarkár * Kalam” of Berár. The only mention of this line in Fārishta seems to be more than a century earlier, in A.D. 1437, when a Rájá of Gondwána is recorded as having helped Násir Khán, ruler of Khândesh, in an attack on Berár. As the Kherlá Gond line was extinguished in 1433, the Rájá mentioned was probably one of the Chándá kings, who were at that particular time the only Gond dynasty in power, and if so the contemporary name in the lists would be that of Khândkiá Ballál Sháh, the father of the Hír Sháh, who is stated to have raised his dynasty to an entirely independent position.

From the time of Akbar until the days of the Maráthás the Chándá princes seem to have been tolerably independent and powerful, for both in their own annals, and in those of the Deogarh line, we find them recorded as gaining an important victory over that rising Gond power in the middle of the seventeenth century. Indeed the conversion of the Deogarh princes to Mohammadanism is said to have been due to their hope of obtaining the aid of the Emperor Aurangzeb in re-establishing their power after its temporary subversion by the Chándá kings. Probably it is to this period that may be referred the carvings of the Chándá device—a winged lion—which have lately been found on the walls of Gáwalgarh, a famous hill fortress on the southern brow of the Sátpurá range, which was for long the stronghold of Berár.

Sir R. Jenkins observes† that if the Mohammadan historian of the Deccan, Káfi Khán, is to be believed, the amount of tribute in cash, jewels, and elephants taken in Aurangzeb’s time from the Gond rájás of Deogarh and Chándá

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* Gladwin’s A’in-i-Akbari, Súba of Berár.
indicates considerable opulence. According to Captain Smith's chronicle, the raja contemporary with Aurangzeb was Rám Sháh, who is known to have built the Ramdlá tank and the Rám bág, the latter near the present Chándá court-house. The Govindpúr suburb and the Nágína bág (on part of which the Chándá public garden now stands) were constructed by Govind Sháh, father to Rám Sháh.

In A.D. 1718 we find the Raja of Satárá attempting to obtain from the Delhi Emperor the cession of Chándá; and about the same year the former sent Kánhojí Bhonslá to invade Gondwána. Kánhojí met with no military successes in the Chándá kingdom, and latterly betook himself to plundering, chiefly west of the Wardhá. He appears subsequently to have been recalled, but the summons having been disregarded, Raghojí Bhonslá was ordered to enforce his return, and about A.D. 1730 Raghojí captured him near Mandar, in the Sirpúr pargana (now of Berár), and forwarded him to Satárá. Raghojí then proceeded to the city of Chándá, where he was courteously received by the king; and tradition states that the Maráthá soldier was so awed by Rám Sháh's calm mien and bearing, that, in place of seeking pretext for quarrel, he did him homage as a god. Rám Sháh was gathered to his fathers in A.D. 1735, and he still lingers in the memory of the people as a saint-like man, unruffled by the cares of earth, inspiring a love not unmixed with solemn dread. His son Nílkanth Sháh, who now succeeded to the throne, was an evil and cruel prince. He put to death his father's trusted dwán, Mahádújí Vaidya, and dismissed with contumely all the high officers of the former reign. The people he ground to the dust; and he interfered in the political disputes of Deogarh. Retribution overtook him swiftly, for in A.D. 1749 the Maráthás were at his gates and the city fell, not by the award of battle, but by the treachery of an estranged court. Raghojí thereupon dictated a treaty of partition, by which two-thirds of the revenues were alienated to the Maráthás; but the remnant of power then spared soon vanished, for in A.D. 1751 Raghojí took entire possession of the kingdom, and made Nílkanth Sháh a prisoner. The latter afterwards died in confinement,* and thus ended the dynasty of the Gond kings of Chándá. Originally petty chiefs of a savage tribe, they spread their sway over a wide dominion, reclaiming and peopling the wild forests in which they dwelt, and, save a nominal allegiance to the Delhi throne, preserving their soil for several hundred years inviolate from foreign rule. When at length they fell, they left, if we forget the few last years, a well-governed and contented kingdom, adorned with admirable works of engineering skill, and prosperous to a point which no after-time has reached.

From this time Chándá became a province of the Bhonslá family, and it will be sufficient to record only those events which directly affected the former.‡ In A.D. 1755 Raghojí died, leaving four sons, Jánójí, Sábájí, Mudhojí, and Bimbójí. Jánójí, the eldest, succeeded; but the succession was disputed by Mudhojí, who was supported by the court of Puna, and several encounters took place between

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* Report on the Territories of the Raja of Nágpúr, by Sir Richard Jenkins, Edition Nágpúr Antiquarian Society, pp. 73, 74 et seq.
‡ Both in architectural remains and in local tradition there is a complete absence of the Mohammadan element.
† In the narrative of events from A.D. 1755 to A.D. 1819 Sir R. Jenkins's Report and Grant Duff's History of the Maráthás have been largely drawn upon. Where the two authorities differ the latter has been usually followed.
the brothers. Mudhoji having been worsted, the matter was referred to the Peshwá, who confirmed Jánoji in the government of Nágpúr with the title of Sená Sáhib Súba, while Mudhoji was granted Chándá and Chhattísgarh, with the appellation of Sená Dhurandhar.* Mudhoji was wasteful and rapa-
cious, and did much to ruin the country under his rule. In A.D. 1758 he
left Chándá in the hands of his creditors, and proceeded to Hindustán with
Raghunáth Ráo, the uncle of the Peshwá. Jánoji died in 1773, and during the
struggle for power between the two brothers Mudhoji and Sábhájí, who both
claimed the regency on the death of their older brother, Chándá was not undis-
turbed. Ballál Sháh, a son of Nilkanth Sháh, escaped from confinement in the
Ballálpúr fort, and collected a considerable force of Gonds, with the intention
of seizing Chándá and Mánikdrúg. The insurgents, however, were routed at
Ganpúr, in the Ghátkúl pargana, by Mahipat Ráo, the súbahdár of Chándá; and
Ballál Sháh, after receiving a gunshot wound, was captured and sent in to
Nágpúr.

About this time a party of the Puna ministerial forces penetrated to Chor-
morí near Bhándak, and made prisoners of the ladies of Mudhoji's family.
Vyanánt Ráo, samindár of Ahír, and his brother Mohan Sháh, were at the time
military governors of the Chándá city, and a third brother, Visvás Ráo, was
in charge of the Mánikdrúg fortress. These three attacked the Puna troops,
and rescued the ladies, who were escorted into Chándá. Mudhoji finally defeated
his brother, whom he killed with his own hand in battle. He himself died in
A.D. 1788, and his son Raghoji II—till then but titular rájá—assumed the
government. He obtained from the court of Puna, for his younger brother
Vyanántí, the title of Sená Dhurandhar, and allotted to him Chándá and Chhattís-
garh. In A.D. 1789 he released Ballál Sháh, and granted him a yearly pension
of Rs. 600. Vyanántí, commonly called Náná Sáhib, resided at Chándá,
and was of a quiet and religious disposition. He rebuilt the Ballálpúr fort
and the Chándá citadel, both of which had fallen to ruin, and he erected a
palace, a fragment of which forms the present kotwálí. Several temples owe
their construction to him, the handsomest being the new building over the
shrine of Achaleswar, and the Murúdhír temple within the palace precincts.

In September A.D. 1797 the Viráf rose to an extraordinary height, flooding
the entire city of Chándá, and submerging numerous dwellings.

In A.D. 1803 Raghoji II, by the treaty of Deográon, lost Cuttack, and the
provinces west of the Wardhá—Mánikdrúg and Sirpúr, the ancient seat of the
Ballál Sháh dynasty thus passing away from Chándá. About this time the
Pindháris first made their appearance in the district, and gradually overran the
country, few villages escaping pillage, and many being rendered wholly desolate.
Their visits roused the plundering classes into action, and the injury inflicted,
directly and indirectly, was incalculable.

In A.D. 1811 Vyanántí died at Benares, and his son Mudhoji, known as A'pá
Sáhib, succeeded to the title of Sená Dhurandhar. A'pá Sáhib appears to have
been born and brought up at Chándá, but no act of his, prior to his becoming
the head of the Nágpúr state, has left its mark on the district. In A.D. 1816†
Raghoji II died, leaving but one son, Parsojí, who was imbécile in mind and

† Do. do. do. vol. iii. pp. 280—317 et seq.
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body. After some opposition A’pá Sáhib was declared regent, and sedulously courted the British alliance. In January 1817 he proceeded to Chándá, and during his absence from Nágpúr Parsoji died—murdered, as it was subsequently learnt, by A’pá Sáhib’s secret orders. The latter, as nearest heir, now became Rájá of Nágpúr. Avowedly a warm friend of the British, he privately intrigued against them in all directions, until November following, when he threw off the mask and declared hostilities. The battles of Sítábadí and Nágpúr followed, in which he was signally defeated, and was forced personally to surrender and to agree to terms, which rendered him wholly dependent on the British.

In January 1818 he was permitted to resume the government, and immediately recommenced his intrigues. He invited the Peshwá, Bálí Ráó, to move on Nágpúr, stirred up the Gonds to oppose the British, and ordered the Khiládár of Chándá to recruit, intending to escape to that city; but the Resident, Mr. Jenkins, was watching his plans, and on the 15th of March caused him to be seized and brought a prisoner to the Residency. In the meanwhile his adherents were hastily making efforts to garrison Chándá. Bhujang Ráó, zamindár of Ahírí, and his brother Kondo Bápú, zamindár of Arpáli, threw themselves with their followers into the place, and every able-bodied citizen of the lower classes was pressed into the ranks. On the 2nd April the van of Bálí Ráó’s army reached Warhá, ten miles west of Chándá, on the left bank of the Wardhá, but was there checked by Lieutenant-Colonel Hopeton Scott, who had been despatched from Nágpúr to prevent Bálí Ráó getting into Chándá. Colonel Adams, with a second division, shortly arrived in the vicinity, and on the 17th April the combined forces attacked and routed Bálí Ráó at Pandarkonrá, west of the Wardhá. The British troops then laid siege to Chándá, one brigade taking ground at Kosárá, on the right bank of the Viráñ, north-west of the city, while the second was massed south-east of it, at the junction of the Jharpat and Viráñ. Batteries were posted on an eminence (called the Mánch hill) in the latter position, and fire being opened, a breach was soon made in the line of curtain between the Pathámpurá gate and the Hanumán wicket. On the morning of the 2nd May the storming parties moved to the assault, and were met in the breach by the regular garrison, who are said to have fallen to a man in its defence, while the khiládár, Gangá Singh, was also slain, rewarding with his dying breath one Alí Kháán, who claimed to have shot an English officer. The struggle, however, was of short duration, and the British were quickly masters of the place, which was given up to sack; but in the general plunder which ensued, the khiládár’s slain protected his home far better than his living arm could have defended it, for the English, in admiration of his conduct at the assault, caused his house to be scrupulously respected.

A’pá Sáhib’s repeated treachery having proved him unworthy of trust, the British Government decreed his deposition, and placed Raghoji, a grandson of Raghoji II., at the head of the Nágpúr state. As the new Rájá was only some nine years old, a regency was appointed under his grandmother Báká Bát, and the administration of the country was conducted by the Resident, acting in the name of the Rájá, and assisted by British officers in charge of each district and department. The mean, rapacious spirit which characterised the Bhonslás in all dealings with their subjects had caused infinite harm to the Chándá district, and from A.D. 1803 constant disturbances and lawlessness had added their evil fruits. It is on record that the population in A.D. 1802 was double that in A.D. 1822, and that the houses in the city of Chándá had decreased during that period in nearly the same proportion.
The able men * who from A.D. 1818 to A.D. 1830 now administered the district in succession did much, each in his time, to restore the former prosperity of the country. The Gond chiefs who had rebelled were brought to submission; plundering was stopped, and order established; the heavy assessments on land were reduced; deserted villages repeopled; and ruined irrigation works repaired. Education was encouraged, and during this period Sudájí Bápú, a Telinga Bráhman of Chándá, gained an Indian reputation by his published works in Maráthí, Telugu, and Sanskrit, the scientific value of which, particularly of his treatise on the Copernican system, was warmly acknowledged by the Government of India and the Asiatic Society of Bengal.

But in June A.D. 1830 the management of the country was made over to the rajarájé, Raghojí III, and progress stayed.

Maráthí interregnum. Short-sighted, grasping measures took the place of a broad and generous policy; men without interest found their lands taxed to almost their full return, while those with influential friends paid less than their just due; many of the old proprietors were ejected, and the best villages bestowed on relatives and favourites of the rajarájé, or on official underlings. Thus sprang up a body of absentee proprietors, holding the richest estates in the district, but knowing nought about them, and having hardly an interest in common with the country or its people, anxious only to obtain the largest possible income, and utterly careless of the well-being of their tenantry—a striking contrast to the policy pursued by the Gond kings. Plundering revived in spite of military parties posted thickly over the district; and as late as A.D. 1852 a Government treasure escort was attacked and robbed by Gonds on the Mál road, not sixteen miles from Chándá.

In A.D. 1853 Raghojí III died heirless, and the Nágpúr province was then incorporated into the British empire, the administration being conducted by a commission under the Supreme Government. The first deputy commissioner of Chándá, Mr. R. S. Ellis, of the Madras Civil Service (since created a Companion of the Bath) assumed charge of the district on the 18th December A.D. 1854.

The swell of the great wave of rebellion which swept over India in A.D. 1857–58 was felt in Chándá; and the wild nature of the country, the predatory habits of the Gonds, and the proximity of the Haidarábád territory, combined to render the management of the district during this period a task of peculiar anxiety; but Captain W. H. Crichton (the then deputy commissioner) prevented any outbreak until March 1858, when Bábá Ráo, a petty chief of Monampalli in the Ahfrí zamfíndárí, commenced plundering the Rággarh pargana, and was shortly afterwards joined by Vyankat Ráo, zamfíndár of Arpallí and Ghot. These two leaders then openly declared rebellion; and collecting a mixed force of Rohillas and Gonds, withstood the troops sent against them. On the night of the 29th April a party of the insurgents attacked Messrs. Gartland, Hall, and Peter, telegraph employés, who were encamped near Chunchúgundí on the Pranhítá, and killed the two first. Mr. Peter escaped into the Ahfrí keep, and as soon as possible joined Captain Crichton, who was in the vicinity, directing operations. Subsequently, when it was desired to communicate with Lachhí Bál, the zamfíndárín, Mr. Peter disguised himself as a native, and

* These were Captain G. N. Crawford, Captain Pew, and Captain L. Wilkinson.
safely delivered to her Captain Crichton’s letter. The rebels made a stand at several points, but never with success; and at length, by the exertions of Lachmul Bál, Bábú Ráo was captured, and was immediately sent in to Chándá, where he suffered death on the 21st October 1858. Vyankat Ráo escaped to Bastar, but in April A.D. 1860 he was arrested by the rajá of that dependency, and on being handed over to the British authorities was sentenced to transportation for life, with forfeiture of all property.

On the 2nd March 1861 the Nágpúr province and the Ságar and Narbadá territories were formed into the government of the Central Provinces, and Chándá then became a district of the Nágpúr division. The administration of the district is conducted by a Deputy Commissioner, assisted by a District Superintendent of Police, an Assistant Commissioner, an Extra-Assistant Commissioner, a Medical Officer, and three Tahsildárs; the five first having their head-quarters at the station of Chándá, and the three last being located at Múl, Brahmâpur, and Warorá respectively. The imperial customs line runs through the district, and is officered by one patrol and two assistant patrols. The station is garrisoned by a detachment of Native infantry, and in military matters is under the officer commanding the Nágpúr force. It is occasionally visited by the chaplain of Sítábdá.

The revenues for the year 1868-69 were—

<table>
<thead>
<tr>
<th>Imperial</th>
<th>Rs.</th>
<th>Local</th>
<th>Rs.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. Land revenue</td>
<td>2,40,659</td>
<td>I. School cess</td>
<td>6,055</td>
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<td>II. Forests</td>
<td>23,823</td>
<td>II. Dák do.</td>
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<td>III. Excise</td>
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<td>III. Road do.</td>
<td>6,044</td>
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<td>IV. Customs</td>
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<td>IV. Ferry fund</td>
<td>3,577</td>
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<td>V. Pándhrí tax</td>
<td>32,412</td>
<td>V. Nazál do.</td>
<td>240</td>
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<td>VI. Stamps</td>
<td>22,228</td>
<td>VI. Municipal do.</td>
<td>32,551</td>
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<td>VII. Certificate tax</td>
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<td>VIII. Miscellaneous</td>
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<td><strong>Total</strong></td>
<td><strong>3,85,602</strong></td>
<td><strong>Total</strong></td>
<td><strong>50,039</strong></td>
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The chief local institutions under public management are dispensaries, schools, district post-offices, and a museum. Of the former there is a first-class dispensary in the city of Chándá, with branch dispensaries at Armorí, Brahmâpur, and Warorá. The government schools for boys consist of a high school at the head-quarters of the district, where pupils are carried as far as the matriculation standard of the Bombay University; three Anglo-Vernacular and three Vernacular town schools; eleven branch schools subsidiary to the high and town schools; twenty-seven village schools; and one police school, making forty-six in all. For girls there are twenty-five schools, and one normal school for the training of mistresses. There are also eighteen indigenous schools, which declare themselves open to government inspection. In addition to five imperial post-offices, seven district post-offices, with the necessary establishments of runners and delivery-peons, are distributed over the district. Lastly, at the station of Chándá a museum and an extensive public garden are being formed, and a Protestant church will shortly be completed.
CHANḍā—The capital city of the Chanḍā district, situated in 19° 57' north latitude and 79° 22' east longitude, in the angle formed by the junction of the Viral and Jharpot. For its history the reader is referred to the article on the Chanḍā district. It is surrounded by a continuous line of wall crowned with battlements, five and a half miles in circuit, of cut stone, in perfect preservation, with crenellated parapet and broad rampart, traced in re-entering angles and semicircular bastions. It is pierced with four gates, called Jatpurā, Bimbā or Ghormaidān, Pathānpurā, and Mahākālī or Achaleswar; and five wickets, named Chor, Vithobā, Hanumant, Mastrī, and Bagar. Inside the walls are detached villages and cultivated fields, interspersed with buildings more worthy of a city; and without the walls are the suburbs of Jatpurā, Govindpūrā, Hiwarpurā, Lālpeth, and Bābūpeth, the whole having a total of 4,326 houses. The population is chiefly Marāṭhā and Telinga, the traders, shopkeepers, and craftsmen (notably the masons) being generally the latter. The city was formerly famous for the learning of its Brāhmans, and this fame has not been wholly lost. The principal products and manufactures are pān leaves, sugarcane, and vegetables, and fine and coarse cotton-cloths, silk fabrics, brass utensils, leather slippers, and bamboo-work. A considerable trade is carried on, the imports and exports in 1868-69 amounting in value to Rs. 17,80,444 (£178,044), and Rs. 11,43,424 (£114,342) respectively, mainly in cotton, grain, country-cloths, metals, and hardware, cotton, spices, English goods, tobacco, sugar and gur, timber, carts, oilseeds, and salt. A large portion of the transactions occur at the Chanḍā fair, which commences in April and lasts for about three weeks. The booths and sheds, which cover a large area, are erected east of the city, near the Mahākālī temple; and it is a remarkable fact that, though this fair is held during the height of the hot weather, no instance is remembered of cholera having spontaneously broken out at it. Goods brought to the fair are free of municipal tax, and the town duty receipts are consequently somewhat small; the octroi farm, for instance, in 1866 only realised Rs. 12,100. The appearance of the city from without is most picturesque. Dense forest stretches to the north and east; on the south rise the blue ranges of Mānikdrāg, and westward opens a cultivated rolling country with distant hills. Set in this picture sweep the long lines of fortress wall now seen, now lost, among great groves of ancient trees; in front glitters the broad expanse of the Ramālā tank; and the Jharpot and the Viral gird either side.

The objects in Chanḍā which a visitor should inspect are the city walls and gates, the Ramālā tank, with its system of water-works, the tombs of the Gond kings, the citadel (now enclosing the jail) with its large well and underground passage, the latter leading no one knows whither, the Achaleswar, Mahākālī, and Murlīdhar temples, and the massive monoliths at Lālpeth. The public buildings consist of the kotwālī, the zilā school-house, the dispensary, the jail, the travellers' bungalow, and the sarā. In front of the kotwālī is the kotwālī garden, and nearer the Jatpurā gate the Victoria market (under construction), while between the city and the station a public park, called by the natives Naginā Bāgh, is being formed.

The civil station, or head-quarters of the district, is situated north of the city, having the military cantonment at the west end, with the civil lines in the centre and east. The public buildings consist of the district court-house, the head-quarter police station-house, and a Christian cemetery, to which a Protestant church will shortly be added, and the usual military buildings for a regiment of Native infantry. There are also an imperial post-office and a district post-office.
CHAN

CHAN'AL'A—A small zamindâri, containing seven villages, attached to the A'mbgâon pargana, in the Chândâ district. It is of recent creation, having been granted to the first holder by Captain Crawford, about A.D. 1820.

CHAN'ANKHERA—A large village in the Chândâ district, situated on the Viraí, twenty-eight miles north-north-west of Chândâ. It was founded by a branch of the Ballâl Shâhí dynasty, and from this branch descended Râm Sháh, who by adoption became King of Chándâ in A.D. 1672. Chandankheri possesses two forts, now in ruins, and is under the protection of the Good demi-god named "Daiyat," who has an invincible antipathy to women, and to mud, stone, and brick walls. The latter dislike is unfortunate, as in consequence the best houses are mere structures of grass and bamboo.

CHAN'DRAPUR with PADMAPUR—A chiefship which was formed from two khâlsa parganas of the Sambalpûr district in A.D. 1860, under the following circumstances. One Râî Rûpsingh, a Râjput, who had held the position of Deputy Collector in this district for some eight or ten years, had certain estates made over to him in 1858, the owners of which had joined the Surendra Râj rebellion. When, however, the amnesty was extended to the district, the landholders in question represented to the authorities that they could not take advantage of it unless their lands were restored to them. The annual profits accruing to the landholders were roughly estimated at Rs. 3,000, and as the revenue payable to Government from the parganas of Chandrapur and Padmapur at that time was Rs. 7,548, the late deputy commissioner, Major Impey, recommended that, in lieu of the lands above specified, these parganas should be made over to Râî Rûpsingh at a fixed demand of Rs. 4,130 for forty years, so that the outlawed landholders might come in under the amnesty, and be restored to their possession. The proposal was sanctioned by the Government, and the parganas have since been held in zamindâri tenure. Some arrangement will, however, have to be made at the time of settlement to secure the rights of proprietors of long-standing.

Padmapur is situated about forty miles N.W. of the town of Sambalpûr, and Chandrapur is some twenty miles further westward. Both are on the Mahânâdî, but a portion of the Râûgarh feudatory state intervenes between the two parganas. In Padmapur there are fifty-seven villages, with an area of about twenty-five square miles, nearly the whole of which is cultivated. The population numbers 14,959, and is chiefly agricultural. In Chandrapur there are 182 villages, with an area of about ninety square miles, and a population, also chiefly agricultural, of 36,157 souls. At both places tasar silk and cotton-cloths are manufactured. Some very pure limestone rock is also to be found near Padmapur in the bed of the Mahânâdî. It is the most fertile tract of the whole of the Sambalpûr district. Rice, cotton, the pulses, oil-seeds, and sugarcane are the chief products, and in parts of Chandrapur wheat and gram are also grown. There is a good Anglo-Vernacular school at Chandrapur, where some eighty pupils are receiving instruction. At Padmapur there is a good Vernacular school with ninety-two pupils. There are also several other schools distributed throughout the villages. The present chief is Harihar Singh, son of the aforenamed Râî Rûpsingh. He is still a minor, being only some fifteen years of age, and is a student at the Sambalpûr zilh school. He has had a good vernacular education, and has also acquired a fair knowledge of English. His two younger brothers are also pupils at the same school. The estate is managed by his maternal uncle Nakûl Sañî.
CHAN—CHAU

CHAN’DU’R—A thriving and somewhat picturesque village in the Chándá district, fourteen miles west of Chándá. In the bed of a small stream, about a mile south of the village, a seam of coal shale strikes the surface.

CHAN’WARPÁTHA—The northern revenue subdivision or tahsíl in the Narsinghpúr district, having an area of 269 square miles, with 179 villages, and a population of 44,348 according to the census of 1866. The land revenue of the subdivision for the year 1869-70 is Rs. 57,379-14-0.

CHAN’WARPÁTHA—A village in the Narsinghpúr district, containing a population of 1,230 souls. It lies twelve miles distant from Narsinghpúr, on the right bank of the Narbádá, and is the residence of the tahsíldár of the subdivision of Chanwarpáthá.

CHARLA—The chief village of the estate of the same name in the Upper Godávari district. The náib or deputy of the zamíndár resides here, and is the chief local authority. There is a police outpost and a small travellers’ bungalow at Tégádá, three miles distant. Here are also the remains of a small mud “garth” or fort, and of a large tank. There is a limestone quarry, worked by the public works department, Upper Godávari works, about a mile and a half to the east, at a place called Bumálanká. Charlá is distant about twenty-one miles from Dumagudem, ninety-nine from Sironchá, and three from the river Godávari. The estate consists of thirty villages. The chief is of the family of the Sardes-mukhs of the Aramgr Sarkár of the Nizám’s territories, whose ancestor, Jagpati Ráo, obtained the estate about A.D. 1698.

CHAN’RAWA—A small town in the Hoshangábád district lying west of Hardá, on the old highroad to Bombay. There are one or two substantial traders here, and a police station and good weekly market; but the place lies away from the railroad and the main routes north or south. It is best known as giving a name to a very extensive tract of scrub jungle.

CHAURA’DA’DAR—A hill plateau in the eastern gháts of the Mandla district. Its height is between 3,200 and 3,400 feet above the level of the sea, being nearly equal to that of its celebrated neighbour and rival, Amarkantak, on which are the sources of the Narbádá. On the plateau of Chaúrádár in the winter months the nights are intensely cold, while in December and January the thermometer often registers 6° or 7° of frost, and in the hottest days of April and May the heat is not oppressive. Water is abundant near the surface, and but for its inaccessibility Chaúrádár might be an eligible spot for a sanitarium.

CHAURA’GARH—A ruined fortress in the Narsinghpúr district, situated on the crest of the outer range of the Sápurá tableland, and twenty miles southwest of Narsinghpúr. It embraces within its circle of defences two hills, and the plateau enclosed is eight hundred feet above the level of the Narbádá valley. There are three approaches to it—one from the little village of Chaugán to the east; another by a road, which winds at the foot of the northern face of the fort, known as the artillery road, and joins the first road near the fort gate; and the third from the south, by the hills on a level with the fort. The northern, eastern, and western faces of the fort are scarped for several hundred feet. Water is to be found all the year round inside, for numerous tanks enclosed by stone walls have been constructed to catch the rainfall and receive the drainage of the two hills enclosed, which are divided by a dip of about one hundred yards. A place is shown to the south of the fort called “Bundelá Kot,” commemorating a traditionary Bundelá attack. On the enclosed hill to the west are ruins of the palaces of the old Gond rajaś, and in many places the colours
painted on the walls are still very fresh. On the hill to the east are remains of buildings erected by the Nágpūr government for infantry, cavalry, and artillery. The exterior walls of the fort are still good in many places, but all the interior buildings are in ruins, and the place is very seldom visited. To the south a small hill has been fortified as an outwork.

CHAURAI’—A large village in the Chhindwárá district, situated about twenty-four miles east of Chhindwárá. A police force is stationed here. The soil is black for miles around, and great quantities of wheat, grain, &c. are exported from the neighbourhood. The number of inhabitants is 1,248, most of whom are cultivators.

CHAURIA’—A chiefship in the Bálágháṭ district, consisting of some twenty-five square miles of country, only 705 acres of which are cultivated. The grant appears to have been made on condition of guarding the neighbouring passes. The chief village, Láfrá, is thirty-eight miles east by south of Bdráň.

CHHAPA’RA’—A decayed town in the Seoni district, on the road to Jabalpúr, about 22 miles to the north of Seoni. The past history of Chhapára will be found described in the article on the Seoni district. It has never recovered the sack of the Pindbáris under Wsír Mohammed Khán of Bhopál, and the removal of the head-quarters of the tahsíl to Lakhmádan. There are here an excellent encamping-ground under a grove of trees, a travellers’ bungalow, a road bungalow, and a fair school, attended by about sixty pupils. The bridge over the Bángangá (Waingangá) is worth looking at, and the remains of the old Gond fort still exist.

CHHATER—A chiefship or zamáındáří in the north of the Chhindwárá district, consisting of fourteen villages. The zamáındář is a Gond.

CHHATTI’SGARH—

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This forms the south-eastern division or commissionship of the Central Provinces, and comprises the districts of Ráípúr, Biláspúr, and Sambalpúr. The first two—Báípúr and Biláspúr—constitute Chhattisgarh Proper, and will be found noticed separately.

Chhattisgarh lies between 80° 30' and 83° 15' of east longitude, and 16° 50' and 23° 10' of north latitude. On the north it is bounded by Sohágpúr in the Rewá territory, and the Sirgúja and Udéápúr states subordinate to the Chótá Nágpúr agency of the Bengal presidency; on the east by Sambalpúr; on the south by the territory of the Ráí of Bastar, a feudatory of the Central Provinces; on the west by the Chándá, Bhandára, Bálágháṭ, Seoni, and Mandála districts. On the north-west corner of Chhattisgarh, being the terminal ridge of the Maikal range, which is the continuation of the Sátpurá range, stands Amarkantak. From the side of this well known hill rises the Narbadá, flowing
nearly due west to the Bombay coast, and the Son, a tributary of the Ganges. From Amarkantak the hills run in an easterly direction, inclining slightly northwards in a semi-circular form till a point is reached near Korbá, eastward of the Haadú river; from thence they run due south till they reach the valley of the Mahánadí eastward of Seorínarán; then, reappearing on the opposite side of the Mahánadí, they continue close to the eastern branch of that river till they connect themselves with that great southern range from which the Mahánadí takes its rise, and which bears its name. Again, from Amarkantak running south-west are the hills of Chilpí and Rájádhar, forming part of an offshoot of the Maikal or Sátpurá range, commonly called the Lánjí hills, but which should more properly bear the name of Sálétekři, their principal point; while below these, and still running south-west, are several irregular ranges, which become blended in the Mahánadí range. These several mountain boundaries form a vast watershed drained by the “Great River” and its tributaries; the enclosed area consists chiefly of plains generally open, for the most part cultivable, partly cultivated, partly inhabited by a considerable population, in places very rich, and on the whole offering an enormous field for improvement. The plateau is called Chattíśgarh, which means “thirty-six garhs” or subdivisions of territory. They, with the rest of the Nágpúr districts, were annexed to the British dominions in 1854. During Maráthá rule the Chhattíśgarh country did not improve, in some respects it probably deteriorated. During the twelve years that have elapsed since the introduction of British rule the rate of progress has been nothing like what may in future be obtained. Cultivation and population are universally believed to be increasing; but still at this moment Chattíśgarh is probably the most backward of all the plain or champaign districts of British India. The whole of this great plateau is under British rule, but parts are not exactly under British administration.

At the base of the various hills, which have been described as forming the four boundaries of Chhattíśgarh, there run tracts which constitute what are called zamíndáři estates, managed by their own chiefs or zamíndářs. The zamíndářs are of ancient origin, and some have held a feudal and partly independent position under our predecessors as well as ourselves. They are in some respects subject to the British civil authorities, but in several important particulars, especially those concerning the land revenue and landed tenures, they are masters in their own territories, and within those limits they receive all the revenue ordinarily leviable by the state, paying a fixed tribute to the Government, and maintaining some sort of police and establishments at their own expense. The zamíndářs form a sort of girdle round the plateau. The chief of them in the north are Pendrá and Mátá; on the east, Korbá and Kaurí; on the south, Kánker and Lohárá; and on the west, Nándgaon, Khairágárh, Chhúi Khadáun, Káwardá, and Pandáriá. The last-named are strips of noble country between the base of the Sálétekři hills and Seonáth river, and are in fact the very finest portions of all Chhattíśgarh. There remains the centre and heart of the plateau—British territory—administered in the usual way. It is divided into two civil districts, viz. Bilápúr, comprising the northern portion of the tract, and Rálpúr, comprising the southern.

Natural divisions. In respect of productive resources the plateau may be regarded in four different sections:

1st.—The valley of the Seonáth, and the tract between that river and the Sálétekři hills.
This class of deistical Chamárs now numbers at least 200,000. They are a thriving and industrious race, occupying a very important position as cultivators and village headmen in the Bilsápur district. They are regarded naturally with hatred and contempt by the Bráhmans and other castes of Hindús, which their ever-reiterated assertion of equality only tends to aggravate. The idea that such social refuse as Chamárs should, by any change of religious belief, acquire a higher social standing is galling and painful to the Bráhman mind. On the other hand there can be no doubt that this change in their faith has practically changed their character, by creating an independence of spirit to which they were formerly strangers. In many respects the feeling of antagonism which exists between them and the higher castes of Hindús is to be regretted. It has, however, engendered among Satnámís a wish to learn, in order to remove one formidable barrier which degraded them in the eyes of the enlightened class, hitherto the repositories of all knowledge. This desire is a good omen as regards future progress and improvement among the community, and indicates the field as a favourable one for Christian Missionary enterprise.

In addition to Chamárs there is a large sprinkling of Bráhmans, Bárjpas, Kurmis, and Ráuts. These, however, have no distinctive peculiarity. The Mohammadan element exists to a very limited extent, and in a very modified form. The Mohammadans are poor and unimportant, and borrow largely the customs of Hindús—celebrating Hindú festivals, and respecting Hindú traditions. Turning, however, from the plain to the hilly tracts of the district we find a complete change in the nature of the community. In the latter, Gonds, Bhúmmís, and Baigás are the sole inhabitants. The Gonds are partially civilized, and carry on to some extent a rude system of cultivation. The Bhúmmís, on the other hand, seem thoroughly uninfluenced by the progress of events at their very thresholds. Their home is the wilderness; they mix little with other classes; they rarely approach the open plain; they migrate into more remote forests if their hamlets are resorted to; they hunt much, being adepts with the bow and arrow; they cultivate little; they relish largely the spontaneous products of the woods; and they live more as isolated families than as communities. Thus then, though the people generally are in a backward state, we have in striking contrast to the bulk of them still ruder and more barbarous races, who fly from the approach of the white man.

Agricultural arrangements are of the most primitive character; thus it is customary for the landlord of a village to change the fields of his tenants every third or fourth year in order that every man may have his turn of the best piece. If this were refused, the tenant would migrate to another village, so little regard have the tenantry for the occupancy of particular fields, and so great is the demand for their labour on the superabundant land.

A belief in witchcraft and in evil-spirits is universal, leading not frequently to the commission of the most atrocious crimes. When unusual numbers of deaths have occurred in any village or in any particular family, they are attributed to witchcraft, and the following method is adopted for discovering the witch or wizard. A pole of a particular wood is erected on the banks of a stream, and each suspected person after bathing is required to touch the pole, and it is supposed that when this is done the hand of the person in whom dwells the evil-spirit
swells. No rules are laid down for attaching suspicion to any particular person, for persons of all ages and both sexes (though women are generally the victims) are selected, and accused upon the most whimsical and arbitrary grounds; while the treatment which they receive varies according to the amount of inventive genius for torture possessed by the inhabitants of the village. Shaving the head with a blunt knife, knocking out two front teeth, firing the buttocks, tying the legs to a plough-share, seating in the sun and administering a potion of the water of a tannery, are the usual orthodox methods of exorcising the evil-spirit; and scourging with rods of tamarind tree or castor-oil plant is never neglected, as these are supposed to possess some peculiar virtue for the detection of witches.

Education up to 1862 was almost unknown. When an educational system was commenced there was nowhere found in Chhattísgarh, save in the town of Ráipúr itself, one institution that could be called a school, or a single person who could be called a schoolmaster. There are now, however, in Chhattísgarh government schools for boys, schools for girls, and indigenous schools affording education to children. The language of the people of the plains is a corrupt dialect of Hindí, commonly called Chhattísgarhí. The Gonds and some of the other hill tribes have languages peculiar to themselves.

The existing traffic connected with Chhattísgarh follows several land routes. The principal of these is that now known as the eastern line, which runs from Nágpúr to the Mahánádí. By this line the cotton and surplus grain of Chhattísgarh is conveyed on carts to Nágpúr. After leaving the Chhattísgarh limits it passes through the jungle country in a westerly direction till it reaches the Waingangá, and crossing that river at Bhandára proceeds due west to Nágpúr. During the winter months this road is literally blocked and choked up with endless strings of carts laden with cotton and all sorts of cereal produce. From Chhattísgarh the line proceeds eastward till it touches the Mahánádí at Sambalpúr, having a branch to Binká, also on that river. For the greater portion of this line—from Nágpúr to the Mahánádí—surveys, plans, and estimates have been prepared by the public works department, and several sections of it are under construction. There are also two other roads—one north and the other south—running parallel to the main line, by which the produce of the valley of the Seónáth is conveyed to Nágpúr. One of these passes from the north-west corner of the valley through Khairágár, and skirting the apex of the Sálétékí plateau proceeds a little south of A’mgán and Tírór, in the Bhandára district, and passing the Waingangá near Mohári proceeds direct to Kámthí. This route is traversable by carts after the rice is off the ground, and is much used. The other passes from the south of the valley of the Seónáth through the hilly country of Chichgarh, and crossing the Waingangá below Bhandára, proceeds direct to Nágpúr. The latter route is difficult, and only available for pack-bullocks; but both are much used. At present the Great Eastern line, with its northern auxiliary route, is the only one on which the principal carriage consists of carts.

For the other lines now to be mentioned the carriage consists chiefly of pack-bullocks. Of these lines the first to be noted is that from Ráipúr to Jabalpúr by the Chilpí pass, which leads from the north-west corner of the Chhattísgarh plateau across the mountains to Mándla, on the Narbádá, and thence to Jabalpúr. This has heretofore been an unimportant line; it is now in parts under survey and in parts under construction, and it has recently been made passable for carts in fair weather. Again, from the upper extremity of
Chhattisgarh, near Ratanpur, there run northwards two hilly routes, one of which, winding round the Amarkantak mountains, falls into the valley of the Son near Sohagpur, and thence proceeding onwards joins the Great Deccan road near Rewa via route to Mirzapur; while the other, passing over the mountains which overlook the plains of Chhattisgarh, and the undulating and upland country of Sirajganj, crosses the Son near Mirzapur, and so reaches that great mart. These last named routes are used solely by pack-bullocks. Another route follows the banks of the Mahanadi downwards from Seorinarain, and passing by the towns of Chandrapur, Padmapur, Sambalpur, Binká, Sonpur, Bod, and Kantalú, so reaches Cuttack. This road has been more or less roughly made throughout, and in the section below Bod it has been greatly improved under orders of the Bengal government. Portions of it are traversed by carts at certain seasons. There is a direct road from Seorinarain to Binká and Sonpur, on which at certain times of the year there is some traffic; it passes through the Garhját state of Sáragarh, and is greatly frequented by pilgrims from the North-Western Provinces going to Jagannath. There is also a direct road from Sambalpur to Cuttack via Angul. This was partly made for purposes of postal communication; and it has not any traffic worthy of mention. Again, there is a route from Ráipúr across the countries of Khairiá, Páná, and Kálsíhárdi to Ganjam on the eastern coast; and it is by this that the supplies of salt for all Chhattisgarh are brought. It is one of the wildest and most unhealthy routes in all India, though it is at present a most important one. Lastly, there is the route from Dhamtari, south of Ráipúr, which crosses the wilderness of Bastar, a most inhospitable country, and joins the Godávari at Sironchá. The improvement of this latter route is in contemplation.

These routes, even the most wild and unhealthy, are traversed by troops of pack-bullocks, often several hundreds in number, and sometimes numbering even thousands. They belong to a peculiar class named Banjáras, who are both traders and carriers. These men are of a daring and adventurous character, and are habituated to the most insalubrious climates. In order to exhibit at one glance the extent to which land carriage, generally over rugged country, is made use of in this part of India at considerable expense, at some risk of human life and health, and with great wear and tear of cattle and carriage, it may be worth while to state the distances of the various routes above mentioned:

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On the early history of this part of the country even tradition throws no light. It seems probable, however, that the aborigines were Gonds, and that the country passed from them to the Rájpút Haihai Bansi dynasty which ruled at Ratanpúr. For many years there seems to have been a perpetual struggle between the Hindús, who under their Rájpút chiefs had migrated here, and the wilder inhabitants of the country. As a result we find that the primary characteristic of the first positions taken up by the Hindús is one of security. They built fortresses on high plateaus, from whence they could descend for a raid on the plains, and, returning with their spoil, lodge it in safety with their women. The increasing strength of the Hindús and their greater resources, as representing a higher civilisation, in time ensured their triumph over the wilder and weaker race, and this led to the establishment of a capital which was fixed at Ratanpúr. This event occurred under a rágá named Prithví Deva, in the latter half of the ninth century. From that period the gradual clearance and cultivation of this part of the country commenced. Tracts were given to warriors to whose valour the chief owed his position, to favourites of various kinds, and to aboriginal Gonds of position and influence whose good-will it was important to secure. In this way the Haihai Bansi dynasty of Chhattísgarh became consolidated, and hamlets and towns began to spring up where hitherto there had been nothing but the solemn silence of the forest.

In common with other Hindú dynasties the origin of the Haihai Bansi rágás is carried back to the most remote antiquity, i.e. through the seventeen hundred thousand years which comprised the Satyayuga epoch, to the origin of mankind by the creative act of the great Brahma. After the lapse of the Satyayuga period, and before the commencement of the Samvat era, 3,044 years of the old Hindú calendar, or "Yudhishtir" era elapsed. During this period, as shown in the Haihayá genealogical table, only eight rulers are supposed to have reigned, which would give to each rágá an average a reign of over three hundred years. In fact some of them are recorded as having ruled for nearly five hundred years. Such marvellous longevity accorded to those who lived in the remote past is not peculiar to the chronicles of the Haihayá dynasty, and is attributable to that great respect for the past which characterises all nations in certain stages of civilisation, and makes them concede to the ancients virtues and powers which the pigmies of the present cannot achieve.

Tradition asserts that at the end of the Satyayuga period a monarch named Sudhyum presided over the destinies of the East. Of his descendants one son, Níla Dhvája, got the throne of Mahismatí (Mándla or Maheswar); a second, Hansa Dhvája, became monarch of Chandrapúr, supposed to be Chándá; and the third received the kingdom of Ratanpúr, then called Manipúr, by which name it is known in some of the Puránas. The two former kingdoms of Mándla and Chandrapúr, after the lapse of some generations, were overthrown by the Gonds, and the Manipúr or Ratanpúr kingdom alone survived till the advent of the Maráthás. The first rágá of whom anything of a veritable character is recorded is Karnapál, the tenth of the line, who reigned from Samvat 172 to 251 (A.D. 115 to 194). He made a city at Amarkantak,* and raised temples there. He consecrated the spot as the source of the Narbadá, and from that time it has been considered a holy and worthy object of pilgrimage among Hindús. Between Samvat 367 and 427 (A.D. 310 to 370) a successor of

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* This is also attributed to Chandra Dhvája, the fifth of the line.
Karnapúl, called Mohanpúl, built a city called Dhanpúr on a high flat hill between Pendrá and Amarkantak. There was a formidable fort erected here called Ajmírgarh, and the place was for many years a great stronghold, and thickly populated. Although centuries have passed since its greatness vanished, there can still be seen on this plateau, amidst the towering sál trees, remains of walls, tanks, and enclosures, which evidence the prominent position it formerly occupied. In the eighth century, on the death of Mohan (or Moha) Deva, his two sons Sur Deva and Brahma Deva divided the kingdom, the elder branch remaining at Ratanpúr, and the younger proceeding to Rájpur. The latter, however, was to a certain extent subordinate to the former. The Ratanpúr rājá ruled over Bilsápúr, Sirgája, and Sambalpúr; the Rájpúr ruler held the present district of Rájpur, with Bætar and Kárond. These seem to have been the limits of the Haihai Banafs rājás for many years, in fact until the arrival of the Maráthas.

The change of capital to Ratanpúr above adverted to is the next event of any importance. Ratanpúr was built and made the capital by Prithví Deva. The old capital Manipúr was situated on the top of the Láphá hill, about fifteen miles north of Ratanpúr. There is a large expanse of tableland on the top of this hill, which stands at an elevation of about 3,400 feet above the sea. The remains of a fort, tanks, temples, and buildings are still apparent, and the position possessed the advantages of prominence and security. From Samvat 895 to 1620, beyond the record of some temples erected and towns established, of which now no traces remain, the Bráhmanical narrative is occupied with the imaginary virtues of different rulers. In Samvat 1620 (A. D. 1563), however, the influence of the Mohammedan emperors of Delhi was felt even here; and Rájá Kalyán Singh proceeded to Delhi with the view of being acknowledged as ruler of the Ratanpúr territory. He was acknowledged, and he and his successors continued to pay tribute to the royal house of Delhi.

The Haihai Banafs dynasty continued in undisturbed possession of the Ratanpúr rāj till A. D. 1741-42, when the Maráthá authority was partly established in Chhattisgarh during the expedition of Bháskar Pant to Bengal. In 1745 Rájá Raghoji Bhonsá taught an expedition into Chhattisgarh under Viswandhar Pant, who conquered and deposed the last of the Rájput kings named Raghuñáth Singh, but afterwards entered into a treaty with him by which the affairs of the country were to be conducted conjointly by Raghuñáth Singh and himself. Shortly afterwards Vishwandhar Pant, having occasion to proceed to Calcutta, nominated one Kalyán Gir Gosán to act for him in his absence, but he died on the road; and his locum tenens (Kalyán Gir Gosán) was thrown into prison by Raghuñáth Singh, the old raja. These proceedings having come to the knowledge of Raghoji, while on his way to Calcutta in 1745, he finally deposed Raghuñáth Singh, allowing him a small jágrá for maintenance.

The Maráthá rule of Chhattisgarh may be considered to commence from 1745, the year in which Raghuñáth Singh was deposed. His place was taken by Mohan Singh, an illegitimate son of Rájá Raghoji, who administered the affairs of the district for eight years, and died in A. D. 1758. In this year Raghoji also died after reigning seventeen years, leaving four sons: Jánóji, Sábájí, Mudhoji, and Bimbájí; and during a difference regarding the succession between Jánóji and Mudhoji (sons of Raghoji by different wives) one Ránóji, the brother-in-law of Mohan Singh, assumed charge of Chhattisgarh, which he held for a year. In A. D. 1765 Jánóji sent his youngest brother Bimbájí to Chhattisgarh,
which he allotted to him as an appanage; and the Maráthá rule was now extended over the whole of Chhattásgarh, Sambalpúr, and the neighbouring zamindárs. Bimbájí held the district for not less than thirty-two years, when he died in the year A.D. 1787, leaving a widow, Rání A’nandí Bál, who managed it for a year. She was then relieved by one Yashwant Ráo Bhawání, appointed súba from Nágpúr. Since that time the district has been under súbas, with the exception of the interval during which the province of Nágpúr was under the superintendence of the British Government—from 1818 to 1829—until its annexation in 1854. In A.D. 1803 Raghojí having united with Sindiá to oppose the objects of the treaty of Bassein, two victories, obtained over the united armies of these chiefs at Assaye and Árgáon, led to the treaty of Deográon with Raghojí, by the provisions of which he was deprived of a great part of his territories, and among others of Sirgúja, Sambalpúr, Pátá, Khariár, and Nawágár-Bhéndrî, attached to Chhattásgarh, and bordering on its present northern and western limits. Although these districts were in A.D. 1806 restored and re-annexed to the Nágpúr state, they were resumed during the arrangements consequent on the defection of A’pá Sáhib in 1818, and transferred to Chótá Nágpúr.

The Ráspúr branch of the family shared the same fate. Amar Singh, the rágá, however, carried on the government subordinate to the Maráthá till 1812 Samvat (A.D. 1755), when Bimbájí Bhonslá assumed the government himself, and allowed Amar Singh a grant of one rupee from each village. This allowance, as also a rent-free village, was continued to Amar Singh’s son Muáj Singh in Samvat 1879 (A.D. 1822). Mr. Jenkins granted to the successor of Muáj Singh, Raghunáth Singh, five rent-free villages in lieu of the allowance of the one rupee from each village enjoyed by his father. Raghunáth Singh still survives, and is now the representative of the Haihí Bansí line—a quiet, simple-minded Rájput, showing no indications of a distinguished ancestry.

The recognised extent of the Ratanpúr kingdom included the present districts of Ráspúr, Sambalpúr, and Biláspúr, with Sirgúja. The Ratanpúr Bráhmans certainly believe that many centuries back Bengal, Cuttack, and the Carnatic were also subject to the sway of the Ratanpúr rágás, but there is no evidence to support their traditions, and their accounts of so extensive an empire are very visionary. The districts above mentioned, in all probability, alone formed the territory of the Haihí Bansí sovereigns. These rulers do not seem to have been a powerful race, possessed of standing armies, and capable of carrying on extensive warlike operations. The long existence of the dynasty must be attributed to the geographical features of the country, and partially perhaps to its poverty. The territory was surrounded on all sides by ranges of hills, and offered formidable obstacles to an invading force, either from the north or the south. When at last the Maráthás invaded Chhattásgarh on their way to Bengal, the Haihí Bansís fell almost without a struggle. The only existing remains of the former dynasty now existing consist of temples scattered over the country, and the ruins of former forts and buildings. None of these seem to have possessed any architectural beauty, nor do they exhibit any traces of refined taste. They show that the people had arrived at a certain rude state of civilisation, but there are no signs of any progressive tendency. In fact it is not improbable that we found the people at the commencement of our rule very little changed in their social feelings, habits of thought, and general acquirements from the condition of their ancestors six centuries before.
A district with an area of 3,852 square miles, lying between 21° 25' and 22° 50' north latitude, and 78° and 79° 30' east longitude. It has two distinct natural subdivisions—the hill country above the slopes of the Sátpurá mountains, called the Bálághát; and a tract of lowland beneath them to the south, and called the Zerghát. The Bálághát may be roughly described as that section of the Sátpurá range which lies between the districts of Seoni to the east and Betál on the west. Northwards the district does not extend beyond the outer line of the hills south of the Narbádá valley, and on the north-west it stops at the Dená river within the hills; but on the south its boundary extends into the plain, and includes three parganas which form the Zerghát, touching upon Nágpúr and Berár.* The high tableland of the Bálághát lies for the most part upon the great basaltic formation which stretches up from the south-west across the Sátpurás as far east as Jabalpúr. The country consists of a regular succession of hill and fertile valley, formed by the small ranges which cross its surface in a general direction east and west. The highest of these ridges commences on the confines of the Harail jágír, and runs westward across the district, with a mean breadth of about eight miles. Throughout its extent this ridge can be approached from the south and north only by ascending passes more or less difficult, the ascent from the south being much the easiest. A beautiful valley skirts the southern base of this highland, and is again divided by an ill-defined range of hills from a tract of broken country, through which is the descent to the plains of Nágpúr by the ghats. The average height of the highest uplands is 2,500 feet; but there are many points very much higher: Chhindwárá, on the second level, is 2,200 feet; and the third step above the gháts is about 1,900 feet, or 800 feet above Nágpúr. The appearance of the Zerghát below the hills is generally open and undulating. The country is intersected by several streams, of which the Kanhán is the most considerable, and is chequered by isolated hills and low ridges covered with nodular trap and limestone. Near the hills and along the streams are strips and patches of jungle, while the villages are often surrounded with groves of tamarind, mango, and other shade-giving trees.

The following is a short geological description from the pen of the late Mr. Hislop, but hitherto unpublished:

"The district of Chhindwárá presents a considerable variety of rocks. Around the chief station, and in a strip of country to the west of it, as well as below the gháts, granite occurs with the usual metamorphic strata,
including marble. The greater part of the district, however, is covered with trap, which on the south rests directly on the plutonic rocks, and in the north on sandstone. Enclosed in the trap there is found an interesting fresh-water deposit which at Butáriá, east of Chhindwárá, and Misláñwárá, south of it, and various other localities, yields shells, &c. of the Eocene epoch. The strata next to this in age are of iron-banded sandstone, which constitutes the mass of the Mahádeo hills to the north-west of the district. From the locality where these arenaceous beds are so largely developed Dr. Oldham has given the name of ‘Mahádewa’ to this group, which I am inclined to consider the equivalent of the upper cretaceous rocks of Europe. Underlying the ferruginous sandstone there are met, in beds of argillaceous sandstone, shale, and coal, the last of which is wrought at Barkof north of Umreth.

"The soil is black where it overlies the trap, and red where it rests on sandstone or plutonic rocks. There is nothing particular about the water, except the hot spring at Maháljíbr on the east of the Mahádeo hills.”

The only important mineral product as yet discovered is coal. The oldest-known coal-field in the district is at Barkof, and has been experimentally worked since 1860, though hitherto with little success, owing to the high cost of carriage. It was first discovered in 1852, and was mentioned by the late Reverend Mr. Hislop in his memoir “On the age of the Coal strata in Western Bengal and Central India,” published in the Journal of the Asiatic Society of Bengal, Vol. XXIV. p. 347, and republished in the quarterly Journal of the Geological Society of London, 1855. The mine was visited by Colonel Harley Maxwell, Chief Engineer of the Central Provinces, in 1861, when he reported that “the extent of the present known coal is decidedly limited; it measures about two feet in thickness, one foot of which may be considered good coal, the remainder has much of lignite mixed with it; but still the whole burns freely together, and will be invaluable for brick-burning and other building operations. For three miles this seam is traced along the bed of a stream; and allowing this spot to extend one and a half mile on each side of the stream, there will be about nine square miles, or thirteen and a half million tons of coal.” Since the date of Colonel Harley Maxwell’s visit our knowledge of the coal resources of the district has been much extended. The seam at Barkof, at first believed to be two feet only in thickness, one foot alone of which was thought to be good coal, is now known to yield over five feet of good coal, with the certainty of another seam below the one now explored. The chemical analysis of this coal goes to prove that it, as a fuel, is superior to any of the yield produced in the “Damúdá” valley, and that its heating qualities are equal to two-thirds of the best Welsh coal. There would seem also to be a great extent of coal-bearing strata extending to the east from Barkof as far as Sirgorf, a distance of ten miles, and to the west stretching not less than forty miles in a direct line, within which distance the actual presence of coal has been detected in forty-one distinct localities, in many of which the outcrops are numerous and extensive. It is estimated that the area over which coal may be said to be in plenty is more than 250 square miles, the width of some of the seams being as much as eighteen feet.

In the beginning of 1866 Mr. W. T. Blanford, of the Geological Survey, visited the Chhindwárá district, and drew up a report on the Chhindwárá coal-
fields after examining the out-crops of coal at eleven different places, (1) Sirgord, the most eastward locality where coal was found; (2) A second coal-seam to the west-north-west of Sirgord; (3) A seam in the bed of the Pench river, four miles west of Sirgord, and half way between the villages of Chendá and Digawán; (4) Haraf, two miles south-west of Digawán; (5) A seam about a mile north of the Haraf seam and half a mile south-west of the village of Rávanwár; (6) A second seam a mile west of Rávanwár; (7) A seam three-quarters of a mile west-south-west of the village of Párási; (8) A second seam rather more than a mile south-west of Párási and on the boundary of the village lands of Párási and Bhandhár; (9) A seam about a mile west of the village of Butéri and half a mile east of Bhandhár; (10) Barkol; (11) A seam near a small shrine dedicated to Hingló Devi Gogri. In this report he writes as follows:—

"The above details will, I think, serve to show that these discoveries of coal-seams are the most important that have been made in India for many years. Amongst all the previously known coal localities in Central India, to the west of the parallel of Jabalpur there are but two seams, both at Mohpánj, in Narsinghpur district, which exceed four feet in thickness. Near the Pench, within an area of sixteen miles in length from east to west, no less than six (or including Bhandhár seven) localities have now been discovered in which seams exceeding that thickness occur, and when it is borne in mind that, with two exceptions only (Barkol and Hingló Devi), the whole of these localities have been discovered since the month of October last, and solely through the researches of Major Ashburner, I think it is only reasonable to believe that many other workable seams may still remain undiscovered in this neighbourhood, and that there is every probability that this portion of the great Narbadá coal-field equals in mineral wealth the coal-fields of the Damúdá valley in Bengal.

"The circumstances under which the coal occurs appear in most instances to be favourable to mining enterprise. The dips are very low, and, so far as a judgment can be formed from the very imperfect sections exposed at the surface, there appears good reason to anticipate that both the quality and thickness of most of the seams will be found constant, at all events over a considerable area. Faults are numerous, but the majority do not appear to be of sufficient amount to affect mining operations injuriously. It is probable that these faults will be found to decrease in number, the greater the distance from the fault, bounding the coal measures to the south.

"The quality of the coal, so far as judgment can be formed by inspection and by burning it in heaps, is similar to that of the coals of Rángganj and other mines in that neighbourhood. It is a free-burning, non-coking coal. It is decidedly inferior to the better qualities of English coal, both on account of the larger proportion of ash, and of the lower percentage of fixed carbon. At the same time I see no reason for doubting that for railway purposes the Pench river coal is perfectly adequate: it is just as well suited as the Rángganj coal, with which the East Indian Railway is worked for some
hundreds of miles, and I believe that for all local purposes, or for fuel for stationary steam-engines, it is excellently adapted; while for the manufacture of iron, the freedom from pyrites possessed by the Sirgori seam, if found to be constant, should give that coal advantages over most other Indian coals with which I am acquainted.

"There is one circumstance connected with the Barkó coal (and the other seams are probably similar in this respect) which renders it possible that it may excel the coals of Rániganj in the kind of coke produced. Mr. Stanbrough's agent at Barkó, Mr. Adams, showed me some heaps of coke which he had made from the Barkó coal in pits. True coke it was not; none of the non-coking coals will yield by heating the same description of coke which the highly bitumenous coking-coals will produce. But the result was very much more compact, and apparently contained more carbon than any specimen I ever saw of coke obtained from the coals of the Rániganj field.*

"The question may possibly arise whether some or all of the seams discovered may not be identical. Without a much closer examination of the country than it has been possible to make hitherto it would be impossible to answer this question precisely in every instance, and even were an exact survey made, the large area of ground covered and concealed by trap and other formations more recent than the coal-bearing rocks would render the tracing of each seam a hopeless task until mining operations had advanced considerably. But there can, I think, be no question that the majority of the seams are quite distinct from each other, and I have not been able in a single instance satisfactorily to ascertain that any seam examined was identical with one seen elsewhere.

"Amongst the localities I have described above I am disposed to believe that those best suited for mining purposes are Sirgorí, Butáriá, and Barkó; but further explorations by boring, as I have shown above, are desirable in every instance. The availability of the splendid seam on the Pench, at Chendá, depends, as I above stated, on its continuance to the north, beneath the trap in the river. Further exploration is required at Párásiá, and it is extremely desirable that the thickness of the seams there and at Butáriá, and above all at Sirgorí, should be ascertained at once."

The forests of Chhindwárá are very extensive, and lie principally on the southern slopes of the Sátapurás. They contain teak, sáj, shesham, kawá, and most of the commoner jungle trees. In the extensive forest which stretches from Deogarh eastward to the Pench river the large teak had all been cut down before it was taken in hand by the Forest department, but some fine sáj timber has escaped. These

* "I am inclined to believe that this coke, at all events if mixed with coal, might be well adapted for railway purposes. From its much smaller weight the cost of transport would of course be greatly diminished by using it. It has the advantage too of being to a great extent desulphurised."

Forests.
tracts, measuring in the aggregate upwards of 250 square miles, have now been reserved by the Forest department, which is taking efficient steps to check the system of burning for cultivation, and of indiscriminate felling.

The climate above the ghâts is temperate and healthy. In the cold season the thermometer falls low, the average temperature being from 47° to 82° in the four cold months during the past five years. Frosts are not uncommon; and ice is frequently seen in the small tanks at an elevation of about 2,000 feet. Until May the hot wind is very little felt, while during the rains the weather is very cool and agreeable. The average rainfall is about thirty-six inches.

The total population of the district, according to the census of 1866, is 327,873 persons. In the towns are the usual non-agricultural castes and classes of this part of India, with a few Mârwarîs and Agarwâls among the richer shopkeepers. Above the ghâts the country-people are chiefly Kunbls, Lodhls, Ponwârs, Râjputs, and a few Kanojia Brâhmans, with Tellls and a sprinkling of Mohammadans in the larger villages. Along the edge and slopes of the ghâts the hamlets are inhabited by Gonds and a few Gauls. The language generally prevailing in the Bâlàghâts (or montane) portion of the district is a mixture of Hindî and Marâtî, while the Gonds and Kurkûs speak dialects of their own. The Brâhmans of the district and some of the agricultural tribes seem to have come down from Hindustân about 180 years ago, when the first Gond râjâ of Deogarh visited Delhi and induced some of the more civilised classes to emigrate to his dominions. The Mârwarîs and Agarwâls came in with the Marâtîs. The Gauls are herdsmen and shepherds. The Gonds and Kurkûs are the descendants of the wild tribes who, whether aboriginal or not, inhabited this country before the Aryan immigrations. Of these two primitive races the language, customs, and system of worship are quite distinct. The Gondi tongue seems somewhat allied to Tâmil, while the Kurkû seems to have some affinity with Santhâlî; but these languages have never hitherto been scientifically studied. Any long digression about these curious tribes would be out of place in this article. Their physiognomy classes them apart from other races: they have usually broad flat noses and thick lips. They are simple, truthful, and good labourers; and nothing about them is more remarkable than the docility with which they have turned from a life of thieving and gang-robbery under the Native rule to settled habits and honest labour under the British Government.

The following account of the Deogarh Gond dynasty, taken principally from Sir R. Jenkins' report on the Nâgpûr province, contains in outline almost all that is known of the history of these obscure hill tracts before they were annexed by the Marâtîs. Tradition says that most of the country of Deogarh above and below the ghâts, after being ruined and devastated by some great calamity, had been overrun and conquered by tribes of Gauls. Farishta † indeed mentions A'sâ Ahr, the Gaul chief and founder of A'sîrgarh, as having ruled over Gondwâna; but how he acquired it is not hinted at. Jâtâh, a Gond, subverted the Gaul power above the ghâts, and his descendant Bakhî Buland carried his arms south beyond Nâgpûr, and made conquests and acquisitions both from Mandla and Chânda.

* The affinity between the Kurkû as spoken in Hoshangâbâd and Santhâlî is very great, especially in the pronouns and nouns denoting familiar objects.
The origin of this family, and the steps by which it rose to be a powerful dynasty, are lost in obscurity. It is known, however, that Bakht Buland visited Delhi in the time of Aurangzeb and turned Mohammadan, in order to obtain the imperial protection, taking at the same time the name by which he is known. His rule was an era of great improvement in the country which he governed. He employed Mohammadans and Hindús of ability to introduce order and regularity into his immediate domain; industrious settlers were attracted from all quarters, and agriculture and manufactures made some progress. Bakht Buland usually remained in the districts above the gháts, except when prosecuting his military expeditions. Towards the latter end of Aurangzeb's reign he plundered in Berár, and extended his devastations over the districts held by the Moghals to the southward and westward of Nágpúr. The Gond Rájás up to this time, it appears, paid a tribute to the Emperor of Delhi, and an officer resided at one of their hamlets for the purpose of collecting it on the part of the Fanjád of Paunár, which was the chief seat of the Musalmán government east of the Wardhá. The next rájá, Chánd Sultán, resided principally in the country below the gháts at Nágpúr. On his death the government was usurped by an illegitimate son of Bakht Buland, whom the Maráthá chief, Raghoji, put to death, and replaced by two legitimate sons of Chánd Sultán. When these two brothers, Burhán Sháh and Akbar Sháh, quarrelled, Raghoji took the side of Burhán Sháh, and after expelling Akbar Sháh with his adherents, the Maráthá leader gradually usurped the whole territory of the Gond prince whom he had supported. About the middle of the last century the Gond rájás' sovereignty above the gháts became virtually extinct. The earlier Maráthá princes are said to have managed the country well, and to have improved it; but Sir R. Jenkins records that when the districts above the gháts came under British superintendent they had suffered much from the ruinous rack-renting which had been carried to its highest excess under Raghoji II. It should be mentioned that the mountainous parts of the country above the gháts had long been occupied by petty Gond or Kurkú chiefs, who were under feudal subjection, first to the Gond rájás, and afterwards to the Maráthás. When A'pá Sáhib, the Nágpúr rájá, escaped in May 1819 from the custody of a British escort, he made his escape to the territories of these chiefs, and was there joined by the Pindhárf leader Chitú. A'pá and Chitú were well received and supported by the Gonds; they ravaged the neighbouring districts, and gave some trouble before the leaders could be expelled and the country pacified. When order had been permanently established, the British agents adopted the policy of allowing the petty rájás to retain their lands and rights as tributaries, and of making them responsible for the peaceful management of their estates. This system was entirely successful, and was still continued when the whole district finally lapsed to the British empire in 1854. In 1865 the jágirs of A'mod, Pagárá, and Pachmarí in the Mahádeo hills were transferred from the Chhindwárá to the Hoshangábád district. There remain with Chhindwárá the jágirdárs of Harai, Batkágarh, and others.

The district is now under the charge of a Deputy Commissioner and his assistants, whose head-quarters, fiscal and judicial, are at the station of Chhindwárá. The subdivisions of Chhindwárá and Sausar are under tahsíldárs, who exercise petty judicial and revenue powers. Sausar lies below the gháts. The stations of the district police are at Chhindwárá, Khamárpání, Bordehí, Pándhurá, Sausar, Mohkher, Chánd, Chaúráí, and Amarwárá. There are likewise outposts of police
at Singári, Bijogorá, Jámbai, Belpeth, Jilmíl, Mohgáon, Lodhíkherá, Bichá, Ghorár, Rámkóná, Rájná, Amberá, Moí, and Saliá.

The annual revenue derived from land for the year 1868-69 amounts to Rs. 2,10,729; from ābkárí (excise on liquor and drugs), Rs. 46,368; pándhri and certificate taxes, Rs. 5,412; stamps, Rs. 32,138; forests, Rs. 15,761.

There are in the district four town schools * and twenty-seven village schools, which are periodically inspected by a district official, and visited as opportunity offers by all the officers of the district. Education is, it is believed, beginning to make some impression upon the masses, and the movement is becoming more popular. The number of children now voluntarily attending the government schools is 1,312.

The system of agriculture is in no way peculiar to the district; it is rude of its kind; and chiefly owing to the absence of employment of manure, the produce is less than it should be. The crops depend entirely on the seasons, as, with the exception of the sugarcane, there is little cultivation aided by artificial irrigation. The harvests are the khurrf and rabi—the former gathered between September and, in some places, as late as February; the latter reaped from February up to the close of May, according as the season may be an early or late one. The area under cereals is about 450,000 acres; but this estimate is exclusive of the jógrárdáris, wherein the cultivation is very inconsiderable, and the population sparse. The cotton cultivation may be estimated at about 15,000 acres, and this crop is for the most part confined to the Sausar subdivision. Sugarcane again is chiefly grown above the gháts, whilst the wheat-producing country is mainly in the valley of the Pench, and in the neighbourhood of Mohkher, Chaural, and Khámárápáni; the pulses are grown generally near Chánd; and the oil-seeds are nearly confined to the high tablelands near the Peng and in the Umreth pargana. The cultivation of potatoes has been introduced for many years; indeed in the time of Maráthá rule it was practised; and the tuber is not only appreciated and readily eaten by the natives, but its cultivation is steadily increasing. The produce is chiefly exported to Kámtth, but in every village bázár it is to be seen exposed for sale; it amounts annually to about 3,000 maunds. The best breed of cattle is that produced in the pargana of Khámárápáni; their colour is usually white, and they have all the attributes of a pure race; in size they are large, with no great bulk of body, and more adapted for draught than for slaughter purposes. The dewlap is unusually large, and the cattle appear to be allied closely to, if not identical with, the pure Gujarát breed. The breed is much esteemed in this part of the country for its tractability, and staunchness in yoke; they are hardy, and easily kept in condition, and are quite distinct from what are called locally the Gond cattle, which are a much smaller breed, but famous as being good milk-producing animals. The animals which are destructive to human life are the tiger, panther, and bear, occasionally the hyæna; there are in addition the hunting chtá, the wild dog, and the wolf, which prey upon flocks and herds. The wild boar, and deer of all kinds,

* Including a school at the station of Chhindwárá under superintendence of the Missionaries of the Free Church of Scotland.
including the sámbar, nilgári, and chítaí cause incessant damage to the crops. There are other wild animals, such as foxes, jackals, and lynxes, &c., which keep down so successfully the quantity of small game in the district that it is disproportionately scarce. But there are hares, partridges, and quails; and in the cold season the district is visited by the migratory birds, such as snipe, wild-fowl, and the kulang, which latter disappear after the gathering of the rabí harvest. The bustard and florican are to be met with occasionally, but in no great numbers. In the Khamárpaní jungles the bison is to be seen, and also in the hills forming part of the Sátpurá range.

There is only one so-called imperial road; it runs between Chhindwárá and Nágpúr. All the other communications have been classed as local. The Nágpúr road has made some progress towards establishing a permanent communication: many bridges have recently been built, and the greater portion of the earthwork has been laid as far as Rámákoná. The descent into the low country by the Sílávání ghát has been rendered easy, and the road there has been remarkably well chosen. The greater number of the bridges on the ghát have been constructed, but the line of road between Rámákoná up to the limits of Chhindwárá district to the south is over a very difficult country—black cotton soil, crossed and cut up incessantly by nálás or watercourses, with deep channels and muddy beds. The remaining roads in the district are only fair-weather ones, but at that season they are all quite practicable for wheeled conveyances, except towards Narsinghpúr. Nothing has been done yet to reduce the natural difficulties of the latter route, and consequently it is rarely attempted as a line of traffic by any but camels, pack-bullocks, or buffaloes. Dák bungalows (rest-houses) are kept up at Rámákoná and Chhindwárá on the imperial line, at Unreth and Bordeh on the Betúl road, and at Pándhurná on the road between Betúl and Nágpúr. There are sarásis at Rámákoná, Lodhíkerá, Sausar, and Chhindwárá.

The chief towns are Chhindwárá, about seventy-six miles north of Nágpúr; Lodhíkerá, on the same road about midway, situated on the Jám river; Mohgáon, about ten miles direct west of Lodhíkerá, which, under the Maráthá rule, was always the head-quarters of the Zerghát (submontane) country; Pándhurná, on the direct route from Nágpúr to Betúl; and lastly Sausar, now the residence of the talsíddár. Nearly all the houses are built of mud, and until very recently were thatched; in this latter respect much reform is being worked by the substitution of tiles for grass. The greater portion of the district trade is internal, but the surplus takes the direction of Nágpúr, the Berár country, and Bombay.

CHHINDWA’RA—The northern revenue subdivision or tásfil in the district of the same name, having an area of 2,167 square miles, with 1,479 villages, and a population of 201,354 according to the census of 1866. The land revenue for the year 1869-70 is Rs. 1,14,375.

CHHINDWA’RA—The head-quarters of the district of the same name. It is situated on the banks of the Bodrí nálá, one of the affluents of the Kolbírá, which again falls into the river Pench, about seventy-six miles north of Nágpúr. The site is on high ground, elevated 2,800 feet above the sea, and surrounded by ranges of low hills, the landscape being filled up midway by cultivated fields interspersed with groves of mango trees. The soil is excellent for a station, being composed of light gravelly red earth, which never remains long moist. The site of the European station extends nearly two miles
in length, and in parts is well wooded. It is generally considered to be very healthy, and is resorted to by European visitors from Nágpúr and Kámthí during the hot weather. A public garden is kept up by local funds, and is a great attraction. The supply of water is plentiful; but most of the wells inside the town contain brackish or bad water; the best are nearly all outside the town. A large masonry tank is in course of construction, and will, when finished, be a great boon to the people. The conservancy arrangements are good, and the town is clean and cheerful. The principal public buildings are the district courthouse, the commissioner's circuit house, the jail, the tahlí, and the police buildings. The charitable institutions are the dispensary, the Free Church Mission native school, the poorhouse, and the saráfí. The number of inhabitants is 8,185.

CHHINDWÁ'RA—A small town on the Ebná nála in the Narsinghpúr district, twenty-three miles east of Narsinghpúr. The main road from Jabálpúr to Narsinghpúr passes through the town, and the Great Indian Peninsula Railway has a station here. The population amounts to about 1,500 souls, and a large cattle market is held here weekly. Chhindwárá was established by Sir W. Sleeman about 1824 for the convenience of travellers through the Narbadá valley.

CHHUIKHA'DA'N or KONDKA—A fendatory chiefship attached to the Rájpúr district, situated to the north of, and contiguous to, Khairágarh. It consists of three tálukas, separated from each other by the Gandál, Parporí, and Barbaspúr zamindárs, and lying at the foot of the Sálétklí hill. The area in the plains is not large, but it is well cultivated and fertile. It comprises 101 villages, and the chief pays a tribute of Rs. 11,000 per annum to Government. The town in which he resides is situated ten miles north of Khairágarh and forty-eight miles west by north of Rájpúr, and contains 400 houses, with 1,000 or 1,200 inhabitants. The chief's own house is a substantial stone building, standing in a fortified square, and is in strange contrast to the thatched mud huts of his people. He is a Bairágí, but belongs to a sect among whom marriage is permitted. The grant was obtained by his family in the reign of Mudhojí, raja of Nágpúr, in A.D. 1750.

CHHU'RÍ—A chiefship in the north-east of the Biláspúr district, covering an area of 320 square miles, and containing 120 villages. The country is a mixed tract of hill and plain, with a population of 13,281 souls, at the rate of forty-one to the square mile. The extent of cultivation is 27,907 acres, and the cultivable area is estimated at 48,538 acres. The chief is a member of the Kanwar caste.

CHHU'RÍ—The head-quarters of a chiefship of the same name, in the Biláspúr district. It is a small town, situated at the foot of the Vindhyan range, south of Uprorá, east of Kendál, and about thirty-five miles north-east of Biláspúr. The chief's residence is a mere mud structure with thatched roofs, and there are no indications that his ancestors were in a more flourishing condition than himself.

CHICHGARH (CHEEZGURH)—An extensive but poor estate situated near the south-eastern borders of the Bhandárí district, on the road leading from Sínagará, by the Nawégson lake, to the Chándá district. The area is 287 square miles, of which twenty-one and a half square miles are cultivated; the rest consists of cultivable waste, and barren hill and forest lands. The population, numbering 8,371 souls, is very small compared with the enormous area of this
estate, and consists chiefly of Gonds, Goáras, and Halbáis. The forests abound in valuable timber, and there is a good deal of fine young teak well cared for. The two chief villages are Chichgarh and Palándúr, each of which possesses an indigenous school; besides which there is a government police post at Chichgarh. One of the main district roads passes through this chieftship by a formidable pass near Chichgarh, more than three miles in length, and bordered by dense bamboo jungle. At the foot of this pass the chief has dug a well and built a sarí for the convenience of travellers. The holding is believed to be a very old one, and the chief is a Halbá by caste.

**CHICHLI**—A large village in the Narsinghpúr district, only noticeable as giving its name to a táluka which has been held for many generations by a family of Ráj-Gonds, whose hereditary representative still resides here. The estate comprises thirty-nine villages, and lies in the main to the south of Gádarwárá, on the left bank of the Chítá-Rewá, extending down to the hills. When Amfır Khán invaded this country in 1809, Rájá Sangram Singh of Chichlí stood manfully by the defeated representative of the Nágpúr government, and distinguished himself in a skirmish whereby the Pindháris received a decided check. Brass vessels are largely manufactured here.

**CHICHOLÍ**—A small agricultural village in the Chhindwárá district, on the main road from Betál to Nágpúr, and forty-four miles south of Chhindwárá. Here is a wonderfully-spreading barga or banian tree, with a large baol underneath it. The tree covers several acres of land, and it is said that 500 horses can be picketed underneath it. A fakfír receives a small allowance from Government to keep the place in proper order.

**CHICHOLÍ**—A large village in the Betál district, lying twenty miles to the west of Bánárá, on the Wardhá road. It has a population of 1,776 souls. There are a police-station and a government school here.

**CHIKHLI**—An estate in the Bhandára district, which, though ranking as a zamindárí or chieftship, consists of two villages only. The present holder is a Halbá by caste. Chikhíl is situated to the south of the Great Eastern Road, about nine miles south-east of Sákolf.

**CHIMU’R**—The northern pargana of the Warorá tahsíl of the Chándá district, bounded on the north by the Nágpúr district, on the east by the Bharmapúr and Garborí parganas, on the south by the Garborí and Bhándák parganas, and on the west by the Bhándák and Warorá parganas and the Wardhá district. It contains an area of about 416 square miles, and has 158 villages. It is hilly along the east and south, and branches of the Andhárf and the Viráf intersect it from north to south. The southern half is largely covered with forest, which also extends along the west and east. The soil is principally red, sandy, or yellow, with considerable stretches of black loam. Rice, sugarcane, oil-seeds, wheat, cotton, gram, and jawái are largely grown; and there are many fine tanks, chiefly under the eastern hills. Marúthí is the prevailing language. The principal towns are Chimúr, Nerí, and Bhísí, and midway between them is the village of Jámbulghátá, where the largest weekly market in the district assembles.

**CHIMU’R**—A town in the Chándá district, situated on a branch of the Andhárf, forty-eight miles north of Chándá. It is the fourth town in commercial rank in the district, and contains 1,000 houses, the population being Marúthás, with a sprinkling of Telinga traders and artisans. The manufactures are fine
and coarse cotton-cloths, chiefly the former, which have a local reputation for peculiar durability, also cloths, both for travelling purposes and for carriage of goods. The principal trade is in cotton, grain, cotton-cloths, sugar and gur, oil-seeds, and carts; and a large portion of the sales are effected at the annual fair which is held in January. There are some fine groves in the vicinity of the town, and it possesses several temples worth visiting. There are also here a town school for boys, a girls’ school, a police station-house, and a district post-office. A handsome place has been nearly completed on the raised area of the old fort; and here, facing the river, stands the town school-house. East of Chimúr commences a range of hills, which runs due south as far as Moharli, and is twenty miles long by six broad. Both slopes and summits are covered with thick forest, and the range forms a striking feature in the scenery of the surrounding parganas. In a basin in the south-west is the Tárobá lake, and all along the foot of the hills run numerous springs, which never fail.

CHINTALNÁR—A zamindári or chiefship of Bastar, with an area of 480 square miles, and 100 villages. The zamindár resides at Jigargundá. The estate has some fair teak forests, the timber from which is exported by the Chintálong—a small stream flowing into the Tál river. The population consists of Telingas, Kols, and Márías. Chintalnár, one of the principal villages in the zamindári, is situated 105 miles south-east of Sironchá.

CHI'TA’ REWA’ or SITA’ REWA’—An affluent of the Shakar. It rises in the Chhindwára district and joins the Shakar, after a course of some fifty miles or more, about a mile above the railway bridge at Pátlon in the Narsinghpáór district. The coal, now worked by the Narbádá Mining Company, crops out in the gorge through which this river leaves the Sáturá tableland.

CHULBÁN—A river in the south-east part of the Bhandára district, which, rising in the hills about twenty miles south of A’mgáon, and passing near Sángarh, joins the Waingangá at a village called A’uli.

D

DA’BHA’—A town in the Chándá district, situated forty miles south-east of Chándá, and containing 416 houses. It is built on both banks of a broad and shallow tributary of the Wardhá, and is surrounded by numerous groves. The manufactures are tasar silk, handkerchiefs, and coloured cloths, and the place is noted for the production of neat silver snuff-boxes. It formerly turned out handsome woollen rugs, but this industry has died out. There is a small trade, principally in cotton-cloths, groceries, and salt. The population is almost wholly Telinga. Until a recent period Dúbhá was subject to constant raids by the wild tribes on the other side of the Wardhá, and to this day the shopkeepers do not expose their goods for sale. The town possesses a government school for boys, a girls’ school, a police station-house, and a district post-office, and an assistant patrol of customs is stationed here.

DABWA’ RA’—A village in the Jabalpúr district, twenty miles to the northeast of Jabalpúr. Coal is found here.

DALLI’—An estate in the Bhandára district, composed of seventeen villages, situated on the Great Eastern Road, about midway between Sákolf and the eastern borders of the district. The area is 33,506 acres, or nearly fifty-three square miles, of which five and a half only are under cultivation. The population
amounts to 2,331 souls. The holding is an ancient one, and has always been included in the list of chiefships. The present holder is a Gond, and the population mostly belongs to this class. There are no villages of any size, and the cultivation is very rude. The Mundipur pass, on the Great Eastern Road, falls within the limits of this estate; and the hills adjoining furnish an abundant supply of bamboos.

DAMOH —

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A district lying between 22° 10' and 23° 30' of north latitude, and 79° 5' and 80° of east longitude. It is situated on the tableland of the Vindhyian range of hills, and in its extreme length measures about ninety miles north to south, with an average breadth from east to west of some fifty miles, being broadest about the centre, and narrowest towards the southern extremity. The total area is 2,457 square miles, and the population 262,041 souls, giving an average of 107 souls to the square mile. To the north Damoh is bounded by the native states of Fánná and Chhatrapur in Bundelkhand, to the south by the districts of Narsinghpur and Jabalpur, to the west partly by the Pánná state and partly by the Ságár district, and to the east by the Jabalpur district and Pánná. The general contour is irregular, and in some parts not well defined; there is no well-defined natural boundary to the north, but here the tableland on which the district is situated ends, and an abrupt dip in the surface occurs, beyond which lie the plains of Bundelkhand, visible for many miles. The southern boundary, however, is well defined by a high hill range lying west and east, effectually separating the Damoh from the Narsinghpur and Jabalpur districts. In the east again the boundary line is not definite or regular throughout, as portions of the Jabalpur district and the Pánná state in several places run quite into the Damoh boundary. The western limit is somewhat better marked, as in the lower half there are the small hills which hem in the Pitihra rájá’s jágár in Ságár; then there is the Bhá’s river for a few miles, and lastly the low broad-backed Vindhyá-chal hills for the upper half. For fiscal and administrative purposes the district is divided into the two tahsils or subdivisions of Damoh and Hattá, each of which is again subdivided into parganas. In the former are included the parganas of Damoh, Narsinghgarh, Pathariá, Tejgarh, and Mángarh, and in the latter those of Hattá, Batiágárh, Paterá, Mariá-Doh, and Kontá or Kumhárí. A larger number of parganas were recognised before, but several have been abolished since the recent settlement commenced.

Generally speaking the southern and eastern portions of the district are hilly and wooded, while the rest of it consists of open plains of varying degrees of fertility, interspersed with detached hills and low ranges, the richest tracts lying in the centre. To the former class belong the parganas of Tejgarh, Mángarh, and Kontá, and to the latter those of Damoh, Pathariá, Batiágárh, Narsinghgarh, Hattá, Paterá,

* This article is taken mainly from the Settlement Report by Mr. A. M. Russell.
and Mariá-Doh. The river-system is most complete. The two principal streams—the Sunár and the Bairamá—traverse the entire length of the district from south to north, receiving in their progress the waters of the Bías, Koprá, Gurayyá, and other minor streams. At the extreme northern boundary the Sunár takes a bend eastwards and joins the Bairamá, which, emerging from the district, is met a little further on by the Ken of Bundelkhand, and the united streams then flow into the Jamná. There are, besides, three principal and several minor streams in the district. The names of the former, in the order of their importance, are the Bías, the Gurayyá, and the Koprá. They all take their rise beyond the limits of the district and flow northwards, the fall of the country being in that direction. Among the minor streams may be mentioned the Son in Mánargh, the Bakrái, and the Biak in Batiágarh, the Báránet in Mariá-Doh, and the Sálí in Pathariá, besides several others of lesser note. None of the streams are utilised for irrigation to any extent, although well situated for the purpose in many places. The hills of the district may be described in a few words. To the south there are the offshoots of the Vindhyán range, which, however, are not remarkable here for height or scenery. The Bhânré range of hills runs along the eastern boundary for some distance, and attains to a considerable height in several places. The Vindhyáchal hills run along the western boundary for a considerable distance, and in several places open out into broad plains of tableland, thickly wooded with low jungle. Towards the north-east of the Damoh pargana rise the Bhondlá hills—a low range, which follows an easterly course until it is lost in the offshoots of the Bhânré range. These hills generally consist of the coarse sandstone of the Vindhyán series, but to the west of the district the overlying trap of the Ságár plateau is met with.

The district does not at present possess any metalled roads; consequently wheeled conveyances cease to run between July and October, owing to the prevailing nature of the soil being black loam, which becomes quite adhesive after the first fall of rain. The principal road is that which connects the military station of Ságár with the important town of Jabalpúr, and, passing through the station of Damoh, runs some forty miles in the district, out of a total length of one hundred and ten miles. It is partly bridged, except the larger streams, which, however, are all fordable during the open season, when much traffic passes this way. The line next in importance connects Ságár with Jokál on the Mirzápúr road, and traverses some thirty miles of the Damoh district, commencing from the town of Damoh itself. This route is considerably shorter for the Mirzápúr and Ságár traffic than that via Jabalpúr, and it should become an important railway feeder. The only other line deserving separate notice is the road from Damoh towards Nágod via Hattá, the largest town in the district. By this route all foreign goods from Mirzápúr and the Upper Provinces are imported, and the surplus cotton produce of the district is exported. The rest of the communications are simply tracks. The most frequented are two lines leading into Bundelkhand from the north-west and north-east of the district, by which a large number of Banjárás carrying grain, and other traders who employ pack-bullocks, travel during eight months of the year. Another line of the same kind extends southwards, traversing the entire length of the wooded pargana of Tejgarh, and runs down to the Narbáda valley. By this route a great deal of grain finds its way into Bundelkhand. The only other line which may be mentioned is a direct road from Rehlí in Ságár to Pátan in Jabalpúr, which is a much shorter route than that via Damoh, but it is very little used, owing to the wild nature of the country.
The principal towns in the district are Damoh, Hattá, and Hindoriá. Those of lesser note are Narsinghgarh, Pathariá, Paterá, and Mariá-Doh. Of these Hattá is the richest, and contains the wealthiest population: it is in fact the emporium of the district for all foreign goods. Hindoriá and Paterá are manufacturing towns in brass and metals. Mariá-Doh is noted for its cloth and woollen manufactures, and Pathariá and Narsinghgarh for wealthy grain-dealers.

Two, or more properly speaking three, annual fairs are held, viz. one at Kundalpúr and two at Bándakpúr, with an interval of one month between them. They all have their origin from religious gatherings, but have now in course of time commenced to attract large numbers of visitors and traders from all parts of the country, and occupy a respectable place among the important fairs of the Narbadá country. The fairs at Bándakpúr are held in the latter end of January and February, at the Basantpanchmí and Sivarútrí festivals respectively, when thousands of devotees, both men and women, visit the place for the purpose of pouring Ganges or Narbadá water on the image of Jágéswar Mahádeva, in fulfilment of vows made for wishes gratified or favours solicited. Offerings are made on these occasions to the idol, amounting to nearly Rs. 12,000 in the year, three-fourths of which are claimed by the proprietor of the temple, and one-fourth by the priests. The local legend with regard to the origin of this temple is that the father of Nágojí Ballál, a respectable Maráthá pandit of Damoh, in A.D. 1781 dreamed a dream that at a certain spot in the village of Bándakpúr lay buried under the earth an image of Jágéswar Mahádeva, and that if he built a suitable temple over the spot indicated, the image would make its appearance. On the strength of this dream the pandit built the temple, and in course of time, it is asserted, the image developed itself without the help of man; hence its great fame in the surrounding country. The share of the offerings appropriated by the proprietor of the temple is said to be expended on religious objects. The Kundalpúr fair commences with an annual gathering of Jains, immediately after the Holf festival. A Jain temple had been erected there by the Ponwár Baniás, and all of that sect in the neighbourhood used to visit the place for the purpose of worshipping their idol (Nemináth or Párvánáth), and for settling all caste disputes. These disputes used frequently to be settled by the imposition of fines on the delinquents, and the sums thus realised were thrown into a fund for the repairs of the temple, and for embellishing its vicinity with tanks, groves, &c. In this manner, and from special endowments, the number of Jain temples has greatly increased, and they now attract a large concourse of people, of which traders in the surrounding country take advantage.

The import trade on the north-east frontier is considerable. It consists of European and country-made piece-goods, betel, coconuts, hardware, tobacco, spices, rum, salt, sugar from Mirzápúr and the north-west. The imports in transit through the district may be valued at thirteen lákhs of rupees. A great proportion of these is sent to Ságar and Bhopál, and merely passes through Damoh. Salt is brought by the Banjáras in large quantities from the Rúputáná salt lakes vót Ságar, to supply the markets of Bundelkhand. The value of the salt annually carried through the Damoh district has been estimated at three lákhs of rupees. The exports consist of wheat, gram, rice, hides, ghee, cotton, and coarse cloths.
The climate is on the whole salubrious. Cholera, as in other parts of the
country, sometimes does sweep over the district,
and small-pox carries off a number of children
annually. Fevers too are prevalent about the
conclusion of the monsoons, but not to so great an extent as in the adjoining
district of Jabalpur. But a decrease in small-pox cases and in fevers may now be
confidently looked forward to—in the one from the introduction of vaccination
operations, and in the other from an improved system of conservancy, which is
gradually being extended even to villages in the interior, which formerly used to
be choked up with filth and manure. The disease most common to the district,
however, is the guinea-worm. This was supposed to be engendered from the
unwholesome water of the tanks in and around Damoh, but as people in the
interior of the district are as subject to it as the inhabitants of Damoh itself,
the hypothesis must be incorrect. Europeans are seldom or never attacked by
it; and it generally breaks out at the commencement of the rainy season. The
first attack is severe, but with careful treatment the patient generally recovers
in a couple of months. The temperature is lower than in the Narbadá valley
districts generally, and the hot winds are milder and of shorter duration than
in Upper India. The nights especially are cool throughout the year. In the
winter it generally rains, and then the weather becomes really cold; heavy
frosts too sometimes occur. The atmosphere is not nearly so damp in the rainy
season as at Jabalpúr or Ságár. The following tables give the average tempera-
ture and rainfall for three years:

**Temperature.—In the shade.**

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<thead>
<tr>
<th></th>
<th>103°</th>
<th>During 1865</th>
<th>55.7 inches</th>
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<tr>
<td>Maximum</td>
<td></td>
<td>1886</td>
<td>37.8 &quot;</td>
</tr>
<tr>
<td>Minimum</td>
<td>60°</td>
<td>1867</td>
<td>45.5 &quot;</td>
</tr>
<tr>
<td>Medium</td>
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**Exposed to the Sun's rays at 4 p.m.**

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<tr>
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<tr>
<td>Highest</td>
<td></td>
</tr>
<tr>
<td>Average</td>
<td>115° to 120°</td>
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</tbody>
</table>

The early history of an isolated and unimportant district like Damoh is
necessarily involved in a good deal of obscurity, especially as no remarkable events would appear
to have occurred within the district limits, or in its immediate vicinity, to
connect it in any way with the general history of the country. The only sources
from which information can now be drawn are local inquiries based on popular
tradition, and such fragments of documents as our predecessors—who enjoyed
greater facilities of acquiring historical facts—may have left us. In the latter
respect, however, Damoh is particularly unfortunate, having lost all its earlier
records during the mutinies of 1857. According to the universally accepted
tradition, the first known government in these parts was that of the Chandel
Ráiputs, commonly called the “Chandeli Ráj,” whose seat of government was
at Mahóbá in Bundelkhand, with a local governor stationed at Bálhrí in Jabalpúr,
to whom the territory now comprised in the Ságár and Damoh districts was
subordinate. The Chandel rule is supposed to have terminated about the end
of the eleventh century, but Durgávati, the queen of Sangrán Sá, one of the
Gond rájás of Garhá Mandla, who reigned in the sixteenth century, is said to
have been the daughter of a Chandel prince.
The only monuments left by the Chandels are some temples known as "marhas," which are attributed to them, but they are entirely devoid of inscriptions.

After the decadence of the Chandels the country seems to have fallen into various hands at different times, but the most definite of the local traditions point to a period of Gond supremacy exercised from Khatolá in Bundelkhand, the seat of a long-since extinct Gond principality, and subsequently, as regards the southern portions of the district, from Chaurágarh in the Narbádá valley, one of the capitals of the Mandla dynasty. The Khatolá principality is believed to have been subverted at the beginning of the sixteenth century by the notorious Bundelá chief, Rájá Barnes英gdeva of Orchhá, who established the head-quarters of his new conquests at Dhámondí in Ságar.

The Mohammadán power had made itself felt in the district from a very early period. The first indication of it is in a Persian inscription formerly affixed to the principal gateway of the town of Damoh, which purports to have been put up during the reign of Ghyás-ud-dín, and bears the date Hijrá 775 (A.D. 1373.) The actual occupation of the district by the Mohammadans did not take place till some two centuries later, and seems to have been accomplished without much opposition, except at Narsinghgarh, where the Gonds made a show of resistance to Sháh Taiyab, the commander of the imperial forces. During the Mohammadan occupation, Damoh, Narsinghgarh (the name of which was changed by them to Nasratgarh), and Lakhroní were their principal centres of authority, and evidences of their presence are still to be found there in the ruins of forts, tombs, and mosques. The Mohammadan element in the population is now very insignificant both in numbers and in position, and though the Kází of Narsinghgarh claim descent from Sháh Taiyab, they have fallen so low that they are glad to take occupation as messengers and process-servers.

When the Moghal empire began to crumble before the rising Maráthás power, the Mohammadans held over such an outlying dependency as this naturally weakened, and Chhatrasál, the powerful rájá of Panná, took the opportunity to overrun Ságar and Damoh, and to add them to his territory, though he does not seem to have ever established his authority over the Gonds and other wild tribes of the south and east of the Damoh district. In his time was built the fort of Hattá, now in ruins. In the year A.D. 1733 * Rájá Chhatrasál's possessions being threatened by an invasion from the north by the Nawáb of Farukhábád, he had to solicit assistance from Bájí Ráo Peshwá. This assistance was rendered in good time, and the invader was repulsed. To mark his sense of gratitude Rájá Chhatrasál ceded a third of his possessions to the Peshwá. This memorable cession was called the Tehrá, all the territory held by Rájá Chhatrasál being divided into three equal parts, one for each of his two sons Hirde Sháh and Jagat Ráj, and one for Bájí Ráo Peshwá, whom also he formally adopted. By this division the districts of Ságar and Jálauí, and part of Damoh, fell to the share of Bájí Ráo Peshwá; Sháhgarh, Garhá Kotá, and part of Damoh to that of Hirde Sháh; Charkhárí, Bijáwar, Jotpúr, and part of Damoh to that of Jagat Ráj. The Maráthás subsequently wrested the whole of Damoh from the Bundelás. It was some time, however, before the petty chiefs and relatives who held the

* Grant Duff's History of the Maráthás, Indian Reprint, vol. i. p. 370.
DAM

different parganas during Rájá Chhatrasál’s reign could be induced to vacate and
hand them over to the Peshwód’s officials, and some had to be ejected by force.

Damoh then became subordinate to the governors at Ságár, the first of
whom was Govind Pandit, who was killed near Pánipat in a.d. 1760*, when his son Bálá
succeeded, and he in his turn was succeeded by his son Raghunáth Ráo, alias Abé
Sáhib, in a.d. 1800. After his death in 1802 his widow Búkná Bál conducted
the government until the cession of these territories to the British Government
in 1817-18. During the Maráthá rule the district was administered by two
principal and seven subordinate ámis or mámlatdárs. The former were
stationed at Damoh and Hátí, and the latter at Narsinghgarb, Pátharí, Pátera
Batiágir, Tejgarh, Íúhár, and Kontá; and there were as many parganas in
the district. The ámis were all Maráthá pandits, and to each was attached a
farnavis or accountant of the same class, also a káyáth kaúndo, who kept
the fiscal accounts in Hindí. The authority of the ámis was supported by a
military garrison amounting in all to some 1,600 infantry, 400 cavalry, and
10 guns; but of course the full complement was seldom maintained, although
regularly charged for in the annual accounts submitted to Ságár. For the
administration of civil and criminal justice no regularly salaried agency was kept
up. There were, however, several officials styled “chaudbaris” who assisted the
governors in “dand mámilá,” that is to say in regulating the amount of fines
to be divided, and then negotiating for its realisation. These men were paid by
fees on the amount thus realised. The only punishments recognised by the
Code of Criminal Procedure were (1) fines for the wealthy, (2) banishment and
confiscation of household property for the middle classes, and (3) banishment
for the poorer classes. Civil suits were neither brought for hearing nor entertained.
The revenue system of the Maráthás was to keep as many villages as
possible under government management, collecting direct from the cultivators.
Leases or iárras were, however, frequently given for short terms from one to
three years. The terms on which these leases were given left but a very small
margin of profits to the lessees, seldom more than one-tenth of the rental assets,
and very often the demand exceeded the estimated assets of the village. The
profits left to village lessees were called “dups,” which would appear to be a
contraction of the words do-biswí, and if so would have amounted to two biswás
in the bighá of twenty biswás. Thus one-tenth of the whole income constituted
the lessee’s profits, and nine-tenths were appropriated by the state. Village
lessees, however, had the option of making what they could out of the cul-
tivators, who had no redress at all, as cultivating rights were not recognised.
Another method of realising the revenue was to tell off a certain number of
troops in arrears of pay to recover the amount of their wages from khálsa
villages, or from village lessees, in the best manner they could. The revenue
instalments were so regulated that unrealisable arrears of revenue were unknown
in the Maráthá accounts. The plan adopted was to fix all the payments, of
which there were three—and hence the term “tihái” for revenue instalments in
this district—before the spring harvest came on, so that if any of them were not
made good at the appointed time, there were the standing crops which could
at once be seised. Thus the first instalment was taken in “Srácán” or July,
the second in “Kártik” or October, and the third in “Phálgun” or February.
Under such a system of revenue administration landed property quite lost its

value, the people were demoralised, and the cultivating classes reduced to a hopeless state of poverty.

Half a century of British administration has now brought about a very different state of things. Although our earlier settlements followed too closely the native models, and for long depressed the agricultural classes, the district now enjoys a light assessment and fixed tenures, the result of which is already evident in the spread of cultivation and the very high market value of land.*

The mass of the population, which amounts to 262,641 souls, at an average rate of only 107 to the square mile, is Hindús.

Population. The Mohámmadan element, composed mainly of the lower orders, such as cotton-carders, weavers, and the like, is barely equal to three per cent of the whole. There are upwards of sixty different castes or sects of Hindás; but the classes which prevail most among the agricultural population of the Narbádá valley—such, for instance, as the Gújar, the Ját, the Káurá, the Kirár—are hardly represented in Damoh. The Kurmís are the most numerous caste. Then follow the Lodhís, Chamárs, Gonds, Bráhmans, Ahírs, &c.

They may be roughly classified thus—

<table>
<thead>
<tr>
<th>Caste</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kurmís</td>
<td>34,907</td>
</tr>
<tr>
<td>Lodhís</td>
<td>31,980</td>
</tr>
<tr>
<td>Chamárs</td>
<td>28,401</td>
</tr>
<tr>
<td>Gonds</td>
<td>26,724</td>
</tr>
<tr>
<td>Bráhmans</td>
<td>23,666</td>
</tr>
<tr>
<td>Ahírs</td>
<td>15,281</td>
</tr>
<tr>
<td>Baniás</td>
<td>9,783</td>
</tr>
<tr>
<td>Háiputs</td>
<td>9,187</td>
</tr>
</tbody>
</table>

179,929 souls.

Other castes...... 82,712 "

Total......262,641 "

Some of the castes inhabiting the district are indigenous, and some have immigrated in large bodies from Bundelkhand and the upper provinces at remote periods. Thus the Lodhís are from Bundelkhand, and have now been established here for nearly three centuries. The principal tálukadárs and landholders are of the Lodhí caste, the Mehdelá subdivision predominating over all others. The Kurmís too are foreigners, having immigrated here from the Doáb about two and a half centuries ago. Then there are the aboriginal Gonds and the Ahírs, who, whatever their origin, appear to have quite lost their nationality and even the peculiar patois, which many castes in the Narbádá valley have retained almost unaltered, particularly the Kirárs, who to this day speak the broad sort of Hindustání peculiar to the Farukhabád people.

The best agriculturists are decidedly the Kurmís, but they seldom occupy the wilder portions of the district, and are found mostly in rich black-soil tracts. It is a common saying that no Kurmí can exist where he is unable to raise rabi crops. They are a most peaceable set of men, and have always been remarkable for their loyalty to the ruling power. They are very tenacious of their ancestral holdings, and seldom alienate rights in land unless under the greatest

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* Some villages sold lately by auction realised more than thirty years' purchase.
pressure of circumstances. A Kurmi is rarely known to follow any other profession but that of agriculture, whether as cultivator or farmer; and the real secret of their unfailing success in agricultural pursuits generally does not appear to lie so much in their reputed superior skill, as in the fact of the women as well as men engaging equally in field work, while the women of several other agricultural classes are precluded, from prejudice or custom, from assisting the male population in their labours. Scarcely inferior to the Kurmis as agriculturists are the Lodhis, who, however, are the opposite of the former in natural temperament, being turbulent, revengeful, and ever ready to join in any disturbance. They make good soldiers, and are generally excellent sportsmen. Both among Kurmis and Lodhis there is no distinction between a mistress and wife, provided always that the former is of the same caste as the husband, or better still the widow of an elder brother or cousin, however far removed. The children born from such connexions are on an equal footing as regards inheritance of property, whether personal, real, or ancestral, with those born from regularly married wives. Large numbers of the Gonds and Ahirs too are agriculturists. They are the only tribes which inhabit the wooded and hilly portions of the district, and are generally poor, of unsettled habits, and indifferent agriculturists. In the plains they are principally employed as farm servants.

Among village proprietors, as among cultivators and the population generally, Lodhis occupy the first place, holding as they do 316 villages out of 1,228, or more than a fourth; the Kurmis come next in order, and hold 154 villages, or fully an eighth; then the Bráhmans, who hold 145; then Baniás, who hold 116; and Gonds, who hold 75. Musalmáns hold 71 villages; but of this number 63 are in the possession of one family, to whom a whole taluка was awarded in proprietary right as a reward for loyal services rendered during the mutinies. The remaining 351 are held by various castes.

The Lodhis abound in the parganas of Tejgarh, Damoh, Mángarh, Batiágarh, and Kumárhá; Kurmis in Narsinghgarh, Damoh, Hattá, Batiágarh, and Fatehpúr; Bráhmans in Hattá, Damoh, and Narsinghgarh; Gonds in Tejgarh and Fatehpúr.

The district staff consists of a Deputy Commissioner, an Assistant or Extra-Assistant Commissioner, a Civil Medical Officer, and a District Superintendent of Police at head-quarters, with Tahsildárs or Sub-Collectors exercising judicial powers at Damoh and Hattá. The police number 410 of all ranks; they have station-houses at Damoh, Hattá, Mariádoh, Batiágarh, Pathariá, Tejgarh, Jaberán, and Kumárhá, besides eighteen outposts.

<table>
<thead>
<tr>
<th>Revenues</th>
<th>Rs.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Land revenue</td>
<td>2,55,547</td>
</tr>
<tr>
<td>Excise</td>
<td>4,997</td>
</tr>
<tr>
<td>Stamp duties</td>
<td>24,575</td>
</tr>
<tr>
<td>Forests</td>
<td>8,886</td>
</tr>
<tr>
<td>Assessed taxes</td>
<td>8,218</td>
</tr>
<tr>
<td>Educational cess</td>
<td>5,110</td>
</tr>
<tr>
<td>Road cess</td>
<td>5,110</td>
</tr>
<tr>
<td>Postal cess</td>
<td>1,277</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3,13,720</strong></td>
</tr>
</tbody>
</table>
DAMO—DAWA

DAMO—The southern revenue subdivision or tahsil in the district of the same name, having an area of 1,787 square miles, with 798 villages, and a population of 168,513 according to the census of 1866. The land revenue for the year 1869-70 is Rs. 1,43,301.

DAMO—The head-quarters of the district of the same name. Here reside the Deputy Commissioner and his staff. The town contains 1,908 houses and a population of 8,563 souls. Near it are some bluff hills which radiate the heat in the hot weather, and tend to increase the temperature. In spite of the fine tank called the Phutra Tal, there is a difficulty in obtaining good water. The sandstone on which Damoh is built is of so porous a character that it does not easily retain water, and there are but few wells. Most of the old Hindú temples here were destroyed by the Mohammdans, and their materials were used to construct a fort, which in its turn has been destroyed, so that few buildings of interest remain. The inhabitants are mostly Lodhás, Kurmás, and Bráhmans, but there are also some Mohammdans. Damoh is situated on the highroad between Ságar and Jabalpur, and between Ságar and Allahábád via Jokál. It is 45 miles east of Ságar, 55 north-west of Jabalpur, and 775 miles from Calcutta via Allahábád.

DA'NGURLI—A small estate on the left bank of the Waingangá in the north of the Bhandára district, which ranks as a zamindári or chieftainship. The total area is only 1,905 acres, of which two-thirds are under cultivation. There is only one village on the estate. A very large quantity of the castor-oil plant is grown here. The chief is a Rájput.

DANTIWÁ'RA—The chief village of a subdivision of the same name in the Bastar state. It derives its importance from a celebrated temple to "Danteswári" or Káll, the household goddess of the rajas of Bastar for many generations. There is nothing remarkable about the building, which is unpretentious. It is said that Meria sacrifice used to be practised here in former years, and in front of the shrine is the stone-pillar or block to which the animals now sacrificed are tied up before being killed. The village is situated at the confluence of the Dankaí and Sankaí rivers, about sixty miles distant from Jagdalpur, and about one hundred and twenty from Sirónchá, on the direct route between these places to the west of the Belá Dihá—a large and lofty range of hills. The population amounts to about three hundred souls, and consists of Gonds, Rájputs, and other castes.

DARSANI—A village in the Jabalpur district, two miles to the north-west of Síhorá, containing some 743 inhabitants. It is said to stand on the site of a legendary town called A'ndhernagarí, so called from the vices of its inhabitants.

DAWA—A chieftainship in the Bhandára district, about thirty miles north-east of Bhandára and a little north of the Great Eastern Road. It consists of twelve villages, with an aggregate area of twenty-six square miles, of which 4,709 acres are under tillage. The population amounts to 4,085 souls. The present holder is a Halbá by caste, and the majority of the population are Gonds and Halbás, though there is a strong colony of Korís at Kor Seóní. There are only two large villages, in the estate, viz. Dawá and Kor Seóní, both of which possess indigenous schools.
DENWA'—A river in the Hoshangábád district, running almost in a rough semi-circle round the scarped cliffs on the eastern and northern faces of the Mahádeo hills. It winds through a deep glen out into a smaller valley shut off from the main Narbadá valley by an irregular line of low hills, and entering the hills again towards the west it meets the Tawá a few miles above Bágrá.

DENWA'—A forest reserve in the Hoshangábád district, with an area of about one hundred square miles, extending close under the Pachmaháls along the valley of the Denwá river; it is a level tract, with a good deal of fine large sal wood.

DEO—A river in the Bálághát district, which rises in the Bijágarh hills and flows westwards, until, arriving at a gorge to the north of Bánnpúr, it turns southwards and after reaching the plains, maintains a south-westerly course until it empties itself into the Bágh, about ten miles to the south of Hattá.

DEOGARH—A village in the Chhindwárá district, situated in the hills, about twenty-four miles south-west of Chhindwárá. It was the ancient seat of the midland Gond kingdom. The village at present consists of only fifty or sixty houses, but foundations can be traced, in what is now jungle, for a considerable distance round. These, with the numerous remains of wells, tanks, &c., show that the former city must have extended over a very large area. There are also several old temples. Outside the village the ruins of a fine stone fort are still standing on a high peak. The whole of the buildings are constructed of the finest limestone. The situation of Deogarh is extremely picturesque.

DEOGARH—A state forest in the west of the Chhindwárá district, of about ninety square miles in extent, and containing some fine teak and other timber.

DEOLAPAR—A village in the Seoní district, forty miles from Seoní, on the Nágpúr road. There are here a travellers' bungalow, a road bungalow, a police station, and an encamping-ground. The village is small, containing some sixty houses only.

DEOLÍ—A town in the Wardhá district, eleven miles to the south-west of Wardhá. This has long been a place of importance, and is now the second largest cotton-mart in the district. The weekly market which lasts two days—Saturday and Sunday—is also important; it is well attended, and much property, especially cattle and agricultural produce, changes hands here. The trade returns for the year from 1st June 1868 to 31st May 1869 show the imports and exports of Deolí, thus—
### Imports

<table>
<thead>
<tr>
<th>Articles</th>
<th>Quantity Mds.</th>
<th>Value Rs.</th>
<th>Quantity Mds.</th>
<th>Value Rs.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cotton</td>
<td>23,317</td>
<td>5,88,437</td>
<td>22,742</td>
<td>5,04,348</td>
</tr>
<tr>
<td>Sugar and gur</td>
<td>5,890</td>
<td>47,721</td>
<td>482</td>
<td>5,026</td>
</tr>
<tr>
<td>Salt</td>
<td>6,200</td>
<td>26,977</td>
<td>8,240</td>
<td>16,418</td>
</tr>
<tr>
<td>Grain</td>
<td>50,639</td>
<td>1,26,203</td>
<td>3,135</td>
<td>11,815</td>
</tr>
<tr>
<td>Oil-seeds</td>
<td>14,300</td>
<td>53,564</td>
<td>1,672</td>
<td>31</td>
</tr>
<tr>
<td>Metals</td>
<td>86</td>
<td>1,672</td>
<td>31</td>
<td>325</td>
</tr>
<tr>
<td>English piece-goods</td>
<td>107</td>
<td>13,722</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Timber and wood</td>
<td>1,510</td>
<td>4,520</td>
<td>500</td>
<td>1,000</td>
</tr>
<tr>
<td>Dyes</td>
<td>965</td>
<td>14,620</td>
<td>73</td>
<td>1,122</td>
</tr>
<tr>
<td>Country cloth</td>
<td>1,303</td>
<td>1,28,281</td>
<td>306</td>
<td>3,790</td>
</tr>
<tr>
<td>Ghee and oil</td>
<td>668</td>
<td>14,549</td>
<td>219</td>
<td>5,624</td>
</tr>
<tr>
<td>Coconuts</td>
<td>127</td>
<td>708</td>
<td>8</td>
<td>69</td>
</tr>
<tr>
<td>Tobacco</td>
<td>2,399</td>
<td>36,363</td>
<td>1,288</td>
<td>21,210</td>
</tr>
<tr>
<td>Spices</td>
<td>3,874</td>
<td>44,910</td>
<td>506</td>
<td>8,029</td>
</tr>
<tr>
<td>Country stationery</td>
<td>6</td>
<td>151</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Hides and horns</td>
<td>71</td>
<td>2,052</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>1,915</td>
<td>16,248</td>
<td>2,761</td>
<td>7,011</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>113,375</td>
<td>10,65,693</td>
<td>43,495</td>
<td>6,13,470</td>
</tr>
</tbody>
</table>

| Cattle              | No. 6,397     | 1,43,049      | No. 539       | 12,953      |

**Total**            | ...           | ...           | ...           | 6,26,523    |

---

A large and well arranged market-place has been constructed at Deoli from municipal funds, consisting of rows of raised and masonry-fronted platforms for the tents and stalls of the traders, with metalled roads between, and ground fenced off for the cattle trade. A special market-place has been set aside for the cotton merchants, the ground being here covered with loose stones to preserve the cotton from dirt and white-ants, and two raised platforms being provided in the centre for the cotton to be weighed at. A fine broad street has been opened up the middle of the town, and a frontage wall with masonry drains built down either side, up to which the principal resident merchants are building their houses. There is a good Anglo-Vernacular town school here, and a government garden has recently been laid out. A sarai has been provided for the convenience of travellers, with a set of furnished rooms for Europeans. A dispensary is now being erected, and the police have an outpost here. The population amounts to 6,383 souls, about a fourth of whom are agriculturists. Rájá Jánújí Bhonslá, the representative of the former rulers of Nágpúr, is the proprietor of Deoli, at a quit-rent.

DEORI—A chieftainship attached to the Rájpúr district, consisting of fifty villages, only nine of which are under cultivation, and they are all poor and unproductive. It is situated on the west of the Jonk river between Kauriá and Sonákhán. The revenue demand is only ten rupees. The grant is of very ancient origin, and the chief is by caste a Binjwär (one of the aboriginal tribes).
DEORI.—The chief town of a tract of the same name in the Sagar district, is situated about thirty-seven miles south of Sagar, on the Narsinghpur road, at an elevation of 1,700 feet above the sea, in latitude 23° 22' north, and longitude 79° 4' east. The place is sometimes called Barlı Deori to distinguish it from another village of the same name. The old name was Rámgarh Újárgarh, and the present name is said to have been derived from a temple, which is still largely resorted to. In A.D. 1713, according to tradition, Durga Singh, the son of Himmat Singh, the Gond ruler of Gaurjhámár, took possession of the place. He enlarged the fort, and built it as it now stands, at a cost of about a lakh of rupees. In A.D. 1741 Deori was attacked by the troops of the Peshwá, who took the fort and put Durga Singh to flight. Under the Maráthás the population rapidly increased, and the town grew in importance. In A.D. 1787 Deori and the Panj Mahál, or five tracts attached to it, were bestowed rent-free by the Peshwá on one Dhondo Dattátraya, a Maráthá pandit. In A.D. 1813 Zálí Singh, rajá of Gahrákháotá, attacked one of Dhondo Dattátraya's descendants named Govind Ráo, and having defeated and killed him, plundered the town and set it on fire, and thus nearly destroyed it; 30,000 persons are said to have perished in the conflagration. He appears, however, to have made no attempt to keep possession of the place, and so Rámchandra Ráo, the son of Govind Ráo, succeeded his father.

At the cession of Sagar to the British Government by the Peshwá in 1817, the Panj Mahál, with Deori, were included in the territory ceded, but they were made over to Sindiá by the treaty of 1818 for the adjustment of boundaries, and another estate was assigned by Government to Rámchandra Ráo (see "Pithoríá"). In the year 1825† Deori was again transferred to the British Government for management by Sindiá. At that time the country round was in a state of great desolation, a number of the villages were uninhabited, and the town of Deori in particular was entirely ruined by the ravages of Zálí Singh (mentioned above). The Panj Mahál were finally made part of British territory by the treaty of 1860.‡ Deori was at first, in 1827, made the headquarters of a tahsil, including the subdivisions of Gaurjhámár and Náharmáú. It is now part of the Rohlí tahsil.

Deori is an essentially agricultural place, and contains no very large houses. The population amounted at the last census to 4,237 souls. The town stands on the southern bank of a small river called the Sukhchhn, and is traversed by the highroad from Ságar to Narsinghpúr. The chief trade is in corn, which is usually procurable here at a cheaper rate than in other parts of the district. A kind of coarse white cloth is also largely manufactured here for export, and a weekly market is held on Saturdays.

The fort is situated to the west of the town. It must have been a place of considerable strength, and is even now in tolerable preservation. Within the walls is included a space of three acres which was formerly for the most part covered with buildings, but is now a complete waste. In 1857, soon after the beginning of the mutiny, a Gond named Durjan Singh, who owned Singhpúr and other villages adjoining Deori, took possession of the fort with a band of insurgents, and expelled the officers of government. About a month after this, however, Safdar Husen, the officer in charge of the Deori police, having collected

† Do. do. vol iv. p. 262.
‡ Do. do. vol iv. p. 272.
a number of men from the neighbouring estate of Pitihra, attacked the fort and captured a number of rebels, putting the remainder, with Durjan Singh, to flight. A dispensary was established in 1862 in a small native building on the north side of the river. There are here also a police station, a district post-office, a customs post, and three schools—two for boys, and one for girls.

DEWA LA—A village in the Chândá district, six miles west of Bhánjak. It is a place of some interest on account of its architectural remains, for an account of which see "Bhánjak."

DEWALGAON—A village in the Chándá district, ten miles south-west of Wairágarh, known by a remarkable hill in the vicinity, from which excellent iron-ore is quarried.

DEWALWA RÁ—A small village in the Wardhá district on the bank of the river Wardhá, six miles west of A'rví. It is noted for the large fair held annually during November in the bed of the river close by. This fair, like most others in India, is of a semi-religious nature: pilgrims congregate to worship there, and advantage is at the same time taken of the gathering to buy and sell. It is said that immediately opposite Dewalwara stood Kundinapúr, described in the tenth chapter of the sacred book "Bhágvat" as extending from the bank of the river Vidarbhá (modern Wardhá) to Amrótí, which according to the legend was the capital of Bhimak, king of the Vidarbhá country, whose daughter married the god Krishna. The present religious gathering is rather more than a century old; and the great object of attraction is a fine temple of the goddess Rukmí. The fair lasts from twenty to twenty-five days, and is attended by pilgrims and merchants from Nágpur, Puna, Násik, Jabalpúr, &c. The value of business done is estimated at Rs. 1,00,000 or Rs. 1,25,000.

DHA M—A stream which rises in the Dhámkund (or pool of the Dhám) in the north of the Wardhá district, and passing the towns of A'njí and Paunár finally falls into the Waná near Mándgaon.

DHAMDA—A town in the Rájpúr district, situated about twenty-four miles to the north-west of Rájpúr. It contains 600 houses, with some 2,500 inhabitants. Around are fine groves of trees, and the remains of some tanks of considerable size, and of an old fort, at one time the head-quarters of a Gond chief, who was subordinate to the kings of Ratanpúr. On the conquest of Chhattisgarh by the Maráthás, the Chief of Dhamdá was for some treachery seized by the officers of the Rája of Nágpur and blown away from a gun. The fort has two very fine gateways in a fair state of preservation. Dhamdá has a town school, a district post-office, and a police station-house. Among the inhabitants are a great number of brass-workers, who manufacture the heavy brass anklets worn by the females of the country.

DHAMONI—A village in the Ságár district, situated about twenty-nine miles north of Ságár, in latitude 24° 11' 32" and longitude 78° 48' 34". It was founded about four hundred years ago by one Súrat Sá, a scion of the great Gond dynasty of Mandla. The Gonds were then rulers of the whole of this part of the country. About the end of the sixteenth century Rája Barsinghe Deva, the Bundel chief of the neighbouring state of Orchhá, attacked and defeated Súrat Sá, and took possession of the fort and country. He completely rebuilt the fort and town on an enormous scale, and made it the capital of a large tract containing 2,558 villages, and including the greater part of the present districts of
Ságar and Damoh. He was succeeded by his son Pahár Singh, whose rule continued till the year A.D. 1619, when the country became an integral portion of the Delhi empire. The Mohammadans retained it for about eighty years, during which time it was ruled by five successive governors appointed from Delhi. The last of these—one Nawáb Ghairat Khán—was, in about the year 1700, at the time of the decline of the Moghal empire, attacked and defeated by the celebrated Bundelch chief, Rájá Chhatrasál of Panná. He at first assigned the subdivision of Beherá for the maintenance of Ghairat Khán, but after a short time resumed it. Chhatrasál died about the year A.D. 1735, and the State of Dhámóní remained under his descendants till the year 1802, when Umráo Singh, rájá of Pátan, a small place near Dhámóní, obtained possession of the fort and country by treachery. After ruling there some five months he was himself attacked and defeated by the army of the Rájá of Nágpúr, who annexed the country. In A.D. 1818, soon after the defeat and flight of A’pá Sáhib, rájá of Nágpúr, the fort was invested by a British force under General Marshall, who, having ineffectually offered the garrison Rs. 10,000 in payment of arrears of pay, on condition of immediate evacuation, opened batteries against the place with such effect that in six hours it was yielded unconditionally. Dhámóní thus came under British rule, but the tract then had been reduced from its former dimensions to thirty-three villages only.

The present condition of the place is desolate and miserable in the extreme, the whole population being little more than one hundred souls. The ruins of mosques, tombs, and buildings that may be seen for nearly a mile round the fort and lake show what a large and important town it must have been, especially during the Mohammadan rule. The town is situated to the west of the fort, and the lake, which is of considerable size, to the south-west of the town. The supply of water is very good, and the soil near the village is remarkably fertile, as is shown by the luxuriant and varied vegetation. Inside and close to the fort are large groves of custard-apple trees.

The fort stands on an eminence at a short distance from the summit of the ghÁts leading to Bundelkhand, and commands the valley of the river Dhásán. It is of a triangular ground-plan, and encloses a space of fifty-two acres. The ramparts are in general fifty feet high, and in most parts fifteen feet thick, with enormous round towers. There are besides interior works strengthening the defences of the eastern quarter, where the magazine and officers’ quarters were probably situated.

DHAMTARI—The southern revenue subdivision or tahsíl in the Rájpúr district, having an area of 2,080 square miles, with 1,140 villages, and a population of 228,575 according to the census of 1886. The land revenue of the tahsíl for the year 1869-70 is Rs. 1,22,169-4-0.

DHAMTARI—The largest and most important town in the southern portion of the Rájpúr district. It is situated thirty-six miles to the south of Rájpúr, and is the head-quarters of a tahsíl (sub-collectorate). It contains 1,500 houses and 4,632 inhabitants. It is not a place of any great antiquity, nor is there anything remarkable connected with it. The main road from the north to the territories of Bastar and Kánker passes through the town. The country around is level, and the soil of great fertility. The crops of wheat, rice, cotton, oil-seeds, and sugarcane are not surpassed in any other part of Chhattisgarh. Here are a town school, a girls’ school, a dispensary, a post-office, and a police station-house. There are also several lac agencies, which purchase the raw material as brought in by the collectors from the jungles, and export from
2,000 to 2,400 bullock-loads yearly. The lac is bought on the stick called kári, and is cleaned at the agents' godowns by women. The loss in weight may on the average be put down as four to five maunds in the bojha of twelve maunds. Thus cleaned it is styled dál; it is then bruised small, and having been securely packed for export in gunny bags, is removed on the backs of bullocks. Banjáras reckon the bojha of lac at eight maunds, or 128 seers, and for each such bojha receive from Rs. 5-12-0 to Rs. 6-4-0 for transport to Mirzápúr, or Rs. 4 to Jabálpúr.

DHANORA—A zamindári in the Chándá district, situated twenty-three miles east-south-east of Wairágár, and containing twenty villages.

DHANORI—A village in the A’rví tahsíl of the Wardhá district, situated about twenty-six miles north-west of Wardhá. It contains 1,100 inhabitants, principally cultivators, with some dyers and weavers. Only separated from Dhanorí by a small stream (which dries up in the hot season) is the village of Bahádúrúpúr. The two are so close together that their names are often joined. Dhanorí contains a village school and a police outpost. A small market is held here every Friday.

DHAPEWA’RA—A small town in the Nágpúr district, bisected by the Chandrabhág, and in the midst of a plain of great fertility. It is twenty miles north-west of Nágpúr, and equidistant between Kalmeswar and Sáoner. The population amounts to 4,566, of whom a great proportion are Koshíts, employed in the manufacture of cotton-cloth. The manufacture of cotton goods was established here earlier than in almost any other town in the district, so that the skilled workmen of the place have been in much demand elsewhere. The fort, which stands in a commanding position overlooking the town and the river, was built for protection against the Pindháris about sixty years ago. The town is well-drained, clean, and healthy.

DHASA’N—This river rises in Bhopál, a few miles to the north of Sírmaú, at an elevation of some 2,000 feet. After a course of ten or twelve miles it enters the Ságar district, through which, after flowing about sixty miles, it runs along the southern boundary of the Latalpúr district of the North-West Provinces, and finally falls into the Betwá. Its total length may be about 220 miles. On the road between Ságar and Ráhatgarh it is crossed by a stone bridge.

DHU’MA—A village in the Seoni district, situated thirteen miles to the north of Lakhmán, and thirty-four miles from Jabálpúr on the Northern Road at an elevation of 1,800 feet above the level of the sea. There are here a school, encamping-ground, police station, a travellers' bungalow and road bungalow. The population exceeds 1,000 souls.

DINA—A river in the Chándá district, which rises in the north of the Ahlí zamíndári, and after a southerly course of twenty-five miles falls into the Pranhítá a little below Borí.

DOMA—A flourishing village in the Chándá district, situated under a western bluff of the Perzágar range, fourteen miles north-east of Chimúr. It is held in mokhásaa tenure by a Maráthá sardár, whose ancestor was present with Rágojí I. at the conquest of Chándá. About a mile east of Domá is the Mugdáľ spring.

DONGARGA’ON—A prosperous village in the Chándá district, twenty-six miles south-west of Brahmapúr, possessing a very fine irrigation-reservoir.

DONGARGARH—A small village, situated in the south-east of the Khairágár zamíndári, attached to the Ráspúr district. It was once a town of
importance, and a large weekly market is still held here. The place is now chiefly remarkable for the ruins of the fort, which must have been a place of considerable strength. Its remains are still visible along the north-east base of a detached oblong rocky hill, about four miles in circuit, near the village. The spurs of the hill, which is very steep, and covered with large boulders, were connected by walls of rude and massive masonry, inside of which tanks were dug; and there are traces of a deep fosse beyond the walls. There are no remains of buildings on the hill, nor can any vestiges of military works on any of its other faces be traced. Indeed no other defences were necessary, as the hill is in most parts all but inaccessible. It must, however, if held for any time have required a very large garrison: and it is hard to see, in the absence of any building for storing grain, how the necessary garrison could have been fed during a long siege.

DONGARTALA.—A village in the Seoni district at the foot of the ghâts, celebrated for its breed of cattle, and inhabited by Gauls. It is situated on the old road between Seoni and Nâgpûr, and is not far from Deolapûr, through which the new road runs. There are here a very fine tank and the ruins of an old fort, both of which are attributed to Tâj Khân, the ancestor of the Dâwân of Seoni.

DRU'G.—The western revenue subdivision or tahâsl in the Râpûr district, having an area of 977 square miles, with 516 villages, and a population of 168,403 according to the census of 1866. The land revenue of the tahâsl for the year 1869-70 is Rs. 1,38,131.

DRU'G.—A town in the Râpûr district, situated on the Great Eastern Road, twenty-four miles to the west of Râpûr; is the head-quarters of the tahâsl (sub-collectorate) of the same name. The fort, now in a dismantled condition, is known to be of great antiquity. The Marâthàs made it their base of operations in A.D. 1740-41, when they overran the Chhattîsgarh country. Besides occupying the fort, they formed an intrenched camp on the high ground on which the town stands, and from which a clear view of the surrounding country is obtainable, thus rendering a surprise next to impossible. Drûg now contains about 500 houses and 2,200 inhabitants. The cloths manufactured here are celebrated throughout the district for their excellence. The public institutions are a tahâsl, a police station-house, a girls' school, a town school, a post-office, a travellers' rethouse, and a dispensary.

DU'DHI.—A river rising in the Chhindwârâ district and flowing into the Narbadâ after a course of some fifty miles. For the greater part of its course it divides the Hoshangâbâd and Narsinghpûr districts. It is crossed by a railway bridge near the village of Jûnhetâ in the Hoshangâbâd district.

DUDHMÂLÂ.—A small zamîndârî or chiefship in the Chándâ district, situated seventeen miles south-east of Wairâgarh. It contains thirteen villages.

DUMAGUDEM.—The head-quarters of the Upper Godâvarî navigation works, distant about one hundred and twenty miles from Sironchâ and one hundred and twenty miles from Ellor. A magistrate resides here permanently, and the place has a post-office, telegraph office, and police station-house. There is regular communication with Râjâmandârî and the coast by river for six months, and more or less for the remainder of the year, by tramway for twenty miles to Gollagudem, and thence by steamer or boat. The Church Mission Society have a branch establishment here, besides several schools in the village and in its vicinity.
EKA'LA'—A pleasantly situated and thriving village in the Chándá district, twenty miles south of Brahmapur, possessing a very fine irrigation-reservoir.

ERAN—The chief village of a tract of the same name in the Ságár district, about forty-eight miles west of Ságár. It contains 107 houses, with 446 inhabitants. The following account of the antiquities for which it is famous was contributed by General Cunningham to the Journal of the Asiatic Society of Bengal* in August 1847:

"Ehrin, in the Ságár territory, is now a village on the left bank of the Beena near its junction with the Betwah, about twenty-five miles N.E. from Serong; but it appears once to have been a town of some local repute. Small copper coins can still be found after each successive annual denudation of the mounds which mark its site; and several adjoining monuments of stone—remains perhaps of an extensive integral series—make the place well known for many miles around. Some of the coins accompany this letter, but nothing perhaps can be made of them.†

"The most remarkable of the monumental remains is Vishnu, manifest as the Boar. The animal stands about ten feet high, with his snout in the air, and it is in length perhaps twelve feet. The body is carved all over with successive rows of small figures, having the short tunic and high cap or head-dress remarked at Oodeghhir and Satcheh. A band, ornamented with human figures seated, encircles the neck of the animal. The tongue projects, and supports a human figure erect on its tip. A young female, here as at Oodeghhir, hangs by the arm by the right tusk, while the breast is occupied with an inscription, of which a copy has been made as accurately as its mutilated state and the shortness would allow.‡

"The Boar itself is ill-shaped, but the human figures show more skill in design.

"To one side of this 'Owtar' stands a four-armed divinity, twelve or fourteen feet high. His habiliments are Indian; that is, his loins are girt. He has a high cap or head-dress, while round his neck and reaching to his feet there is a thick ornamental cord resembling a modern 'boa,' with its ends joined. The vestibule of a small cupola which once probably covered this statue is still standing. On these entrance columns are seen figures who wear the Juneesa or thread of the noble Indian races, in addition to the ornamental cord above described. Other devices consist of twisted snakes, suspended bells, of figures of elephants, fishes, frogs; of women naked, recumbent, and giving suck to children; and of seated Buddhas. There are also many faces of Satyrs filling bosses or compartments.

"Behind a small pillared temple there still stands a figure with the face perhaps of a lion, but with a human body and with human limbs.

"The above three figures form one row or series, with, however, other undescribed remains between them or beyond them. In front of them there are three figures of couching lions, and in front of these again

* No. clxxxi. pp. 760, 761.
† "Small, square, and much worn copper coins, with the bodhi tree, swastika, and other Buddhist emblems."—[Eds.]
‡ "This inscription has been published, with a translation, in vol. vii. p. 632 of the Journal."—[Eds.]
are two columns, or rather one pillar and a fragment, and a small temple, half buried in the soil. The column has a broad base; for about fifteen feet the shaft is square, and for about ten feet more it is round. The bell capital, described at Satcheh, occupies perhaps two feet; a second capital, so to speak, adds three feet more to the height, and forms a pedestal for a small double-fronted four-armed statue. On this column there is likewise an inscription, which has been copied as well as time and decay would allow.

"Among the many figures carved on fallen pillars, the use of the Junesao may be observed; and the whole of the remains are attributed to one Raja Behrat."

It may be added that these remains are principally interesting on account of the inscription on the column, from which the date of Buddhagupta, of the great Gupta line of Magadha, is established.

F

FATEHPU’R—A large village in the Hoshangábád district, situated on the outer slope of the low limestone hills which shut in the Denwá valley just below the Mahádeo mountain. The road from Bánkherí up to Pachmári passes through this place, which was formerly of some importance as being the residence of an old family of Gond rajas, who held a kind of semi-independent dominion over the surrounding country from the days of the Mandla dynasty down to our own times. The present representatives of the line hold large proprietary estates in the neighbourhood, and still live at Fatehpúr. Tátiá Topía passed this way to the Satpurás in 1858.

FINGESWAR—A chieftship attached to the Rájpur district, and situated thirty miles to the south of Rájpur. It is said to have been granted in A.D. 1579 to an ancestor of the present family. It consists of eighty villages, and contains some valuable forests. The chief is by caste a Ráj-Gond.

G

GA’DARWA’RA—The western revenue subdivision or tahsil of the Narsinghpúr district, having an area of 654 square miles, with 361 villages, and a population of 147,280 souls according to the census of 1866. The land revenue of the tahsil for the year 1869-70 is Rs. 1,70,884. Gádarwárá is the most flourishing portion of the Narsinghpúr district.

GÁDARWA’RA—A flourishing commercial town in the Narsinghpúr district, situated on an undulating piece of land on the left bank of the river Shakar, with two main streets, which, though narrow, are well-kept. The supply of water is abundant, there being besides the river Shakar, which has a perennial stream, seven masonry and twenty-eight unlined wells. The population consists of 5,523 souls, the majority of whom are tradesmen and artisans. The preponderating castes are Bráhmans, Rájputs, and Kurmás. Gádarwárá is the centre of a brisk and extensive trade in cotton, salt, and grain. Khárwá cloth and “chhánt” are manufactured here. Some of the bankers are known to be men of means, and among these may be mentioned Seo Baksh and Mohání Séth, who have shown their public spirit by building a large resthouse, at a cost of Rs. 5,825. The public offices of the fiscal and judicial officers and of the police inspector are in the small fortress on the banks of the Shakar, the outer walls of which are said to have been built by a family of Gond-Rájputs.
for their own protection in the early part of the Maráthá rule. Government offices were built within the quadrangle by Lachhmán Sahí on his appointment by Nawáb Súdák Ali Khán, the governor of the province, as kamávisdáár of the district, in Samvat 1883 (A.D. 1806). Thenceforward the town rose in importance, and the population and trade increased. Its position is commercially a good one, being situated on the bifurcation of the roads to Jabalpúr and Ságár. There is a boys’ school here of the town school grade, with an English class. Two markets are held weekly—one on Monday and the other on Friday. The station of Narsinghpúr is distant twenty-eight miles by the main road.

GADHAIRI—An affluent of the Sunár in the Ságár district. On the ground at the confluence of the Gadhairí and Sunár stands the town of Garhágotá.

GAISA’BA’D—A village in the Damoh district, on the road from Hattá to Nágod, sixteen miles from the former place, on the left bank of the Bairmá. It now contains only 237 houses, with a population of 874 souls, but was an important place under the Bundelá. An annual fair is still held here, and there are a police outpost and a government school.

GANDAT—A chiefship attached to the Ráipúr district, lying at the foot of the Sálchekár hills, about fifty-six miles to the north-west of Ráipúr. It was once much larger, but in A.D. 1828, by the sanction of the Rájá of Nágpúr, the estate was divided into three parts, and given to the three sons of the former holder. This portion now consists of eighty-five villages only. The chief is by caste a Gond.

GANESGANJ—A small village in the Seoni district, with an encamping-ground, situated on the Northern Road, 32½ miles to the north of Seoni. There is here a bridge of five arches over the Bijná.

GANJAL—A stream in the Hoshangábád district, which rises in the Sátpúrá hills, and after traversing the plain between Seoni and Hardá falls into the Moran, and so joins the Narbadá. During the rainy season it is a mountain-torrent, impassable when the floods are out, but for the rest of the year it is a clear shallow stream, flowing over a deep gravelly bed.

GARHA—In the Jabalpúr district, once the capital of the Gond dynasty of Garhá Mandla, whose ancient keep, known as the Madan Mahal, still crowns the low granite range, along the foot of which the town is built. These hills form a detached group of about two miles in length, and the town extends itself for about the same distance. Tradition gives Garhá a great antiquity, and it probably existed before the Christian era. Its decline in importance dates from the removal of the Gond dynasty to Singaurgarh, and subsequently to Mandla. The Mahal was built about A.D. 1100 by Madan Singh, and is now a ruin. Under it, to the west, is the beautiful Gangá Ságár tank, and near it is the large sheet of water called the Bál Ságár. The trade of Garhá is insignificant, though the place consists of 1,045 houses, and has 4,126 inhabitants. There is an excellent government school here, numbering about 100 scholars; and there was formerly a mint in which an inferior rupee called the Bálá Sháhí was coined, which was current throughout Bundelkhand. The mint was in full operation when Mr. Daniel Leckie passed through the place in 1790. Garhá is 90 miles S.E. from Ságár, 200 S.W. from Allahábád, 303 S. from Agra, and 273 W. from Mhow.

GARHA’KOTA—The chief town of a tract of the same name in the Ságár district, situated in an angle formed by the rivers Sunár and Gadhairí, about twenty-seven miles east of Ságár, and two hundred and six miles south-west of
Allahábád, in north latitude 23° 47', and east longitude 79° 12'. It contains 2,553 houses and 10,330 inhabitants, and has an elevation of about 1,435 feet above the sea. The place is supposed to have been founded by the Gonds about four hundred years ago, the whole of the adjacent country being also probably at the time under their rule. They remained in possession till about A.D. 1629, when a Rájput rácá named Chandra Sá came down from Bundelkhand and expelled them. He built the fort, which is now standing, between two small streams— the Gadhairi and Sunár. His descendants retained the place till A.D. 1703 when Hirdé Sá, son of the famous Bundalá chief Chhatra Sá, ráj of Panná, invaded the country and took the fort, giving the Rájput chief in lieu the single village of Naiguwan in Rehif, which is still held on a quit-rent by one of his descendants named Guláb Singh. Soon after this Hirdé Sá built another town east of the fort on the other side of the river, and called it after his own name—Hirdé Nagar. He also improved and enlarged the fort and town. He died in A.D. 1739, and for three generations after him the territory remained undisturbed. But in the year A.D. 1744, during the reign of Subha Singh, a younger brother named Prithví Singh, who had failed in obtaining what he considered a proper share of the inheritance, invited the Peshwá to his assistance, promising that, if the territory should be recovered for him, a fourth of its revenues should be paid regularly to that power. This being agreed on, troops were despatched, by whom Subha Singh was defeated, and Prithví Singh set up as ruler of the town and tract of Garhákotá with other subdivisions adjoining. In A.D. 1810, when Mardan Singh, a descendant of Prithví Singh, was in possession, the Rácá of Nágpúr invested the fort. After some fighting Mardan Singh was killed, on which his son Arjun Singh begged assistance from Sindíá, promising that if effectual relief was afforded, one-half of the territory should be ceded to him. Sindíá acceded to these terms, and despatched an army under the command of Colonel Jean Baptiste. The latter defeated and put to flight the Nágpúr troops, and according to the stipulation retained possession of Málthon and Garhákotá, leaving to Arjun Singh the country of Sháhgarh with other territory. Baptiste remained at Garhákotá for some time as governor of the fort. Some eight years after this, in A.D. 1819, Arjun Singh managed by treachery again to seize the fort. After he had been there, however, for about six months he was ejected by General Watson with a British force. The place was taken possession of on behalf of Sindíá, but the management of the country was carried on by the British, the revenues being annually accounted for to the Gwalior darbár, till A.D. 1861, when an exchange of territories was effected, and Sindíá's nominal possession was terminated.

Garhákotá is now one of the largest and most flourishing towns in the Ságár district. It consists in fact of two towns, viz. Garhákotá and Hirdénagar, the former situated on the west, and the latter on the east, bank of the river Sunár. It is in Hirdénagar that all the trade of the place, which is considerable, is carried on; but Garhákotá has always been the name of the combined towns. The chief articles of manufacture are red cloths called “dáhi” and “pathi,” worn chiefly by women. Gur, or coarse sugar, is also largely produced and exported. Grain, especially rice and wheat, is also sent both north and south. A market is held here every Friday, and is well attended. The chief articles of sale are cattle, grain, and cloths, Native and English. A large fair is also held here yearly, generally lasting for six weeks, commencing from the 18th of January. It is essentially a cattle fair, and is usually attended by about 30,000 people, who bring their cattle from Gwalior, Bhopál, Bundelkhand, Nágpúr, and most districts of the Central Provinces. Besides cattle,
fruit and eatables of every description, copper and brass-wares, and cloth of all kinds, are exposed for sale. According to an ancient custom a small fee is levied for the registration of sales of cattle at this fair. The total fees sometimes amount to as much as Rs. 5,000 per annum.

The accompanying table exhibits the Imports and Exports of the town of Garhákoṭá for the year 1868-69:

<table>
<thead>
<tr>
<th>Articles</th>
<th>IMPORTS.</th>
<th>EXPORTS.</th>
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<tr>
<td></td>
<td>Quantity</td>
<td>Value</td>
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<td>Mds.</td>
<td>Rs.</td>
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<tr>
<td>Cotton</td>
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<td>Sugar and gur</td>
<td>1,375</td>
<td>10,500</td>
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<td>Cattle</td>
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<td>Grand Total</td>
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25 cpg
Town duties have been collected in this town since the year 1855. The charges for town police, conservancy, &c. are defrayed from the local funds thus raised. The public institutions here are a district post-office, and boys' and girls' schools.

The fort is situated on a lofty eminence to the east of the town, between the rivers Sunáv and Gadhairí. A natural moat is thus formed on three sides of it, and on the fourth side an artificial one has been constructed. The place, both from its natural advantages, and the solidity and excellence of its construction, must have been one of enormous strength, and without large guns almost impregnable. The inner walls enclose a space of eleven acres, the greater part of which is covered with buildings and palaces. These are for the most part now in ruins, as are also the outer walls and bastions. The latter were breached by Sir Hugh Rose in 1858, when the fort was taken, and were afterwards partly levelled by sappers. About two miles north of the town, on the borders of a large forest (the Ramná), there stand the remains of what appears to have been a large summer-palace built by the abovementioned tájá, Mardan Singh. The most remarkable part of these ruins is a lofty tower to the north of the buildings, which is still standing in tolerable preservation, although some of the lower part of the wall has fallen down. The ground-plan of this tower is almost square, each side measuring about fifteen feet. It is built in six stories, each one slightly tapering upwards. The total height amounts to about one hundred feet. There is a winding stone staircase the whole way up. Close by these ruins a large flat-roofed house was built in A.D. 1823 by Sir Herbert Maddock, then Agent to the Governor-General at Ságar, as a kind of country residence. This has been lately placed in charge of the Forest department, by whom it is kept in repair.

GARHA'KOTA' RAMNA'—A forest of six square miles in extent, in the midst of a highly-cultivated country in the Ságar district. The character of the timber and the freedom of the indigenous growth prove the soil to be very favourable for teak.

GARHBORI'—The south-western pargana of the Brahmapurí taháil in the Chándá district, bounded on the north by the Brahmapuri pargana, on the east by the Brahmapuri and Réjgarh parganas, on the south by the Réjgarh and Hawell parganas, and on the west by the parganas of Bhándak and Chimáir. Its area is about 576 square miles, and it contains 129 villages. It is very hilly, being intersected from north to south by four branches of the Andhári; and large tracts are covered with forest. The soil is chiefly red; and the cultivation consists of rice and sugarcane. This is par excellence the lake pargana of Chándá—the most picturesque, and the one best deserving the visit of a tourist. Here are found the Kohrs (or Korfs) in greatest numbers, too often dispossessed of the magnificent tanks their forefathers constructed; and here too the Mánaís abound. Maráthí is generally spoken, but in the south Telugu prevails. The chief places are Sindowáhí, Talodhí, Nawargáon, Gunjewáhí, and Garhborí. In early times the Gárhbori pargana was held by Mánaí chiefs, who subsequently were conquered by the Gonds, and the pargana then became an appanage of the Gond princes of Wairágarh.

GARHBORI'—A town situated sixteen miles north-north-west of Múl, on a branch of the Andhári. The houses cluster round a fortified hill in the centre, and the whole is enclosed by forest. A number of the neighbouring landholders reside here, but the place is in a decaying state, and there is very
little trade. A speciality of the town is a sári (native female garment) of a peculiar pattern, which is only manufactured here; and the Garhbori pán has a high reputation throughout the Nagpúr province. In the vicinity are quarries of excellent freestone and limestone. Here are government schools for boys and girls, and a police outpost.

GARHCHIROLI’—A town in the Chándá district, situated on the left bank of the Waingangá, twenty-three miles east-north-east of Múl. It has 750 houses, and is the largest trading mart in the A’mbgán pargana. About one-fourth of the population is Telenga, and the remainder Maráthá. Rice and sugarcane are grown in the neighbourhood; and the manufactures are chiefly cotton-cloths, tasar-thread, and carts. The trade is in cotton, cotton-cloths, tasar-coccoons and tasar-thread, jungle produce, carts, and salt. Here are government schools for boys and girls, and a police outpost.

GARH PIHRA’—A village in the Ságar district, about seven miles to the north of Ságar, before the foundation of which Garh Páhra was the principal place in this part of the country.

GARHVI—A river which rises near Chichgarh in the Bhandára district, and after a southerly course of about 150 miles falls into the Waingangá on its eastern bank, a little below Sónf in the Chándá district. There is a legend that this stream issued from the earth at the prayer of a holy man named Garga Rishi.

GAROLA’—A rent-free estate in the Ságar district, about twenty-seven miles north of Ságar, consisting of one village, with an area of 5,479 acres, and yielding a revenue of Rs. 836 per annum. The village is supposed to have been founded about four hundred years ago. It appears soon afterwards to have risen to some importance, and to have become the head-quarters of a tract of 161 villages, including Khural, which, together with the tract of Erán, including fifty-two villages, was bestowed by the Emperor of Delhi on one Ráo Kám Chandra as a reward for his services. Shortly before the latter’s death, Khural, with forty-four villages, was transferred by him to two of his relations (mentioned under “Khural”), and nineteen other villages to his son Dal Singh. When Ráo Kám Chandra died in A.D. 1705, Garolá, with the remaining 130 villages, passed to his son Ráo Chandjá. On the death of the latter, his eldest son Bahádur Singh obtained the tract of Erán, and the next son, Bishan Singh, that of Garolá, with ninety-eight villages. The former of these was driven out of Erán soon after this by the Nawáb of Kurwár, and came to live with his brother. In the year 1746, soon after the acquisition of Ságar by the Maráthás, the Peshwá resumed all the villages belonging to Bishan Singh, giving him back nine, with Garolá, on a quit-rent. After the cession of Ságar in 1818 the exaction of this rent was discontinued by Government, and in lieu eight villages were resumed, and Garolá was secured rent-free to Hindú Pat and Bhabhút Singh, the sons of Bishan Singh. Shortly afterwards, on account of Hindú Pat’s character, the village was assigned to his brother, an assignment of land being made to Hindú Pat for maintenance. Bhabhút Singh died in 1826, and the village was soon after bestowed on his son Balwant Singh and his heirs rent-free. The village of Garolá contains 413 houses and 1,048 inhabitants. It is of tolerable size, and contains a small fort and the remains of several old buildings. The whole is surrounded by a stone wall. To the east of the village there is a large lake of seventy-six acres in extent. The soil about is very fertile, and
rice is largely produced close to the lake. Mangoes and plantains also flourish here. There is a government school for boys in the village.

GAUR—A river rising in the Mandla district and emptying itself into the Narbadá near Silvá. It has in the Jabalpur district a westerly course.

GAURJHA'MAR—A large village in the Ságar district, about twenty-seven miles to the south of Ságar, and nine miles to the south-west of Rehá. The road from the latter place lies through dense jungle. This is an ancient village, and is said to have been established by the Gonds, who once held Deori and the Panj-Mahál. There are excellent government schools here for boys and girls, and a good encamping-ground in a grove of mango trees.

GEWARDA—A chiefship in the Chándá district, situated fifteen miles north-north-east of Wairágarah, and attached to the Wairágarah pargana. It nominally contains fifty-six villages, but a large number of these are waste. It is of comparatively modern origin, being a Maráthí grant.

GHANSOR—A village in the Seoni district, some sixty-four miles to the north-east of Seoni, on the direct road from Bargfi and Khalautá. Here are the remains of some forty or fifty temples, very elaborately ornamented with sculptures carved in a beautiful sandstone. The Nágápur museum possesses specimens representing the incarnations of Vishnu. The village is now quite insignificant. There is a police post here.

GHATKUL—The southern pargana of the Mándl tahsíl in the Chándá district, is bounded on the north by the Haweli and Rájgarh parganas, on the east by the Waingangá, and on the south and west by the Wardhá. It contains an area of about 368 square miles, and has eighty-one villages. The western half is very hilly, and the north, west, and centre are covered with heavy forest, the cultivated tracts being chiefly along the Waingangá. In the vicinity of the rivers the soil is mostly black loam, and in the centre and north red or sandy. Rice, sugarcane, and wheat are the chief products. The people are principally Telungas, but in most cases speak Maráthí or Hindi in addition to their own tongue. The chief places are Dábhá, Talodhí, and Tóbgon. This pargana in the beginning of the present century was continually overrun by plunderers from the opposite side of the Wardhá, and numerous villages were in consequence deserted, and have remained desolate to this day.

GHATKUL—A village in the Chándá district, situated at the junction of the Andhárf and Waingangá, twelve miles north-north-east of Dábhá. This was formerly the pargana town, but is now only a moderate-sized village.

GHEŠ—A chiefship attached to the Sambalpúr district, situated some fifty miles west and a little south of the town of Sambalpur. The area is from ten to twelve square miles, of which about three-fifths are cultivated. It consists of nineteen villages, and the population amounts to 5,933 souls, chiefly of the agricultural classes, such as Koltás, Binjáls, Gonds, and Khonds. Rice is the staple product. The principal village is Ghes, with a population of 682 souls. There is a fine school-house in course of erection here at which some 180 pupils are receiving instruction.

The chief's family are Binjiwárs (or Binjáls) and were much mixed up in the Surendra Sálí rebellion. Kurgal Singh, uncle of the present chief, remained in outlawry several years after the amnesty had been proclaimed. He was captured in 1865, and was hanged for murder. His father was also transported in 1864, and died while undergoing sentence.
GHIS—GIR

GHISRI—A river in the Bálághát district. It rises in the hills to the north-east of the Dhansú pargana, and, flowing due south through the Hattá pargana, empties itself into the Bág, within five miles of the junction of the latter with the Waingangá.

GHOT—A chiefship in the Chándá district—(see "Ahírf").

GHOT—The principal village of the Arpallí and Ghot pargana, in the Chándá district, is a thriving place, with government schools for boys and girls.

GHUGHRI—A picturesque spot at the junction of the Burhner and the Hálón in the Mandla district. The village itself is but small, but there is an excellent encamping-ground on the banks of the river under a grove of mango trees. The estate, comprising ninety-eight villages, was given to Lachhmi Parshád, a Bráhman, who behaved very well in the disturbances of 1857-58. He was also presented with a sword of honour.

GHUGU'S—A large village in the Chándá district, thirteen miles west of Chándá, with abundant shade, and possessing remains which show it to have been formerly a place of importance. It has three temple-caves, and in their vicinity are some carved stones, apparently meant to represent animals, but so weathered that the intention of the sculptor can only be guessed at. Near the village, about the end of the seventeenth century, occurred a battle between the Gond king Rám Sháh and the insurgent princes Bágá, A'gbá, and Rágbá. A'gbá fell on the field, where his tomb is still to be seen; and in the neighbourhood is the "Ghorá Ghat," so called from Bágá's fabled leap across the Wardhá. On the bank of this river, between Ghuğú and Chándé, a seam of coal thirty-three feet thick crops out on the surface, and a shaft has been sunk, from which coal has been taken out for trial on the railway.

GHUTKU—A town ten miles north-west of Biláspur in the Biláspur district, containing a population of 2,000 souls, chiefly weavers. Cotton and silk cloths are manufactured here to a considerable extent, and the community is in a fairly flourishing condition. Although the town is said to have been established by the Gonds in the remote past, there are no indications of antiquity in the vicinity, nor objects of interest to attract the visitor.

GILGA'ON—A zamindári or chiefship attached to the Ambugao pargana of the Chándá district. Its extreme dimensions are twenty-six miles by sixteen, but it only contains twelve villages, as most of the area is hill and forest. There is some good timber, mostly sál and bijesál. The tenure is said to be ancient.

GIRAR—A town in the Hinganghát tahsíl of the Wardhá district, thirty-seven miles south-east of Wardhá. It gains much local importance from the shrine of the Musalmán saint, Shekh Khwája Faríd, on the top of the hill close by, which attracts a continual flow of devotees, Hindú as well as Musalmán. The story goes that Khwája Faríd was born in Hindustán, and that after wandering about for some thirty years as a fakir he came and settled on the Girar hill about the year A.D. 1244. Several fantastic legends have grown up in celebration of the power which he gained by his devotions, but the only one worth mention is that by which the zeolitic concretions on the Girar hill are accounted for. These are said to be the petrified coconuts and other articles of merchandise belonging to two travelling traders who mocked the saint, on which he turned their whole stock-in-trade into stones as a punishment. They
implored his pardon, and he created a fresh stock for them from dry leaves, on which they were so struck by his power that they attached themselves permanently to his service; and two graves on the hill are said to be theirs. The hill bears the appearance of having once been fortified, and indeed a solitary hill of this description, rising like a truncated cone from the plain around, is well fitted for a stronghold. Local tradition says that the walls were built by a worshipper at the shrine, in fulfilment of a vow that he would do so if God granted him a son. But this is probably a mere fable to increase the honour of the saint, for the remains of the fortification seem older than the shrine. The shrine of Girar absorbs the revenues of five villages; in Maratha times it also received considerable grants of money. Girar itself, however, is not among the number. It is a small municipality, with a population of 1,836 souls; and has a police outpost, a good village school, and a weekly market.

GIROD—A small and insignificant village in the Bilaspur district, containing some sixty huts, with a population of 200 or 300 souls. It is situated fifty miles south-east of Bilaspur, on the south bank of the Mahanadi and on the borders of the Sonakhán estate. The spot itself has no peculiar attraction, but here originated the religious reformation of the Chamars of Chhattisgarh—(see “Chhattisgarh” and “Bilaspur”).

GODA’VARI—Of the whole course of this river, which is some 900 miles in length, about 150 miles border the Central Provinces to the south-west. Regarding the earlier part of the river’s course it will be sufficient here to say that it rises near Nasik, on the eastern declivity of the western ghats, and flows south-east and east for some 650 miles through the Bombay presidency and the Nizam’s territories, until it is joined by the Pranhita at Sironchá, in the Upper Godavari district. The portion of it touching on these provinces has been thus described by Sir R. Temple, whose account, it should be premised, commences from the highest point of the projected navigation system, viz. at the Falls of the river Wardhá:

“Starting then from the Falls of the Wardhá near Hinganghát the voyager would see on the right hand the wild hilly country of the Nizám’s dominions, and on the left, or British side, a broad level valley covered with cultivation. Further down the river, past the junction of the Painangá, as the third or upper barrier is approached, the rich valley on the left becomes narrower and narrower, more and more brenched upon by hill and forest, till it is restricted to a fringe of cultivation along the river’s bank; while on the right hand the country somewhat improves, and, though still hilly, is more open. The junction of the Waingangá is hidden from view by the hills. The barrier itself lies closed in by rocky hills and dense forests, a narrow strip being left on the right bank, along which the tramroad or the canal is to pass. Below the barrier the river is called the Pranhita. On the left, or British side, the hills at first arrange themselves in picturesque groups, one of which has been compared by some to the group of Seven Mountains (Sieben Gebirge) on the Rhine, and after that continue for many miles almost to overhang the river, sometimes displaying the fine foliage and blossoms of the teak tree down to the water’s edge. On the opposite or Nizám’s bank the most noticeable feature is the mouth of the Bibriá stream, justly noted for its beauty. Further down, on the British side, the only point of note is Sironchá, with its old fort overlooking the water; the country continuing to be hilly or jungly with patches of
cultivation. But on the opposite or foreign side the junction of the Godāvarī Proper causes great tongues of land and broad basins to be formed, all which are partially cultivated, and are dotted over by such towns as Chimūr, Mantānī, Mahādeopūr, and the sacred Kūleswar. Then the hills, of some variety and beauty, cluster thick round the second or middle barrier. This junction of the Indrāvatī also is concealed from view by the hills. Below this, on the British side, long ranges of hills, rising one above the other, run almost parallel with the river, till the junction of the Tāl is reached. On the opposite or Nizām's side again the country is more cultivated and open, and marked by the towns of Nagaram and Mangampeth. Below the latter place again the sacred hill of Rūtab Guttā rises into view, immediately opposite to Dumagudem, on the British bank, where the head-quarters of the navigation department are established. Proceeding downwards at the first or lower barrier, the country is comparatively level on both sides, and this barrier is far less formidable than the two preceding ones. Below the barrier, down to the junction of the Sabarī, the prominent object on the British side consists of the small hills of Bhadrachallam, crowned with cupolas, cones, and spires of Hindū temples. On the opposite or Nizām's side is that Tank region already mentioned, which extending inland some 250 miles to beyond Wārangal, the capital of ancient Telangana, is marked by the remains of countless works of agricultural improvement, attesting a wisdom in the past not known to the Native dynasties of the present.

"Near the junction of the Sabarī the Godāvarī river scenery begins to assume an imposing appearance. Hitherto as it passed each barrier, and gained the successive steps in its course, the river has been increasing in width, generally being about a mile broad, and sometimes even 2½ miles. Here also the whole range of the eastern ghāts comes fully into view, some 2,500 feet high, bounding the whole horizon, and towering over all the lesser and detached hills that flank the river. Passing the Sabarī junction the Godāvarī becomes more and more contracted and pressed on either side by the spurs of the main range, till at length it forces a passage between them, penetrating, by an almost precipitous gorge, through the heart of the mountains that mark the frontier of the Central Provinces. It is at this gorge that the scenery of this river has been justly compared to that of the Rhine. Imprisoned for some twenty miles between the hills, the river flows in a narrow, but very deep channel, with a current that sometimes lashes itself into boiling whirlpools. Then escaping from its imprisonment, the mass of water spreads itself over a broad smooth surface, resembling a lake surrounded with hills and dotted with islands, some of which are surmounted with Hindū temples. Then finally emerging from the hills it forms itself into one mighty stream between flat cultivated banks, till passing by the Madras station of Rājāmandrī, and approaching the Great Dhawaleswaram Anicut, it breaks off into those numerous channels which permeate the Delta. At Dhawaleswaram there commences that network of canals which not only irrigate the lands, but also afford perfect navigation to the seaport of Cōcanada."

GOLLAGUDEM—A small village on the bank of the Godāvarī in the Upper Godāvarī district, twenty miles below Dumagudem; only important as being the point at which the steamers and boats belonging to the Upper Godāvarī navigation works take in and deliver cargo. There is a small
inspection bungalow here, belonging to the public works department, which
travellers are allowed to occupy.

GOND-UMRI—An estate in the Bhandara district, consisting of ten
villages, situated from five to ten miles north-east of Sangari, and containing
much jungle and waste land. The area is 17,715 acres, of which 2,862 only are
cultivated. The population numbers 2,282 souls, chiefly Gonds and Dher.
The present chief is a Brâhman. Gond-Umri is the only large village, and
possesses an indigenous school. Near the village of Kokna on this estate there
is a bânián tree in full vigour, and of remarkable size, being capable of sheltering
at least one hundred and fifty men. The forests generally are of little value.

GOSALPUR—An ancient and considerable village in the Jabalpur district,
on the road to Mirzapur, about 19 miles N.E. from Jabalpur. There are a
government school and police post here. On the high downs surrounding the
village a house has been erected, which is much used by the European residents
of Jabalpur for change of air. Gosalpur is mentioned in an old narrative of 1799
"as a large and clean place," and it still maintains its reputation.

GUMGA'ON—A small town in the Nagpur district, on the left bank of
the Wanâ river, twelve miles south of Nagpur. Its population amounts to 3,842
souls, and is mostly employed in agriculture, though a considerable quantity of
cotton-cloth is manufactured by the Koâhtis. The municipal funds have beenspent by the town committee in making a street through the town, in building
and supporting a school, and in improving the bâzârs. Near the police quarters,
in a commanding position overhanging the river, are the remains of a very con-
siderable Marâthâ fort, and near this is a fine temple of Ganpati, with strongly-
built walls of basalt facing the river. Both fort and temple were erected by
Chimâ Bât, wife of Râjá Raghoji II., who may be said to have founded the town,
and since whose time this estate has continued in the direct possession of the
Bhonslâ family.

GUNDARDEHI—A chiefship attached to the Râjpûr district, containing
fifty-two villages, which cover an area of about eighty or ninety square miles.
It lies in the northern portion of the Bâlod pargana, and is surrounded on all
sides by khâlsa villages. It contains no jungle, and is generally well cultivated,
the population and crops being similar to those in the cultivated portion of the
district. The estate has been in the possession of the present chief's family
for three hundred years. He is by caste a Ráj-Kanwar.

GUNJEWA'HÎ—A large village in the Chândâ district, twenty-six miles
south of Brahmmapuri, possessing a fine tank. The inhabitants are almost wholly
Telungâs. It has a police outpost, and government schools for boys and girls.
About two miles from Gunjewâhi is the Tâtoll hill—a long low ridge from which
iron-ore is quarried.

GUNJÎ—A hill near Saktî, in the Bilâspûr district, of local interest and
sacredness.

GURAYYA—A river which forms part of the boundary between the Damoh
and Jabalpur districts. It rises at Katangî in the Jabalpur district, and after a
devious course of about thirty miles flows into the Bairmâ.

GWA'RI'GHAT—in the Jabalpur district. Here the Narbadâ is crossed
on the main road between Jabalpur and Nagpur about five miles from the former.
The river is fordable during part of the cold weather, and all the hot season,
but in the ruins it is a rapid torrent more than fifty feet in depth. Here there is a post for collecting duties on timber, which is floated down from the Mandla forests.

HAL—A river which rises about eight or ten miles to the south of the Chilpighát in the Maikal range, and after a northerly course of some sixty miles through the Bálághát and Mandla districts flows into the Burhnér. The average elevation of its valley is about 2,000 feet. It is not to be confounded with the comparatively unimportant stream of the Alon.

HAMP—A stream in the Bilāspur district, having its rise in the Pandaríá hills. It flows south and east through the Pandaríá chiefship and the Mungeli pargana, and then forms for several miles the boundary line between Ráipúr and Bilāspur, finally falling into the Soonáth near Nándghát.

HANDIA—An old Mohammadan town in the Hoshanggbád district, formerly the head-quarters of a sarkár or district under Akbar's rule. It had a handsome stone fort on the river, said to have been built by Hoshang Sháh Ghori of Málwá, but now dismantled. Handiá was on the old highroad from the Deccan to Ágra, and was once a large and flourishing place, of which the extent may still be traced by the ruins scattered for some distance along the bank of the Narbádá. On the withdrawal of the Moghal officials, about A.D. 1700, and the construction of a straighter and better road across the Vindhya hills via Indore, it fell into ruin, and its present population is only 1,992 souls. There were here once a large number of Juláhás, or Mohammadan weavers, but they have all emigrated. The place was given up to the British by the Maráthás in 1817.

HARAI—This is the most important of the hill chiefships or zamindáris, in the north of the Chhindwárá district. It lies mainly in the mountainous tract to the north of Ámarwárá, but a portion lies below the gháts leading into the valley of the Narbádá. The chief's residence is a moderate-sized masonry fort in the lowland tract. The estate comprises ninety-one villages, of which eighty-six are inhabited. The chief, who is a Gond, receives an allowance of Rs. 6,000 per annum from Government, in commutation of certain privileges formerly enjoyed by him.

HARAT—A village in the Damoh district. It was a place of some importance under the Bundelas, but is now only noticeable for some Mohammadan tombs, and a waterfall of the Sunár, on the left bank of which the village stands. It is three miles south-west of Hattá, and about twenty miles north of Damoh.

HARDA—The western revenue subdivision or tahsíl in the Hoshanggbád district, having an area of 2,001 square miles, with 409 villages, and a population of 120,546 souls according to the census of 1866. The land revenue for the year 1869-70 is Rs. 1,29,761-0-3.

HARDA—The chief town in the subdivision of the same name in the Hoshanggbád district. It is on the highroad to Bombay, and has risen on the ruins of Handiá, which is twelve miles off. Under the Maráthá government Hardá was the residence of an ámil or governor, and on the opening of the campaign in 1817 Sir John Malcolm established here the head-quarters of the
army under his command. Since the cession in 1844 a resident assistant commissioner has held special charge of the subdivision, aided by a tahsildar holding subordinate criminal, civil, and revenue jurisdiction. This was already a thriving place when the country was ceded, and since then a good deal has been done for its improvement. Its principal street is broad and well built, and a handsome market-place has been laid out, surrounded by substantial houses. In 1864 a dam was thrown across the river close by, which secured a good and convenient water-supply to the people. These and many other improvements were carried out by Mr. J. F. Beddy, who resided as assistant commissioner at Hardá for several years, and to whose activity and practical resources the town owes very much of its prosperity. There is a railway station here. The principal trade is in the export of grain and oil-seeds. The population amounts to 7,499 souls.

HASDU’—A stream which, rising amid the hills of Mátín, flows nearly due south till it joins the Mahánadí, eight miles east of Seorfinarán, in the Biláspúr district. Owing to many barriers in its course this river is very rarely navigable. In high floods boats of fair size can ascend from the Mahánadí fifteen or twenty miles, but as the country in the vicinity of the river is wild and sparsely populated, boats laden with merchandise rarely ascend. In the hot and cold weather months Hasdú is a very insignificant stream.

HATHI’BA’RI’—A state forest of about fifteen square miles in extent, in the Biláspúr district, lying along the Jonk river, twenty miles from Seorfinárán. There is some fine teak still remaining here, and a plantation of teak lately formed gives very fair promise of success.

HATTÁ’—A chiefship in the Bálaghát district, originally part of the Kámthá chiefship, which was bestowed upon a Kunbh family about A.D. 1750, and on their rebellion in 1818 was granted to the Lodhí family in whose possession it now is. The prosperity of the Hattá chiefship is entirely due to the grantee, who is still alive, and though more than one hundred years old, retains his faculties to an extraordinary extent. The estate covers an area of 184 square miles, of which sixty-six are under cultivation; and contains seventy-five villages.

HATTÁ’—A town in the Bálaghát district, well situated on a piece of high ground studded with mango-groves, about eighty miles to the north-east of Bhandárá, and eight miles to the east of the Waingangá. The fort, which now encircles the residence of the zamindár, is a relic of the Gond days, when the surrounding plains, now well cultivated, were covered with thick jungle. The present zamindár, Ganpat Ráo, who was created an honorary magistrate in 1865, has done much for the town. In the centre he has erected a good school-house, and contiguous to it a spacious dispensary; he has also improved the town roads, and keeps up a regular conservancy establishment. Close to the entrance of the fort is a remarkably fine baoli (a well with sloping descent to the water), which was constructed by the former Kunbh zamindár, Chimanlal Patel. At the last census the inhabitants numbered 2,655 souls. There is no trade peculiar to Hattá, the inhabitants being chiefly agriculturists of the Kunbh, Lodhí, Goárá, and Rangárf castes.

HATTÁ’—The northern revenue subdivision or tahsil in the Damoh district, having an area of 1,007 square miles, with 546 villages, and a population of 115,118 souls according to the census of 1866. The land revenue for the year 1869-70 is Rs. 1,20,107.
HATTA'—The head-quarters of the subdivision of the same name in the Damoh district. It has always been a place of some importance. The Gonds had a fort here, near the north gate, of which scarcely anything now remains. A second and larger fort was erected here in the seventeenth century by the Bundela, who then ruled in this part of the country, and was afterwards enlarged by the Marathás. When the district was ceded to the British in 1818 the head-quarters were established here, and were not removed until 1885. The public buildings are a tahsíl or sub-collector's office, a police station, a dispensary, a saraf, and a fine government school-house. There is a market twice a week, and a considerable trade in red cloth, which is manufactured for export to Bundelkhand and elsewhere. The population amounts to 7,100 souls. Hattá is situated on the right bank of the Sunár, twenty-four miles north of Damoh, one hundred and seventy miles south-west of Allahábád, and sixty-one north-east of Ságár. Latitude 24° 8' north, longitude 79° 40' east.

HAWELEI'—Is the western pargana of the Múl tahsíl, in the Chándá district, and is bounded on the north by the Bhándak and Garhbor parganas, on the east by the Rájgarh and Ghátkál parganas, on the south by the Wardhá river, and on the west by the Wardhá and the Bhándak parganas. Its area is about 448 square miles; and it contains 102 villages. On the north-east and east the country is hilly, and more than half of the pargana north and east is covered with dense jungle. The Viráj intersects it from north to south, and the Andhárf flows in a south-easterly direction along its eastern boundary. The soil in the vicinity of the Wardhá is black loam, and in other parts sandy and somewhat stony. The language spoken is chiefly Maráthí. Dhanájí Kunbis form the largest agricultural class. Chándá is the only large town in the pargana.

HINAUTA'—A large market-village in the Damoh district, thirty miles north-east of Damoh and ten miles from Hattá, on the highroad to Nágod. It contains 389 houses, with a population of 1,154 souls, and has a considerable grain-trade with Bundelkhand. There are here a government school and an encamping-ground for troops.

HINDORIA'—The third town in importance in the Damoh district, situated nine miles north-east of Damoh. It is held in ubárfs (or quit-rent tenure) by Umráó Singh, a Bundelá. During the mutiny of 1857 the inhabitants of this village rose in rebellion, and burnt all the records and public offices in Damoh. The place was reduced by a small body of troops from Ságár; and the fort, then in a good state of preservation, was demolished. The town contains 1,135 houses, and a population of 3,600 souls. The inhabitants, who are mainly Lodhis by caste, still maintain the bad reputation acquired by them in 1857. A very fine description of betel leaf, called "desú banglá," is here cultivated by Mochís. A weekly market is held on Tuesdays. There are here a police station and a government school.

HINGANGHÁT—The south-eastern revenue subdivision of the Wardhá district, having an area of 722 square miles, with 415 villages, and a population of 93,680 according to the census of 1866. The land revenue of the tahsíl for 1869-70 is Rs. 1,45,057.

HINGANGHÁT—A large trading town in the Wardhá district, situated twenty-one miles south-east of Wardhá. The following table shows the Imports and Exports of the town for 1868-69:
<table>
<thead>
<tr>
<th></th>
<th>Cotton</th>
<th>Sugarcan</th>
<th>Grain</th>
<th>Country Cloth</th>
<th>English Piece-Goods</th>
<th>Spices and Cloves</th>
<th>Ghee and Oil</th>
<th>Oil Seeds</th>
<th>Tobacco</th>
<th>Grand Total</th>
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<tr>
<td><strong>Imports</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Manads</td>
<td>89,215</td>
<td>9,145</td>
<td>52,595</td>
<td>3,889</td>
<td>402</td>
<td>5,346</td>
<td>480</td>
<td>15,593</td>
<td>1,271</td>
<td>1,90,359</td>
</tr>
<tr>
<td>Value, Rs.</td>
<td>18,80,175</td>
<td>63,103</td>
<td>2,17,797</td>
<td>2,59,700</td>
<td>44,613</td>
<td>65,042</td>
<td>12,137</td>
<td>61,236</td>
<td>15,564</td>
<td>28,84,182</td>
</tr>
<tr>
<td><strong>Exports</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Manads</td>
<td>65,393</td>
<td>2,752</td>
<td>7,102</td>
<td>2,503</td>
<td>62</td>
<td>1,808</td>
<td>64</td>
<td>1,253</td>
<td>555</td>
<td>97,002</td>
</tr>
<tr>
<td>Value, Rs.</td>
<td>11,48,940</td>
<td>22,765</td>
<td>22,633</td>
<td>1,77,114</td>
<td>3,217</td>
<td>26,161</td>
<td>1,782</td>
<td>4,924</td>
<td>9,43,14,61,912</td>
<td></td>
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Hinganghát cotton has established for itself a name in the mercantile world, and is admittedly one of the best staples indigenous to India. It is properly speaking the produce of the rich Wardhá valley, brought for sale to the Hinganghát market; but a good deal of the cotton known in Bombay as Hinganghát is not really produced in the neighbourhood of the town, but is grown elsewhere, and attracted to Hinganghát by the ready market there found: thus some inferior stuff goes into the market as Hinganghát. The best foreign cotton is that brought from Edalábád in the Haidarábád territory, where the growth of the Paingangá valley is collected. This cotton is reckoned quite as good as the Hinganghát staple, and is eagerly sought after. Messrs. Warwick & Co. have established an agency here, with capacious iron-roofed warehouses, and a stock of full and half-presses; and they press for shipment direct to England. The principal native traders are Márwáris, many of whom have large transactions, and export to Bombay and elsewhere on their own account. But the greater number merely act as middlemen between the cultivators and the large merchants, buying up the cotton at the villages and smaller marts, and introducing it on speculation into the Hinganghát market. The municipal committee have opened a large gravelled market-place and storage-yard for general use, with raised platforms, and scales for weighing the cotton. Round this yard are ranged the ginning-sheds and private cotton-enclosures of the native traders, but these at present are mere temporary structures of bamboo-work. The committee contemplate erecting permanent structures of safer materials, and letting them to the traders. Meanwhile the latter are obliged to provide small reservoirs for water in their enclosures, and these are kept full from funds provided by the cotton department. The municipal committee have further erected two half-presses in the cotton-yard; but the natives, rather than take the trouble of entertaining pressmen and finding their own ropes and gannies, prefer to make over their cotton to Messrs. Warwick & Co. to be full or half-pressed for them, at so much a bale.

The chief native resident of Hinganghát is the khilátkár, Rám Ráo. He traces his origin to Puna, where, about ninety years ago, his ancestors were attached to the court of the Peshwá, their service being “mánkarf,” or personal attendance on the Peshwá. They were summoned thence by Rájá Raghojí Bhonslá of Nágpur, and after holding various offices, obtained one-fourth of these town lands, which they had reclaimed from the jungle. Their descendants now hold several villages and a cash pension. The population of Hinganghát amounts to 8,500 souls, chiefly traders of all kinds or their servants, weavers, and day-labourers. The octroi collections for the three years 1865-66, 1866-67,
and 1867-68 let respectively for Rs. 61,600, Rs. 45,000, and Rs. 45,100. The last-mentioned farm was only for eleven months. The money has been expended principally in laying out streets, avenues, and shop-frontages for New Hinganghat. Old Hinganghat was a straggling, ill-arranged town, liable to be flooded by the river Waná during the monsoon. The new town has been laid out on the rising ground to the south of the old town in broad parallel streets, marking off rectangular blocks. Of the total population, about three-fifths, including all the principal traders and more respectable residents, live in the new city, while the remainder cling to the old town. One main reason of this is the difficulty of procuring water in New Hinganghat. Springs have, however, recently been struck to the west of the new town, and there is now every prospect of a good water-supply throughout the year. The people in New Hinganghat are fast becoming attached to the place, which, with its broad clean streets and rising avenues, begins to present quite an attractive appearance. The zilá (or chief) school of the district is at Hinganghat, and here both English and Vernacular are taught up to an advanced standard. A female school has also been opened here, but has not as yet met with much success. Hinganghat contains a tahsil office, a furnished travellers' bungalow, a large sarúf, with several good rooms in it reserved for Europeans, where travellers may halt three days free of charge, and a dispensary, with a range of hospital buildings after the standard plan.

HINGNI — A town in the Huzúr tahsil of the Wardhá district, about sixteen miles to the north-east of Wardhá, founded about 150 years ago by Raagheunáth Pant Súbadar, grandfather of the present málguzár. A large masonry fort, two temples, two large houses, twenty-one wells, and three hundred fine mango and tamarind trees, remain to attest the energy of the founder. In the time of the Pindhári disturbances the then málguzár held the fort with two hundred of his own followers. The population of Hingni is 3,061, of whom about a fourth are cultivators and another fourth weavers. An annual fair is held here on the second day of the Holf, and the weekly market on Fridays is well attended. A government village school has been established here.

HIRAN — A small but deep and rapid river, rising in latitude 23° 30' and longitude 80° 26'. After a course of more than one hundred miles it falls into the Narbadá at Sánkal, in latitude 23° 4' and longitude 79° 26'. Its general course is south-west.

HIR'APÚR — A village in the extreme north-east of the Ságar district, on the road from Sháhgarh to Cawnpore. There are here an encamping-ground and a staging bungalow. Iron-ore is found in the neighbourhood; and the reserved government forest of Tigorí lies to the north-east of the village.

HIRDENAGAR — A large and populous village in the Mandla district. It was founded by the Rájá Hirde Shah about A.D. 1644. An annual fair is held here on the banks of the Banjar, at which there was an attendance in 1868 of 25,000 persons. The value of the merchandise exposed for sale was estimated at Rs. 1,14,250, and the value of that sold at Rs. 79,524.
HOSANGA’BA’D—

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A district forming a portion of the Narbadā valley, lying entirely on the left bank of the river, and including some large tracts in the Sātpurā hills. It is bounded on the north by the territories of Bhopāl, Siudiā, and Holkar, from which it is separated by the Narbadā. On the east the Dudhī river divides it from the Narsinghpur district. On the west it adjoins the Nimār district, the boundary being the Chhotā Tawā river, which flows into the Narbadā—a stream called the Gulf, which flows into the Taptī,—and an imaginary line across the hill joining the sources of those two streams. On the south lie the districts of Western Berār, Betīl, and Chhindwārā. The boundary line on this side is very uncertain and arbitrary. For many miles it lies along the foot of the hills, or includes only the outer spuris and low hills which fringe the Sātpurā range. But in four places it makes a great sweep to the south, and brings in four large hill tracts known as the Mahādeo hills, and the tālukas Mālinī, Rājāborā, and Kālībhāt respectively. The boundary line includes Kālībhāt by following the river where it flows out of the Rājāborāl hills to the Taptī; it marches with the Taptī for sixteen miles until it meets the Nimār frontier, and turns northward again along the little stream called the Gulf. The district may be generally described as a long valley of varying breadth, running for 150 miles between the Narbadā and the Sātpurā range. The soil consists in the main of the well-known black basaltic alluvium, often more than twenty feet deep; but there are submontane tracts of red soil and rock, with low hills of various formations. From Lokhartalā (near Soneš) eastward to the extremity of the district these are almost invariably of the Mahādeo sandstone, its line “faulted” or broken here and there by the intrusion of other rocks, notably at Patrotā, where the road from Hoshangábād towards Betīl strikes the base of the Sātpurās, and “passes close under two high pointed hills, which are formed of nearly vertical beds of schistose quartzite.” It is to the east of the glen of the Tawā river that the district boundary takes its southern sweep, which brings in the Mālinī forests and the Mahādeo hills. Below the northern base of the Mahādeo hills lies an inner valley shut out from the main Narbadā valley by an irregular chain of low hills, and drained by the Denwā river. A little beyond Fatchpūr, which stands in the gorge through which the Denwā valley is entered from the plains, the boundary line of the district turns north to the Narbadā. All down along the Narbadā, as far westward as Handiā, the campaign country is only broken by a few isolated rocks, but to the west of Handiā the plain is crossed and cut up by low stony hills and broad-backed ridges. Here the Vindhya throw out jutting spurs, which occupy a large area, and are known as the Bairf hills; and from the southwest the Sātpurās push up similar branches, which almost touch the Vindhya outposts.

The following extracts from the Memoirs of the Geological Survey of India will give an idea of the geology of Hoshangábād. The hills which bound it on the south belong

mainly to the series classed as "Mahádeva" and "Lower Damáđá," but in places basaltic, metamorphic, and crystalline rocks occur. The Mahádeva group is thus described by Mr. J. G. Medlicott:*—

"The range of hills which forms the south side of the Narbádá valley is formed of these; and along much of that part of the valley which extends from Jabalpur to Handí and Seoní they form a series of escarpments quite as remarkable, and more picturesque, since less regular, than do those of the Vindhyan range on the north. In the central portion of this range they attain their greatest development, and form the fine masses of the Pachmarhi or Mahádeva hills, from which their name has been taken. Here they present a thickness of at least 2,000 feet, and many miles away from this central culminating mass they still attain very considerable development.

* * * * * * * * * * *

Lithologically considered, the Mahádeva group consists of sandstones and grits, with a few exceptions hereafter to be described. In their typical localities these grits (thick and thin bedded) make up the whole thickness of the formation as seen in the Mahádeva hills, and are characterised throughout, but more especially near the top, by hard earthy ferruginous partings. A very prominent characteristic of the Mahádeva area is the way in which these great sandstone masses are disposed: vertical escarpments, with clear rock faces many hundred feet high, are constantly met, and this remarkable feature is presented wherever these rocks are (in this district) found."

The lower Damáđá (including the Tálchír groups) are described† as ascending from "obscurely bedded or unbedded masses of green mud" into shales, flags, and coarse sandstones. The occurrence of these rocks in the Hoshangábád district is thus‡ mentioned:—

"The Moran river exposes some beds of the Lower Damáđá series: shales, flags and sandstones, and a bed of poor coal § come to the surface. The beds have been considerably disturbed, and the massive thick sandstones of the Mahádeva group (see below) rest unconformably on them.

"The Damáđá beds are found only at the bottom of the Moran glen, and only a very small patch of them can be seen. Both sides of the glen are formed of Mahádeva sandstone (as stated above), and on the west these are almost immediately covered up by trap.

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† Ditto ditto ditto p. 148.
‡ Ditto ditto ditto pp. 149, 150, and 165—167.
§ "With respect to the coal seam here we may remark that it is at its outcrop about three feet thick, but very much impregnated with pyrites. A strong efflorescence of sulphur and of alum covers its exposed surface, as well as that of some of the accompanying shales. Such impurities, if equally abundant throughout, would render the mineral commercially useless—a circumstance the more to be regretted as no coal is known to exist to the west of this place, and the position of the outcrop gives it many advantages over Sonadi, which is, next to this, the most westerly coal of the district. From that place a quantity of coal was taken to Bombay some years since under the auspices of Sir R. Hamilton. Situated on the level of the Narbádá valley, and many miles to the west of any other known outcrop, this locality will doubtless receive a trial whenever a demand for the mineral exists within a distance sufficiently short to admit of its being worked to a profit, after cost of transport has been paid."
"Proceeding hence towards the east the Damúdá and Tálchír beds will be seen to occupy a large area in the valley of the Tawá. The Tawá is a considerable stream confluent with the Narbadá, a little above Hoshangábád, and issues from the hills on the south side of the valley through a gorge, at the entrance of which the old fort of Bágrá stands. It drains a very large area within the range to the south; its numerous tributaries reach many miles to the cast and west among the hills, and itself flows across a wide plain surrounded almost on all sides by the high ground. All the low ground of this plain, and of many of the glens which open into it, is occupied by the rocks under consideration, and many fine sections of them are exposed.

"The green muds and boulder bed are occasionally met with in almost every part of this area, but they are far more largely developed towards the south of it, and it is there that they may be best studied.

* * * * * * *

"Leaving the Tawá valley and proceeding up the Narbadá valley for about thirty-five miles (in a straight line) the hill district may be again entered through a gorge, at the mouth of which the fortified village of Pátehpúr stands. Within and south of the narrow glens which connect it with the Narbadá valley lies a wide spread of flat country.

"The flat ground is occupied by the Tálchír and Lower Damúdá beds; it is drained by the Denwá river, which, passing from here to the west among the hills, joins the Tawá just above Bágrá. This may be called the Lower Denwá valley, and if we follow that stream up its course, it will be found to wind through deep glens and between high vertical scarps as it works its way from south to north among the eastern and lower spurs of the Pachmarí hills; again to the south of these its valley becomes once more wide and flat. The stream itself, and its tributaries, draining the country under the southern face of the great Mahádeva sandstones of the Pachmarí, expose many fine sections of the rocks of the Lower Damúdá series, similar to those seen in the Tawá valley. Similar to these in texture and structure we have fossiliferous shales, flags, and seams of impure coal, and like them in habit we find an irregular and sometimes inverted dip, faults, and trap dykes.

* * * * * * *

"As in the valley of the Tawá, we here find the rocks of the Tálchír and Lower Damúdá groups presenting a flat or gently undulating surface, from which the massive vertical scarps of the Mahádeva sandstone rise."

The type of the granitic rocks, which occur in one or two places only in this part of the valley, is thus described:—

"Below Hoshangábád much granite is exposed in the banks of the Narbadá, and here also it is mostly either this syenitic porphyry with pink felspar, or a pink felspar granite; this latter is the rock seen at Handiá. A similar red felspar granite forms a range of hills in the southern portion of the country surveyed, and is also well seen in the Chítá Rewá section near Berkherá."

Westward of Hoshangábád the following account is given * of the district by Mr. W. T. Blanford:—

"This tract, from Hoshangábád to Hardá, consists of a gently undulating plain of cotton soil. No rocks appear in general even in the streams, although outcrops would probably be met with here and there, in the deeper ravines, if the place were thoroughly searched. About Hardá rock begins to appear more generally in the streams, and occasionally at the surface of the ground, and farther west trap to the south, and metamorphic rocks to the north are largely exposed. This is especially the case in the neighbourhood of the Narbadá, which runs through a rocky bed between low hills of Bijáwars and gneiss. To the south is the western extension of the Pachmarí and other hills, much diminished in height, and gradually sinking more and more towards the plain. It is chiefly composed of trap. Mr. Medlicott's map comprises the only portion of the range consisting of older rocks, with the exception of a small patch of Mahádeva beds in the Ganjád river, the existence of which is proved by pebbles brought down by the stream, but which was not reached.† It is far within the hills, and is evidently of small extent. The section of Mahádeva rocks at the Moran river has already been referred to in the chapter devoted to those rocks in general. For about two miles south of Lokhartalai trap is seen in the river, then from beneath the trap coarse conglomerates crop out, dipping at about 10° to west, 20° north. These conglomerates contain pebbles of various kinds, some of metamorphic rocks, amongst which quartzite predominates, others of the peculiar purplish quartzite sandstone of the Vindhyan; a few are of red jasper, and mixed with the mass are blocks, frequently two or three feet across, of soft felspathic sandstone, evidently derived from the Damádás, which are in place close by. Below the coarse conglomerate is brown sandstone, slightly conglomeratic. This rests on felspathic sandstone, succeeded by flaggy beds and carbonaceous shale, the latter clearly belonging to the Damádás series. Despite the unconformity between the two series shown by the Damádás detritus contained in the Mahádeva conglomerate, it was impossible precisely to determine the line of separation. It is clear, however, that the Mahádevas do not, at this spot, exceed two hundred feet in thickness, and probably half that amount is nearer the truth. Up the Moran river the Damádás soon turn over to the south, and disappear again below the traps. The Mahádevas appear to be wanting. They are, however, much thicker in the hills east of the Moran than in the river. No good sections are seen. The hills further west, about Makrál, are composed of bedded trap, either dipping at low angles to the south or horizontal. Some intertrappeans occur in the upper part of the Agná stream, west-south-west of Kálibhit. South of Hardá, towards Chárwá, there is a great bay of the alluvium stretching further to the west than is the case near the river. This larger quantity of surface-deposit away from the river appears to indicate a former distribution of the rivers throughout this country different from that at present prevailing. It may have some connexion with the great break near A'sírgarhb, in the hills which separate the valleys of the Taptí and Narbadá. The trap demands but little

† "Its existence was only discovered just before leaving the field. I had no map of the country, and could not spare the three or four days it might have required to hunt it out and survey it."

27 crpg
notice, and the neighbourhood of the Narbada west of Harda received so very hurried an examination that but little of importance can be stated concerning it. The rocks consist principally of metamorphics and Bijawars, overlying trap occurring here and there. On the Narbada a range of hills formed of quartzite rises from the alluvial plain about two miles west of Handia. This range stretches along the river for some distance to the westward. Similar quartzite occurs, as already mentioned, at Nimawar, north of the river, opposite Handia.† About Harda syenitic and granitic rocks occur. Much alluvial cotton soil covers the surface, but it is often very thin. Thus in one place, a few miles west of the town, on the road to Khandwa, although no rock whatever was visible on the surface, blocks of granite for the railway works were being quarried from a depth of only six or eight feet. In the Machak river trap is found about Danwara. In the upper part of this stream no rock is met with as a rule, although trap is exposed near Mohanpur and Gahal. About half a mile below Danwara coarsely crystallised pegmatite (or rather protogene), containing a chlorite-like mineral, is met with, and forms the bed of the stream for a considerable distance. At Devsapur there is metamorphic limestone. The rocks are extensively metamorphosed, and no foliation can be recognised. In the country between the Machak and the Tawa large outliers of traps overlie the metamorphic rocks. The same is the case north of the Machak, but to a smaller extent. No attempt has been made to ascertain precisely the boundaries of these numerous little patches. The larger areas have been roughly surveyed so as to indicate the general mode of occurrence. Most of the patches are oval or oblong, their larger axis corresponding with the general strike of the metamorphic rocks, or about east 20°, 30° north, and it is evident that they are due to the traps having overflowed the irregular surface of the underlying formations, in which, as at the present day, ridges of the harder beds, chiefly quartzite or compact granitoid gneiss, stood up above the general level of country. Where denudation has so far removed the traps that the old surface is once more visible, the hard ridges again protrude, while some trap yet remains in the hollows between them. Trap dykes occasionally occur in the metamorphics. They were especially observed in the jungles north-east of Punghat. They appeared at that place to have two principal directions, south-east and east-20°-north, the latter coinciding with the lamination of the metamorphics. A very interesting section occurs in the Tawa river † near its junction with the Narbada. At the mouth of the Tawa the Bijawar limestone is seen presenting a peculiar concentric structure; the alternating bands of siliceous and calcareous minerals, instead of being plane, are concentric around nuclei of quartz. Many of these concentric masses are of great size. A little further south there is an immense mass of hard quartzose breccia similar to that seen north of the river north-west of Chandidgarh, composed of purplish jasper-like rock, with enclosed angular fragments of quartzite; upon this rest Vindhyan shales, sandy as usual, and passing upwards into the typical quartzite sandstone, which forms hills west of the stream. It is difficult to say what

* "It has since, like the neighbouring country north of the river, been examined by Mr. Mallet, who will probably describe it in greater detail."
† "This quartzite has been shown by Mr. Mallet to belong to the Bijawars."
‡ "This is the smaller Tawa, called the Chhotá Tawa or Suktaba river."
is the position of the breccia. It was at first supposed to be Bijáwar, but the occurrence of similar breccia, apparently interstratified in the Vindhyans on the Narbadá close by, renders it possible that it may belong to that series.* The shaley beds appear to be unconformable upon the breccia, and the breccia upon the Bijáwar limestone, but neither unconformity is very clearly made out, and apparent unconformities of breccia or quartzite beds resting upon Bijáwars must be regarded with suspicion on account of the predominance of cleavage foliation in some of the beds of that series, and its absence in the hornstones and quartzites. Higher up in the Tává trap comes in, and further on still there is a patch of metamorphic rocks. It is of no great extent. The rock is granitoid."

The finest forests are the two reserved tracts which were made over to this district from Chhindwárá in 1865—the Borí and Denwá reserves; but throughout the woodland country the teak is very common, and the saplings thrive well where they are protected. There are some such tracts on the Narbadá, and a good deal of forest lies west of Handiá. Of jungle, scrub, or bushwood, there is more or less throughout the valley, but least in the eastern and most in the western parganas. To the east of Seoní the jungle has been only allowed to remain in the poor sandy soil, which is not worth cultivation. Strips of wood run down along the sandy banks of the streams which cross the flat plain from the hills. But in Chárvá there is an extensive tract of dense low forest.

The chief rivers are the Anjan, Tává, Háthir, Denwá, Ganjál, Moran, and Dudhí, besides the great boundary streams of the Narbadá and Táptí. The district is, however, throughout intersected by innumerable little streams, many of them perennial, which run down from the hills to the Narbadá.

The best road in the district is now the line from Hoshangábád by Itársí towards Betúl. It is already partly metallled, bridged, and embanked, and work on the remainder is in active progress. It passes the railroad at the Itársí station, eleven miles from Hoshangábád. The highroad to Bombay, which runs right through the district from east to west, is only aligned in parts, and nowhere well embanked or drained. Bridges have been built over a few of the streams, and causeways thrown across others. The road from Hardá to Handiá—the old highroad in the days of the Moghals from the Deccan to A'gra—is a wide track, well defined, but not metallled, and out of repair. All other roads in the district are merely fair-weather routes, which are being gradually demarcated and drained. The roads from Seoní and Hardá towards Betúl are pretty good, except in the rainy months. The Great Indian Peninsula Railroad (expected to be completed to Jabalpúr in 1870) now intersects the whole district from west to east, with stations at Bágrá, Hardá, Seoní, Itársí, Sohágpúr, and Bankherí. It crosses the Tává by a viaduct at the opening of the gorge through which the river issues from the Sátpurás, and it is carried by a short tunnel under an interposing projection of the hill close by. A system of railway feeders has for some time been under the consideration of the local Government, and is gradually being carried out.

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* "This was pointed out by Mr. Mallet."
The temperature is said to be higher than that of Narsinghpur or Jabalpur, but it is of a very medium character, free from excess of heat and cold. The direct rays of the sun are very powerful; but hot winds are the exception, and are seldom very violent, while the nights in the hot weather and rains are always cool. The thermometer seldom rises above 100° in the shade; the average maximum of July, August, and September 1864 was 91° in the shade, the average minimum was 73°. The cold weather is seldom bitter, and often hardly bracing, though frosts of one or two nights' duration are not uncommon. The rainfall is exceedingly variable, ranging between the limits of forty and sixty inches in the year. The winter rains are very regular, insomuch that it is a local proverb that there have been famines from too much rain, but never any from drought. From the position of the district, as a long valley or gorge between the two great ranges of the Sátpurá and Vindhyá hills, it is subject to violent atmospheric changes, and the harvest is seldom gathered without hailstorms and thunder-showers; dust-storms, however, are unknown. On the whole, considering that the district is within the tropics, and not raised above the ordinary level of Indian plains, it may be considered fortunate in having a climate which is decidedly better than might have been expected. Hoshangábád itself is about 1,000 feet above the sea; but as the fall of the valley is twenty feet in seven miles, the eastern end of the district is about four hundred feet higher than the western end. An east wind blows often in the cold weather, and is rather bitter and piercing.

From the thinness of the population and the plenitude of waste land all round, it naturally follows that the cultivation is not laborious, nor of a high order. Cereals are raised entirely without manure and irrigation, and the rich black soil of the valley is almost independent of any system of rotation, and produces fine crops of wheat without change or fallow for thirty or forty years. Only garden crops and sugarcane are manured and watered. The total cultivated area of the district in the year 1868 was 891,587 acres, and the principal crops grown are cotton, gram, wheat, jàwâr, and til; since 1864 a great quantity of the land formerly under gram, jawâr, and til has been given up to cotton. But the great flatness of the land is against the cultivation of cotton, and is the chief cause why kharâf (or rain) crops bear so small a proportion to râbî (or cold weather) crops. The black soil will only grow rain crops when it is thoroughly well drained, and in default of a good system of subsoil draining, this amounts to saying that rain-crops will only grow in ground which slopes considerably, and which is generally light and stony. The black soil, when supplied with unlimited moisture and heat, throws up a crop of weeds which choke whatever is sown, and which, from the deep muddy nature of the soil, cannot be hoed up till dry weather comes; consequently this soil, which is the prevailing one, will only grow râbî crops, and is devoted almost entirely to wheat. In 1860, before the American war, the cotton-growing area was calculated at 24,000 acres, producing 40 lbs. to the acre. In 1864 the extent of area had doubled; but the cotton is never, or very seldom, grown on what is called the "black cotton soil"; it is confined to the lighter or inferior soils. The Government waste lands are chiefly hilly tracts, only useful for pasturage, or fit for growing teak or other timber. But at the western extremity of the district, in the Chàrwá pargana, there are some very fine waste lands, which would well repay the expense of cultivation. South of the highroad to Bombay there are about two hundred square
miles of such land, interspersed only with three or four villages. Low ranges of stony hills run through the tract, covered with low scrub. In the valleys between, which are often of considerable depth, the soil is of very fine quality.

Coal is found in small quantities in the bed of almost every stream which cuts through the Mahádeo sandstone range, notably in the bed of the Táwa; but no coal mines of any value have yet been worked in this district. Ironstone occurs in several places, especially in the low hills near Hardá, and is roughly smelted by the hill tribes. Fruits, drugs, dyes, and tanning-barks are brought down from the hills, a little tasar silk is produced and some lac is collected, but not in any large quantities. There are a few good brood-mares in the district; most of them belong to substantial Gujar Málguzárs, who breed in a small way; and the better class of farmers from Hindustán seem always to have kept horses for riding. But horses and ponies are by no means so common as in Upper India. Two fine stallions have been procured by the Government for improving the district stock. The cattle belong mostly to the Málwá and up-country breeds, the Málwá stock being in highest favour. The oxen are stout beasts, useful for heavy draught and for ploughing the deep black soil, but much inferior in pace and activity to the small Berár bullocks. Of late years there have been very large importations of high-priced cattle from the north, to meet the demand among the prosperous agriculturists of this valley. Sheep-breeding is not carried on to any large extent; the supply is from Bundelkhand.

At Hoshangábád are the courts, civil and criminal, of the Deputy Commissioner and of his assistants. Here also is the office of the collector of customs, and of a patrol. The district has four administrative subdivisions, under tahsílíárs, who have their head-quarters at Hoshangábád, Sohágpúr, Seoní, and Hardá respectively, and who exercise judicial and fiscal authority. There are police stations at all the four places above mentioned, also at Bankherí and Chárwá near the eastern and western extremities of the district. Several outposts of police are stationed at various intermediate points. The police force is 429 strong, including all ranks. An Assistant Commissioner resides and holds court at Hardá.

The imperial revenues of the district for 1868-69 are—

<table>
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<th>Description</th>
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<tr>
<td>Land</td>
<td>4,37,694</td>
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<td>Excise</td>
<td>53,818</td>
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<td>Stamps</td>
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<td>Customs</td>
<td>1,06,151</td>
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<td>Assessed taxes</td>
<td>15,277</td>
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</tbody>
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Total Rs. 7,74,086

The area of the district is 4,300 square miles. Of this 2,300 square miles are contained in the fertile valley of the Narbádá, and the hill tracts are estimated to cover about 2,000 square miles. The population, according to the census of November 1866, amounts to 440,433 souls, giving an average of 102 to the square mile. Of this 47 per cent are returned as females. The agriculturists are to the mercantile and artisan population as 100 to 114. The non-agricultural portion of the people is very small as compared with the agriculturists. Almost all the principal
traders in the towns are Márwáris. There are also the usual classes of petty shopkeepers; and there are large colonies of weavers, Mahárs, Kolás, Chamárs, and Koshtís. The principal agricultural classes are, in the east, Kirárs, Gujars, and Raghubansás, emigrants from Bundelkhand and from Oudh. Westward, Gujars, Játs, Ránputs, and Bishnóis from Márwá and Málwá, Kurmís and Menos from Nimár and Khándesh. There are also a large number of Gonds and Kurkús—aboriginal hill tribes—with non-Aryan languages and non-Aryan habits of their own. In the valley they are considered too improvident to be good cultivators, but they are hardworking and trustworthy farm-servants. In the hill tracts they form the solo population, Gonds and Kurkús alone inhabiting the eastern tracts of Pachmarí and Málíní; Kurkús, with an admixture of Gonds, occupying Rájáborári and Kálíbhít. They are chiefly remarkable for their truthfulness, inoffensiveness, and shyness, and it is hard to believe that only fifty years ago they were the most reckless and daring of robbers, and that their depredations filled the whole valley with terror, and gave to Málíní its title of Chormálíní, or "Robber Máliní." There has probably never been a stronger instance of the character of a whole race being completely changed in a generation by peaceful government. The subjoined figures, which are understood to be rather under the mark, show that the population is most numerous in the eastern parganas, and decreases rapidly from pargana to pargana going towards the west:—

**Persons.**

Rájwárá ....................................... 166
Sohágpúr ....................................... 165
Hoshángábád .................................. 146
Seóní ............................................. 130
Hardá ............................................. 123

In this district, as throughout the Narbadá valley, there are some estates which have for generations belonged to petty chiefs or heads of families, who have been strong enough to keep their lands together, and to pay only tribute or feudal service to the ruling power. Such have been the Rájás of Batehpúr and the Rájás of Sohágpúr, who held their fiefs originally from the princes of Mandla, and who have contrived to retain the bulk of their ancestral estates through the changes of times and dynasties up to the present date. With these also may be classed, but at a long distance below them, the Tálukadárs of Bábáí, and one or two other small proprietors, who hold at a quit-rent some half-cultivated tracts of Hardá. These families were undoubtedly lords of their domains, and their proprietary right as tálukadárs or quit-rent holders has been recognised in the recent settlement of land revenue. In some cases, where long hereditary occupancy appeared to give some prescriptive title to the farmers of villages on these tálukadári estates, or where the farmers have sunk capital in the land, a sub-settlement has been made recognising their possession of inferior proprietary rights, and protecting them from being ejected at the pleasure of their landlord. The status of the petty hill chiefs in the Mahádeo hills also deserves special mention. For many generations their ancestors held the difficult and unproductive country, on and around the Pachmarí plateau, under a sort of feudal subjection to the rulers of Deogarh and Nágpúr, but were never entirely subdued until 1818. They sheltered and supported A'pá Sáhib when he escaped into their fastnesses; they raised their clans in his favour; and were thoroughly put down by the British troops sent to expel him. But the British agents
adopted the policy of maintaining these tālukadārs in their rights, continuing the same system of receiving nominal tribute from some, while others received stipends from the state. Upon the recommendation of Sir R. Temple, late chief commissioner, the Government formally confirmed in this position all of these jāgirdārs, except the Zamindār of Rāskherj, who rebelled in 1858, and whose lands were confiscated. Of these jāgirdārs or zamindārs those of Almod, Pachmarhī, and Pagārā are the most important.

There are no manufactures of any note, and few handicrafts, except the ordinary leather-curing, weaving, and the like. The workers in brass have a good name in the country round. The local weaving trade was flourishing until the enormous demand for cotton in 1863-64 raised the price of raw material beyond their means. Cotton was then exported, and English piece-goods were imported. These disadvantages, with the high price of day-labour, stopped a large number of looms; but the trade has by no means succumbed yet, and will probably continue for some time to supply the coarser and stouter fabrics in which the outdoor working-man clothes himself and family. The export trade is almost entirely composed of agricultural produce. It is a very large and increasing trade, affording employment to a great deal of capital and a large number of merchants, and pouring an immense quantity of silver into the district. It has received a great stimulus of late by the high prices which have prevailed in Mālwā and Berār, in consequence of bad seasons, increased consumption, and other causes. The value of wheat exported has been roughly calculated at four lākhs of rupees (£40,000) annually. Besides wheat, the export of gram, oil-seeds, and cotton is considerable. In return, English piece-goods, spices, and cocanuts are the principal imports from the west, salt from Bhopāl, sugar by way of Mirzāpūr from the east. But the gradual approach of the open railway from the west increases every year the tendency of the district trade in that direction. When the line is completed it is most probable that this part of the Narbādā country will deal almost entirely with Bombay. It has been roughly reckoned that five lākhs of rupees (£50,000) worth of English piece-goods are imported every year.

Little is known of the ancient history of the district before the Marāṯā invasion. The eastern portion, or the Rājwārā pargana, is owned by four Gond Rājās,* who derive their title from the Rājās of Mandāl. The centre of the district was subject to the Rājā of Deogarh either directly, as Sohāgpūr, or indirectly through his feudatories, the petty Rājās of Bāgrā and Sāullīgarh. In the extreme west the Gond Rājā of Makrāl is said once to have had an extensive independent jurisdiction. But there are hardly any writings or traditions belonging to this period. In Akbar’s time Handiā was the head-quarters of a sarkār, and was occupied by a faujdār and dhwān, and by Moghul troops; Seonī was attached to a province of Bhopāl; and Hoshangābād is not mentioned at all. Several reasons concur to give probability to the idea that the eastern part of the district was never conquered by Delhi at all, but was thought too wild and valueless to wrest from the Gonds who occupied it. Dost Mohammad, the founder of the Bhopāl family, took Hoshangābād itself, and annexed a considerable territory with it, from Seonī to the Tawā, or to Sohāgpūr, as some say. From the dates of sanads now existing he must have done this about the year A.D. 1720.

* The Rājā of Sohāgpūr and the three Rājās of Fatehpūr mentioned before.
In A.D. 1742 the Peshwá, Bálájí Bái Ráo, passed up the valley on his way to attack Mandla; but he seems to have kept permanent possession of the Handiá parganas only. In 1750-51 Rájá Raghoji Bhonslá of Nágpúr overran the whole range of hill from Gáwalgarh to Mañádéo, and reduced the country east of Handiá and south of the Narbadá, except the portion held by Bhopál. The Rájwárá Gond rágíás seem to have retained their independence until A.D. 1775, and we hear of no hostilities between Bhopál and Nágpúr about this time. But in A.D. 1795 an officer of Raghoji's attacked and took Hoshangábad. In A.D. 1802 Wazír Mohammad, the ruler of Bhopál, retook it; he also occupied Seoni, thirty miles to the west of Hoshangábad, and made an unsuccessful attack on Sohágpúr. The Bhopál chief held the country round Hoshangábad, until he was driven across the Narbadá by the Nágpúr troops in 1807. During the war which followed between Nágpúr and Bhopál, Wazír Mohammad called in the Pindháris to his help, and till they were finally extirpated in 1817 the whole of this fertile valley was a prey to their insatiable thirst for plunder and disregard of life. Large tracts of country were laid entirely waste, and the accumulated wealth of the district was effectively dispersed. In 1818 that part of the district which was owned by Nágpúr was ceded under the agreement of that year,* confirmed by the treaty of 1826.† In 1844 the district of Hará Handiá was made over by Sindíá at an estimated value of Rs. 1,40,000, in part payment of the Gwálior contingent, and by the treaty of 1860 it was permanently transferred, and became British territory. The mutiny of 1857 disturbed the district very little. There was some trouble with the police at Hará: a petty chief rebelled in the Mañádéo hills, and Tátíá Topiá crossed the valley in 1858. But the authority of the British officers was at no time seriously shaken.

HOSHANGA BA'D—The north-eastern revenue subdivision or tahsíl in the district of the same name, having an area of 987 square miles, with 392 villages, and a population of 136,178 souls according to the census of 1866. The land revenue for 1869-70 is Rs. 1,47,479-3-7.

HOSHANGA BA'D—The head-quarters of the district of the same name; is situated in latitude 20° 40' north, and longitude 77° 51' east, on the south side of the Narbadá, which is here 700 yards wide from bank to bank, though in the hot weather the stream is not more than 300 yards across, and is fordable both above and below the town. The road from Bhopál to Betúl and Nágpúr passes through it, as also the highroad to Bombay, although the greater part of the through traffic cuts off the angle made here, and passes about five miles to the south. The town is supposed to have been founded by Hoshang Sháh, the second of the Ghorí kings of Málwá, who reigned about A.D. 1405 (according to Príns's genealogical tables). It is said that he died and was buried here, but that his bones were removed to Mándú and buried again there. The town, however, remained very small till the Bhopál conquest, about A.D. 1720, when the fort was either built or enlarged, and a trading population began to collect round it. The fort was a very massive stone building of irregular shape, with its base on the river commanding the road to Bhopál. It has now been mostly removed piecemeal. It was attacked in A.D. 1795 by Bení Singh Súbdáër, an officer of the Rájá of Nágpúr, and after a two months' siege was evacuated by the Bhopál troops. In A.D. 1802 the kiládár or governor of the fort was a Máráthá Bráhman, a man of peace, and his fears were so

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† Do. do. do. p. 113.
worked on by men under the Bhopál influence, that he gave it up without a blow, and it was immediately reoccupied by Wazír Mohammad, then the virtual ruler of Bhopál. This success added so much to his prestige and military strength that he overran all the Sohágpúr pargana and besieged the fort of Sohágpúr, but before he could take it the siege was raised by the arrival of a force from Seoní Chhapárá, which defeated him with heavy loss. He was hotly pursued into Hoshangábád, and making a stand outside the town his horse was killed under him. A rude stone figure of a horse still marks the spot. He mounted his celebrated tail-less horse Pankhráj (which gave him the title of Bándá Ghoreká Sawár), and escaped only by leaping him over the battlement of the fort. The Nágpúr army besieged the fort for some time, and, being unable to take it, contented themselves with burning the town, and departed. In 1809 Hoshangábád was again attacked by a Nágpúr force, and after a siege of three months, when their communications with Bhopál were cut off, and a battery had been erected on the north side of the river against them, the garrison surrendered. In 1817 General Adams occupied the town, and threw up some earthworks outside it, to protect it against an enemy coming from the south and east. From A.D. 1818 it has been the residence of the chief British official in charge of the district, and lately it has been made the head-quarters of the Narbadá division. A church has just been built, and a central jail is under construction. There is a dispensary, and there are one or two well-filled school-houses. It is also occupied by the wing of a Native regiment. It is the head-quarters of the English piece-goods trade of the district, and a good deal is done in cotton, grain, and bills of exchange. The bázár is a good one, with some petty shops at which European articles are sold. The railway passes about eleven miles off. The nearest station is Itársí on the Betúl road. The population of the town is 8,032 souls.

I

INDRA’NA’—A village in the Jabalpúr district, picturesquely situated near the Hiran river; latitude 23° 24' 2", longitude 79° 56' 22". It is said to have been founded by Rájí Nizám Sháh of Mandla; and a garden laid out and a well dug by Pandit Bálájí Sítha, under the Ságár rájá’s administration, still exist. There is a mud fort here belonging to the petty chief who owns the surrounding estate. On the south of the town runs the Hiran, which is here two hundred feet broad. The place is noted for dyeing cloths. The country round abounds in game, and there is good fishing in the river.

INDRA’VATI’—A river which rises in the highlands of Thumáil, in the eastern gháts, and after a course of about 250 miles becomes the boundary between a portion of the Upper Godávari district and the Bastar dependency for a distance of about twenty-five miles, and then falls into the Godávari, about thirty miles below its confluence with the Pranhítá. Its bed is full of rocks, and is a succession of rapids.

INDUPÚR—The ancient name of Chándá in the pre-historic age.

ITA’WA’—An estate in the Ságár district, about thirty-eight miles north-west of Ságár. It contains forty-four villages, with a total area of seventy-seven square miles. At the cession of Ságár to the British Government by the Maráthás in A.D. 1818, this tract, which then consisted of forty-six villages, yielding a yearly rental of Rs. 8,964, was assigned rent-free for life to a Maráthá pandit, by name Rám Bháů, in lieu of Malháargárh and Kanjiá, the former
being an estate situated to the extreme north-west of the Ságar district on the other side of the river Betwá, which he held under the Maráthás on the same tenure, and which was made over by the Government to Sindía. At the late settlement sixteen villages were given to the tâlkadád in proprietary right, and in twenty-eight the superior proprietary right only was given to him. The village itself is of tolerable size and importance. It contains 371 houses, with a population of 1,402. It is supposed to have been founded about 325 years ago by a Bundelá officer of Akbar named Indrájit. From the Mohammdans the country appears to have passed into the hands of a race called Gauls, who were succeeded about the beginning of the eighteenth century by Díván Anup Singh, rájá of Panná, then in possession of Khimládá and the surrounding country. The small fort now standing was built by him about that time, and large improvements and additions were made to the town. In A.D. 1751 he made over the place to the Peshwá in return for assistance sent him by the latter against the Bundelás. The Maráthás improved the fort and town, and enlarged the latter considerably. There are some fine buildings in and close to the town, the stone-work and carving in which are really remarkable, especially in an unfinished temple now under construction. A market is held here every Friday, the chief sales at which consist of corn and native cloths. There is no trade worth mentioning. A boys' school has been lately established here.

J

JABALPU'R (JUBBULPORE)—

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</table>

One of the largest and most populous districts in the Central Provinces, bounded on the north by Panná and Máríhr; on the east by Rewá; on the south by Mandlá, Sóní, and Narandhár; and on the west by Damoh. It lies between latitude 22° 40' and 24° 8' north, and between 81° 5' and 79° 35' east longitude; and contains an area of 4,261 square miles.

The main body of the district is a large plain of rich soil watered by the Narbadá, the Paret, and the Hiran, extending from Síhorá on the north to the Bhrá and Lametá ghásts of the Narbadá on the south, and from Kumbhá on the east to Sánkál, where the Hiran unites with the Narbadá, on the west. It is surrounded by spurs of the Gondwáná range on the south, by the Bhánner and Kaimúr hills on the north and west, and by the Bhitrígarh hills on the east. These hill-ranges break the monotony of the prospect in the plain, in every part of which the horizon is marked in more than one direction by high ground, and give a very diversified character to the scenery of the borders of the district, where hill and valley, forest and stream, succeed each other in rapid variety.

There are two principal watersheds in the district. The one is a curved irregular line, with a general north-eastern and south-westerly direction, and lies to the north of the Bhánner and Kaimúr ranges, by which it is formed. Rivers to the north of
this watershed are affluents of the Jamná. The second commences in the Bhitrígarh range of hills, and crossing the Great Northern Road between Sleemanábád and Sihorá passes to the north of the latter place. In this watershed the Katná (sometimes called Katmá) river takes its rise, and after a circuitous course crosses the Great Northern Road near Murwárá, and falls into the Mahánádí, an affluent of the Son, which debouches into the Ganges, and finally unites its waters with the Bay of Bengal. Thus travellers from Jabalpur to Mirzápúr pass over the great watershed between the Gulf of Cambay and the Bay of Bengal. Water falling to the north and east of them pours into affluents either of the Ganges or Jamná, whilst that shed to the south or west unites with the rapid stream of the Narbadá. The principal rivers are the Mahánádí, which, rising in the Mandla district, pursues a generally northerly course, till in the Bijerághogár subdivision it bends to the east and discharges itself into the Son; the Guráyyá, between Jabalpur and Damoh; the Patná, on the boundary of Panná and Jabalpur; and the Hiran, which flows into the Narbadá at Sánkal. The affluents of the Mahánádí are the Sákán river, a very small portion of whose course lies in the Jabalpur district, the Katná, and other smaller streams. The principal affluents of the Hiran are the Ker, the Bilorá, and the Lamberá, the whole of whose course is within the Jabalpur district. The above join the Hiran on its right bank, whilst the Paret is the principal affluent on the left bank. The Narbadá also flows through the district for about seventy miles from east to west. On its right bank is the Gaur, and on the left bank the Timar.

The geological aspect of the Jabalpur district proper may be thus generally described from the map attached to the Memoirs of the Geological Survey of India, Vol. II., Part 2. Its most valuable portion is a long, narrow plain running north-east and south-west, which may be regarded as an offshoot from the Narbadá valley. To the north-west it is bounded by the Bhánár hills, which belong to the Vindhyan sandstone series, though the Kalumbar hill to the north-west of Katangí is trappean. To the south-east the boundary line is a thin irregular strip, consisting chiefly of rocks of the Upper Damúdá and Mahádeo series, interspersed in places with metamorphic and crystalline rocks. The plain itself is covered in its western and southern portions by a rich alluvial deposit of the black cotton soil class, while to the north-east it merges into an undulating tract of metamorphic and lateritic formation. The country from Pánágar on the south to Gosálpur on the north, and Majhawán on the west, is also metamorphic, thus breaking to some extent the continuity of the central plain. The southern and eastern portions of the district, lying parallel with the black soil plain, belong to the great trappean area of Central India and the Deccan. In the north-eastern part of the district, rocks of the Lower Damúdá series occur, intermingled with kindred formations. The granitic rocks are thus mentioned * by Mr. J. G. Medlicott:

"Rocks of granitic type, although often seen at the surface, do not occupy large areas in this portion of Central India; the largest of these areas is found near Jabalpur, where the granite forms a range of low hills running from Lametá Ghát on the Narbadá in a north-east direction.

Near where the old town of Garhá stands the hilly area of the granite is about two miles wide, and a building now in ruins, called the Madan Mahal, stands on the highest point of this part of the range. * * *

From this place the granite may be followed for many miles to the northeast, forming a narrow irregular band among the metamorphic rocks; it is not even quite continuous, but sometimes thins out and disappears for a short space, coming to the surface again in the same general direction. This line of the granite is approximately parallel to the strike of the metamorphic rocks, though not absolutely so. Whenever we find the igneous rocks near to the altered bedded formations, their relations seem equivocal; a definite line can rarely be drawn between the two, and the transition from the one to the other is often imperceptibly graduated.

Lithology of the Granitic Rocks.—The mineral characters of rocks included under this head are in our area very various. That variety which is most widely spread, and occupies the greatest extent of surface, is a porphyritic syenite, whose matrix is a mixture of glassy quartz with pale pink or pale green felspar, along with a small proportion of hornblende, and which contains embedded crystals of dull lead grey felspar (adularia), about one-third of an inch long, and in great number, frequently forming a large proportion of the mass. A rock answering more or less closely to this description forms the Garhá hills, much local variation in the composition of the mass obtains, and this sometimes to the extent of totally altering the general aspect of the rock. Thus the adularia crystals are sometimes altogether absent; elsewhere they become so numerous as to constitute of themselves two-thirds of the rock mass; again, minute crystals of black mica are found replacing the hornblende, and were in one case noticed along with it in a hand specimen; sometimes the rock becomes fine-grained syenite without any detached crystals, and with very little quartz. A good case of this occurs at the second bridge from Jabalpúr on the road thence to Sohágpúr, where the hornblende is in unusually large proportion.*

The most remarkable of the metamorphic rocks are thus described*—

The saccharine limestone shows, save only in a few of its massive beds, a more or less distinctly observable laminated structure; the lines of lamination are sometimes marked by variations of colour and texture, evidently due to the presence of new ingredients, and the shading off above spoken of is effected by a gradual increase in the frequency of the recurrence of such indications, and by the intermixture of these argillaceous and arenaceous partings becoming a more and more prominent ingredient in the mass, until, from being impurities in a calcareous schist, they come to constitute the rock, an argillaceous, or siliceous schist, with layers, bands, and veins of carbonate of lime scattered through it.

* * * * * * *

About nine miles from Jabalpúr, on the south-west, a considerable extent of tolerably pure and beautifully saccharine white limestone is seen; the river cuts a deep channel through the mass of this rock, exposing sheer vertical surfaces of the white limestone, in places 120 feet high; it is scarcely possible to exaggerate the picturesque effect of the varied outline and colour of the whole. The locality is well known as the 'Marble Rocks.'

Coal is found at Rámghát, Lametághát, Bherághát, and near Singápur on the Mahánadi. The latter seam is eighteen inches thick, and is said to be "poor and unworkable." The Lametághát coal, for long thought useless, has again attracted attention, and now promises well. Iron is found in more than a hundred places, of which the principal are Simá, Gogri, Boliá, Agariá, Dalórá, Jautí, Pánágar, and Lametá. The iron is worked entirely by native processes. The ores of the Narbadá valley have been classed as follows:—

1. The detrital ores.
2. The iron clay sands of the Damáda and Mahádeo sandstone, sometimes, though rarely, smelted.
3. The ores extracted from the beds of the crystalline rocks, which are interstratified with the quartzite.
4. The ores which are accumulated along fault lines.

To this last class the mines of Dabwárá, Agariá, and Jautí belong. They are by far the most productive mines. "The ore is chemically hydrous peroxide." No. 3 is that next in importance commercially, and includes Lametá, Pánágar, and other mines. Near all of the above mines limestone is believed to be abundantly obtainable. But perhaps the most important iron mines in the Jabalpúr district are those of the Kumbí pargana, about twenty or thirty miles to the north-east of Jabalpúr, which belong to the second class. The ore occurs in the form of a black iron sand, which is an article of extensive traffic. It is known by the name of "Dháó," and having been smelted, is made up into all kinds of utensils at Pánágar. The iron trade of the Jabalpúr district is considerable; but it would be fallacious to quote the returns here, unless iron imported for railway purposes could be separated from that produced from native ore. The limestone of the hills at Bherághát is celebrated; and at Murwárá is said to exist a limestone suited for "lithographic purposes." The limestone of the marble rocks is adolomite; and sandstone of every variety abounds. Clay suitable for bricks is found everywhere, and for pottery in some parts. Roofing-slate is found near Sihorá at Kuán, about thirty miles north of Jabalpúr. The collection of agates in the Nágpur museum from this district is worthy of remark.

At Jabalpúr itself, where the cantonment is built, the soil is sandy, and water is found very near the surface. Thus the roads of this station are probably superior to those of any other in the Central Provinces. There is also a freshness and greenness even in the hot season which is not observable in stations situated on basaltic soil. To the north-east, north, and west opens out the plain of the Narbadá and Hiran, which has been already described. It includes the parganas of Garhá, Sihorá, and some portion of Kumbí. In some places the soil of this plain is "black soil," whilst in others there is a thick deposit of pale, brownish-coloured alluvium; and again in other localities the "regar" has been entirely removed by causes now in action, and its place is occupied by deposits of silt brought down by the Narbadá. This silt is said to be highly productive. Beyond the limits of the parganas named above the soil is sandy, and all the small ranges of hills are of sandstone.

The climate is salubrious. The rainfall ordinarily exceeds forty inches. The temperature is extremely moderate. * In the cold weather the thermometer on the ground in the neighbourhood of Kundam has been recorded as low as 26° Fahr. There
are only two months of hot weather, and, except immediately before the rains, no great heat is experienced. The rains commence early in June and last until late in September. The prevailing winds are westerly. In the rains the wind varies a few points to the south, and in the hot weather as much to the north. The coldest wind is from the north and north-east; westerly winds in the cold weather usually bring clouds and increased temperature. A south-east wind is rather uncommon, north-westerly winds are rare. Hailstorms occur in February and March, and sometimes occasion great damage to the rabi crops. Annexed is a register of the thermometer kept for a single year by the late Dr. Spilabury, from whose records the above account of the climate is taken. The average temperature has not varied much since 1840, when the register was kept:

<table>
<thead>
<tr>
<th>Months</th>
<th>Coldest day</th>
<th>Hottest day</th>
<th>Medium</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>January</td>
<td>minimum 40</td>
<td>61</td>
<td>50½</td>
<td></td>
</tr>
<tr>
<td></td>
<td>maximum 67</td>
<td>83</td>
<td>75</td>
<td></td>
</tr>
<tr>
<td>February</td>
<td>minimum 40</td>
<td>58</td>
<td>40</td>
<td></td>
</tr>
<tr>
<td></td>
<td>maximum 68</td>
<td>89</td>
<td>78½</td>
<td></td>
</tr>
<tr>
<td>March</td>
<td>minimum 52</td>
<td>72</td>
<td>62</td>
<td></td>
</tr>
<tr>
<td></td>
<td>maximum 72</td>
<td>100</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>April</td>
<td>minimum 58</td>
<td>82</td>
<td>70</td>
<td></td>
</tr>
<tr>
<td></td>
<td>maximum 91</td>
<td>105</td>
<td>88</td>
<td></td>
</tr>
<tr>
<td>May</td>
<td>minimum 76</td>
<td>88</td>
<td>82</td>
<td></td>
</tr>
<tr>
<td></td>
<td>maximum 99</td>
<td>110</td>
<td>104½</td>
<td></td>
</tr>
<tr>
<td>June</td>
<td>minimum 72</td>
<td>90</td>
<td>81</td>
<td></td>
</tr>
<tr>
<td></td>
<td>maximum 74</td>
<td>107</td>
<td>90½</td>
<td></td>
</tr>
<tr>
<td>July</td>
<td>minimum 72</td>
<td>76</td>
<td>74</td>
<td></td>
</tr>
<tr>
<td></td>
<td>maximum 77</td>
<td>90</td>
<td>83½</td>
<td></td>
</tr>
<tr>
<td>August</td>
<td>minimum 71</td>
<td>77</td>
<td>74</td>
<td></td>
</tr>
<tr>
<td></td>
<td>maximum 79</td>
<td>92</td>
<td>85½</td>
<td></td>
</tr>
<tr>
<td>September</td>
<td>minimum 71</td>
<td>76</td>
<td>73½</td>
<td></td>
</tr>
<tr>
<td></td>
<td>maximum 82</td>
<td>93</td>
<td>87½</td>
<td></td>
</tr>
<tr>
<td>October</td>
<td>minimum 54</td>
<td>75</td>
<td>84½</td>
<td></td>
</tr>
<tr>
<td></td>
<td>maximum 78</td>
<td>92</td>
<td>85</td>
<td></td>
</tr>
<tr>
<td>November</td>
<td>minimum 42</td>
<td>63½</td>
<td>52½</td>
<td></td>
</tr>
<tr>
<td></td>
<td>maximum 77</td>
<td>84</td>
<td>80½</td>
<td></td>
</tr>
<tr>
<td>December</td>
<td>minimum 39</td>
<td>39</td>
<td>48</td>
<td></td>
</tr>
<tr>
<td></td>
<td>maximum 68</td>
<td>80</td>
<td>74</td>
<td></td>
</tr>
</tbody>
</table>

Average minimum...... 67½
Average maximum. 88½

The principal complaints are fevers and dysentery. The former prevail from the setting in of the rains to the end of November. The epidemics are cholera, influenza, and small-pox.

The plain country is well wooded, and the hills are covered with forests.

<table>
<thead>
<tr>
<th>Forests</th>
</tr>
</thead>
</table>

Formerly these forests suffered great loss from the annual burnings by the hill tribes and others, or by accidental conflagration of the grass of the previous year's growth. In
many places a spectator might pitch his tent in an amphitheatre of hills, enjoy the beautiful scenery by day, and, as night advanced, watch the hills glowing with fire. The Forest department now use every effort to prevent these extensive fires, which do not usually kill outright, but scar the bark of the young teak tree. The most useful kinds of indigenous timber are the teak (tecnona grandis), sáj (pentaptera glabra), káwá (pentaptera arjuna), hardú (nauclea cordifolia), kem (nauclea parvifolia), tendú (dysoxylus maganoxyylon), bábul (acacia arabica), and bamboo (bambusa). The mhowa (bassia latifolia), chironiá (buchanania latifolia), jámun (syzygium jambolanum), guava, mango, ber (zyphrys fuyuba), mulberry, and tamarind trees abound. Amongst the ornamental trees may be noticed the pípal (ficus religiosa), the banian (ficus indica), the kachnár (báuhinia variegata). Besides the ordinary Indian fruits, such as plantains and cape gooseberries, peaches, pineapples, and strawberies will grow, as also very excellent potatoes and other garden produce. Tracts of forest land in the Sangrampúr valley, and on the west banks of the Mahánadi in Bijérghogarh, have been marked off as State reserves.

The forests produce lac and the tasar moth, from the cocoon of whose worm a valuable silk is manufactured. There are also gum-bearing trees; their gums are used in preparing sweetmeats, and some are said to possess medicinal properties. Besides these fruits and products already enumerated may be mentioned mainphal (vangueria spinosa), eaten as a vegetable when green, and when dry used as a medicine, and in some parts of India as a narcotic; honey and wax; roots of various kinds, as kulú-kand, bichandí, dardí kand, and ghatálí; třkhrí, or the wild arrowroot; the khájúr, or date palm, used in making mats and brooms; the hará dhaurí, and baherá (belleria myrobolan), used as dyes; and the barks of the rinjá, babul, and sáj, used for tanning. Corn is grown from the “bearded wheat” known as dáúdí; sugar, pán (betel), maize, tobacco, red pepper, linseed, sesameum, safflower, sarson (sinapis dichotoma), the castor-oil plant, bájrá (holcus spicatus), jawárl (sorghum vulgare), gram (cicer arietinum), peas, and various kinds of dál and rice, are all produced.

The chief manufactures are iron, cotton-cloth, and brass utensils of various kinds. The chief seat of the iron manufacture is Pánágarh. At Kataungí and Barelá gum-barrels are made. Tents and carpets are made at Jabalpúr, both in the School of Industry and by private persons. At Jaberá knives are manufactured, and there are in the district many excellent workers in leather.

The trade, as will have been seen from the list of productions, is of considerable importance. In 1868-69 the imports through Mirzápur and from Central India amounted to 645,998 maunds, and were valued at Rs. 1,09,35,260, whilst the exports to the above localities were 163,111 maunds, valued at Rs. 26,97,793. The export of manufactured lac-dye from Jabalpúr during 1868-69 amounted to 53,468 maunds, which may be valued at five lakhis of rupees.

A railway connects Jabalpúr with Mirzápur on the north, and another will shortly be opened to Bombay, vid Narsinghpur and Hoshangábád, on the west. The line will cross the Narbadá near Jáhásíght by a viaduct 371 yards long, which is to cost nearly £120,000. The bed of the river is rock. There is an excellent
road to Mirzápúr, which is one long avenue of trees, and also to Seoni on the south. These two lines are bridged and metalled. There are fair-weather roads to Ságar and to Narsinghágár, a track to Mandla, and a partially made road to Sháhpúr in the east, and to Pátan in the west. These are all the roads of any importance.

The stages on the Ságar road are—

Bel Khárd, 10 miles,
Katángí, 11½ ,, Katángí, 11½ ,, Sangrámápur, 8¼ ,, Travellers’ bungalow,
Jabará, 9 ,, Jabárá, 9 ,, The stages on the Narsinghápúr road are Mírganj, nine miles, and Sháhpúr, four miles; beyond is Jhánsighát on the Narbádá. The first halting-place on the Seoni road is at Nigrí, which is about ten miles from Jabalpur on the south side of the Narbádá; the next is at Sukrí, where supplies are procurable. This place is ten miles from Nigrí. The road after leaving Sukrí enters the Seoni district before the next camping-ground is reached. On the Mandla road the first station is at Mohgán, eight miles from Jabalpur. Here supplies are procurable. The second camping-ground is at Danólf, fourteen miles from the former station. At Naránganj, nearly eleven miles from Danólf, a travellers’ bungalow is about to be built. As far as this place the road is good, but hilly and stony in places, and it passes through thick scrub jungle. The road all the way to Mandla is practicable for lightly laden small country carts.

The district is comprised within the commissionership or division of the same name. It is administered by a Deputy Commissioner, who is assisted by four or five Assistant and Extra-Assistant Commissioners. For revenue and police purposes Jabalpur is divided into three tahsils—Jabalpur, Sihor, and Murwára. The area of the district is 4,261 square miles, of which 884,740 acres are under cultivation, and of this not a hundred and seventy-seventh part is irrigated. The barren waste amounts to 513,766 acres. The remainder of the land is either fallow or fit for cultivation. About one-fifth of the cultivated area is cultivated by proprietors, two-fifths by hereditary cultivators, and the remainder by tenants-at-will. The number of villages in these tahsils is 2,707, of houses 163,094, of wells in use 5,515, and of ploughs 61,803. The revenue amounts to Rs. 8,45,452, of which Rs. 7,93,886 are imperial, and Rs. 51,566 are local. The land revenue for 1868-69 was Rs. 5,70,434, which is a tax of ten annas per acre on the cultivated area. The other imperial revenues were as follows:—

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Assessed taxes</td>
<td>Rs. 41,599</td>
</tr>
<tr>
<td>Excise</td>
<td>49,423</td>
</tr>
<tr>
<td>Stamps</td>
<td>73,838</td>
</tr>
<tr>
<td>Forests</td>
<td>56,240</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>2,352</td>
</tr>
</tbody>
</table>

The population of the district amounts to 620,201 souls, or about 145 per square mile. The non-agriculturists exceed the agriculturists by about 85,000. The people are for the most part Gonds, Gond-Rájputs, Lodhás, Pówárs, Kurmis, Kahárs, Dhimars, Dhers, and Chamárs. There are also Bráhmans, both from the Maháráshtra and from Mathurá, Káyaths from Farukhábád and elsewhere, and Mrasláms. There are now no Gond landholders of any importance, but there are some,
Lodhí chiefs who once possessed a local celebrity. Under the Maráthá rule all Kahárs and Chamárs were required to pay a portion of their earnings to the state; and Kurmis and Lodhis were not allowed to marry a second time without paying a fine. The Gonds were probably the indigenous inhabitants of Jabalpúr. The Lodhís and Káyaths appear to have settled in Jabalpúr when Bakht Buland was rájá of Deogarh, that is in the time of Aurangzéb. Concerning this immigration Sir R. Jenkins remarks:—"He employed indiscriminately Musalmáns and Hindu of ability. Industrious settlers from all quarters were attracted to Gondwána; many towns and villages were founded; and agriculture, manufactures, and even commerce, made considerable advances." He appears to have made considerable conquests from Mándla; and although Jabalpúr never formed part of his kingdom, yet we may conclude that the Lodhís first settled in the district about the time of his reign. The language spoken is a dialect of the Hindí. Urdú is commonly understood, and is the language of the courts. The Hindí dialect is commonly known as the Baghálí. Its peculiarities that particularly attract the attention of a stranger from Northern India are the elision of nearly all short vowels, and the substitution of  ꞌ for Ꞅ and ꞡ for ꞌ.

The early history of Jabalpúr is obscure. It probably belonged to the Vallabhí, and perhaps subsequently to the Pramára kingdom of Central India, for the first centuries of our era. But in the 11th and 12th centuries we find in inscriptions evidence of a local line of princes of that Haihaya race, which has at different times been so largely connected with the history of Gondwána. In the 16th century the Gond† rájá of Garhá Mandlá (Sangrám Sá) extended his power over fifty-two districts, including the present Jabalpúr. In the minority of his grandson, Prem Náráin, permission was obtained by A’saf Khán, the viceroy of Kara Mánikpúr on the Ganges, to conquer the Garhá principality, which he did after a battle fought under the castle of Singaurgarh, in which the Gond queen Durgávatí committed suicide to avoid the disgrace of defeat. Garhá was held some time independently by A’saf Khán, who, however, eventually submitted himself to the Emperor Akbar and resigned his pretensions to sovereignty. In the list of Akbar’s dominions given in the A’in-Ákbarfí, Garhá is included as a division of the government of Málwa, but the Mohammedan power seems to have been faintly felt there, at any rate after Akbar’s death, for the princes of Garhá Mandlá carried on their affairs in almost entire independence until their subjugation by the governors of Ságar in 1781. In 1798 the Bhonslá rulers of Nágpúr obtained a grant of Mandlá and the Nábadá valley from the Peshwá, and the Jabalpúr district remained under them until it was occupied by the British after an engagement on the 19th December 1817. Immediately after the occupation of Jabalpúr a provisional government was formed, the president of which was Major O’Brien. Their proceedings threw a curious light upon the government which they succeeded. Immediately after their assumption of office they appointed Raghunáth Rao, rájá of Inglí, acting súbadár. That officer presented a petition, asking whether certain rules and regulations enforced by the Maráthás should be continued. Among these rules were the following:—

1. All widows to be sold, and the purchase-money to be paid into the treasury.


29 crg
2. All persons receiving any sum through an order, or the interference or interposition, of any person in office or authority, to pay one-fourth of the sum recovered to the state.

3. Any person selling his daughter, to pay one-fourth of the purchase-money to the state.

4. One-fourth of the purchase-money of all houses to be paid into the treasury.

These rules at the time of the British assumption of authority were by no means obsolete. At a meeting of the same provisional government we find the government ordering the release of a woman, by name Pursí, who had been sold by auction a few days before for seventeen rupees. Slavery undoubtedly existed in a certain modified form under the Marathás, and it is reported commonly amongst the people of Jabalpur that under the Gond rule human sacrifices were not unknown.

When the provisional government was abolished, the Ságar and Narbádá territories were for a time governed by a Commissioner, who was subject to the Resident at Nágpur. Subsequently these districts were separated from the Nágpur agency, and in 1843 Lord Ellenborough recast the whole system of administration. The superintendence of the departments of civil and criminal judicature was separated from that of revenue and police, and the latter wasentrusted to the Commissioner and his staff; while for the former a Civil and Sessions Judge was appointed, with two superior and sixteen inferior Native Judges. The system here sketched lasted until November 1861, when the Ságar and Narbádá territories became part of the Central Provinces, and were placed under the control of a Chief Commissioner, resident at Nágpur.

JABALPU'UR—The southern revenue subdivision or tahsil in the district of the same name, having an area of 1,540 square miles, with 1,186 villages, and a population of 276,229 according to the census of 1866. The land revenue for the year 1869-70 is Rs. 3,08,739.

JABALPU'UR—The head-quarters of the district of the same name. It is situated in East longitude 79° 59' 43", and in North latitude 23° 9' 31". Its elevation above the sea has been variously computed, but is believed to be about 1,458 feet. It is 105 miles N.E. from Nágpur, 108 miles S.E. from Ságar, and 221 miles S.W. from Allahábad. The name has been derived from the Arabic word for peak (جَبْرُ); but though this derivation derives a certain plausibility from the situation of the town in a rocky basin, it is incorrect, as in an old inscription, now in the Nágpur museum, the original name of Jabalpur is given as Jávalí-pattana. The facilities for damming up water, afforded by the numerous gorges and declivities of the surrounding rocks, have been taken advantage of so as to surround the town with a series of lakes and reservoirs, which, shaded by the fine trees which are here so numerous, and bordered by fantastic rocks and massy boulders, give a very diversified character to the environs. The town itself is modern, and contains no monumental buildings, but it is well laid out, and bears every evidence of progress and prosperity. The principal streets are wide and regular, and contain numerous dwellings, suited to an affluent middle class. There are several fine places in which markets are held, and the public buildings, though not large or magnificent, are well situated, and generally constructed with some taste. At the entrance to the town is a prettily laid-out public garden, and near its centre is a fine tank, surrounded by groups of temples. Altogether Jabalpur will well repay a visit, though it must be regarded for the present as in a state of transition. The
Completion of the two railway systems, connecting the Eastern and Western capitals of India via Jabalpur, can hardly fail to raise the commercial importance of the latter, already considerable. The population is almost entirely Hindú, not more than five per cent. being Mohommedans. All trades are followed, but the principal traffic is an exchange of grain and forest produce against piece-goods and salt. The manufactures are insignificant, and the community may be regarded as essentially a trading one. The town trade for 1868-69 is given below:

<table>
<thead>
<tr>
<th>Name of Article</th>
<th>Imports</th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Quantity</td>
<td>Value</td>
<td>Quantity</td>
<td>Value</td>
<td></td>
</tr>
<tr>
<td>Cotton</td>
<td>8,470</td>
<td>1,87,547</td>
<td>3,784</td>
<td>79,894</td>
<td></td>
</tr>
<tr>
<td>Sugar and gur</td>
<td>69,021</td>
<td>5,67,124</td>
<td>11,965</td>
<td>1,01,314</td>
<td></td>
</tr>
<tr>
<td>Salt</td>
<td>33,157</td>
<td>2,65,936</td>
<td>5,995</td>
<td>47,960</td>
<td></td>
</tr>
<tr>
<td>Wheat</td>
<td>198,498</td>
<td>5,68,219</td>
<td>1,905</td>
<td>5,715</td>
<td></td>
</tr>
<tr>
<td>Rice</td>
<td>72,796</td>
<td>3,30,167</td>
<td>3,649</td>
<td>15,842</td>
<td></td>
</tr>
<tr>
<td>Other edible grains</td>
<td>92,577</td>
<td>2,46,280</td>
<td>3,306</td>
<td>9,422</td>
<td></td>
</tr>
<tr>
<td>Oil-seeds of all descriptions</td>
<td>30,144</td>
<td>90,690</td>
<td>2,024</td>
<td>6,072</td>
<td></td>
</tr>
<tr>
<td>Metals and hardware</td>
<td>5,945</td>
<td>2,28,416</td>
<td>1,281</td>
<td>39,118</td>
<td></td>
</tr>
<tr>
<td>English piece-goods</td>
<td>4,864</td>
<td>4,86,800</td>
<td>1,249</td>
<td>1,24,900</td>
<td></td>
</tr>
<tr>
<td>Miscellaneous European goods</td>
<td>6,736</td>
<td>3,16,809</td>
<td>1,114</td>
<td>55,700</td>
<td></td>
</tr>
<tr>
<td>Country cloth</td>
<td>2,680</td>
<td>1,60,800</td>
<td>585</td>
<td>35,100</td>
<td></td>
</tr>
<tr>
<td>Lac</td>
<td>9,548</td>
<td>84,052</td>
<td>7,824</td>
<td>74,898</td>
<td></td>
</tr>
<tr>
<td>Tobacco</td>
<td>10,437</td>
<td>94,758</td>
<td>2,937</td>
<td>26,924</td>
<td></td>
</tr>
<tr>
<td>Spices</td>
<td>14,327</td>
<td>2,24,278</td>
<td>3,942</td>
<td>61,554</td>
<td></td>
</tr>
<tr>
<td>Country stationery</td>
<td>969</td>
<td>15,504</td>
<td>53</td>
<td>848</td>
<td></td>
</tr>
<tr>
<td>Silk and silk cocoons</td>
<td>7</td>
<td>11,200</td>
<td>2</td>
<td>3,200</td>
<td></td>
</tr>
<tr>
<td>Dyes</td>
<td>1,448</td>
<td>45,450</td>
<td>255</td>
<td>7,690</td>
<td></td>
</tr>
<tr>
<td>Hides and horns</td>
<td>1,020</td>
<td>16,820</td>
<td>575</td>
<td>9,200</td>
<td></td>
</tr>
<tr>
<td>Opium</td>
<td>39</td>
<td>24,960</td>
<td>......</td>
<td>......</td>
<td></td>
</tr>
<tr>
<td>Wool</td>
<td>827</td>
<td>6,540</td>
<td>1</td>
<td>20</td>
<td></td>
</tr>
<tr>
<td>Timber and wood</td>
<td>56,574</td>
<td>28,287</td>
<td>100</td>
<td>50</td>
<td></td>
</tr>
<tr>
<td>Ghee and oil</td>
<td>901</td>
<td>1,80,574</td>
<td>1,769</td>
<td>35,840</td>
<td></td>
</tr>
<tr>
<td>Coconuts</td>
<td>2,849</td>
<td>56,646</td>
<td>1,128</td>
<td>21,656</td>
<td></td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>46,167</td>
<td>2,77,002</td>
<td>6,681</td>
<td>40,086</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>669,501</td>
<td>45,14,757</td>
<td>62,214</td>
<td>8,01,996</td>
<td></td>
</tr>
<tr>
<td>No.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sheep</td>
<td>38,923</td>
<td>1,16,754</td>
<td>......</td>
<td>......</td>
<td></td>
</tr>
<tr>
<td>Horses</td>
<td>1,120</td>
<td>10,458</td>
<td>......</td>
<td>......</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>40,043</td>
<td>1,27,212</td>
<td>......</td>
<td>......</td>
<td></td>
</tr>
<tr>
<td>Grand Total</td>
<td>......</td>
<td>46,41,969</td>
<td>......</td>
<td>8,01,996</td>
<td></td>
</tr>
</tbody>
</table>
The civil station and cantonment are divided from the city by a small stream called the Umft. Although the site is regarded as unhealthy for Europeans, owing to the existence of a swampy hollow below the high ground on which their houses are built, the mildness of the climate and the variety of the scenery render the station attractive, and, combined with its situation, have raised the question whether the Capital of India might not suitably be located here. It may be hoped that the measures now in progress for draining the swamp will effectually remove the unhealthiness which is now the only drawback to Jabalpur. The regular civil community comprises a Divisional Commissioner and his office, the ordinary district staff, the supervisors of the Thug school of industry and of a central jail, a branch of the Church of England Mission, who have good schools here, some mercantile residents, and a large body of railway officials. The Bank of Bengal has a branch here. There is already a church, and a larger one is being built. The garrison consists of a battery of artillery, the head-quarters and six companies of a regiment of European infantry, a regiment of Native infantry, and a squadron of Native cavalry. The school of industry, where Thug and Dacoit approvers and their families are employed in one of the largest manufactories of tents and carpets in India, is worth visiting.

JABERA—A village in the Jabalpur district, on the road to Sagar, thirty-nine miles north-west of Jabalpur. The population is chiefly agricultural, but knives are to some extent manufactured. The government school here is well attended.

JAGDALPUR—The principal town of Bastar, and the residence of the Raj and the chief people of the dependency. It is distant about one hundred and eighty miles east from Sironcha. The place is small for the capital of a state like Bastar, and is a mere collection of grass huts, surrounded by a mud wall and deep ditch, one face of which is on the Indravati river, here a small stream about one hundred yards wide. There are no temples or buildings of any size or pretensions. Outside the walls are the suburbs, where the Mohammedans chiefly reside. A large tank lies close to the town. The country is open, well cultivated, and dotted with villages and groves. Jagdalpur is only forty miles from Jaipur, the capital of the Jaipur state, where there is an assistant agent subordinate to Vizagapatam, a police officer, and a strong police force.

JAGMANDAL—A hilly forest tract in the Mandla district, having an area of about fifty-three square miles. Teak is found growing here along the range of hills separating the valleys of the Halon and the Burhner from that of the Motiari, but the forest has been much exhausted, and will require long rest.

JAISINGHNAGAR—The principal place in a tract of the same name in the Sagar district, about twenty-one miles south-west of Sagar. It contains 606 houses and 2,555 inhabitants, and is said to have been founded by one Raj Jai Singh, the ruler of Garh Pihra or Old Sagar, about 180 years ago. He built a fort, which may be seen still, for the protection of the surrounding country from the small predatory chiefs, who then existed in large numbers. At the cession of Sagar to the British in 1818 this tract formed part of the territory made over, and in 1826 was assigned as a residence for Rukma Bah, one of the widows of Apa Sahib, the last Maratha ruler of Sagar. The village is tolerably prosperous and flourishing, and though no trade of any importance is carried on in it, it has two weekly markets—on Mondays and Fridays. The sales consist of grain, cloths, and provisions of various kinds. Two village schools have been established here—one for boys, and the other for girls.
JAL—JA’M

JAL'ALKHERA—A town in the Nágpúr district, situated about fourteen miles west of Kátol, near where the Jám joins the Wardhá, here about one hundred yards wide. The population numbers 3,396 persons, mostly cultivators. Here are the remains of a large fort to which tradition assigns a Gaulí origin, and for nearly two square miles around the present village are to be found traces of the old town. It is said that at one time this place had 30,000 inhabitants, but that it was ruined by the ravages of a band of lawless Patháns, who were but nominally subject to the Nizám. It is probable that Jálalkherá with A'mner on the right or Berár bank of the river, once formed a single large city.

JALGA'ON—A fine agricultural village in the Wardhá district, six miles north-west of A’rvi, and forty miles distant from Wardhá, containing 2,000 inhabitants, and paying a land revenue of Rs. 4,000. The inhabitants are chiefly cultivators, with a few weavers. The lands are well watered from over ninety wells, and the village contains pán and other gardens. A market is held here twice a week—on Tuesdays and Sundays, and there is a village school.

JÁM—A river in the Chhindwárá district. It rises amongst the hills which separate the Chhindwárá and Betul districts, about four miles from Segán, and runs directly to the east, passing the town of Pándhurná; thence it winds itself among the hills between that and Mohgáon and falls into the Kanhán, of which it is one of the chief tributaries, near the town of Lodhfkherá.

JA’MBULGHATA—A village in the Chándá district, situated seven miles north-east of Chimúr. The largest market in the district is held here every Tuesday and Wednesday, and is numerously attended by traders from the surrounding districts. The chief Chándá products sold are cotton-cloths and iron. About a mile from the village are extensive quarries of soapstone, which have been worked rather more than a hundred years. They are at present in the hands of three families of stone-cutters, who employ hired labour to aid in digging; and about fifty cart-loads of stone are annually quarried and fashioned into bowls and platters. Close to these quarries are others of a very fine black serpentine. They were worked for three years by Rághoji III, who employed on them, for eight months out of twelve, on fixed wages, about 250 persons, the stone being principally used in the construction of a temple at Nágpúr. On Rághoji’s death the establishment was discharged; and the quarries have subsequently fallen in. The main excavation is an irregular oval of about thirty-eight feet by sixty feet; and the cost of clearing away the debris is roughly estimated at Rs. 5,000. The surrounding soil is red or sandy, with a considerable quantity of quartz cropping up, and some little laterite. Octroi is levied here, and with the funds thus raised a fine well, having an excellent spring, has been constructed; and a market-place will shortly be commenced. A police outpost is stationed at the village.

JA’MNI—A village in the Chándá district, situated thirty-two miles north of Chándá, under the eastern slopes of the Chimúr hills, and on the brink of a large artificial lake. Dense forest shuts in both lake and village, rendering the spot as picturesque as it is unhealthy for strangers. The Chándá and Chimúr road passes by Jámni, and a police outpost is located here for the protection of travellers.

JA’MRI—A small zamándárí or chiefship in the Bhandára district, north of the Great Eastern Road, and close to Sákolf. It consists of four villages, with an aggregate area of 9,811 acres, of which only 707 are cultivated. The chief is a Gond, and the inhabitants belong chiefly to that class. All the
villages are small, and the cultivation is very imperfect. There is some fine timber of the unreserved kind, from the sale of which the owner obtains a moderate income.

JA'NA'LA'—A village situated eight miles south-west of Mól, in the Chándá district, under a spur of the Mól hills. It possesses a magnificent tank, the water of which, however, is deleterious to strangers.

JA'NJGI'R.—A small town in the Biláspur district, thirty miles north-east of Biláspur, and formerly a favourite resort of the Ratanpur court. A handsome temple, built by one of the Ratanpur rajás about five hundred years ago, still stands in a remarkably complete condition. It is perhaps the best specimen of ancient architecture in the district, and the minute and quaintly sculptured images which crowd its base possess considerable interest. In its vicinity is an immense tank.

JHA'RA'PA'PRA'—A chieftship in the Chándá district, forty-four miles north-east of Wairágarh. It contains thirty-three villages.

JHARPAT.—A broad, shallow stream in the Chándá district, which rises a few miles north-east of Chándá, and falls into the Viral opposite the Pathánpurá gate at Chándá.

JHILMILA'—A village in the Jabalpur district, about nine miles to the north of Kundam. In the neighbourhood are a number of iron furnaces, and the jungle has been entirely destroyed by the charcoal-burners. The country between Jhilmilá and Kundam is wild and picturesque, but there is no valuable timber in it.

JIGARGUNDA' —The chief village of the Chintalnár estate of Bastar. The zamindár resides here. It is distant about sixty miles from Dumagudem, on the route from that place to Bastar. The population consists of Kols and Telingas, and is estimated at about three hundred souls.

JOQA' or JOGI'GARH.—Thirteen miles west of Handi in the Hoshangábád district. Here is a Pathán fort in perfect condition, very picturesquely situated upon an island in the stream of the Narbadá. It probably dates from the time of A'lamgrí.

JONK.—A stream which, taking its rise in Kharidá, flows northward through Borásámbar and Phuljhar, forms the boundary on the west between Phuljhar and Ráipúr, and falls into the Mahánádi near Seoríránán.

JU'JHA'R.—An old village which formerly gave its name to a pargana in the Damoh district. It is prettily situated on the left bank of the Bairmá, about twelve miles east of Damoh. The country in the neighbourhood is undulating, and there is a small waterfall near the village.

JUNONA'—A village in the Chándá district, situated seven miles east of Chándá and six miles north of Ballálpur, with which latter place it is supposed to have been connected during its occupation as the capital of the Chándá kingdom. It possesses a very fine tank, on the stone embankment of which stand the remains of an ancient palace, and in its rear are traces of a wall four miles in length. In communication with the tank is an elaborate system of under-channels, some of which have evidently been injured, as a large volume of water now escapes by them.
KAI—KAL

K

KAIMU'R—A detached portion of the Vindhyán range, commencing near Katangí in the Jabalpúr district, and running parallel with the Bhánér hills for a distance of more than a hundred miles. After forming the south-eastern boundary of the Mahír valley it takes a turn to the east, compelling the river Son to a similar course. In places this range almost disappears, being only marked by a low rocky chain, and it never rises in these provinces many hundred feet above the plain.

KAIMU'R'I—A large village in the Jabalpúr district. It is situated on the Hiran, five miles from Katangí, nine miles from Pátan, and nineteen miles to the north-west of Jabalpúr. The village belongs to an Ahir chief, who owns a good deal of land herabouts, and is tenth in descent from Chúráman, the founder of the family. The river is fordable here.

K'AL'I'BHI'T Táluka—A hilly tract in the Hoshangábád district, about eighty miles in length by twenty in breadth. A portion of it has been reserved by the Forest department; but although the wood is plentiful, it is at present of small scantling.

K'AL'I'BHI'T—A state forest of some thirty square miles in extent, about fifteen miles south of Hardá, and extending from the Ganjál to the Gulf river in the Hoshangábád district.

KALLER—A village in the Upper Godávarí district, situated on the left bank of the Sabarí, twenty-four miles above its confluence with the Godávarí. The population consists of Kofis and Telingas. The Sabarí is navigable by boats from this point downwards, and there is some traffic in lac, honey, wax, galls, and timber by this route.

KALMESWAR—A flourishing town in the Nágpúr district, fourteen miles west of Nágpúr. It is built on a plain of black soil lying low, with a bad natural drainage. The country to the north and west is very fertile, but towards Nágpúr it is sterile and stony. In the gardens west of the town opium, sugarcane, and tobacco are raised. There is a very considerable trade in grain, oil-seeds, and country cloth. The pressing of oil-seeds is also carried on to a great extent, as many as eighty mills being kept continually at work. Cloth is the staple manufacture; it is of medium quality, and is mostly sent to be sold at Kaundanpúr and other places in Berár. The imports of agricultural and manufactured products for the year 1868-69 amounted in value to Rs. 10,27,146, and the exports to Rs. 2,56,753. The proceeds of the octroi duties have been laid out to great advantage. The committee have made a handsome and commodious market-place, and from this have opened wide metalled roads towards Nágpúr, Kátol, Dhápewárá, and Mohpá. Facing the market-place on one side are the police station and school-house, and a sarál is to be added. On the other side are excellent shops belonging to the wealthier traders.

In the centre of the town, on elevated ground, is the old fortress, now the residence of the village proprietor. It is said to have been built by a Hindú family from Delhi, which in the time of Bakht Buland, the Gond rágí of Deogarh, maintained, for the royal service, a force of four hundred infantry and one hundred cavalry. Family quarrels and Pindhári raids reduced them from the dignified position which they had continued to maintain, even after the accession of the Maráthás, and the village has now passed into the hands of a Kunbí family.
KALUMBE or KALU'MAR—The highest peak in the Bhánrner range of hills in the Jabalpúr district. It is in the neighbourhood of Katangí. Altitude 2,544 feet; latitude 23° 27' 53"; longitude 78° 46' 51".

KA'MEN—A stream in the Chándá district, which rises near the Ránjí hills, and after a generally westerly course of twenty-five miles falls into the Wain-gángá a little above Garhchirollí.

KAMTARA' NA'LA'—A state forest of about twenty-five square miles in area, in the Rájpúr district, on the banks of an affluent of the Jonk river. It is heavily wooded with sál. It is proposed to add to it by lease two adjoining tracts of similar character, which belong to the Deori and Kauráí chiefships.

KA'MTHA'—An estate in the Bhandára district, consisting of 207 villages, with an extent of about 503 square miles, two-fifths of which are under cultivation. It was originally conferred, more than a century ago, on a Kunblí family. They rebelled against the Rájá of Nágpúr in 1818, on which their lands were confiscated, and granted to the ancestor of the present chief, a Lodhí, whose family, by payment of heavy fines, have since acquired the privilege of holding in zamindárfi tenure or chiefship. There is only one town on the estate, that of Kámíthá, but there are several large and flourishing villages tenanted by cultivators, chiefly of the Lodhí and Ponwárar castes. The estate is a rich one, and the quit-rent payable to Government amounts to Rs. 46,799. The chief has considerable local influence.

KA'MTHA'—A town in the Bhandára district, about sixty miles to the north-east of Bhandára. The population amounts to 2,061 souls, mostly agriculturists, as there is little or no Trade. The zamindár or chief has a handsome residence here, surrounded by a wall and moat. The conservancy of the town is provided for by him, and a large dispensary has been built at his sole expense. The government buildings are a good school-house, a district post-office, and a police station-house.

KA'MTHI' (KAMPTEE)—A large town and cantonment in the Nágpúr district, nine miles north-east of Nágpúr, on the right bank of the river Kanháo, immediately below the junction of that river with the Pench and the Kolár. The cantonment proper, that is to say the military lines and bázârs, extends in one long narrow line along the river, and is laid out on the principle of a camp, except that the cavalry are on the extreme left instead of on the right. The town is a little distance south-east of the cantonment, and separated from it by an extensive parade-ground. The whole cantonment—which, besides the military lines and the town, includes a considerable area of cultivated land—is in the shape of a trapezium, having for its longest side the river bank. The total area is 4,598 acres, or about seven square miles. Both cantonment and town present a remarkably neat and tidy appearance. The roads are particularly well kept. The main thoroughfare through the cantonment is a handsome broad line of road, extending from the artillery lines on the extreme right up to the cavalry lines on the left, about four miles long. The appearance of the cantonment is rendered agreeable and cheerful by the avenues lining the roads, and by the neatly-kept gardens and compounds surrounding each bungalow. The bungalows themselves are generally thatched, and poor in appearance, though there are some good houses. During the monsoon fine views are to be obtained of the reaches up and down the river. The town is well laid out, and built in regular streets at right angles to each other. The streets are broader and better drained than is usual in this part of the country. The total number of houses is
KA'M

8,129, of which 1,960 are of stone or brick with flat masonry roofs, and 5,820 are of mud with tiled roofing. The walls of these last are coated with white or coloured plastering. The cantonment used to be considered unhealthy. This reputation, however, probably resulted from the mortality amongst the troops in by-gone times, before the late improvements in barrack accommodation and in sanitary arrangements had been attempted. Of late years the death-rate has very greatly decreased. The supply of water is chiefly from the Kanhán, but there are besides a large artificial tank and 360 wells.

Municipal affairs are managed by two separate committees, each of which has its separate functions. The committees consist of non-official Native, as well as of ex-officio English members. The president is the Brigadier-General commanding the force. Municipal improvement of all sorts has been continuously maintained for many years past. Great attention has always been paid to the roads. The most recent improvements are an excellent masonry tank, constructed partially at the expense of Banslal Abhirchand Ráj Bahádur, the most influential native resident of Kámth; the Temple Gardens—a place of public recreation, tastefully laid out; an excellent saráf for travellers, and a large central market-place. The town has its dispensary, its schools, and its dharmáśalás for travellers. In the cantonment there is a large public building used for municipal meetings, station theatre, public receptions, &c. The Protestant church (built in 1833) is a commodious structure. There is a Roman Catholic establishment of the order of St. Francis de Sales, with its convent and large church. There are five Mohammadan mosques and seventy Hindu temples.

The total population, inclusive of military, is as follows:

<table>
<thead>
<tr>
<th>Category</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adult males</td>
<td>20,382</td>
</tr>
<tr>
<td>Do. females</td>
<td>14,818</td>
</tr>
<tr>
<td>Male infants</td>
<td>8,317</td>
</tr>
<tr>
<td>Female do.</td>
<td>7,413</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>50,930</strong></td>
</tr>
</tbody>
</table>

Of these, 2,011 are Europeans or Eurasians.

The Brigadier-General commanding the force is the chief civil executive as well as military authority in the cantonment. The Cantonment Magistrate is the civil judge as well as magistrate.

The present military force, which is a first class brigade command belonging to the Madras establishment, consists of three batteries of artillery, a regiment of Madras cavalry, a regiment of European infantry, and a regiment and a half of Madras Native infantry.

The trade of the town is large and flourishing, though there are no manufactures save a little coarse cloth. The greatest amount of business done is in grain and oil-seeds of all sorts, country cloth, salt, European piece and miscellaneous goods. There are also a considerable trade in cattle, and a brisk traffic in wood, which is floated down the rivers Kanhán, Pench, and Kolár, and sold here. The trade of the town has been registered for some years. In the year 1868-69 the declared value of the imports of Kámth was Rs. 59,50,830; of its exports Rs. 18,76,069. It will be obvious that so large a trade as this does not depend on the supplies for troops alone. The fact is that during the Maráthá rule traders flocked to Kámth on account of the immunity which they
enjoyed within the cantonment from the taxation to which they would have been subjected anywhere else in the Nágpúr province. The grain trade is almost entirely in the hands of the Márwáris.

The history of the place dates only from the establishment of the cantonment under Brigadier-General Adams in 1821. Previous to that year there were no habitations here, except one or two hamlets on the banks of the river. But on the other side of the river, where the village of old Kámthí now stands, there are some ruins indicating the former existence of a small town.

KANDELİ'—A town in the Narsinghpúr district, situated one mile from Narsinghpúr, on the east bank of the Singri nálá, which divides the two towns. The government offices and houses of the European community are in Kandeli, but the head-quarters station is commonly known by the name of Narsinghpúr. Under the Gond rule Kandeli was a little village belonging to the Singhpr subdivision, where the subordinate governing authority resided. Now, having become the head-quarters of the district, it is a rising town, with a population, apart from Narsinghpúr, of nearly 5,000 souls. The Railway will have a station here, which will add to its importance and commerce. The only manufacture is that of common native cloth.

KANHA'N—A river rising in the Sátpúra hills in the Chhindwára district. Taking a south-easterly direction it winds through a series of small hills in the Ghagrajgarh forests, and after passing close to the old Deogarh fort, now in ruins, it continues the same course until it reaches Rámaloná on the road to Nágpúr, where it takes a turn more directly south, until near Lodhikherá it resumes its south-easterly course. Just below Lodhikherá it is joined by the Jám—a large stream emerging from the Chhindwára district into the highly cultivated plain of Nágpúr, and joining the Pench a little above the military cantonment of Kámthí, the united streams flow on until they fall into the Waingangá below Bhandára. A magnificent stone bridge is now being constructed over the Kanhán at Kámthí, at a cost of about £80,000. The length of the river from its source to the junction of the united streams with the Waingangá may be about 140 miles.

KANHARGA'ON—A small estate in the Bhandára district, which, though consisting of one village only, ranks as a chiefship. The area amounts to 1,404 acres, but very little is cultivated. Around the former village site are very fine trees—mango, pipal, tamarind, and date palm—including a magnificent banyan of great age, and covering a considerable surface. The chief is a Rájput.

KANHERI—A hill in the Bhandára district, about eighteen miles to the south-east of Bhandára. It is some three hundred feet above the level of the plain, and quite barren. It yields some good building stone, and in portions of it hone-stones and white soft stone for pottery are found.

KA'NHI'WA'ARA'—A considerable village in the Seoni district, situated sixteen miles to the east of Seoni on the road to Mandla. A good deal of pottery is made here.

KANJIA—The principal place of a tract of the same name on the northern frontier of the Ságar district, sixty-nine miles north-west of Ságar. It is supposed to be very old, but the first of its rulers of which anything is now known was a Bundelí chief named Deblí Singh. To his son Sháhjí is attributed the fort, which is still standing on an eminence to the south of the village.
His descendants remained undisturbed till A.D. 1726 when one, by name Vikramájít, was attacked and defeated by Hasan-ulla Khán, nawáb of Kurwáí, a neighbouring state. Vikramájít fled to Pipráí, a small village situated on the extreme northern boundary of the tract under mention, where a descendant of his, by name Amrit Singh, is still living on a rent-free estate of five villages. In the year 1758 the Peshwá’s army defeated the Nawáb of Kurwáí and drove him out of Kanjiá. The Peshwá then conferred the tract on one of his officers, by name Khandérão Trimbak. His successor, Rámchandra Ballal (otherwise Rám Bháí), in A.D. 1818, when Ságár was ceded to Government by the Peshwá, at once gave up Kanjiá and Maháragarh, a neighbouring tract, and in return the tract of Itáwá was bestowed on him (see “Itáwá”). In the same year Kanjiá was made over by Government to Sindiá, under whom it remained till the year 1860, when an extensive exchange of territory was effected, and it was incorporated with the Ságár district. In the beginning of the mutiny in 1857 a party of Bundélas came down from the adjoining native states upon Kanjiá, expelled Sindiá’s officer, and forcibly set up the above-mentioned Amrit Singh as their ruler. He, however, only remained in that position a few days, and was glad to get away from his dangerous elevation. The Bundélas plundered the town and laid waste the country, but after remaining about eight months, decamped on hearing of the advance of Sir Hugh Rose from Ráhatgarh.

Although this tract bears evidence of possessing great capabilities, yet its present condition is anything but satisfactory. The inhabitants were greatly over-taxed under Native rule, it being well known that in several instances officers considered deserving of reward were sent for a short term to Kanjiá, with liberty to get whatever they could from the inhabitants, paying only the fixed revenue to the government. The greater part of the town is now in ruins, chiefly owing to the visit of the Bundélas mentioned above. Its condition has, however, begun to improve since the new settlement of the land revenue, and much further development may be looked for. A weekly market is held on Tuesdays; to which nothing, however, but the necessaries of life are brought for sale. The fort stands on a considerable eminence to the south of the town. It is square, with a tower at each corner, and encloses a space of about two acres, covered for the most part with ruined buildings. A boys’ school has been established here.

KA’NKER—A chiefship situated to the south of the Ráipúr district, bounded on the north by the “khálsa” pargana of Dhamtarí, on the east by that of Sháwá, on the south by the feudatory state of Bastar, and on the west by the Pánábáras zamindáí belonging to the Chándá district, by that of Lohárá belonging to Ráipúr, and by the khálsa pargana of Bálod. The whole of it is more or less hilly, and except in the eastern portion, along the valley of the Mahánádí, there are few fertile plains of any extent, and even in the latter valley a large portion of the soil is shallow, and a considerable area is occupied by outcropping masses of rock and scattered boulders. It is divided into eleven taluksas, and contains 444 villages. Except in the Kánker taluka, which comprises the whole of the Mahánádí valley, the prosperous villages are few and far between, and the habits of the population are shown by the state of the jungles, which are almost ruined by dāhýa cultivation, large tracts of country being entirely denuded of all vegetation, except under-sized stunted trees, while the soil is for the most part so poor as to render continuous cultivation unprofitable, if not impossible. The total area of the estate is about
1,000 square miles, perhaps rather more than less, of which about one-third is cultivated; and the total population amounts to 36,144 souls, at the rate of about thirty-six per square mile. Of these some 21,176 are Gonds.

The zamindár belongs to a very old Rájput family, and according to tradition his ancestors were raised to the throne by a vote of the people. During the reign of the Haíhai Bansi dynasty in Chhâtísgarh the Káñker zamindárs seem to have been both prosperous and powerful, as in the old Haíhai Bansi records Káñker is reckoned among the feudatory dependencies, such as Bastar, Sambalpur, &c., while at the same time the rájás held the large and fertile khálsa pargana of Dhamtár.

The total revenue of the estate (1868) is as follows:—

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Land revenue</td>
<td>Rs. 6,213</td>
</tr>
<tr>
<td>Cesses and excise</td>
<td>2,726</td>
</tr>
<tr>
<td>Forest revenue</td>
<td>1,021</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>Rs. 9,960</strong></td>
</tr>
</tbody>
</table>

KÁRANJA'—A small octroi town in the Árví tahsíl of the Wardhá district, forty-one miles north-west of Wardhá. It was founded some 260 years ago by Nawáb Mohammed Khán Niáz of A'shtí. The site is on high land surrounded by hills, but in the valleys between are some fine gardens where opium and sugar are grown. A market-place in the centre of the town, a new school-house, and a good road connecting the town with the highroad from Nágpur to Amrátí, are the principal works carried out from the municipal funds. Káranjá contains about 3,000 inhabitants—cultivators, traders, and weavers.

KÁRARGA'ON—A small estate in the extreme south of the Bhandára district, which, though ranking as a zamindárí or chiefship, only consists of one village. The area is 1,208 acres, of which one-tenth only is under cultivation. The owners are a poor Mohammadan family.

KÁROND or KÁ'LÁ'HANDÍ—A feudatory chiefship attached to the Sambalpur district, and lying between 19° 5' and 20° 30' of north latitude, and 82° 40' and 83° 50' of east longitude. It is bounded on the north by the Pátá state, on the east by the Jaipur state and the Vizagapatam district, on the south by Jaipur, and on the west by Jaipur, Bindrá Nawágarh, and Khariár. The country is thus described by Colonel (then Captain) Elliot in a report submitted in 1856, which will be found printed in No. XXX of the Selections from the Records of the Government of India in the Foreign Department:—

"The general appearance of the Kárond country answers more nearly to the character given of it in Sir Richard Jenkins' General description, report than what has there been said regarding Bastar, though there is a greater extent of plain than might be supposed on reading his remarks. The country is high, lying near the foot of the main line of the eastern ghásts, and partaking of the watersheds both of the Mahánádi and Indravati, which last, with several tributaries and sub-tributaries of the first, rise within its limits; it is well supplied with water, and in some parts (as Thúmúl, &c.) the soil is enabled to yield two crops of rice within the year. The hills are chiefly plutonic, and independently
of two or three considerable ranges hereafter to be noticed, detached hills of greater or less size are interspersed throughout the dependency; the light alluvial soil washed from their slopes is rich, fertile, and easily worked, yielding heavy crops of almost every description. Further in the open country the soil approaches more to the character of black cotton soil, mixed with lime nodules, and occasionally alternating with red gravel, but all appears capable of cultivation, and likely to give good returns for labour well expended. The population is thinly distributed however, and the tracts of waste land are extensive, as are also those of land once cultivated but now abandoned. At the same time the villages are numerous and small, and the people appear to be well cared for, though, as in Bastar, and partly for the same reasons, there is no stimulus for them to exert themselves. Their case, however, is better than in Bastar: they are evidently more contented and numerous, and less apprehensive of intercourse. The drawbacks here appear to be, in addition to the universal fault of the cultivator being unable to reap the fruits of his labour, or rest his claims on any stated share of the common property, that, although there are several large villages and many small ones, their communication one with another is exceedingly limited and unfrequent; there are no periodical bázârs, and the produce of one village finds its way with difficulty to the next. These causes are the source of stagnation, and much retard the development of the resources of this rich tract. The disposition of the people however, and the good intentions of the râjâ, give every hope that these hindrances will be gradually and effectually removed, and the country be made to assume that increased appearance of prosperity which it is naturally, from many advantages, so capable of maintaining. The hills are well wooded where the process, called dâhya here, has not cleared the way for cultivation. In some parts, as Thúmûf, clearing has taken place to some considerable extent, principally by the hill Khonds, whose fields occupy the slopes and tops of the hills, but which latterly and gradually they appear to be leaving for the plains. This disposition will doubtless increase as they gain confidence in the dwellers in the low country, and be much fostered and encouraged by the establishment of bázârs in the various large villages in their neighbourhood, which the râjâ has at my suggestion proposed to give immediate attention to. The trees most commonly met with in the dependency are in the southern parts; the sarai, so common in Bastar, yielding large quantities of a very useful dammer or resin, and the wood of which possesses the property of not rotting when immersed in water or inserted in the ground, the pillar commonly seen in the middle of tanks in this country being generally of sarai wood; and several kinds of hard woods useful for building purposes, but of no great size. The orange, though not indigenous, is here cultivated in considerable quantities, and produces very fine fruit. I cannot learn from whence it has been introduced; those whom I have asked say from Jaipur and Nanrângpûr, but I am not aware that the tree is originally a native of those parts, or that the vegetation there differs materially from that of this dependency.

"The principal range of hills in the Kârond dependency, which is considerable, is contributed by the Eastern Ghâts, and, though in some places disconnect-
ed, runs from north to south, and rather west through Madanpûr, Kârond,
and Lánjígarh, in the south of which last zamíndári the range divides, the main branch proceeding south through Jaípúr to Gunápúr; and the other, broad and mountainous, winds towards the west through Korlápat and Thuámtul; again dividing, one branch running west into Nawágárh Bhanéri, and the other south to join the original range. It receives names at different points from the villages near its base, the highest part being perhaps that called Nayangíri, near Lánjígarh. Small hills are also interspersed throughout the dependency.

"The rivers in this dependency are for the most part small, and all tributaries of larger rivers. Those most deserving of notice are the Indrátát, a tributary of the Godávarí; the Tel, a tributary of the Mahánát; and the Hatt í, which falls into the Tel."

"The villages of Kámond are more numerous, and very much exceed in size and condition those of Bastar. The principal town of the dependency, Junágarh, is situated on the banks of the Hattí river, distant from Rálpúr about 210 miles south-east. It contains nearly five hundred houses, principally of thatch and bamboos; the streets are irregular, each house being separate, with a small enclosure or piece of ground attached; the prevailing system of arrangement tending both to insecurity and the accumulation of dirt. The rátí's house is built of brick and mortar, and in one part consists of two stories with a terraced roof. The town of Bhundéar, the temporary residence of the rátí, in consequence of the cholera having carried off his younger brother about seven years since, is situated about twenty miles to the north-east of Junágarh, and contains about two hundred houses. Next in size and importance to Junágarh, however, is the town of Dádpúr, about thirty miles to the north-east of it. It contains upwards of four hundred houses of the same construction, the walls being formed of wattled bamboo, plastered on both sides with mud, and the roof thatched with grass. The houses are generally broad and of convenient size, and the material forms a comfortable and substantial habitation. Asúrgárh, on a tributary of the Tel river, about fifty miles north-east of Junágarh, contains about one hundred houses. Lánjígarh, about forty-two miles south-east of Junágarh, at the foot of the Nayangíri hills, is the principal town of the zamíndári of that name, and contains about 150 houses. Káispúr, one of the principal towns of the Thuámtul zamíndári, situated sixty miles to the south and rather east of Junágarh, contains about one hundred houses. Besides these the towns named below are not unworthy of mention:—

<table>
<thead>
<tr>
<th>No. of houses about</th>
</tr>
</thead>
<tbody>
<tr>
<td>Khairípodar</td>
</tr>
<tr>
<td>Mahálápátná</td>
</tr>
<tr>
<td>Dáispúr</td>
</tr>
<tr>
<td>Chichyá</td>
</tr>
<tr>
<td>Sossiá</td>
</tr>
<tr>
<td>Kanat</td>
</tr>
<tr>
<td>Kuksaá</td>
</tr>
<tr>
<td>Medinpúr</td>
</tr>
<tr>
<td>Chichlíá</td>
</tr>
<tr>
<td>Dohgáon</td>
</tr>
</tbody>
</table>
"The bulk of the population belongs to the hill tribe called Khonds, whose restless disposition seldom allows them to remain long in the same spot, and the greater part of whom pay nothing to Government, and have but little intercourse with its officers.

"The productions of the Károud dependency, though various, are none of them of a very superior quality, or in such quantities as to admit of exportation, the greater part of them being consumed within the limits of the estate. They may be thus enumerated:—Rice, kutkí, mandiá, kodo, gurjí, mung, urad, kandol, kultí, sarson, til, eraná, sugarcane, cotton, and tobacco. Wheat and several kinds of pulse, common in other parts, are not cultivated here, though the soil is admirably adapted for them, and gram is produced to a very limited extent. There appears to be no obstacle to their introduction, further than that they do not form articles of consumption by the inhabitants. Turmeric, fennugreek (methí), and most of the vegetables used by the natives are cultivated in abundance. The imports from the west consist of wheat, gram, &c.; from the east, tobacco, salt, cloths, and condiments, as pepper, ginger, assafetida, &c. Trade is principally carried on by barter, the rupee being the only current coin.

"The climate of Károud is in general good, and presents no peculiarities. Being near the gáhts, the rains are regular and abundant, during which season fever prevails, particularly amongst new arrivals and those unaccustomed to the climate and food of the country. The water, however, is good, at least that of the rivers and wells, for a custom obtains here which pollutes the water of the tanks, and renders it unfit for drinking purposes. Universally throughout the dependency the people are in the habit of anointing their bodies with oil and turmeric as a prophylactic against cold and fever, and from washing in the tanks the water becomes so much defiled that persons making use of it for any length of time are very liable to fall sick, as was exemplified in the cases of some of my camp. Though cholera is not unknown, its visits are not frequent, nor its ravages great."

But few changes have taken place since this report was written in 1856. The chief, a Rájput, has a high character, and administers his state well and successfully.

KARUN—A river which rises in the territory of the chief of Kánker, and passing the town of Rálpdr joins the Seoní not far from Simpá. It is navigable during the rains, and stores from Calcutta have been landed three miles west of Rálpdr by it. This, however, is practicable only in times of extraordinarily high floods, as the river, as a general rule, is shallow, with a rocky bottom.

KATANGI—The southern revenue subdivision or tâhsíl in the Seoní district, having an area of 899 square miles, with 332 villages, and a population of 134,511 according to the census of 1866. The land revenue for the year 1869-70 is Rs. 86,855. It is remarkable for its rice cultivation, and from its proximity to the large commercial centres of Kámtí and Nágpdr, finds a good market for its produce.

KATANGI—A small chiefship in the Biláspur district, containing thirty-eight villages, and covering an area of fifty-seven square miles. It adjoins
Bilágárh, and is wedged in on one side by the Mahánádi, on the other by the Sonákhán hills. The tract on the whole is fairly level and open, and contains average soil. The cultivated area amounts to 10,814 acres, and the culturable waste to about 15,000 acres. The population is 9,407, or at the rate of 165 per square mile. The chief is a Gond.

KATANGI—The head-quarters of a small chiefship of the same name in the Biláspúr district, is situated on the Jónk near its junction with the Mahánádi. The town contains a small and flourishing community of traders and weavers, and a weekly market is held to which all the villagers in the vicinity resort.

KATANGI—A state forest of about 170 square miles extent in the Betál district. Commencing from the village of Katangá on the Taptí it extends westwards to the river Ganjál. The chief product is teak, which in many parts grows luxuriantly.

KATANGI—A large but decaying village in the Jabalpúr district, situated at the foot of the Bhánré hills, twenty-two miles to the north-west of Jabalpúr, on the north side of the Hiran, and on the road to Ságár. Here are a large tank and the remains of some mosques. Many of the inhabitants are Mohammedans, and are said to be the descendants of the soldiers of Akbar and Aurangzeb, both of whom encamped near this place. Katangí used to be famous for the manufacture of gun-barrels, which were, Thornton says, "largely exported." The place has now 348 houses, and an agricultural population numbering 2,947 souls. There is a government school here.

KA'TOL—The north-western revenue subdivision or tahsíl in the Nágpúr district, covering an area of 803 square miles, with 498 villages, and a population of 133,798 according to the census of 1866. The land revenue of the tahsíl for 1869-70 is Rs. 2,26,536.

KA'TOL—A town in the Nágpúr district, ten miles north-west of Kondhálí and forty miles from Nágpúr, on the left bank of the Jám, a tributary of the Wardhá. The population amounts to 4,116 persons, most of whom are agriculturists. A new school building and a market-place have lately been constructed by the local committee. Some attempts too have been made to open out the town by new streets, but the site on which it is built is extremely uneven, and intersected by ravines. Almost all the houses are thatched, and the general aspect of the place is mean. The remains of an old fort are still to be seen overhanging the river banks. There is a curious temple here of very early date, built entirely of layers of sandstone, which must have been quarried many miles off. No mortar is used about it, and the stones have many grotesque carvings. It is called the house of "Bhavní," but is without any image, and without any legend, save that of an undefined miraculous origin. Here are the head-quarters of a tahsíl subdivision.

KA'TOL—A village in the Chándá district, situated fourteen miles east-south-east of Segán, and possessing a very fine irrigation-reservoir.

KAURIÁ'—A chiefship attached to the Ráipúr district, consisting of 152 villages. A good deal of the land is poor and uncultivated, and the quit-rent is merely nominal. The zamindár is a Gond by caste. Kauriá lies about eighty miles to the east of Ráipúr on the Sambalpúr road.

KAURIÁ'—A village five miles to the west of Sleemanábád, in the Jabalpúr district. It now contains 226 houses and 1,282 inhabitants. The tank to the north of the village is said to be very ancient.
KAURIA—A large village in the Narsinghpur district, containing 651 houses, with a population of 3,158 souls. It is on the highroad between Jabalpur and Hoshangabad, about two miles from Gadarwara. Its chief importance is derived from the large cotton sales that are transacted in January and February. The resident population are chiefly agriculturists, but there are also some Marwaris and other merchants. The manufactures are insignificant. A good town school exists; and the municipal funds, though small, are sufficient to keep up a conservancy establishment and build drains in the main streets. It belongs to the Raj of Ganai.

KAWARDA—The largest feudatoryship in the Bilaspur district. It contains an area of 912 square miles; the western half is a network of hills locally known as the Chilpi range, and at their base is situated the cultivated portion of the estate. There are altogether 321 villages, many of which are surrounded by unbroken sheets of cultivation, and contain comfortable and thriving communities. Much of the soil is of first class quality, and cotton is the chief product. The cultivated area is 112,785 acres, and the land fit for cultivation is estimated at 176,000 acres. The population is 69,077, or at the rate of 75 to the square mile. If the plain and hill portions be taken separately, the rate for the former rises to 227 persons per square mile, while the hilly area has only 10. Altogether the estate is in a flourishing condition, and possesses marked capabilities of future development. The chief is a Raj-Gond.

KAWARDA—The head-quarters of the chiefship of the same name in the Bilaspur district, is situated at the foot of the Saltekeri range sixty miles west of Bilaspur, and has within the last few years risen into a town, with a population exceeding 5,000 souls, and including many traders and agents for the purchase of lac and cotton from Mirzapur and Jabalpur firms. The houses are generally tiled, an unusual feature in Chhattisgarh, and here and there stand prominently forward some imposing structures of masonry. The most conspicuous of these is the residence of the chief, containing several double-storied blocks, from the terraced roof of which the town has a good appearance. The present high priest of the Kabir Panthi sect also lives here, and his presence attracts devotees from all parts of India.

KELJHAR—A town in the Huzur tahsil of the Wardha district, situated about sixteen miles to the N.E. of Wardha on the old Nagpur and Bombay highroad. It is said to occupy the site of an ancient city called Chakranagar, an account of which, and of the demon which preyed on it, is contained in the Hindii sacred book called Bhарат. The place contains the remains of a well-built fort, in the gateway of which is a famous idol of Ganpati, in whose honour an annual fair is held on the fifth of Magha Suddha, the month which corresponds with the latter half of January and the first half of February.

KELOD—A town in the Nagpur district, about seven miles north of Sonepur on the main road to Chhindwara. It is situated at the foot of the Satpura hills, and has a population numbering 4,303 persons. The municipal funds have been employed in the construction of roads, drains, school and police buildings, and a market square. There are several old-established firms of Marwari money-dealers here, but the business they carry on is mostly local. The chief branch of industry is the manufacture of brass and copper vessels of a good description, which are exported to places as distant as Amravati and Kulpur. Besides this, the only manufacture is that of rough glass ornaments. Kelod is said to have been founded fourteen generations ago by
the ancestors of the present Málgujár and Desmukh, at the same time that a neighbouring Gauli chief formed the extensive old tank at Jatgáhar near the town. The fort, now falling to decay, seems to have been built in the early Maráthá period.

**KENDA**—A chieftainship in the Biláspur district, adjoining the Lápáhá estate. It covers an area of 298 square miles, of which only 18,655 acres are cultivated. The hilly portion contains some good sal forest, and a good deal of lac is exported from here to Mirzápúr. The population amounts to 5,102 souls, the average rate being only seventeen to the square mile. The chief belongs to the Kanwar caste.

**KENDA**—The head-quarters of a small chieftainship of the same name in the Biláspur district, situated twenty miles north of Ratánpúr on the Biláspur and Rewá road at the foot of the Vindhyan range of hills.

**KEOLÁDA’DÁR**—A small patch of forest land about ten square miles in extent, situated on the Narbádá, in the Jabálpur district. It is proposed after survey and further examination to reserve it as a State forest.

**KERBANA**—An important village in the Damoh district, on the left bank of the Biás, twenty-four miles north-west of Damoh. It has a population of 1,100 souls. The proprietor is considered to be one of the chief Lodhís in the Damoh district.

**KESLA’BORI**—A village in the Chándá district, situated under the western slopes of the Chimúr hills, ten miles north-north-east of Segáon. It has a considerable area under rice, irrigated by a hill spring, the water of which is stated to be very deleterious to strangers. The village now consists of only a few huts, but the grassy reaches around show that it once was of large size. In the vicinity, at the foot of a precipice, is the Rándighí pool, hollowed out of the rock, about forty feet in diameter, and of unknown depth; and into this basin falls, during the rains, a considerable stream from the precipice above. Tradition attributes the formation of the pool to Ráma; and on an eminence above is an ancient temple, in which are two good carvings of a warrior with shield and straight sword. The temple is fast crumbling to ruin; and even the additions to the original structure are said to be more than a century old.

**KHÁIRA’GARH**—The most important of the Chhátásgárh feudatory states. It consists of four parganas or subdivisions, with 585 villages, mostly lying in the richest part of the Chhátásgárh plain. The original possessions of the family, which is of the Ráj-Gond caste, and descended from the royal family of Garhá Mandla, were confined to the small forest tract known as Kholwá, at the foot of the Sálétéktrí range. Subsequently they obtained extensive grants in 1818, both from the Mandla princes and from the Maráthá rulers of Nágpúr. Two of the principal passes through the Sálétéktrí range between Chhátásgárh and Nágpúr are in the Kháirágarh country, but a different line has been adopted for the Great Eastern Road. The town of Kháirágarh is at the junction of the A’m and the Pipárí, forty-five miles west by north from Ráspúr. The tribute paid by the Chief to the British Government amounts to Rs. 47,000.

**KHÁIRÍ**—A small estate in the Bhandára district, consisting of four villages, with an area of 8,848 acres, of which 679 only are under cultivation. It is situated about eight miles north of Sákolf on the Great Eastern Road. The chief is a Kunhi by caste, and the residents are mostly Gonds. The forests on the estate yield a good deal of timber of the inferior kinds, but very little good wood.
KHAJRI—A small estate in the Bhandāra district, which, though consisting of two villages only, ranks as a zamindārī or chieftainship. The area is 4,359 acres, of which 1,600 are cultivated. The zamindār is a Halbā, and the cultivators are Halbās and Gonds. Khajri is situated about six miles north of Arjunī, on the Great Eastern Road.

KHALA’RI—A village situated in the centre of an estate of the same name, in the Rāspūr district, about 13 miles from Rāspūr. Here are four very ancient temples, which tradition attributes to giants of former ages; they are small, but of peculiar construction, and are probably of Jain origin. The stones with which they are built are uncemented, but their disposition is so accurate that the structures have withstood the wear of ages. Khalāri has an annual religious fair at the Chaitra Punava, or about the end of March, at which some 3,000 persons attend for the worship of Khalāri Devī, to whom is dedicated a small chabūtrā at the top of the adjacent hill. The hill is of considerable height, and the extreme summit is crowned by huge granite boulders, which render access to the very top a work of toil; but the trouble is repaid by the extensive view of the surrounding country. It is at the base of these boulders, or on the first plateau, that the fair is held. There is a deep hole in the rock resembling an artificial cistern, which is said to contain a spring, though the appearance of the water is much against this. Khalāri was the seat of a kamāvisdār, or revenue manager, in the Marāthā times.

KHAMARIA—An ancient village in the Sāgar district, only remarkable as having been the first settlement of the Baladeos—a shepherd race who afterwards settled at Rehil, one mile to the south. Very little is now known about them.

KHAMAPIA’NI—A village in the Chhindwārā district, thirty-six miles south-east of Chhindwārā. It has a police station-house. It is entirely shut in by thick forests, abounding in teakwood, and is said to be most unhealthy.

KHANDWA—The eastern revenue subdivision or tahsil in the Nimār district, having an area of 1,425 square miles, with 377 villages, and a population of 102,568 souls according to the census of 1866. The land revenue for the year 1869-70 is Rs. 82,416.

KHANDWA—The head-quarters and civil station of the district of Nimār. It contains 1,219 houses and 9,708 inhabitants. It has a station on the Great Indian Peninsula Railway, and here the whole traffic of Central India towards Bombay meets the line. The town is rapidly increasing in importance. The city of Birlāpūr, which used to be the centre of trade between Mālwā, the Narbadā valley, and the Deccan, is now quite superseded in that position by Khandwā, and many of the merchants have already transferred their places of business to the latter. There are here a good travellers’ bungalow, and a spacious new sarāf close to the railway station. An extensive range of barracks has also been built as a rest-house for the numerous troops which pass through in the cold season.

Khandwā is a place of considerable antiquity. It is mentioned by the Arabian geographer Al Bīrūnī, who wrote early in the eleventh century. In the twelfth century (and probably earlier) it was a great seat of Jain worship, and the modern town is built on a mound which is full of remains of old Jain buildings. Most of the more modern stone-work about the place is built of the hewn blocks dug out of this mound. Many finely carved pillars, cornices, &c.
may still be seen lying about, or built into Bràhmanical temples, the walls of the Maráthá fort, and other structures. There are four “kundé” or water reservoirs, one on each side of the town, surrounded by Sivite temples, all of which are composed of the old Jain stones and carvings. The date A.D. 1132 has been found on those of the Padma Kunda, west of the town. Khandwá is also mentioned by the historian Farishta as the seat of a local governor of the Ghori kingdom of Málwá in A.D. 1516. It was burnt by Yaswant Ráo Holkar in A.D. 1802, and again partially by Tatíá Topíá in 1858.

The civil station, two miles east of the town, contains a fine court-house, circuit house, and church, and is the residence of a Deputy Commissioner and the usual civil staff. Travellers for Málwá and Central India leave the Great Indian Peninsula Railway here. The road to Indore is now in good repair. The means of transit are either the government mail cart, which runs daily, and carries one passenger and a little luggage, or if a special cart be engaged—which is permitted at all times except when the overland mail is being conveyed—two passengers and a good quantity of personal baggage can be taken. The latter plan has the advantage of allowing the traveller to halt where he likes on the road. The journey to Indore occupies about ten hours. Bullock carts may be hired from Kalyání Síují, with relays along the road, and baggage can be sent in the same way. There are no horsed conveyances on the road except the mail cart above mentioned.

KHA’PÁ—A town in the Nágpúr district, situated on the right bank of the Kanhán river, twenty miles north of Nágpúr, with which it is connected by the Chhindwárá road as far as Pátásángí (fourteen miles), and thence by a main district road (six miles). The total population is 7,876; and the number of houses is 2,471, of which 2,156 are tiled, and the rest thatched. This town, which is one of the most thriving and wealthy in the district, is built on a site high above the river and immediately overhanging it, while on the land side it is completely shut in by fine groves. The late municipal improvements have been extensive. Not to speak of small works, four good metalled roads, drained with masonry channels, converge in the “Chauk,” or central market-place, which is lined on all four sides by good substantial buildings, erected by the traders. The dispensary, the school, and police buildings, and a saráí are also among recent municipal erections. The town is well kept, and its general appearance is now suitable to its wealth and population. The school (where English forms one of the branches of study) has at present 122 pupils. The site is healthy, and well supplied with water, both from the river and from numerous wells. Melons are cultivated to a considerable extent on the sandbanks in the bed of the river. The great manufacture of Khápá is its cotton cloth, which is of good quality and strength, though inferior in texture and dye to that of Nágpúr and Umár. The export consists chiefly of country cloth; the imports are cotton, wool, and cotton yarn, grain, European goods and hardware, and silk thread. There are several firms here which have large transactions in bills with Puna and other distant cities. The town is said to be ancient, but there is no known event of interest connected with its history.

KHARIA’R—A chieftainship attached to the Ráspúr district. It is said to have been formed many generations ago out of the Pátná state, having been given as a dowry by the Pátná chief to his daughter. It is bounded on the north and south by Chhattísgárh Proper, on the east by Borásámbar and Pátná, and on the west by Bindrá Náwágár. It is fifty-three miles from north to
south, and thirty-two from east to west. Nearly half of the area is under cultivation. The chief is a Chauhán by caste.

**Kharod**—An important town in the Bilaspur district, about forty miles east of Bilaspur, containing a population of 8,000 inhabitants. There are residents here of all trades; and a weekly market is held, which is largely resorted to by the people of the neighbourhood. The origin of the town is uncertain, but an inscription on an old tablet indicates its existence as long ago as Samvat 902 (A.D. 845). The remains of ancient earthworks, over portions of which the plough has long travelled, show that it was once strongly fortified.

**Kharond**—A stream in the Bilaspur district, which rises in Lá-phá, flows east of Ratanpur, and after a short career of twenty miles through the Bilaspur pargana is absorbed in the Arpá. Except during sudden floods the Kharond is a very insignificant stream.

**Kharsal**—A chiefship attached to the Sambalpúr district, the nucleus of which was first formed in the reign of Baliár Singh, raja of Sambalpúr, some three hundred years ago, by the grant of the village of Kharsal to one Udam Gond in reward for services rendered. What with subsequent accessions of territory by gift, and with clearing away forest, the chiefship now consists of eighteen villages great and small, with an area of about twelve square miles. It is situated about thirty miles west of the town of Sambalpúr. The population by the census of 1866 is computed at 4,298 souls, and is entirely agricultural, belonging chiefly to the Koltá, Gond, Saurá, and Binjál (Binjwar) castes. Kharsal, the principal village, is very insignificant, the population being only 530. It has, however, a good school, at which some eighty pupils are receiving instruction. The present chief, Mahá Singh Sardár, is a mere youth. His father, Dayál Sardár, was hanged in 1860 for having taken an active part in the Surendra Sáí rebellion.

**Khatora**—A village in the Chándá district, situated twenty-six miles north of Chándá. It was formerly a large town, giving its name to the pargana, but is now a mere cluster of Gond huts in a wide forest. For a considerable distance round Khátórá are reaches of grass unbroken by trees, showing where cultivated ground existed at no remote period; and there are the remains of a considerable stone fort with a moat, and double lines of defences. Near one of the bastions is the tomb of Chánd Khán, who is much venerated by the Musalmáns of the district. The water used here is that of a hill spring, and is most deleterious to strangers.

**Kheri**—An ancient village in the immediate neighbourhood of Mandla. It was here that the Gond rajas formerly stationed the small band of cavalry which they kept in their pay. There is a tank here which was constructed in A.D. 1690.

**Khímá’sa**—A town in the Ságár district, about forty-two miles northwest of Ságár, fifty miles south-west of Tehri, and one hundred and seventy north-east of Oojin. It is a large place, surrounded by a stone wall twenty feet or more in height, with a fort in the centre, but it is ill laid-out, with narrow streets, and the population is only 2,461. It originally belonged to a dependent of the Delhi emperor, but was taken by the Raja of Panná in A.D. 1696. On the death of his son without heirs in A.D. 1746 the fort and surrounding country were occupied by the representative of the Peshwá at Ságár, and were
by him made over, with Ságar, to the British in 1818. In July 1857, when the Bhánpúr raja occupied Khurá, he also seized Khimlásá. From the cession in 1818 to the date of the land-revenue settlement in 1834 this town was the head-quarters of a tahsil. In that year, however, the tahsil was moved to Khurá by Mr. Fraser, the settlement officer, on account of the latter being in a more central situation, and on the direct route of the salt traffic from Sironj to Ságar.

Khimlásá is still one of the principal places in the district, and most of the houses are better built than those of any other town, except Ságar. A great part of it is, however, now uninhabited, and has been so since the Mutiny, when it was most effectually plundered and laid waste by the Rájá of Bhánpúr and his army. Rows of lofty and well-built houses of two and even more stories in height may now be seen ownerless, and the whole town to a casual observer has a deserted appearance. The space within the walls is sixty-three acres, and that within the fort, which is situated on high ground in the centre and slightly to the west of the town, is five acres. The police station-house occupies some old buildings inside the fort, in which there are also two other remarkable edifices. One—a Mohammanad building—is apparently the burial-place of some saint. It was originally a square structure, surmounted by a lofty dome, each side being about thirty feet in length. The most remarkable portions of it are the side walls, from the ground to the spring of the dome. They consist of enormous slabs of stone about an inch and a half in thickness, placed sideways one over the other, and cut with the most beautiful fretwork designs right through the stone, so that the pattern is visible from both the exterior and interior of the building. These walls are the only part of the building now standing, as the dome has fallen. The other is a Hindá building, and was apparently a place of the kind known to natives as a “Shishá Mahal,” or glass palace. It is two stories in height, and on the upper floor was an apartment fitted up with mirrors, many traces of which still remain, though the roof has been entirely destroyed. Two schools have been established here—one for boys, and the other for girls. No trade worth mentioning is carried on. A market is held, however, every Sunday, the attendance at which averages four hundred people.

KHOBRA'GARH—I A river in the Chándá district. It rises in the eastern chiefship of Wairágargh, and flowing westward is joined near the town of Wairágargh by the Tépágarhí, which flows from the extreme north. The united streams, sometimes known as the Khobrágarhí, sometimes as the Vaitochani, fall into the Waingangá two miles south of Sooni, after a course of fifty miles.

KHUJJI—I A small chiefship attached to the Ráipúr district and bordering on Nándgán. It consists of twenty-seven villages, in a fairly open country, and is situated seventy miles to the south-west of Ráipúr. The chief is a Mohammadan.

KHUTGA'ON—A chiefship in the Chándá district, twenty miles south-east of Wairágargh, and containing about fifty villages. It is attached to the Wairágargh pargana.

KINHI'I—A chiefship of recent origin in the Bálághát district. The ancestors of the present zamindárs were the head herdsmen of the Gond and Bhonsá kings of Nágpúr, and tended the royal flocks in the upland pastures of Lání. The estate in its original form was of considerable value, but now that it is divided into no less than eight shares it is rapidly deteriorating. It contains
sixty-four villages, and covers 159 square miles, partly above the hills and partly below. The head-quarters village, Kinhl, is twenty-five miles S.E. of Bûrâhā.

KIOLA RIA—A large market village in the Seonî district, situated in an extensive plain not far from the right bank of the Bângangâ (Waingangâ) at the point where it receives the Sâgar. Both these rivers are subject to sudden floods, and the village is sometimes submerged. There are here a police station-house and a village school, and the highroad from Seonî to Mandalá passes through the village. The population amounts to 1,018 souls.

KIRNA PÚR—An estate in the Bûlâghát district, consisting of twenty-five villages, with an area of forty square miles. It was bestowed upon Chimnà Patêl, the once powerful possessor of the Kâmthâ and surrounding talukas, in 1828, and now forms his sole possession. The population numbers 21,251 souls.

KIRNA PÚR—A town in the Bûlâghát district, the residence of the zamudâr of Kirnapûr. It is situated on high ground, about sixteen miles to the south-east of Bûrâhā. The old temples which are to be found at various parts of the town denote that it is a place of some antiquity. There is a good government school and a police outpost here, and the district post to Lânjî passes daily.

KISANGANJ—A village in the Damoh district, about ten miles to the north-west of Damoh, containing 407 houses and a population of 1,100 souls. The holder, who pays no revenue to government, is bound to distribute the income of the village to Gosáins and other religious mendicants. There is a government village school here.

KODA MENDHI—A town in the Nág pór district, situated on the banks of the river Sur, thirty-two miles north-east of Nág pór, with a population, mostly agricultural, of over 1,000 souls. It is built on a slope closely overhanging the river, and around it are fine groves of mango and tamarind trees, and good gardens. The houses are particularly neat and well-kept for so small a place. The more recent municipal erections are a good school-house, police outpost, sarsâî, and market-place; and a broad street has also recently been made right through the centre of the town. Some coarse cloth is manufactured, which employs about forty looms. The “gur” made here is believed to be the best in the district. The town is said to have been founded by one Jamál Khán, a Pathán, a retainer of the Gond prince Bakhî Buland, about the year A.D. 1710. But no trace of Jamál Khán’s family is now to be found. The lands passed many years ago into the possession of near relatives of the late reigning family, and now belong to one of the lineal descendants of that house. A very large cattle and grain market is held here.

KOLA BIRA—A chiefship now attached to the Sambalpúr district, and created in the reign of Jeth Singh, râjâ of Sambalpúr, about A.D. 1760. It is situated twenty-five miles north of Sambalpúr, and consists of some sixty villages, with an area of 140 square miles, about two-thirds of which are cultivated. The population is computed at 17,191, chiefly belonging to the agricultural classes, viz. Gonds, Borâs, Kôtâs, Aghariâs, Kharîâs, and Gândâs. The agricultural products are rice, the pulses, oil-seeds, sugarcane, and cotton. The principal villages are Kolábîrâ and Raghunâthpâlî; the former has a population of 611 souls, and the latter of 1,080. There is a good school-house at
Kolábirá, where some thirty pupils are receiving instruction. There are also several other schools distributed among the villages. The present chief, Ghanasyám, is about thirty years of age; he is the fifth of his line. His grandfather was hanged during the rebellion, and his father died an outlaw. The chiefship was restored to the family after the amnesty.

KONDHALI — A little town in the Nágpúr district, with a population of 3,128 persons. It is ten miles west of Bázárágáon and thirty-five miles from Nágpúr, on the Bismúr road. After the cotton-gathering season the market held here is brisk. The town has its newly laid-out streets, its school, and police buildings, market square, and travellers' rest-house. The hills around are wild and wooded, and much infested with tigers and bears. The original settlers came from Berár about 250 years ago.

KONTA — An old town in the Damoh district, about twenty-two miles north-east of Damoh, on the right bank of the Bairmá. A good deal of grain is exported hence to Bundelkhand. The place has diminished in size and importance since the cession of the country by the Maráthás, and now has only 667 inhabitants.

KORA'BAGA — A small chiefship attached to the Sambalpúr district, and situated about thirty miles north-west of Sambalpúr. It consists of eighteen petty villages, with an area of ten or twelve square miles, and a population, chiefly agricultural, of 2,336 souls according to the census of 1866. Rice is the staple produce, but the cultivation is poor and slovenly. About one-half of the area is still covered with jungle. Korábágá is the largest village, but its population is under three hundred souls. There is, however, a school there. The family was formerly very lawless, and took an active part in the rebellion under Súrendrá Sá in 1857 and the subsequent years.

KORA'CHA — A zamíndárí or chiefship on the extreme east of the Chándá district, forty miles east of Wairágarh. It contains seventy-five villages, the largest of which is Mánpúr. Through this place great numbers of Chhattágarh Banjárás pass to and from the Eastern Coast with grain.

KORBA — A chiefship in the north of the Biláspúr district, containing 232 villages, and covering an area of 823 square miles. It has a scattered population of 27,464 souls, being only 33 to the square mile. The estate is partly in the hills and partly in the plains, and is mostly wild and poorly cultivated, but possesses both timber and coal, and would be valuable if means of communication were facilitated. The only export now is silk. The chief is of the Kanwar caste. The principal village, Koráb, is on the river Hasdú, forty miles east of Biláspúr.

KOSGAT — A sacred hill near Chhúrí in the Biláspúr district.

KOTA'PALLI — A subdivision of the Bastar dependency, with an area of four hundred square miles, and containing sixty villages. It is noted for its teak forests, which were once very valuable, but which have been overworked. The timber is felled and dragged a short distance to the banks of the Tíl, and is then floated down the Godávari. The population consists of Kofs, Máríá, and Teléngés. The chief villages are Pánar and Téket.

KOTGAL — A small chiefship, consisting of eighteen villages, situated seventy miles north-east of Wairágarh in the Chándá district. The area is very hilly. Among these hills rises the Seonáth, which is the principal tributary of the Mahánádá.
KOTI'—A large village in the Jabalpur district, about fifteen miles east by north of Murwárá. Here is a fine stone tank, and iron abounds in the neighbourhood.

KUHI'—A poor town in the Nágpúr district, with a population of 3,305 persons. It is situated twenty-two miles south-east of Nágpúr, in the midst of very fine groves of fruit trees, and has some large tanks from which rice-lands are irrigated. There are here a police outpost and a new school-building.

KUMBHI'—The chief village of the pargana of the same name in the Jabalpur district, about ten miles east by south of Siphar, and twelve miles south of Sloemanábád. It is situated on a rising ground on the banks of the Hiran, and contains several temples. The place was once of importance, and a large fair was formerly held here. The surrounding country produces a good deal of iron-ore.

KUMHA'RI'—A village on the road between Damoh and Allahábád, in the Damoh district, thirty miles from Damoh. The forest in the neighbourhood is very dense, and the road from here to Jújhár, distant twenty-four miles, is a mere jungle track. Here are an encamping-ground, a police-station, and a sarafí.

KUNDALPU'R—A village in the Damoh district, situated at the foot of the Bundelá hills, twenty-one miles from Damoh. It is celebrated for its fair, which is held in March and lasts for a fortnight, and for the Jain temples on the surrounding hills.

KUNDAM—A village in the Jabalpur district on the road to Sháhspurá, lying about twenty-seven miles due east from Jabalpur. About half a mile to the south-east is a small tank, which is said to be the source of the Hiran river.

KUNGHARÁ—A flourishing village of four hundred houses, situated ten miles north-east of Chámursí, in the Chándá district. It possesses a fine tank.

KURA' BANGOLÍ—A small village, situated fourteen miles to the north-west of Rájpúr, in the Rájpúr district. It is known for its annual fair in January, which is usually visited by some 20,000 persons, and at which a good deal of traffic is done in cloth, English and Native hardware, spices, and live stock. In the centre of the village is a chabútrá, or platform, under a tree, which is the monument to one Ghási Dás, a saint among the Kabrí Panthís. An agent from Kawardá—the head-quarter of the Kabrí Panthís—ordinarily lives here to take care of the monument, and to receive the offerings of sugar, cocoanuts, money, &c. which are made at it.

KURAI'—The north-western revenue subdivision or tahsíl in the Ságár district, having an area of 921 square miles, with 546 villages, and a population of 105,517 souls according to the census of 1896. The land revenue for the year 1869-70 is Rs. 1,00,243.

KURAI'—A town in the Ságár district, about thirty-two miles to the north-west of Ságár, in latitude 24° 1', and longitude 76° 22'. Here are the head-quarters of a tahsíl or revenue subdivision. Kuraí is supposed to have
been occupied very early by the Gauls, from whom it passed to the Moham-
madan rulers of Delhi. Aurangzeb united the pargana of Kuraĩ with that of
Garolá, and gave them in jāgīr to a Dângí chief, who built the fort.

In the year 1758 Govind Pandit, as the representative of the Peshwá, took
possession of Kuraĩ also, and appointed a subordinate to its charge. He altered
and enlarged the fort, and built a temple on the south-west side of it. This he
isolated with water, supplied from a lake on the south side of the fort, which
he had previously excavated. The temple is still in good preservation. He also
built the present tabābi court-house, dug a large well for a garden inside the
fort, and improved the town generally. In the year 1818 Kuraĩ formed part
of the country ceded to the British by the Peshwá. In the beginning of the
Mutiny, viz. in July 1857, the Râjá of Bhânpúr invested Kuraĩ, on which the
Government tâhsildâr, Ahmad Bakhsh, gave up the town and fort, and joined
the rebels himself. They placed officers in charge on their own account, who
remained till February 1858, when the Râjá of Bhânpúr and his army were
beaten at Barodiâ Nau Nagar by Sir Hugh Rose, and fled, taking with them all
the officers they had posted at Kuraĩ, Kimlsâ, &c.

The town of Kuraĩ is remarkably well built, with wide streets and sub-
stantially-constructed houses. On the north side of the fort there are several
handsome and solid Hindú temples. The principal streets as they now stand
were built in the year 1852. The chief trade is in cattle of all sorts. These are
brought to the weekly markets, not so much from the adjoining country com-
prised within the Sâgar district, as from the native states of Gwalior, Kuruwâl,
&c., and especially from the former. The whole of the meat supplied by the com-
missionariat for the use of the European troops at Sâgar, Jabalpúr, and Naugâon
comes from here. The country around Kuraĩ was for some time much
depressed, partly from alleged inequalities in the land-tax, but mainly from the
ravages of the rebels in 1857. Since the new land-revenue settlement there
has been marked improvement, and further development may be looked for.
The bulk of the population consists of a class of agricultural Râjputs, called
Dângis. Next to them the lower castes, such as Kâchtis and Châmârs, pre-
ponderate. Town duties have been collected in Kuraĩ since the year 1855,
and from the funds thus raised the town police and conservancy establishment
are supported. The tâhsil is held in an old Marâthâ building inside the fort,
which is in tolerable repair, and of considerable strength. Like most native struc-
tures of the kind, it consists of round towers connected with curtain walls. It
encloses a space of eleven acres, and is situated on the north bank of a large
lake. There are here also a police station-house, a post-office, and three schools,
one for boys and two for girls.

KURAI—A small village in the Seoni district, on the road to Nâgpûr,
twenty miles south of Seoni. Here the Northern Road descends the ghâts,
which are about seven hundred feet above the plain below. The road falls
two hundred feet at the Lâghât, and 430 feet at the Kuraîghât. The village
itself is below the ghâts. There are here a travellers' bungalow, a road bungalow,
an encamping-ground, and a police outpost. The place is said to be very
unhealthy, and the water unwholesome.

KURUL—A river with several branches, rising in the hilly ranges of the
A'mbgâon chieftship in the Chândâ district. After a very winding course of
forty miles it falls into the Waingangâ, a little above Châmural.
KUTRU’—A chiefship of Bastar, with an area of 1,000 square miles and 150 villages. The chief is by caste a Gond. The estate, though it is the largest in Bastar, is exceedingly poor, the villages being far apart, and the forest dense. It is bounded on the north and west by the river Indravati.

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LAIRA’—A chiefship attached to the Sambalpúr district. It is situated about seventeen miles north-east of Sambalpúr, and consists of twenty-five villages, with an area of some twenty-six square miles, nearly the whole of which is cultivated. The population is estimated at 4,248 souls, belonging almost entirely to the agricultural classes, and divided among Gonds, Khonds, and Gándás. The agricultural products are rice, the pulses, oil-seeds, and sugar-cane. Iron-ore is found here. The zamindár is a Gond.

LAKHNA’DON—The northern revenue subdivision or tahsil in the Seoni district, having an area of 1,399 square miles, with 841 villages, and a population of 120,594 according to the census of 1866. The land revenue for the year 1869-70 is Rs. 52,163.

LAKHNA’DON—A town in the Seoni district, thirty-seven miles to the north of Seoni, with a population of 1,420 souls. Here are the head-quarters of a tahsil, a school, a dispensary, and a public garden. There are also a travellers’ bungalow and an encamping-ground, and supplies are readily obtainable.

LA’LBARA’—A town in the Seoni district, situated to the east of Seoni, on the Bángangâ (Waingangâ). The population amounts to 1,773 souls. There are here a school and a police post, and some cotton-cloth is made.

LAMETA’GHAT—In the Jabalpúr district, on the Narbadâ. Coal has been found in the neighbourhood, and has lately been worked with success.

LA’NJÎ’—A town in the Bâlâghât district, badly situated in low ground dotted with tanks, and bounded on the north by dense jungle, about ninety miles north-east of Bhandâra and forty miles east of Bûrâhâ. The fort is believed to be the work of the Gonds in the early part of the eighteenth century; it is surrounded by a moat, and was no doubt once a place of much strength, but is now out of repair. There are a good government school and a police station in the town, and the district post connects it with the imperial postal lines. The population at the last census was 2,116. The name of the town is said to be derived from Lánjkâî (the goddess Kâîfî), in whose honour a temple has been built on the edge of the fort moat. In the bamboo jungles, a mile to the north-east of the town, is an old temple dedicated to Mahâdeva, surrounded by what are said to be the remains of the original town.

LA’PHA’—A chiefship in the north of the Bilâspûr district, consisting of fifty-five villages, with an area of 272 square miles, of which 11,886 acres are cultivated. The grant is said to date from A.D. 936. The portion to the north is hilly, to the south open and hilly. The chief is of the Kanwar tribe.

LA’PHA’GARH—A hill fortress, twenty-five miles to the north of Bilâspûr. The Lâphâ hill is about 3,500 feet above the sea-level, and has an open area at the top of some three square miles, now mostly overgrown with underwood. The Haihai Bansî rulers of Chhâtîsgarh had one of their earliest seats here,
but they left it more than a thousand years ago for the open country, in which they established their capital of Ratapūr. Much of the fort wall is standing, and in remarkable preservation. It is composed of large slabs of well-cut stone. The climate on the plateau is cool and pleasant.

LAUN—A tract of country attached to the Ráspúr district, lying to the east of Simgá, and containing about 423 villages, with an area of some 800 square miles. It is watered by the Seonáth and Mahánádi, and possesses a most fertile soil; but by far the greater portion is covered by scrub jungle, containing but little valuable timber. West of the Mahánádi the country is generally well cultivated, particularly to the south of the pargana. The uncultivated portions bear rich crops of thatching-grass, whence the greater part of the cultivated villages of the district are supplied with that article. To the east of the Mahánádi, with the exception of a portion to the north-east along the river, almost the whole country consists of low hills, covered with bamboos and thatching-grass, while along the extreme eastern boundary there are fine sal forests. The principal crop is rice, which is produced in very large quantities.

LAUN—A large tract of forest land in the subdivision of that name in the Ráspúr district, which has been provisionally reserved from sale under the waste land rules—not so much on account of the value of the timber now on the land, but in order that its general resources may be husbanded to meet the growing wants of Ráspúr and other towns in the neighbourhood.

LINGAGIRI—A small estate in the Bastar feudatoryship, containing ten villages, with an area of about fifty square miles. The population consists entirely of aboriginal Kols and Máríás.

LODHI'KHERA'—A rich trading town in the Chhindwárá district, thirty-eight miles from Chhindwárá, on the Nágpúr road. The river Jáin flows by the town. Excellent brass and copper utensils and coarse cotton-cloth are made here. The population according to the census of 1866 amounted to 5,298 souls. Many improvements have been made of late in the way of opening out the town and constructing new streets. There are here a charitable dispensary, a school, and a saráfí.

LOHA'RA'—A chiefship attached to Ráspúr, lying to the south-west of the district, between the Bálod and Sanjári parganas. It is generally hilly and covered with jungle, and to the south the hills reach a considerable height, diminishing in size as they approach the north, till they sink into the plain near the northern boundary. It contains 182 villages, with an area of 375 miles. There is but little cultivated land, and the population is chiefly composed of Gonds, Kálás, and Halbás. The country is well watered, being bounded respectively on the east and west by the rivers Tendulá and Kharkará, while numerous nálás descend from the hills and water the valleys. The principal hill is the Dallí Pahár; it is from 1,800 to 2,000 feet high, and was formerly covered with teak, as was also a large part of the chiefship; but there are now few valuable trees left. The jungles still contain a good deal of kusam, mhowa, bijesál, and other similar trees, and lac, wax, and honey are yearly produced in very large quantities. Hemp and cotton are also exported by Banjárás, who buy up the supply; and iron is smelted. The zamindár is a Gond by caste; and the estate was originally granted, in A.D. 1538, in return for military service, by one of the Ratanpúr rajas.
LOHA’—MACH

LOHA'RA’—A small village in the Chándá district, twenty miles south-west of Brahmapur, famous for a hill of iron-ore in its vicinity. From it is obtained a large portion of the iron exported from the district. The view from the summit is worth the ascent.

LOHA'RA’ SAHASPU'R—A chiefship of the Rálpúr district, containing eighty-four villages, and situated about sixty miles to the north-west of Rálpúr, and south of the Kawardá chiefship belonging to the Biláspúr district. The greater part of the estate lies below the Sálétekri hills, and is exceedingly fertile and well cultivated. The portion lying among the hills is almost all covered with jungle. The chief is related to the Kawardá and Pandariá families.

LOI’SINGH—A small chiefship created some two hundred years ago by a former rán of Sambalpúr, and now attached to the Sambalpúr district. It is situated about twenty miles south-south-east of Sambalpúr, and consists of sixteen villages, with an area of some fifteen square miles, of which scarcely one-third is cultivated. The population is computed at 935 souls—nearly all Gonds and Khonds. The inhabitants of this chiefship, under the guidance of Surendra Sá, gave the greatest trouble during the rebellion of 1857, and as the highroad from Cuttack runs through the estate, they were in a position to do a great deal of mischief. Muddá, the brother of the present chief, was hanged for having taken part in the murder of a European officer—a Dr. Moore—who was proceeding to Sambalpúr via Cuttack. The present chief, Chandru, was restored to the estate after the amnesty.

LOKAPU'R—An ancient name of Chándá.

LORMÍ’—A táluka or estate in the west of the Biláspúr district, containing 103 villages, with a total area of 58,368 acres, or ninety-two square miles. The cultivation is 30,958 acres, and there remains a culturable area of nearly 20,000 acres. The population is 20,320, falling at the rate of 220 per square mile. This is a valuable property, and is owned by a Bairagi, to whose father it was granted some forty years ago.

LORMÍ’—In the Biláspúr district, the head-quarters of the estate of the same name, forty miles west of Biláspúr and eight miles south of the Maiikal range of hills.

M

MA'CHA' REWA’—The principal affluent of the Sher. It rises in the Seoni district, but its course is chiefly through the Bachaf subdivision of the Narsinghpúr district. Coal is exposed in the river-bed two miles above its junction with the Sher.

MACHI'DÁ’—A small chiefship attached to the Sambalpúr district. It is situated some twenty-five miles north-west of Sambalpúr, and consists of only five villages, with an area of some five or six square miles, and a population of 539 souls. There is a school at the chief village, Machidá, with twenty-seven pupils. The occupant family is Gond, and obtained the estate about a hundred years ago. They were a very lawless set a few years ago, but, in common with the rest of the turbulent characters of this district, have now completely settled down, and are engaged in harmless and peaceful pursuits.
MACHNA’—A river, which rising in the hills that shut in the rich basin of Betúli, and uniting its waters with the Sámpná at the civil station of Betúli, thence forces its way through the main chain of the Sátpurá hills, and joins the Tawá at Kotmí below Sháhpúr, on the eastern edge of the Betúli district.

MADANPU’R—A small zamindári or chieftainship in the Biláspúr district. It is properly a mere subdivision of the Mungeli pargana, with the villages of which it is completely mixed up. It contains forty-four well-cultivated villages, with an area of 16,446 acres, or about twenty-five square miles. The soil is of excellent quality. The main crop is rice, but a considerable area is devoted to wheat, gram, and other winter staples. The population is 5,717, giving the high average of 234 per square mile. The chief is a Ráj-Gond; and the grant dates from 1812 only.

MADDR—A village in the Upper Godávari district, situated twelve miles beyond Bhúpálatnám, and forty-four miles from Siróchá on the road to Jagdálpúr. The population amounts to four hundred souls.

MADHPURÍ—A village which has a high reputation for sanctity, situated about six miles east of Mandla in the Mandla district. It is named after Madhukar Sá who is said to have founded it in A.D. 1000. An annual fair is held here in honour of Mahádeva.

MADNA’GARH—A very fine reservoir in the Chándá district, situated eleven miles east-north-east of Chimúr, under the western slopes of the Perzágarh range. It is filled by means of a long line of embankment, which turns a hill stream into it. At the end of the dam are the remains of a hill-fort. The village is now deserted, but the lands are cultivated by people of the neighbourhood.

MADNI’—One of the smaller towns of the Wardhá district, situated on the right bank of the Dhám, about ten miles to the east of Wardhá. The weekly market held here on Sundays is of considerable importance, and a good deal of cotton changes hands at it. The place contains 920 inhabitants, principally agriculturists. Oil and country-cloth are made here.

MAGARDHA’—An ancient village, about five miles to the north of Balírhi in the Sílemanábád tahsil of the Jabálpur district. Here is a Gond fort, or rather the remains of one.

MAHA’DEO PAHÁR—A group of hills in the Hoshangábd district. They are the finest in the whole Sátpurá range, and at one point rise to a height of 4,500 feet above the sea. It is in this cluster that the very remarkable group of rocks known by geologists under the name of the Mahádeo sandstones attains its greatest development.* Here the sandstone mass presents a thickness of 2,000 feet, and the finest of all those striking vertical escarpments which characterise this formation is seen on the south face of the Mahádeo block, where it rises from the flat ground of the Denwá valley. The summits of the Pammarhi hills, as seen from the Narbadá valley, present a huge grotesque outline, which bears marked contrast with the ordinary contour of the basaltic range. These hills are entirely isolated from the main Sátpurá range by scarps and precipitous ravines, and are almost encircled by the Denwá and Sonbahádra, which rise in the valley to the south of the range, and unite on its north side. The slope of the hills to the north is as gentle and easy as the cliff to the south is steep.

and abrupt, and laden animals, or even wheeled carts, may soon be able to ascend by the road which is now under construction, and which runs direct to the plateau from the Bankheri railway station, some twenty-two miles distant from the foot of the mountain. The ascent up the hill may be twelve miles long. Nothing can be prettier than the plateau itself, varied like a park with glades and clumps of trees, watered by a stream that runs winding down nearly its whole length, and curiously sheltered from the winds and storms by a rim of low rocks that bound it wherever it borders upon the outer face of the hills.

MAHA’GA’ON—A small chiefship or zamindarî on the southern boundary of the Bhandara district, consisting of fourteen villages, with an area of thirty-one square miles, of which little more than one-tenth is cultivated. The forests yield a good deal of valuable timber, chiefly teak and sâj, and there is ample pasturage for cattle, which assemble here in the hot months in large numbers. The only large village is Mahâgâon itself, where the zamindär, who is a Râjput, resides. There is a government village school established here, and the remains of an ancient fort are still visible. The famous hill fortress of Pratâpgarh overlooks the village of Mahâgâon, though beyond its limits.

MAHA’NADI, or “Great River,” is one of the largest and most important rivers in the Central Provinces; it rises about twenty-five miles south of Râjâpur, in a mountainous region which bounds the Chhattisgarh plateau on the south and divides it from the Bastar country. This region is probably the wildest of all the wild parts of the Central Provinces. Thence the river flows in a northerly direction past the towns of Dhamtari, Râjm, and A’rang, and so arrives at a point named Seoninârîn. Thus far it has been a comparatively insignificant stream, and it is rarely used for purposes of navigation. But near here it is joined by three affluents—the Seonâth or Seo river, the Jonk, and the Hasdî. From the town of Malhär the Mahânâdi, considerably increased in volume, and quite navigable during the greater part of the year, takes an easterly course for above sixty miles, passing by Chandrapur to a point near Padmapur. During this space it is joined by two feeders—the Mând and the Keld—running downwards to it from the north. Though these are small streams, yet they would, at certain seasons, carry country boats for at least a short distance above their junction with the Mahânâdi. The former of these rivers is navigated for a short distance. Near Padmapur the Mahânâdi changes its course to a southerly direction, and enters a series of rocks, which crop up all over its bed, and split it into streamlets for several miles, whereby rendering it, if not unnavigable, at least very difficult of navigation. Then it is joined by the Eb—a stream of similar character, flowing from the north-east, and partially navigable. Then again, struggling through masses of rocks, the Mahânâdi flows past Sambalpur. There its course is less obstructed, but it is occasionally interrupted by mighty rocks—the terror of boatmen—standing up in mid-stream, and realising the exact notion of Scylla and Charybdis. Thence it passes by Bînkâ and Sonpur, at which latter place it is joined by the Tel.

Below Sonpur the Mahânâdi, taking an easterly course, pursues a tortuous way, cribbed, confined, and tossed about between ridges and ledges, and crags of rocks for many miles, yet still struggling and rushing onwards with some velocity, till passing Bod (the capital of a state of that name) it reaches a place called Dhoolpur. After this its troubles and vicissitudes among the rocks come to an end, and rolling its unrestrained waters along, it makes straight for the range of the eastern ghât mountains. There it pierces the mountains by a gorge, about forty miles in length, slightly inferior in grandeur, but equal in
beauty, to the gorge of the Godávarí. There overlooked by hills, and shaded by forests on either side, it flows deep and quiet, navigable at all seasons. Emerging from the hills it expands its bed, and spreads itself over sands, till it reaches Cuttack, where the delta commences by which it emerges into the Bay of Bengal.

MAHA'NADI’—A stream of comparatively small importance, which must not be confounded with the larger river of the same name, that rises in the southern hill-ranges of the Rájpúr district. The Lesser Mahánadi rises in the Mandla district, and flows into the Son after a course of about one hundred miles, during a portion of which it forms the boundary between Rewá and Jabalpúr. Coal is found on its banks near Deorí, where there is also a warm spring. Sál (shorea robusta) grows freely on both sides of the river.

MAHA'RA'JPUR—A large and populous village in the Mandla district, immediately opposite to Mandla, at the confluence of the Narbadá and Banjar. Its ancient name is said to have been Brahmputra, but in A.D. 1737 Rájá Maháraj Sá founded the present village, and its name was then altered to Maharájpur. There is a good school here. An annual fair is held opposite to Mahárágpur, on the right bank of the Banjar, at its confluence with the Narbadá, at the village of Purwa.

MAIKAL—The name generally given to the range of hills running south-west from Amarkantak for a distance of some seventy miles, whence they are continued by a similar range, locally known as the Sálótekri hills. The Maikal hills form the eastern scarp or outer range of the great hill system, which traverses India almost from east to west, south of the Narbadá. They do not ordinarily exceed 2,000 feet in height, but the Láphá hill, which is a detached peak belonging to this range, has an elevation of 3,500 feet. The range is best known by the magnificent forests of sál (shorea robusta), which still clothe its heights in many places. Measures are now being taken to preserve them from further damage; but they have already suffered considerably through a long succession of years, perhaps centuries, from the wasteful mode of cultivation adopted by the aboriginal tribes, who, instead of ploughing, cut down and burn wood on the hill sides, and sow their hardy crops in the ashes.

MAIKAL—A sál forest of some 2,000 square miles in extent, lying along a range of hills of the same name in the Mandla and Bálágát districts. It has not yet been surveyed or demarcated. The belts of large trees which compose it diverge to considerable distances from the main range, and include open plains and glades spreading over a very considerable extent of country. This is also known as the Topá forest.

MAJHGAWÁN—A considerable village in the Jabalpúr district, situated thirty miles to the north-east of Jabalpúr. There is a large tank close by, covering 125 acres, and called Srávan Ságar after its excavator. The village is surrounded by beautiful groves of trees, and the soil is fertile. The population amounts to 2,318 souls, and includes a good many iron-workers.

MAKRA'T—A small independent chieftain in the Hardá subdivision of the Hoshangábád district, containing ninety-two villages, with an area of 215 square miles, and a revenue of Rs. 22,000. The territory was formerly much larger, including Kálibáth and Chárwá, but most of it was annexed by the Peshwá and Sindía. The rágá, who is a Gond, in virtue of his position as a feudatory has civil, criminal, and executive jurisdiction in his estate, subject only to the
general control of the British Government. Makrál itself is an insignificant village lying in and round a hill-fort which the raja inhabits; but there are some rich villages in the valley portion of the estate.

MALHA’R—A village situated twenty miles south-east of Biláspúr. It is said to be very ancient, and to have been once important. It is now a fair-sized village, with indications of its former extent in the remains of a long earthwork with a surrounding ditch, which probably enclosed the old city. There are the ruins too of some very old temples, which would no doubt be interesting to the archaeologist.

MA’LTHON—The principal town of a tract of the same name in the Ságar district, situated about forty miles north of Ságar, on the southern slope of the Narat Ghát or pass. The ascent is gentle, and is commanded by the fort. About A.D. 1748 Prithvi Singh of Garhákatá took possession of the village in the name of the Peshwá, and altered its site to where it now stands. He also built the present fort. He died in 1773, and his descendant Rájá Arjun Singh in A.D. 1811 made over Máthton and Garhákatá to Sindía, in return for assistance given to him by the latter in expelling the army of the Rájá of Nágpúr from Garhákatá (see “Garhákatá”). In A.D. 1820, shortly after the cession of the Ságar district by the Peshwá, Máthton was made over by Sindía to the British in exchange for some other territory. In July 1857, when the Mutiny commenced, two companies of the 31st Native Infantry were sent from Ságar to Máthton, but on their arrival before the place, as the Rájás of Sháhgarh and Bhánpúr were close by with a large force, they went back to Ságar, and the Sháhgarh Rájá, a descendant of the above-mentioned Prithvi Singh, took possession of the town and fort, and remained there till January 1858, when he decamped on hearing the news of the defeat of the Bhánpúr Rájá at Barodiá Naunagar.

A weekly market is held here; nothing, however, of much importance is brought for sale. The road from Ságar to Lalatpúr and Jhánaf runs through Máthton, and there is a travellers’ bungalow close to the fort. Two schools have been established here—one for boys, and the other for girls,—and a dispensary was set on foot in 1863, at which there is accommodation for in-patients.

MA’NDGA’ON—A small town in the Hinganghát tahsil of the Wardhá district, situated about nineteen miles S.W.W. of Wardhá, near the river Waná, shortly below its junction with the combined streams of the Dhám and Bor. It contains 3,195 inhabitants, chiefly cultivators, weavers, and oil-pressers. The opening out of a high street and erection of a town-schoolhouse have been the principal works carried out from municipal income. A conservancy establishment and a force of town police are also kept up by the municipality. The weekly market held on Tuesday is well attended, and a good number of cattle are brought to it for sale.

MA’NDHAL—A small town in the Nágpúr district, about fifty miles south-east of Nágpúr, with a population of 2,522 persons. It has a fairly good school, and a small manufacture of plain cotton-cloth.

MA’NDHA TA’*—An island in the Narbadá belonging to the Nimár district, remarkable as containing numerous temples, ancient and modern, including the great shrine of Omkár, a form of Siva. The island covers an area of about five-sixths of a square mile. Towards the northern branch of the river the slope is not very abrupt in most places, but its southern and eastern faces terminate in bluff

* This article is by Captain J. Forsyth, Deputy Commissioner of Nimár.
precipices 400 or 500 feet in height. It is cleft in two by a deep ravine running nearly north and south, the eastern end containing about one-third of the whole area. The southern bank of the Narbadá opposite Mándhátá (called Godarpur) is as precipitous as Mándhátá, and between them the river forms an exceedingly deep and silent pool, full of alligators and large fish, many of which are so tame as to take grain off the lower steps of the sacred ghátas. The rocks on both sides of the river are of a greenish hue, very boldly stratified, and said to be hornstone slate. The island is said in the Narmadá Khand ( professing to be a portion of the Skanda Purána) to have been originally called Baidárya Maní Parvat, which was changed to Mándhátá as a boon granted by Omkárá to the Rájá Mándhátrí, seventeenth of the solar race, who had here performed a great sacrifice to the god. Be this as it may, there is no doubt that the worship of Siva was established here at an early age. On Mándhátá the shrine of Omkárá, and on the southern bank that of Amareśvar (lord of the immortals), are two of the twelve great Lingas which existed in India when Mohammad of Ghazní demolished the temple of Somnáth in A.D. 1024.* The name Omkárá is from the syllable Om, which, says Professor Wilson†, is a combination of letters invested by Hindú mysticism with peculiar sanctity, employed in the beginning of all prayers. It comprehends all the gods, the Vedas, the three spheres of the world, &c. The Bráhmans who now officiate at the shrine wish to exclude Omkárá from the twelve Lingas usually called “A’dí” or first, as something above and before them all. The Narmadá Khand supports them in this assertion, but as it contains a prophecy of the time when India shall be ruled by Mlecchás (non-Hindús) and other modern allusions, its antiquity is certainly a good deal open to doubt. The evidence of the Káśi Khand and other Sivite writings is against them; and the pilgrims, who have vowed to visit the Bárá Jyotí Lingas, pay their adorations both to Omkárá and Amareśvar. Regarding the latter they are, however, avowedly left by the Bráhmans under a pious mistake. Amareśwar was altogether lost during the wars of the seventeenth and eighteenth centuries, the south banks having been deserted and overgrown with jungle, and when, towards the close of the eighteenth century, the Peshwá desired to rebuild the temple, neither the Linga nor its old temple could be found. The temple was, however, built, together with a group of smaller ones, from slabs brought chiefly from the ruined temples on the island, and some afterwards in digging for bricks (many of which of an old shape are found all over the neighbourhood), the old Linga was found standing on four argháda, one above the other, showing that it had existed through the four ages of the world. It was also pronounced to be the true one by the Benares pundits, in consequence of being situated in a line with Omkárá and the Kapila Sangam, where a small stream joins the Narbadá. Ráo Daúlat Singh, the last rájá of Mándhátá, built a temple over it; but its honours and name were gone, and it has now been dubbed Visva Náth, to distinguish it from its fraudulent rival. Indeed it seems very doubtful whether the present Omkárá is the real old deity of that name. The temple is evidently of modern construction, and all the really old temples in the place are situated along the banks of the northern branch of the Narbadá, not the southern. Tradition also states that the chief places of worship used to be on that side of the island, and probably at one time it was also the main channel of the river, as indeed it still is during floods. It has now been dubbed the Káveri; and the fiction is that a stream of that name which enters the

Narbadá about a mile higher up from the south passes unmixed through its waters and again leaves it at Mándhátá, in order to confer additional sanctity on the place by making a double sangam or junction of two holy rivers. The Rája of Mándhátá, who is hereditary custodian of all the modern temples, is a Bhilá, claiming descent from a Chauhán Rájput named Bhárát Singh, who is stated in the family genealogy to have taken Mándhátá from a Bhil chief in the year A.D. 1165. The genealogy gives twenty-eight generations to the family since then, or twenty-five years to each generation. The Bhiláas of this part of India are all descended from alliances of Rájputs with Bhils, and take the name of the Rájput clan to which they trace back their origin. The same genealogy affirms that at that time a Gosáin, named Daryáo Náth, was the only worshipper of Omkár on the island, which could not be visited by pilgrims for fear of a terrible god, called Kál Bhairava, and his consort, Kálī Deví, who regularly fed on human flesh. Daryáo Náth, however, by his austerities shut up the latter in a subterranean cave (the mouth of which may still be seen), appeasing her by erecting an image outside to receive worship, and arranged with Kál Bhairava that for the future he should receive human sacrifices at regular intervals; and accordingly thereafter devotees were induced to precipitate themselves over the Birkhal rocks, at the eastern end of the island, on to the rocks by the river brink, where the terrible deity resided—a practice which continued till 1824, in which year the British officer in charge of Nimár witnessed the last offering of the sort made to Kál Bhairava. The Chauhán Bhárát Singh is related to have been invited by Daryáo Náth to kill Nathú Bhíl, which he did; but it is more likely that he only married his daughter, and thus founded the present family, as Nathú's descendants are still the hereditary custodians of all the temples on the top and north side of the hill, that is of all those that are really ancient. The disciples of Daryáo Náth still enjoy lands on account of the worship of Omkár. It is not difficult to trace in this fragmentary story the revival of the worship of Siva, which took place about the tenth or eleventh century, and its gradual propagation by adventurous missionaries, adopting as it went the Kálís and Bhairávas of the savage tribes, as mythological consorts and sons of Siva, just as its Rájput protectors allied themselves with the daughters of the wild hill chiefs who worshipped these blood-thirsty deities.

The old temples about Mándhátá have all suffered greatly from the bigotry of the Mohammadans who ruled the country from about A.D. 1400. Every old dome is overthrown, and not a single figure of a god or animal is to be found unmutiliated. The fanatic Alá-ud-dín passed through this country in A.D. 1295 on his return from his Deccan raid, and as he took A's órgar, which is not far off, it is improbable that he would have passed over so tempting an idol preserve as Mándhátá. Doubtless the work commenced by him was continued by the Ghori princes of Málwá, and completed by that architect Aurangzeb. Yet much remains among the ruins which must be highly interesting to the archaeologist. Both the hills are covered with remnants of habitations built in stone without cement. The walls of the different forts, two of which enclose the two sections of the island itself, and two more the rocky eminences on the southern banks, display some excellent specimens of the old style of Hindu architecture. They are formed of very large blocks of stone without cement. The stone is partly the basalt of the hill itself, and partly a coarse yellow sandstone, which must have been brought from a considerable distance. The gateways are formed with horizontal arches, and ornamented with much fine carving, statues of gods, &c. The best are those
on the eastern end of the island, or Mandhátá Proper, which also appears to be the only part that has ever received any repairs. It is easy to distinguish these from the old works, some being even as recent as the Mohammadan period, as at the Bhīmārjunī gate (opposite the Bīrkhalá rocks), where there is a distinct pointed archway laid in mortar. The oldest Sivite temple in the place is probably that on the Bīrkhalá rocks, at the extreme eastern point of the island. It consists of a sort of closed court-yard with a front verandah, through which apparently was a passage to the shrine, which has now completely disappeared. It is totally different in plan from any of the other temples, which consist of the ordinary shrine and porch. The stones are of great size, the verandah and colonnades of the court-yard being supported on massive pillars very plainly carved in rectilinear figures. On the Mándhátá hill are the remains of what must have been, if ever approached completion, a remarkably fine Sivite temple, now called Siddheswara Mahádeva. The dome which covered the shrine is, however, completely gone, and has been recently replaced by a mean flat roof, not so high as the remaining pillars of the porches. In its fall it has also overthrown and covered many of the pillars of the porches, and much of the fine work of the plinth. It appears to have been a square shrine of about twenty-six feet outside measurement, with projections added at the four sides, each about five feet in depth. In each of these was a doorway, and in front of each doorway a porch (Sabhó Mandap) resting on fourteen pillars. These pillars are fourteen feet high to the architrave, each porch being thus a perfect cube. They are elaborately carved in squares, polygons, and circles, and most of them have a curious frieze or fillet of Satyr-like figures about half way up. They are about three feet square at the foot, and do not taper very much. They are all crowned with bracket capitals, on which rest the architraves, each bracket being carved into a grotesque squat human figure. The roofs of these porches appear to have been of flat slabs. It is impossible now to say what the adytum or shrine was like; but if it corresponded with the porches, it must have been a most imposing structure. The most remarkable feature of the building, however, is the plinth or platform on which it is built; this projects ten or twelve feet beyond the porches, in front of each of which it is broken into a flight of ten steps. It is raised about ten feet off the ground, and appears to have been faced all round with a frieze of elephants, carved in almost complete relief on stone slabs. The elephants are between four and five feet in height, and are executed with singular correctness and excellence of attitude. The material is yellow sandstone, and they are consequently now a good deal weather-worn. In some cases there are two on a single slab in an attitude of combat, but more generally a single one, resting one foot on a small prostrate human figure. This frieze does not appear to have been completed, as close by, within an enclosure of which two sides are still standing, are a number of detached slabs with elephants carved on them, exactly like those on the plinth. All these, and most in the temple also, have been sadly mutilated, the trunks, ears, and figure of the rider being generally broken off. The Rája of Mándhátá has also removed a number to build into his new palace, after getting a mason to chisel them down to a manageable size. The only two left at all perfect have now been rescued, and will be properly cared for. There is no record of any extensive crescentades against idols between the time of Álúd-dín and Aurángzeb, nor is it very likely that so pretentious a work as this would have been undertaken so late as the time of Aurángzeb; besides which its style and excellence of architecture seem evidently to belong to an earlier age. It is not therefore unreasonable to conclude that it was just being finished in A.D. 1295
when Saltán Álúd-dín interrupted the works, demolishing even the elephants that were still standing in the workshop. Most of them had, however, been fixed in their places, and the superstructure was probably complete. If so, the temple must have been inferior, as a work of art, to no structural Hindú temple of that period, of which illustrations or descriptions have been given to the public; besides which it appears to have been on a plan unusual in any known school of Hindú architecture; at least Fergusson gives no notice of four open-pillared porches in a Hindú temple.

There is another old Sivite temple below the Mándhátá hill, on the bank of the so-called Kháverí branch of the Narbadá. The porch only of this too is all that remains of the old work, and though probably older, it is inferior in carving and general effect to the temple already described. In neither of these buildings is there a trace of lime in the old part of the work.

On the northern section of the island called Muchkund (after Ráji Mándhátri's son) there are no temples now standing of any age. That of Gaurí Somnáth appears, however, to be an old shrine rebuilt with lime. Somnáth himself is a gigantic linga, now black, but once, as the story goes, white, in accordance with his name. The Mohammadan leader, who destroyed old Mándhátá, is related to have been told that this linga had the property of displaying to the curious a reflection of the subject into which their souls should pass at their next metempsychosis, and, on inquiring as to his own fate, the devout son of Islám was shown in the linga a pig, whereon he cast it into the fire, and since then it has assumed its jet black hue. An immense Nándí (Siva's bull), of a fine green stone, lies headless in front of the shrine, and about a hundred yards in front of the door is an overthrown pillar, which has been nineteen and a half feet high with its capital, and stood on a raised platform of basalt blocks. For the first six and a half feet it is two and a half feet square—thence polygonal, with occasional round belts to the capital, which is square—and furnished with five holes in the top, either to hold lamps or the fastenings of some figure.

On the north bank of the so-called Kháverí opposite Mándhátá is a series of deserted temples, evidently of considerable antiquity. Mándhátá itself seems to have been a perfect stronghold of Sivaism, no temple having ever been erected save to the destroyer or his associate deities. Here, however, besides one or two old structures that seem to have been also consecrated to Siva, we find several devoted to Vishnu, and a whole group of Jain temples, the existence of which has only recently been ascertained. Just where the Narbadá forks are the remains of a large Vishnuite erection, of which only some gateways, and a shapeless building formed of the old materials, exist. The former are in the same style of architecture, without cement, as the oldest on the Mándhátá hill. In the latter are twenty-four figures of Vishnu and his various avatárs, carved in good style in a close-grained green stone, including a large varáha or Boar avatár, covered with the same panoply of sitting figures as that at Khandwá. Jain-like sitting figures also appear in the other carvings of Vishnu, illustrating the intimate connection between the two religions. The date 1346 appears on an image of Siva in the same building, but there are no legible dates on the others. Further down the river bank are some very old remains, formed of huge blocks, and apparently from the carvings, Sivite. Of one, a portion of the dome is standing, formed in the same manner of blocks crossing each other at the angles. A little way on is a small ravine running down from the hills, called the Ráwana nálá, in which are some curious remains.
First comes a prostrate figure carved in bold relief on four basalt slabs laid end to end. From head to foot it measures eighteen feet and a half in length. It is rather rudely executed; it is much weather-worn, and the legs are gone from the thighs to the ankles. It has ten arms, all apparently holding clubs and pendent skulls, but only one head. One foot rests on a smaller prostrate human figure, in which also are fastened the tiger-like claws of a small figure on the left. A scorpion is carved on the chest of the large figure, and a rat is sculptured on the slab near his right side. The people call it Ráwan,* the demon who carried off Sítá, the wife of Ráma, but it is questionable if statues are ever erected to him, nor have the scorpion and rat, it is believed, anything to do with the story of the Rámáyana. The figure was evidently intended to be erected in a mammoth temple, which never advanced far towards completion. The adjoining bed of the ravine is strewn with huge basalt blocks, rough-hewn, and slightly carved in some places. They are from ten to fifteen feet in length, and about two feet and a half square; a few intended for uprights are partially cut into polygons and circles. A number of blocks, shaped like crosses, are also to be seen. They are quite rough, five and six inches across each limb, the four projections being of equal size—cubes of one foot nine inches. They were evidently intended to be cut into the bracket capitals of the temple. It cannot but occur to an observer how closely some of these resemble the so-called Christian cross recently discovered in the Godávari valley, and figured in the Proceedings of the Asiatic Society;† and had any of the huge blocks been erected in their places, how easy it would have been to make out of them the remains of a Druidical circle. Numbers of the stones from this nálá appear to have been removed to build the modern town of Mándhátá. The dry bed of the Narbádá, near the fork, is strewn with them, as if they had fallen out of boats in the attempt to transport them during floods. It may be conjectured that the figure is some form of Bhairava or some other of Siva’s sanguinary developments. Ráwana should have twenty arms and ten heads, and if, to save labour, they divided his arms by two, at least they should have done the same by his heads, and given him five instead of one.

The most curious of all the remains along this branch of the river is the group of Jain temples. They cover an elevation overlooking, but a little retired from, the river. The building nearest the figure just described appears rather to be a monastery than a temple. It may be described as a quadrangle, measuring outside 58 feet east and west, by 43½ north and south. The western extremity is, however, rounded off at the corners, so as to make a sort of bow-face towards the river. In the centre is an open courtyard 23½ feet by 14 feet. The whole of the rest, except in three places, has been roofed by flat stone slabs, resting on numerous carved pillars, with bracket capitals, which differ only in the style of ornamentation from those of the neighbouring old Hindú temples.

* Regarding this figure Captain T. Forsyth, the writer of this article, has contributed the following additional information:—

"On a second visit to Mándhátá and careful examination of this figure, I am satisfied that it represents the consort of Siva in her more terrible form of Mahákálí. It is certainly a female. "has a girdle and necklace of snakes, and is either eight or ten-handed, it is not very clear which. "The sword, bell, mace, skull, and head held by the hair in her hands, point, I think, clearly to "the dread goddess Kálí."—T. F.

† Proceedings of the Asiatic Society of Bengal, No. v., May 1868.
There are four main rows of these pillars running round the building, and they stand about ten feet apart. They are also about ten feet high, and the building is therefore wholly wanting in external architectural effect. But the three spots now uncovered were evidently at one time covered by domes or spires. Two of these were of small diameter, on either side of the main entrance, at the eastern end of the building. Of one of these a portion is still standing, and it seems to have been of a ribbed pyramidal shape. The third must have been a large dome, over an octagonal opening in the centre of the western or rounded end of the building. It appears to have been built of large flat bricks, some of which are still in situ. The building appears to have been closed by walls on all sides except that towards the river. The eastern wall is still complete. The carving is mostly in the form of circles of foliage, quadriated lozenges, and variations on the square, polygonal, and circular sections of the pillars. It is all done in the same yellow sandstone as the Hindú temples, and is of greatly inferior execution to the Jain remains at Khandwá. The building seems to have been left almost entirely devoid of external ornament. To the right of the eastern entrance have been two chambers projecting into the building, and immediately under the small spires already mentioned. That to the left is, with its spire, in ruins. In that to the right the writer found a greatly mutilated image of one of the Tirthankars; but neither on it, nor any where in the building, was there any trace of an inscription. Immediately to the right and left of the doorway, on entering, are two figures carved on slabs about two feet in height. That to the left might be taken for Bhawání, the consort of Siva, with her tiger and usual accompaniments, except that she has a sort of corona, or canopy of radiating foliage, and holds in one of her four hands a sort of triple-knotted rope, both of which emblems are often seen in Jain carvings. That to the right is palpably an adaptation of a Tirthankar to Sivite ideas, and may be considered a most curious exemplification of the proneness of the later Jains to adopt the Hindú mythology of the sect that happened to be most in fashion in their neighbourhood. It is a pronoucedly naked (Digambar) figure, with a single cord round the waist, and pendent ends, which alone would stamp it as Jain. It has also large circular ear-rings and plain round anklets. It is standing in an easy attitude, one leg encircled by a long loop, seemingly part of a snake, which also passes along the left side, through the left hand, and up behind the head, where it ends in three-hooded snake-heads, forming a canopy over the head. So far it might all be Jain (the serpent making it out as Párvanáth); but beyond this it has four hands, one occupied, as stated, by the snake, while two hold a sword and buckler, and the fourth Siva’s drum or hour-glass (damaru). These and the Tirthankar already mentioned seem to be the only images now left in the building, though the usual Jain figures are carved all over the ornamentation of this and the other two buildings now to be mentioned. It should be added that this building is erected on a platform of basalt blocks five or six feet high.

A little to the north of the last building is the second, a great part of which is a ruin. This ruin seems to have been the temple proper, and to have been formed of a pyramidal shape with numerous smaller spires. The building still standing is its anterior porch, closely resembling that of A’írwá near Ajanthá, figured in Fergusson’s Architecture, vol. II. p. 626, except that the plinth extends much further out all round, forming in fact a wide open terrace about sixty feet square in front of the porch, and cut down the centre into a long flight of steps. In form it is a square of fifteen feet and a half, worked
into an octagon by large slabs thrown across the corners, on which appears to have rested the dome, now quite gone. From each side of the square projects a recess or alcove about six feet square. At each angle is a carved pillar, the intervals being filled up with dressed sandstone blocks. The pillars are richer than those in the monastery, and the ceiling in particular appears to have been exceedingly richly carved in concentric circular patterns of foliage. The main entrance is to the east, opposite the steps. The northern alcove is closed by a wall; and in it the writer found a headless sitting image of a Tirthankar, carved in the same green stone as the images in the Vishnu temple already mentioned. It bears a Sanskrit inscription on the pedestal, stating it to be Sambhúnáth. It has not yet been properly deciphered, but the date appears to be illegible. It is very correctly carved, but does not appear to be of any very great age. Probably all these green stone images were brought from a distance long after the erection of the temples in which they stand. The recess in the southern face may have been either a doorway or another image chamber, and is now quite ruined. The doorway from the porch into the ruined shrine is covered with ornamental carving, chiefly sitting female figures like that on the left of the entrance to the monastery, with friezes of elephants’ heads, and figures of goats with human heads. No doubt the most interesting part of the building is the shrine, now buried beneath the ruins of its dome.

The third building is merely a small temple, nineteen feet square, built on the top of a pyramid of basalt blocks, about twenty-five feet high, and with very steep sides. The dome must have been a very high one, judging from the quantity of ruins, and it appears to have had no porch of any sort. It has an image recess in the southern face, which is now, however, empty. The sitting figures over its doorways and other carvings are precisely similar to those in the two larger buildings. It is probable that these buildings date from the same period as the other Jain remains of Nimár at Wún, Barwání, Hasád, and Khandwá, viz. A.D. 1166 to 1293; but excepting those at Wún, they are the only remains of the sort at all in decent preservation. The hills adjoining these temples are like Mándhátá itself—covered with remains of habitations and walls of stone, and no where is there any trace of the use of lime in the building. It seems therefore that the whole of the section of the Narbadá valley, in which Mándhátá stands, was at one time the seat of a populous community. It is now unoccupied except by the attendants of the temples and the Rájá’s people. The great fair of Omkárjí takes place on the fifteenth of Kárík (end of October and beginning of November), and 10,000 to 15,000 people usually attend, with numerous shops and traders from all parts of the country. The place is easily accessible from the Barwál travellers’ bungalow, from which it is about seven miles distant by a good bridle-road. It is said to be increasing in importance. The southern bank, which was wholly waste at the close of last century, is now the site of numerous temples and several monasteries of Godar (whence its name of Godarpurá), Niránjáñ, Dasmáñ, and other devotees, built and endowed by Ahilyá Bál and other Marásthá chiefs, and the Mahárájá Holkar has recently intimated his intention of founding another. The Mándhátá Bráhmans fully rely on the accomplishment of a prophecy contained in the Bhavishya Purána (and copied of course into the local gospel), that after 5,000 years of the Kaliyuga the sanctity of the Gángá river will expire, and the Narbadá will be left without a rival. There are now only thirty-one years left of this period, but it remains to be seen whether the
Gangetic Bráhmans will not discover some means of averting such a disastrous extinction of the profitable "Máhátya" of their river.

MANDHERI—A flourishing village in the Chándá district, eleven miles west-north-west of Warorá, at which a large weekly market is held. Government schools for boys and girls have been opened here, and a market-place will shortly be commenced.

MANDLA *—

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A district lying between 23° 2' and 23° north latitude, and between 80° and 81° 40' east longitude. It is bounded on the east by the native state of Rewá and a portion of the Biláspúr district; on the north by the Sohágpúr and Chendi táulakas of Rewá, and a small portion of the Sleemanábád tahsil of the Jabálpúr district; on the west by the districts of Jabálpúr and Seóní; and on the south by the districts of Seóní, Bálághát, Ráápúr, and Biláspúr. The district presents such a variety of different features that to give a general description of it in a few words is not easy. It might almost be called a mountainous tract, comprising the valleys of numerous rivers; these valleys being broken into irregular sizes and shapes by the spurs of low hills running down from the main ranges towards the larger rivers. The singular feature of these ranges of hills is that many of them are quite flat at the top, and an abrupt steep ascent culminates in a fine plateau with a general slope downwards to the east. The traveller from west to eastward crosses over a series of steppes, varying in height and extent, until he reaches the main range of the Maikal gháts, which form the border of the district to the south-east, and from this range continual spurs run down—some richly clothed with sál forest—dividing the country into valleys. The extreme length of the district from east to west is 156 miles. Its width varies very much. From the Chilpí Ghát to Sháhpúr cannot be less than 130 miles, while in the eastern táulakas of Rámgarh it is not more than thirty miles. The total area may be set down as 8,000 square miles, much of which

* This article consists almost entirely of extracts from the Land Revenue Settlement Report of the Mandla district by Captain H. C. E. Ward.
is waste. For revenue purposes the district is divided into two portions, the old pargana boundaries having been retained, as they are so well known to the people; but as the two parganas of Rámgarh and Mandla differ much one from the other, and but little is known of the former, a short description of each may be of service.

The Mandla tahsíl occupies the western and southern portion of the district, and is better populated and much richer than the other. It comprises portions of the valleys of the Narbadá, the Banjar, Burhní, Hálon, Phen, Thánwar, and other smaller streams too numerous to mention. Most of these rivers run at a great depth below the surface of the country through which they pass, and consequently in but few places are they utilised for irrigation. They lie mostly to the east and south of Mandla itself, and in their valleys all the best cultivation of the tahsíl is comprised. To the westward of Mandla the country is very hilly and difficult, opening into valleys here and there, where the rivers Bábí, Baláí, and Hingú force their way through the hills towards the Narbadá, but altogether throwing many obstacles in the way of travellers and settlers, owing to its inaccessibility in the rains, for the streams, dry in the hot-weather months, come down with such violence, that a few hours' heavy rain is sufficient to cut off all communication. The country too is so inhospitable in appearance, and so wild in reality, that it is not after all very surprising that Mandla should have a bad name, for in the rainy season the black soil in the valleys becomes so deep as to render the journey from Jabalpur one of no ordinary labour, and once in Mandla it used to be no uncommon thing to have all communication with the outer world cut off for three days together. Of the valleys to the westward, that of the Baláí for the last six miles of its course, through the plain in which Naráingánj is situated, is one of the best cultivated, but there is still plenty of room for improvement. The soil is of the richest black cotton quality, and it is only lately that it has been brought into proper order. Some of the valleys of the Hingú and Gaur rivers nearer Jabalpur are capable of anything almost in the way of cultivation, but are dreadfully neglected at present. The Haufí lands south of the Narbadá, near Mandla, are the richest and best cultivated in the whole district, and in them the best villages of the Mandla district are situated. They are formed by irregular spurs of low hills, running northwards from the Bhainsá Ghát towards the Narbadá, and are watered by the rivers mentioned above, between two of which the Banjar, an affluent of the Narbadá, and the Thánwar, an affluent of the Waingangá, a range of low hills runs, on the top of which is an extensive plateau, where some of the best Gond villages are situated, scattered about with no regularity, and divided by strips of jungle. As must be expected with such irregular features, the variety of soils is great. In the low lands there is abundance of rich black cotton soil, patches of which are found surrounded, as the lands rise towards the hills, with red gravelly soil, usually covered with masses of stones and flint, and fit for nothing but the commonest kinds of crops. In some valleys less favoured than others, instead of the rich black soil a light friable sandy soil takes its place, here called “sehar.” In fact it is difficult to find two of these valleys alike, and in some places the difference is very striking. The general elevation of the tahsíl varies from 1,600 to 2,500 feet.

The Rámgarh tahsíl is very poor, thinly populated, and but little known.

Rámgarh tahsíl. Even the people of Mandla itself look upon it as the Ultima Thule of civilisation, and it is most
difficult to induce any official to remain there. That such should be the case is much to be regretted, for it has sufficient natural advantages to counterbalance even its inaccessibility, were it once known: and in reality it is not by any means inaccessible. Between Mandla and Ramgarh there are only two ranges of hills to cross, and over one of these a road passable for carts has been made, while over the other there is a very fair path which has been lately widened; but the fact is that the difficulties of the road between Jabalpur and Mandla are quite considerable enough to deter would-be travellers, for they not unnaturally expect to find the whole district the same, and to visitors from the north via Shâhpurâ the aspect of the country is certainly not enticing. The different subdivisions of this taluk comprise, if possible, more variety of feature than any part of the Mandla taluk; but the description above of the different soils in the valleys will hold good for the greater part of Ramgarh also. The two talukas to the eastwards—Pratâpgarh and Mukutpûr—deserve special mention. The former of the two may be said to be a magnificent pasture, watered by several rivers running near the surface, offering every facility for irrigation, and covered all through the hot-weather months with abundance of short but thick green grass. To the south the Maikal ghâts form the boundary, and in these the rivers Kermândâli, Târ, Turûr, Seoni, Sontîrth, and Chakrâr take their rise, flowing due north to the Narbâtâ, which here forms the northern boundary. The valleys of these rivers are separated by low spurs of hills, running down from the main range towards the Narbâtâ, and mostly covered with sâl forests. The rivers do not ever, even in the hottest months, become quite dry, and throughout these parts water is at all times procurable near the surface with but little trouble; natural springs are indeed so numerous that there is not one single well in the whole place.

The formation of the hills all along the south is basalt, capped with laterite, so that iron is abundant. Mukutpûr is more hilly than the abovementioned, but has much the same characteristics, the valleys of its several rivers—the Burhner, Kharmiâr, Kachnârî, Kmarâr, Hāntî, and Kukrâr—being rich in magnificent pastures, with a great extent of black soil, capable of producing any crop. Wheat and gram wherever sown grow luxuriantly. These, with the usual kodo and kutkî, are the staple products of the country. These two talukas comprise an area of 1,066 square miles, with a population of about thirty-nine to the square mile, so that large tracts are completely waste. The climate is very variable, the elevation at Chaurâddâdar, the highest plateau, being the same as at Amarkantak—3,400 feet; while Kârinjiâ, in the plain below, is 2,696 feet above the sea, and Ramgarh, sixty miles to the westward, 2,000 feet above the sea. The action of the hot winds is comparatively little felt in these parts; the grass is never parched up even late in May; the nights are always cool, except just at the break of the monsoon in June; and when the hot wind does blow, it is hardly felt till noon, and disappears at sunset. The scenery is picturesque in the extreme near the heads of the valleys of these rivers, the hills being covered with sâl forest or their remains. There is no jungle in the lowlands, but the valleys present the appearance of rolling prairies, broken here and there with belts of forest trees, or perhaps a patch of cultivation intersected by the river, with a fringe of green trees on its banks.

Lying between the talukas of Mukutpûr and the Narbâtâ is the small, but comparatively rich taluka of Râmpîrî, comprising some of the best villages in the
tahsil. Of essentially volcanic formation, the appearance of the country when
the wheat crops have been cut, and the grass in the plains burnt, is bleak and
dismal, for even the sál tree, which grows on the hills bordering the táluksa,
and on the spurs dividing the rivers Michrár and Kutár, is of a dwarfed and
stunted description. The rich lands in this táluksa are strangely intersected
and cut up by spurs of low hills, covered with a variety of siliceous fragments,
and quite unfit for any cultivation other than that of kodo.

The three poorest táluksas, with fewer natural resources than the rest,
are those of Chauwísá, Mehdwání, and Kátotíá.
Chauwísá, Mehdwání, and Kátotíá. They are hilly, cut up with deep ravines, and
covered throughout with trap boulders and frag-
ments of igneous rocks; their geological character is volcanic, with laterite resting
upon trap in some of the valleys. The soil would be rich were it not for the
enormous quantities of stones which crop up in every direction. They are so
surrounded by hills and jungles that access to them is at all times difficult, and
their population is perhaps even more scanty than that of other parts of the tahsíl.

North of the Narbadá the táluksa of Sháhpúr and Kárhe Sondá, buried as
it is in the heart of the wilds, is the most backward
Country north of the Narbadá of all; it is rugged, cut up with deep ravines and
— Sháhpúr. rivers, and intersected with high ranges of hills,
some very wild and inaccessible. People appear to have a superstitious dread of
many parts of it, and caves are pointed out as the homes of evil spirits, into
which no human being can venture in safety. There are many Gond villages in
the heart of these jungles, which had never been visited by any travellers, and
which were quite unknown, except to their own inhabitants, until they were
inspected by Captain Ward in the course of the land revenue settlement just
completed (1869).

Sháhpúr and Níwán are both much more advanced, with some extent of
Sháhpúr. really good cultivation. Contact with the people
of the Jabalpúr district has made the inhabi-
tants more civilised, if such an expression can be used of a wild Gond, and
better able to hold their own in transactions with traders than their brethren
further east. One peculiarity of Sháhpúr is that the river Sílgí, which runs
through its south-eastern portion, has a fall to the eastward, being an affluent
of the Narbadá, while in the north-west the Sonkal and Kupábá fall to the
west, being affluents of the Mahánadí, a tributary of the Son, so that the high
land dividing these streams becomes a watershed between Eastern and Western
India.

Níwán is much in the same style; but even in its best lands the trap rock
Níwán. is very near the surface, and consequently its
covering of black soil is not rich, and is incapable
of bearing any crops for long continuously. The range of hills spoken
of in the previous paragraph divides its lands, and causes its rivers to flow
both to the east and west, the Sílgí and Gaur falling into the Narbadá,
while the Mahánadí, which rises not many miles from the Gaur, but on the
northern ridge of the same high land, flows to the north-east until it joins
the Son.

The chief reason for the backward state of the district is the total absence
of roads. On coming into the district from the westwards the wildness of the country and its
Want of roads.
jungle aspect is striking: the hills are blue, wild, covered with dense scrub jungle, and apparently deserted; through these are nothing but narrow footpaths, touched on either side by jungle and long grass; and stories of deaths from starvation, tigers, or thirst are numerous. From hunger and thirst in the hot weather there is really some danger, but the accounts of tigers are absurdly exaggerated, for when the immense extent of the country is taken into consideration, the number of deaths from tigers is very small. Still there is sufficient truth in the stories to deter timid travellers from undertaking trips into the interior of Mandla. The local authorities have never had any money to spend in opening out communications. The road fund amounts to only about Rs. 1,000 per annum, and the bulk of that is usually expended in keeping open the communication with Jabalpur. It is now under contemplation to make the section of the road between Jabalpur and Raipur, and until this is done much cannot be expected from Mandla. Once this road is opened, and trade from the south begins to flow through the district, as it gives every promise of doing, the prosperity of the country must increase. Already even the opening of the Railway to Jabalpur has given an impetus to Mandla trade, and been marked by a greater influx of carts and traders than has ever before been known.

A description of the district would be incomplete without some account of the hills. Of these Chaurádádar in the Maikal range is the highest and most important. Its height is nearly that of Amarkantak, which is given by Major Wroughton as 8,328 feet at the temples, where the source of the Narbadá is said to be, and the hill above these must be from 80 to 100 feet higher, so that the height of Chaurádádar may be computed to be between 3,200 and 3,400 feet above the level of the sea. The plateau comprises about six square miles, overlooking, to the south, the táluka of Lamlí, now a portion of the Bilaspur district, and to the north the táluka of Pratápgarh. In the winter months the cold here at nights is intense, and in January and December the thermometer (Fahrenheit) not unfrequently registers six and seven degrees of frost. So late as April the heat is not oppressive even in the hottest hours of the day. Water is abundant near the surface, more than one stream taking its rise in the plateau, and were it not for its inaccessibility, it would be well suited for a sanatorium, for it is cleared of jungle, and consequently feels the effects of all the cool breezes from whatever quarter they may come. It is not nearly so pretty as the Amarkantak plateau, which is about twelve miles to the east of it, but the latter is in the Rewá country, while Chaurádádar forms part of the Mandla district.

In Sháhpur, north of the Narbadá, and overlooking the Johilá Naí—an affluent of the Son—there are some high and very wild hills, covered with sal forests or their remains, and with precipitous descents into the valley of the Johilá, which here flows at an immense depth through rugged hills, occasionally opening out into small basins. This section of the Maikal gháta in Sháhpur is also a part of the watershed of Eastern and Western India, for the Johilá flows east, and the water from the top of the hill overhanging it flows into the Narbadá, and is carried west to the Gulf of Cambay. The hills here are wild in the extreme, very rugged and inaccessible, with but a small Gond and Baigá population. Out of the numerous small affluents of the Johilá, which flow down the northern sides of these hills, the Ganjar and Ganjarí are the only rivers worthy of mention, and they, not for their size, but for their peculiar falls from the highlands into the valley below, into which they descend by a succession of jumps, as it were, from one plateau on to another. The highest fall is about
sixty feet, and behind this are some vast caves of unknown extent, which are carefully avoided by the people, as being the homes not only of wild beasts, but of evil spirits, who are said to have resided there ever since the time of the Páñavas. All these hills are considered to be especially under the protection of Mahádeva.

The formation of almost all the hills in the Maikal range is laterite. Iron-ore is therefore abundant, and the mines near Rámgarh are said to produce the most valuable metal; but in Mowaf, also of the Rášgarh Bichhíá tract, there are many good mines, which supply most of the neighbourhood with axe-heads, ploughshares, &c. Coal has not been discovered in any part of the district, though Dr. Spilsberry* notes that it has been found in the Johilá river near Pálí of Sohágpur. The course of that river, however, lies for but a short distance within the Mandla district. No other minerals have been discovered.

The geology of the Mandla district presents but little variety; excepting at its southern and eastern confines nearly the whole of its area is covered by overfloving trap. To the south, the formation of the tract of country, on either side of the Banjar, to within a short distance of its junction with the Narbardá, consists of crystalline rocks, but they are not superficial over any wide extent. Eastward of the Banjar valley, though granite, syenite, and limestone frequently appear on the banks of the streams and form the sides of hills, yet almost everywhere, even to the tops of the highest peaks, trap is the uppermost rock, and sometimes the trap is itself covered by laterite. A bed of this formation occupies a considerable area north of the Chilpí Ghát and Rájádhúr, interposed, as it were, between the crystalline and trappean rocks.

Mandla has few villages which are worthy of the name of town. Mandla, Bahmani, and Sháhpurá, whose population is respectively 4,336, 2,179, and 1,497, may be said to be, the two first, the only towns in the Mandla tahásíl, and the last, in the Rámgarh tahásíl. In many villages bázírs are held, but none of these can be said to have any real trade, either export or import. There is a considerable traffic in grain throughout the district, but in Rámgarh it is almost entirely dependent on the foreign traders, who travel through the district with large herds of cattle, and as the people are, to a great extent, dependent on them for a market, they can as a rule pretty well command their own rates—a state of things which would be quite impossible were the country more open and accessible. In Mandla itself there are a few indigenous grain-dealers, as also in the Rámpúr táluka of Rámgarh, and in Sháhpurá, on the borders of the Jabalpur district, where the people just come within the range of the high prices prevailing now throughout the surrounding country. In Bájág, until lately, there used to be considerable traffic in country cloths brought for barter in exchange for forest products with the wild tribes who inhabit the Maikal gháts.

The climate is throughout the district very variable. There is none of the intense heat of Upper India, and the nights as a rule are cool. In Mandla itself it is perhaps hotter than in other parts of the district which are more open, for surrounded as it is by hills, the hot wind blows only in fitful gusts, which prevent the khaskhás tatti working with any continued good effect. Away to the east of

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Râmgârh the hot winds only last a few hours, beginning between eleven and twelve o'clock and ceasing at sunset, seldom blowing with any great force, and not overpoweringly hot. The hottest time in the year is at the break of the monsoon in June, just before the rains commence, and in September, when they cease. The cold weather commences in October or November and lasts till the end of February; but even in March the heat is nothing to speak of, the thermometer generally ranging between 60 and 85 degrees.

During the monsoon the rainfall is heavy, the average measurements being from fifty-six to sixty inches during the season. Rain seldom falls for more than three days without a break, and while the rains last the climate is generally pleasant and variable. Pânhkhâs are not absolutely necessary at night, as frequently the wind off the river Narbadâ comes up very cold; it is, however, considered dangerous to sleep exposed to its ill effects. Storms are frequent, even during the hot weather. Hail is much dreaded all over the district, as the stones are sometimes of such size, and the storm so violent, that whole fields are swept of their crops as clean as if they had been cut, carried, and carefully ginned. The hailstones in the month of March are sometimes as large as pigeons' eggs; and heaps of these stones, when collected in a shady place, often remain unmelted the whole of the following day.

Mandla has, throughout its length and breadth, a very bad name for fever, and not without cause, as the local type is a virulent one, more typhoid than the ordinary kind of fever and ague. It is very fatal in its effects if not properly treated, and does not succumb easily to quinine; strangers are peculiarly subject to it; and the people have a theory that, once cured of a really bad attack, you are free for seven years. Cholera visits the country occasionally, apparently about once in every four or five years. Small-pox is very virulent and fatal; the district can hardly ever be said to be thoroughly free from it, and vaccination having made but little progress, the people suffer greatly.

No census of the whole district appears to have been taken prior to that of November 1866, nor are there any old settlement records. No comparison therefore can be made in the Mandla tahsil between the present and former rate of the population. Throughout Râmgârh Captain Wroughton completed his revenue survey in 1842, and in his report the population statistics of each tâlukâ are given. From these it appears that twenty-six years ago the whole population amounted to 41,766 souls. At the time of the last census in 1866 there were 71,621 inhabitants throughout the tahsil—an increase of some seventy-five per cent.

The population for the whole district is given by the census of 1866 as amounting to 187,690 souls, and of these 127,958 are returned as agriculturists. The average per square mile is only seventy-six, and this alone would seem to be sufficient to account for the very backward state of the district. There is some hope that since this census was taken the population has increased somewhat by foreign immigration, especially during the current year 1869, for the harvests of the two past seasons have been above the average, and consequently, in spite of the high prices ruling for food-grains, the agricultural classes have been prosperous. This has proved a temptation to outsiders, and a considerable number of people both from Rewâ, parts of Sibhâr of the Jabâlpûr district, and even from the native states of Bûndelkhand, have taken up land in Mandla lately. The following extract from the Census Return of 1866 classifies the population:
MAND

No. of houses......42,506
Males.  
{ Adults. .......... 54,458  
{ Under 14 years... 41,203  
Females.  
{ Adults. .......... 55,703  
{ Under 14 years... 36,335  

| Principal Castes. | 
|------------------|------------------|
| Bráhmans         | 6,242            |
| Rájputs          | 882              |
| Kúrmíś           | 4,341            |
| Kháčhíś           | 2,452            |
| Mehráś           | 6,456            |
| Pankáś           | 8,085            |
| Básors           | 2,470            |
| Ahírs            | 7,829            |
| Lohárs           | 2,847            |
| Baniás, Káyaths, &c. | 1,452        |
| Telís            | 5,524            |
| Lodhís           | 3,546            |
| Maráśs           | 2,525            |
| Other castes      | 23,121           |
| Dhímarś           | 6,934            |
| Mohammadans       | 1,403            |
| Gonds            | 87,652           |
| Baigáś           | 10,388           |
| Kols             | 3,550            |
| Total... 187,699 |

The original inhabitants of this district are undoubtedly the Gonds and Baigáś, who at the present time form the larger share of the population. Next to these the oldest residents may be considered the Bráhmans, families, some of whom affect to trace back their arrival in Mándá to the time of Jádhava Ráya in Samvat 415 (A.D. 358), though it is much more probable that they settled here in the reigns of Hirde Sáh and Narendra Sáh, from Samvat 1663 to 1788 (A.D. 1666 to 1731). The former of these two kings introduced a number of foreigners into the country, especially a large colony of Lodhís, who settled in the valleys of the Banjar, Motiárfi, and Narbadá, gave the name of Hirdenagar to the táluka thus brought into cultivation, and did much, by digging tanks and otherwise, to colonise the best parts of the district. With these exceptions, and that of the Máhto Telí immigration into Rámpárh at a much later period, there is no other trace of the population of the district having been recruited from foreign resources. These Máhtos are without exception the best cultivating class in the Rámpárh tahsil. They have almost taken possession of the rich táluka of Rámpárh, and brought it into really fair order. They are a thriving, pushing race, a little inclined to be turbulent, but devoted to agriculture. The first pioneers of this class are said to have been brought into Rámpárh some eighty or ninety years ago, but these were only a stray family or two. The bulk of the Máhto emigrants who have settled in Rámpárh must have come in since 1842, for Captain Wroughton then reports that the population there was comprised solely of Gonds and Baigáś, and that the cultivation then amounted to 18,500 acres, most of it of the poorest kind, whereas now (1869) there are 28,785 acres cultivated.

These people are Hindús, originally of the Telí caste, and formerly resident at Maíhr. Their tradition is that between two hundred and three hundred years ago a Ráthor Telí of that place became disgusted with his hereditary avocation of oil-pressing, and determined to do what he could to raise himself and his people to a better position. As he was a wealthy and influential man, he succeeded in collecting around him a considerable number of followers, who accepted him as their leader, gave up oil-pressing as a profession, and took to cultivation. The other tribes disliked his proceedings. He was sufficiently powerful to hold his own against them, and eventually the then Rájá of Maíhr-
was persuaded to take the new sect under his protection, raise them above the rank of the common Telfs, and allow them to take the name of a Sanskrit word signifying great, which has been corrupted by course of time into "Máhto."

The Rájputs are but few; they are supposed to be descendants of the hangers-on of the old kings of Mándla, and appear to be mostly of impure blood. Among them are a number of Ráj-Gonds, who ape the manners and customs of the Hindús, and are often more attentive to their religious observances than the Hindús. These always wear the Jáné or Bráhmanical thread, while the original Rájputas of purer descent are frequently seen without it. With the exception of the Gonds and Baígás, none of the other tribes appear to call for separate mention.

In Mándla the Gond race is divided into two classes, which again are subdivided into forty-two different castes or gots.

**Gonds.**

The two classes are the Ráj-Gonds and the Ráwán Bánśás. The former is the highest of the two, and shows the advantage of even the spurious civilisation with which it has been brought in contact. They outdo the highest caste Hindús in the matter of purifying themselves, and ape them in all their religious ceremonies. They wear the Jáné or Bráhmanical thread, and consider themselves deeply insulted if compared in status with a Gond. Mr. Hislop * says that they carry their passion for purification so far that they have the faggots with which their food is cooked sprinkled with water before use. They may be said to have benefited by their connection with the Hindús so far that they have certainly given up many of the filthy habits of their own tribe, and if they are a little over-scrupulous in aping the Hindú religion, they are very much the cleaner for it. The Ráwán Bánśa tribe is split up into the following castes or gots:—

| Marobá.       | Kumbará.       |
| Markám.       | Dankettí.      |
| Warkará.      | A'rmón.        |
| Srí A'tm.     | Korápá.        |
| Tekam.        | Símá.          |
| Dhordá.       | A’mdán.        |
| Karyain.      | Temeriná.      |
| Warwítí.      | Darzám.        |
| Partillé.     | Kindám.        |
| Sarján.       | Korchú.        |
| Chichain.     | Kalkú.         |
| Marskolá.     | Tamirachí.     |
| Sarotá.       | A’megá.        |
| Paól.         | Mohrám.        |
| Bhagdíyá.     | Kurám.         |
| Wukká.        | Nakmá.         |
| Pandú.        |                |

To these may be added the following:—

| Aghariá or Muká. | Barhayá.         |
| Fardhán Pathárif | Bhená.           |
| or Guguá.       | Bhiman.          |
| Dhályá.         | Ghasiá.          |

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* Papers relating to the Aboriginal Tribes of the Central Provinces, Edn. 1866, p. 5.

35 cp.
These last differ in some slight peculiarities from the Gonds, but undoubtedly belong to the same race. The Pardhāns act as bards to the Gonds, and attend at births, deaths, and marriages. The Aghariā is a worker in iron; he frequents the Bāgā villages, and acts as blacksmith to the whole community—no light task where the iron-ore has to be dug from the hill, carried to the village forge, smelted, and then worked up to meet the wants of the people. These people may be set down as the laziest and most drunken of all the Gonds.

Mr. Hislop,* no mean authority, describes the Gond of the Nāgpur country thus:—"A little below the average height of Europeans, and in complexion darker than the generality of Hindūs; bodies well proportioned, but features rather ugly—a roundish head, distended nostrils, wide mouth, thickish lips, straight black hair, and scanty beard and mustaches. * * Both hair and features are decidedly "Mongolian." The description agrees very well with the Gonds above the ghāts. Their women are as a rule better looking than the men. Gonds' wives are looked upon as so much property, for they are expected to do not only all the household work, but the bulk of the agricultural labour also. It is a common expression among them, when speaking of a well-to-do farmer, to say that he is a man of some substance, having four or five wives; occasionally they have seven, but this is exceptional, and the poor content themselves with one.

In dress the women are usually decent, though they wear only the dhotī and shoulder-cloth of coarse country-made stuffs, white, with a coloured thread border. For ornaments they wear strings of red and white beads, ear-rings of brass wire in coil, and polished zinc bosses; sometimes nose-rings of the same, and anklets and armlets of copper and zinc mixed, or of pewter and zinc. These, with the inevitable "karās" of lac, make up the sum total of their attempts at adornment. Wild as these people are, and scanty as is their dress, they are by no means above a certain amount of vanity, and show that the use of false hair is not confined to their civilised sisters of Europe. On festive occasions they wind long tresses of sheep or goat's wool in their own hair, which is generally worn long, and tied up in a bunch behind, somewhat in the style adopted by European ladies of the present day. They wear no other covering for their heads, but occasionally adorn their hair with small brass coins and glass beads. They are tattooed at an early age, some much more than others, and allow themselves to be put to a considerable amount of pain in the performance. The Pardhāns and Dholyās are the people who practise the art of tattooing, and some have quite a local reputation for their skill in the art, and for the successful patterns with which they adorn the bodies of their victims. They usually work with needles, and rub in indigo and gunpowder or saltpetre.

Wild, uncivilised, and ignorant, the Gonds are among themselves honest, faithful, and trustworthy, courageous in some points, and truthful as regards faults they have committed (as a rule they plead guilty when brought before the courts). As a race they are now well behaved and very amenable to authority, however turbulent they may have been in former days. They occasionally exercise their talents in cattle-lifting, but when the innumerable opportunities which they have are taken into consideration, and the facilities with which crime of this sort might be committed, it seems wonderful that there is not very much

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* Papers relating to the Aboriginal Tribes of the Central Provinces, Edn. 1866, p. 1.
The Gond in service is exceptionally faithful and obedient to his employer, so much so that he would not hesitate to commit any crime at his orders, and sooner than turn informer would himself die. This description applies only to the really wild Gonds, who have not become contaminated by contact with spurious civilization, for the domesticated Gond is mean, cringing, cowardly, and as great a liar as any other low class of Indian. Under favourable circumstances Gonds are strong and well proportioned, though slightly built, very expert with the axe, and, though lazy, do not make bad farm servants. They still like strong liquors; but Mr. Hislop’s remark* that “their acts of worship invariably end in intoxication” is too sweeping at the present day. Spirits are a necessary part of their religious ceremonies; but drinking to excess appears to be becoming less common among them, and in some parts the Gonds have almost given up the use of spirits and taken to *gur* (unrefined sugar) as a stimulant in its place. This change has been in a manner almost compulsory, for the introduction of the central distillery system, and the enforcement of the prescribed penalties for illicit distillery, for a time rendered it difficult to procure spirits, and afterwards the natural apathy of the Gond and his dislike to over-exertion made him prefer doing without spirits, to travelling a number of miles to the nearest licensed vendor’s shop.

The number of their deities seems everywhere to differ. Mr. Hislop says † that he never could get any one man to name more than seven. The best known are Dúbādeo, Narān Deo, Suraj Deo, Mátā Devī, Barā Deo, Khair Mátā, Thákur Deo, and Ghansyām Deo. Besides these the Gond peoples the forests, in which he lives, with spirits of all kinds, most of them vested with the power of inflicting evil, and quite inclined to use their power. To propitiate them he sets up “páts” in spots selected either by himself or by his ancestors, and there performs certain rites, generally consisting of small offerings on stated days. These páts are sometimes merely a bamboo with a piece of rag tied to the end, a heap of stones, or perhaps only a few pieces of rag tied to the branches of a tree. However, the spirit is supposed to have taken up his abode there, and in consequence, on the occasion of any event of importance happening in the Gond’s family, the spirit has his share of the good things going, in the shape of a little spirit, and possibly a fowl sacrificed to him. In Mandla, Thákur Deo is supposed to represent especially the household deity, and to preside over the well-being of the house and farm-yard; he has no special residence, but has the credit of being omnipresent, and is consequently not represented by any image. In Rámgarh too this deity is held in great reverence, but there he is supposed to occupy more than one shape. One village (*Játá*) in the Shálpār tāluka is said to be very highly favoured as one of the residences of their deity. Captain Ward was shown there a few links of a roughly-forged chain which the superstitious of the people had gifted with the power of voluntary motion; this chain looked very old, and no one could say how long it had been at *Játá*; it was occasionally found hanging on a ber tree, sometimes on a stone under the tree, and at others in the bed of a neighbouring nálá. At the time of Captain Ward’s visit it was on the stone under the tree, from which it was said to have descended four days before. Each of these movements is made the occasion of some petty sacrifice, of which the attendant Baigā priest reaps the benefit, so that

* Papers relating to the Aboriginal Tribes of the Central Provinces, Edn. 1866, p. 1.
it is of course to his advantage to work on the credulity of the Gonds; he does not, however, appear to abuse his power, as these movements only occur about once in four months, so that the Gonds can hardly complain of being priest-ridden to any extent. None of the people will touch the chain in which they suppose the deity to be incorporated. In the taluka of Shâhpur there are several places where Gond deities are said to reside, and the wild rugged nature of the country, with its hills rent into vast chasms by volcanic action in former periods, and full of vast caverns and passages, apparently running deep into the bowels of the earth, is quite sufficient to persuade a superstitious creature like the Gond that it must be the very home of deities and evil spirits. Throughout the greater part of Rângarh, and also in parts of Mandla, Ghansyâm Deo is held in great reverence, and about one hundred yards from each village where he is in favour a small hut is built for him. It is generally of the rudest material, with little attempt at ornamentation. A bamboo, with a red or yellow rag tied to the end, is planted in one corner, an old withered garland or two is hung up, and a few blocks of rough stone, some smeared with vermillion, are strewn about the place, which is thus especially dedicated to Ghansyâm Deo. He is considered the protector of the corps, and in the month of Kártik (November) the whole village assembles at his shrine to worship him; sacrifices of fowls and spirits, or a pig occasionally, according to the size of the village, are offered, and Ghansyâm is said to descend upon the head of one of the worshippers, who is suddenly seized with a kind of fit, and after staggering about for a little, rushes off into the wildest jungles, where, the popular theory is, if not pursued and brought back, he would inevitably die of starvation, a raving lunatic; for, as it is, after being brought back by one or two men, who are sent after him, he does not recover his senses for one or two days. The idea is that one man is thus singled out as a scapegoat for the sins of the rest of the village.

Small-pox is worshipped under the name of "Máti Dévi," and cholera under that of "Marî." They try to ward off the anger of these evil spirits, as they consider them, by sacrifices, and by thoroughly cleaning their villages, and transferring the sweepings across their own boundary into some road or travelled track. Their idea is that unless the disease is thus communicated to some passer-by, who will take it on to the next village, it will not leave them. For this reason they decline throwing the sweepings into a jungle, as no one passes that way, and consequently the benefit of the sweeping is lost. Barâ Deo and Dùlâ Deo are also favourites among the people, and have a considerable amount of attention paid them; while Súraj Deo, Narâin Deo, and the others are more or less neglected in Mandla, where religious ceremonies are never carried to any very high pitch. The priests of the tribe are the Baigás, and as these people seem to belong to a different stock from the Gonds, they will be described separately.

Some of the Gond ceremonies are peculiar. Thus they have seven different kinds of marriages, some much more binding than others, but all supposed to contain a sufficient quantum of matrimonial sanctity about them. The first and the surest is the Byâh Shâdi. When a Gond wants to marry his daughter, he first looks for a husband among his sister's children, as it is considered the proper thing for first-cousins to marry whenever such an arrangement is possible; though, strange to say, the rule is only thought absolutely binding where the brother's child happens to be a girl, and the sister's a boy. Even in the opposite case,
however, it is very generally done, as by so providing for a relation for life, the man is said to have performed a very right and proper act. Another reason is that less expense is entailed in marrying a relation than the daughter of a stranger, who is apt to be more exacting. Among the poorer classes who can offer no money as a dower, the bridegroom serves the bride's father for periods varying from seven or eight months to three years, or sometimes more, according to arrangements made by the parents. When the children are ten or twelve years old only, a committee of the village elders is generally held, and the term of the apprenticeship decided; the term of service being usually somewhat longer when the youth is serving his uncle for his cousin, as relations are supposed not to exact so much work from the "Lamjina." The youth lives in one of the outhouses, and has to perform all the menial work of the household, both in the house and in the field. During his period of probation he is forbidden to hold any intercourse with the girl. This is called Lamjina Shâdî. Another description of marriage is when the woman makes her own match, and declining the husband provided for her by her relatives, runs away with the man of her choice; this is called the marriage "Ba ikhtiyâr aurat," or of the woman's own will. A case of this sort seldom happens. It is, however, quite recognised among the Gonds that the women have the right to take their own way if they have the courage; and the elders of the village in which the man resides generally endeavour to arrange matters to the satisfaction of all parties. Connected with the above marriage is another called "Shâdî Bandhon," or compulsory marriage. Even after the girl has run away from her father's house, and taken up her residence in the house of the man of her choice, it is quite allowable for the man she has deserted to assert his rights to her person by carrying her off by force; in fact not only is this right allowed to the deserted lover, but any one of the girl's first-cousins may forcibly abduct her and keep her himself, if he has the power. Once carried off, she is kept in the house of her captor, carefully watched, until she finds it is useless to attempt to resist, and gives in. Occasionally where the girl has made what is considered an objectionable match with a poor man, who has few friends, abductions of this sort are successfully carried out; but as a rule they are not attempted. The "Shâdî Baitho" is for the very poorest people, or girls with no relations. In the latter case she selects some man of her acquaintance, and going to his house takes up her abode there. He signifies his acceptance by putting on her arms the bangles or "chûrfis," and giving a small feast to the village elders. Sometimes he objects, if the woman is useless or of bad character; but he gets little redress from the elders; and unless he can induce some other man to take her off his hands, he is generally supposed to be bound to keep the woman. As, however, the women are usually good labourers, and well worthy of their hire, a man of property seldom raises any objection; the women too are usually quite sufficiently worldly-wise to choose for their keepers men fairly well-to-do.

Widows are expected to remarry, and the Gond customs provide for their remarriage in two ways—the "Chûriâ Pahannâ Shâdî," and the "Kâri Shâdî." The first consists simply in the woman proceeding to the house of the man she has agreed to live with after her husband's death. The other is where the younger brother marries his elder brother's widow, which he is expected to do by the custom of the tribe, unless the widow should insist upon making some other arrangement for herself. The ceremony in both of these cases consists simply of a presentation of bangles by the husband to the wife, and of a feast to the village elders. Elder
brothers are not allowed to marry the widows of their younger brothers. The only limit to the number of wives a Gond may have is his power of supporting them.

Cremation is considered the most honourable mode of disposing of the dead, but being expensive, is very seldom resorted to, except in the cases of the elders of the tribe. The rule is that, if possible, men over fifty should be burned; but as these wild tribes have no means of telling the ages of their friends, it results that all old men are burned. Women are always buried. Formerly the Gonds used to bury their dead in the houses in which they died, just deep enough to prevent their being dug up again by the dogs; now they have generally some place set apart as a burial-ground near the village. Their funeral ceremonies are very few; the grave is dug so that the head shall lie to the south and the feet to the north; the idea being that the deceased has gone to the home of the deities, which is supposed to be somewhere in the north; but the Gonds do not appear to have any real theory as regards an after-life, or the immortality of the soul. They seem to consider that man is born to live a certain number of years on the earth, and having fulfilled his time to disappear. When the father of a family dies his spirit is supposed to haunt the house in which he lived until it is laid. The ceremony for this purpose may be gone through apparently at any time after death from one month to a year and a half, or even to two years. During that period the spirit of the deceased is the only object of worship in the house. A share of the daily food is set aside for him, and he is supposed to remain in the house and watch over its inmates. After his funeral, when, if the relatives can afford it, they clothe the corpse in a new dress, a little turmeric and a piece is tied up in a cloth, and suspended by the Baigá to one of the beams of the house; there it remains until the time comes to lay the spirit, which is done by the Baigá removing the cloth, and offering it, with a portion of the flesh of a goat or a pig, to the god of the village; a feast is given to the relations and elders, and the ceremony is complete.

The Baigás are the acknowledged superiors of the Gond races, being their priests and their authorities in all points of religious observance. The decision of the Baigá in a boundary dispute is almost always accepted as final, and from this right as children of the soil, and arbiters of the land belonging to each village, they are said to have derived their title of Bhûmiá, the Sanscrit word “Bhûmi” meaning the earth. In the Mandla district the two words Bhûmiá and Baigá are certainly synonymous and interchangeable. In language the Baigás differ entirely from the Gond, their vocabulary consisting almost altogether of Hindá words. They belong to three sects or castes—the Binjwá or Bichwá, the Mundiyá and the Bhîrontiyyá—each of which is subdivided into seven other classes as follows:—

1. Marâbl. 5. Chulpuryá.
4. Subharâyá.

The Binjwârs are said to be the highest caste, and from these chiefly the priests of the tribe and of the Gonds are derived. They live quite distinct from any other race, and though nominally often in the same village as Gonds, the Baigá settlement is usually at some little distance from the Gond quarter—often on the very top of a high hill over the latter.
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In physical appearance the Baigás differ so much as almost to defy de-
scription. One sect—the Mundiyás—is known by
the head being shaven all but one lock. The
Binjwás on the other hand wear their hair long, never cutting it, and tie it up
in a knot behind; so do the Bhirontiyás. In stature some are taller than
Gonds, but as a rule they are all very much below the average height of
Europeans. The Baigás to the eastwards, on the Maikal range, are much
finer specimens of humanity than those near Mandla. In habits too they are
superior, being a fine manly race, and better looking than their brethren near
Mandla. They have not the flat head and nose and receding forehead so
common among the Gonds; the head is longer, the features more aquiline, and
the hands are peculiarly small. Some among them have, however, all the
types of low civilisation—flat heads, thick lips, and distended nostrils; but on the
whole the appearance of these Baigás of the Eastern Ghátas is striking, as
compared with that of other wild tribes.

In character too they differ much from the more degenerate aboriginal
races. Fearless, trustworthy, independent, ready
enough to give their opinion, and very willing to
assist, they manage their communities in a way deserving of high praise.
Social crimes, such as abduction of women, are more or less prevalent among
them, but these cases are always decided by the village elders, generally
to the satisfaction of all parties. Thefts among each other seem unknown,
except perhaps in years of scarcity, when it is not uncommon for a man to help
himself to grain from his neighbour's field; but self-preservation is held to be
the first law of nature, and the elders do not punish these offences very
severely. Of slight wiry build, they are very hardy, extremely active, and
first-rate sportsmen. Cunning in making traps and pitfalls, and capital shots
with their small bows and arrows, they soon clear the whole country of game;
persevering to a degree, they never leave the track of blood; and the poison on
their arrows is so deadly to the animal struck, that sooner or later it is certain
to die. Unarmed, save with the axe, they wander about the wildest jungles;
and the speed with which they fly up a tree on any alarm of tigers is wonderful;
yet the courageous way in which they stand by each other, on an emergency,
shows that they are by no means wanting in boldness. Their skill in the use
of the axe is extraordinary, and they often knock over small deer, hares, and
peacocks with it. It is indeed by no means rare to see panthers brought in
either speared, or knocked on the head with the axe. Their capab-
lities of standing fatigue and privation are remarkable. On their hunting
expeditions, which sometimes last three or four days, they subsist almost entirely
either on what they kill, or, if unsuccessful, on roots and fruits found in the
forests. When they are preparing a hill side for their dāhya cultivation, from
morning till night in the hottest weather the ring of their axes is incessant,
and even this is followed by harder work still, when they set to work dragging
the logs into proper position. Even when occupied with his fields, the love of
field-sports seems inherent in the Baigá, and in the rains, when he has little
else to do, he and his companions amuse themselves with running down sámbar
and spotted deer with their dogs, following them into the water, and killing
them with their axes when brought to bay.

Their dress is as scanty as it well can be—in the hot weather certainly not
sufficient for decency, consisting of the very
smallest rag round the loins in the shape of a
“langol” This is supplemented in the cold season with a cloth worn crosswise over the shoulders and chest. The women dress decently, and are like the Gonds in appearance, wearing much the same ornaments. Both sexes affect strings of red and white beads, but the males leave them off when they are married. A very favourite ornament among them is the rupee, and to the east the fortunate possessor of so large a coin generally wears it round his neck. The women are all tattooed, and, like the Gonds, they wear bunches of wool tied up in their own hair. They are no cleaner than their neighbours, neither sex affecting the use of cold water any more than can be helped.

In their religious ceremonies they much resemble the Gonds, reverencing the same gods, but adding to them as the chief object of worship the mother earth, “Mā Dharitri.” Thākur Deo is supposed to have special charge of the village, and is honoured accordingly. But the Baígás have a great belief in the spirits which are supposed to haunt the forests; and in the localities which are more especially the homes of these spirits, “pāts” are set up, each under the charge of an appointed Baígá. There appears to be no especial rule regarding the institution of a pát. Sometimes it is the place where a man has been killed by a tiger or a snake; sometimes no reason whatever is given for the selection. In connection with these pāts they have a peculiar ceremony for laying the spirit of a man killed by a tiger. Until it is gone through neither Gond nor Baígá will go into the jungle if he can help it, as they say that not only does the spirit of the dead man walk, but the tiger is also possessed for the nonce with an additional spirit of evil, which increases his powers of intelligence and ferocity, rendering him more formidable than usual, and more eager to pursue his natural enemy—man. Some of the Baígás are supposed to be gifted with great powers of witchcraft, and it is common for a Baígá medicine-man to be called in to bewitch the tigers, and so prevent their carrying off the village cattle. The Gonds thoroughly believe in the powers of these men. Their other religious ceremonies are mostly the same as those of the Gonds; and at marriages, deaths, and births, much the same rites are observed.

The Baígás take considerable care in selecting the sites for their villages, which are usually located on the southern side of a hill, and on rising ground, a little above where their supply of water is taken from. They are generally sufficiently elevated for the square, in which they are arranged, to be naturally well drained; and the women are expected to keep it clean. In the middle a heap of firewood is piled up, round which the village elders assemble if there is work to be done. Buried as they are in the heart of the jungles, these villages are very difficult to find, for one may be on the top of a high hill, and the next is low down in the valley. The manner in which their village communities are regulated is really remarkable; and it is impossible not to admire their wild and independent spirit. They do not hide themselves in the jungles from any fear of man, but simply because they prefer the wild life, free from restraint, to any more civilised state.

As the dāhya cultivation covers a large area in this district, it must be prominently mentioned. With no other instrument of agriculture but their axe, and a small sickle (“hansyá”), it is astonishing to see the extent of clearing that one village of Baígás makes on the sides of the hills on which their village is located. Until lately it was their habit to select the spots for their dāhyas with an utter
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disregard for all the rules of forest conservancy. In the cold weather months they cut down sufficient wood to cover pretty closely the whole of the area they mean to bring under cultivation. In May and June, just before the setting in of the rains, this wood and the brushwood into which it has fallen, are set on fire, and almost before the fire is out the Baigás may be seen raking up the ashes, and spreading them over the whole surface of the field. This is done either with a bundle of thorns or with long bamboo stools, until there is a superstratum of about one inch of ashes spread over the ground; in these ashes they sow kodo (Pennisetum frumentaceum), kutki, and occasionally a poor specimen of rice called here “baigáná.” Owing to their position on the side of a hill, the ashes are cut up into furrows by the action of the rains, and often much of the seed must be washed away altogether, but sufficient seems to remain for the Baigás’ wants. When sown the field is fenced round very roughly and strongly, small trees being felled so as to fall one on to the other. The interstices are then filled in with bamboo, and the boughs are carefully interlaced, so that not even the smallest kind of deer can effect an entrance. In addition to this, where there is any danger of the crops being eaten up by buffaloes or bison, which push through any ordinary fence, the Baigás bury a line of broad-bladed spears, called “damásás,” in the ground, at about the spot where these beasts would land if they jumped the fence; they then watch their opportunity, and sneaking round to the opposite side give a series of yells, which send the cattle off terrified over or through the fence. Generally more than one is wounded, and often one killed on the spot; the rest, once started, make straight away, and never visit that field again. In the fences round these “bemars,” as these patches of cultivation are called, are usually two or three cunningly-contrived traps for small deer, and several nooses for peacocks, hares, &c.; these the Baigás carefully examines every morning, and great is his delight when occasionally he finds a panther crushed under one of the traps.

One of these “bemars” lasts the Baigás at the outside three years. He usually leaves sufficient wood on the ground the first season to last for a second season’s burning. The third year, if by chance he should make up his mind to stick to one field for so long, his labour is much enhanced, as he has to cut and drag the requisite wood for some little distance, and lay it over his fields. In addition to this, the outturn of the crops falls off every year, so that altogether he has every inducement to change the locale of his cultivation, and, where no restriction has been put on his movements, as a rule he does so.

It takes six or seven years before one of these old “bemars” is sufficiently covered with wood again to make it worth the Baigás’s while to cultivate it a second time. In three years it is probably covered with densely-covered brushwood; but this, if burnt, leaves so little ash that it has to be largely supplemented with timber, and as this has been previously cut all round the clearing, it becomes a work of supererogation to take up one of these old plots before the wood is well grown again, when other and more suitable land is available.

The ordinary cultivation in Mandla does not differ from that prevailing in the Province generally, and therefore needs no special notice.

It was only three centuries ago that Mandla became known as the chief seat of the Gond kingdom. Prior to that it formed but an insignificant part of the country known as
Gondwáná. According to Sir W. Sleeman* the Garhá Mandla dynasty first became powerful in the reign of Sangrám Sá, who before his death in A.D. 1530 had extended his dominion over fifty-two “garhs” or provinces, comprising the present districts of Mandla, Jabalpúr, Damoh, Ságár, Narsinghpúr, Seoni, and part of Hosangábád, and the principality of Bhopál. Mandla itself seems, however, to have been added to the dominions of the Gondwáná princes by Gopál Sá as early as A.D. 634, and then it was that the whole kingdom became first known as Garhá Mandla. To give even a brief history of this dynasty would be impossible here. Their names and the dates of their probable accession to the throne, as given by Sir W. Sleeman, are shown in the following list:—

<table>
<thead>
<tr>
<th>Years</th>
<th>1. Jadha vá Ráya An: Sam 415, reigned 5†</th>
<th>34. Madan Sinha 20</th>
<th>35. Okar Sen 36</th>
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<tr>
<td></td>
<td>4. Raghunáth 64</td>
<td>39. Bhúm Mitra 16</td>
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<td>5. Rudra Deva 28</td>
<td>40. Bháwání Dás 13</td>
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<td>7. Narsinha Deva 33</td>
<td>42. Harináryan 6</td>
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<td>8. Sárjubhád 29</td>
<td>43. Sabal Sinha 29</td>
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<td>9. Bás Deva or (Vásudeva) 18</td>
<td>44. Ráj Sinha 31</td>
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<td>10. Gopál Sá 21</td>
<td>45. Dádi Ráya 37</td>
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<td>11. Bhúpá Sá 10</td>
<td>46. Gorakhpúr Dás † 26</td>
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<td></td>
<td>12. Gupináth 37</td>
<td>47. Arjun Sinha 32</td>
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<td>13. Rámcandra 18</td>
<td>48. Sangrám Sá 50</td>
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<td>14. Surtán Sinha 29</td>
<td>49. Dalpat Sá 18</td>
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<td>15. Haríhar Dvája 17</td>
<td>50. Bhr Náráyan or (Vírmáryan). 15</td>
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<td></td>
<td>16. Krishna Deva 14</td>
<td>51. Chandra Sá, his paternal uncle 12</td>
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<td>17. Jagat Sinha 9</td>
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<td>18. Mahá Sinha 23</td>
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<td>19. Durjan Mall 19</td>
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<td>20. Jasarkar 36</td>
<td>52. Madhukar Sá, his son 20</td>
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<td>22. Jaschandra or (Yaschandra.) 14</td>
<td>54. Hirdé Sá 71</td>
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<td>23. Mandhar Sinha 29</td>
<td>55. Chhatra Sá 7</td>
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<td>25. Rámcandra 21</td>
<td>57. Narendra Sá 44 or 54</td>
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<td>27. Ratan Sen 21</td>
<td>59. Sárjubhád 7</td>
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<td>28. Kamal Nayana 30</td>
<td>60. Durján Sá 2</td>
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<td>29. Bhr Sinha or (Vírsina) 7</td>
<td>61. Nizám Sá, his paternal uncle. 27</td>
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<td></td>
<td>30. Narhar Deva 26</td>
<td>62. Nahrar Sá, his nephew, son of Dhan Sinha, brother of Nizám Sá, but of a different</td>
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<td>31. Tribhuván Ráya 28</td>
<td>mother 3</td>
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<td>32. Pritvi Ráya 21</td>
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<td>33. Bhártiya Chandra 22</td>
<td>63. Samfri Sá, ditto 9 months</td>
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* Journal of the Asiatic Society of Bengal, vol. vi. p. 621. (August 1837). The whole of this historical sketch is abstracted from the above article, which is believed to be founded principally on the chronicles of the Baháispí family, who were the hereditary prime ministers of the Gond princes.

† Some of the periods given for reigns are probably open to modification, as is shown by Captain Ward in the Mandla Settlement Report, but it has been thought best to follow a single authority, as it would be difficult to clear up the discrepancies.

† † He built the town of Gorakhpúr near Jabalpúr, and another of the same name in Baráj.
The names, from that of Jādhava Rāya, the first, down to Prem Sá, the fifty-third on the list, were found engraved in Sanskrit on a stone in the temple at Ránagar, which was built, it is said, by the son of the latter prince. Though the history of Gondwána prior to the accession of Jādhava Rāya is more or less shadowy and uncertain, it seems at least highly probable that he received the kingdom from his father-in-law, the Gond rājá Nágdeva, about Savvat 415, or A.D. 358, and that while with the latter passed away the old Gond dynasty, in the person of Jādhava Rāya, there commenced the long line of Gond-Rájput sovereigns, who ruled for a period of 1,400 years. The story regarding the end of the original Gond rulers, and the succession of the Rájput Jādhava Ráya, as told by Sir W. Sleeman, is as follows:—Jādhava Ráya while in the service of one of the Haihái-Bánsí rulers dreamed that he should one day receive sovereignty. A certain holy Bráhman interpreting his dream advised him to enter the service of the Gond rājá Nágdeva (also called Dháru Sá), which he did, and eventually married the old raja’s daughter and only child. Nágdeva finding himself sinking, and having no hope of an heir to his throne, determined to appeal to heaven to choose one for him, and on an occasion of great solemnity, Jādhava Ráya was unmistakeably pointed out by the gods as his successor. On ascending the throne, Jādhava Ráya made the Bráhman, Sarbhí Páthak, his prime minister, and while the descendants of the one reigned from A.D. 358 down to the time of the Ságar conquest in A.D. 1781, the descendants of the other discharged the duties of prime minister for the same long period. After Sangrám Sá, who has already been mentioned as the founder of the Gond power on a large scale, there is little worthy of record until we come, in the year 1560, to the regency of Ráni Durgávatí, widow of Dalpat Sá. “Of all the sovereigns “of this dynasty,” says Sir W. Sleeman, “she lives most in the grateful recollec-

In 1564* A’saf Khán, the imperial viceroy at Kara Mánikpúr on the Ganges, invaded the Gondwána kingdom at the head of a considerable force. The queen regent met him near the fort of Singaurgarh (in the Jabalpúr district), whence, having been defeated, she retired upon Garhá, and again towards Mandá, where she took up a strong position in a narrow defile. A’saf Khán, who could not bring up his artillery, was here repulsed with loss, but on the following day the battle was renewed, and by that time the guns had come up, and the queen was compelled to give way. Mounted on an elephant, she refused to retire, though she was severely wounded, until her troops had time to recover the shock of the first discharge of artillery, and notwithstanding that she had received an arrow-wound in her eye, bravely defended the pass in person. But by an extraordinary coincidence the river in the rear of her position, which had been nearly dry a few hours before the action commenced, began suddenly to rise, and soon became unfordable. Finding her plan of retreat thus frustrat-

was pardoned, * and returned to his allegiance. On his departure the dominion reared up by Sangrám Sá received its first serious shock in the loss of ten districts (afterwards formed into the state of Bhopál), which were ceded to the Emperor Akbar, to obtain his recognition of the succession of Chandra Sá, the brother of Dalpat Sá. Thenceforward, until the Moghal empire lost its prestige, the princes of this line seem to have admitted their subjection to the imperial power, for we find the next two of them visiting Delhi to pay their respects to the Emperor. In the reign of Prem Naráyan, the grandson of Chandra Sá, occurred the Bundelá invasion, conducted by Jíháib Singh, rájá of Orchhá, which is remarkable as the first of those encroachments by neighbouring princes which by degrees sapped away the strength of the Garhá Mandla kingdom. Prem Naráyan took refuge from the invading army in the castle of Chaurágarh, in the Narsinghpúr district, but he was treacherously assassinated, and the fort fell. His successor Hirde Sá repulsed the Bundelás and re-established his power by the aid of the Mohammadan chief of Bhopál, to obtain which, however, he had to cede territory containing 300 villages. After this Hirde Sá had a long and prosperous reign, during which he constructed, among other works of utility, the Gangá Ságár—a fine piece of water near Garhá. An inscription on a stone at Rámmagar, made in his reign, bears the date Samvat 1724, or A.D. 1667. Again, in the reign of his great grandson Narendra Sá the Garhá Mandla territories suffered serious diminution. The young prince, opposed by his cousin Pahár Singh, had to obtain the recognition of the Emperor by the cession of the four districts of Dhámoní, Garhá Kotá, and Sháhgarg, (in the modern Ságár), and Mariá Doh (in the modern Damoh). Even after Pahár Singh's death, his sons, obtaining for the first time in Mandla history Maráthá aid, kept up the family feuds, and though they were eventually defeated and killed, the struggle cost Narendra Sá great part of his dominions, which he was obliged to cede to neighbouring princes to buy their aid. He thus lost the country forming the modern district of Seoní to Bakht Buland, the celebrated ruler who had raised the Gond chiefship of Deogarh to the rank of a powerful principality; while to Chhatra Sá, the equally well known Bundelá rájá, who made Pánná a formidable power, he ceded the western and the southern portions of Ságár and the southern portion of Damoh, the northern parts of both districts having already passed out of his hands into those of the Emperor. He died in 1731, leaving to his son Máháráj Sá only twenty-nine of the fifty-two districts which had composed the Mandla dominions in the reign of Sangrám Sá. In 1742 the Peshwá invaded the country, and after defeating and killing Máráráj Sá, placed his son Seo Ráj Sá on the throne, on condition that he should pay four lákhs of rupees a year as "chauth" or tribute of one-fourth. "By this dreadful invasion of the Peshwá," writes Sleeman, "the whole country east of Jabalpúr was made waste and depopulate,† and has never since recovered." The day of the Maráthás had now come, and the Peshwá was followed by the Bhonslá Rájá of Nágpúr, who annexed the districts which had anciently comprised the whole of the dominions of the the Haíhai-Bansó sovereigns of Láñjí, and now form part of the modern districts of Mandla, Bálágháth, and Bhandára. The next loss of territory occurred on the accession of Nizám Sá, about A.D. 1749, when the succession being disputed, the three districts which were afterwards known as the "Panj Maháí" of Deorí, lying in the north of the Narsinghpúr and the south of the

Ságar districts, were ceded to the Peshwá, who had now replaced the Emperor as paramount power, in return for his recognition. Thenceforward the Garhá Mandla kingdom lay entirely at the mercy of the semi-independent rulers of Ságar, who represented the Peshwá in this part of the country, until in 1781 the last of the Gond-Rájput line was deposed, and his territories were added to the Ságar principality. The country was ruled from Ságar for eighteen years. Only one of the Ságar chiefs, Vásudeva Pandit, has left any mark on the district, and of him it is said that, in a few months, he did more towards the ruin of Mandla than either internal dissensions or the raids of the Pindhárís would have effected in as many years. In 1799 Mandla was annexed by the Bhonslá rásás of Nágpúr, and during the period of eighteen years which followed, the town of Mandla was fortified against the Pindhárís, who, though they freely pillaged the rest of the country, never succeeded in plundering the town itself. In A.D. 1818 Mandla was transferred to the British, * and the Maráthá garrison in the fort making a difficulty about the surrender, a force under General Marshall marched against it, and on the 24th March 1818 it was taken by assault. The first year of British rule was marked by a severe famine, and the first outbreak of cholera ever known in the country, which commenced some days only after its occupation by our troops. At the commencement of the mutiny in 1857 the chiefs of Rámgarh, Sháhpúr, and Sohágpúr joined the mutineers, for which, when order was restored, Sohágpúr was made over to Rewá, and the estates of Rámgarh and Sháhpúr were confiscated. Early in 1858, after some further unsuccessful attempts at mutiny, British administration was firmly established at Mandla; and on further inquiry it turned out that the people themselves had been little disaffected,—the Gonds, whose ideas of English rule were indistinct, having followed their respective chiefs with the unquestioning faithfulness which with them is a second nature.

The imperial revenues of the district as it now stands are as follows:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Land</td>
<td>Rs. 56,516</td>
</tr>
<tr>
<td>Excise</td>
<td>15,654</td>
</tr>
<tr>
<td>Assessed taxes</td>
<td>4,206</td>
</tr>
<tr>
<td>Forests</td>
<td>7,193</td>
</tr>
<tr>
<td>Stamps</td>
<td>5,073</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>502</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>Rs. 89,144</strong></td>
</tr>
</tbody>
</table>

The administration is conducted by a Deputy Commissioner, a Civil Surgeon, and an Extra-Assistant Commissioner at headquarters, with Tahsíládás or Sub-Collectors exercising judicial powers at Rámgarh and Mandla. The police force consists of 280 of all ranks, under a District Superintendent, aided by two Inspectors. They have station-houses at Mandla, Pindrai, Naráinganj, Rámgarh, Sháhpúr, and Selwárá, besides ten outposts.

Without increased population the state of the country and people must remain very backward; but the increase can only be very gradual, as the surrounding countries are too thinly populated to spare people for an immigration on any large scale. Much of this backwardness may be safely attributed to the unpopularity of Mandla, and the ignorance entertained by the population of the vicinity of its advantages. On the principle of omne ignotum pro terríbíli, the Mandla district

is supposed to be a wild and dense jungle, surrounded by impenetrable hills, and guarded by numberless wild beasts, instead of being known as a series of magnificent valleys, watered by streams which, never dry, offer unusual opportunities of irrigation, and rich prairies of black soil, capable of producing anything. The present inhabitants may be said to be, if not well off, at least well satisfied with their condition. Having once faced the hills with which Mandla is surrounded, they have now no wish to leave the fertile spots where they are settled. There is yet but little accumulated capital in the country, and with the exception of the "Hawell" lands round Mandla, it is still in a state of transition; but as the new road opens it up, and the people acquire enlarged markets for their goods, their prosperity cannot but increase, and the time may come when Mandla under British rule will recover the position and wealth which it gained by centuries of fostering care from its native princes, and lost by a few decades of Marathá oppression.

MANDLA—The south-western revenue subdivision or tahsíl in the district of the same name, having an area of 2,215 square miles, with 920 villages, and a population of 130,929 souls according to the census of 1896. The land revenue for the year 1899-70 is Rs. 46,991.

MANDLA—The principal town of the district of the same name, situated in latitude 23° 43', and longitude 80° 35', at an elevation of 1,770 feet. It is 59 miles south-east from Jabalpur, 635 north-east from Bombay, and 185 north-north-east from Nagpur. The town is naturally one of some strength, being surrounded on three sides by the Narbadá. It now contains a population of about 5,000, and the number of houses is estimated at 1,200. Of these some 50 only are built of stone or brick, about 150 are made of mud, and the remainder of "wattle and daub." The town was made the seat of his government by Báiáí Narendra Sá, the fifty-seventh raja of the Garhá Mandla line, in 1680. He erected a fort on a piece of ground having the river on three sides, and separated from the town by a deep ditch. Within the fort he built a large palace. He also constructed a temple, a ghat, and several houses for his followers. About A.D. 1739 Mandla was taken by the Peshwá, Báiáí Báií Ráo, who named the gate on the Jabalpur road, where he entered the town, the "Fatesh Darwáza." The Maráthás built a wall with bastions and gates on the side of the town not protected by the river, and otherwise strengthened the place. In 1818, when it was taken by General Marshall, the fort and palace were found in a very dilapidated state, and were partially destroyed. The streets of the town are narrow, but from a distance the temples and ghats give the place a picturesque appearance. Of the latter there are as many as thirty-seven on the banks of the Narbadá, the earliest built in 1680, and the latest in 1858. The trade of the town is inconsiderable. The only manufacture is one of so-called "bell-metal" vessels, made of an alloy of zinc and copper.

MANDLADAI—A hill in the Seoni district, about twenty miles to the north-east of Seoni. It has an elevation of 2,500 feet above the sea, but is difficult of access.

MANDU MAHAL SIRGIRA—A small chiefship attached to the Sambalpur district, situated to the south-west of Báiáí. It consists of four villages only, and the area is not more than six square miles. The population is computed at 1,005 souls, of the agricultural classes, viz. Gonds, Khonds, Sáonrás, and Binjáls (Bijnjwáras). Rice, as elsewhere in the Sambalpur district, is the staple agricultural product. The principal village is Sirgírâ, the population of which is 577 souls.
MANGRUL—A village in the Chândá district, lying twenty miles southwest of Brahmapuri, on the eastern side of the Perzágahr range. It possesses a very fine irrigation-reservoir, and is picturesquely situated.

MANIARI—A stream in the Bilásprúr district, which has its rise in the Lormí hills, and flowing south and west past the towns of Lormí, Bihápúr, and Takhtpúr, forms, for a greater portion of its course, the boundary line between the Mungelí and Bilásprúr parganas. After a circuitous course of some seventy miles it falls into the Seonáth river in the Tarengá taluka. It has a wide straggling bed, but, except at intervals in the rains, contains no volume of water. In the hot and cold weather months many parts of its channel are quite dry, while in other places there are reaches of water, which are utilised for purposes of irrigation.

MARIDAHO—A village and fort, prettily situated on a pool of the Jogaíábar nálá, about ten miles north of Hattá, in the Damoh district. The fort was built by the Bundelá rájás of Charkhári, to whom, until 1860, the place belonged. It was then made over to the British in exchange for some territory in the Hamíprúr district. There is a building still standing in the fort called the “Barádári,” where the Charkhári rájás used to live when they visited Maríádob, and not far from the village is their game-preserve or “ramná.” A good deal of coarse cloth is manufactured in the village, which contains a police station-house, a district post-office, and a village school.

MARÍKANDÍ—A village in the Chándá district, situated on the left bank of the Waingangá, three miles north-north-west of Chámursí. It contains twenty-five houses only, and derives its name from a beautiful group of temples which stand on a high bluff overlooking the river. Here the waters of the Waingangá flowing south suddenly change their course, and roll backwards to the north, then sweeping round in a wide curve they resume their progress. The Márkándí group comprises a monastery, and is enclosed in a quadrangle, with entrances from the river front and the two sides, while along the rear side runs a row of cells facing the Waingangá. The buildings themselves are of great antiquity, but much of the rich carving which adorns the centre temple is of comparatively recent date. Its apex has fallen, and some of the stones on the top are twisted round, overlapping the base, so as to give the idea that at any moment they may come crashing down; but it is stated that they have hung thus for two generations. Formerly a broad flight of steps led from the front to the river’s bed, but much now has been swept away. The monastery is constructed of a purple stone, obtained from rocky islets in the Waingangá. Among the ancient sculptures are several of warriors with sword or battle-axe, and bow and arrows. The best of these is about three feet high, and displays a soldier with a short, straight sword in his right hand, and in his left a long bow, while at his back he carries a quiver full of arrows. All the warriors have anklets. The more modern carving is of rare excellence, covering every inch of space on the centre temple, and consisting mainly of human figures about two feet high, which appear to represent scenes in a continuous tale. The village is said to have been founded as early as the fourteenth century (of the Christian era) by Vyankat Ráo, a Gond chief of Arpallí. It is now subject to yearly inundation, and in consequence few will reside here. A fair is held annually near the monastery in February, but the attendance of late years has not been large. Good stone for mills is found in the islets of the Waingangá close to Márkándí, and is worked up by the Chámursí masons.
MA’RU’—A small town in the Bilsápúr district, situated twenty miles south-west of Bilsápúr. It is said to have been founded about three hundred years ago by a brother of the then ruler of Ratanpúr. It was protected by a large earthwork and ditch, the former of which is nearly level with the ground, but the latter, forty feet wide, still remains. The present population amounts to about 1,500 souls. A well-attended weekly market is held here.

MATÍN—A chiefship to the north of the Bilsápúr district, containing forty villages, with an area of 569 square miles. The population by the last census amounted to 2,760 souls only, giving the low average rate of four to the square mile. The estate lies entirely in the hill country, and is infested by wild elephants, which until lately almost entirely prevented cultivation. A “khédá” was established a few years ago, which has now been transferred to fresh ground, after having materially diminished the herds. The chief is of the Kanwar caste.

MATÍN DEVA—A sacred hill near Máthin, in the Bilsápúr district.

MÁÚ—A tract of country in the Bálághát district. It appears to have been settled some thirty or forty years ago by Ponwārs from the Waingangā valley, under the enterprising management of the grantee, Lachhman Náik, and is now the most flourishing portion of the Bálághát highlands.

MÁÚ—A village in the Bálághát district, well situated on high and well-drained ground, in the centre of the extensive estate of the same name. It is about thirty-six miles to the north of Búrhá, and five miles from the Waingangā. There is a police outpost here.

MAUNDA’ (MOHODA’)—A town in the Nágpúr district, situated on the eastern bank of the Kanhān, half way between Nágpúr and Bhandára. The surrounding estate belongs to Yáswant Ráo Gujé, who has a fort in the town, which also contains a large market-place and a good main street. There are here a government school-house and a police station. The population, great part of which is employed in the cotton-cloth manufacture, amounts to 3,148 souls.

MHESA’—A village in the Chándá district, situated three miles west-south-west of Segdón, and possessing a fine irrigation-reservoir.

MIRKALLU’—A block of forest forming part of that described under “Ahrí” in the Chándá district.

MOHAR’I—A town in the Bhandára district, situated on an affluent of the Sur river, about ten miles due north of Bhandára. The population amounts to 7,622 souls, and there is a considerable trade in the cotton-cloth manufactures of the town, which are well known and esteemed in the country round. There is also some trade in grain. The watch and ward and conservancy are provided from the town duties; and the town is kept fairly clean. It is considered healthy, though the well-water is brackish, and the supply is scanty in the hot season. There are here a large and flourishing government school, a police station, and a district post-office.

MOHARLI—A village in the Chándá district, situated twenty miles north of Chándá, in the midst of thick jungle. It possesses a very fine tank, and produces a good deal of rice and sugarcane. The Chándá and Chimūr road passes here; and there are a police station-house and a district post-office in the village.
MOHGA'ON—A municipal town in the Chhindwārā district, situated on a tributary of the river Jām, about thirty-eight miles south of Chhindwārā. The population numbers 4,789 souls, chiefly cultivators; but there are also a good many traders; and this is said to be almost the only place in the Chhindwārā district where there is an appreciable proportion of beggars, chiefly Brāhmans, among the inhabitants. On either side of the river is a large Hindū temple, one of which, sacred to Mahādeva, is said to be three centuries old.

MOHKHER—A large village in the Chhindwārā district, situated fourteen miles south of Chhindwārā, formerly the capital of the pargana. It possesses a good school, a police station-house, and a tank. The population numbers 2,174 souls, a good many of whom are carriers by trade. Leather vessels for ghee are largely manufactured here.

MOHPA'—A town in the Nāgpūr district, between Sāvargāon and Kalmeswar, twenty miles from Nāgpūr, on the left bank of the Chandrabhāg. It has a population of 5,509 souls, mostly agricultural. The Māl caste musters strong here, and in consequence most of the rich land close to the village is cultivated and irrigated like a garden. This is the chief place in a small but rich estate belonging to the Nawāb Hasan Ali Khán, the representative of an old and distinguished family. The Nawāb collects his own octroi, and arranges for conservancy and watch and ward. The new road through Kalmeswar to Sāvargāon will pass through this town. A good school-house has been recently built.

MORAN—A stream rising in the Sātpur hills in the Betāl district, and entering the Hoshangābād district near the town of Seoni. During the rains it is a mountain torrent, for the rest of the year a clear, shallow stream. It unites with the river Ganjal before reaching the Narbadā. In its bed, before leaving the hills, a vein of indifferent coal has been found.

MORTAKKA'—The north-western revenue subdivision or tahsīl in the Nimār district, having an area of 690 square miles, with 138 villages, and a population of 19,079 souls according to the census of 1866. The land revenue for the year 1869-70 is Rs. 16,758.

MOTU'R (MOHTOOR)—A plateau in the Chhindwārā district, thirty-four miles to the north-west of the station of Chhindwārā. The following short description of this place is taken from Sir Richard Temple's Administration Report for 1861-62:

"The height above the sea is 3,500 feet. The neighbouring hills and valleys are clothed with low and thick wood. And this circumstance is calculated to injuriously affect the climate during the rainy months and the autumn. But during the winter, spring, and early summer, or more than half the year, the climate is delightful. The plateau of the hill itself is open, and generally free from jungle. The soil and water are everything that could be desired. On the northern aspect the scenery is fine. In the hot months the atmosphere is cool and invigorating, and the sun is not overpowering."

The place has been tried as a sanitarium for European troops from Kāmpthī, but has been abandoned, partly owing to the difficulty of reaching it at an inclement time of year, and over a bad road, and partly owing to the distaste of the soldiers for so solitary a situation.

MOWA'R—A town in the Nāgpūr district, six miles north of Jālālkherā, and about fifty-six from Nāgpūr, on the left bank of the Wardhā. The country around is extremely fertile, and is covered with groves and garden cultivation, which completely surround the town on all sides but that of the river. Mowār is flourishing, having 3,762 inhabitants, mostly engaged in cultivation.
or in the manufacture of ordinary cotton-cloth. The municipal funds have been laid out in the construction of a good bazaar, new streets, and school and police buildings. Two large dams have also been made on the banks of the river, which used often at these points to overflow and flood the town during the monsoons. The town has the reputation of being somewhat unhealthy.

The trade of Mowár is considerable. The declared value of its exports for the year 1866-67 was Rs. 1,21,501, and of its imports Rs. 3,24,869.

MUGDAJ—A spring and cavern in the Perzâgarh hills, about a mile east of Domâ, in the Chândâ district. On ascending this portion of the range a platform of rock is reached, and beyond it rises a smooth sheer precipice, a hundred feet in height, of sandstone rock, black from exposure, but naturally white. Over this in the rains plunges a broad cascade, and in the driest weather a slender stream trickles from the foot of the precipice, and falls into a cleft in the rocky platform, four feet long by one foot wide, where throughout the year is an unvarying depth of seven feet of water. A few yards from the crevice is a large shallow cavern, sacred to the Mâna goddess Mugdâ. During the ravages of the Pindhârs the Mugdâ platform was the refuge of the neighbouring villages; and a small fair is still held there.

MUL—A range of hills in the Chândâ district, situated three miles west of Mûl, and measuring eighteen miles from north to south, and thirteen from east to west. They are covered with forest, among which is a good deal of large bijeeâl, and under the southern slopes near Pâlpâlto teak is springing up in great profusion. Numerous perennial streams abound along the foot of the range, dotting the forest with patches of sugarcane. The valleys of Dhlâl and Jhirrî on the south, and of Kholsâ on the west, were once immense artificial lakes, with large villages on the slopes of the hills, at which extensive markets met. Now there are only a few clusters of Gond huts on the site of the lakes, and thick forest on the hill-sides. In the very driest weather the grass in these valleys is brilliantly green, and the streams running through them bright and limpid. The Dholâ valley especially is worthy of a visit during the summer months; but the visitor should be careful to boil the spring-water before using it. On the hills is found a species of snowdrop, the leaves of which are eaten by the Gonds as a vegetable; and under the southern slopes is a large excavation in which the elephants that once abounded in this part of the country were entrapped by the Gond hunters.

MUL—The southern revenue subdivision or tahsil in the Chândâ district, having an area of 1,952 square miles, with 430 villages, and a population of 168,519 souls according to the census of 1866. The land revenue of the tahsil for the year 1869-70 is Rs. 69,150.

MUL—A town in the Chândâ district, situated thirty miles north-east of Chândâ, on the eastern side of the Mûl hills. It is the head-quarters of the Mûl tahsil, and contains 776 houses. Three-fourths of the population are Telingsas. Rice and sugarcane are grown in the neighbourhood; and the chief manufactures are coloured cotton-cloths and native shoes and sandals. There is little trade beyond what arises from the consumption of the inhabitants. A tahsilâdar is stationed here; and there are a town school for boys, a girls’ school, a police station-house, a post-office, and a nursery for young trees.

MULTAT—The southern revenue subdivision or tahsil in the Betül district, having an area of 958 square miles, with 365 villages, and a population of 78,764 souls according to the census of 1866. The land revenue for the year 1869-70 is Rs. 68,601. Opium is more largely cultivated in this tahsil than in any other part of the Central Provinces.
MULTA'I.—A town in the Betul district, situated on the Tapti, twenty-eight miles east of Badnur. The population amounts to 3,320 souls, and there is some trade, especially in opium and unrefined sugar, which are produced in the country around. There is a large tank here, which is reverenced by Hindús as the source of the Tapti, and is ornamented by several temples. The public buildings are a tahsíl court-house, a police station-house, a government school, and a charitable dispensary. There is also an English burial-ground here, now disused.

MUNGELI.—The western revenue subdivision or tahsíl in the Bilaspur district, having an area of 679 square miles, with 609 villages, and a population of 140,600 souls according to the census of 1866. The land revenue of the tahsíl for the year 1869-70 is Rs. 1,32,556-6-0.

MUNGELI.—The head-quarters of a sub-collectorate in the Bilaspur district. It is situated on the river âgar, thirty-six miles west of Bilaspur, on the direct road between that place and Jabalpur. The river at this point is so tortuous in its course as to envelope the town on three sides. Mungeli is daily increasing in importance, being conveniently situated for traders. Two large markets are held here weekly, and there are a police station-house and a town school.

MURAMGA'ON.—A small chiefship in the Chhindwara district, situated thirty-five miles east-south-east of Wairâgarh. It contains twenty-five villages.

MURWA'RA.—The northern revenue subdivision or tahsíl in the Jabalpur district, having an area of 1,276 square miles, with 577 villages, and a population of 146,435 souls according to the census of 1866. The land revenue for the year 1869-70 is Rs. 91,975.

MURWA'RA.—A small but rising town in the Jabalpur district, on the road to Mirzapur. It is fifty-seven miles north-east of Jabalpur, and has a population of 1,735 people, chiefly agriculturists. There is a government school here; and the Katnâ river is crossed by two fine bridges, the one on the northern road, and the other on the Railway.

MUTA'NDA.—See “Paví Mutándá.”

N

NA'CHANGA'ON.—A town in the Huzûr tahsíl of the Wardhá district, lying two miles to the south of the Puglason railway station, and about twenty-one miles from Wardhá. It is said to be very old, and parts of the wall which formerly surrounded it still exist. The sarâl is the most conspicuous building in the place. With its strong stone walls and gateway, it more resembles a fort than a sarâl, and it was successfully used by the inhabitants for purposes of self-defence against the Pindhâris. The rooms for travellers, also of strong masonry, abut on the inside of the walls, leaving a clear space containing a well in the middle. A carved stone on the well purports to show that the building was constructed nearly four centuries ago by one Bâdshâh Lâr. One of the principal works carried out by the municipality has been the clearing and levelling of a square or market-place in the centre of the town. A weekly market is held here every Thursday, but it has fallen off of late years. An annual religious fair is held in the temple of Purânik, on the fourth of A'swin Vâdyâ, the month corresponding to the latter half of September and the first half of October. There is a good village school and a police outpost in the town. It contains 3,571 inhabitants, chiefly agriculturists.
NA'G—A small stream which, rising amongst the little hills north-west of Stábaldí in the Nágpúr district, flows through the city of Nágpúr, and after receiving the Píl and other smaller streams empties itself into the Kanhán.

NA'GAR—A range of forest-covered hills lying between Jabalpúr and Mandla. They may be considered as forming a portion of the northern boundary of the Narbadá, whose course in the Bargí pargana of the Jabalpúr district is nearly due north and south.

NA'GBHR—A town in the Chándá district, situated twelve miles west-south-west of Brahmápur, and containing 900 houses. The population is chiefly Maráthá. Fine cotton-cloths of peculiar excellence are manufactured here, and there is some little trade. Rice is the chief product of the surrounding country. The town possesses an old fort now in ruins, a boys' school, a girls' school, and a police outpost.

NA'GPU'R*—

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SECTION VIII.—EDUCATION. 340

A district in the Central Provinces, bounded on the north-west by a short stretch of the river Wardhá, on the north by the districts of Chhindwárá and Seoni, and on the east by the district of Bhandá. A small portion of the Chándá district adjoins its extreme southern frontier; and throughout its whole length, from north-west to south-east, it is bounded by the new district of Wardhá. Thus, with the exception of the short frontier on the river Wardhá, beyond which lies East Berá, it is entirely enclosed by other districts belonging to the Central Provinces, and is situated in the south-western portion of the extensive territory

* This article, with the exception of one or two slight interpolations, is by Mr. M. Low, late Deputy Commissioner of Nágpúr, who acknowledges the assistance he has received from Messrs. Nicholls, Macdougall, and Munton, his subordinates.
now subject to that administration. It lies immediately below the great table
land of the Sátpurás. It comprises the central portion of the Upper Doáb be-
tween the Waingangá and the Wardhá, and is identical with the most important
part of that tract of country which was known in by-gone days as “Deogarh
below the gháts.” Nágpúr, the chief town, and the present seat of the adminis-
tration of the Central Provinces, is situated nearly in the centre of the district,
in north latitude 21° 9', and east longitude 79° 11'. The outline of the district
is uneven, but in general terms its shape may be called triangular. The apex
of the triangle would be the short reach of the river Wardhá in the north-west,
and the base, the boundary line of Bhandára on the east; while the other two
sides would be formed by the Sátpurá hills on the north, and the Wardhá district
boundary on the south-west. The extreme length of the district from east to
west is eighty miles, and its extreme breadth from north to south seventy-eight
miles. Its total area is 2,356,809 acres, or 3,882 square miles, being just a
little smaller than the East and West Ridings of Yorkshire.

For revenue and administrative purposes it is divided into four subdivisions
or tahsils. These are Nágpúr, Kátol, Rámtek, and Umér. The Nágpúr
tahsil may be said to comprise the central and south-western parts of the district.
The north-western portion belongs to Kátol, the north and north-eastern to
Rámtek, the south and south-eastern to Umér. The entire district, as thus
comprised, possesses great varieties of surface and scenery. Before describing
the hill tracts, the plains, and the rivers, each in their turn, it will be well to turn
for a moment to the map, in order to see the local disposition according to which
these features of the country are severally grouped. It will be found that the hill
ranges form, so to speak, the skeleton. The plain country is as it were the body,
the whole of which is knit together, and its different portions separated by this
upland framework. Throughout each portion is distributed its own system of
rivers and streams as arteries and veins. The northern frontier of the district is
one continuous range of hills, consisting sometimes of spurs from the Sátpurá,
and sometimes of the Sátpurá themselves. A second great division of hills encloses
the district from north-west to south-east, except at a break where the river Waná
passes through, and again lower down where the range is resumed in the same
direction, but is shifted, so to speak, further north, leaving the Nánd valley
between the southern side of the range and the Wardhá district boundary. The
whole of the plain country (excepting the Nánd valley) is thus enclosed between
two great hill ranges and the boundary line of Bhandára. But these two mountain
ranges are themselves connected together by a third hill range running across
the plain thus enclosed; so that the whole country is divided into three great
hill ranges, and three great plains, which the hill ranges either enclose or de-
marcate, while each one of these plains has its own system of streams or rivers
peculiar to itself.

The hills and hill ranges are extensive in area, though they attain no great
altitude. The chains exhibit great variation in height, breadth, contour, and outline. They are
sometimes in a high degree picturesque. Sometimes they are covered only with
loose stones and low brushwood. In some cases, again, they are quite bare
and arid; in others their slopes and summits possess a good soil for trees, and
carry, or could carry, valuable timber. Generally they run on in unbroken
chains, save at certain intervals, where perhaps a stream with fertile tracts
on either bank has to pass through; some again are absolutely detached.
They must all, however, it seems be regarded as offshoots belonging to the
Sátpurá range on the north; and themselves generally rocky and comparatively
sterile, they have this peculiarity in common, that the valleys and lowlands intersecting and adjoining them possess a soil not merely cultivable, but even extremely fertile. In the midst of barren hills, covered with nothing but loose boulders and low scrub, the traveller unexpectedly finds himself looking down on valleys studded with fruit trees, and teeming with corn and garden cultivation. Strips of rich, highly cultivated soil, entering from the lowlands below stretch away through the hill gorges, creeping as it were up the sides until they abruptly terminate in rock and brushwood. It is in the abruptness and frequency of the contrasts thus offered between hill and dale, rock and black soil, scrub and corn-field, jungle and homestead, and in the ever-recurring juxtaposition of desert and garden, that the most striking feature of the hill scenery is to be found.

The first division to be noticed is the northern boundary range. This consists of the outlying hills below the Sátpurá, on the west, and of the actual gháts themselves, and of spurs from the lower part of the gháts, on the east. Commencing with the extreme western point, and continuing on in a straight line eastwards to the river Kanhán, this strip is exceedingly narrow; and the Chhindwárá district is reached at all points before the ascent of the gháts; but between the Kanhán and the Pench it is widened by a deep indentation into the Chhindwárá district; and the entire ascent of the gháts is made opposite Khamárpání in Chhindwárá, before the Nágpúr boundary is passed. The strip here, including the Tikári hill (1,688 feet above the sea level) and other offshoots, averages twelve miles broad. It has some excellent young timber, and the whole of it forms part of a great forest reserve. The scenery about Bheogarh and along the banks of the Pench is very picturesque. The views commanding the plain from the top of the gháts are striking and even grand. This tract contains the old Gond site of Bheogarh, with some interesting ruins. Beyond the Pench the district boundary, proceeding eastwards, again recedes, leaving only a comparatively narrow strip south of Gauli-gháts. Further east it becomes narrower still at Junáwání, but broadens again as the district boundary extends towards Seoni. For the last seven or eight miles, before the eastern boundary is reached, it again broadens to about ten or eleven miles; but here the hills are only offshoots from the gháts, not the gháts themselves. The breadth then of this division varies from two and three to ten, twelve, and even eighteen miles. Its entire length from west to east is about sixty-four miles. It is most of it capable of bearing excellent forest timber, and contains useful stone and minerals of various kinds. To the south of this division, near its eastern extremity, and detached from it by a few miles of cultivation, stands the sacred hill of Rámteka, with its ancient temples and fortress. This hill attains the height of 1,400 feet above the sea. It is in the form of a horse-shoe, the heel of which stands to the south-east. At the outer extremity, towards the north, the cliff is scarped, rising sheer from the base about 500 feet. On the summit are the old fortress and the temples. Below in the hollow, formed by the inner sides of the hill, and embosomed in groves of mango and tamarind, nestles a lake, its margin adorned with temples, and enclosed by broad flights of steps of hewn stone, reaching down to the water. From above the prospect is highly picturesque. To the east and south the eye stretches across the Doáb of the Pench and Kanhán, and again over the plain of Nágpúr as far as the Sítábalíd hill. On the north and north-east is seen, first, a narrow belt of cultivation, then a broad reach of low hills and forest bounded by the Sátpurá gháts. On the east lies the valley of the river Sur, winding its way towards the Waingangá, its course marked by a silvery line
fringed with the green of the sugarcane; then undulating forest land; while in
the distance appears the blue outline of the hills at Ambágarh. To the south,
far away beyond the lake and its encircling heights, lies extended for miles
and miles a vast cultivated plain, dotted with trees and tanks, and terminated
only by the low, jagged hills below Umrer. Again, a little to the right of
Umrer may be faintly seen on the horizon the abrupt peak of Girar, where is
a mosque dedicated to Pir Shekh Fard, a place of pilgrimage as celebrated with
the Musalmáns, as Rámtek itself is amongst the Hindus.

The second great hill tract is that adjoining, and in great part extending
into, the Wardhá district. This range is a branch of the Sátpurás. It enters
the two districts at nearly the same point of latitude. In this district, with the
exception of a single break of seven or eight miles at the river Waná, it may be
said to extend from the north-west to the south-east, either along or close to
the entire length of the frontier. Above the Waná valley its breadth is very
variable, ranging from two or three miles at the extreme north, to not less than
twenty-five miles at the south. Its length down to the Waná valley is about fifty
miles. In this range is the hill of Kharkí, south-west of Kátol, rising to almost
2,000 feet above the sea. This is the highest elevation in the district not actually
belonging to the Sátpurás. Below the Waná valley the chain is resumed, but
diminished both in breadth and height, and though running in the same
direction as before to the confines of the Chándá district, is yet, as it were,
shifted a little northwards, so as to leave between its southern side and the
district boundary the cultivated strip through which flows the Nánd. The
length of this second portion is twenty-two miles; its average breadth may be
about ten miles; but it is much broader in the middle, and tapers away to the
south-east. The upper tract is full of cultivable waste land, and abounds with
young teak and other valuable saplings. It contains some cultivated land of
great richness, and possesses some wild and beautiful scenery. For the most
part the hills are clothed with trees or brushwood up to the very top. In the
lower tract the hills are generally dwarfed and rugged, vegetation is scanty, and
the country uninteresting.

The third hill range—another spur from the Sátpurás—bisects the Kátol
tahsíl from north to south, forming a connecting link between the two hill
divisions already described. Its length is from sixteen to eighteen miles. Its
breadth varies considerably, being nowhere more than ten miles, and in some
places not more than two. The hills are bare and sterile, both in aspect and in
reality. Their internal scenery is relieved from insipidity by their rugged and
grotesque outlines. They contain the hill named Pilkápár (height 1,899 feet),
which is their culminating point.

The whole of the plain country is, as said before, either encompassed or
demarcated by these ranges of hills. By far the
greatest part of it is comprised in the two great
tracts of level or undulating country on either side of the third mountain range,
culminating in Pilkápár. The first of these tracts forms the western half of the
Kátol tahsíl, and contains the most highly cultivated land in the district. It is
surrounded on three sides by mountain chains, and on the fourth side by the
river Wardhá. It possesses a soil profusely fertile. It abounds in mango and
other fruit trees, and teems with the richest garden cultivation. Its total area
is probably about three hundred square miles. Its slope is towards the river
Wardhá. The second great tract, in area at least six times larger, lies to the east
of the Pilkápár range, extending between the Sátpurás on the north, and the
second great division of hills on the south, to the confines of Bhandára and Chándá
on the east and south-east. It consists of one vast cultivated plain. Its surface, however, is hardly ever level. It abounds in mango-groves and trees of all sorts; and in some portions, especially towards the east, it is studded with small tanks, which form quite a feature in the landscape. As was before shown, it pierses the second division of hills by the Waná valley, which thus connects it with the great cotton field of Wardhá. Except in this valley, the general slope of the country is towards the Waingangá. The third and last tract of plain country is the narrow belt of cultivated land lying between the southern side of the hills, described as the lower portion of the second division of hills, and the district boundary. This tract naturally belongs to the great Wardhá cotton field, of which it forms the most eastern and elevated part. It possesses for the most part the black soil common to the rest of the Wardhá cotton field, and is throughout well cultivated. Its slope, as indicated by the course of the Nád river, is westwards to the Waná valley. Its breadth varies from four to ten miles, and its length, measured south-east to north-west, is almost twenty-four miles.

But in the largest of these three tracts of plain country there are some detached hills that merit a passing notice, such as the Haldolí hills (highest point, 1,300 feet) in the south-east; the hills at Chápgarhi and Bheokund; the hill of Sítápháhir (height 1,433 feet) in the south-east corner of the tahsil of Bámék, and the hills at Ambhorá on the Waingangá. These last are in themselves insignificant both in height and extent, but they are interesting as having originally belonged to a range in the Bhandára district on the other side of the river, which must have forced its way through the chain at this spot. Lastly, towards the middle of this plain is the isolated little hill on which stands the Sítábalí fort—insignificant as to its mere altitude, but interesting from its historical associations, and remarkable for the expanse of country which the view from it commands, and for the distance from which it can be seen from all surrounding directions. The mean elevation above the sea of the plain country is 1,000 feet in its central portion, lessening to below 900 feet towards the Waingangá and Wardhá.

The district has been described as being bounded on the north-west by a short stretch of the river Wardhá; similarly the course of the Waingangá adjoins it for a short distance on the east. As these two rivers in no way belong to the Nágpúr district, any description of them would be out of place here. It should, however, be observed that it is into them that the drainage of the whole area under description finds its way. Of all the streams flowing through this district there is not one which does not eventually discharge its waters either into the Waingangá in the east and south-east, or else into the Wardhá on the west and south-west. It has been said that each of the three plain tracts described in the foregoing paragraphs has its own system of rivers. The waters due to the first and third of these plains flow westward to join the Wardhá. The rivers draining the second, and by far the largest plain, and that portion of the Sátpuran range which immediately overhangs it, flow (with one exception only) eastwards to the Waingangá.

The rivers traversing the first tract are the Jám and the Madár. The single stream in the third tract is the Nád.

The rivers of the second, or great plain, are numerous, and will be found described under their proper headings. The two largest are the Kanhán and
the Porch. These and the Kolár unite—the two first at Biná, the last at Warégán—a little above Kámtól, and thence flowing in a single stream (the Kanhán) past the military cantonment, join the Waingangá at Tídí, a little above Ambhorá. In the next rank come the Sur, the Marbú, the A'ínb, the Nág, the Nánd, the Bor, and the Wáná. The main characteristics common to all these streams are their high banks and confined channels, which, however, become less steep and more sloping where the tracts they traverse are open and undulating;—the depth of their channels far below the surface of the adjacent country;—their sandy beds interspersed at intervals with abrupt and jagged ledges of rock; and most of all, the astonishing suddenness with which their waters rise and subside, and the extraordinary impetuosity of their currents while a flood lasts. During the dry season the largest of them—the Kanhán, the Porch, the Kolár, the Wáná, the Sur, the Bor, and the Nánd—have indeed always water; but what there is may be said to be in the pools, some of which are very fine. Where the water flows, the volume delivered during this season is quite insignificant, in many instances but a mere rivulet; the rest, as streams, may be said to be completely dried up, having water only in pools here and there. On the other hand, during a flood in the monsoon the largest among them assume the dimensions of great rivers, while every paltry rivulet and dry nálá is, in an hour, swollen into a powerful stream, or changed into a channel or a torrent.

The mean temperature is higher than in many other parts of India of the same height above sea level. But the absence of the really bracing air in the cold season for Upper India is in some degree compensated for by fresh cool weather during the greater part of the monsoon, and by tolerably cool nights in the summer months.

The following table gives the temperature for twelve months:

<table>
<thead>
<tr>
<th>Months</th>
<th>Maximum</th>
<th>Minimum</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Degrees</td>
<td>Degrees</td>
<td>Degrees</td>
</tr>
<tr>
<td>1866.*</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>June</td>
<td>112</td>
<td>73</td>
<td>81.7</td>
</tr>
<tr>
<td>July</td>
<td>97</td>
<td>70</td>
<td>81.7</td>
</tr>
<tr>
<td>August</td>
<td>90</td>
<td>73</td>
<td>80.5</td>
</tr>
<tr>
<td>September</td>
<td>97</td>
<td>65</td>
<td>81.1</td>
</tr>
<tr>
<td>October</td>
<td>97</td>
<td>59</td>
<td>73.1</td>
</tr>
<tr>
<td>November</td>
<td>88</td>
<td>54</td>
<td>71.1</td>
</tr>
<tr>
<td>December</td>
<td>85</td>
<td>48</td>
<td>66.1</td>
</tr>
<tr>
<td>1867</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>January</td>
<td>92</td>
<td>52</td>
<td>71.1</td>
</tr>
<tr>
<td>February</td>
<td>96</td>
<td>53</td>
<td>75.1</td>
</tr>
<tr>
<td>March</td>
<td>106</td>
<td>63</td>
<td>84.5</td>
</tr>
<tr>
<td>April</td>
<td>109</td>
<td>64</td>
<td>83.5</td>
</tr>
<tr>
<td>May</td>
<td>113</td>
<td>70</td>
<td>93.5</td>
</tr>
</tbody>
</table>

* This is selected as an average year.
As in other parts of India, there are three seasons—the hot, the cold, and the rainy. The positively hot weather ordinarily commences about the 1st of April, and lasts till the first week in June. The monsoon lasts throughout June, July, and August. At this season the climate, though full of moisture, is fresh and pleasant to the feelings. In September there are long breaks between each fall of rain, when the weather is often close and sultry, though never so much so as in the plains of the north of India at this time. October is generally sultry and unpleasant, but diversified occasionally by refreshing showers. The cold weather does not fairly set in till the middle of November. From the 15th of November to the end of February the air is generally cool and pleasant. Often, however, with the appearance of clouds the thermometer rises as much as seven or eight degrees, and the climate becomes disagreeable and close. From the 15th of February the weather gets warmer, and the hot winds blow from the beginning of April till the monsoon. Rain falls during every month in the year, usually during the hot and cold season only in showers, but sometimes accompanied with violent storms. Hail falls occasionally in January, February, and the early part of March, sometimes in very large stones, doing much damage to the spring crops.

It is considered that the average annual rainfall, taking a great number of years back, is about forty inches.

The following table gives the rainfall for three years:

<table>
<thead>
<tr>
<th>MONTHS</th>
<th>1864</th>
<th>1865</th>
<th>1866</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>January</td>
<td>2.04</td>
<td>.</td>
<td>.</td>
<td></td>
</tr>
<tr>
<td>February</td>
<td>.</td>
<td>1.56</td>
<td>.</td>
<td></td>
</tr>
<tr>
<td>March</td>
<td>.</td>
<td>2.59</td>
<td>.</td>
<td></td>
</tr>
<tr>
<td>April</td>
<td>.</td>
<td>1.22</td>
<td>.</td>
<td></td>
</tr>
<tr>
<td>May</td>
<td>1.95</td>
<td>1.27</td>
<td>.</td>
<td></td>
</tr>
<tr>
<td>June</td>
<td>7.84</td>
<td>10.22</td>
<td>6.10</td>
<td></td>
</tr>
<tr>
<td>July</td>
<td>9.70</td>
<td>10.77</td>
<td>10.10</td>
<td></td>
</tr>
<tr>
<td>August</td>
<td>10.46</td>
<td>8.33</td>
<td>14.42</td>
<td></td>
</tr>
<tr>
<td>September</td>
<td>3.45</td>
<td>3.32</td>
<td>8.89</td>
<td></td>
</tr>
<tr>
<td>October</td>
<td>.</td>
<td>1.75</td>
<td>1.40</td>
<td></td>
</tr>
<tr>
<td>November</td>
<td>0.15</td>
<td>.14</td>
<td>.</td>
<td></td>
</tr>
<tr>
<td>December</td>
<td>.</td>
<td>0.46</td>
<td>.20</td>
<td></td>
</tr>
</tbody>
</table>

Total 35.59 41.63 41.11

The climate during the rains is considered by the poorer inhabitants, who are exposed to it, as more trying than the cold of the real cold weather. In July and August it is not unusual to see people sitting round a fire in the very early morning before going out for their day's labour. The climate is certainly not unhealthy; but the late collection of vital statistics has not been extended generally enough to make possible any comparison of deaths with population for the entire district. Fever is the most frequent amongst the epidemic diseases. The most unhealthy season is from the second week in September till the second week in December. The jungle tracts are certainly not free from
malaria until the cold weather has well set in, and during the greater part of November it is decidedly feverish in camp. Epidemic cholera occurs occasionally. In 1865 there were a large number of deaths from this disease. Small-pox too occurs at intervals, but lately its ravages have been materially lessened by vaccination.

The juxtaposition of volcanic and plutonic rocks, enclosing between them, as they do in this district, the wreck of a vast sandstone formation, invests the geology of Nágpúr with particular interest. In the middle of the district stands the Sítábaldí hill—the centre of interest, as well geologically as historically. Within the limits of the horizon, as seen from its summit, every formation belonging to the district is to be met. More than this, within the circuit of a few hundred yards we have an epitome of the geology of the Peninsula. Standing on the hill-top we see the surface strewn with nodular trap. A few feet below, in the scarped face of the hill, may be traced a shallow layer of fresh-water formation; below this a soft bluish tuffs, which passes into a porous amygdaloid, and deeper into an exceedingly fine augitic greenstone. At the base of the hill, beneath the basalt, we have sandstone, below which again is gneiss.

Generally the trappean portion of the district is clearly demarcated from the plains by a sudden rise in elevation, and this line of geological separation pretty nearly corresponds with the eastern limits of the third and second hill tracts already described. To the west and south of this line, with one unimportant exception, the groundwork of the country is trap. Again, that small tract of the Nágpúr district, lying above the Sátpúra ghat, is trappean. This tract is scarcely ten miles long, and seldom more than two miles broad. The trap lies about one hundred feet deep over schistose rocks.

Thus trap is the surface rock over about 1,900 square miles, or more than a half of the whole area of the district. From the Sítábaldí hill looking to the northern and north-eastern points of the compass, we meet hills massive and round-topped. After a long sweep, where in the direction of Kodámdhí the rich plain stretches beyond the horizon, we faintly see the serrated outline of the Baláhí hills near Bhandára. These forms are characteristic of the crystalline formations—which with a few interruptions extend from here down to Cuttack—as the flattened summits are of the trap.

Again, turning to the north we have in the foreground the gently swelling undulations of sandstone and shales, running from Korhádí up to Párseoni. The area over which sandstone formations occur at the surface is comparatively small. The sandstone enters the Sítábaldí hill on the eastern side beneath the trap. On the western side it emerges, and is seen for a short space; then gneiss takes its place down as far as the Nág river; sandstone then reappears, but is soon lost under the trap at Ambájharí. A sheet of sandstone about fifteen square miles in extent reappears at a distance of seventeen miles, near Vyáhár (Behár), on the upper part of the Waná valley. Northwards again from Nágpúr over the Tákí plain to Sílewárá, Korhádí, and Surádí, up the basins of the Kolár, the Kanhán, and the Pench, sandstone formations predominate—a tract perhaps on the average

thirty miles long by nine broad. Detached from this continuous bed sandstone is again found at Chàrkhráí and Chilcholí, north of Pilkápír, near the sources of the Kulár, surrounded by trap. These outliers point to a continuation of sandstone underlying trap as far as Chikaldá in Berár, and also following the direction of the Kanhán to the Chhindwárá coal district, and the sandstone of Motár. Small patches of sandstone occur also among the Sindwhirí hills and in the neighbourhood of Umrer, showing the connections of the Nagpír beds with those of Chándá and Bhándára. In some few parts beds of laterite are found on the surface, as at Pándarthal, south-west of Umrer, at Maundá (Mohodá), and Karbí, and at Dharmápír, in the valley of the Surnát. At Kérañlá, east of Umrer, it rests on gneiss. Limestone is found in some quantity in the hills running east and west from the Pench river to the north of Páresoní. Throughout the whole of the rest of the district granite and kindred rocks form the groundwork of the country.

The superficial deposits are the "regar," or black cotton soil, and the red soil, the former occurring almost universally with trap, the latter with plutonic rocks, sandstone, or laterite. The regar seldom in this district exceeds twelve feet in depth. It seems to be destitute of organic remains of any antiquity. Its chemical composition is very nearly the same as that of the black soil of the southern Russian steppes. This does not show greater affinity to the trap than to the granite rocks, nor would its colour prove that the regar is produced from the disintegration of trap. Yet its position, constantly attendant on the trap, its composition including the same minerals, as agates, chalcedony, zeolite, and its fusing like basalt into obsidian, are strong arguments against the counter-theory of its being a lacustrine deposit. It is frequently permeated with kankur in seams, and often in the drying beds of small streams gives a considerable saline efflorescence. The red soil is much deeper than the regar, sometimes as much as fifty feet, but, like it, it generally rests on a retentive calcareous clay, with a layer of conglomerate at its bottom. It also abounds in nodular carbonate of lime. Both of these superficial deposits are mostly unfossiliferous; but judging from such remains of mollusca and mammalia as have been found, it would seem that they are post-pliocene. The brown clay, with its accompanying band of conglomerate, underlying these superficial deposits, averages a depth of twenty feet. It is not known to be fossiliferous. The beds of laterite which occur in this district are generally less than ten feet in depth, and seem to be without organic remains. No satisfactory theory has yet been advanced to account for the manner of their formation.

In the descending series we next meet the overlying trap. Between this and the underlying beds of basalt a layer of fresh-water formation intervenes. In the hill of Sítábaldí and the little flat-topped hills around, the general depth of the overlying layer is from fifteen to twenty feet.

The fresh-water deposit which succeeds this is extremely varied, sometimes one or two inches, sometimes six feet in depth; sometimes it is sandy or of clay, here altered by heat to a crystalline state, there reduced to a cinder,—now rich in fossils, now destitute of them. But wherever both layers of trap are present, the fresh-water seam intervenes. The height of all the basalt hills depends entirely on the thickness of the lower bed, as it lies on the sedimentary rocks below.

We find that this fresh-water deposit was lacustrine, and, from the fossils examined, that it corresponds more nearly with the London clay than with any
other formation; we must therefore class it as belonging to the Eocene series. Thus of these three the lower basalt is the most recent, and the fresh-water formation the oldest.

The minerals of the trap are jasper, obsidian, heliotrope, and mesotype. Next below the amygdaloid come the various beds of sandstone. The upper bed (which is best seen at Bokhári) has a thickness of twenty-five feet. It is coarse and gritty, but very hard. In this upper bed are often included fragments of a finer sandstone from below. Lying between this upper bed and the next in succession we find bands of ferruginous conglomerate. The layers underlying the iron bands are on the top especially soft and argillaceous, highly fossiliferous and fissile. After a depth of about fifteen feet the stone gradually becomes quite hard. It is clear from a comparison of fossil remains that this second bed corresponds with the carbonaceous and bituminous shales of Umreth and Barkol, and of Chándá; and if coal does exist in this district, it is here that we shall probably find it. The depth of this second layer of sandstone is probably in this district under three hundred feet. In some parts of the district, for example between Kórháli and Bokhári, red shale beds and green argillaceous strata have been forced up to the surface by the action of granite dykes. These formations underlie the second sandstone bed. These shales are again found in Chándá. The green shale has a depth of thirty feet, the red of fifty feet. The white marble (which appears on the surface at Kórháli) succeeds the green and red shales. Similar strata are found at Gokalá, Dúdgháon, and Ambájharí, in the valley of the Pench. A range of small hills of this crystalline limestone extends from Nawegáon, on the Pench, to Kumári, north of Rántek. We cannot expect to find organic remains in this crystallised rock. This bed is probably not more than one hundred feet in depth. The first and second beds of sandstone are probably very nearly of one age. Their equivalent strata in the English system are in the lower Oolitic series. The green and red shales are not much older, and must be part of the same Jurassic group. Metamorphic and plutonic rocks occur in such varied combinations that it is very difficult to give any general description of them. Near Nágpur gneiss is the most common form, passing into mica schist. Quartz dykes are common. Pegmatite is here more common than syenite or granite. The plutonic rocks are not of one age. Sometimes dykes of granite are seen traversing other masses of the same kind of rock, when between the two much difference of consistency and composition exist.

The remote history of the country is quite lost to us. The general term SECTION II.—HISTORY. "Gondwána" was known to the Hindús of the Gangetic valley, and was applied by them in the later Sanskrit literature to a region of large but undefined extent, lying towards the "Dakshan Aranya," or southern forest land. In Gondwána there were at various periods four Gond kingdoms—Garhá Mándla, Kherlá, Deogarh, and Chándá. Of the area now comprising the Nágpur district so much is certain that it belonged to the third of these states, and that it was in the year A.D. 1700 subject to the Gond prince Bakhít Buland. But among the people tradition, widespread though vague, is not wanting, pointing to a time far anterior to the Gonds, when throughout Deogarh Gauli chiefs held sway. The exploits and renown of these ancient chiefs are often referred to in the songs of the villagers. There areforts too, and tanks and temples, or remnants of such structures, evidently the handiwork of races preceding the Gonds. The villagers of to-day, though unable to apprehend from the ruins themselves the architectural characteristics
of either race, are quite aware that much distinction is to be made between them. "It was a Gaul not a Gond king, so our fathers have told us," this is the common answer to all questions respecting such relics.

The first Ráj-Gond ruler who resided below the gháte was named Játbá. Gond dynasty. He built a strong fortress on the Bheogarh hill, overlooking the river Pench and the chief passes from Chhindwárá to the plains of Nágpúr. Below the hill he erected a residence for himself, and founded a town. He is said to have been a younger brother of the then ruling chief of Deogarh. But it is probable that before his coming there were Gond chieftains holding under, and dependent on, the Deogarh rásás, since we find, at a time which local tradition would fix at about A.D. 1560, a rásá of Deogarh encouraging settlers to come from the richer district of Chándá and form a settlement at Bhíwapúr, then in the heart of a jungle; and that at this time a fort was raised here by one Bhum Sá or by his father Jantan Sá, who appear to have been the first settlers of the place. It is to be remarked that the descendants of these men are still recognised as kinmen by the descendants of Játbá, and that all the local accounts go to show that the numerous Gond forts, studded over the district, were raised to protect new batches of settlers, while the jungles around were being brought under the plough. These and similar traditions, especially prevalent in the south-eastern part of the district, as well as tanks and other evidences of a people of settlers and colonists, afford faint glimpses of their condition and progress. They seem to have been undergoing a struggle, not against men, but against the uncured forces of nature,—against the dominion of the jungle. Their achievements remain in the vast areas redeemed from waste; but their names have faded away from memory. Even their forts, their works of irrigation, and other instruments of their success have crumbled into decay.

According to the current traditions of the Gonds the original forts of Pátanasángí and Nándardhan (Nagardhan) were built by Játbá.* He is called the father of Kánár Ekndáni Mohpeswara, who, being dispossessed of his father's acquisitions below the gháte, went to Delhi and entered the service of the Emperor Aurangzeb. The story goes that he performed some signal service and gained favour, and that the emperor induced him to abandon the rites of Bhímseen, and to adopt the Muhammadan faith, on which he was both reinstated in his father's possessions, and acknowledged as Rájá of Deogarh under the name of Bakh Buland. Certain it is that Prince Bakh Buland returned from the court of Delhi, nominally a tributary chief of the Moghal empire, and ruled over all Deogarh.† He brought with him numbers of artificers and agriculturists, both Hindús and Mohammadans, whose services must have been of great value in the backward state of the country. He added to his dominions from those of the Rájás of Chándá and Mándá, acquiring from the latter, who then ruled from Chaurágarh, possession of Seoní, Katangi, Chhápárá, and Dongartál, which were held for him by a relative, Rájá Rám Singh. He then turned his attention to settling his old possessions and his new conquests, and established many towns and villages by allowing the original settlers to hold their lands, at first rent-free, and afterwards on a very light assessment. Finally he founded the city of Nágpúr on the site of some hamlets, then known as Rájápé Básá. Chánd

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* Játába's real place in history is in the reign of Akbar. Vide A'in-i-Akbari, Account of Sáha Berár (under " Kierá."). There must therefore have been three or four generations between him and Bakh Buland. — [Ed.]
† This sketch of the Gond dynasty rests mainly on Sir Richard Jenkins' " Report on the Territories of the Rája of Nágpúr."
Sultan succeeded Bakht Buland, and like him turned his attention to the improvement of his country, and especially to agriculture. He walled in the city of Nagpur and made it his capital, and considerably extended his possessions to the east of the Waingangá. On his death, in A.D. 1739, Walf Sháh, an illegitimate son of Bakht Buland, seized on the vacant throne. But the widow of the deceased prince called in Raghoji Bhonsalá from Bhárár to support her two sons Burhn Sháh and Akbar Sháh. The usurper was put to death, and the rightful heirs placed on the throne. Raghoji then retired to his charge in Berár.

This was the first direct connection of the Bhonsalá family with Nagpur, although part of Gondwána had been conquered by Kánhoji Bhonsalá as early as A.D. 1716.* But the country was not destined to remain long without Raghoji’s interference. Dissensions between the brothers ripened into civil wars. In the year A.D. 1742, on one occasion, 12,000 Gonds are said to have been massacred in the fort of Pátsán-sóngí. In the following year (1748) Raghoji was called in to support the elder brother Burhn Sháh. Akbar Sháh was driven into exile and finally poisoned at Haidarabad. Raghoji had not the heart to give back to the weaker Gond a second time the country he held in his grasp. He constituted himself Protector, took all real power into his own hands, and making Nagpur his capital, quickly reduced all Deogarh to his own authority. But still he studiously preserved the show of Burhn Sháh’s dignity; whilst in reality he reduced him to the condition of a state pensioner, having a fixed share of the revenue, and the empty title of rájá. In this position Burhn Sháh and his descendants have continued to remain. The present representative of the deposed prince resides at Nagpur as a state pensioner, with the title of rájá. He, like his ancestors, is well known as a kind and intelligent landlord.

At the same time that the sovereignty passed away from the Gond family, the impress of the race on the country began to wane, until, at the present day, excepting in the rájá’s family alone, there is not to be found either in city or village any Gond holding a leading position. Their customs, language, and institutions ceased to prevail, save in their own families. Henceforward the country becomes essentially Maráthá, and its interests follow the fortunes of the family of Raghoji Bhonsalá. Of the origin and rise of this remarkable family Sir Richard Jenkins’ Report contains the following account:†

“The early history of the Nagpur branch of the Bhonsalá family or tribe is obscure. The present members of the family do not profess to trace their origin beyond Mudhoji, the great-grandfather of the founder of the Nagpur state; and their pretensions to a defined relationship with the first sovereigns of the Maráthá empire have either fallen into oblivion or were never seriously believed.

“Mudhoji’s sons were Bápújí, Parsojí, and Sábájí, contemporaries of the great Sivájí, and in his military service. Parsojí only was distinguished; and under Sáhá Rájá he was entrusted with an extensive military command and the collection of “chaúkh” in Berár. He died about the year A.D. 1709, and was succeeded by his son Kánhoji, who fixed his residence at Bhám in

* Grant Duff. Indian Reprint, 1863, vol. i. p. 320.
Berárá. Raghojí Bhonelá was the son of Bimbójí, the third son of Bápójí, the brother of Parsojí. He was born about the year A.D. 1698 at his father's village of Pândawálí, near Pune. He served for some years with his relation Kánhojí, who, it is said, at one time proposed to adopt him as his heir, but on a son being born to him, Raghojí quitted his service in disgust and remained for a short time with Chánd Sultán at Nágpúr. From thence he went to Sástrá, and was pitched upon as a fit person to supplant Kánhojí, who had rendered himself obnoxious at court. Raghojí's appointment to Berárá is generally referred to the year A.D. 1731, though the earliest orders in the records for the collection of the "chaúth" of Berárá and Gondwána directed to Raghojí are dated A.D. 1737, to which were added in the year following more extensive predatory commissions, including Bengal, Behár, Oudh, &c. It was in this year that Raghojí came to Nágpúr, and having put Wall Sháh to death, and set up Burhán Sháh and AKBár Sháh, the two legitimate sons of Chánd Sultán, he concluded a treaty with them, by which he received eleven lakhis of rupees and several districts on the Waingangá at the price of his assistance, and was appointed the organ of all communication between the Gonds and the Government of Sástrá. "Raghojí returned for the present to Berárá."

While the war was being carried on between the Maráthá nation and the Portuguese, Raghojí, holding himself aloof, seized the opportunity of extending his possessions to the eastward, and succeeded in plundering Cuttack. Again, in 1738, when the Peshwá was fighting with the Nizám and the Mogháls in Bhopál, Raghojí, though urgently summoned by the Peshwá to join him, took no notice of the summons, but made, on his own account, an incursion to the northward as far as Allahábád, from which he returned loaded with booty. To enforce his submission and punish him for his disobedience, the Peshwá, after defeating the Mogháls, sent one of his generals against Raghojí, but the Peshwá's officer was unsuccessful, and the news of the invasion of India by Nádír Sháh induced the Peshwá to postpone any further attempt to reduce Raghojí, with whom he ultimately became reconciled.*

In 1741-42 Bháskar Pandit, one of Raghojí's generals, made an expedition to Bengal. On this occasion the Maráthá authority was partially established in Chhattísgarh. Up to this time the Maráthás had never penetrated into Chhattísgarh, which was governed by two rágás of the Haihai-Bansí family, and now tribute was only demanded. But in 1745 the Rágá of Ratanpúr was deposed, and ten years afterwards the whole of Chhattísgarh and Sambalpúr was Maráthá territory.

In 1743 the kingdom of Deogarh had been finally overthrown, and in 1749 the Gond rágá of Chándá was obliged to cede a portion of his territory. In 1751 the fort and town of Chándá fell into the hands of the Maráthás, and the rágá became a prisoner.†

Taking advantage of the difficulties in which the Peshwá found himself placed in 1744, Raghojí obtained for himself a sanad conferring on him the right of collecting all revenue and contributions from Lucknow, Patná, and Lower Bengal, including Behár, and vesting him with the sole authority to levy tribute from the whole territory from Berárá to Cuttack.‡

In 1750 he received new sanads for Berar, Gondwana, and Bengal. In the same year he sent another army to Bengal, and in the next year the whole province of Cuttack as far north as Balsar was ceded to him. He now turned his attention to the Deccan, where the Peshwa was at war with Salabat Jang, and taking several fortresses, laid waste the country, but on his return to Nagpur died there in March 1755.*

Bold and decisive in action, he was the perfect type of a Maratha leader. He saw in the troubles of other states only an opening for his own ambition; he did not wait even for a pretext for plunder and invasion. Though he was unscrupulous in his dealings with his neighbours, yet he was liked and admired by his countrymen, who even now look with pride to Raghoji Bhonsle, the first and greatest of the Nagpurs. With him occurred the great influx of Marathas, which resulted in the spread of the Kunbis and cognate Maratha tribes over the entire district. It is erroneous, however, to suppose that there were no Marathas here before Raghoji. On the contrary there are the strongest proofs of grants of land by Bakht Buland to certain Marathas before Raghoji's first visit. Although from the documents now extant it would seem that both the Marathi and Urdu languages were used at Bakht Buland's court, yet the vernacular was undoubtedly Gondi, and the bulk of the people Gonds. But from this time the vernacular in every village became Marathi. We know but little of the administration under the Gonds, but it is certain that much of the material prosperity under the first Maratha princes was owing to the groundwork laid by Prince Bakht Buland.

The Bhonsle family having obtained Deogarh through "treaty" with the original possessors, afterwards allowed the title of raja to the dispossessed princes, and granted them a share of the Nagpur revenue, as it stood when the treaty was made. The commutation was received by the Gonds through their own officers. All state ceremonial was ostentatiously rendered to the deposed princes. They gave the "tiká," or mark of investiture, to the Bhonsle on each subsequent accession to the throne, and they affixed their seal to certain revenue papers. And in this there was deep policy, as the Bhonsles would be seen holding the Nagpur territory from the Gonds, and not subject to the paramount power at Puna, and thus deriving a position superior to that of other military chiefs of the Maratha empire, who owed their elevation to the Peshwa, and held their fiefs by his favour. Raghoji was succeeded in A.D. 1755 by his eldest son Janoji, though not without opposition from another brother, Mudhoji.

Janoji.

The matter was referred to Puna; the former was confirmed in the sovereignty of Nagpur, with the title of Sena Sahib Saba; while Chand and Chhattisgarh were given as an appanage to Mudhoji. Janoji turned all his attention to settling the territory left him by his father. He and his kingdom sustained no loss by the battle of Panipat, but rather from the terrible losses of the other Maratha princes he became relatively stronger. Soon after this the Nizam, taking advantage of the minority of the Peshwa, Mado Rao, took up arms. Janoji was bought off from an alliance with him by the promise of the Sardesmukhi of Berur, and full liberty to plunder his brother at Chand; but though he abandoned the Moghals, he afforded no aid to the Peshwa. The

* Grant Duff, vol. ii. p. 53. There is a discrepancy here between authorities. Grant Duff says Raghoji died in 1758, while Jenkins has it 1756. The latter date has been adopted, as Jenkins is more likely to be correct on such a point.

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Nizám in that year was successful, and dictated peace almost at the gates of Puna in 1762. Next year, however, he broke through his treaties and gained over Jánojí to join him. Together they sacked and burned Puna. This was not the last of Jánojí's treachery. By the promise of territory yielding thirty-two lakhs of annual revenue he was induced to betray the Nizám, and attack his army in concert with the Peshwá's troops, in consequence of which the Moghals were entirely defeated. The price was paid to Jánojí, but the boy Peshwá did not fail to reproach him with his treachery. He detested Jánojí already, and in 1765 united with the Nizám to avenge the sack of Puna. The confederate armies advanced to Nágpúr and burned it, and forced the raja to disgorge the greater part of the price of his former treachery. Two years later Jánojí was again in arms against the Peshwá, having joined in the rebellion of Rághobá—uncle of the Peshwá—and the Gáikwár. On this occasion the Peshwá advanced through Berár up to Nágpúr, while Jánojí, having driven him the slip, was plundering around Puna. But he was ultimately obliged to sue for peace, which was concluded in April 1769. In the treaty concluded Jánojí's dependence on the Peshwá was fully acknowledged. He bound himself to furnish a contingent of six thousand men, and to attend the Peshwá in person whenever required; to pay an annual nazar of five lakhs of rupees; to enter into no general negotiation with foreign powers, and to make no war without the Peshwá's sanction. In the year 1771 Jánojí went to the court of Puna, and obtained sanction to adopt his nephew Raghojí, the son of his brother Mudhojí of Chándá. Doubtless his intention of doing this had preserved peace between the brothers all through the complications with the Nizám and the Peshwá. On his return journey to Nágpúr in May 1772 he died at Taljánpúr on the Godávari.* During his reign the country of Nágpúr, except on two occasions, had perfect peace within its boundaries. Jánojí's name is remembered as the settler of what his father only conquered. In his private life he was easy of access, and most regular in the observance of all duties of state and of religion. On the whole, his treacherous disposition notwithstanding, he was far from a bad type of a Maráthá sovereign of the time. Justice was well administered, crimes were few, and capital punishment seldom inflicted in his reign. The revenue flourished, and the people were well off.

After the death of Jánojí, before Mudhojí with his youthful son Raghojí, the late king's nephew and heir by adoption, could reach Nágpúr, Sábájí, another brother of Jánojí, had usurped the government. During the next two years and a half a civil war raged, diversified in A.D. 1773 by a short reconciliation and joint government, and characterised by repeated desertion of either party by Daryá Bái, widow of the late Rájá Jánojí, who now supported one claimant to the throne and now the other. The closing scene of this contest was on the battle-field of Páncgháon, six miles south of Nágpúr. The fortune of the day had declared for Sábájí, and Mudhojí was being surrounded by his brother's troops. Flushed with the fight and with victory, Sábájí drove his elephant against that on which his brother was seated, and called on him to surrender. A pistol-shot was the only reply. One brother had slain the other, and gained the undisputed regency in behalf of his son, and the title of Sená Dhranjadhar.† Mudhojí at once set about restoring order in the affairs of the state, governing wisely and moderately. In the year 1777 he entered with

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* Sir Richard Jenkins, p. 76; Grant Duff, vol. ii. pp. 54, 58, 85, 112, 121 et seq. 175.
† Sir Richard Jenkins, p. 77; Grant Duff, vol. ii. p. 222.
caution into engagements with the English, who were then preparing to support the claims of Rághobá as Peshwá. He was obliged, however, in order to keep up appearances at Puna to send troops down to Cuttack. Their march was intentionally delayed. When they arrived they did not act against the British Government, who were all the time kept informed that this march on Cuttack was a mere pretence. The Regent even assisted the march of Colonel Pearee through his provinces, when a force was being sent from Bengal against Haidar Áfí. This display of a conciliatory spirit towards the English happened too at a time when Bengal was denuded of troops. In 1785 Mandla and the Upper Narbadá valley were nominally added to the Nágpúr dominions by a treaty in which Mudhojí agreed to pay twenty-seven lakhis of rupees into the Puna treasury.

The Regent died in A.D. 1788, leaving all the Nágpúr state tranquil and prosperous—conditions which had lasted within the present Nágpúr district ever since the battle of Pánchágón. He left great treasure in cash and in jewels to his family. His son Raghojí, though of age and nominally rágá, had remained, during the lifetime of his able father, in perfect submission and obedience. He now assumed control of the state. He went to Puna, where his titles and dignity were confirmed. He also obtained for his younger brother Vyankájí the father's title of Sená Dhurandhar, with Chándá and Chhattásgarh as an appanage. Chimmájí, the other brother, was to have had Mandla, but he died shortly after Raghojí's return to Nágpúr very suddenly, and not without suspicion of foul play.* The Rágá took up his residence at Nágpúr, while his troops were fighting in the Peshwá's armies against the Nizám and Tipú of Mysore. He participated in all the advantages gained by the Maráthás in these wars, and commanded the right wing of the Peshwá's army at the victory of Kharálá. In the year 1796, when the political condition of Western India was much confused, he seized upon Hoshangábád and the Lower Narbadá valley. In the two following years he had gained the forts of Chaurágarh, Tezgarh, and Mandla from the Chief of Ságár, as also the fort of Dhámón from another Bundelá chieftain. He then began to consolidate his power in these newly-acquired districts. In the year 1797 Yashwant Ráo Holkar fled for shelter to Nágpúr, but found only a prison. During this time the connection of Nágpúr with the Bengal Government had been growing firmer, and in A.D. 1798 Mr. Colebrooke was appointed Resident to the court of Raghojí, but he did not arrive at Nágpúr until March 1799. In May 1801 the British Resident, who had vainly endeavoured to enter into a defensive alliance against Sindía, withdrew from Nágpúr, and Sindía and Raghojí united together in the year 1803 to oppose the British Government, which had now replaced Bái Ráo, the Peshwá, after the treaty of Bassein. This they did in accordance with the wishes and secret directions of General Wellesley soon brought the confederates to battle at Assaye. Raghojí left the field at the commencement of the battle; Sindía’s troops bore the brunt of the day and suffered very heavily; but at Arágon, a few weeks after, the Nágpúr army under Vyankájí Bhonsá was completely worstéd. The fort of Gáwalgarh soon after fell to the British. Meanwhile from Colonel Harcourt had won the whole of Raghojí’s province of Cuttack. The price of the peace which he now sued for was heavy: nearly one-third of his kingdom was shorn off, comprising East and West Berár up to Bálásör, Sambalpúr and its dependencies; lastly, the Rágá was to receive permanently a Resident at his

* Grant Duff calls this brother Khandoji, vol iii. p. 65.
court at Nágpúr, and Mr. Mountstuart Elphinstone was appointed to the post. Thus, of all the territory won by the great Raghojí and his two sons, there only remained, after the treaty of Deogáon,—Deogarh, Chándá, Chhattásgarh with its dependencies, and the districts on the Narbádá. Before this peace Raghojí's annual revenue had been nearly one crore of rupées, but after the loss of Cuttack and Berár it fell to about sixty lákha. Before the war he had 18,000 horse, mostly Máráthás of the Puná country, and 25,000 infantry, of which 11,000 were of regular battalions; besides these he entertained a body of 4,000 Arab mercenaries. His artillery counted ninety guns, but of these thirty-eight were lost at Árgáon. His cavalry also were much reduced after that battle, and after the ensuing peace the regular infantry were never replaced. Raghojí now had the heavy task of putting the finances of his country in order, setting his new boundaries, and securing his subjects from the famine, which was then so severely felt in the Deccan. To retrieve his finances he exacted large sums from his ministers and bankers, and with regard to the payment of his troops practised the meanest frauds.

During the campaign which Raghojí had undertaken with Sindía, the Nawáb of Bhopál had seized on Hoshangábád. This the Rájá recovered in 1807. Sambalpúr with its dependencies was restored to him by the English in a.D. 1806, but some of the zamindárs were opposed to the transfer, and their resistance was not overcome until 1808.

The Nágpúr portion of his dominions now became the scene of frequent contests with the Pindháris and the robber hordes of Amír Khán. For security against these marauders most of the village forts were built, the remains of which stud the whole of this district. Insignificant as they may appear to us now, many of them have been the scenes of struggles where the peasant fought for bare life, all he possessed outside the walls being already lost to him. There are some old men now alive who can tell us of the hard lot of those days, how they sowed in sorrow, with little hope of seeing the harvest, and how, whenever they did reap, they buried the corn at once in the ground. The Resident repeatedly suggested that the Rájá should entertain a subsidiary force, but his pride would not permit him to consent. The boldness of these robber bands became so great that in November 1811 they advanced under Amír Khán's leadership up to Nágpúr, burned one of the suburbs, and only retired when they knew that two British columns were approaching from the Nizám's dominions to drive them back. There is, however, great reason to believe that many of the bands of marauders who plundered the country did not belong to the Sindía Sháhí or Holkar Sháhí bands of Pindháris, but were portions of the Nágpúr army, which, when they could not be paid from the treasury, were allowed in this way to help themselves. The name of Dharmájí Bhonsá is well remembered as a leader in these forays. In this same year Raghojí had been trying to conquer Garhákotá, the possession of a petty chief near Ságár, but Baptiste, one of Sindía's generals, advanced to its relief, and routed the Nágpúr troops. In the year a.D. 1813 the Rájá of Nágpúr entered into a compact with Sindía for the conquest and partition of the territories of Bhopál. After besieging the capital for nine months, the confederates had to retire in July 1814, baffled by the energy and heroism of Wazír Mohammad. Raghojí would have renewed his attempt in the following year had not the Bengal Government declared that this could not be permitted.*

Raghoj died in March A.D. 1816. He was coarse and vulgar in person, jealous of every one, and so prying into the minute details of government that no one served him heartily. His rapacity has been seen, his avarice was proverbial. He owned whole rows of shops in the bazaar. He first kept his troops out of their pay, then lent them money from his own banking establishment, and at last, when he did pay them their arrears, he would oblige them to take a portion of it in goods from his own stores. The same spirit pervaded his family and his court.

He was succeeded by his son Parsoj—a man blind, lame, and paralysed.

Parsoj.

Very soon after his accession the new Raja became totally imbecile, and it was necessary to appoint a Regent. The Baka Bai, widow of the deceased Raja, with his nephew Gujab Dada Gujar, for some time kept possession of the Raja's person and the regency, until, with the consent of the Mankars (Marathé nobles) and the military leaders, Mudhoji Bhonsla, the son of the late Raja's younger brother Vyankaji, and next of kin to Parsoj, succeeded in becoming Regent. While the issue was still uncertain, and after being installed as Regent, Mudhoji, or A'pa Sahib as he was generally called, courted the countenance of the new Resident, Mr. Jenkins, and was anxious to get a subsidiary force, for he knew that there was much debt to be cleared off, and that it would be necessary to reduce the strength of the army—a measure sure to create much discontent. Accordingly on the 28th of May 1816 a treaty of defensive alliance was signed, by which the British were to maintain six battalions of infantry, with cavalry and artillery, while Parsoj was to pay seven and a half lakhs of rupees annually, and to maintain a contingent of 2,000 horse and 2,000 infantry for the purposes of the alliance. It was, however, found in the campaign against the Pindhars in the cold season of that year that the contingent thus furnished by the Raja was useless. In January A.D. 1817 A'pa Sahib went away from the capital under pretence of visiting Chanda on urgent state affairs. A few days after his departure the Raja was found dead in his bed—poisoned, as it subsequently proved, by his cousin A'pa Sahib.*

Parsoj had no son, begotten or adopted; consequently A'pa Sahib, being the nearest relative to the deceased in the male line, ascended the throne before any opposition could be made by Baka Bai and her party. From this time the bearing of A'pa Sahib, before so cordial to the British, underwent a speedy change. The emissaries of the Peshwa won him over to join with their master in his plots and treachery. He also joined in the schemes of Sindiá, and afforded encouragement to the Pindhars, even proceeding so far as to receive into his presence the emissaries of the notorious Chitú, and to confer on them dresses of honour. All this time, however, he was full of protestations before the Resident of good faith and feeling to the English. During the early part of November the conduct of A'pa Sahib was very suspicious. The Nágpúr troops, which should have been sent on to the Narbadá to join in the Pindhár campaign, were kept back; there was a force already drawn around the capital of 8,000 horse and as many foot; lastly, an active levy of troops from as far even as Málwá was commenced. The Resident on his part called in the detachment of Colonel Scott from Nándaróhan near Rámték, and messengers were sent to Colonel

* Grant Duff says he was strangled (vol. iii. p. 281).
Gahan to hurry back from the neighbourhood of Hoshangábád. The news from Puna, of the Peshwá having now openly broken from his engagements with the British, reached Nágpúr on the 14th November. On the night of the 24th the Rájá informed Mr. Jenkins that the Peshwá had sent him a khílat, with a golden standard, and the high title of Senápáti. He intimiated his intention of receiving investiture of title and honours in state on the following day, and invited the Resident to be present at the ceremony. Mr. Jenkins remonstrated, stating that as the Peshwá was at that moment in arms against the English, the Rájá's public acceptance of these marks of distinction was inconsistent with the terms of his alliance with our Government. On the following day the Rájá received the khílat in public dárbar, and afterwards proceeded to his chief camp, beyond Táklí, where, in front of his troops, he assumed with every ceremony the dignity of general-in-chief of the armies of the Maráthá empire. The next morning an extreme measure which had been delayed to the utmost was carried out: the brigade under Lieutenant-Colonel Hopeton Scott moved from its lines to the Residency, also occupying the double hill of Sítábdáld. This movement was executed only just in time, for a body of Arabs, stationed in a village where now stands the railway station, were only awaiting the final order to secure this position for themselves. Expresses were also sent to call up General Doveton with the second division of the Deccan army from Bérí. The troops with Lieutenant-Colonel Scott were a brigade of two battalions of Madras Native infantry, one battalion being of the 20th, the other of the 24th, both much weakened by sickness. There were also the Resident's escort, two companies of Native infantry, three troops of Bengal Native cavalry, and four six-pounders manned by Europeans of the Madras artillery.

The hill of Sítábdáld, standing close over the Residency, consists of two eminences joined by a narrow neck of ground, about 300 yards in length, of considerably lesser elevation than either of the two hills. The whole surface is rock, so that it was impossible in a short time to throw up any intrenchment. Of the two eminences, that to the north is the lesser, but being within musket range of the principal summit, its possession was of vital importance, particularly as on that side the suburbs of the city came close up to its base, and gave cover to the enemy, who throughout the 26th were seen collecting. Three hundred men of the 24th Regiment, under Captain Saddler, were posted on the smaller hill with one gun. The cavalry occupied the enclosures about the Residency just below the lower hill on the west; the remainder of the force, scarcely 800 men, were posted on the larger hill. On the evening of the 26th the battle began by the Arabs, from the village already mentioned, opening fire on the pickets of the smaller hill. This was the signal for a general attack on the English position. The engagement lasted till about two o'clock in the morning, when it slackened somewhat on the side of the Maráthás. Several times during the night the Arabs had come on, sword in hand, and tried hard to carry the smaller hill, but were repulsed every time, though at the cost of many lives to the defenders. Time after time, as the ranks of the 24th Regiment were thinned, help was sent down from the 20th, which was posted on the larger hill. Dawn of the morning on the 27th November saw the English troops holding an isolated position. Eighteen thousand men, of whom nearly one-quarter were Arabs, were drawn up against them, with thirty-six guns, all brought into position during the past night. At five o'clock in the morning the few remaining men of the 24th, being utterly exhausted, were withdrawn, their place being taken by the Resident's escort, with orders to confine their defence to the summit of the smaller hill, which had by this time been somewhat strengthened by a breastwork of bags of grain.
Thus they continued to fight till nine o'clock, when the Arabs again charged home. Just as they gained the crest, the accidental explosion of a tumbrrel caused some confusion among the defenders. The sepoys were overpowered, the lesser hill lost, and the gun, which fell into the enemy's hands, was turned against the greater hill. The brigade had now lost much of their superiority in position; from the nearness of the enemy and the fire of the gun on the lost hill, officers and men began to drop fast. The enemy's cavalry and infantry began to close in from every side, and to prepare for a general assault. To add to the perplexity of the moment the Arabs broke into the huts of our troops, and the shrieks of their wives and children reached the ears of the sepoys. The three troops of Bengal cavalry, together with the Madras horsemen of the Resident's escort, had been kept all this while in the enclosures around the Residency. Their commander, Captain Fitzgerald, now formed his men outside the enclosures, and charged the principal body of the enemy's horse. The Marâthás did not long resist the onset of this little band, but breaking in all directions, abandoned a small battery by which they had been supported. Captain Fitzgerald pursued them for some distance, then reforming, charged the battery, took some of the guns, and brought them into the Residency in triumph. This success had been witnessed by all the infantry on the hill; and the men, before drooping from the fatigue of fifteen hours' fighting, became once more animated. A combined attack of cavalry and infantry on the Arabs was being arranged when another tumbrrel on the lesser hill blew up, causing great confusion amongst the enemy. The advantage was seized, and the little hill was in a few moments again in possession of our troops, who pursued the enemy through the Arab village, and spiked two guns beyond it before they returned to their posts. Again the Arabs were rallied, and fresh troops brought up. Just as they were ready to advance against the hill, a well-timed charge around the base of it, by a single troop of cavalry under Cornet Smith, took them in the flank, and finally scattered them. The troops from the hill now made a general advance, and cleared the ground all about. By noon the enemy's artillery was carried away, and the battle was over. The British lost 367 killed and wounded. Amongst the killed was Mr. Sotheby, of the Civil Service, who had been in attendance on the Resident throughout the engagement. After this humiliating defeat, the Rájá hastened to disavow any connection with the attack, and to express his regret for what had occurred. His troops and guns were withdrawn from the Sîtâbâldî side of the city. On the 29th Colonel Gahan's detachment came in, so that the Resident's position became much stronger. Major Pitman also arrived on the 5th December with a detachment of troops belonging to the Nizám; and on the 12th the light part of General Doveton's division, consisting of five battalions of Native infantry, the 6th Bengal Cavalry, a troop of horse artillery, and two companies of the 1st Royals. The Rájá had already been informed that no communication would be held with him till his troops were disbanded.

The Resident on the 15th December demanded the unconditional surrender of the Rájá, and the disbandment of his troops. Till four o'clock on the following morning was given for consideration. On the same afternoon all the stores, baggage, and women were sent to the Sîtâbâldî hill, under guard of the troops who had previously so gallantly defended that position. At dawn next morning the English troops took position, having their left on the Nâg Nâdî, with the cavalry on their right in the open ground towards A'njul. At nine o'clock A'pâ Sâhib surrendered, but his troops prepared for an obstinate resistance.
The ensuing battle was fought on the ground lying between the Nág Naḍí, the Shakardarā tank, and the present southern and old Sonégáon roads, quite close to Nágpúr. The Maráthás were completely routed. They lost their whole camp, with forty elephants, forty-one guns in battery, and twenty-three in a neighbouring depot. The Maráthá chiefs who had not surrendered, being deprived of A'pá Sáhib’s authority, lost all control over the scattered forces, which now dispersed all over the country. But in the city a large body of Arabs and Hindustánis held out for special terms beyond payment of all that was due to them, and would not listen to the orders of A’pá Sáhib to lay down their arms. They were promised their arrears, and every inducement for marching out of the country in all security was offered to them, but without effect. Occupying a number of separate houses, the only approach to which was by narrow lanes, they maintained for some days a stout resistance. They did not capitulate until the 29th or the 30th December 1817, when they departed with a safe-conduct to Berár.

After the reduction of the city the Resident entered into a provisional engagement to retain A’pá Sáhib on the throne on the following conditions—“That he should cede all his territories to the northward of the Narbádá, as well as certain possessions on the southern bank, and all his rights in Berár, Gávalgarh, Sirgújá, and Jashpúr, in lieu of the subsidy and contingent; that the civil and military affairs of his government should be settled and conducted by ministers in the confidence of the British Government, according to the advice of the Resident; that the Rájá with his family should reside in the palace at Nágpúr, under the protection of the British troops; that the arrears of subsidy should be paid up until the final transfer of the above-mentioned territories had taken place; that any forts in the territory, which we might wish to occupy, should immediately be given up; that the person, whom he described as principally resisting his orders should if possible be seized and delivered up to the British Government; and that the two hills of Sítábaldí, with the bázárs and an adequate portion of land adjoining, should be ceded to the British Government, which should be at liberty to erect on them such military works as might be deemed necessary.” On these conditions A’pá Sáhib was permitted to return to his palace on the 9th of January.

The division of General Doveton proceeded westward to help in taking the forts in the territory ceded by Holkar, and in the pursuit of the Peshwá. No sooner had General Doveton’s troops left Nágpúr than A’pá Sáhib renewed his intrigues, raised the Gonds, and sent secret instructions to the Kiládárs not to surrender the forts, which they were holding, to the English; and finally he applied for assistance to Bái Jáo. Even within a day’s march of the capital the wild Gonds were burning Magardhokrá, Á’mbgaón, and other villages belonging to the Báká Bái, the Rájá’s political opponent. He sent messages for help to the Peshwá, and arranged for his own escape to Chándá. At this time also his participation in the murder of his cousin had become known. Sir R. Jenkins now arrested the Rájá, and it was determined that he should be confined for life in Hindustán. He was sent under escort towards Allahábád, but on the road he managed to corrupt his guard, and escaped in the dress of a sepoy. He fled to the Mahádeo hills, where he was joined by Chitá, the last of the Pindhári leaders. He ultimately escaped, first to Á’sirgarh and then to the Panjáb.

*Aitchison’s Treaties, vol. iii. pp. 109, 110.*
On the final deposition of A’pá Sáhib a maternal grandchild of Raghojí II. was adopted by the widows of his grandfather. He took the name of Bhonslá, and was recognised as Rájá Raghojí III. on the same terms as were granted to A’pá Sáhib in 1816. A Regency was established, at the head of which was the Báká Bál, widow of the second Raghojí. She had the care of the young Rájá’s person, but the Resident superintended and administered every department of the state through officers appointed by himself. In the year 1830, during the Residentship of the Honourable R. Cavendish, and four years after the departure of Sir R. Jenkins from the scene of his labours, the Rájá was permitted to assume the actual government. The time of the Rájá’s minority, when the country was administered by British officers under the Resident, is still remembered with favour by the people. Nothing occurred to disturb the peace at large during the next seventeen years; the country was quiet and prosperous; and the security, afforded by a firm and just rule, was a great stimulus to banking and trade. In the year A.D. 1848 an impostor named Rághobhártí Gosáin, pretending to be A’pá Sáhib, raised an insurrection in Berár, but the disturbance did not extend to Nágpáur. Raghojí III. died in December 1853 without a child, begotten or adopted. The Marquis of Dalhousie, then Governor-General, declared that the state of Nágpáur had lapsed to the paramount power. This order was confirmed by the Court of Directors of the late East India Company and by the Crown, and Nágpáur became a British province.

It may be well here to attempt a brief examination into the composition of the government under the Bhonslá. The Bhonslá, at least the first four of them, were military chiefs, with the habits of rough soldiers, connected by blood and by constant familiar intercourse with all their principal officers. Descended from the class of cultivators, they ever favoured and fostered that order. They were rapacious indeed, yet seldom cruel to the lower classes. The prince regnant was far from absolute, as we have seen; the younger brothers held portions of the kingdom as appanages; they were bound to serve the Rájá as their feudal chief, but held their own independent courts, and had entire management of their own territories. The near relations of the family had a voice in all matters of moment. When the great Raghojí I. came into Berár, certain officers of state were sent with him, for whom he had to provide. These men, known as Darakdárs and Mánkarís, often acted as spies on him, always looking to Puna as their home, and working in the interests of the Peshwá. Next in degree to the members of the reigning family and their immediate connections among the Mánkarís came the civil and military functionaries. Of these the Díwán was at the head of all departments of the state, the Farnavís was the accountant, the Warár Pándyá (originally an officer under the Gonds) was keeper of the “Lágwan Records,” which showed the actual state of cultivation, occupancy, and rents of land. This would be a very important office in a state where the land assessments were annual. The Chitnavís was the chief Secretary, and the Munší was Secretary for Foreign affairs, while the Sikkanavís was keeper of the great seal. These offices were considered hereditary; where the person inheriting office was unfit, the department was managed by deputy, but a portion of the emoluments went to the support of the hereditary office-bearer. The principal military officers were the Sárdar or Controller of army estates, the Mír Bákhsí or Paymaster General, the Págánavís or Controller of the body guard, and a similar officer for the artillery. The Súbadárs of provinces held military and civil command.
within their respective local jurisdictions. These officers were for the most part paid by jāgbīrs, or by other grants of land on exceptionally favourable terms. There were no separate officers employed exclusively in the judicial or police departments. Important suits of a civil nature and heinous crimes were decided by the Rājā himself, or sometimes by panchāyats in open darbār. Petty affairs were settled by the revenue officers in the districts, and by specially-appointed courts in the city.

Of the success of the Marāthā administration, we may say that from their first arrival up to A.D. 1792 the country was on the whole prosperous. At that time the revenue and the area of cultivation had reached their maximum, but thenceforward they commenced to deteriorate from misrule and oppressive assessment. When Berār and Cuttack were lost to Raghojī II. he would not reduce his army and expenditure in proportion to his lessened revenue. In the districts near Nāgpūr many petty and hitherto unheard-of taxes were imposed, and a system of taking “nazars” resorted to. In more remote districts large tracts were given in jāgr to military leaders for the support of their troops. Added to these causes for retrogression, the country was being overrun year after year by the Pindhārīs, and this retrogression, it may be remarked, occurred simultaneously with, and in spite of, a great immigration from East Berār. The short reign of A'pā Sāhib was marked by still greater exaction than had prevailed under Raghojī II.; land fell out of cultivation, and patel or ryot alike was involved in debt, from which he was only able to extricate himself during the wise rule of Sir Richard Jenkins. It is remarkable that between A.D. 1820 and 1825 the total area of cultivation had increased twelve per cent. In their lives the people generally seem ever to have been quiet, abstemious, and temperate; and the women, even of the highest classes, enjoyed much more personal freedom than is common in most parts of India. Their habits were simple, their manners boorish. They were capital colonists and farmers. There seems never to have been any large permanent military population, looking to the sword as their inheritance. The cavalry was mostly raised in the Puna country. The Silahdārs who took service here never regarded Nāgpūr as their home. The “clouds of Marāthā horsemen,” of whom we often read, never could have applied to the Nāgpūr indigenous armies. On the whole it seems certain that the earlier Bhojīs, rapacious as they were as regards the territory of their neighbours, were not addicted to oppression at home. On the other hand, from the second Raghojī's time the Pindhārī incursions and oppressive taxation caused much suffering amongst the peaceful inhabitants. Among all the native rulers and chiefs of whom mention has been made in these pages, there are four names still cherished in the district for having made the welfare of the people the chief aim of their lives—first the Gond, Bakht Buland; then the Marāthā, Rājā Jānojī, “the settler of what his father only conquered,” with his soldierly general and able civil officer, Raghojī Karandiyā, who was “like a father to the people committed to his charge;” lastly, the good widow of Raghojī II., the Bākā Bāī, who throughout her long and useful life was as much distinguished as the protectress of her own people, as by her steady support of the English, and of the cause of order and good government.

From 1853 till 1861 the dominions of the late Rājā were administered by a commission of officers, at whose head was the British administration. Commissioner of the “Nāgpūr province.” The even course of affairs in that period was broken only by the local events
connected with the great Mutiny and disturbances of 1857-58. It has never been discovered that any special communications from other quarters had been received, previous to the outbreak of the Bengal army, by those parties in Nágpúr, which about the very beginning of the Mutiny became more or less disturbed. The "chapáts" had indeed been circulated, but here, as in other parts of India, their import was certainly not understood by the bulk of the people, amongst whom they failed to attract any particular attention. There was noticed, however, about the end of April, on the part of some of the leading Mohammadans of the city, an unwonted opposition to the orders of Government on the subject of extra-mural sepulture. This opposition was met by decisive action; intra-mural sepulture was prohibited, and the order was obeyed, but not without covert hints that the time for issue of orders by any British Government was not far from its close. The behaviour of the Musalmáns was from this time carefully watched. At the beginning of May 1857 Mr. Plowden was commis-
mioner of the Nágpúr province; the officer in charge of the district was Mr. Ellis,* of the Madras Civil Service; his Assistant Commissioner was Mr. Ross. The troops stationed at Nágpúr belonged to the Nágpúr irregular force, and they consisted of a regiment of irregular cavalry, mostly composed of Mohammadans, and many of them connected by relationship with the Mohammadans of Nágpúr, a battery of light field artillery, and the 1st Regiment of Irregular Infantry, who were mostly Hindustáns. The cantonment of Kámthí was garrisoned by Madras troops, consisting of two European batteries of artillery, one regiment of Native cavalry, and two regiments of Native infantry.

Intelligence of the calamities at Meerut and Delhi arrived at Nágpúr before the end of May; and it seems that immediately after this a scheme for rising was concocted in the lines of the irregular cavalry, in conjunction with the Musalmáns of the city. Secret nightly meetings in the city had been discovered by Mr. Ellis; and the Scotch Church Missionaries, who had schools and some influence in the city, had given warning that the public mind was much disturbed. The rising was fixed for the night of the 13th of June, when the ascent of a fire-balloon from the city was to have given the signal to the cavalry. But just before, probably to allay suspicion, the cavalry had formally volunteered for service, and had asked to be led against the mutineers in Upper India. On the 13th one squadron of the regiment received orders to march towards Seoní as part of a force moving to the north from Kámthí. This was just a few hours before the time fixed, and it took them by surprise. A dáfádár by name Dáuíd Khán was deputed to the infantry lines to rouse the regiment to action. Dáuíd Khán was at once seized and confined by the first man whom he addressed. Mr. Ellis and Mr. Ross, as soon as they had been made aware, through information communicated by one Púran Singh, the jail dárógha, of certain suspicious movements in the cavalry lines, at once communicated personally with Captain Wood, second in command of the cavalry. At Captain Wood's house it was discovered that the regiment were saddling their horses. It was now past ten o'clock at night, and by this time the alarm was general. Mr. Ellis sent the ladies of the station for safety to Kámthí, and troops were summoned from that place. Meantime the arsenal had been cared for by Major Bell, commis-
sary of ordnance. Loaded cannon were brought up to command the entrance and approaches, while a small detachment of Madras sepoys proceeded to the

* Mr. R. S. Ellis, C.B., the present Chief Secretary to the Government of Madras.
Sitābalḍī hill, and got all the guns in position. The behaviour of these last was such as to remove any anxiety as to the Madras troops having been tampered with. But at this juncture, until the arrival of troops from Kāmthī, everything depended on the temper of the irregular infantry and artillery. The officer commanding the infantry was prostrate from wounds received from a tiger; the only other officer of the regiment was away from the station. Accordingly Lieutenant Cumberlege, the Commissioner’s personal assistant, who had previously been with this regiment, proceeded to their lines, and took temporary command. He found that the regiment had fallen in of their own accord on their parade-ground, most ready and willing to execute any orders. The battery of artillery, commanded by Captain Playfair, evinced a spirit equally good. Having made sure of these portions of the troops, Mr. Ellis now went down to the city. Everything was found perfectly tranquil. The conspirators must have become aware that the authorities were on the alert, that their co-operators in the cavalry had failed to get the infantry to join, and were now hesitating. The fire-balloon was never sent up.

The cavalry, when they heard of the fate of their emissary, seem to have lost all heart. They unsaddled their horses and remained quiet. Subsequently they were turned out on foot without their arms, the infantry and the artillery being drawn up in position fronting and flanking them. It was in vain that efforts were made to induce them to name the ring-leaders, or those who had been saddling their horses. The dasādār who had been seized in the infantry lines was tried by court-martial on the next day, and condemned to death. The behaviour of the native officers of the cavalry had been closely watched by Mr. Ellis. The senior risāládār, the “wurdee major,” and a “kot dasādār” were arrested. Within a few days, chiefly through the instrumentality of a native gentleman, Tafazul Husen Khān, whose loyalty had been throughout conspicuous, complete evidence was brought forward, by means of which these three, together with another risāládār and a jamādār, were convicted. They were hanged from the ramparts of the fort overlooking the city. Also from among the Musalmāns of the city two persons were executed, viz. the Nāsīb Kādar Ali Khān and Vilāyat Miān, both men of high family and position. The bulk of the treasure was now removed for security to the fort on the Upper Sitābalḍī hill, into which, and the arsenal situated at its foot, a supply of provisions for three months was speedily thrown. On the 24th June the cavalry were disarmed. Their arms and accoutrements were removed to the arsenal. The men were kept till November under surveillance in their own lines. In November they were again armed, and employed towards Sambalpūr, where they performed their duties well. Besides this there was no actual disturbance within the district of Nāgpūr. In the cavalry there had been one squadron composed almost entirely of Marāthās, and these seem to have been implicated just as much as the Musalmāns, for amongst a number of officers and men expelled from the regiment were one Marāthā risāládār, one nāīb risāládār, and two troopers. The vast majority of the population having hitherto remained quiescent, and the fidelity of the Madras force at Kāmthī being now placed beyond question, the local crisis was passed. For the skill, the forethought, the judgment, and the resolution with which affairs were managed in the city up to the time of the crisis, for the discovery of the meetings, for the subsequent watch put on the conspirators, and for the promptitude with which punishment fell on the chief offenders, no small meed of praise is due to Mr. Ellis and to his coadjutor Mr. Ross. And it ought not to be forgotten that here again the aged princess Bākā Bāī brought all her influence to bear on the side of the authorities in
dealing with the doubtfully-inclined Maráthás connected with the late reigning family, when the Southern Maráthá Country was much disturbed, and was looking to Nágpúr as to a beacon,—when, too, the turbulent subjects in the north of the Nizám’s territory would hardly have remained quiet had there been any serious difficulty at Nágpúr.

The course of events after the year 1857 does not find its place here, except to mention that the necessity for guarding against any irruption into the Nágpúr province by the ubiquitous Tátiá Topí, who had at the close of the year 1858 crossed the Narbadá, east of Hoshangábád, was met by sending out to the banks of the Wardhá river from Kámtí a column consisting of one troop of European horse artillery, the 7th Madras Cavalry, and the 26th Madras Native Infantry, under Colonel Osborne, with Mr. Ross as civil officer; while Major Henry Shakespear, with a body of irregular cavalry, accompanied by Lieutenant Cumberlege in a civil capacity, proceeded to the Chhindwára district. The effect of these dispositions was that Tátiá Topí, who had penetrated as far as and burnt Multáli in the Betúl district, was turned off in an easterly direction, when he was met by a column from Amráotí under Brigadier Hill, defeated, and again driven northwards. It remains only to add that in the year 1861 the “Nágpúr Province” was amalgamated with the provinces known as the “Ságar and Narbadá Territories,” the whole forming the present “Central Provinces,” with the head-quarters of the administration at Nágpúr.

The method of revenue, general, and judicial administration will be noticed very briefly, as it is precisely the same as in other districts belonging to these and to other provinces in India, governed under what is termed the non-regulation system. The Deputy Commissioner, or head executive and administrative officer in the district, is collector of the general revenue in all its branches, the head civil judge, and the chief magistrate. He is charged also with general control over the police, with the superintendence of public instruction, with the collection and expenditure of local funds, with the construction of local public works, and with other general and miscellaneous duties which it is needless here to mention. To assist him in his revenue, judicial, and miscellaneous duties, the Deputy Commissioner of Nágpúr has generally four Assistant, or Extra-Assistant Commissioners, who are assistant or deputy collectors, assistant magistrates, and assistant civil judges. At the head-quarters of each of the four subdivisions or tahafs* is a Tahsildár, who is in his turn sub-collector, and subordinate magistrate, and civil judge. Sometimes the naib-tahsildár, or deputy sub-collector, has jurisdiction in petty civil suits. At Kámtí is a Cantonment Magistrate, who is subordinate to the Deputy Commissioner in judicial matters. There are thus nine stipendiary magistrates’ courts subordinate to the Deputy Commissioner, besides fifteen non-stipendiary courts presided over by honorary magistrates. These native gentlemen answer in some respects to justices of the peace in England. They decide a considerable number of cases. The Deputy Commissioner, the Cantonment Magistrate of Kámtí, and generally two of the Assistant Commissioners, are also justices of the peace, with jurisdiction to try and punish European offenders in petty cases, and to commit for felonies to the High Court at Bombay. The civil judicial courts are at present ten in number, and are presided over by eight of the above-named officers in their capacity as civil judges, by a Small Cause Court Judge, and by a Sub-Collector.

* The four subdivisions are Nágpúr, Umre, Rámtek, and Kétoł.
The civil and criminal courts of the Deputy Commissioner and the Assistant Commissioners ordinarily sit at the head-quarters of the district—Sitábaldi, a suburb of Nágpur. The Nágpur court of small causes, and civil and criminal courts of the Tahsildár of Nágpur, sit in the city of Nágpur. The Cantonment Magistrate of Kámthí holds his civil and criminal courts in the Cantonment. Of the honorary magistrates, thirteen hold their courts at Nágpur, one at Kámthí, and one in Móhpá. The Divisional Commissioner’s court is held at Tákli, another suburb of Nágpur. On the civil side it is an appellate court only. On the criminal side it is a sessions court, with powers up to fourteen years’ imprisonment and transportation for life, and is competent also to pass sentence of death, subject to confirmation by the court of the Judicial Commissioner of the provinces. The whole of the district administration, whether in the revenue, judicial, or miscellaneous departments, is subject to the general supervision and control of the Divisional Commissioner, who superintends, besides this district, the four neighbouring districts of Bhandára, Wardhá, Chándá, and Bálághát.

The constabulary force consists of two distinct bodies—the district police, and the town police. The former are paid from the general revenues, and are available for service throughout the Central Provinces; the latter are paid from the municipal funds of the towns in which they are stationed, and theoretically their duties are confined to that town alone. The district superintendent of police (always an English officer, who ordinarily has under him a European assistant) is at the head of the whole force.

The Government revenues are derived from the land tax; the income tax; Imperial revenue. the excise on spirits, opium, and drugs; stamps; forests; salt, “pándhrí”; and a few miscellaneous petty taxes. The land revenue demand for the year 1868-69 was Rs. 7,98,476. This branch of revenue will remain fixed at the same, or almost at the same, annual amount until the close of the present settlement. The excise revenue in the year 1868-69 amounted to Rs. 1,91,848. It is levied according to the central distillery system, which consists in the prescription of certain places in which alone spirits may be manufactured, and the payment of a fixed duty on their removal by licensed vendors; and the tendency is to diminish consumption, but to prevent any large fiscal loss, by the higher duty levied on the diminished amount manufactured. The revenue realised on opium and drugs is obtained chiefly by leasing out monopolies of right to sell by retail, and in some small part by fees levied on the cultivation of the poppy. The total revenue from this source for 1868-69 was Rs. 40,945. From the stamp revenue of 1868-69, realised under the rules of the Stamp Act (Act X. of 1862), was obtained the sum of Rs. 1,66,644. The increase in this branch depends on the increase in commercial transactions and litigation, and on the efficiency of the arrangements for the detection and punishment of offences against the stamp laws.

The unreserved forests and waste lands of the district are for the most part let out on usufruct leases, and thus afford a considerable amount of revenue. The system has been introduced of leasing out the right to collect or levy dues on minor forest produce only, viz. grass, mohwa and forest fruits, gums, firewood, and the like, the district authorities reserving the right to duty on all timber excepting firewood. The area from which this revenue is produced will annually diminish as the plots are disposed of under existing waste land sale and clearance lease rules. These rules permit the sale in freehold of all waste lands
at a minimum price of Rs. 2-8-0 per acre, and provide for their disposal on long leases, conditional on final clearance and reclamation. But it is hardly necessary to say that any loss thus effected in annual revenue will be more than counterbalanced by the proceeds of sale in the one case, and by the additional area ultimately brought under assessment in the other. The forest revenues of 1868-69 amounted to Rs. 19,274.

The pândhrî is a tax peculiar to this part of the country, and has the sanction of long usage. It was levied under the Marâthâs nominally on all non-agriculturists, and was calculated on the ostensible means of each ratepayer. It has generally been considered to partake of the nature of a house tax; but without doubt there used to be many non-agricultural householders specially and somewhat arbitrarily exempted; nor was much care taken to equalise its incidence so as to distribute it equitably over the rate-paying population. The tax, however, is one to which the people are accustomed, and not indisposed. It provides, moreover, a legitimate means of making the non-agricultural classes pay their fair share towards the expenses of the state. The assessment lists have recently been revised; an improvement has been made by exempting many of the poorer classes; while the result on the whole has been a large increase in revenue. Act XIV. of 1867 has now placed this tax on a firm basis. This impost yielded Rs. 53,905 in 1868-69.

The income tax reimposed in the current year 1869-70, on incomes exceeding Rs. 500 per annum, will yield about Rs. 73,360.

The revenue under the heading miscellaneous is unimportant. It consists of royalties on certain quarries, oil-mills, fisheries, and the like. There remains under general revenues only salt tax. This is levied not under district arrangements, but by a special department (the customs). The duty is three rupees per maund of 82 lbs.

The local revenues, or the funds spent in the district, arise from the road, school, and post cesses; from the nazîl and ferry funds; and from octroi. The road and school cesses are paid by the landholders, and are calculated at the rate of two per cent respectively on the full assessment rate (kâmîl jâmâ) of each estate. The revenue in 1868-69 under these heads was Rs. 31,940, or for each Rs. 15,970. The proceeds are applied to the purposes which their denominations import—the first to the repair and construction of local roads, the latter to the maintenance of rural schools. The former, since the year 1866-67, has been augmented by large grants from the municipal funds of the towns most benefited by the construction of local lines and railway feeders; the latter forms only a part of the educational funds,—the remainder accruing partly from other local sources, such as grants from municipal funds and voluntary contributions, and partly from state grants-in-aid. Similarly the dâk or postal cess, imposed for local postal service, is a tax on the proprietors of land. The rate is one-half per cent on the full assessment of each estate. The funds realised under this head are not spent exclusively in the district. The realisations from every district in the province are lumped together, and an allotment up to the amount of its own actual requirements is then made to each district. The amount raised under this head during the year 1868-69 was Rs. 3,992.

The nazîl consists of the annual proceeds of rent, farm usufruct profits, or sale of buildings, lands, orchards, gardens, and other real property belonging to Government, and not subjected to assessment of land revenue. This is a
very important heading of local revenue. The proceeds are spent in keeping
the different Government buildings and gardens in good order and repair, in
defrayment of charges for model farms, purchase of improved agricultural
implements, breeding live-stock, in horticulture, arboriculture, experiments with
foreign cotton and cereals, and in other matters intended to promote the good of
the people, and the general advancement of the district in agricultural and com-
mercial prosperity. Rs. 7,050 were realised from this source in the year 1866-69.
The ferry fund, as its name imports, consists of the proceeds of fees levied at
ferries, or from the annual sale of ferry contracts. It is supplemented by the
profits of pounds and other minor headings, and is expended in purchase and
repair of boats, improvement of ghâts or approaches to rivers, and such like
matters. The proceeds in 1868-69 amounted to Rs. 12,650. The most im-
portant of the local revenues is the octroi. This tax is now levied in twenty-six
towns. The administration of these funds (after the deduction of cost of
town police) is entrusted to the different municipal committees. The right to
collect octroi is let out in annual contracts, separately for each town. The tax
is one to which the people have long been accustomed during the Marâthâ
government under the name of "sâr." Generally it is paid with the utmost
contentment, and is certainly the form of local tax most suitable to the inhabitants
of this part of India. The Marâthâ "sâr" was in reality more a transit than
an octroi duty. But pains have been taken to re-constitute it on a proper
basis, and now no imports but those intended for actual local sale or consump-
tion are subjected to duty. This branch of local revenue is the main source from
which funds have been derived to carry out the extensive municipal improve-
ments, which have been going forward for the last few years. The impost is
regulated so as to fall lightly, except on certain articles, and the schedules have
lately been revised so as to make the burden lighter than ever. The octroi
funds of the municipal towns in 1866-67 reached the large sum of Rs. 3,07,050,
of which Rs. 52,489 were set apart for watch and ward, Rs. 33,349 for grants-
in-aid to district road fund, and the remainder spent in municipal improve-
ments. This income has, however, been much diminished by the recent reduc-
tion of rates, and will fall still lower after the present year (1869-70) when,
under the orders of the Government of India, octroi will cease on all but a few
selected articles.

The following table will show the receipts of revenue under the different
heads, imperial and local, for four years:

<table>
<thead>
<tr>
<th>Description of Revenue</th>
<th>1865-66</th>
<th>1866-67</th>
<th>1867-68</th>
<th>1868-69</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imperial.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Land revenue</td>
<td>8,01,247</td>
<td>7,96,941</td>
<td>*4,34,820</td>
<td>7,98,476</td>
</tr>
<tr>
<td>Excise</td>
<td>2,00,797</td>
<td>2,29,888</td>
<td>2,15,063</td>
<td>1,91,848</td>
</tr>
<tr>
<td>Opium and other drugs</td>
<td>23,828</td>
<td>25,016</td>
<td>43,309</td>
<td>40,945</td>
</tr>
<tr>
<td>Stamps</td>
<td>1,13,228</td>
<td>1,23,866</td>
<td>1,50,909</td>
<td>1,66,644</td>
</tr>
<tr>
<td>Forests</td>
<td>16,417</td>
<td>14,000</td>
<td>20,906</td>
<td>19,274</td>
</tr>
<tr>
<td>Pândhûf</td>
<td>70,883</td>
<td>83,307</td>
<td>89,352</td>
<td>53,805</td>
</tr>
<tr>
<td>Miscellaneous petty taxes</td>
<td>5,979</td>
<td>2,935</td>
<td>3,171</td>
<td>2,720</td>
</tr>
<tr>
<td>Total Imperial.</td>
<td>12,32,329</td>
<td>12,75,453</td>
<td>9,57,530</td>
<td>12,73,212</td>
</tr>
</tbody>
</table>

* The apparent diminution of receipts under this head arises from an alteration of the year
  of account.
SECTION IV.—Population.

The total population as ascertained by the census taken in November 1866 may be classed thus:

1. Europeans and Eurasians .................................. 2,462
2. Parsees .................................................. 28
3. Hindús of all classes .................................. 573,562
4. Musalmáns ................................................ 27,371
5. Gonds and other aboriginal tribes .................. 30,698

Total........634,121*

The population rate is 172 to the square mile. When it is considered that 1,841 square miles of the district are uncultivated, this rate will not appear very low for this part of India.

The Hindú tribes are as follows:

1. Bráhmans ........................................... 26,597
2. Rájputs ............................................. 3,458
3. Maráthás, Kunbis, and cognate Maráthá tribes... 177,183
4. Pardees, Telís, Málís, Ahirs, Pardháns, and Baráis 106,483
5. Vidúra (mostly) illegitimate descendants of Bráhmans ........................................... 5,949

Carried over...... 318,815

* Including the military force at Kámtí.  

41 CPRG
Brought forward...... 318,815
7. Gosáins ................................. 5,203
8. Kánsárs, Sípsís, Sonárs, Guraos, Beldárs, Barháls, Koshtís, Dholís, Khátíks, Nálí, Bhòls, Dhmárs, Banjárás, Madrassee castes, Bhámtyáis, and Bangáris .............................. 118,019
9. Outcastes, consisting of Dheros, Chamárs, Mángs, and Bhangáis ...................................... 114,407

Total.....573,562

The tribes described as "Gond or other aboriginal tribes" consist almost entirely of Gonds, with a very few Kurkáls and Bhús (mostly cultivators).

The Musalmáns, divided under the customary great divisions, are as follows:

Sheikhs ........................................ 14,888
Saíyáds ....................................... 5,392
Mogháls ....................................... 388
Patháns ....................................... 6,753

Total..... 27,371

Under the Sheik class are included all Musalmáns whose tribe does not come distinctly under any one of the other three classes. The Musalmáns are thus to the Hindús and Gonds as one to twenty-one.

A very brief account of the order of time in which the different castes settled in the district may not be out of place. In Bakht Buland’s time (A.D. 1700) the bulk of the population was undoubtedly Gond; but during his reign, and possibly to a slight extent before it, there had set in an immigration of Bráhmans and Kunbís from Berár and the West, and of Musalmáns and Hindús of all castes from Hindustán. Bakht Buland’s visits to Delhi had shown him the superiority of foreigners over his subjects in all branches of industry. He encouraged foreigners to settle by granting them unredeemed, or partially redeemed, tracts on very favourable terms, and furthermore attracted them to his own military and administrative services by large grants. These persons again induced numbers of their fellow-countrymen to settle as cultivators; and so, long before the arrival of the first Raghojí, the wild original tribes (never probably more than sparsely distributed over the face of the country) had begun to recede before the more skilful and superior settlers. Yet the great influx of the Bráhmans, Maráthás, Kunbís, Koshtís, and Dheros doubtless did not commence until the usurpation of the Gond sovereignty by Raghojí in A.D. 1743, when Búrán Sháh, Bakht Buland’s descendant, was deposed. Before these tribes the Gonds gradually receded into the mountain tracts, leaving most of the cultivated and culturable tracts in the
hands of the new comers. The Gonds are now as one to eighteen of the strictly Hindu population. The Musalmans have come from all directions—some from the Delhi country, some from Berar and the West, but probably the greatest number from the Nizam's dominions in the south. Only a very few trace their ancestry in these parts as far back as the time of Bakht Buland. By far the greater portion came with, and after, the Marathas.

The language of the bulk of the population is Marathi; but Urdu (excepting amongst the women) is generally understood. The language of the country-people is not pure Marathi, but a patois consisting of an ungrammatical mixture of the two languages. There is nothing in the religion or in the customs of either Hindus or Musalmans especially peculiar to this part of the country. The Brahmins profess to worship Brahma, Vishnu, and Siva equally. It is probable, however, that Siva is most worshipped. The Marathas, Kunbis, Koshtis, and even the outcaste Dhers (the classes forming the great bulk of the population), almost exclusively worship Siva, under the appellation of Mahadeva. The Marwaris are many of them Jains, worshippers of Parsvanath.

The agricultural classes are chiefly Kunbis, Marathas, Pardesia, Tellis, Lodhis, Malis, Baras, and Pardhanis. The best, as well as most numerous, are without doubt the Kunbis. They are simple, frugal, and generally honest in their dealings with each other. In general industry, in capability for sustained labour, and in agricultural skill, they will bear no comparison with the Jats and other good cultivators of Upper India; but they may be regarded as the backbone of the country. The Brahmins follow many different professions. They are priests, shopkeepers, grain-sellers, bankers, servants, writers, and a few of them soldiers. Their manners are more rude and homely than those of their kindred in Hindustan. They are often fair scholars and efficient public servants. The most important of the industrial, but non-agricultural, classes are the Koshtis and Dhers. These are the weavers and spinners of the country, the manufacturers of the different fabrics of cloth which the district has for many years past so largely produced. The Gonds now form a very unimportant section of the people, and any detailed examination into their religion and habits would be out of place here. They still preserve in some degree the rude forms of their old religion, the chief object of their worship being Bhimsen, who is represented by a piece of iron fixed in a stone or in a tree. But many of them have betaken themselves to the worship of Mahadeva, and most of them have adopted more or less of the Hindu religious observances. Among the Mohammedans there is nothing specially peculiar to this part of the country. They engage in every sort of occupation—farming, trading, service, and the like. Most of the Brahmins and the trading and the artisan classes take two meals a day—one in the morning, and the other in the evening. Field labourers take three—one in the early morning, one at midday, and the third after sunset. All classes, except Brahmins, Marwaris, and a few others, eat animal food when they can afford it. All the Marathas tribes eat fowls and eggs—the food held in so much abhorrence by all the higher castes in Hindustan. With the same exceptions, viz. the Brahmins, Marwaris, and a few others, all the people use spirituous liquor distilled from the fruit of the mhowa tree. The Marathas and Kunbis indeed profess not to drink, but in private almost all do consume spirits. Generally, however, the people drink in moderation, and the use of spirits appears to have no bad effect on them. But two castes—the Dhers and the Gonds—
are notable exceptions to this rule of moderation. Many of these are habitual drunkards. The mass of the people are orderly and well-disposed. They are quiet, peaceable, and without much physical courage; they are rather simple than crafty; their manners, if we except the Brāhmans, are rude and unpolished. They are neither treacherous, vindictive, nor cruel. They are kind to their relations and to their women, who are allowed a large amount of liberty. Jealousy is rare, not perhaps because of any great amount of chastity amongst their women, but more because the general standard of conjugal fidelity is low. They have little of that cringing servility to superiors seen in many parts of India. Amongst each other they are usually truthful and straightforward, but when they disagree and have to bring forward their disputes in the courts, they are often regardless of truth. The Brāhmans, Mārwāris, Banīs, and other classes, who are either wholly or partly traders or bankers, are intelligent and generally trustworthy. They are quick to enter into undertakings of enterprise, and to adopt any modern improvement likely in the end to be serviceable to themselves. The agricultural classes are for the most part honest, stolid, apathetic, and naturally averse to innovation of any kind. Heinous crimes are rare, as will be seen from the following table for three years:

<table>
<thead>
<tr>
<th>Crimes</th>
<th>Number of Crimes perpetrated during</th>
<th>Population</th>
<th>Number of Cases of Crime to each 100,000 souls in 1868.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1866.</td>
<td>1867.</td>
<td>1868.</td>
</tr>
<tr>
<td>Murders</td>
<td>4</td>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>Cases of culpable homicide</td>
<td>7</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Dacoity</td>
<td>2</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td>Robbery</td>
<td>6</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td>Thefts</td>
<td>1,009</td>
<td>748</td>
<td>661</td>
</tr>
</tbody>
</table>

Of late the condition of the agricultural classes has been steadily improving. Apart from the various benefits resulting from the thirty years' settlement, the last few years have brought with them the greatly enhanced demand for cotton for the English market, and the flow of a steady exportation of grain and cereals to Berar and the West; and these conditions have been accompanied by increased means of transit and exportation by road and rail. Large tracts of country hitherto growing edible grain have been brought under cotton cultivation; and of the grain grown, the ryot or farmer, after laying by sufficient for his own or for local supply, proceeds to sell the remainder for exportation towards the West. The country, thus drained of its edible grain, has had in a large measure to look for its supplies to districts on the East and North, from which a steady tide of importation has set in. The result has been that though the price of food and the general expenses of living have nearly trebled, the agriculturists, having found markets so profitable for the disposal of their produce, are now in a condition of hitherto unexampled prosperity. They have for the most part been able to dispense with the money-lenders altogether, and have indeed, many of them, saved a considerable amount in cash, which, it is to be feared, they still prefer to hoard, instead of expending it
on improved stock or instruments of tillage, or in the gratification of secondary 
wants. Improved farming stock, and indulgence in the gratification of hitherto 
unknown luxuries, will no doubt follow; it is after all only a question of time. 
But at present the possession of a surplus of cash suggests to the ryot but little 
beyond the treasuring of rupees, or the purchase of ornaments for his wife and 
family. As regards the non-agricultural portion of the people, they too are on 
the whole better off than they used to be, though their share in the increased 
prosperity is but small when compared to that of the agriculturists. The increase 
in the wages of labour, if it has not overstepped, has at least kept pace with the 
rise in the prices of food; and the demand for labour, especially for the lower 
classes of skilled labour, has largely increased. Most of the artisans and 
labourers are well fed, well lodged, and sufficiently clad. Of real indigence there 
is little or none.

The total number of towns and kasbas containing above 2,000 inhabitants 
is thirty-five, and the aggregate number of their in- 
habitants is 315,851. The total number of villages 
and hamlets containing a population below 2,000 is 2,193.

The size, population, and importance of the large towns, when compared to 
the total district population and area, are rather remarkable. The circumstance 
is perhaps, in some measure, to be accounted for by the system of the Maráthá 
government, which made the kamávidsádár, or head administrative official of 
each pargana, reside at the head-quarters of the pargana. The parganas were 
small and many. The kamávidsádár brought in his train a numerous retinue, for 
whose food, lodging, and clothing arrangements had to be made on the spot, and 
thus the nucleus of something like a town was commenced at once by the drawing 
together of a body of artisans, grain-sellers, and others, who were required to 
provide for the wants of the officials and their followers. The cloth trade again, 
which is so largely followed and so widely dispersed over the district, must have 
done much to increase the towns. There may be other special causes on which it 
would here be out of place to speculate. At all events, to whatever cause 
ascrivable, the preponderance in number of the rural over the urban population 
is here much smaller than in most other districts in India.

The principal towns are the following:—

Nágpúr Tahsíl.


Unmer Tahsíl.


Rámték Tahsíl.

22. Wákori.
Kátol Táhseil.

23. Kátol.
27. Mowár.
29. Sáoner.
32. Mohpá.

But none of them, excepting Nágpúr and Kámthí, were, until very lately, any thing more than an agglomeration of houses, built for the most part of mud walls; sometimes, it is true, tiled, but oftener thatched. They had no regularly-defined streets, and no drained roads; the houses were ugly, and built not in rows, but anyhow, the corners and fronts pointing in any direction, according to the fancy of the builder; the roads (such as they were) were narrow lanes—in the dry season passages, and in the rains water-channels. There was no attempt at conservancy; and the habits of the people being in some respects the reverse of cleanly, the state of the interior of the larger towns was excessively filthy. Heaps of cattle-refuse, manure, and rubbish lay piled about and exposed in the most public places, while great chasms, from which the mud had been originally excavated to form the walls of the houses, diffused pestilential malaria from the drainage and filth collected in them. Even now, after the expenditure of no small amount of pains on the part of the government officials, the smaller towns and villages are much behind those of many other parts of India. Still a beginning has been made towards persuading the people of the advantages of the more obvious sanitary precautions. Many of the landholders have adopted a regular system of whitewashing all the houses in the villages, and of insisting on proper conservancy. But as regards the larger towns the advance made within the last few years has been really great. Municipalities acting under the district officials have been appointed, and systems of conservancy have been matured and carried out. Funds have been raised, and municipal works have been pushed forward with a rapidity and effect sufficient in some cases to transform the appearance of the places; wide thoroughfares, metalled and drained, have been driven through the more populous quarters, commodious school buildings, dispensaries, police stations, and sarásí have been erected, central market-places have been formed, and the people have been induced to build their dwelling-places in a style suitable to the new streets.

The agricultural produce may be divided into three classes—the kharíf or rain crops; the rabi or spring crops; and the Bághat or garden crops. For Bághat the best black soil is almost invariably selected. The kharíf and rabi crops usually grown on the different soils are as follows:

**Crops.**

<table>
<thead>
<tr>
<th>Soils</th>
<th>Kharíf</th>
<th>Rabi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kálí (black soil)</td>
<td>Cotton, jawáí (<em>holcus</em>), tár (<em>cajanas</em>), <em>sorghum</em>, <em>indicus</em></td>
<td>Wheat, linseed, safflower, peas.</td>
</tr>
</tbody>
</table>
The ploughing for the kharif (autumn) harvest commences in April. The paring-plough (bakhar) is first used to level any irregularities of the surface; the ground is then ploughed three or four times or even more. The seed is not sown till after the first fall of rain, which ordinarily takes place early in June. The tifan or treble drill-rake is the instrument ordinarily used for sowing. Three furrows are thus sown at once. Shortly after the crop appears above the surface, the dávan or hoe-plough is passed between the furrows to destroy the grass and, if necessary, to thin the crop, while the earth is turned over so as to cover the roots. After the lapse of a few weeks the hoe-plough is once more used, and sometimes even a third time.

Cotton has now become the most important, and generally the most remunerative, of all the crops. During the last four years its cultivation has been so stimulated by the demand in the English market, that it is now raised throughout large tracts of country formerly devoted to the cultivation of edible grain. The most valuable crops are grown in the north-west corner of the Kátol tahsíl; but the whole of the Kátol and Nágpúr tahsíls may now be said to be cotton-growing country. The total out-turn of this crop in the year 1868-69 was calculated at 86,081 mds. or 6,886,480 lbs. The indigenous staple is in itself of a fair quality; but much improvement is to be looked for by introduction of foreign seed, and from the sowing in one part of the country of seed selected from another part. Some extensive experiments in this interchange of indigenous seed are now being tried; and seed-gardens designed to afford picked seed for distribution have been established. Improvements in the method of cultivation have followed the increased demand for the staple, and there seems little reason to doubt that the cotton of this district may in a short time equal any producible in the country. The weeding and picking are better and more carefully done than they used to be; and many cultivators have already begun to adopt that plan of light but careful manuring which seems in this soil to produce the heaviest crops. Rice is not extensively cultivated, but wherever irrigation is available from artificial tanks a few rice-fields rarely fail to be seen. Jawárfí is grown in great abundance, chiefly in the Nágpúr and Kátol tahsíls. The crops are very fine. A good deal of tür is grown; it is often raised in the same field as cotton, generally five ridges of cotton to one of tür.

For the rabí (spring) harvest the fields are first worked with the paring-plough in June and July. They are then ploughed throughout the rains (the oftener the better) according to the means and leisure of the husbandmen. The sowing takes place in October and November, and the crop is ready for harvest at the end of February or beginning of March. Wheat is the grand rabí crop. The great wheat-field is in the Umrer and Rámtekh tahsíls, in a tract lying to the south of Rámtek, and enclosed on the east by the Bhandára boundary, on the south by the hills below Umrer, and on the west by a line drawn north and south through Nándardhat, Harbolí, Magardhoká, and Sirfé. Here this cultivation is uninterupted over many miles of country. In February the whole country appears covered with one vast expanse of yellow corn. The crop is usually cut at the end of February. The corn is trodden out by bullocks, and winnowed in the wind. The other rabí crops do not need any particular mention. Chaná (gram) is grown chiefly in the Umrer and Rámtekh tahsíls; the remaining crops, perhaps, most in the tahsíls of Nágpúr and Kátol. The alsí (linseed) of the district is said to be very good. The erándí (castor plant) of the Kátol tahsíl is particularly fine.
The garden cultivation is devoted to sugarcane, plantain, tobacco, poppy, betel-leaf, yams, ginger, turmeric, garlic, onions, carrots, turnips, and other vegetables. Sugarcane is cultivated, but not nearly so much as it might be. It is chiefly raised in the valley of the Sur in the Râmtekh tahsil, and in the rich garden villages of Kâtol. The crops raised are fair, but the gur (molasses) manufactured from the cane is said to be poor. One reason for the comparative neglect of sugarcane cultivation may be this, that here the mhowa flower is used instead of gur for the distillation of spirituous liquor; another reason is, that the people have not yet learnt the art of manufacturing sugar from gur. The ground for sugarcane cultivation is first prepared by the bakhar, and then by the plough. It is next covered with a thick layer of manure, channels and cross-channels for irrigation are then made, and the whole field is well watered. The plants are raised from cuttings from the old canes. They throw out their sprouts (one from each knot of the cutting) commonly in the course of thirty-five or forty days. The young sprouts are at first carefully supported with earth, which is not removed until they are grown to some height above the ground. As the plant grows up, the branches are tied up. From ten and a half to eleven and a half months elapse from the planting of the cuttings to the complete ripening of the canes. Continued irrigation is required until the monsoon sets in; and as this crop is considered the highest branch of garden cultivation, so its successful management demands skill, patience, and capital all combined. The plantain is largely cultivated in all the garden villages; it has a triennial duration, and is generated from sprouts of the old plants. The betel-leaf cultivation is carried on with much success in a few gardens. Those at Râmtekh are celebrated throughout this part of India for the excellence of their produce. A large portion indeed of the crops is now sent by rail to Bombay. The plant requires a particular kind of soil, and has to be partly sheltered from the outer air. This is effected by enclosing the plantation round the sides, and by roofing it over at the top with a framework made of grass and bamboo. Much manure is employed. Ghee, or clarified butter, is used largely for this purpose. The plant has a triennial duration, and requires ground that has lain fallow for some time. It is propagated from cuttings, and is planted in July. The leaves are not fit for use until twelve months after the shoots are put in, and thereafter they are picked every fortnight. The poppy is cultivated in a few places for opium. The cultivation might easily be increased. The juice is extracted by scoring the poppy heads from top to bottom with a sharp knife. The juice thus expressed is subjected to the usual processes; but there are no skilful manipulators in this part of the country, and the opium is not considered very good. None of the other garden-crops need special description. The fruit-trees cultivated in gardens and orchards may be briefly noticed. The oranges, lemons, sweet limes, mangoes, and guavas are plentiful, and remarkably fine. The Nágpûr oranges in particular are justly celebrated for their size and flavour. Their cultivation is increasing, and they are exported in large quantities to Bombay. Manure is applied to all kinds of garden cultivation. It is usually produced from the cultivator's own stock. Sometimes flocks of sheep and goats are turned out into the fields. The people quite appreciate the use of manure for all crops. The supply, however, is very limited, as large quantities of cow-dung are used in fires for cooking. Vegetable manuring is not much practised, but stubble after being burnt is often used as manure. Irrigation is almost entirely confined to garden cultivation and rice. Wells are ordinarily the means used in the case of the former, and artificial tanks for the latter. Enclosures are only used for garden
cultivation and for fields adjoining jungles, where they are required to protect the crops from wild animals. The rest of the cultivation is all open, a narrow strip of unploughed land serving to demarcate field from field. The village boundaries are marked by stone pillars.

Horse-breeding has hitherto been quite neglected. Indeed, excepting at Nágpá and Kámthí, there are no horses. Ponies of an inferior breed are to be met with, but not very many even of these. Recently an attempt has been made (on a very small scale) to improve the breed of these ponies by crossing them with Arab blood. Horned cattle are bred in large numbers. The breed is smaller than that of Upper India, and very inferior in size and appearance to the Mysore and Nellore stock. On the other hand they are compact and wiry, and possess great bottom, endurance, and speed. The trotting bullocks used with the light travelling cart, or rengí, are well known, and one or two pairs of these little animals are possessed by every well-to-do máníguár. They will frequently travel long distances of thirty miles or more, at the rate of six miles an hour. The district, however, does not appear to breed cattle in sufficient numbers for its own consumption. Numbers are imported every year from Rálép and also from Upper India, especially from Cawnpore. The price of a good pair of plough bullocks ranges from 70 to 150 rupees. For a pair of fast-trotting bullocks from 200 to 250 rupees is frequently given. For field operations it seems certain that it would be an improvement to have animals of more power than those of the indigenous breed. The district authorities have lately imported some very fine bulls of the Nellore breed to cross with the indigenous cows, but sufficient time has not yet elapsed to judge of the results. There are plenty of buffaloes, but the breed is not more than ordinarily good. Sheep and goats are to be met with in abundance all over the district. The best flocks of sheep are reared in the Kátol and Nágpár tahsils; but the wool is coarse and inferior, and the mutton coarse, though sweet. Some Patna and other foreign rams have recently been imported, and have been very successfully crossed with indigenous ewes. Domestic fowls of every sort and description are reared in great numbers. The Maráthá game-fowls are remarkably fine.

The total area of forest lands may be computed at about 320,000 acres. Forest produce. Until lately there was no system of conservation, and the result has been that most large-sized timber of the valuable sorts, such as teak (tectona grandis), sál (shorea robusta), and shisham (dalbergia latifolia), has been felled. To prevent the total destruction of the best timber, it was found necessary altogether to prohibit for the time the cutting of these valuable trees, and to adopt a system of regular conservation, which has been in force since 1862. The saplings are now making progress, but it will not be for some years to come that any large timber will be fit to cut. Of forest fruit-trees the most important is the mhowa, from the flowers of which is distilled dárá— the spirituous liquor most used in this part of the country. A little honey and bees-wax are annually gathered from the wild honeycombs, which the insect generally constructs on the loftiest forest trees. Excellent grass grows in most of the forests. This grass is cut and stored as fodder for cattle, and is also used for thatching houses.

The district is rich in the different sorts of building stone. In speaking of stone and minerals. geology, the trap, sandstone, laterite, and granitic formations have all been described. The basalt is not always found, near the surface, of a sufficiently large grain for building purposes. Wherever it is so found, it forms an excellent building material.
The Railway Company have used it largely in their bridges, and lately it has come into use for building in the town and station of Nágpúr. Broken up into small fragments, it forms the very best modelling procurable for roads. A very fine sandstone found near Kántúhi is much used for building. The sandstone at Siléwárá is much prized for ornamental carving, being fine-grained, soft, of good colour, and free from impurities. Granite rock is plentiful, but is not much used for building; it is of short grain and of variable composition. Laterite is used, and might be more utilised than it is. When dug from the quarry this composition is quite soft, but when exposed to the air it rapidly hardens and forms a durable building material. The limestones are also used for building. The lime used for making mortar is procured from the quarries of kankar, which are to be found almost everywhere in the alluvial and regar soils. Coal has not yet been found, but probably it does exist more or less in the sandstone formations, which lie between the coal-producing sandstone tracts of Chhindwárá and Chándá. Associated with the trap-rocks, or enclosed in them, are occasionally found chalcedony, flint, heliotrope, and jasper. Some clays well adapted for pottery are to be met with here and there, especially in the Ták lí beds near Nágpúr, and at Chichollí north of Pilképúr. Of metals there is a scarcity. Gold is said to have been noticed in a quartz matrix near Nándardhan, but this seems doubtful. Indubitably it exists in very small particles in the sand of some of the rivers, notably in that of the Sur. The particles are, however, so minute, and the labour of washing the sand so great, that very few persons follow the occupation of gold-washers. Sulphuret of lead (galena) has been noticed in one or two places. Iron-ore of good quality is found near Mansar, and must exist in many other places. It is too hard to be worked by natives, who prefer extracting the metal from the softer oxides contained in laterite rock. Manganese exists with the iron, especially connected with the laterite beds in the valley of the Sur river, and at Maundá (Mohódá) on the Kanhán.

The great article of manufacture is cloth. Cotton and silk fabrics of all sorts and descriptions are produced in abundance, from dhotis (cloths worn round the loins), valued at 500 rupees a pair, to the common cloths, costing a rupee and a half, worn by common coolies. Pagris (turbans), sáfis (garment pieces worn by women), and dhotis and dopattás (cloths worn by men), are the articles most manufactured. The most noticeable of all are the Nágpúr and Umter dhotis. These are made of the very finest cotton-cloth (undyed), fringed with a border of silk. The pattern and colour of the silk border is according to the taste of the wearer. Some of the designs are very tasteful; they are formed by interweaving silk of different colours with gold thread, the groundwork of the whole being generally of a brilliant crimson. The pagris are generally made of finely-woven cotton-cloth either coloured or undyed, with a broad fringe of gold. Sáfis and dopattás are sometimes made of plain white cotton-cloth, with handsome silk borders, sometimes entirely of silk, sometimes of dyed cotton-cloth with silk border. The very best of these finer cloths are made in Nágpúr and Umter; but Khápá, Maundá, Bhiwápúr, and many other towns also manufacture superior fabrics. The manufacture is in the hands of the Koshis—an industrious and skilful class of workmen. The looms are somewhat elaborate in their gear, and difficult to work. The weaver has to serve a long apprenticeship before he becomes a skilled workman. High commendation and several prizes were awarded to specimens of these fabrics at the recent Exhibitions at A'gra, Lucknow, Nágpúr, Jabalpúr, and A'kolá. The coarser fabrics consist of stout cotton-cloth, either white or dyed in various colours. The manufacture is carried on all over
the district. Indeed there is hardly a considerable village that has not a number of persons engaged in this manufacture. The workmen are chiefly Dhers. The rest of the manufactures are unimportant, and may be dismissed in a few words. They consist of blankets, white and black, made from indigenous wool, tātpatti or sacking, coarse basket-work, common pottery, and some creditable brass work consisting of lotās, katorśi, and cooking utensils. These last, however, are made only in a very few towns. There are a few workers in steel. One house is noted for the manufacture of steel weapons, such as daggers and hunting spears. Stone and wood carving had in former days reached a very creditable stage of progress, as old carvings abundantly testify. The art has to a certain extent fallen into disuse. There are still however, especially at Nāgpūr itself, many excellent workmen; and some efforts have lately been made to revive the art. The workmen are found quite capable of executing European designs, and some of the indigenous patterns show excellent taste and workmanship.

The trade of the district was always considerable. In the time of the Marāṁ-thās, grain, oil-seeds, and country cloth formed the chief articles of export. In exchange for these commodities the district received European piece and miscellaneous goods; salt from Bombay and Berár; silks, sugar, and spices from Bundelkhand, Mirzāpūr, and the North; and rice from Rājpūr, Bhandāra, and the East. Except in times of depression, produced by the foreign struggles or internal commotions of the State, the general tendency of trade under the Marāṁthās was to increase; but there were three prominent causes at work to prevent the rapid development of commerce. The first was the difficult nature of the country, and the wretched means of communication, impeding equally import and export. The second was the feeling of insecurity from the greed of the rulers of the State or their agents. Forced loans were frequently taken from wealthy merchants and bankers, without any pretext whatever, except that the State wanted money, with the full understanding on both sides that the amount was to be wholly or partially left unpaid. It would seem indeed that the later Nāgpūr rulers indulged in this species of plunder to a greater degree than almost any other native government. The result of this system was to make the merchant hoard his surplus wealth, and secrete it in the form of bullion and jewels, instead of embarking it in profitable, but visible, mercantile investments. The third cause is to be found in the existence of certain regulations trammelling the free export of grain, and in the establishment of vicious systems of private monopolies and transit duties. The two last causes have been removed for many years; indeed nothing of them but a few of the transit duties remained after the deposition of A'pá Sāhib in 1818. The last of these duties were not removed until after the annexation of the Nāgpūr kingdom in 1853.

The last six years have been marked by a sudden, and hitherto unprecedented, commercial activity, and accumulation of wealth. Cotton traffic. Many causes, diversified in their character, but similar to those operating in other parts of India, have contributed to produce this effect. But two of them stand prominently forward. The first is to be found in the increased demand for cotton for the English market; the second in the very recent development of communications by road and railway. The latter subject will be treated of separately. The effect produced on the district by the increased demand for cotton requires some brief mention. The increased demand for the English market first affected the cotton sowings in the agricultural year 1862-63. In that year the price of cotton at Bombay more
than doubled. In the district of Wardhá and in the Berárs—always cotton-growing tracts—the cultivation was at once enormously extended, taking up large tracts of country hitherto devoted to the cultivation of edible grains. A similar, though less extended, movement took place in this district, where the cultivation probably doubled. In 1863-64 the prices at Bombay rose still higher, and the cultivation and export of the staple continued to extend. This district, always in the habit of drawing considerable quantities of grain from Chhattisgarh and Bhandára, and also of exporting grain towards Wardhá and the Berárs, now required more from the former country, and could afford less for the latter. The Chhattisgarh and Bhandára country was able to meet the demand, and exported in enormous quantities to Nágápúr, Wardhá, and the Berárs. The local prices of food rose, but on the other hand so great was the profit from the cotton exported to Bombay, that the aggregate result was a large augmentation of agricultural wealth. In 1864-65 the prices of cotton fell. In 1865-66 they again slightly rose. The increased cultivation and export of the staple had, however, been too firmly established to yield much to these fluctuations. On the other hand, partial failure of the grain crops in Chhattisgarh during these two years lessened the import of cereal produce from that country, and this district, obliged to look elsewhere for its supplies, began to draw from an entirely new source, viz. Jabalpúr and the North. At the same time the extended cotton cultivation in the Nágápúr and Kátol tahsils had now withdrawn so much land from cultivation of jawárf, that for the first time there was an ebb in the usual tide of traffic from East to West, and there sprang up an import of this grain from Berárs.

At the present time the agricultural produce exported consists of cotton oil-seeds, and some edible grain; while the imports are rice, wheat, and other edible grain, partly from Chhattisgarh, and partly from Jabalpúr and the North, and some jawárf from the Berárs. In articles not being agricultural produce, the chief imports are European piece and miscellaneous goods from Bombay, salt from the Concan, sugar and spices from Mirzápúr and the North, and hardware from Bhandára and from the Narbasá districts. The only export of consequence is the country cloth.

The trade in salt and in European miscellaneous goods appears to be greatly on the increase. The annual import of sugar, spices, and hardware is probably stationary, or nearly so.

It seems probable that the manufacture of the commoner sorts of country cloth is on the decline. The increased local prices of raw cotton arising from the late exports, and the sharp competition of machine-made stuffs from England, have combined to depress the local manufacture. Last year indeed the exports were apparently in excess of those of the year preceding, the fall in the prices of cotton having again tended to stimulate local manufacture, while at the same time there was a diminution in the import of European piece-goods. There appears, however, to be little doubt that this was a mere fluctuation, arising chiefly from the depressed condition of the Bombay market. Some of the ordinary sorts of cloth peculiar to Nágápúr and Umrer have now been imitated in England, and are actually sold here at much lower prices than their local prototypes. There seems, too, to be a growing preference for the English goods, and already many of the weavers, weary of competing any longer, have betaken themselves to more profitable employment. On the whole then, although the manufacture and export of home-made cloth is still briskly maintained, it seems probable that in the natural course of things the trade must decline, and perhaps eventually disappear before machine-made stuffs.
By far the largest entrepôt for wheat, rice, and other edible grain is Kámtí, where there are many wholesale dealers; other considerable entrepôts are Nágpúr, Umér, Sáoner, Khápá, and Kátol. With one or two important exceptions the trade is in the hands of the Márwáris, who have their agents for the purposes of purchase and import stationed in Bhandára and Chhattisgarh, and latterly at Jabalpúr. They also buy in the open market from the Gáonthiás (village headmen), who bring in the corn at their own venture from the countries where it is grown. They export again, either by consignment to their own agents stationed in Wardhá and in the Berárs, or else sell at the entrepôts to agents sent by the wholesale dealers in those districts. The district has no entrepôts for cotton, if we except Kámtí, which does a small trade in this staple. The cotton of the Nágpúr tahsíl mostly finds its way to the great entrepôt of Hinganghát in the Wardhá district; that of the Kátol tahsíl to Amráotí in Berár; and from these places it is sent to the different stations on the railway for transport to Bombay. The trade in European cloth and mixed goods is chiefly in the hands of the Bohrá, who have large shops at Nágpúr. The retail dealers buy from these Bohrá, and disperse the stuffs throughout the town and country bázárs. Bráhmans and Márwáris are also engaged in this trade, as also in the export trade of country cloth. The entire interchange of commodities may be thus summarised. The district exports raw cotton, grains, and other agricultural produce and cloth, and receives in return salt, sugar, English piece and miscellaneous goods, cattle, hardware, and cutlery. The balance of trade is without doubt greatly in favour of the district, and is adjusted by imports of bullion, which it is to be feared is still extensively (though less so now than formerly) hoarded in cash or ornaments, or in other unproductive representations of wealth.

Almost all the "sáhukári" or banking transactions are carried on by the Márwáris. There are, however, a few banking houses conducted by Bráhmans. The rate of interest is certainly less than it used to be. This is the natural result of the increased plentifulness of money. It is impossible to give any average rate of interest, as this varies with so many variable conditions, such as the amount to be borrowed, the nature of security, and the tightness of the money-market, but it may be said that money can always be obtained, on good security, for twelve per cent per annum, and often for considerably less. The security demanded is usually the pledge or pawn of valuable jewels and the like, mortgages on real property, or personal security of men of known substance. Ordinarily the better class of bankers will not lend very small sums. But some few of the very wealthiest of them combine the largest with the smallest sorts of transactions. Besides their large establishments at Nágpúr, these men have their agents established at every petty town in the district, and lend out the very smallest sums to poor people at high interest. Gold and silver bullion used to be imported both from Calcutta and Bombay, but now it comes almost entirely from Bombay. The gold importation has probably quadrupled during the last few years. The value of this import, it is believed, reached in the year 1866-67 the enormous sum of forty lakhs of rupees in Nágpúr alone, while the silver bullion was valued at ten lakhs. The increased demand for the precious metals is directly traceable to the flourishing state of the export trade in cotton and grain. The successful agriculturist has as yet little idea of investing his savings in anything but ornaments, and the bankers have regulated their importations accordingly. The profit derived by the bankers in this branch of their business is not so large as might be expected,
being probably not more than from four to six annas on every hundred rupees' worth of bullion. The most extensive transactions in bills of exchange are with Calcutta, and after Calcutta with the following towns according to the order in which they are placed:—Bombay, Mirzápūr, Benares, Indore, Amrāot, Jaipur, and Haidarābād. All the principal bankers have agents and correspondents at these places. It would be impossible to state the annual amount of transactions, but it may be confidently affirmed that their increase of late years has been enormous. The rate of exchange varies with the variable conditions governing the state of the money-market, both at home and at the place on which a bill is to be drawn, but bankers generally manage to make a fair profit at all times, and under all conditions of the money-market. There are regular quotations of exchange well known and kept to by the Sāhukār brotherhood in their dealings with one another, but they are not the least ashamed to make as much as they possibly can out of chance customers. In granting bills they will charge such people far beyond the current rates of exchange, and think it quite in the legitimate line of business. In Nāgpūr the money-market is generally tight from October to March, when money is out in the purchase of cotton and grains, and easy for the remainder of the year. It is not usual to grant bills payable at sight, though these can always be procured at a high rate of exchange. In the ordinary course of business bills are drawn thus:—

<table>
<thead>
<tr>
<th>Bills drawn on</th>
<th>61 days after sight</th>
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</thead>
<tbody>
<tr>
<td>Calcutta</td>
<td>61 days after sight</td>
</tr>
<tr>
<td>Bombay</td>
<td>13 days after sight</td>
</tr>
<tr>
<td>Mirzápūr</td>
<td>51 days after sight</td>
</tr>
<tr>
<td>Benares</td>
<td>51 days after sight</td>
</tr>
<tr>
<td>Indore</td>
<td>21 days after sight</td>
</tr>
<tr>
<td>Amrāot</td>
<td>13 days after sight</td>
</tr>
<tr>
<td>Jaipur</td>
<td>45 days after sight</td>
</tr>
<tr>
<td>Haidarābād</td>
<td>21 days after sight</td>
</tr>
</tbody>
</table>

The construction of roads, whether main or branch lines, is of very recent date. Under the Marāthās the only made road was the line towards Sambalpūr—a fairly serviceable road made under English superintendence for postal service between Calcutta and Bombay. This postal route was long ago discontinued, and the road fell into disuse. Excepting this, the only road, until very lately, was the short line (nine miles) from Nāgpūr to Kānthī, which was metalled and bridged some years ago. The history of road-making, in short, is comprised entirely in the period succeeding the year 1861, when the Central Provinces administration was formed. During the past eight years strenuous exertions have been made to open out both main and branch lines. A liberal expenditure of money and labour, and a large amount of professional skill, have been brought to bear on their construction, and the operations have been continuously maintained. In this respect Nāgpūr has been obviously at a great advantage as compared with any other district in the Central Provinces; for as most of the new imperial lines of communication leading to distant places have all been planned so as to radiate from Nāgpūr, the capital of the Central Provinces, so it has happened that the Nāgpūr district has reaped both in the first instance, and in the most plentiful degree, the advantages which these great works have conferred on the country at large. The recent prolongation of the railway to Nāgpūr has linked the district with Bombay. Four great imperial roads, starting from the city of
Nágpúr, traverse the district to the north, to the south, to the east, and to the north-west, while district cross-roads and feeders (purely local works) are being pushed forward from town to town, and from tract to tract, with due regard to the trading and agricultural interests, which the railway and the great imperial roads seem most likely to subserve. The result of these operations has been to work a complete metamorphosis in the circumstances and conditions on which traffic and transport depend. And since the change is remarkable, not merely from its magnitude, but still more so from the rapidity with which it has been brought about, it may be worth while to describe the old, before enumerating the new routes of communication, so as to portray the full contrast between the present and the scarcely past. The following descriptions will be easily understood by a reference to the revenue survey map.

Before 1862 the main line of communication from the north, via Seoni from Mirzápúr and Jabalpúr, descended the Sátpurá gháts at Kuraí in the Seoni district, and passing through Deolapúr entered this district a little above Chorbáolf, twenty-eight miles from Nágpúr. Here the line doubled, one branch going via Rámtek, the other by the village of Songhát, and both again converging at a village called Kherdí, proceeded thence in a single line via Sátak to Kánthí, crossing the Kanhán at the Yérkherá Ghat, in the centre of the military cantonment. Again, between Kánthí and Nágpúr there were two routes—the one by the present metallled road (Great Northern) to Sítábdí, the other from the place where the Kánthí saráí now stands to the heart of the Nágpúr City. This line was in full use for seven months of the year, but traffic was all but impossible during the rains and October. The whole line lay through a dense jungle from Chorbáolf to the top of the gháts; and this region was unhealthy from malaria for at least four months of the year. Nobody ever travelled at night on account of wild beasts. People obliged to travel in the rains preferred to go from Seoni to Chhindwárá, and so to Nágpúr by the old Chhindwárá line. The principal routes from Bombay and Berár entered the old Nágpúr province at three separate points on the Wardhá river. These points are (1) Jalálkherá, in the north-west corner of the Kátol tahsil; (2) Bísńúr; and (3) Náchangáón, both in the present district of Wardhá. The first of these places was in distance from Nágpúr fifty-six miles, the second sixty-seven miles, the third fifty-eight miles. The most important of the three routes was that crossing at Náchangáón. Traversing the present district of Wardhá from west to east, it entered the Nágpúr district near A’solá, twenty-six miles from Nágpúr, which it reached by way of the villages of Tákalgánt and Gumgáon. It was by this route that the bulk of the export trade of cloth and silk fabrics was conveyed to Jálná, Aurangábád, Satárá, Puna, and other distant cities in the Deccan. The line by Bísńúr was used in a degree hardly less. It proceeded by Káránjá (Wardhá district), Kondhálf, and Bázárgáón. The Jalálkherá route went by the town of Kátol, and traversing the Kátol tahsil from north-west to south-east, and then passing through Kalmeswar, entered Nágpúr at Tákál. All of these lines were practicable only during the dry months, and then only for the light country carts used here. During the rains they were only passable for pack-bullocks. Such traffic as was obliged to be taken in the rains would generally choose the Bísńúr line, which is the stoniest of the three, but which traverses less morass and black soil than either of the others. The traffic both ways in the dry months along the Bísńúr and Náchangáón lines was enormous. Security at night was afforded by well-known Parás, which were supplied with ordinary provisions for travellers. The traffic from the Bhandára, Rálpúr, and Chhattíságarh country entered the
district by two main lines—the first leading direct from the town of Bhandára to Maundá (Mohodá)—twenty miles from Nágpúr—on the Kanhán, and so through the Pádlí suburb into Nágpúr; the second connecting with Nágpúr the towns of Mohár and Tumár, in the Bhandára district, and the northern portion of the Rájpúr country, entered the district east of Virsl, and passing through Tárá went westwards to Kámtí. So far as can be ascertained these lines were occasionally used by strong convoys of Banjáras with pack-bullocks even during the rains, but like all the rest they were at that season utterly impracticable for wheeled traffic. By these lines were delivered the imports of wheat, rice, and other grain from Chhattísgarh. There were two routes from Chándá and the south—one entering the district below Umbrer, which it reached via Chimúr (in the Chándá district), and thence led to Nágpúr in a straight line north-west; the other entering just above Jám (in the Wardhá district) passed through Tákalgát, and entered Nágpúr by the suburb of Sónégó. Lastly there were the routes to Betúl and Chhindwára, and from these places to Mhow, Ajmúr, and Rájpútamá. These routes, after descending the Sátupúús by the Talá and Mohígháts, joined at Sóner (twenty-one miles north of Nágpúr), reaching Nágpúr by the villages of Adhásaé and Brahmmapúré. The traffic on these was inconceivable. Like the others they were nearly impassable during the rains. As for the purely local lines, they did not exist at all as defined tracks. Excepting through mountain-passes, their courses were not even demarcated. People made their way from town to village, and from village to market-place, as best they might; the tracks being shifted from watercourse to upland, and from field to field, according to the seasons and alternations of the crops.

Such were the great arterial lines of communication along which, with no constructed roads, and in spite of every obstacle interposed by nature, a vast traffic to and from this country contrived, during eight months of the year, to force its way to Jabalpúr and the North, to Berár, the Deccan, and Bombay; to Bhandára, Chhattísgarh, and the East; to Haidarábád and the South; to Rájpútamá and the North-West. The little Maráthá carts, convoys of bullocks and buffaloes, and to some slight extent camels, formed the only means of transport; and with these means the entire imports and exports of the country had to be dragged through tracts of pestilential jungle, through quagmire and morass, down the precipitous banks and across the stony beds of rivers, and over narrow and dangerous hill-passes. The time occupied in transit was of course enormous. The marvel is how so great a traffic could have been conducted at all. What has been done during the last few years to facilitate communication will now be shown.

That portion of the Great Indian Peninsula Railway known as the Nágpúr branch, leaving the main line from Bombay to Jabalpúr, at Bhosáwal, in the Bombay district of Khándesh, traverses the Berár country from west to east, and crossing the Wardhá, near the station of Pulgón, enters the Central Provinces. From Pulgón its course is still east. It has stations at Wardhá and Sindí, in the Wardhá district, and another at Borí, in this district. At Borí (nineteen miles from Nágpúr) the line curves sharply to the north and continues in that direction to its terminus at Sitábadlí, the western suburb of Nágpúr. The Railway was opened to the terminus on the 20th of February 1867.

The new Northern Road is now complete the whole way to Jabalpúr. The only rivers still unbridged are the Kanhán at Kámtí, and the Narbádá at Jabalpúr. The Kanhán bridge is now under con-
struction. Meantime a temporary pile-bridge is annually erected immediately after the rains, and is in use for eight months of the year. The road leaves Nágpúr close to the railway terminus, and goes to Kámhí. Thence, after crossing the Kanhán, it proceeds northwards by Mansar and Chorbáolí (twenty-one and twenty-seven miles respectively from Nágpúr), and passing through Deolapár enters the Seoni district, ascends the Sátpurá gháts at Kural, and so on through Seoni over the tableland of the Sátpurás, whence it descends again at a point distant about thirty miles from Jabalpúr. In the Nágpúr district its entire course is about thirty-three miles. In this length it has three sarásís, exclusive of those in Nágpúr itself, two excellent new ones at Kámhí and Mansar, and an old one at Chorbáolí; two travellers’ bungalows at Kámhí and at Mansar; four police posts at Indórá, Kámhí, Mansar, and Chorbáolí. An avenue of trees has been planted along almost the whole length, and there are numerous wells and grain-dealers’ shops at convenient places throughout.

The Eastern Road leaves Nágpúr by two branches, starting from the north and from the south of the city. Thence it proceeds still eastward to Bhandára (forty miles from Nágpúr), crossing the Kanhán at Maundá half way. The line is completed as far as Bhandára, the only stream unbridged being the Kanhán. Beyond Bhandára a large portion of this road has been completed towards Rálpúr, but as a metalled road it can at present only be said to be open for through traffic between Nágpúr and Bhandára. Its course in this district is about twenty-nine miles, in which distance it has three police posts, viz. Páldí, Maundá, and Kharbí, the last twenty-seven and half miles from Nágpúr. There is a travellers’ bungalow at Maundá, where there is also a sarál. An avenue of trees lately planted lines it almost throughout its course to Bhandára.

The Southern Road, like the last, starts from Nágpúr by two distinct branches—the first from Sítábalí, the second from the south-west of the city. These converge at a point two miles out of the city and station. Then in a single line the road goes southwards to Borí (nineteen miles from Nágpúr), generally parallel to the railway, which, however, it thrice crosses before it leaves the district. From Borí there is a separate branch of seven miles to Asólá—a village on one of the old routes to Bombay. Crossing the Waná at Borí, the main line goes on in a southerly direction, leaving the district a little below a small village called Sonégáon, twenty-eight miles from Nágpúr. Thence it continues by Jám (Warlíhá district), from which place there is a branch to Hinganghát, to Warórá (Chándá district), and so on to Chándá. It has now been completed as regards metalling, but the Waná and other streams have not yet been bridged. This road too is planted with young trees throughout its course in this district. It has a travellers’ bungalow and a sarál at Borí, and there are police posts at Borí and Sonégáon.

The North-Western Road leaves Nágpúr at the northern suburb of Táklí, and crossing the Phú nadí and the Kolár by masonry causeways, touches the village of Dahígán (ten miles from Nágpúr). At this place it is met by a similar metalled road coming from Kámhí. Thence proceeding in a single line the road passes Pátánásáongí a little to the right, and so leads on to Sánóm. From this point it is still incomplete, but it is to be continued over the gháts to Chhindwárá. It is partly planted with trees. The chief streams are not yet bridged. There is an excellent sarál at Sánóm, and a smaller one at Pátánásáongí (fourteen miles from
Nágpúr). There are wells at short intervals. There are police posts at Tákli, Pátansáongí, Sáoner, and Kelod.

Local lines. The local lines now under survey and construction, or completed, are—

(1) Road from Nágpúr via Kalmeswar, Mohpá, Sáwargáon, and Narkher to Mowár, on the extreme north-west frontier, on the river Wardhá, to open out the Kátol subdivision of the district, and connect it with the railway. Of this road twelve miles have been completely bridged, fourteen miles have been partially bridged, and in the remaining twenty-three miles bridging is going on. An avenue of trees has been planted along eleven miles. At Kalmeswar there is a saráí.

(2) Road from Umrer to Borí (railway feeder)—total distance twenty miles. This is to connect Paúf (in the Bhandára district) and Umrer with the nearest point on the railway. This road has been completed for the first eight miles from Borí. Borí has a good saráí and a police outpost.

(3) Road from Khápá to join the imperial road to Chhindwárá at Pátansáongí, so as to connect Khápá directly with Nágpúr—total distance seven miles. This line is completed, and has avenues of trees all the way. There are saráís and police stations both at Khápá and at Pátansáongí.

(4) Road from Borí railway station, to join the southern road—one mile and a half. This is completed, and an avenue of trees has been planted.

(5) Road between Nágpúr and Umrer—twenty-eight miles. Of this seven miles have been completed and bridged. None of the above roads are to be metalled for the present.

(6) Road from Mansar through Rámtek to the Ambalá tank—distance seven miles. This is metalled throughout, and an avenue of trees has been planted. This road connects the town of Rámtek with the imperial Northern Road.

(7) Road from Nágpúr to Kámthí from the heart of the city to the new Kámthí saráí—eight miles. Five miles have been completed with bridging and metalling.

The effect of all of these recent works on the trade and general progress of the country is already very manifest. The goods’ sheds and platform at the railway terminus are crowded with merchandise and wares of all sorts from Bombay and the West, and with cloth, cotton, and agricultural produce from the surrounding country for export. The old routes to Bombay must be, and indeed already are, given up altogether for any other use than mere local traffic. The caravans of oxen bringing salt and jawaí, the long string of carts taking hence cotton, cloth, wheat, rice, and other articles to the West, must soon disappear altogether. Merchandise, instead of taking two months in transit between Nágpúr and Bombay, is now conveyed in three to four days.

Again, the traffic with Mirzápúr and the East Indian Railway, Jabalpúr, and the North, heretofore spread over several local lines, is now compressed into one channel along the new Great Northern Road. The large roomy waggons used on the good roads in Upper India are rapidly supplanting the miserable Maráthá carts, giving the trader the power of transporting four times the amount of bulk with the same amount of draught, while transit takes up half the time that it did with the old lines, and is carried on continuously throughout the year. Nor are these improvements, whether as regards the ease, the speed, or the continuity of the means of transport, less apparent in the case of the three other great imperial
lines, though, from the larger rivers being still unbridged, the effects are not yet so complete. Even the local lines, unfinished as they are, have already done something to facilitate internal trade in the district, and to perform their work as feeders to the railway and the great lines.

The conditions of the rivers in the district are such that navigation, even in the largest of them (including the Waingangā itself), can only be carried on during and shortly after the rains. Even during the rains the difficulties in the way of navigation are great. They arise, first, from the velocity and strength of the currents, rendering an upward voyage, even of empty boats, an affair of great toil and duration; secondly, from the suddenness of the rise and fall of the waters, and the consequent continual variations in the depth of the different channels; thirdly, from the ledges of rock which sometimes form barriers right across the beds. This last difficulty may be found to be partially capable of remedy. For example, the bed of the river Kanhán, between the town of Khápā and the Waingangā (sixty-three miles), has only four points where the rocks dangerously threaten navigation in the rains. A scheme has been discussed for blasting the rocks at those points so as to afford a clear passage. Again, as regards the river Waingangā, supposing an artificial channel could be made, so as to avoid a heavy barrier of rocks at Tidí, above Ambhorá, there would be nothing whatever to impede navigation by light boats, in the monsoon, from the junction with the Kanhán down to Panni, one of the largest towns in the neighbouring district of Bhandārā. Notwithstanding all these drawbacks the rivers Kanhán, Pench, and Kolár, and of course the Waingangā, during and after the monsoon may be, and are navigated by loaded boats and rafts. They are not even as much used as they might be; yet timber from the jungles below the Sátpurás, and forest produce, are brought down in considerable quantities to Kámthí, and some consignments of grain from the north of the Bhandārā district find their way down Panni and below. None of the other rivers are either navigated or navigable.

Education, still comparatively backward, is now undoubtedly making rapid advances. Formerly the only educated classes were the Bráhmans and a few of the Músalmáns. The agriculturists generally were devoid of any education whatever; the traders and shopkeepers knew just enough to be able to keep their accounts. There were some indigenous schools, but the standard of learning to be acquired in them was extremely low. The present system of public instruction was inaugurated in the year 1862. The total number of boys' schools in the district is now 122, or 1 to every 934 of the non-adult male population. The different institutions may be thus classified:

<table>
<thead>
<tr>
<th>Class of School</th>
<th>Number of Institutions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Normal school</td>
<td>1</td>
</tr>
<tr>
<td>Zilá do.</td>
<td>1</td>
</tr>
<tr>
<td>Grant-in-aid schools</td>
<td>7</td>
</tr>
<tr>
<td>Anglo-vernacular town schools</td>
<td>8</td>
</tr>
<tr>
<td>Vernacular schools</td>
<td>8</td>
</tr>
<tr>
<td>Village do.</td>
<td>55</td>
</tr>
<tr>
<td>Indigenous do.</td>
<td>42</td>
</tr>
</tbody>
</table>

The Normal school—the local institution for teaching and training masters—is at Nágpur. This establishment has not been able completely to meet the local demand for masters, many of whom have had to be brought from
the Bombay presidency, but so far as it has gone it has done well. Each pupil receives from four to ten rupees monthly for his support. At the Zilá school, the Normal school, and three of the Grant-in-aid schools a superior education is given both in English and Vernacular. The zilá school is at Kámthí, and the grant-in-aid schools are at Nágpúr and Kámthí. Of the latter, four have been established by the Free Church of Scotland Mission. They are called "grant-in-aid" from the fact of their receiving regular pecuniary assistance from Government. In the Anglo-Vernacular town schools is given a thorough instruction in the vernacular (Maráthí), a fairly good course of Geography, Mathematics, and Grammar, and the groundwork of the study of English. The other town schools give the same course, with the exception of English. These town schools are established only in the larger and more populous towns. They are supported partly by grants from general revenues, partly by municipal funds, and partly by voluntary subscriptions. The cost of village schools is defrayed entirely from the educational cess, which is a tax of two per cent. on the land revenue of the district, and is paid by the landowners. In these schools the standard is lower than in the town schools. The indigenous schools are supported by fees from pupils. They are established by the people themselves, and have no connection with Government, except that they are inspected by the educational authorities. These schools receive grants-in-aid according to the payment-by-results system. The course of study is rather lower than that of the village schools. The total number of boys now studying in these schools is 6,763. The total number of non-adult males in the district is 113,996. So that about one boy in seventeen is receiving education. And if due allowance be made for boys too young or too old to go to school, then the proportion would be about one to twelve. In the matter of female education only a commencement has been made. There is a Normal school at Nágpúr for the purpose of training schoolmistresses; and there are now seven ordinary schools—two at Nágpúr itself, and five at towns in the interior of the district. The statement below shows the progress of education in each of the different classes of schools from the commencement of the system up to the present time:

Statement showing the state of Schools in the Nágpúr district during the last 7 years.

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<tr>
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</tr>
</thead>
<tbody>
<tr>
<td>Male Normal schools</td>
<td>1</td>
<td>70</td>
<td>1</td>
<td>54</td>
<td>1</td>
<td>39</td>
<td>1</td>
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<tr>
<td>Zilá schools</td>
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<td>100</td>
<td>1</td>
<td>112</td>
<td>1</td>
<td>102</td>
<td>1</td>
</tr>
<tr>
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<td>4</td>
<td>040</td>
<td>6</td>
<td>670</td>
<td>7</td>
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<tr>
<td>Anglo-Vernacular town schools</td>
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<td></td>
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<tr>
<td>Vernacular town schools</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Village schools</td>
<td>19</td>
<td>707</td>
<td>38</td>
<td>838</td>
<td>41</td>
<td>901</td>
<td>41</td>
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<tr>
<td>Indigenous schools</td>
<td>56</td>
<td>1,244</td>
<td>39</td>
<td>1,062</td>
<td>40</td>
<td>1,096</td>
<td>41</td>
</tr>
<tr>
<td>Total Boys' schools</td>
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<td>2,712102</td>
<td>4,007106</td>
<td>4,020106</td>
<td>4,563103</td>
<td>5,054117</td>
<td>6,290122</td>
</tr>
<tr>
<td>Female Normal schools</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Girls' schools</td>
<td></td>
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<td></td>
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<tr>
<td>Total Female schools</td>
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</tbody>
</table>
NA'GPU'R—The central revenue subdivision or tahsil in the Nágpúr district, covering an area of 885 square miles, with 555 villages, and a population of 246,376 according to the last census in 1866. The land revenue of the tahsil for 1869-70 is Rs. 2,20,466.

NA'GPU'R—The principal town in the district of that name, and the seat of the administration of the Central Provinces. It is situated in the centre of the district, on the left bank of a small stream called the Nág. The municipal limits include, besides the city, the suburb of Sítábádí, the European station of Sítábádí with Tákí, and a considerable area of land under cultivation. The soil is for the most part “regar” or black soil. The drainage of Tákí and Sítábádí is good; the site of the city is low, and the drainage is ill-defined, but the general slope is to the south-east. The Sítábádí hill, on which stands the fort, may be regarded as the centre of the municipal limits, and from its summit is to be seen the best view of the station and surrounding country. Below, on the north and west, lies the prettily wooded station of Sítábádí; beyond this, on the north, are the military lines and bázára; and again beyond these, partially hidden by low basaltic hills, is the Tákí suburb—once the head-quarters of the Nágpúr irregular force, but now occupied only by a few bungalows. Close under the southern side of the hill is the native suburb of Sítábádí. Below the eastern glacis is the railway terminus. Beyond this lies the broad sheet of water known as the Jumá Taláo, which separates the city from the station and suburbs. The view is bounded on this direction by the buildings on the extreme east of the tank. The city itself, though immediately east of the tank, is completely hidden from the sight by a mass of foliage. The site of the European station is pretty and undulating. It is in general well wooded, though some parts, especially towards the extreme west, are somewhat bare. The roads are lined with ornamental trees. The bungalows of the European residents are generally thatched, and plain in appearance; but most of the enclosures have gardens immediately surrounding the house, and contain good trees planted here and there, so that the general aspect of the place is cheerful and pleasant. During the hot weather the ground looks parched, but in the rains and cold season the verdure is bright and pleasing. Outside the city there are handsome tanks and gardens, constructed by the Maráţhá sovereigns. The three finest tanks are the Jumá Taláo, between the city and station, and the two artificial lakes of Ambájharí and Telingkherí. Of these the largest is the Ambájharí, and the smallest Jumá Taláo. The storage of water in these artificial reservoirs is very great. The retaining-walls are built of massive basalt masonry, and are admirably constructed. The Jumá Taláo supplies a considerable portion of the city with water. The other two lakes are at some distance from the city. They afford a partial supply of water to certain portions of the city and station by means of pipes. These great artificial tanks are real ornaments to the place, and form a lasting monument of the best times of the Bhonslá rule. The principal public gardens are the Maháráj Bágh, in the station of Sítábádí, now managed by the Nágpúr Agri-Horticultural Society; the Tuló Bágh, inside the city; and the four suburban gardens of Pálí, Shakardara, Sonégnó, and Telingkherí. These four are maintained in good order by local funds, and form agreeable places for public resort and recreation. There are no Mohammadan mosques of any note. Hindú temples are numerous. Some of these are in the best style of Maráţhá architecture, with elaborate carvings.

The Bhonslá palace, which was burnt to the ground in 1864, was the only dwelling-house of any structural magnificence. It was built of black basalt, profusely ornamented with wood-carving. The courts in its interior possessed
small gardens and fountains. The great "Nakárkhána" gate, which is now the only remnant of the palace, is an imposing structure. The tombs of the Bhonslás kings are in the Sukrawári quarter, to the south of the city. These are in no way magnificent, though their construction is curious. The best is that erected over the ashes of the great Raňhojí. It is in the form of a cross, the arms projecting some ten feet from the body of the tomb. It has some narrow pillars or minarets, said to be in memory of the Ránís who immolated themselves on his funeral pyre. The tombs of the Gond Rájás are ordinary plain Musalmán monuments, without any architectural merit.

In spite of the extensive municipal improvements of the last five years, the general aspect of the city is even now poor and insignificant when compared to the wealth and number of the inhabitants. The new great thoroughfares are indeed excellent roads, well metalled, and well drained; and there is a considerable number of handsome edifices belonging to the richer inhabitants; but the great majority of houses are of mud walls with tiled roofs. The walls are often made to look well by a coating of white or straw-coloured plaster; but the houses are older than the roads, and were built originally without any regard to frontage, so that it was impossible to secure a good frontage when the new roads came to be made through the most populous quarters. Thus many of the houses in the new streets appear irregularly built, and of a style not suitable to the excellence of the roads. Still perceptible improvement is being made: the old houses are gradually disappearing in several of the principal thoroughfares, and new buildings of a superior description, and built in regular line, are taking their places. The total number of houses is 32,450, of which 1,580 are built of stone or brick with flat masonry roofs, 23,553 are tiled, and the remainder, 7,317, thatched; some of the better classes of houses are ornamented with well-executed wood-carving. The principal thoroughfares in Sítábáldí are Búti street, and the Sítábáldí bázár road, with the Temple bázár square between them. As has been stated before, the fort lies between the European station and the city. Immediately east of the fort is the railway terminus, and the railway line running north and south. East again of the railway line is the Jumá lake, immediately beyond which is the "Jumá darwáza" entrance to the city. The city is connected with the European station by three great lines, of which two are respectively on the north and south banks of the lake, while the third, the most northern, crosses the railway by an over-bridge north of the terminus. The last after crossing the railway becomes the Gurganj road, and traverses the north part of the city from west to east. The two first are connected together by a road on the eastern embankment of the lake. In the centre of this road is the entrance to the Jumá darwáza street. This is the main street of the city. A double-storied line of shops extends for about a third of a mile up to the site of the old Bhonslás palace, through a square called the Gachi Págá, and so on eastwards through the town. The Jumá darwáza and the Gurganj roads are the main lines of traffic running east and west through the northern and southern portions of the city. They converge in the suburb of Pálá, some little distance out of Nágpúr. They are connected by various lines running north and south, the principal of which are the Pánch Pálí road and the Itwári. The other principal streets are the roads leading from the Nakárkhána gate of the old palace, and from the Gachi Págá to the Tuleí Bágh; the Sukrawári and the Shakardárá roads leading from the Jumá darwáza road to suburbs on the south side of the Nág; and the new Kámthí and Indorá roads leading through the northern outskirts of the city towards Kámthí. The best streets are the Jumá darwáza, the Gurganj, and the Itwári. The houses belonging to the Márwárís at the northern end of the
Itwárf are curious old buildings, of three and even four stories high, and profusely ornamented with woodwork. The street here is very narrow, and is the only really oriental-looking part of the town. The principal grain markets are those at Bagarganj at the eastern end of the Jumá darwáza road, and the Sukrawárf and the Shakardará, to the south of the Jumá darwáza. The bulk of the cloth trade is done in the Gurganj road and its immediate neighbourhood. The jewellers and bankers reside mostly in the northern end of the Itwárf. Large weekly bázárs are held in the Gurganj square and in the Gachí Págá.

Municipal concerns are managed by a committee, of which the Divisional Commissioner is the president, and the Deputy Commissioner of Nágpúr the vice-president. The committee consists altogether of twenty-seven members, of whom ten are official, and seventeen elected annually. Of the last, two are English, and the rest Native gentlemen of position and influence. The municipal revenue is spent mainly in watch and ward, in conservancy, and in material improvements. The improvements of the last five years have consisted chiefly in opening out and improving the main lines of communication. These works have been carried on with a rapidity and comprehensiveness which have sufficed to alter the entire appearance of the place. Before 1862 the only well-constructed road within the city was the Jumá darwáza, and that only as far as the site of the old palace. The station roads too have of late been greatly extended and improved. The conservancy arrangements are good. The public latrines are on the dry-earth system; the private latrines are periodically inspected. The supply of water is plentiful, but many of the wells in the city do not contain good water. Pipes from the Ambághari and Teléngkheri lakes supply only a few of the houses in the station and city. A scheme of water-supply for the whole city and station has lately been proposed by the committee, and is now under consideration. Both town and station are considered healthy. Liver-complaint is the most frequent illness amongst the Europeans, and fever amongst the Natives. Visitations of cholera occur at intervals. Small-pox is common, but is gradually yielding to vaccination.

The entire population of the city and suburbs of Nágpúr, inclusive of military, is as follows:—

<table>
<thead>
<tr>
<th>Population</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Adult males</td>
<td>29,532</td>
</tr>
<tr>
<td>Do. females</td>
<td>33,035</td>
</tr>
<tr>
<td>Male infants</td>
<td>11,621</td>
</tr>
<tr>
<td>Female do.</td>
<td>11,473</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>85,661</strong></td>
</tr>
</tbody>
</table>

Of these, 456 are Europeans and Eurasians, and 10 are Parsees. Among the Native Hindú population the most numerous class are the Bráhmans, who number 17,413 souls. Then come Koshtís (weavers) 8,642, Kunbhs 7,271, and Maráthás 6,453. The Musaláms are under 10,000 in number. The occupations, under which are classed the largest proportions of the population, are those of farm-servants and day-labourers, which number 18,397 and 17,395 respectively. Of the banking class there are 6,367 persons. Among artisans—weavers, carpenters, and masons are most largely represented.

The trade of the town is large and increasing. The chief articles of import are wheat and other grain, salt, country cloth, European piece and miscellaneous goods, silk and spices. The grand article of manufacture and export is country cloth. The finer
fabrics of Nágpúr have long been celebrated for their richness and good quality, and are still, in spite of the competition of English stuffs, in great request, not only here, but in distant parts of the country.

The following table shows the entire trade for the years 1867-68 and 1868-69:

<table>
<thead>
<tr>
<th></th>
<th>Imports</th>
<th></th>
<th></th>
<th></th>
<th>Imports</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1867-68</td>
<td>1868-69</td>
<td>1867-68</td>
<td>1868-69</td>
<td>1867-68</td>
<td>1868-69</td>
<td>1867-68</td>
<td>1868-69</td>
</tr>
<tr>
<td></td>
<td>Weight in</td>
<td>Value in</td>
<td>Weight in</td>
<td>Value in</td>
<td>Weight in</td>
<td>Value in</td>
<td>Weight in</td>
<td>Value in</td>
</tr>
<tr>
<td></td>
<td>Maunds</td>
<td>Rupees</td>
<td>Maunds</td>
<td>Rupees</td>
<td>Maunds</td>
<td>Rupees</td>
<td>Maunds</td>
<td>Rupees</td>
</tr>
<tr>
<td>Cotton</td>
<td>3,513</td>
<td>38,963</td>
<td>2,923</td>
<td>39,223</td>
<td>19</td>
<td>200</td>
<td>118</td>
<td>203</td>
</tr>
<tr>
<td>Sugar and gur</td>
<td>25,308</td>
<td>2,54,123</td>
<td>22,980</td>
<td>2,59,614</td>
<td>3,280</td>
<td>33,983</td>
<td>4,073</td>
<td>6,491</td>
</tr>
<tr>
<td>Salt</td>
<td>68,742</td>
<td>2,98,088</td>
<td>83,822</td>
<td>3,01,475</td>
<td>10,161</td>
<td>48,640</td>
<td>10,397</td>
<td>51,014</td>
</tr>
<tr>
<td>Wheat</td>
<td>224,756</td>
<td>4,86,007</td>
<td>210,727</td>
<td>6,36,076</td>
<td>2,980</td>
<td>6,811</td>
<td>1,024</td>
<td>2,408</td>
</tr>
<tr>
<td>Rice</td>
<td>203,439</td>
<td>3,75,598</td>
<td>104,090</td>
<td>3,44,187</td>
<td>12,309</td>
<td>30,010</td>
<td>4,831</td>
<td>18,407</td>
</tr>
<tr>
<td>Other edible grains</td>
<td>103,452</td>
<td>2,23,009</td>
<td>187,116</td>
<td>4,80,007</td>
<td>3,868</td>
<td>10,300</td>
<td>3,558</td>
<td>10,396</td>
</tr>
<tr>
<td>Oil-seeds of all descriptions</td>
<td>55,743</td>
<td>2,14,387</td>
<td>63,659</td>
<td>2,51,785</td>
<td>282</td>
<td>964</td>
<td>187</td>
<td>706</td>
</tr>
<tr>
<td>Metals and hardware</td>
<td>3,906</td>
<td>22,501</td>
<td>4,649</td>
<td>1,03,965</td>
<td>363</td>
<td>16,699</td>
<td>583</td>
<td>21,511</td>
</tr>
<tr>
<td>English piece-goods</td>
<td>4,844</td>
<td>2,54,457</td>
<td>2,573</td>
<td>2,54,058</td>
<td>206</td>
<td>24,002</td>
<td>69</td>
<td>7,170</td>
</tr>
<tr>
<td>Miscellaneous European goods</td>
<td>399</td>
<td>34,405</td>
<td>493</td>
<td>62,599</td>
<td>25</td>
<td>3,416</td>
<td>2</td>
<td>180</td>
</tr>
<tr>
<td>Country cloth</td>
<td>3,370</td>
<td>55,652</td>
<td>2,758</td>
<td>4,76,770</td>
<td>3,754</td>
<td>5,59,001</td>
<td>3,835</td>
<td>6,52,012</td>
</tr>
<tr>
<td>Lax</td>
<td>483</td>
<td>3,572</td>
<td>178</td>
<td>2,070</td>
<td>145</td>
<td>1,503</td>
<td>297</td>
<td>4,204</td>
</tr>
<tr>
<td>Tobacco</td>
<td>4,904</td>
<td>43,482</td>
<td>3,358</td>
<td>43,131</td>
<td>3,139</td>
<td>1,810</td>
<td>66</td>
<td>997</td>
</tr>
<tr>
<td>Spices</td>
<td>20,259</td>
<td>240,663</td>
<td>30,210</td>
<td>290,397</td>
<td>5,198</td>
<td>49,991</td>
<td>9,275</td>
<td>89,087</td>
</tr>
<tr>
<td>Country stationery</td>
<td>86</td>
<td>2,003</td>
<td>2</td>
<td>100</td>
<td>29</td>
<td>982</td>
<td>2</td>
<td>100</td>
</tr>
<tr>
<td>Silk and silk cocoons</td>
<td>872</td>
<td>5,09,958</td>
<td>574</td>
<td>3,40,600</td>
<td>132</td>
<td>77,542</td>
<td>12</td>
<td>75,040</td>
</tr>
<tr>
<td>Dyces</td>
<td>695</td>
<td>59,709</td>
<td>701</td>
<td>89,515</td>
<td>174</td>
<td>18,534</td>
<td>135</td>
<td>14,820</td>
</tr>
<tr>
<td>Hides and horns</td>
<td>407</td>
<td>9,385</td>
<td>433</td>
<td>9,497</td>
<td>214</td>
<td>4,004</td>
<td>157</td>
<td>5,311</td>
</tr>
<tr>
<td>Opium</td>
<td>106</td>
<td>72,571</td>
<td>214</td>
<td>1,48,383</td>
<td>74</td>
<td>4,200</td>
<td>9</td>
<td>5,943</td>
</tr>
<tr>
<td>Wool</td>
<td>119</td>
<td>3,524</td>
<td>202</td>
<td>5,071</td>
<td>4</td>
<td>82</td>
<td>20</td>
<td>377</td>
</tr>
<tr>
<td>Timber and wood</td>
<td>50,253</td>
<td>58,587</td>
<td>62,621</td>
<td>77,022</td>
<td>1,320</td>
<td>1,617</td>
<td>2,762</td>
<td>3,473</td>
</tr>
<tr>
<td>Ghee and oil</td>
<td>6,677</td>
<td>1,71,977</td>
<td>7,914</td>
<td>2,09,833</td>
<td>2,445</td>
<td>46,223</td>
<td>2,192</td>
<td>49,533</td>
</tr>
<tr>
<td>Cocos nuts</td>
<td>3,206</td>
<td>32,964</td>
<td>2,884</td>
<td>17,947</td>
<td>459</td>
<td>5,140</td>
<td>241</td>
<td>2,696</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>51,511</td>
<td>5,38,071</td>
<td>33,503</td>
<td>6,39,735</td>
<td>1,800</td>
<td>90,147</td>
<td>4,505</td>
<td>86,303</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>846,684</strong></td>
<td><strong>40,95,180</strong></td>
<td><strong>812,106</strong></td>
<td><strong>51,99,484</strong></td>
<td><strong>52,556</strong></td>
<td><strong>10,74,356</strong></td>
<td><strong>42,296</strong></td>
<td><strong>11,96,713</strong></td>
</tr>
</tbody>
</table>

At the head-quarters of the administration the public offices are of course numerous. They are most of them in the civil station of Stábdáld. The old Nágpúr Residency, now the official residence of the Chief Commissioner, is situated in extensive and well-wooded grounds. The building itself is commodious, but of a very plain and unpretending exterior. The Secretariat is a large and substantial pile of buildings. The other public offices in the station are held in
ordinary-looking houses and bungalows, in no way differing in external appearance from private dwelling-places. The most notable public offices in the city are, the Small Cause Court, lately built on the eastern bank of the Jumá Taláó; the Tahsílí, an old Maráthá building in a good style of architecture; the Honorary Magistrates’ Court; and the Police Station-houses. The useful and charitable institutions are the following:—the Nákhpúr Central Jail, an excellent building, consisting of two large octagons, built to contain 1,060 prisoners; the City Hospital, with three branch dispensaries in different quarters of the town; the Lunatic Asylum; the Leper Asylum; the Sítábdí Poor-house; the Free Church Mission Native School; and the Bishop’s School, for the education of European and Eurasian boys. There are three public saráls or travellers’ rest-houses, besides several private dharmsálás for similar purposes. The Native schools are shown below:

<table>
<thead>
<tr>
<th>Description of School</th>
<th>Number of Schools</th>
<th>Number of Pupils</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mission school, Nákhpúr</td>
<td>1</td>
<td>286</td>
</tr>
<tr>
<td>Do. do. Sítábdí bázár</td>
<td>1</td>
<td>52</td>
</tr>
<tr>
<td>Do. do. do. station</td>
<td>1</td>
<td>39</td>
</tr>
<tr>
<td>The city grant-in-aid school</td>
<td>1</td>
<td>102</td>
</tr>
<tr>
<td>Indigenous schools</td>
<td>22</td>
<td>1,101</td>
</tr>
<tr>
<td>Male normal school</td>
<td>1</td>
<td>57</td>
</tr>
<tr>
<td>Female do. do.</td>
<td>1</td>
<td>22</td>
</tr>
<tr>
<td>Girls’ schools</td>
<td>2</td>
<td>55</td>
</tr>
<tr>
<td>Total</td>
<td>30</td>
<td>1,774</td>
</tr>
</tbody>
</table>

The military force consists of a small detachment from the English regiment at Kámfí, and the head-quarters and right wing of a regiment of Native infantry. The former garrison the fort. The military works of the fort (built in 1819) are about to be remodelled and strengthened. The arsenal, which is just below the fort, contains considerable stores and munitions of war.

No part of the town is more than 160 years old. In Bakht Buland’s time (A.D. 1700) the site of the city was a low swamp, on which were twelve small hamlets, known collectively as “Rájátpúr Bhársá,” Chánd Sultán, Bakht Buland’s successor, was the first sovereign who made Nákhpúr his capital. Traces of a circumvallation made by him still exist. The town was probably most populous just at the close of the reign of the second Raghojí. In Sir Richard Jenkins’ report of 1826 the inhabitants are shown to have numbered over 111,000; since then the total population has much declined. There has, however, been no decrease in the mercantile and industrial classes. The artisans are much more numerous now than in the days of Sir Richard Jenkins. The diminution has occurred in the non-industrial classes, in the numerous semi-military retinues of the chiefs, and the servants and hangers-on attached to that retinue. The bulk of these people have now disappeared, having taken to agricultural or other employments elsewhere. Their exodus was a necessity of later times and circumstances, and is certainly not a subject for regret.

NA’HARMAÚ—A village in the Ságár district, situated about eight miles due west of Gaurjíhámá. It is the highest point in Ságár, being 2,324 feet above the sea. It gives its name to the surrounding country.
NAHRA’—A narrow rocky stream in the Bálgháti district, which in its course receives the waters of the Uskál, and eventually flows into the Waingangá. It was formerly the boundary line between the Nágpur and the Mandla territories.

NA’ND—A river which enters the Nágpur district at its south-eastern extremity, and proceeding westwards falls into the Waná in the Wardhá district.

NA’NDGA’ON—A feudatory chieftship attached to the Rájpúr district. It contains 560 villages, in a fertile tract of country, a large portion of which is under cultivation, and is divided into four parganas, viz. Nándgáon and Dongargarh to the south; Pándádá, about twenty miles to the north, at the foot of the Sálétékri hills, and separated from Nándgáon by the Khairágarh pargana and that portion of Dongargarh belonging to the Khairágarh chief; and Mohgáon, about fifty miles to the north—a very fertile pargana, lying between the Dhamá and Deorbijá khálasa parganas, to the south and east, and Khamará, belonging to Khairágarh, to the north. The chief is by caste a Bairágí, or religious devotee, and celibacy being one of the observances of the sect, the succession has been maintained by adoption. The grantee was the family priest of the Rájá of Nágpur, and the date of the original grant is A.D. 1723. Additions were made to it in A.D. 1765, and again in A.D. 1818. The tribute paid annually to Government amounts to nearly Rs. 46,000.

The chief village, which is situated forty-two miles west of Rájpúr on the Great Eastern Road, has a population of from 1,000 to 1,200 souls.

NANDARDHAN (NAGARDHAN)—A decayed town in the Nágpur district, situated about four and a half miles from Rámtek, just off the old Kámtí road. It was formerly a cavalry station of the Nágpur rágás. An old castle is still remaining, outside which an action was fought when the English were besieging Nágpur in December 1817. The population amounts to 2,893 souls. A schoolhouse has been built here, and is well attended.

NANSARI’—A small zamindári or chieftship, situated about nine miles south-east of Kámthá, in the Bhandára district; it consists of eight villages, with an area of 8,350 acres, more than 5,000 of which are cultivated. The holder is a Bráhman descendant of one of the official families attached to the late Nágpur government. A large weekly market for cattle is held at Kathlápúr on this estate.

NARBADA’ (NERBUDDA)—A river which is regarded as the boundary between Hindustán and the Deccan. It rises in the dominions of the Rájá of Rewá and flows into the sea below the town of Bharoch (Brosch) in the Bombay district of the same name. But as the greater part of its course is in the Central Provinces, it finds a legitimate place in this compilation. Its ancient name as found in the Puranas is Rewá; and it bears a high reputation for sanctity. Local devotees sometimes place it above the Ganges; and there is a saying that, whereas it is necessary to bathe in the Ganges to obtain forgiveness of sins, the same object is attained by mere contemplation of the Narbadá.

The following description of the river is extracted from an article on the scenery of the Narbadá by Sir R. Temple, published in “Once in a Way,” a Miscellany got up for the Jabalpúr Exhibition of 1866:—

“The source is at Amarkantak, a massive flat-topped hill, forming the eastern terminus of that long mountain range which runs right across the middle of India from west to east. If the peninsula may be imagined
as a shield, and if any spot be the boss of such a shield, then Amarkantak is that spot. South of the Himalayas there is no place of equal celebrity so isolated on every side from habitation and civilisation. To the east and to the north hundreds of miles of sparsely populated hills and forests intervene between it and the Gangetic countries. On the west there extend hilly roadless uplands of what are now called the Sátpúra regions. To the south indeed there is the partly-cultivated plateau of Chhattisgarh, but that after all is only an oasis in the midst of the great wilderness. It is amongst these mighty solitudes that the Narbadá first sees the light.

"The river * * * * * bubbles up gently in a very small tank in one of the undulating glades on the summit of the mountain. Thence it flows through a little channel, and winds along the perennially green meadows. But soon the waters are reinforced by the countless springs which abound in those trap-rock formations, and * * * * * after a course of some three miles from the source, the abrupt edge of the Amarkantak plateau is reached.

"There it tumbles over the ledge of a black basaltic cliff with a sheer descent of seventy feet, a glistening sheet of water against the intensely dark rock. After its fall it is for a brief space hidden amongst the crevices of the stones, but soon struggles upward, and dashes along through a glen with lofty precipitous sides, a splendid confusion of rock and foliage, and of wild beauty not easily surpassed. These, the first, and perhaps the loveliest, of all the many falls of the Narbadá are called Kapila-Dhárá. * * * * * * * * * A short distance from the stream is another fall of lesser height called Dúdhdhárá, or the ‘Stream of Milk,’ the myth being that once the river here ran with that liquid.

* * * * * * * * * * * * * * * * * * * 

"After descending some hundreds of feet by falls and rapids from the heights of Amarkantak the Narbadá skirts the upland valley just mentioned, and winds about the hills of the Mandla district, pursuing a westerly course till it flows under the walls of the ruined palace of Rámnagar a few miles from the town of Mandla itself.

"Since quitting Amarkantak the Narbadá has run a course of near a hundred miles, and receiving the drainage of a long hill district, has become a fine river. At this point its reach forms almost a semicircle, so that the spectator can see several miles both up-stream and down-stream. The river does not flow here in an unbroken expanse, but is divided into several channels, between which there rise wooded islets; in midstream too there protrude peaks and ledges of black trap-rock in all directions. The banks are clothed with thick foliage to the water’s edge, and the horizon is bounded all round with hills, some near, some distant.

* * * * * * * * * * * * * * * * * * * 

"Thus far the river’s course, constantly interrupted by rocks and islands, has been frequently tortuous. But below Rámnagar for several miles down to Mandla it flows in a comparatively straight line, with an unbroken expanse of blue waters, between banks adorned with lofty trees * * . These pools or reaches (called ‘dohs’ by the natives) in many of the rivers of
the Central Provinces are reckoned as gems in the landscape. This doh or pool of the Narbadā, between Rāmnagar and Mandla, is quite the finest of them all.

"Below Mandla, at the point Gwārghāt, where the Trunk Road crosses from Jabalpūr to Nāgpūr, the river for a moment wears the look of trade and industry; for here are collected many hundreds of logs of timber cut in the forests, and thence thrown into the stream to be floated down by the current, like rafts, to the marts of Jabalpūr, shortly afterwards.

"Then the Narbadā, becoming pent up among magnesian limestone rocks, flings itself tumultuously over a ledge with a fall of some thirty feet, called Dhuán-dhār (the 'Misty Shoot'), and then enters on a deeply-cut channel, literally carved through a mass of marble and basalt for nearly two miles. The river, which above this point had a breadth of a hundred yards, is here compressed into some twenty yards. At the channel below the surface of the surrounding country the river passes through a double row of marble bluffs, or even between a wall of marble on either side. These glittering white steeps are from fifty to eighty feet high. This is the place known as the 'Marble Rocks.'

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"Up to this time the Narbadā has not been troubled much by the works of man, having only passed through wild hilly tracts inhabited by half-civilised races, doubtless of a temperament congenial to the localities. But now it has to enter upon a valley, broad and rich, highly cultivated, thickly populated, for some two hundred miles. It is near here crossed by a great railway viaduct with massive piers. Thereafter it flows in a generally straight westerly course between the two parallel mountain ranges of different geological structure * * * * * * * * But inasmuch as many miles of fertile plain intervene on either side, the mountains are seen only in grey distance in a sort of vanishing perspective. The channel of the river from about here down to Hoshangābād—a distance of near two hundred miles—is not obstructed nor blockaded by any marked bars or barriers, but the constant occurrence of rapids and rocky interruptions renders it quite unnavigable for three-quarters of the year. During one—the rainy quarter—in the full flush of the floods boats can pass down with the current, which is somewhat violent however, and in this way there is some brief and precarious traffic.

"The soil of this broad valley consists of alluvial deposits of a recent geological epoch. By some it is supposed that at a prehistoric period there were vast inland lakes in this region. Fossil bones of extinct animals have been discovered of great value to the geologist. On some of the hillsides bordering the valley there have been discovered some of those strange flint implements which in other parts of the world have so roused the curiosity of antiquarians. Their discovery by the late Lieutenant Downing Swiney has added one more to the many associations connected with the Narbadā.

"In this valley the river, quitting the district of Jabalpūr and entering that of Narsinghpūr, reaches the spot known as Birmān Ghāt. Here one of the largest annual fairs in the Central Provinces is held in the month of November. The high banks are crowned with structures, and flights of
steps lead down to the water's edge. The bed of the river is broad here; and the waters, receding and subsiding after the rainy season is over, leave a broad space of sand and shingle.

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"The next section of the river's course, though not remarkable in its external aspect, is noted for agricultural industry; the country being a great cotton-field, and also a great granary, producing wheat of such quality and in such abundance as often to have afforded succour to famine-stricken districts in other parts of India. It is equally noticeable for its mineral wealth, rich seams of coal having been found near the left bank, and iron-ores being worked near the right bank. These combined coal and iron operations may ultimately render the name of the Narbadá a household word among the mercantile community.

"Thus the river traverses long-stretching plains clothed with waving harvests twice a year, past Hoshangábád, past Handiá and Nemáwar—towns now decayed, but once famous in Mohammedan story—past Jogígarh, where it rushes with clear swift rapids right beneath the battlemented walls and bastions, till it once more enters the jungles.

"These jungles, in the Nimár district, are the wilds which at the beginning of this century furnished a home and refuge to the Pindhári hordes, where these predatory bands were at last brought to bay by the pursuing vengeance of British power, where their leaders were hunted down, and where the fugitive Chitú died a robber's death in the grip of a tiger.

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"Emerging from these horrid wilds the Narbadá again becomes beautiful, crashing in grand turmoil over dark trap-rocks, then flowing quietly down in the shadow of wall-like ridges, and then surrounding the sacred island of Omkár Mándhátá, the heights of which are covered with temples and priestly buildings. Here again the river forms itself into deep pools of still water, in which are imaged all the forms of the rocks and the structures. Here also at stated times are held religious gatherings, which greatly add to the beauty of the place. In former days devotees used to precipitate themselves from the rocky peaks, to earn immortality by perishing in the Narbadá.

"A few miles further on below Barwál (where the road from Bombay to Indore crosses the river) there is one of the deep-water reaches, extending from Mandleswar to Maheswar. At Maheswar there are stately religious edifices with broad flights of steps leading down to the river, erected by the famous Maráthá princess Ahilyá Báí.

"At some distance from the right bank the headland and promontories of the Vindhya have a well-defined outline. On one of these there stands all that remains of Mandú, the once splendid and royal city of the Mohammedan kings of Málwá and Nimár.

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"Thereafter the river runs for some way through an open country till it approaches that point where the parallel ranges of the Vindhyá and Sátpurás (which have heretofore been separated by the broad valley above-mentioned) gradually trend nearer and nearer towards each other till they almost converge, before they both become finally lessened, and drop down-
ward towards the western coast territory of Gujarát. At the nearest point of this convergence they are separated from each other only by the Narbadā itself; and about here the scenery is of a mountainous character. The river courses along the bold passes (sometimes with rocks jutting out diagonally into midstream) with falls and rapids, some of which are said to extend for miles past the hill of Turan Mal, which has a fine lake on its broad summit, and has been thought of as a sanitarium, through the gorge of the Haran Pāl, said to be so called from being a 'deer's leap.'

"From Haran Pāl to the temple of Sūlpāni Mahādeva—a distance of some seventy miles—there occurs the main barrier of the Narbadā. Hitherto we have dwelt chiefly on the beauties of the river, but here the Narbadā displays all her terrors. Twice has the passage been essayed in the flood season by spirited British officers—Captain Evans and Captain Fenwick.

"Thrilling are the accounts given of the perils of the whole way, and of the hopelessness of any craft living in some of the worst parts of the streams.

"It is said that sometimes the water lashes itself into waves, curling, crisping, crested. Sometimes it swells, curves over rocks, and thence rushes headlong into deep troughs. Again it tosses foam and spray about in its fury, or it whirls in countless eddies, and sweeps round in swift-moving circles—sometimes in little maelstrōms bubbling up from the bottom with roaring surge. At length its force culminates at the great whirlpool near Makrāl, described as actually terrific, and embracing the whole bed of the stream, some four hundred yards, from bank to bank.

"Thereafter the Narbadā enters on the rich plains of Broach which border on the sea. In this particular section it is securely navigable, and is actually navigated by country craft. It is here compared in appearance by Captain Fenwick to the Hoogly.

"It has now run a course of near eight hundred miles, and has attained opposite the city of Broach a width of about two miles. It is here spanned by a viaduct of imposing length and dimensions belonging to the Railway between Bombay and Baroda. The lofty piers are formed by iron screw-piles driven down into the sandy ground to a depth of many feet. The immense structure has the appearance of wonderful lightness for its strength and size, and the trains passing over it seem as if suspended by a slender framework in mid-air. This work has been severely tried by the floods of the river, which—swollen with the fast-accumulating drainage of the hills that are in such close proximity—descend with mighty volume and velocity, carrying with them the drift trunks of forest trees and other masses of debris—sometimes even the bodies of wild animals, in token of the devastating character of the inundation,—and causing a tremendous collision with the opposing piers of the viaduct. The importance of this bridge, the obstacles successfully encountered in its erection, the scientific questions involved in the method of its construction, and the force of the flood which it has to withstand, keep alive to the last the interest which has pertained to the Narbadā.

"The city of Broach, though doubtless growing in wealth and with a great future before it, is not remarkable for external appearance. Up to Broach seagoing ships of considerable burden and draft can penetrate. The
river in fact is here an estuary, and the associations are almost those of a seaport.

"From this point the Narbadá has but some thirty miles to proceed before it pours itself in the Gulf of Cambay."

The physical character of the river is thus described by Dr. Impey *:

"The Narbadá, then, rising in the highest land of Central India, 5,000 feet † about the sea, and pursuing a serpentine westerly course for 750 miles through a hilly tract, which runs parallel to, and borders closely both its banks, may be said to flow through a longitudinal cleft rather than a distinct valley, and to present the general characters of a mountain stream more than anything else. No great depth of water can ever be expected in it, from the nature of its tributaries, except in the monsoon; neither, were they to promise better, could it be retained, owing to the great declivity of the bed of the river, which from Jhánsí Ghát, near Jabalpúr, to the sea falls 1,200 feet in 500 miles.

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"The bed of the river in its whole length is one sheet of basalt, seldom exceeding 150 yards in absolute width, which has been upheaved in ridges, which cross it diagonally in N.E. and S.W. directions. These elevations occur every few miles, and cause a kind of natural 'bándh' (dam), above which the water is invariably formed into a pond more or less deep.

"It is this peculiarity of geological and physical formation, creative of so many natural barriers, which gives rise to the numerous fords which, in all the open and cultivated parts of the Narbadá valley, are found occurring every few miles, with a town on each bank; and their very existence indicates the absence of any extent of navigation, which can only be absolutely free between limited intervals.

"In such a condition of the bed the only change produced by time is due to the erosion of the water, whose course being straight, and the force of its accessory feeders so strong, is much obstructed by the deposit of sand and detritus, which the transporting power of the monsoon brings down and carries to spots where some natural impediment arrests them, or where the rapidity diminishes.

"Thus, where the Narbadá is closed by hills, its breadth less, and the vehemence of the entering streams intense, the rush of water furnishes and lodges the large erratic blocks of debris, which the different natural rocky barriers stop, and which contribute to the formation of rapids, and to the decrease of water over them in those places.

"But in the larger basins, where the banks are high, and of alluvial and vegetable character, the hills further distant, and the impetuosity of the flood is lost, the larger debris are left behind; and the detritus, consisting of light gravel and sand, subsides, and accumulates more opposite or just below the entrance of the large tributaries. The character, then, of the bed of the Narbadá in fair weather—indeed of the large falls—may be summed up as consisting of a narrow rocky channel, obstructed by numerous rapids, occurring in the openings of the bare rocky ledges

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† The height of Amarkántak is really not above 3,400 feet.
which cross it diagonally. These rapids are tortuous, often at right angles with the general course of the river, and from fifty yards to five miles in length, very shallow, and rendered still more so by the accumulation of sand, rock, and gravel, deposited at the mouths of the numerous feeders, which cause a broken eddying current, with from six inches to a foot and a half of water over them, and are not safe, in consequence of projecting cliffs, with a rise of twenty feet of water, at which time formidable whirlpools, and a strong unmanageable current, subject to freshets of thirty feet in a few hours, take place.

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"The basins of the Narbadá are those portions of the valley which are so fertile and productive. The upper one, 1,000 feet above the sea, extends from the marble banks of Bherá Ghát, opposite Jabalpur, to a little below Handiá, nearly two hundred miles in length, but of little width northerly and southerly, the hills being nowhere above twenty miles distant.

"The other great basin, 500 to 750 feet high, stretches from the quartz hills above Barwáli to Chikaldá, upwards of one hundred miles; it is more open, with the Sátpurá range, in some places forty miles distant, to the south; while to the north the Vindhyas approach to between fourteen and sixteen miles.

"The banks of both basins are forty feet high, the soil alluvial, composed of marl and clay below, the superior stratum being the black vegetable mould. The upper basin is so level that from Jabalpur to Hoshangábád, upwards of 120 miles, the fall is little more than fifty feet. In the lower, the fall averages about two hundred feet. The centre of the latter is nevertheless nearly 400 feet below that of the upper, Mandleswar being 700, and Hoshangábád 1,070 feet above the sea, and Talakwárá, in the inferior or third basin, 100 miles lower down, is 450 feet lower than Mandleswar."

The Narbadá is fed principally from the south side, as the watershed of the Vindhyas tableland, which bounds the valley on the north, is almost entirely northwards. The principal affluents are, on the left bank—the Makrár, Chakrár, Kharmer, Burhner, and Banjar, which with others rise in the wilds of Rámgarh and Ráigarh. The Banjar empties itself into the Narbadá just opposite to Mandla. From this point, owing to the propinquity of the cliffs, of which the tablelands slope to the south, we have no more tributary streams until we meet the Tímar—a considerable affluent falling into the Narbadá in the Bégí pargana, above the Gaur. Then we have the Sónér between Jabalpur and Narasinghpur, the Sher and Shakar in the latter district, the Dúdhlí, Korání, Machná, Tawá, Ganjál, and Ajnál, in Hoshangábád, the Díb, thirty miles west of Mandleswar, and the Gohí, thirty-nine miles further west.

"These streams † after escaping from the gorges of the Gondwána hills have hollowed out channels for themselves across the flat ground of the valley beyond, exposing throughout most of their course many rocks distinct from each other in age, and differing among themselves in lithological character. And whether among the hills or on the plain beyond, the various texture

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* The height of Jabalpur is given by the Trigonometrical Survey at 1,458 feet, and that of Hoshangábád by the G. I. P. R. authorities at 1,120 feet. The real fall is therefore 338 feet.
and structure of these rocks, as well as their diverse modes of occurrence and of disintegration, have impressed on the landscape that endless variety of outline from which its principal charm is derived."

On the right or north bank the principal affluents are the Baláí, passing under Shankar Ganj, the Hingná, the Gaur—a beautiful stream a little east from Jabalpúr,—the Hiran in the same district, the Jámmín in Bhopál, the Kárän in Holkar's dominions, crossed by the Bombay and Indore road, the Hátní in Altrájipúr—a small district in Málwá under the political superintendence of the Governor-General's Agent at Indore,—the Aurín in Rewá Kántá, and some others of less note.

These northern feeders, being comparatively smaller than the southern, are also fewer and shorter. "The proximity * of the hills increases their number, "adds immensely to their volume and velocity, and accounts equally for the sudden "flushing of the river in the rains to seventy and ninety feet, often in a few hours, "and also for its shallowness in the fair season. The tributaries, being literally the "drainage of the mountain ranges, rapidly empty themselves, owing to their short "course and rapid fall; their rugged and precipitous nature, in fact, makes them "torrents rather than streams. Of their size some idea may be gathered from one "(the Tawá), whose flood area is stated by Mr. Berkley to be 1,276 yards from "bank to bank in the rains, while it is all but dry in the fair weather. The Kárän "also, near Gujír on the north bank, is nearly as wide, requiring a bridge of five "large elliptical arches to span it."

The falls are those of Kapiladhárá and Dúdh-dhárá near its source—the former of 78 feet. The next is at Umáriá in the Narsinghpúr district, of about ten feet. At Mandhár, ninety miles below Hoshangábád, and about twenty-five below Handáí, there is a fall of forty feet; at Dádrí, near Punášá, twenty-five miles below Mandhár, there is another fall of forty feet. Near Mandhár the river presents an unbroken sheet of water one hundred feet from bank to bank. The navigation is there quite impracticable. In the dry season there are four or five channels. At Śaheswar Dhárá, below Mandleswar, there is a fall of ten feet. Then the fall and rapid of Haran Pál beyond Chikaldáí occur. At Hámp, in the Rewá Kántá division of Gujarát, there is the Bálgóri rapid; at Makráí there is another fall; and a little lower down a dangerous whirlpool, which is said to embrace the whole bed of the Narbadá. The Makráí barrier is one of the worst in the Narbadá. It is about sixty miles below the Haran Pál. Below this barrier and whirlpool the bed of the river is comparatively open.

NARKHER—A town in the Nágpúr district, four miles from Beloná and fifty-two from Nágpúr on the Betál road. Its population amounts to 7,319 souls, mostly belonging to the agricultural classes. A good market-place, retaining-walls of masonry facing the river, school and police buildings, and streets, have recently been made, the cost being defrayed partly from town duties and partly by private subscriptions. A little cloth is manufactured here, but not more than sufficient to supply the local demand. The town is prettily situated among extensive groves, but is not considered to be healthy.

NARRA'-A chieftain attached to the Rájpúr district. It was separated about the year A.D. 1710 from the Garhját state of Khariár,† and given as his

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† The Garhját chief of Khariár calls himself a Chaubán, so that this alliance would either invalidate his pretension to Rájpút blood, or raise those of the Kunwar tribe.

45 CPG
wife’s dowry to the ancestor of the present chief. It consists of thirteen miserably poor villages, in the south-eastern corner of Chhattisgarh. The chief is by caste a Kanwar. There are a police station-house and district post-office at the village of Narrá.

NARSINGHA’—A remarkable hill, or rather rock, in the Seoni district. It is dome-shaped, one hundred feet in height, and rises out of the plain of one of the basins in the valley of the Bângangá (Waingangá). On the top of the rock there is a temple sacred to Narsinha, and in the temple is an image of the god. The village at the foot of the rock is called Narsinghá.

NARSINGHGARH—A very old town in the Damoh district, situated twelve miles north-west of Damoh, on the right bank of the river Sunár, and on the route from Ságar to Rewá. During the period of Mohammadan ascendancy it was known as “Nasratgarh,” but this was changed into the present name by the Maráthás. A fort and mosque are the only relics of the Mohammadans. A second fort, erected by the Maráthás, was partially destroyed by the British troops in 1857. Most of the better buildings are now in ruins, and the population is below 1,000 souls. There is a police station-house here.

NARSINGHPUR†—

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A district which, lying between 23° 45’ and 23° 15’ of north latitude and 78° 38’ and 79° 38’ of east longitude, consists of two, or more exactly speaking of three, distinct portions. The largest of these lies south of the Narbadá, and is clearly defined on three sides by rivers, viz. on the north by the Narbadá, on the east by the Soner, and on the west by the Ddhhí. The southern boundary is an irregular east and west line, including a strip of the Sápurá tableland, generally narrow, but of varying width. The Trans-Narbadá portions are two isolated tracts, annexed to the district after its original formation. The easternmost is a mere insignificant patch of hill and ravine. The westernmost is a small but fertile valley, enclosed by the Narbadá in a crescent-shaped bend of the Vindhyan range. The whole area of the district is 1,916 square miles, of which about half is cultivated. The extreme length from east to west is about seventy-five miles, and the extreme breadth about forty miles. The number of villages is 1,108, giving an average area to each village of nearly a square mile and three quarters.

* An incarnation of Vishnu.
† This article consists almost entirely of extracts from the Report on the Land Revenue Settlement of Narsinghpur by Mr. C. Grant.
The district may be described with approximate accuracy as forming the upper half of the Narbadá valley proper. The first of those wide alluvial basins which, alternating with rocky gorges, give so varied a character to the river’s course, opens out just beyond the famous marble rocks at Bherághát, about eight miles west of Jabalpúr, and fifteen miles east of the Narsinghpúr district boundary. It is stated to extend as far as Handiá in the Hoshangábád district—a distance of about 225 miles. The general elevation exceeds 1,000 feet above the sea, and the fall is very gradual.* In the opinion of geologists the basins, of which this is one, were originally lakes,† which were “more or less intimately “connected with each other, and were fed by a slowly flowing river down which “clayey sediment was carried, and distributed in a gradual and uniform manner “over a considerable extent of country.”‡ On the conglomerate and clay thus deposited lie twenty feet of the rich alluvium, so well known as the “τεγάρ” or black cotton soil of India.

The face of the Sátpurá range overlooking the valley is generally regular, and probably nowhere rises more than 500 feet above the low land. It runs in a line almost parallel to the course of the river, at an average distance from it of fifteen or twenty miles. The intervening space, as has been stated above, forms the bulk of the Narsinghpúr district. The Vindhyan tableland, though also sandstone, is an entirely distinct formation from the Sátpurá range. Its southern scarp, though generally abrupt, is irregular in its alignment, twice abutting on the river bed, and twice opening out into the bay-like curves which have been already mentioned as the detached Trans-Narbadá portions of the district. Still the effect of the hill lines, viewed from a little distance, is sufficiently regular not to interfere with the otherwise compact configuration of the district.

The following description of the two opposite ranges and the valley which lies between them is extracted from the Memoirs of the Geological Survey of India, Vol. II. Part 2, pp. 117—120, 122:

“This (the Vindhyan) range of flat-topped cliffs is marked by great uniformity of outline, averaging from three hundred to four hundred feet above the level of the valley, in rare cases rising to eight hundred. It is, however, incorrect to speak of this as a range of hills. Seen from the south it presents an almost uninterrupted series of headlands with projecting promontories and receding bays, like a weather-beaten coast line; but these form the abrupt termination of a tableland, and are not an independent range of hills. It would be difficult to point out a finer example of cliffs, once formed by the denuding action of shore-waves, but now far inland, than is exhibited along this range. From the summit of these cliffs, however, there is no descent to the north corresponding to their southern declivity; on the contrary the plateau is found to stretch away in this direction in gentle undulations. The northward slope, though slight, commences from the very edge of the escarpment, and a reference to the map will show that the Betwá, the Dhaśán, and the Sunár rivers have their origin in places overhanging the valley of the Narbadá. In one or two localities, where the

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* From Jabalpúr to Hoshangábád, about 165 miles, the fall is stated by Dr. Impey (“Physical character of the Narbadá River”) not much to exceed 50 feet, but the real fall is 338 feet. Vide article “Narbadá.”
† Dr. Impey on the Narbadá, Bombay Government Records, New Series, No. xiv. para 8.
latter river in its winding course flows close to the north side of its valley, the southern limits of the drainage area of the Ganges may there be seen to reach to within little more than a mile of the actual main stream of the Narbadá.

"On the south side of the valley the hills present a more broken and less regular outline than on the north. Instead of a uniform range of escarpment like that of the Vindhyan hills, we here have irregular groups of hills of different heights and different forms of contours, and which are composed of different rock.

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"The great escarpments north and south of the valley above mentioned are no doubt sufficiently remarkable when considered simply as physical phenomena; but they become still more interesting when, as is found to be the case, they are known to coincide with geological boundaries.

"Thus the tableland of Málwá and Bundelkand is formed of the sandstones seen in the Vindhyan escarpment, and described in the following pages under the name of 'Vindhyan Sandstones'—a group of rocks not known to occur anywhere south of this line of the north escarpment of the Narbadá valley, at least not within the area mapped.

"In a similar manner the line of escarpment bounding the valley on the south marks the northern limit of a series of rocks, which will be found described below, as including those formations called in our lists 'Télchtr,' 'Damúdá,' 'Mahádeo,' &c., and no rocks belonging to any of these groups are known, within our area, to occur north of this line of escarpment.

"On both sides of the valley the high ground is often occupied by basaltic trappean rocks. On the north such rocks spread into wide patches over the country towards Bhopál, Ságar, and Damoh, in which direction they gradually die out; on the south and south-west the trap is found to cover considerable areas among the Gondwán hills, and it becomes gradually more and more the prevailing surface rock in this direction, and, so far as known, connects itself with the great trap area of the Deccan.

"Besides the rocks already mentioned several other varieties exist. Granitic and gneissose rocks and crystalline schists are exposed in many places in the banks of the Narbadá, in those of its numerous tributaries, and in many other parts of the valley, sometimes covering considerable areas, and often forming prominent features in the scenery of some of the most picturesque parts of the country.

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"The hills near Hinotía village, south of Narsinghpúr, are mostly made up of this syenite porphyry; here the detached crystals are of pink felspar."

The formation of the Vindhyan series is thus described, pp. 141, 142:

"The prevalence of regularly-beded fine-grained grits, with a characteristic red colour, is the most striking lithological feature of the Vindhyan group: and speaking of the formation generally, its most marked characteristic certainly is the persistency of this lithological aspect over great areas. This sameness of texture is strongly in contrast with the prevailing character of all those more recent sandstone formations to the south, to be hereafter described."
“This general constancy in lithological character does not of course imply the entire absence of varieties among the beds of the series: instead of clear quartz grits, slightly earthy sandstones are found, and in many places ferruginous clay has been so largely accumulated as to form a considerable ingredient in the mass.

“This earthy matter most commonly occurs at the partings of the arenaceous beds, and sometimes exists as irregular aggregations through the mass of the beds themselves; less commonly the argillaceous and sandy ingredients have been mixed together, producing an earthy or a shaley sandstone.

“In many places the sandstone is mottled and spotted at the surface, from the decomposition of grains of magnetic iron, which is often abundantly scattered through the rock, and may on a fresh fracture generally be detected in its undecomposed condition.

“Mica is not a common ingredient of the Vindhyan sandstones, yet occasionally this mineral is present in quantities sufficient to constitute the rock a micaceous flag, and it seems generally to cause or accompany a laminated and fissile structure.

“Ripple-marking may be considered as a phenomenon characteristic of the Vindhyan series; almost totally absent in all the other groups of sandstone of Central India, it is almost everywhere throughout them found preserved in the most extraordinary perfection.”

The southern range consists of a mere narrow strip belonging to the Mahádeo and Upper Damdú series—which will be found described in the article on the Hoshangábád district, where they are seen on a much larger scale—lying between rocks of metamorphic formation to the north, facing the valley, and the great trap overflow of the Sáipurá plateau to the south.

A broad strip, walled-in on either hand by low hill ranges, and green from end to end with young wheat: such is the appearance of this section of the valley in the winter months, when strangers usually visit it; for the black soil roads are almost impassable in the monsoon, and the temperature in the hot season, though far more moderate than in the parched-up plains of Upper India, is sufficiently severe to make travelling for the time a matter rather of duty than of pleasure. But though the regularity of the hill ranges and the general absence of detached peaks give the landscape an open appearance on the whole, yet the abruptness of the drainage system is such as to leave a very distinct mark on the surface of parts of the valley. The actual fall of this section of the Narbadá bed is comparatively inconsiderable, but the nearness of the hill ranges gives the affluents of the main rivers an impetus which, augmented ever by the gentle slope of the valley towards the sea, tells very markedly on the deep alluvial soil. Indeed it has been remarked, and with justice, that never was a river system attended with deeper or more widely ramifying ravines than that of the Narbadá valley. These features are of course most prominently exemplified in the case of the Narbadá, by far the largest river in the district, though perhaps no part of its course is less precipitous and broken. In the whole length of seventy-five miles there are only two low falls—one near Ghugrí, the other almost opposite the village of Úmariá. But this last is the spot in which some of the principal rivers of the district unite and join the Narbadá through a close network
of ravines, which seem the surrounding country for miles. Although, however, the characteristic vehemence of the stream is much modified in this section, yet it retains, throughout, the narrow basaltic bed and the high precipitous banks which are its distinctive features. Running in a confined unyielding channel through a narrow valley, its floods are so vehement and sudden as to impose serious difficulties in the way of either navigators or engineers. The house built for visitors on a seemingly inaccessible point near the famous marble rocks (in the Jabalpúr district) was washed away after standing untouched for many years. The Narbadá railway bridge at Belpathár, designed after the most careful inquiry to give waterway to the highest flood then known, was found to be inadequate, fortunately before completion, to meet floods such as that of 1864.

The Narbadá is fed almost entirely from the south, as the watershed of the Vindhyán tableland stands but little back from its southern face. Its principal affluents are the Sher and the Shakar, the latter of which, according to native tradition, was once known by the less dignified name of “Súar” or pig, and owes its new appellation to the euphemistic scruples of a Mohammedan of rank, who emptied into it a cart-load of sugar. These, with their tributaries, the Máchá-Rewá and Chítá-Rewá, take their rise in the Sátipurá tableland, and are essentially mountain torrents throughout. Their streams, rapid but irregular, pour through deep rocky channels, fringed on either hand with unbroken series of ravines. Here and there however, more especially in the Shakar and Chítá-Rewá, their beds open out into small oases of the richest alluvial deposits, which are tilled like gardens with the finer kinds of sugarcane and vegetables. In the second rank are the Dúdhí, Bárí-Rewá, and Sóner. The latter resembles the rivers already described. The two former differ from them in the sandy character of their channels, which are little utilised except by an occasional melon bed. The smaller rivers are too numerous for separate notice; but it may be mentioned as an illustration of the extraordinary rapidity of rise which is common to them all, that the Singháb—a little stream which rises not ten miles from Narsinghpúr and Kandél—has been more than once known to inundate the town of Kandél, and to occasion serious loss both of life and property to the townspeople.

Excepting, however, where the soil has been denuded by the action of water, the undulations of the surface are few and insignificant, save in the Trans-Narbadá tahsil of Chánwarpáthá, where frequent isolated peaks shoot up in the very heart of the black soil. In other parts of the district the rich level is but seldom broken, except by occasional mounds of gravel or kankar (nodular limestone), which are most serviceable for village sites. The hard black soil after rain softens into a stiff bog, in which every step is a fresh difficulty. Hence the preference for sites often bare and repulsive in appearance, and the poverty of the crops immediately surrounding villages, in direct contrast to the “Gáonrá” fields of Hindustán, which are, as is natural, the best irrigated and most highly manured lands in the village area. It is only the poorer villages, however, that suffer much in appearance from this peculiarity of location, and poor villages are scarce in so flourishing a district. The inequalities of the surrounding surface are sometimes so far advantageous that they facilitate the construction of artificial tanks and reservoirs, in themselves picturesque, and generally adorned by the graceful domed temples, which here take the place of the needle-shaped spires so common in the Hindú shrines of Upper India. There are few villages which are not embellished by deep mango-groves, and old pípal and tamarind trees.
Indeed the commonest names for villages are those derived from trees. Thus, Pîpariá (from the pîpal), Imálá (from the imlî or tamarind), Umarlá (from the umar or wild fig), abound in every part of the district. Less universal, but still frequent, are Á’ngáon, “the mango village,” and Ságón, from the ságón or teak tree. The better villages do not lose on a closer view. The málguzár’s house usually stands well above the other buildings, and is often a handsome two-storied building of brick and stone. Inside are large court-yards, well stocked with cattle, and surrounded by dwelling-houses and granaries. On one side are generally piled up large mounds of white cotton on raised platforms, which stand out as landmarks from afar. Few houses are without their pets—spotted-deer, antelopes, or rams,—and everything tends to create an impression of rude comfort and plenty. The cultivators’ houses, though of course inferior to those of their landlords, are by no means devoid of all pretension to appearance. The better kind are neat cottages with tiled roofs. The gaily-painted verandah posts and the clean plastered platforms, bordered by moulded cornices, and ornamented by large flower jars, show a decided taste for comfort, and even for luxury. The meaner quarter of the village, tenanted by the weavers, the labourers, and the menial classes of the little community, has seldom, it is true, other than a squalid appearance. But even here the Gonds, who fill the place of hewers of wood, though not of drawers of water, are better lodged than in the wretched grass huts, which barely shelter them in their own wilds.

But as soon as the limits of the “howel,” or black soil tracts, are passed, the characteristics of the country change. Below either range of hills, but more especially on the Sátpurá side, are broad belts of red gravelly soil, which merge through woody borders into the lower slopes of the high land. The wheat of the valley is here replaced by rice, sugarcane, and the poorer rain crops; the village roofs are thatch instead of tile; forest trees take the place of mango-groves, and reservoirs are replaced by mountain streams. The country is in short less rich and productive, but more picturesque and beautiful. The open glades, covered by short sward and dotted with old mhowá trees, suggest the idea of English park scenery, and the river gorges are often of rare beauty, combining, as they do, all the grand features of hill scenery and tropical vegetation with a moist freshness, which is the one thing wanting to the lifeless surrounding forests.* The hill country included in the Narsinghpúr district is insignificant in extent. To the north in the Chánwarpáthá tahsíl the boundary is the outer watershed, that is the watershed of the smaller streams, and this limit includes no whole villages. Between the Chánwarpáthá tahsíl and the smaller Trans-Nárbádá block, known as the Hiráópúr táluka, the river itself is the northern boundary. This portion of the Hiráópúr táluka, some 14,000 acres in extent, and containing ten villages, is perhaps the only compact block of hills in the district, as the Báchal and Srínagar parganas, though broken by spurs of the Sátpurá range, contain more valley than hill, and the strip of hill, facing the Narsinghpúr and Gádárwárá parganas, seldom exceeds three or four miles in depth. This perhaps is the wildest part of the district, as the passes from the plain are generally difficult of access to any but mountaineers, and the country is more broken and precipitous than the inner tracts of the tableland; but it is not sufficiently extensive to form an appreciable element in the composition of the district.

* The Narsinghpúr jungles are ill-stocked with large game, and are remarkable for the scarcity of their birds.
The possessors of this fertile valley are a Hindú race, with a substratum of aboriginal Gonds. The population of the Narsinghpūr district is in round numbers 336,000 souls, of whom rather more than one-third are returned as belonging to the non-agricultural classes. The average population rate is about 175 to the square mile. At first sight it must seem singular that a given area in this magnificently fertile valley should only support one man, when in the sandy plains of Upper India the same extent of land affords sustenance to three, or even four. But it must be remembered that the Narbadā valley is, to all intents and purposes, a new country, which has only been reclaimed from wild forest within the last two or three centuries. Little by little the body of agricultural immigrants have grown and spread, till the whole valley has passed into their hands. But the same difficulties of communication which for so long formed a perfect barrier round the valley have operated even under more favourable circumstances to isolate it from external influences. There has been little or no trade, and therefore no inducement to congregate in towns. The soil is so bountiful that small exertion is needed to secure an ample return from it; but the means of carrying off the surplus produce have been so deficient, that it has attracted but little external demand. In short, the inhabitants may be few, but the land asks little expenditure of toil in return for a yield more than ample for local wants; and external requirements have only now begun to raise up a demand which must surmount serious obstacles, both natural and artificial, before it can bring about a higher development of cultivation, by increasing the agency employed in the production of food-grains.

The composition of the population is almost purely Hindú. The Mohammadans number little more than three per cent of the whole. The Gonds have not been separately registered, as most of this race who dwell in the valley conform to Hindú rites and observances. Therefore, besides the Mohammadans, the only dissentients from the Hindú faith are a few Jain merchants and mountain Gonds. The most influential landholding classes are Brāhmans, Rājputs, Rāj-Gonds, Lodhīs, Kurmīs, and Kāonrās. The Brāhman and Rājput zamindārs are scattered all over the district. The Rāj-Gonds and Kāonrās are to be found principally in the Western subdivision—Gādarvārā, the Lodhīs in the Eastern and Central subdivisions, and the Kurmīs in Narsinghpūr. Besides genuine Rājputs and Kāonrās there are three other castes, well represented among the landholding body, who claim Rājput descent, viz. Bundelās, Raghubānsīs, and Kirās. The total number of landholding classes is thirty-two, and the total number of castes represented in the district is not less than twice that number.

Isolation and a purely agricultural life have had their natural effects on all classes. The very dress and appearance of the residents of the valley have assumed a distinct type from those of the picturesque races of Upper India. Though the people of the valley are generally well grown, few among them are pre-eminent for great stature or striking appearance. Their costume too is unbecoming. Among men the favourite colour of the angarkhā, or long coat, is yellow, with a green shade from the mhowa dye. The sleeves are turned back on the wrists, and the waist-cloth is worn on or below the hips. This, with a white turban, is the ordinary dress of a well-to-do peasant. The Chiefs affect the Marathā turban, tied so much on one side as almost to cover one eye, or what appears to be a Gond fashion—a turban composed of innumerable folds of cloth twisted like a rope.
Their dress seldom corresponds with their pretensions, and some of the oldest Rájágs and Thákurs might be taken for poor peasants. It is true that titles of honour are so common as to have lost much of their significance. Rájágs, Thákurs, Ráos, Diwáns, and Chaudhárs abound in every part of the district, and it is so much the custom to adopt any available distinction, that such designations as Jamádár and Mukhtár are pressed into the service as hereditary honours. There is certainly neither the closeness of ritual observance, nor the rigidity of social usage, which prevail in Hindustán. Among Bráhmans the Kanójás still keep up their intercourse with their parent country, and adhere to their traditional rights and habits; but the Sanoríás, who take a high rank in Upper India, are here very lax, forming connections with women of other classes, and neglecting the niceties of Hindú worship.

The predatory classes belong rather to the history than to the present population of the district. But it may be interesting to note that of the three principal Pindhári leaders of the “Sindía Shahí” two had possessions in the Narsinghpúr district. Chítá, a chief who led 5,000 horsemen, held Bárhá in jágir. Karím Khán, a commander of more than 1,000 horse, had at one time lands in Palóhá. The Pindháris are fortunately a thing of the past; and though the complete extinction of the Thugs cannot be predicated with equal confidence, it is at least curious now to hear that in Captain Sleeman’s time a gang of Thugs* lived not four hundred yards from his court-house, and that the groves of Mandesar, some twelve miles from Narsinghpúr, were one of the greatest “bels” or places of slaughter in all India, though nothing of this was known to Captain Sleeman till seven or eight years afterwards, in 1831.

The four known periods of the history of this part of the valley are the Gond rule, the dominion of the Maráthá Súbas of Ságár, the rule of the Bhonslá Rájágs of Nágpúr, and our own administration. The origin of the Gond Rájágs of Garhá Mandlí is lost in antiquity, but the Gond Rájput family†, which was supplanted by the Maráthás, is said to have sprung from Jádhava Ráya, a Rájput, who succeeded his father-in-law, the Gond Rájá Nágdeo, in A.D. 358. Forty-eighth in descent from him was Rájá Sañgrám Sá, who is stated to have extended his dominions over fifty-two districts, only three or four of which he received from his father. The Narsinghpúr district came under the Mandla rule in his reign, and he is said to have built the fort of Chaurágarh.

There could be little to connect an outlying district like Narsinghpúr with the history of its princes had it not been for the existence in it of this old fortress. Situated on the crest of the outer range of the Sátpurá tableland, and embracing within its circle of defences two hills, it is less a fort than a huge fortified camp. The vast scale of the whole work, its numerous tanks and wells, excavated at so unusual an elevation, and the massive debris of its buildings, attest the lavish outlay incurred in its completion, and the importance which was attached to it as a royal stronghold. In fact there is scarcely a marked vicissitude in the history of the Mandla dynasty the crowning scene of which did not occur in Chaurágarh. The first great blow to their power was the invasion by Ásaf Khán, one of the imperial

* “Ramaseena,” by Captain Sleeman, p. 32, Edn. 1836.
† Sleeman’s Note on History of Garhá Mandli Rájágs, Asiatic Society’s Journal, No. 68, August 1837.

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viceroys, in A.D. 1564. He defeated and killed Durgávatí, the still famous Rájput princess, widow of the Gond-Rájput, Rájá Dalpat Sá, and took by storm Chaurágarh, and with it, it is said, the enormous booty of 100 jars of gold coin and 1,000 elephants. This invasion is remarkable as having probably opened out the valley, for the first time, to the foreign immigration which has been the means of reclaiming it from barbarism. A'saf Khán held Garhá for some years as an independent principality, and there are various circumstances which indicate an incursion of northern settlers nearly contemporaneous with his epoch. Tradition is almost silent now with regard to ages so remote, but Sleeman says that in his time, that is forty years ago, "it spoke of an intercourse with Delhi, "and a subjection, nominal or real, to its sovereigns from Akbar downwards," but that no mention was ever made of any such connection in the period before Akbar's reign. He adds that the oldest rupees found in the earth, along the line of the Nárbadá, were of the reign of Akbar; and in connection of these first signs of the introduction of northern influence with the facts of northern immigration, he adduces the histories of many of the principal families in the district, which then dated back from twelve to sixteen generations.

The Ráñí Durgávatí's successor, Chandra Sá, re-obtained his ancestral dominions through the recognition of Akbar, on cession of the ten districts which afterwards constituted the principality of Bhopál. But the now contracted principality was again lost (about A.D. 1593) by Chandra Sá's grandson, Prem Nárýán, who incurred the anger of Br Singh Deo, rájá of Orchhá, and brought upon himself an invasion from Jújhár Singh, that prince's son. Prem Nárýán took refuge in Chaurágarh, where he was for months closely besieged. On his death, by treachery, the fort fell, and all the other garrisons of Garhá followed its example.

As Chaurágarh had before been the theatre of two events so important in the annals of the Gond dynasty, so was the closing scene of their history played out in it. It was here that Nárhar Sá, the last of the Mandla rájás, took refuge when pressed by Morájí, the Maráthá súba of Ságar. The Gond prince was betrayed, and ended his days in imprisonment at Kuráí, while his dominions fell into the hands of his conquerors in A.D. 1781. The Ságar administration lasted only seventeen years, and is little remarkable, except as having made way for a considerable influx of Hindó immigrants from the north.

The Ságar súbas were in their turn expelled by the powerful Bhonslá rájás.

Bhonslá dynasty.

The Nágpúr army, before occupying Narsinghpúr, overran Hoshangábád, which, being thus left perfectly defenceless, was periodically plundered by the Pindháris and the Nawáb of Bhopál, until A.D. 1802. The distress thus occasioned amounted in 1803 and 1804 to actual famine, and forced a number of people into the more secure and prosperous district of Narsinghpúr. In the years 1807 to 1810 similar accessions were received from Bhopál, which had been ravaged by Amír Khán and the Pindháris. Thus largely recruited, and possessing a ready market for its produce in the consumption of the troops, Narsinghpúr attained, in Sleeman's words, "a state of cultivation and prosperity which it had never before known, "and from which it has, generally speaking, been declining ever since, with the "exception of the first three years of our government, while the market the "district had lost was more than supplied by our own."† This gleam of prosperity was, however, of short duration. In 1807 the Narsinghpúr and Hoshangábád

* Manuscript Records, Narsinghpúr District office.
† Ibid.
The commencement of British rule dates from 1818. In November 1817, on
the first intelligence of the commotions at Nágpur
and the treachery of the rújá, A'pá Sáhíb, Brigadier-General Hardyman was directed by Lord Hastings to advance his force from
the frontier of Rewá in the direction of Nágpur. On arrival at Jabalpur he
engaged and defeated a considerable body of Nágpur troops. Shortly afterwards
he was apprised of the success at Sítábadí on the 16th December 1817, and was
recommended to take up a position between Jabalpur and Gádarwárá in the
Narsinghpúr district, for the interception of the fugitives from Nágpur. Addi-
tions were accordingly sent to a force already stationed at Gádarwárá, under
Lieutenant-Colonel Macmorine, who, thus reinforced, was enabled to attack and
defeat the Sránagar garrison, consisting of 3,000 foot and 4,000 horse. Chau-
rágárh, however, still continued to hold out, and Colonel Macmorine’s detach-
ment while encamped at the foot of the fort-hill was even fired on by a body of
guerrilla troops. The fort was, however, evacuated by the enemy on the approach
of the left division of the army under Brigadier-General Watson, and British
ascendancy was thus finally established in the district. We found the country,
as may be imagined, in a much exhausted condition; and Colonel Sleeman has
left it on record that the two most laborious and anxious years of his life were
spent in trying to keep together the agricultural communities of his charge.
His hands were strengthened by the wise liberality of Mr. Molony, the chief
civil authority of the province; and each successive settlement of the land revenue
lightened the burdens of the agricultural class, till in 1835 they were in a posi-
tion to reap the full benefits of the first long-term settlement, which was made
on terms of unprecedented liberality. Secure at once from foreign raids and
domestic exactions, the people have grown rich; and the western part of the dis-
trict, which is the most recently developed, may well bear comparison with most
similar tracts in India.

The bed of the valley has already been described as consisting of a deep bed
of black soil, flanked at the base of the hills on
either side by bands of the more recent sandstone
detritus, and scoured away on river banks by the converging drainage of the
valley. It is from this rich central deposit that the valley derives its chief wealth. Wheat is taken from it year after year without any attempt at relieving it, either by manure or by a system of rotation. But though its annual tribute is unfailingly rendered, it is useless to deny that the powers of the soil have deteriorated under so constant a strain. The average return of wheat is six maunds, or about eight bushels per acre, being not more than four times the seed sown. Captain Sleeman, writing in 1824, says that in Samvat 1863 (corresponding to A.D. 1807) land newly broken up in this district yielded from fifteen to twenty returns. That after twenty years' uninterrupted tillage the returns of the same land had sunk to from eight-fold to five-fold, but that in the adjoining districts belonging to Bhopal and to Sindiá, lying on the other side of the Narbádá, the returns were, at the time of his writing, equal to those recorded in this district in Samvat 1863, and that many cultivators had thrown up their lands because they only yielded nine-fold. He adds that the average returns of the Narsinghpúr district are not more than from four to seven-fold, the mean therefore being five and a-half fold. Some landholders' accounts of their home-farms for the same period show the average returns at five-fold and six-fold. The next returns, in point of time, consist of an investigation of produce made in 1828, in which average wheat produce is recorded as five-fold. Captain Ouseley in his settlement report of 1836, though he has left no regular statistics on the subject, casually mentions in one place that three-fold is a very low return, and eight-fold is a very high one for wheat. From that it seems probable that in his time the rate of produce was much the same as in 1828, viz. five-fold. It will, however, be noticed from these figures that while twenty years' cultivation reduced the returns from twenty-fold to six or seven-fold, it has taken nearly double that time (from 1828 to 1866) to reduce them from five-fold to four-fold. The present rate of diminution is so minute as to be imperceptible. Therefore for all practical purposes it may be assumed that the rates of produce will remain constant at the present point, even if improved modes of cultivation are not introduced, with the development of the country.

The principal implements of husbandry now employed are the "bakhar" and the ordinary plough. The former is a kind of scarifier, having, instead of a share, a broad iron blade set horizontally and at right angles to its body. It is used in preparing the land for the rain crops, twice if possible before the setting in of the rains, and twice afterwards. The seed is then sown broadcast, and a heavy beam of wood is dragged across the land, to crush in the seeds and to break the clods. For the winter crops a little more trouble is taken. The bakhar is used about four times before the conclusion of the rains, when breaks admit of it. After this preparation the land is furrowed by a regular plough, to which a simple apparatus is attached for dropping the seed as the plough goes on. Another plough follows, marking its furrow a little to one side of the last, and the earth thus turned up covers the seed deposited by the first plough. This rude process, effected by implements of the lightest and most elementary construction, is all that is done for the soil, which is expected to produce an unfailing crop of wheat. It has been already remarked that the unbroken succession of wheat crops returned by the same land is often surprising; but sometimes the soil shows signs of complete exhaustion. In these cases gram, or some other pulse, is usually substituted for wheat for two or three years. Cultivators are afraid to leave their lands fallow, even for a single year, for the vacant ground is immediately occupied by rank "káns" grass, which no exertions can eradicate till it has run its appointed time. This is in the best soils ten or twelve years, in poorer land
proportionately less. At the expiry of this time of forced rest the land is restored to the cultivator, refreshed and re-invigorated; but so much is the long fallow feared, that landlords will take up, even at a loss, lands unexpectedly thrown out of cultivation by their tenants.

Manuring and irrigation are almost unknown, except for sugarcane and vegetables. There is a fine tract, containing fifty or sixty villages, lying on the borders of the Gádarwárá and the Narsinghpúr parganas, in which both these processes are very profitably adopted. The staple produce of these villages is sugarcane, irrigated from unlined (kachá) wells, by means of a Persian wheel. The favourable lie of the substrata gives unusual facilities for irrigation here, but there is nothing to prevent the general use of manure except long habit to the contrary. In the adjoining Jabálpur district the practice prevails to some extent. The neglect of so important an adjunct to agriculture arises probably rather from apathy than from any want of means. In Upper India, with a far greater deficiency of ligneous fuel, it is found possible to manure a very large portion of the cultivated area. Here, although the general excuse for non-manuring is that all the available cattle-manure is required for fuel, there are some who are candid enough to admit that the process is too laborious for them. The nature of the soil has something to do with this apathy. It is deep, retentive of moisture, and most tenacious in its texture. Hence the amount of working and irrigation which might amply fertilise lighter soils, would here be thrown away. It must be, and in the case of sugarcane, is kept constantly irrigated, to prevent the rapid induration and subsequent fissility, which characterise it in its drying state. Therefore irrigation here necessitates more labour and expense than in lighter soils; and though, by softening the soil, cultivators would avoid two great sources of damage to which they are now subject, viz. loss of the seed which drops into the fissures of the earth, and occasional loss of land, which dries up before they can plough it, they prefer the present easy system, under which they are certain of a maintenance, to a life of laboriousness which would neither suit their habits nor seem required by their necessities.

The principal products of the district are sugarcane, wheat, gram, and cotton; though among food grains—rice, shámkh (panicum colurnum), kodo (gaspalum frumentaceum), kutki (panicum miliaceum), and to a very small extent barley, are represented. Among oil-seeds—linseed, til (sesamum indicum), castor-oil, and mustard. Among millets—jáwár (Indian millet), bájrá (Italian millet), and kangár (spiked millet). Among pulses—arhar or ráhar (pigeon pea), urad (dolichos pilosus), mung (phaseolus mungo), masúr (ervum hirsutum). Among dyes—ál (morinda citrifolia). Among fibres—hemp and ámbárí (hibiscus canna-binus). And among garden products—tobacco, sweet potatoes, potatoes, onions, turnips, and radishes. The wheat is of two kinds—“jaláli” (large), and “pissi” (small). In one village only (Bachal) is the “kathyá,” or red wheat, grown, but that is said to be unsurpassed in quality. Sugarcane is of five kinds—two large, one of which is indigenous, and the other is the Otaheite cane, imported by Colonel Sleeman. These are used only for eating. Of the smaller kinds, one alone—the “katbaráh”—is put into the mill; gur is made from its juice, but no sugar. There remain the white, “kusiár,” and the “pachrangi,” or five-coloured cane, used exclusively for eating. The finest canes are produced by irrigation. But on the edges of forests a practice prevails of protecting the young shoots by layers of brushwood till they attain strength. Cotton is grown, not on the so-called black cotton soil, but on the light undulating soils on the banks of
rivers and nálás. No artificial means of stimulating its growth being employed, the crops have ordinarily the poorest appearance, and some estimates rate the average produce as low as eight or ten lbs. of cleaned cotton per acre. It is probably about three times as much.

The district is even better known for its mineral stores than for its agricultural wealth, as an English company has been formed to work its iron and coal. The selected mines are almost on the same meridian of longitude; but the iron pits lie north of the Narbadá, near the Vindhyán hills; and the excavations for coal have been made at Mohpání, in the Sátpúrá hills, at the debouchure of the Chítá-Rewá river. The place is distant eleven miles from the Gádarwárá railway station. It has been worked by the Narbadá Coal and Iron Company since 1861, under a mining license, but up to the present time little coal has been extracted. The field is described in the Memoirs of the Geological Survey of India, Vol. II. Part 2, p. 169. In the section exposed in the gorge, through which the Chítá-Rewá river escapes from the hills, the three seams of coal aggregate nineteen feet thick—the first seam being ten feet, the second five feet, and the third four feet. Several galleries have already been sunk, and a steam-engine has been put up to draw out the loaded trucks. The miners are principally Gonds, whose insensibility to fear qualifies them well for underground work. Mr. Fryar, mining geologist in connection with the Geological Survey, who has lately visited these mines, draws the following conclusions from his inspection of them *:

"1st.—That although the present openings at Mohpání show the coal-seams to be considerably disturbed by faults, there is yet a certainty of coal supply of 60,000 tons per annum for twenty-four years.

"2nd.—That there is a probability of these seams being in a workable condition between the trap dykes Nos. 1 and 2.

"3rd.—That the coal-seams north of No. 2 trap dyke, which are marked on the map "Mr. Knolles' mine," evidently extend in an easterly direction far into the Narbadá Coal and Iron Company's property, and will yield a large supply of coal.

"4th.—That the same series of seams as seen in Chítá-Rewá (Sitá-Rewá) river at Mohpání may by judicious searching be found to extend in a profitably working condition to a great distance south-west from the mines at present in operation.

"5th.—That the seams at present being worked by Mr. Knolles are likely to yield a large yearly out-put both in depth and in westerly extent."

And he gives the following description of the mines:

"The coal-bearing rocks extend for many miles to the south and southwest from Mohpání; and when once the coal mines of the district are in full operation, and the demand for coal such as to induce a vigorous effort in the search for coal by enterprising individuals and companies, I am of opinion that the coal resources of the field will be found to be equal to the demand for very many centuries to come.

"The Narbadá Coal and Iron Company seem to have made very praiseworthy attempts to properly establish their mining works. The coal-

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* Report by Mr. Fryar, printed with letter No. 2436-247, dated 10th August 1868, from Secretary to Chief Commissioner Central Provinces to Secretary to Government of India, D.P.W. pp. 2—4.
seams have been entered by levels driven into the hills on the north side of the river, as indicated by the section on the skeleton map. Two pits have been sunk (to the coal I am informed—one on the north side of the river, and the other on the south side); but at neither of these pits have any machinery-arrangements yet been made either for drainage or for raising coal. A steam-engine has been erected at the top of an incline leading into No. 2 coal on the north side of the river, and this is at present in operation, raising water and coal to the surface by haulage up the incline. This is a well-made coupled horizontal engine, with ten-inch cylinders, and works into gearing of about one to twelve. An engine of the same description is on the works ready for erection and use, and a small portable engine is at work driving a lathe in the fitting-shop. Pump-trees, working-barrels, pump-rods, and bobs are all on the ground ready for use wherever and whenever they may be required.

"There is no coal in store;—all that has hitherto been worked seems to have been sold or used up at the mines.

"The method of subterranean work pursued is that generally known in England by the name of 'pillar and stall.' Galleries are excavated at right angles to each other, and blocks or pillars are left to support the roof.

"* * * * * I have formed a favourable opinion of this coal as a steam fuel. That it contains a large amount of ash as compared with English coal is doubtless correct, but the same is the case with all Indian coals at present used as steam fuel by the East Indian Railway. In a report given of the Narbadá coal by R. Haines, Esq., Acting Chemical Analyst to the Government of Bombay, dated 12th July 1860, it is stated to contain 66·63 per cent coke and 33·37 per cent of volatile matter, or 45·54 per cent of coke after deducting ash, and 18·09 per cent of ash.

"The coals examined by Mr. Haines at the date mentioned could only have been surface-specimens, and consequently not a fair sample of the workable seams from the interior of the mine. From a rough experiment by distilling coal in a ghará, at the Mohpání mines, I found that it contained seventy-five per cent of carbon and twenty-five per cent of volatile matter. I had no safe or ready means of estimating the amount of ash, but from observing the burning of the coal, and the amount of ash made in the English fire at the works, I am of opinion that the eighteen per cent of ash given by Mr. Haines is in excess of what will be found to be the case in using the coal as locomotive engine fuel. To use practical engineering phraseology, it is a strong non-coking coal, capable of doing a fair amount of duty as a steam fuel, and making, I believe, an amount of ash not greater than what is made by the generality of Indian coals now used by the East Indian Railway."

Coal is also found in the rivers Sher and Shakar, but in small quantities. A specimen from Sihorá ghát, on the Sher river, exhibited by the Deputy Commissioner, gained the first prize at the Nagpur Exhibition. It is said to be like Cannel coal—hard, compact, jetty, and free from pyrites of iron. The seam from which it was taken is not believed to be very extensive. Lately a seam has been discovered to the west of the Chhité-Rewá, which has been profitably worked by one of the Railway Company’s engineers, Mr. T. Knolles. The Narbadá Coal and Iron Company have not yet commenced operations at Tendúkherá, and the iron which bears the name of that town is still worked by native miners. Tendúkherá itself
is situated on the banks of a hill stream, about two miles south of the Vindhyan escarpment, and thirty-five miles from the Gádarwárá railway station. From the employment of charcoal exclusively in smelting, the town has not the smoky appearance with which we are accustomed to associate manufacturing cities; but the ceaseless clink of hammers, which may be heard from some distance, marks it as distinct in character from the agricultural villages of the valley. The mines are in the open plain, though not far from a long low limestone hill, about two miles to the south-west of the town. They are mere open pits, cut to the depth of about thirty feet through the black soil and the underlying clay, and require to be reconstructed yearly after the rainy season. The iron produced is of excellent quality. Mr. Blackwell, late Mineral Viewer to the Bombay Government, says of it, that "it will contain on an average about forty per cent of iron, "and is calcareous ore, somewhat similar to the Forest of Dean ores, worked in "the mountain limestone of Gloucestershire."

The forest produce of Narsinghpúr is insignificant. There is probably no district in the province so devoid of extensive waste tracts. Parts of the valley of the Dúdhí (in Gádarwárá), of the Sher and Máchá-Rewá (in Bachal), and of the Umar and Soner (in Srinagar), come legitimately under the denomination of forest land; but they do not now contain any fine timber, except mhowa trees, which are too valuable for purposes of sustenance to allow of their being cut down. These lands have been marked off into lots, and can be purchased from Government at an upset price per acre. The usual forest produce—lac, honey, wax, gum, mhowa, and chironji—are found in the waste tracts, but the means of access to them are too easy to allow of their being very plentiful.

There are only two real trading towns at present, Narsinghpúr and Gádarwárá, though there are a few merchants and bankers located about the district, at such places as Chhindwárá and Kaurí on the main road, and Singhpúr, Palohá, Sáínkerá, and Bárá in the interior. Narsinghpúr is now a thriving place, containing with Kandell, which adjoins it, nearly ten thousand inhabitants. The value of the imports and exports is stated in the trade report for 1868-69 at Rs. 6,33,323. The former are described as consisting of the staples ordinarily required for Indian domestic consumption, viz. sugar, salt, spices, grain, cloth, tobacco, opium, hardware, &c. The exports are principally wholesale consignments to smaller towns or fairs. Narsinghpúr is in fact an entrepôt for the rest of the district; and the trade, though insignificant measured by that of the commercial centres of India, will not seem inconsiderable, viewed with regard to the former status of the town and of the district. The banking and mercantile houses by whom the trade is now carried on are mostly branches of large firms established in important cities, who sent down their agents in the wake of the grand army in 1818. Similarly, Gádarwárá, which has now some five thousand five hundred inhabitants, and a mercantile capital probably amounting to eight or ten lakhs of rupees, is said not to have possessed a single trader of any standing under the Maráthás, though the head-quarters of the sába, Náwáb Sadík Alí Khán, and his force, were for some time located there.

Hitherto, in the absence of any large mart, the distribution of foreign necessities has been effected a good deal by means of an extensive fair, which is held yearly in the months of November and December on the sands of the Narbádá at Birmán,
distant fourteen miles from Narsinghpúr. The primary object of the fair, as of all such assemblages in India, is religious; but the shops and booths now fully hold their own against the temples. The goods brought to this fair in 1868 were estimated by the Deputy Commissioner as worth Rs. 8,00,000, of which about half found a sale. The principal item of merchandise was English cloth, of which three lâkhs worth was received, after that lac ornaments, and then copper utensils. The attendance was estimated at about seventy-five thousand, but there must have been a much larger gathering upon the sacred nights, when crowds of Hindús assemble to bathe in the river at the moon’s change, while the average number of persons who come merely to buy and sell cannot be less than twenty thousand.

The only export of any consequence until lately has been cotton. The mercantile firms of Narsinghpúr and Gádarwárá have taken full advantage of the extraordinary English demand, and the wealth and extended views thus acquired will be turned to good account when the opening of the railroad expands the trade of the valley.

The manufactures of the district may be dismissed in a few words. Brass and bell-metal vessels are made at Chichlí, where there are forty or fifty families of brass-founders, but not to a sufficient extent even to supply local consumption. A kind of stamped cotton fabric is made at Gádarwárá. Iron is manufactured at Tendûkherá, and tasar silk is woven at Narsinghpúr, where also are made saddle-cloths, which have a rather wide local reputation.

The highroad from Jabalpúr towards Bombay runs right through the Narsinghpúr district from east to west. It is a good fair-weather road, but unmetalled, and only partially bridged, and therefore impracticable during the rainy season. There are travellers’ bungalows at Chhindwárá, Narsinghpúr station, and Nádner. The route from Narsinghpúr northwards across the Narbadá towards Ságár is the ordinary line of communication between the Western Nágpúr and Narbadá districts, and Bundelkhand. After crossing the Narbadá this road is taken through an opening in the hills, by which all ascent is avoided until the level Chánwarpáthá valley ends at the Jhiriá Ghát, at the base of the Vindhayas. The road towards Seoní runs southwards by Srinagar to the foot of the Sátpurás, crossing the rivers Sher and Umar. The road to Chhindwárá passes by Haráí. None of these are yet metalled, but the more difficult watercourses have been bridged, and each season advances the work of improving the communication. The Great Indian Peninsula Railway passes through the length of the district from east to west, with stations at Chhindwárá, Korakbel, Narsinghpúr, Karelí, Sihórá, Mandesara, and Gádarwárá. A first-class military road will connect Ságár with the line at one of these points, and a system of railway-feeder has been undertaken.

The administration of the district is conducted by the usual civil staff, consisting of a Deputy Commissioner, three Assistant and Extra-Assistant Commissioners, a Civil Surgeon, and a District Superintendent of Police at head-quarters, and Tahsíldárs at Narsinghpúr, Gádarwárá, and Chánwarpáthá. The police force has a strength of 377 of all ranks. They have station-houses at Narsinghpúr, Gádarwárá, Chhindwárá, Bachal, Tendûkherá, and Birmán, besides fifteen outposts. The customs line.
passes through the district, and there is a patrol’s station at Palohá. The revenues of the district for 1868-69 are as follows:

**Imperial.**

- Land ........................................... Rs. 4,18,056
- Excise ........................................... 29,185
- Stamps .......................................... 67,070
- Assessed taxes ................................ 11,367
- Forests ......................................... 3,426

**Local.**

- School cess .................................... 8,361
- Dāk do. .......................................... 2,090
- Road do. ....................................... 8,361
- Ferry and pound ............................... 11,233
- Nazdál .......................................... 7,525
- Municipal ...................................... 9,531

**Total** ....................................... Rs. 5,76,205

**NARSINGHPU’R**—The eastern revenue subdivision or tahsíl in the district of the same name, having an area of 993 square miles, with 568 villages, and a population of 145,168 according to the census of 1866. The land revenue of the tahsíl for the year 1869-70 is Rs. 2,09,337-6-0.

**NARSINGHPU’R (with KANDELI)**—The head-quarters of the district of the same name, situated on the west bank of the Singri, which has been dammed up to furnish a water-supply for the town. The original name of the place was Gadará-kherá. Under the Maráthás it became the head-quarters of the force maintained in the Narbadá valley, and was then known as Chhotá Gádarwárá. The name was again changed to Narsinghpúr, after the erection of a large temple to Narsinha, one of the avatás of Vishnu. The town is now prosperous, and will become more so when the railway opens. It has no manufactures of importance, but it is one of the chief entrepôts for the grain and cotton trade of the rich Narbadá valley. The main street is well built and well kept. The principal government buildings are the courts and offices of the Deputy Commissioner and the Police Superintendent. There are also here a jail, a dispensary, a travellers’ bungalow, and a native travellers’ rest-house. The post-office is under the control of a native deputy postmaster. The zílá school-house is a commodious building, and has now (1869) an attendance of two hundred and fourteen scholars, of whom seventy learn English. There are in addition two private schools and a police school.

**NAWA’GARH**—A town fifty miles south-west of Biláspúr, containing a population of 2,500 souls. It derives its name from having been in ancient times the chief of a group of nine forts, and is said to have been established three hundred years ago. The ruins of an old and extensive earthwork exist, but there are no other noticeable remains. It was formerly the chief place of a sub-collectorate.

**NAWAKHALA’**—A village in the Chándá district, containing three hundred houses, and situated one mile north-west of Nágbhír. It has two fine irrigation-reservoirs.

**NAWEGA’ON**—A town six miles north of Garhbori in the Chándá district, containing 756 houses. The streets are wide and straight, and the town gene-
rally is one of the neatest in the district. At some little distance is a very fine tank. A large quantity of cotton-cloths are manufactured here for export, and rice is extensively grown. The population is principally Maráthá; and there are government schools for boys and girls.

NAWEGA’ON HILLS—In the Bhandára district, encircle the large tank or lake of that name, and, though scantily clothed with vegetation, are infested with wild animals. They are about two hundred feet above the level of the plain.

NAWEGA’ON—This fine artificial lake, in the Bhandára district, is seventeen miles in circumference, and has an average depth of forty feet, increasing in places to ninety feet. It is surrounded by hills showing eight distinct peaks, which are known in the neighbourhood as the “seven sisters and their little brother.” Numerous streams pour their waters into this rocky basin, which is closed by two weirs or embankments, 330 and 540 yards in length respectively. The work was constructed about a century and half ago by Chimná Patel, the great-grandfather of the present proprietor of the village of Newegáon, and now irrigates some five hundred acres of rice and sugarcane land.

NERI—A town in the Chándá district, situated on a tributary of the Andhári, five miles east-south-east of Chimúr, and containing 917 houses. The population is Maráthá, with a sprinkling of Telángas, principally of the Panchál caste. Rice is largely grown in the neighbourhood, and brass and copper utensils and cotton-cloths are manufactured for export. There is a considerable trade in these goods, and also in grain, groceries, and salt. The place is divided into the old town and the new town, with an extensive stretch of rice cultivation between. The antiquities are two old forts, now in ruins, and an ancient temple of no small size and beauty, the pillars and carving of which resemble those met with in the cave-temples of Ajánthá. Of more modern construction are some graceful Panchál tombs, in which husband and wife sleep side by side. There are schools here both for boys and girls.

NIMA’R*_—

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Nimár is the westernmost district of the Central Provinces. On the east it marches with the Hosangábád district, the Chhotá Táwá, and its tributary the Gangápát to the north and the Guli to the south, marking its boundary

* This article is by Captain Forsyth, Settlement Officer and Deputy Commissioner of Nimár.
almost from point to point; on the north it touches the territories of the Ponwár of Dhár and of the Mahárájá Holkar; and on the west it is bounded throughout by the dominions of Holkar. On the south it meets the Khándesh collectorate of the Bombay presidency and the border of West Berár.

The modern district has an area of about 3,340 square miles. It includes but a small portion of the ancient Hindá subdivision of the Pránt Nimár, which occupied the whole of that portion of the Narbadá valley lying between the Vindhyán hills on the north and the Sátpurá range on the south, and extending east and west about 225 miles, from a point near the junction of the Narbadá and Ganjál rivers, in east longitude 77° 10', to the Haranáp (deer's-leap) in longitude 74°, being thus about 9,000 square miles in area. On the other hand that part of the modern district which lies south of the Sátpurás in the Taptí valley was no part of old Pránt Nimár, but belonged to the Hindá division of Talner, subsequently called by the Moham-madans Khándesh.

The northern section of the district in the Narbadá valley is much broken up by low irregular hills, and does not anywhere present the open and level surface remarkable in the districts higher up the valley, which gives them their great natural fertility. It is drained by the small rivers called the Sukta, Abná, Waná, Bhám, Bádlí, and Phiprár, which unite in a considerable stream—the Chhotá Tawá—before joining the Narbadá, and by the Ajnál, Káverí, and Bákúr, which fall directly into that river. The best parts of this tract are the basin of the Abná and Sukta surrounding the town of Khandwá, and the tract along the Narbadá in the extreme north-west corner of the district, which forms the commencement of the fourth natural basin in the valley of that river—the kernel of old Pránt Nimár. The principal towns in this northern section are Khandwá, which is also the civil station; Pandháná, a large grain mart, containing 500 houses and a population of 2,400; Bhámgarh, Mundí, Berí, and Kánápúr, the chief towns of the parganas of the same names. This section of the district is tolerably well cultivated, except in the north-east corner, where there is a large tract quite waste along the Chhotá Tawá and Narbadá rivers. But it is so broken up with unculturable elevated ridges that it does not present at all a rich appearance to the casual traveller. Its average elevation above the sea is about 1,000 feet.

The southern section of the district, in the Taptí valley, is naturally much more open and fertile. The western part of it is completely cultivated, but higher up the valley the land, though of exceeding richness, is still completely desolate. In this valley is situated the large city of Burhánpúr and the considerable towns of Bahádurpúr, Loní, and Shálpúr. The average elevation, above the sea, of the Taptí valley is about 850 feet.

The central range which divides these valleys is very irregular and broken. On its highest point stands the fortress of A’sfírgharh, about 800 feet above the general level of the country and 2,200 feet above the sea, and commanding a pass through the range which has for centuries been the chief highway between Upper India and the Deccan. This range has an average width of about fifteen miles, and is almost entirely unculturable. It is the only part of the great hilly backbone of the Central Provinces, generally called in maps the Sátpurá range, which is really known by that name to the common people.

The southern boundary of the district is formed by the watershed of another branch of the same great range. This is a continuation of the Gáwalgarh hills,
and is known in Nimár by the name of the Hattís. The watershed is close to its southern edge, the descent to the plains of Berár being usually steep, while that towards the Taptí valley is long and gradual, including some plateaus of considerable extent, and in places of excellent soil. The general elevation of this range is 2,000 feet, and the highest point (in the extreme south-east corner of the district) 3,000 feet above the sea.

Altogether about half the area of the district is thus composed of land incapable of any sort of cultivation. Only 310,366 acres, or less than one-seventh of the whole area, are now under the plough, leaving about 758,000 acres of cultural waste to be taken up. 340,318 acres of this are private property, and about 418,000 acres are State property available for sale or lease.

The following description of the geology of Nimár has been given by Mr. W. Blanford in his paper on the "Geology of the Taptí and Narbadá valleys."*

"SECTION 4.—Narbadá valley south of that river, from the smaller Tavá on the east to the Kharkhal on the west, including the Barwání hills.

"The whole of this country, with the sole exception of one small strip in the immediate neighbourhood of the river between the Tavá and Barwáí, consists of trap. The excepted tract is composed of Vindhyans, being a portion of the area occupied by those beds in the Dhár forest. Close to the Tavá, and just south of the village of Bjíalpúr, there is a small patch of granite or granitoid gneiss. To the south of it, intervening between it and the trap, is impure nodular gritty limestone, which may possibly be inter-trappan, but which appears to resemble the upper limestone of the Bágh beds more closely than any other formation. It contains small fragments of quartz and felspar, besides minute portions of fossil wood. No distinct organisms could be made out; some markings resembling fragments of shells were seen, but their nature could not be determined.

"This bed is also seen at Nágpúr on the Tavá, where it is in parts decidedly conglomeritic, containing quartzite pebbles in considerable quantities. In a nálá on the west side of the river, just above Nágpúr, a soft white sandstone with ferruginous conglomerate beneath it, about one foot in thickness, and apparently lower in position than the limestone, is seen resting upon metamorphic rocks. This much strengthens the probability of the whole belonging to the Bágh beds. North of the little patch of metamorphics, and just south of the village of Bjíalpúr, Vindhyans come in, and at the village trap occurs. No intervening beds are seen.

"To the north of Bjíalpúr, Vindhyans re-emerge almost immediately from beneath the traps and rise into hills which continue steadily to the westward. The beds are undulating, and resemble precisely those already described on the north bank of the river.

"Just west of Punásá near the village of Bhórlá a considerable expanse of ground is covered with sedimentary rocks, apparently of the same age as the Bágh beds,

and intervening between the trap and the Vindhyans. At the tank close to Bhorlá porcellanous clay is seen, probably hardened by trap, which is in place close by. Just west of Bhorlá massive nodular grey limestone in horizontal beds crops out on the north side of the road to Tákklí. This appears to be higher in position than the clay, and may possibly, in parts at least, be intertrappean, more especially as blocks of typical intertrappean beds with the usual fossils (cyprides and plant remains) occur near Tákklí. The Bhorlá limestone contains irregular cherty lumps and fragments of fossil shells in abundance.* To the north of the tank the ground is covered by black soil. About one-half or three-quarters of a mile north of Bhorlá the Vindhyans crop out. Just south of them, and resting upon them, are sandstones and conglomerates precisely similar to those underlying the traps in Dhár forest, and to the beds of A’lampúr north-west of Betúl. There can therefore be little question about the occurrence in this spot of beds of cretaceous age."

"Some of the conglomeritic sandstones north of Bhorlá have very much the appearance of the Vindhyans—an appearance due to their being composed principally, if not entirely, of detritus derived from those beds. On closer examination the difference is easily seen: the Vindhyans are dense, homogeneous, and compact, scarcely a trace of structure being discoverable, while the separate grains of which the cretaceous beds are formed may be distinguished in general with the naked eye. The jungle covering the two rocks also is very distinct. Here, as elsewhere, that on the Vindhyans is characterised by the absence of underwood, the thinness of the grass, and the prevalence of the salai (bonsellia thurifera), which in places is almost the only tree, while the jungle on the cretaceous beds is varied in kind, and both grass and underwood are thick and luxuriant.

"Vindhyans continue nearly as far west as to opposite Barwál, and end close to the spot where they cease on the north bank of the river. A few patches of overlying trap occur upon them. They present no features of interest.

"With the exception of the small tract just briefly described, the whole of the country comprised in this section consists of trap. Near the river, accumulations of cotton soil, sometimes of considerable thickness, are of frequent occurrence between Barwál and Barwán. West of the latter town all the country is very hilly, and the river runs through a deep rocky gorge.

"Throughout by far the greater portion of this tract the traps appear to be horizontal. The exceptions are to the east in Nimár, where they have a low south dip, so small in the neighbourhood of Khandwá as to be scarcely perceptible, and in the Sátpurá hills west of A’sírgarh. Beneath that fortress itself the beds are horizontal, but in the low hills immediately to the west there is a strong southern dip, in places amounting to as much as 10° or 15°. This is an exception, but low dips of 2° or 3° prevail largely throughout the range, both on the Khándesh and on the Nimár side."

* "Mr. Wynne obtained marine fossils from Bhorlá, but it is not quite certain from what portion of the limestone; it was before the beds of this part of the country were well known. It is clear that both intertrappean and cretaceous beds occur at this spot."
"Beds of volcanic ash are of frequent occurrence, and occasional strata of red bole are met with. With these exceptions the whole of the broad undulating plain of Nimár consists of various forms of basalt, usually more or less amygdaloidal. On the railway from Burhánpúr to the Narbadá plain there are no sections of any importance, and very few are seen on the sides of the low hills which occur here and there throughout the country, the surface of the trap being generally much decomposed and concealed."

The formation of the Taptí valley section of the district is also thus described by Mr. Blanford *:—

"The sandstones end out twenty miles above Melghát, and no beds from beneath the trapes emerge thencefor- ward throughout the whole course of the Taptí. The bed of the river from Melghát to Burhánpúr presents no peculiar geological interest. Basaltic columns occur in two or three places near Melghát, and they appear to be as common here as they are in the lowest beds of trap beneath the Málwá plateau. These Taptí beds must also be amongst the oldest of the lava flows. Some of the best basaltic columns are seen about two miles above Melghát, and again lower down near the small village of Hardá. Passing down the river, alluvium begins to be found in considerable quantities near Sindwál, and to form a large proportion of the river’s bank. It gradually increases in amount, and covers more of the adjoining country. Still there is no continuous alluvial plain along the river till near Burhánpúr. The alluvium presents the usual characters.

"The hills north of the Taptí between Melghát and Burhánpúr are of no great height. They consist entirely of trap. The great Gáwalgarh range between the Púrná and the Taptí is entirely composed of basaltic rocks. The beds along the southern border dip to the north; the features of the scarp will be noticed in the next section. Near the Taptí the dips, when any are seen, are to the southward. Only the verge of these hills was examined, but in the streams running from them none but trap pebbles could be found.

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"Below Burhánpúr very little rock is seen in the Taptí. North of the country near Burhánpúr the town there is thick alluvium, but a little to the west trap comes in. On the north, on the road to A’sírgarh, trap is met with. About five miles from Burhánpúr, near to this spot, a little east of the road, and about a mile north-east of the village of Chúlkhán, there is a singular patch of limestone. It is compact, but shows no signs of crystallisation, and it appears to contain no fossils. It is quite isolated, all around being trap, and about fifty feet in length. At one end of it there is a white sandy rock, resembling decomposed gneiss in appearance, and standing on end as if it were part of a vertical bed; it, however, contains rounded grains, and is probably sandstone. Some red clay is associated with it. This mass of sedimentary rocks is evidently a portion

of some intertrappean formation, very probably Lametá or Bâgh, either brought up by a dyke, or included in a lava flow, like the granite in the river bed at Mandleswar. As frequently happens, the rocks around are not sufficiently well seen to prove which of these is the case, but there is no evidence of a dyke.

"The traps in the hills around A’sîrghar are not horizontal, but dip very irregularly, and the same is the case for a long distance to the west. At a considerable distance south of the main range there are low rises stretching across from Burhánpur to near Ráver. The traps in them appear to dip north at about 5°."

Mr. Blanford writes as follows on the iron-ores in the northern part of the district.* A much more detailed account of the minerals of Nimár (iron and limestone) will, however, be found in No. XIV. of the published Selections from the Records of the Bombay Government:

"Coal is entirely wanting throughout the tract under description; no trace of any of the rocks usually accompanying it having been anywhere seen where lower beds appear from beneath the trap.

"The iron manufactured in the Dhár forest near Punásá and Chándgarh has already been fully treated of by Dr. Oldham in the second volume of the Memoirs, p. 271.

"Some fine works were subsequently built by the Indian Government at Barwáí under the superintendence of Mr. Mitander, a very able Swedish metallurgist. Every difficulty was overcome, and the works were perfectly ready for the manufacture of iron, when the Government, finding that additional European assistance was necessary in order to carry on the manufacture, declined to sanction any further expense, and offered the works for sale in 1864. Unfortunately, despite the great demand for iron throughout the country, no attempt has been made by any private person or public company to carry on the working."†

"The ore at Barwáí is found in irregular masses of breccia, the matrix of which is chiefly brown haematite in the Bijnáwar series. It is not clear that there is any distinct bed, but the ore is rich, and found in several places.

"The few furnaces which still exist around Chándgarh (the manufacture is fast dying out on account of the difficulty of procuring fuel) are similar in form and size to those employed in other parts of India, but differ in a few peculiarities: they are hollowed out of a bank (as in Bîrbhúm) and not built up, and are square inside, not round. They are about five feet high. The bellows used are worked by the hand.

† These works have subsequently been made over to His Highness Holkar, with Pargana Barwáí.
Throughout the trap country limestone is in general wanting, except where beds of calcareous intertrappeans occur. These are only found near the base, and are in general wanting to the westward. A bed near Barwál afforded the best limestone for iron smelting that could be found in the neighbourhood. With this exception the only source of lime in the trap country is the kankar, which abounds wherever there is a deep soil above the rocks, and especially in the larger masses of alluvial clay."

Before proceeding to describe further the modern district it will be well to sketch its history. It has always been, as it still is, a "border land." The aboriginal inhabitants even belong to two distinct divisions—the Bhils and Kolás of Western India here meeting the Gonds and Kurkás of the Eastern Central Provinces. Hindú sacred literature states that Māhishmatí, the modern Maheswar, a city of Pránt Nimár (now Holkar's), was the capital of the Haihaya kings.* A deposit of silver coins, probably belonging to them, was found here in 1838, and has been described by the Rev. Dr. Wilson in the Central Provinces Antiquarian Journal No. 1. The Haihayas are said to have been expelled by the Bráhmans, who established the worship of Siva, in the form of the Linga Omkár, on the island of Mándhátá, in the river Narbadá.

We next read in Rájpút poetry of the country being ruled by the Chauhán Rájputs who held Aśźrgarh, though their capital was at Makávatâ (Garhá Mandá). They were supporters of the gods of the Bráhmans, and appear to have been at last overcome by the Prámá Rájputs who established the great Buddhist kingdom of Málwa. A branch of this family called Táká held Aśźrgarh from the beginning of the ninth to the close of the twelfth century of our era. Several times during this period are the Táks of Aśźr mentioned by the poet Chánd, as leaders in the Hindú armies battling in Northern India against the Mohammadan invader. During this period the Jain religion—a schism from Buddhism—was paramount in Nimár, and numerous remains of finely-carved temples &c. yet remain at Wún, Barwán, and other places in Pránt Nimár, and at Khandwá and near Mándhátá in the modern district. Before the invasion of the Mohammadans, the Chauháns again seem to have recovered Aśźrgarh and the southern part of the district. In A.D. 1295 Sulán Alám-ud-din, returning from his bold raid in the Deccan, took Aśźr, and put all the Chauháns to the sword, excepting one, whose descendants were afterwards the rájás of Harautí.† The present Ráná of Piplod in Nimár also claims descent from the Aśźr Chauháns, and his pretensions are in great measure supported by his genealogy and family history. Northern Nimár about this time came into the possession of a Rájá of the Bhilála tribe (which is believed to be a cross between Bhil and Rájpút blood), and his descendants are still to be found in the chiefs of Bhámgarh, Mándhátá, and Silání. The Mohammadan historian Farishta** relates a story of a shepherd-chief called Aśźá ruling over all

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‡ Ibid., vol. i. p. 91.
§ Ibid., vol. i. p. 105.
|| Journal of the Asiatic Society of Bengal, vol. xviii. pp. 918 ff. (September 1849.)
** Briggs' Farishta (Edn. 1829), vol. iv. p. 207.

48 CPG
Southern Nimár at the time of the invasion of the Mohammedans, and building
the masonry fort which was called after him Aśirgarh (from Aśá and Ahir a
herdsman). The tale, however, seems doubtful, to say the least of it. It is almost
certain that the country was wholly in the hands of the Chauhán and Bhilála
chiefs above mentioned at the time of the Mohammadan conquest:

Northern Nimár became part of the independent Mohammadan kingdom of
Málwá about A.D. 1387. Its capital was at Mándé on the crest of the Vindhyan range. It is now a
desolate ruin, but with many fine remains of the Ghori dynasty. A description of
it would be out of place in a work referring only to the Central Provinces, but
full details concerning it will be found in Briggs’ Farishta, Malcolm’s Central
India, Ferguson’s Architecture, and in a volume of excellent sketches of the
place, with descriptive letter-press, published by Captain Harris of the Madras
Army.

In A.D. 1870 Malak Rájá Fáráki obtained Southern Nimár, then unconquered, from the Delhi emperor,* and after estab-
lishing the Mohammadan power in the Tápti valley, was succeeded by his son Nasir Kháán,
who assumed independence, and established the Fáráki dynasty of Khándesh in
A.D. 1899. He captured Aśirgarh (according to Farishta† from Aśá Ahír),
and founded the cities of Búrhánpúr and Zainábád, in honour of the Mohammadan sheikhs Búrhán-ud-dín and Zain-ud-dín, on opposite banks of the river Tápti. The Fáráki dynasty held Khándesh, with their capital at Búrhánpúr,
during eleven generations, from A.D. 1399 to A.D. 1600. Their independence
was, however, of a very modified sort, as they were throughout under the
suzerainty of the more powerful kings either of Gujarát or Málwá, and whenever
they ventured to throw off their vassalage, or attacked their neighbours, were
quickly brought to their senses by a force which they in no case successfully
resisted. Búrhánpúr was several times sacked by different invaders, and the
Fárákís were driven to retreat to Aśirgarh. They are said, however, to have
exacted tribute‡ from the Gond country to the east as far as Gárhá Maánda,
and A’dil Khán, the fifth of the dynasty, assumed the title of Sháh-i-Jhárkhánd,
or King of the Forests. They built the fine Jama Masájid and several other
mosques and I’dgáhs in Búrhánpúr. They are also said to have had fine palaces
there, but if so, none of them now remain.

In A.D. 1600 the Emperor Akbar annexed Nimár and Khándesh, capturing
Aśirgarh by blockade from Bahládúr Khán, the
last of the Fárákís.§ He divided Northern Nimár
into the districts of Bítágarh and Hándís, and attached it to the súba of Málwá.
Northern Nimár became part of súba Khándesh.|| Some description of these is
to be found in the A’in-i-Akbarî, the most noteworthy point being the existence of
wild elephants, of which there are now none nearer than 150 miles farther east.
The prince Dáníil was made governor of the Deccan, with his capital at Búrhán-
púr, where he drank himself to death in A.D. 1605. Akbar and his successors
did much to improve the district, which became under them a place of the first

† Ibid, vol. iv. p. 286
importance. He induced many cultivators to immigrate from Hindustán and the Deccan, and subsidised the principal chiefs of the surrounding hills to act as repressers of the hill-robbers. In the reign of Sháh Jahán the city of Burhánpur attained the height of its prosperity.

"It is probable," says Sir R. Temple in his Report on Nimár, "that during the Mohammedan period Nimár reached the highest degree of prosperity it has ever known—a prosperity much exceeding that which it enjoys now, even after forty years of British rule succeeding the general pacification of 1818. Though the territory was diversified by hills, rocks, and forests in many directions, still the plains and valleys were doubtless well cultivated. There was a government, which, though of foreign extraction, was yet strong and considerate. The towns were flourishing; there was a well-to-do non-agricultural population; there were large military and other establishments. Emperors, governors, and armies passed this way. There were good markets for agricultural produce; there were nobles and chiefs with their retinues to give encouragement to trade. The road-stages were thronged with traffic to and fro between the capitals of Málwa to the north and the Deccan to the south. The villages had strong and industrious communities; there was much artificial irrigation. In short, the face of the country was sprinkled over with public buildings or works of improvement, with caravanserais, with rest-houses and wells, with aqueducts, with tanks and reservoirs."

In A.D. 1670 the Maráthás first invaded Khánálesh and plundered the country up to the gates of Burhánpur. During successive harvest seasons they returned, and in 1684 plundered the city itself immediately after Aurangzeb had left it with his rash and unwieldy army to subdue the Deccan. By 1690 they had overrun Northern Nimár,† and in 1716 the chauték or fourth of all revenues, and the savdasmukh or ten per cent on revenue, were formally conceded to them by the Moghals.

In 1720‡ the Nizám, A'asफ Jáh, seized the government of the Deccan, confirming at first the alienations of revenue to the Nizám. Disputes, however, continued between the Nizám and the Peshwá, and Nimár was often plundered by the latter, until, by the treaty of Munge Pattan, Northern Nimár became the Peshwá's in A.D. 1740.§ Báji Ráo Peshwá, however, died the same year at Ráver on the banks of the Nárbardá, which he was just about to cross on a second invasion of Hindustán. His cenotaph of variegated sandstone is still to be seen at Ráver. Eight years later his great rival A'asफ Jáh died at Burhánpur. In 1755 Southern Nimár was also conceded to the Peshwá, except Burhánpur and A'asfrgahr, which, however, followed in 1760.¶

One Náro Ballál Bhuskute became the Peshwá's manager in Nimár, and the family afterwards attained great power as possessors of the hereditary offices of Sar Mandlóf and Sar Kánángo. The Peshwá's administration seems to have done much to recover the district from the evils which had overtaken it during the struggle for power of the Moghal and the Maráthás.

* Grant Duff's History of the Maráthás, vol. i. p. 248 (old Edn.)
† Malcolm's Central India, vol. v. p. 61.
‡ Grant Duff's History of the Maráthás, vol. i. p. 464.
§ Revenue Papers, Nimár.
In A.D. 1778 the whole country now included in the district, excepting parganas Kánápúr and Beriá, reserved for the support of Báji Ráo, was transferred to Mahárájá Sindíá.* Holkar at the same time acquired most of the rest of Pránt Nímár.

Up to A.D. 1800 the district was left in tolerable peace, but from that year till the close of the Maráthá and Pindhárí wars in 1818 it was subjected to one unceasing round of invasion and plunder, still known as the "time of trouble," inflicting a blow on its prosperity from which it has not yet nearly recovered. In 1801 and 1802 Yaswant Ráo Holkar repeatedly devastated Sindía's districts. In 1803 Sindíá gathered a large army at Búranpúr, which grievously oppressed the people, and a failure of rain at the same time occurring, a terrible famine resulted, which was general throughout the Deccan. Wheat sold in Búranpúr for one seer per rupee, and many persons are said to have perished throughout the district. Many tracts date their relapse to desolation, from which they have never recovered, to this year.

In 1803 Southern Nímár was taken by the British after the battle of Assaye,† but again restored to Sindíá. During the next fifteen years the district was regularly laid under contribution by Holkar's officers, by the Pindhárí, and by Sindíá's own semi-rebellious local governors, particularly Yaswant Ráo Lár, the castellan of A'sírgarh.

The Pindhárí may in fact be said to have been at home in Nímár. Their chief camps were in the dense wilds of Hándíá, between the Nár-bádá and the Vindhya range. Chítá, the most daring of their leaders, usually frequented the jungles of Írvás and Límanpúr due north of Nímár. In 1817 the British troops attacked the Pindhárí and drove them out of these haunts. Chítá himself, after fleeing to Pachmarí and A'sírgarh, being again driven to the haunts he knew so well, was killed by a tiger in the Sítá Ban jungle of Límanpúr, a place still well known to British sportmen as a sure find for tigers.

The last Peshwá, Báji Ráo, took refuge in Nímár after his defeat in the Deccan, and surrendered to Sir John Malcolm in A.D. 1818. A'sírgarh, in which A'pá Sáhib, the ex-rájá of Nágpúr, had taken refuge, was reduced by the British troops in the same year, and unhappy Nímár was at last allowed to be at rest.

We acquired parganas Kánápúr and Beriá in 1818 as successors to the Peshwá. A'sírgarh and seventeen villages round it were retained after the siege, and the rest of Nímár came under our management by treaty with Sindíá in A.D. 1824-25. We found the country nearly depopulated. The tracts in the Nár-bádá valley "exhibited," says Colonel Smith, who took charge of them, "nothing but one continued scene of "desolation and ruin; all traces of former cultivation had ceased to be perceptible, "and extensive tracts were observed overgrown with jungle; and with the excep- "tion of Kánápúr, not a dwelling nor an inhabitant was to be seen in any part of "the country." Southern Nímár, if not quite so bad as this, was yet in a suffi- "ciently deplorable state. Measures were at once taken for the resuscitation of the district, and with the return of peace many of the cultivators, who had fled to

* Revenue Papers, Nímár.
† Grant Duff's History, vol. iii. p. 244.
quieter places, or joined the plundering bands, returned to their old places. For some years the Bhils were troublesome, but they were at length quieted, chiefly by the efforts of Captain (afterwards Sir James) Outram.

At first our revenue management was moderate and judicious, but soon the pressure placed on the local officers for increased revenue led to the deplorable system of farming the revenue to speculators on short leases. The district was greatly over-assessed; Maráthá rates were retained after the high prices of war-times which enabled them to be paid had ceased. At the same time no roads were made, no tanks nor wells were dug, nothing was done to assist the enfeebled country. As a later district officer remarked, "while exacting the rights of property, we forgot its duties." The farming system hopelessly broke down in 1845, and all the villages were again taken under direct management. The ancient hereditary patels (village headmen), whose "watans" or rights of property were as old as the Aryan settlement of the country, and had been fostered and defined by the Mohammadans, were reinstated in their proper position as heads and managers of their villages. The cultivators were also secured in the possession of their lands at a moderate revenue assessment. Advances of money for the extension of agriculture, digging wells, &c., were freely made. Many new tanks were constructed, and old ones repaired. The chief of these is the fine reservoir of Lachhorá, near Mauza Beriá, originally constructed by the Ghori kings of Mándú. Schools were everywhere established, and several dispensaries built. Rest-houses for travellers were made at every important village. The main road between Indore and Burhánpúr was greatly improved, gháts being made, and several fine masonry bridges thrown over the principal rivers. The fiscal and police establishments were reorganised on an economical, but efficient scale. Sir R. Temple writes after inspecting the district in 1864: "I have never yet seen any district in which so much has been done by the civil authorities alone for public works as Nimár."

The names of Captains French, Evans, and Keatinge, to whom the district owes these benefits, will long be remembered as household words by the people. In 1852 a settlement for twenty years of the land revenue was commenced under the instructions of the Lieutenant-Governor of the North-Western Provinces, and during the succeeding years was completed for about half the district. The occurrence of the mutiny of 1857 interrupted this work, and for various reasons nothing more was done until 1866.

The district passed through considerable excitement and danger in 1857, though no actual disturbance occurred. Aśīrgargh and Burhánpúr were garrisoned by a detachment of the Gwalior Contingent. Major Keatinge, then in charge of the district, collected a local force, and fortified the Katí Ghátí pass on the Southern Road, and also an old fort at Punásá, where the European families and treasure were secured. The Aśīrgargh troops were, however, quietly disarmed by a detachment of Bombay infantry. In 1858 Tátiá Topiá traversed the district with a numerous body of starving followers. Considerable plundering occurred, and several police stations and public buildings, particularly those at Piplod, Khandwá, and Mokalgón, were burnt. The people of the district, however, showed no signs of disaffection during the mutiny.
In 1854 several parganas were transferred from Hooshangábád to Nimár, and in 1860 Sindiá’s parganas of Zainábád and Mánjród, with the city of Burhánpur, were obtained by exchange. At the same time all Sindiá’s parganas which we had been managing for him since 1824 became British in full sovereignty.* In 1864 Nimár was attached to the Chief Commissionership of the Central Provinces, and became a district of the Narbádá division, the head-quarters of which are at present at Betúl, but are shortly to be transferred to Hooshangábád. The civil head-quarters of the district used to be at Mándlewar, which, as the district is now constituted, is inconveniently situated for the greater part of the population. Khandwá, in the heart of Nimár and on the railway line, was therefore constituted the new civil station. Subsequently, in 1867, three parganas in the north-west corner of the district—Kásráwád, Dhárgáon, and Darwál—were transferred, in exchange for some territory in the Deccan, to the Mahárájá Holkar. Mándlewar was also included in this transfer.

Since Nimár has been attached to the Central Provinces the settlement of the land revenue has been resumed and completed. From the majority of the records having been destroyed during the mutiny, it was found necessary to re-measure the whole of the previously-settled parts and prepare the records afresh. The whole district is now settled for twenty years from 1867-68. All proprietary rights have been inquired into and determined. Every cultivator of any standing has been secured in the proprietorship of his holding; while the hereditary pátels have been fully restored to their ancient rights, by being constituted the responsible managers of these small properties, with a small percentage on the assessment as remuneration for their trouble and risk in collecting the revenue. They have also been constituted sole proprietors of the wasteland, and of land held by tenants settled on it by themselves, subject only to the right of the proprietary cultivators to add to their holdings by taking up additional unoccupied waste. The land revenue payable under the new settlement is Rs. 1,71,408, exclusive of alienations, which are very large in this district. This assessment is at the rate of ten annas one pie (one shilling and three pence) per acre of cultivated land.

Other revenues.

In addition to the receipts from land the following revenues were collected in 1868-69:

<table>
<thead>
<tr>
<th>Source</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Excise</td>
<td>Rs. 93,116</td>
</tr>
<tr>
<td>Forest revenue</td>
<td>9,650</td>
</tr>
<tr>
<td>Stamps</td>
<td>69,923</td>
</tr>
<tr>
<td>Assessed taxes</td>
<td>15,672</td>
</tr>
</tbody>
</table>

Total......Rs. 1,88,261

or with land revenue, Rs. 3,59,669 (£35,967). This taxation falls at the rate of one rupee and fourteen annas (three shillings and nine pence) on each unit of the population. In addition to this, close on a lakh of rupees (£10,000), or about one shilling per unit of the population, is raised for local purposes.

The cost of the regular administration for the year 1867-68 amounted to Rs. 1,29,938 (£12,998). The district is now divided into three subdivisions, each of which is

* Aitchison’s Treaties, vol iv. p. 271.
in charge of a Tahsildár, or sub-collector of revenue, who is also usually vested with petty civil and criminal jurisdiction within his subdivision. The Deputy Commissioner and other civil officers reside at Khandwá, and there is usually an Assistant Commissioner at Burhánpúr. The garrison of Aśírgarh consists of two companies of Europeans and a wing of Native infantry. There are no regular artillery in the fort. The police force consists of 390 constables of all ranks, and has police station-houses at Khandwá, Burhánpúr, Aśírgarh, Dhangán, Píplod, and Mundí, and twenty-three outposts distributed through the district. The larger towns are guarded by municipal police.

There is now one government school, English or Vernacular, to every ten villages, and there is one scholar in every seventy-nine resident souls of the population—a result much above the average of other parts of India.

There are three dispensary maintained partly by State grants, and partly by private subscriptions—one at Khandwá, and two at Burhánpúr. There are six district post-offices, besides the imperial offices at Burhánpúr and Khandwá.

The Great Indian Peninsula Railway traverses the district throughout. The stations are—Lál Bágh, for Burhánpúr (distant two miles, with a travellers' bungalow at the station); Chándní, for Aśírgarh (distant eight miles); Dongargón, for Pandháná; Khandwá, the civil station; Jáwar, a passing station; and Bír, for Mundí. At present (1869) the line is opened only as far as Bír, but it is hoped that communication will be established throughout the valley early in 1870. The principal road in the district is that between Khandwá and Indore. It carries a very large traffic in opium, cotton, &c., and has recently been put in thorough repair; there are travellers' bungalows and rest-houses at easy stages. A new road between Khandwá and the Narbadá by a better line, in supersession of this one, is under consideration. The other district roads are of little importance as through trade routes. The continuation of the old Deccan road by Aśírgarh, Burhánpúr, and Ichhápúr, now superseded by the railroad, is still in tolerable repair, but the staging bungalows have been closed.

The road towards Hoshangábád for Jabálpúr runs easterly up the valley from Khandwá. There are no staging bungalows along this line, which was never metallised or thoroughly bridged, and which is now to a great extent superseded by the railway, in respect to all but local communication. The other roads are fair-weather tracks kept in decent repair. The principal are, a road passing east and west through the northern part of the district by Ghisúr, Mundí, and Punásá, to Barwál; another from Khandwá running south to the important town of Borgón; and one from Burhánpúr penetrating the Upper Taptí valley as far as Gáŋrá in Berá, much used by Bánjárá carriers, and for the export of forest produce.

The population of Nímár numbers 190,440 souls, at the rate of seven to the square mile. It is much denser, however, in the really inhabited parts of the district. Twenty-eight per cent only of the people are recorded as agricultural occupants of land, though many others are more or less engaged in its cultivation as temporary labourers, &c. The population has increased by fifty-two per cent since 1858, the area under the plough having also increased by seventeen per cent since 1852, before which no data are available for comparison.
Of the whole population, 34,805 are aboriginal Bhils, Kurkus, &c. There are scarcely any Gonds in Nimár. The Kurkus are the same tribe that occupies the Gáwalgarh hills of Berár and Kálíbhít in Hoshangsbád, and whose manners and customs have been ably described in Mr. Elliott’s Hoshangsbád Settlement Report. The Bhils, as a distinct tribe, are found chiefly in the block of hills surrounding the fortress of A’árgarh. Many of them were converted to Moham-
madanism during the rule of Aurangzeb over the Deccan, but their adherence to this faith is now confined to the performance of the most elementary rites, and their worship is almost entirely—that of their women especially—the old aboriginal fetishism. Until of late years they were a troublesome set of robbers, and are still a dissipated and idle race. They are improving however, and a good many of them have become possessed of cattle, and have settled down to regular cultivation. Nearly every village in Nimár has a family of Bhils, who are its hereditary watchmen.

The Hindú immigrants number 118,508 souls, and the Musulmáns 18,279. Dhers, Mángs, and other outcaste tribes amount to 18,446, and there are 402 Europeans, Eurasians, and members of other foreign races. The best cultivators are the Kunéls, Gujars, Máls, and Rájputs. Bráhmans are numerous (6,983), but do not engage much in agriculture. They are chiefly from the Deccan, and fill nearly all the public offices. The common language of Nimár is a dialect composed of Hindú and Maráthí, with a good many Persian words. It is written in a peculiar current Devanágäri character.

The soil of Nimár is chiefly formed from the decomposition of the underlying trap-rock. The process may still be seen going on wherever railway cuttings, &c., have laid bare the previously unexposed rock. Partially decomposed trap is called muram, and is used for metalling roads, but in a short time it becomes wholly decomposed, and is then painfully recognised by travellers as their old enemy—the black cotton soil. In the course of ages this soil has got washed down by the floods to the lowest levels along the banks of the numerous streams, which intersect the country in every direction, and has been enriched by constant admixture of vegetable mould. Thus we find the quality of the soil gradually deteriorating as we leave the river-banks and reach higher ground, till on the ridges we meet with the bare trap which underlies all.

Though of course varying by infinitely gradual shades of quality, for convenience sake the soil of Nimár has been roughly divided by the people (a division also adopted in revenue classification) into four classes:

1. Gattá—the rich black mould along rivers, which will yield two crops each year without irrigation.
2. Gohál—a black soil found a little higher up, which will yield a rabi crop (wheat, &c.) without irrigation.
3. Máł—a brown soil, stiffer and less deep than the preceding, which will not in ordinary seasons carry a rabi crop unirrigated, but yields the best kharif (rain) crops. When this soil is underlaid by a substratum of muram to carry off the excess of moisture, it forms an admirable soil for the production of cotton, and it is the prevailing soil throughout Nimár.
4. Kharála—the highest and lightest of all, either light brown or red, often strewn with trap boulders, and mixed with kankar (nodular limestone) and gravel, yields only rain crops, and is apt to fail when the rains are light.
The first class produces rice, sánwá, and bhádlí (inferior species of rice) as a rain crop; and wheat, gram, masúr, &c. in the rabí harvest. The second yields wheat, gram, and all cold-weather crops, also jawári and cotton in rotation. The third is principally sown with jawári, the staple article of food in the district, also cotton, tür, and oil-seeds as a rotation, and wheat, &c. with irrigation. The fourth yields the poorer sorts of jawári and inferior cotton, also básra, kutká, til, &c. There is very little land of the first two classes, and consequently the autumn or monsoon harvest is much the most important one in Nimár. All these soils are manured, but chiefly the better classes, the poorer being treated to a periodical fallow instead. Little manure is wasted in Nimár. Irrigation is also a good deal practised both from wells, for which the closeness of the water-bearing strata to the surface in many places is favourable, and from dams across the smaller streams, on the system which appears to have been carried on by the Pathán and Moghal conquerors of India, wherever they obtained power. The irrigated crops are opium, tobacco, gání (cannabis sativa), wheat, gram, sugarcane, chillies, and garden stuffs. Some tolerably good grasses are grown about A'sfargah. Altogether the Nimár cultivator is both skilful and industrious, understanding well the value of manure, irrigation, and the rotation of crops, and thus he is enabled, notwithstanding a much inferior soil, both to raise heavier crops, and to pay a higher land revenue, without difficulty, than his neighbours who occupy the more fertile parts higher up the Narbadá valley. There is a large number of very fine mango and mhowa trees all over Nimár, the produce of which adds not a little to the wealth of the landholding classes.

The great peculiarity of the agriculture of Nimár is the preponderance of the monsoon (autumn) harvest over the spring harvest. The quantity of land fitted to grow spring crops of wheat, gram, &c. without irrigation is very limited, and irrigation has not as yet extended sufficiently to allow the bulk of the cultivators to raise a spring crop by it. Thus for a considerable part of the year many of the cultivators are idle, or employ themselves and their farm-cattle in the carrying-trade. A heavy plough called “núgar” is used in breaking up waste land, but thereafter the plough is seldom used, unless the field gets overrun with the kána grass, when it receives a ploughing and fallow. The land is usually prepared for sowing by the bakhar instead. This is a sort of large bullock-hoe, which pares the surface of the land for four or five inches, which is considered sufficient depth of working for the rain-crops. Sowing is performed with a drill-plough of two or three barrels (dosan or tīfan), and the seed is afterwards fielded up by the bakhar. Garden crops are sown by hand; weeding is done with a smaller bullock-hoe called “kolpá,” or by hand. The staple crops are cut and harvested in November and December, and by the end of January the cultivator is again idle until towards the end of May.

A fine breed of cattle is produced in Nimár, especially in the western parts of the old Pránt. The cattle bred there are called “pánch mahalas,” and sometimes sell for Rs. 300 and Rs. 400 a pair. Those now produced in the modern district are not so large and showy, and fetch much lower prices, Rs. 60 to Rs. 150 being a fair price for a pair of plough-oxen. Few are now exported, the production being barely sufficient for the local demand in extending cultivation, &c.

Nimár produces annually about 280,000 quarters of food-grain, which is some 2,000,000 quarters short of the requirements of its population. The deficit is supplied chiefly
by importation of wheat from Hoshangābād. Nor does the soil yield any other article which is not locally consumed, excepting a little cotton and a small amount of forest produce. The district imports altogether about twenty lākhs of rupees (£200,000) worth of goods. Its exports are almost entirely composed of the fine gold-embroidered cloth-fabrics made at Burhānpūr. This industry has been described in the article on Burhānpūr. There is a very large through traffic in Nimār, some 60,000 tons being carried every year. The Railway and other public works also require much labour and carriage. This gives employment to a large number of persons and cattle, so that labour and carriage of every description are extremely dear. So much of the food-supply having to be imported, the price of grain is also much higher than in other districts of the Central Provinces; wheat selling for eleven or twelve seers per rupee, while the rate is nineteen or twenty seers in Hoshangābād. This inequality will be to some extent removed when the Railway penetrates the Upper Narbādā valley. The ordinary bāzār grain-measure is the “chaukt,” which holds four seers of eighty tolas (or two lbs.) each. Sixteen chaukts make a maund, and twelve maunds a māni. Weekly bāzārs are held in twenty-four of the principal towns, and three large annual fairs combined with religious gathering are held, viz. at Omkār Māndhātā in October, Singājī in September, besides several other minor annual fairs. At these fairs English piece and other goods, country cloth and copper vessels, and cattle form the chief articles of traffic.

Of the extensive forest lands in this district the only tract reserved by Government is the Punāsā forest, which stretches over an area of about one hundred and twenty square miles, lying in a strip along the southern bank of the Narbādā, and containing a very fine growth of teak saplings. The south-eastern corner of the district in the Tapti valley is also covered with a promising young forest of teak and other valuable timber trees. It is a continuation of the Kālhīt forest in Hoshangābād, and exhibits much the same character: its area may be four hundred square miles. Pargana Chāngarh, north of the Narbādā, also contains a promising growth of young teak and some fine timber of other kinds. Besides these forest tracts proper, there is much land overspread by low jungle; there are also extensive waste tracts, culturable and unculturable.

The principal timber trees are the teak (tectona grandis), sāj (terminalia tomentosa), and the anjan (hardwickia binata). The latter is the most abundant timber tree now in the district.

Teak of very large girth does not exist, but sāj and anjan of great size may be found in the forest along the Narbādā. The Nimār forests yield all the usual produce in gums, lac, bark, and the like; but their chief product is the gum of the dāhrā tree (conocarpus latifolia), which is exported to be converted into the gum arabic of trade. It is a very pure and excellent gum, and there are large forests of this tree north of the Narbādā. The trade has as yet been but little developed. Bees' wax is also very plentiful in the same tract, many of the precipitous hill-sides in the Chāngarh pargana being perfectly covered with bees' nests, the honey of which is of excellent quality; but neither honey nor wax are exported to any extent.

The waste lands available for sale or lease amount to some 418,000 acres.

Culturable waste. They are now in course of being surveyed in convenient blocks, and plans and descriptions of them will shortly be available. They, however, offer small attractions at present to the European settler, being mostly remotely situated, and having an extremely
unhealthy climate. They comprise the naturally richest lands in the district, much of them consisting of the finest black soil, capable of growing anything. In many places, too, works of irrigation might be easily constructed. The upset price of these waste lands, free of all revenue demand, is at present Rs. 2-8 (five shillings) per acre. They may also be leased, subject to the payment of land tax, on very favourable terms.

The climate of the open parts of Nimáí is on the whole good, though the heat is very fierce in the Narbadá and Taptí valleys during April and May. Central Nimáí does not suffer excessive heat in summer, while during the monsoon months the air is cool and clear, even during the lulls which are usually so unpleasant in other districts of such small elevation above the sea. The average rainfall is thirty-five inches, of which twenty-eight fall between June and October. Fevers are rather prevalent about the close of the monsoon in the lower parts of the district, and epidemic cholera used to be an almost annual scourge of the district. But since the stoppage in 1864 of the great religious gatherings of pilgrims in the Upper Narbadá valley during the hot season, cholera has only once visited the district. The jungle parts of Nimáí are extremely malarious from July to December, and consequently inhabited only by aboriginal tribes.

Nimáí offers great attractions to the sportsman. Tigers are numerous, and are easily got at along most of the rivers in the hot season. Cattle and game being easily procurable by them, the Nimáí tigers seldom become regular man-eaters. Bears, panthers, and wolves are also numerous in many parts. The Upper Taptí valley is a favourite haunt of the bison (bos frontalis). Sámbar and spotted-deer are very numerous in some parts, and ñílgáí and wild hogs are plentiful throughout the district. There are very few antelope, as little of the district consists of the open plains which they frequent. Of small game, the painted partridge, quail, hares, and pea-fowl are the chief. Jungle-fowl are found in the Taptí valley. Sheets of water being rare, wild-fowl and snake are unusually scarce. The larger rivers yield excellent fish. Several parties of sportsmen have lately run up from Bombay to enjoy a month’s shooting in Nimáí, and there are few places in India at once so accessible, and affording so promising a field for such excursions. A party has only to bring tents and horses to the Láí Bágh railway station, where plenty of cart-carriage is always available for hire, and march fifteen or twenty miles up the Molña valley, south-east of Búrhnánpur, to be in the centre of a very sportsman’s paradise. It is, however, no use to attempt it earlier than March, when the jungle grass gets burnt.

The Bengal Revenue Survey is now surveying the district, and a map of the northern section will be ready almost immediately. The complete map of the district may be looked for about the close of 1870. In the meantime there are good MS. maps in the district offices; and the Indian atlas sheets No. 8 (Rájpután), and No. 54 (Gáwalgárh), give a tolerably correct idea of the district. The map published of the Central Provinces is very incorrect as regards this district, but a new edition is shortly expected. Major Keatinge’s lithographed map of Nimáí is on the whole the best of those published as yet, but is difficult to procure.

The places of main interest in the district are Búrhnánpur, A’sírgarh, Khandwá, Réver, and Omkár Mándhátá, and on these separate articles will be found, also one on the Taptí river.
NUGU'R.—The principal village of the estate of the same name, in the Upper Godávarí district. The agent of the chief resides here. The district post line passes through the place, and there is a small bungalow for travellers. The water-supply is from a tank close to the village.

NUHTA'—A village in the Damoh district, on the main road to Jabalpúr, near the confluence of the Gurayyá and the Bairná rivers. The ruins of some Jain temples in the neighbourhood are well worth seeing. A branch dispensary and a police station are located here, and there is an encamping-ground for troops outside the village.

OMKA'AR MA'NDHA'TA'—See "Mándhátá."

P

PACHMARHI'—A chiefship in the Hoshangábád district, consisting of twenty-four villages, in the very heart of the Mahádeo hill-group. It contains much beautiful sád timber, and the chief has arranged for its being preserved by the Government Forest department. The zamindár, who is a Kurkú by caste, is the principal of the Bhopá, or hereditary guardians of the temple on the Mahádeo hills, and receives Rs. 750 per annum in lieu of pilgrim tax, against which is debited a quit-rent of Rs. 25 per annum on his estate.

PACHMARHI'—A plateau in the Hoshangábád district, round which the Chaurádeo Játá Pahár and Dhúpgárh hills stand sentinel; it is about 3,500 feet high, or 2,500 feet above the plain in which Sohágpúr lies; and its average temperature is probably from seven to ten degrees lower than that of the valley. It is not free from fever, and in the rains the violence of the downfall and the growth of the jungle would be disadvantages; but when the roads of approach to it are finished, and houses built, the residents of the valley will be able to escape from heat and glare to one of the greenest, softest, and most lovely of sanitaria that exist in India. There are some interesting ancient temples at Pachmarhi.

PADMAPU'R—Vide Chandrapúr article.

PAGA'RA'—A zamindár or chiefship, situated in the Mahádeo hills, in the Hoshangábád district. It originally comprised only ten villages. In A.D. 1820 four villages from an estate in Pratápgarh were added, making a total of fourteen villages. The chief is one of the Bhopá, or hereditary guardians of the places of pilgrimage on the Mahádeo hills.

PAHA'R SIRGIRA'—An old Gond chiefship, now attached to the Sambálpúr district. Tradition says that the family originally came from Mandla some seven hundred years ago, and settled at Pátkolándá near Bhedan; in fact the chiefs of Pahár Sirgirá, Bhedan, and Pátkolándá are sprung from the same stock. The estate is situated some fifteen miles due west of the town of Sambálpúr, and consists of six villages, with an area of some forty miles, about three-fifths of which are cultivated. The population is put down at 1,056 souls, chiefly belonging to agricultural tribes, viz. Koltás, Gonds, and Sáonrás. Rice is the staple product, and great quantities of sugarcane are also grown. The principal village is Pahár Sirgirá, which has a population of 626 souls. There is a good school where ninety-three pupils are receiving instruction.

PALASGA'ON—An extremely wild estate in the Bhandára district, consisting of fourteen villages, situated in the hilly tracts seven miles east of the
extensive Nawegáon lake. It has an area of 134 square miles, of which less than two square miles are under cultivation. The population amounts to 794 souls only. The present chief is a Hálá by caste, and the majority of the residents belong to the same class. The forests on the estate yield some valuable timber of the reserved kinds, and are said to contain herds of wild buffalo and bison.

PALASGA'ON—A village in the Chándá district, on the Andháví river, twelve miles south-east of Chímúr, and possessing a very fine irrigation-reservoir.

PALASGARH—A hilly estate (zamíndári) in the Chándá district, situated twenty miles north-east of Wairágarh, and containing fifty-one villages. It has the remains of a hill-fort, which, after the conquest of Chándá, was attacked and occupied by the Maráthás. The chiefship was formerly held by a Gond prince of the Wairágarh family, and now belongs to a Rá-j-Gond of the Saígám section.

PALKHERA—A small zamíndári or chiefship in the Bándára district, situated near the north-east boundary of the Sángárhí purgana, about three miles from the source of the Pangolí, and traversed by the main road from Kámthá to Sákolí. A good deal of sugarcane is grown on the estate, and there are some patches of sál and bjiesál in the forests. The area amounts to fifty square miles, of which about one-fourth is under cultivation. There are altogether twelve villages, the principal being Palkherá and Gírárá. Until 1856 the estate was a dependency of Kámthá. The chief and most of the inhabitants belong to the Kunbí caste.

PA'MGARH—An insignificant village in the Biláspúr district, on the road to Soorfímarán, twenty miles east of Biláspúr. In the early history of Ratanpúr the fort of Pánagarh occupies a prominent position as a formidable stronghold. The remains of a high earthwork, covering a large area, and enclosing a tank, still exist in a partially complete condition.

PA'NA'BA'ARAS—A zamíndári in the Chándá district, situated eighty miles east-north-east of Wairágarh. It has now very little cultivated land, but it is stated that at one time 360 villages dotted its valleys and hill-sides. The whole country is mountainous, and is covered with forests, in which are thousands of noble teak trees. From these forests was supplied the teak used in the construction of the Nágpúr palace, the Kámthá barracks, and the Residency at Sítábálí; but of late years the timber has been much thinned by timber contractors. Wild arrowroot (tíkhúr) grows abundantly in the valleys, and large quantities of wax and honey are obtained in the hills. The climate is moist and cool, even in the summer months, so much so that natives of Pánábáras feel the heat oppressive when at Chándá. Included in Pánábáras is a dependent zamíndári called A'undhí. The chief of Pánábáras is the first in position of the Wairágarh zamíndásr.

PA'NA'BA'ARAS—A forest in the chiefship of the same name in the southeastern parts of the Chándá district, containing a large quantity of fine teak timber. In the words of the Conservator, who explored the country in the season of 1866, "there is more teak collected here within a few square miles than during six years' exploration I have seen in all the rest of the Central Provinces together." The entire zamíndári estate is described as lying in the centre of the dense belt of jungle which skirts the left bank of the Waingangá river from its source in the Sátpúrá range to its junction with the Wardhá, where the joint
stream is known as the Pranhita. This whole area is covered with scrub jungle, consisting principally of śām, dhāurā, kāwā, kumbhā, and other timber trees common to the Province; but the teak is confined to the block of hills in the south-east corner and along the streams below them, and covers an area of about twenty-five square miles, the boundary of which has been cleared and demarcated by the Forest department. No complete enumeration of the trees fit for felling has yet taken place, but the measurement, carried out on a few acres, gives on an average for each acre fifteen logs of from four to eight feet in girth, and about thirty feet in length, many of the trees being forty feet up to the first branch. In places single trees measured twelve feet in girth by fifty feet in length, 13' 8" × 45', 12' 5" × 35', 10' 3" × 40', 11' × 60', and so on, some of them containing from 150 to 200 cubic feet of timber. The system of dākya cultivation seems to be unknown in this wild region. The inhabitants are Gonds. A temporary agreement has been entered into with the chief for working the forest on behalf of Government, but beyond collecting a number of logs lying in the forest and cut in former years, little has been done in the shape of felling operations.

PA'NA'GAR—A growing town in the Jabalpur district, distant nine miles and a quarter from Jabalpur on the Northern Road, and containing 1,935 houses, with a population of 4,063 people. The majority of the inhabitants are agriculturists. In the neighbourhood are several iron mines; and iron is the principal article of trade.

PANCHAMNAGAR—A village in the Damoh district, situated on rising ground on the bank of the river Biśā, twenty-four miles north-west of Damoh. From the number of ruined houses and stone enclosures around and about the place it would appear to have been once much larger than it is now. The population amounts to 2,024 souls according to the census of 1866, and the village is principally known as the seat of paper manufactures. The paper produced here has a considerable reputation, and sells for from three to eight rupees per "gaddī" of ten quires. There are here a police station-house and a village school.

PA'NDA' TARAT—A village in the Bilaspur district, about fifty miles west of Bilāspur, near the foot of the Maikal range, which separates the Mandla highlands from the Chhattisgarh plateau. It is said to be a very ancient town, and heaps of buried debris are often come upon in making excavations in the neighbourhood. It has now a considerable trade, being visited annually by carriers from Jabalpur, who come for the grain of the country. The population amounts to about 5,000 souls, and includes several traders, shopkeepers, goldsmiths, and weavers. The weekly market held here is the largest in the Pandariā chieftainship. The houses are mostly of the meanest description.

PANDALPŪR—A village near Rehlī in the Sāgar district. A well-known fair is held here in November and December, chiefly for religious purposes; and there is a temple in the village dedicated to Pandharīnāth.

PANDARIA—A chieftainship in the Bilāspur district. This may be called a sister estate to Kawardā, which it adjoins. They possess physical features of a similar character, one-half of either chieftain being covered with hills, while the other half is level plain, studded with villages, and extensively cultivated. A great portion of the level area consists of first-class black soil, and, owing to the gently undulating character of the surface, is largely devoted to cotton. Wheat, gram, and other rabi crops are also extensively grown, and there is a considerable acreage under sugarcane. The estate consists of 292 villages, and covers an area of 486 square miles.
PAN—PAT

It is one of the oldest of the Chhattisgarh chiefships, and is said to have been conferred on an ancestor of the present holder, a Ráj-Gond, some three hundred years ago by the Gond Rájá of Garhá Mandla.

PANDHANÁ‘—A market-town and trading mart in the district of Nimár, ten miles south-west of Khandwá, with a population of 2,500 souls. A weekly market is held here on Tuesdays, and the place is a great centre of trade in grain, forest produce, and cloth.

PÁ'NDHURNÁ‘—A municipal town in the Chhindwárá district, situated about fifty-eight miles south-west of Chhindwárá, on the main road from Betál to Nágpár. The villages of Banní and Sáwarzón adjoin Pándhurná, and the three united form one town, with a population of 5,084 souls, mostly engaged in agriculture. The soil in the neighbourhood is rich, and produces a good deal of cotton. There are here a police station-house, a travellers’ bungalow, a saráf, and a government school.

PARASGA‘ON—A small estate, consisting of two villages, situated nine miles south-east of Sálkóf in the Bhandára district. The area is 1,834 acres, of which 780 only are cultivated. The inhabitants number 403 souls. The chief is a Rájput, but the estate is under mortgage, and he lives on an allowance from his creditor. The holding only differs in name from an ordinary málguzárí tenure.

PARASWA‘RA‘—The chief town in the highland portion of the Bálágháát district. It is situated in the centre of a well-cultivated plain, the boundaries of which are yearly extending with the rapid increase of population. A náib tahsildár and police station-house are located here.

PARLAKOT—A chiefship in the extreme north-west portion of Bastar, with an area of five hundred square miles, and fifty villages.

PARNASALA‘—A village on the Godávarí, about six miles from Dumagudem, in the Upper Godávarí district. There is a temple here, which is connected with those at Bhadráchallam, and is supported from the same grant. But this place is chiefly noted as being the point at which most of the timber felled in the forests of Bastar is collected before being finally bought up and exported to the Coast. Timber merchants from Rájámandráí, Ellóre, and Masulipatam collect here, and make their purchases from the local agents or traders. The population of four hundred souls consists chiefly of Telingas.

PARPORI—A chiefship attached to the Rájpúr district, the greater part of which lies to the west of the Dhamdá pargana. Its area is rich and well cultivated, and comprises thirty-five villages. The chief is by caste a Gond.

PARSEOÁNI—A town in the Nágpúr district, situated in the Doáb of the Kanhán and the Pench, about eighteen miles from Nágpúr. The population amounts to about 4,000 souls. A weekly market is held here, which supplies the whole of the wild hill-tracts of Bheogarh. There are two very fine temples in the town. The only manufactures are coarse cloth and some tolerable pottery. Pán (betel-leaf) is a good deal cultivated in the neighbourhood.

PATAN—A town in the Jabalpúr district, situated twenty-one miles to the north-west of Jabalpúr. It consists of 669 houses, and has a population of 2,513 souls. The only trade is in grain. There are a government school and a police post here.
PA'TANSA'ONGI'—A town in the Nágpúr district, situated on the left bank of the Kolár near its junction with the Chandrabhágá, fourteen miles from Nágpúr. The plain around is very fertile, and considerably elevated above the bed of the river. The population numbers nearly 5,000 souls. Cotton stuffs are manufactured here, and exported to a considerable extent. Tobacco is also much cultivated and exported. The chief improvements of late in the town have been the building of a good market-place and a saráj, and the construction of metallled roads and streets. The place is of considerable antiquity. Traditions in the "Swasthánik" (Gond. rájás') family tell how in A.D. 1742, in the struggle between Wálí Sháh and the legitimate princes, 12,000 men were massacred by the victorious party in and around the now-ruined fort. It continued to be the station of a troop of horse up to the decease of the late rájá. Until lately it was the head-quarters of a tahsíl.

PATERA'—A village in the Damoh district, situated eighteen miles northeast of Damoh, and containing a population of 2,120 souls. The local industries are brass-working and the grain-trade. A good market is held here.

PATHARIA'—A considerable village in the Damoh district, situated twenty-four miles west of Damoh, on a low range of trap hills, which is crossed here by the main road between Jabalpur and Ságar. Under the Maráthās an A'mil lived here, and there are still several respectable Maráthā families in the town. From the great quantity of hewn stone lying about in all directions, the place would seem to have been once much larger than it is now. There are here a large government school, a dispensary, a police-station, and a travellers' bungalow.

PATKOLANDA'—This is a small but very ancient chiefship, now attached to the Sambalpúr district. It is situated about thirty-five miles to the southwest of Sambalpúr, between the two chiefships of Barpál and Bhedan, and consists of six villages. The area is not more than eight square miles, the whole of which is under cultivation. The population amounts to 1,085 souls, chiefly belonging to the agricultural classes, viz. Koltás, Gonds, and Sáonrás. The chief product is rice. The principal village is Patkolanda, which has a population of 635 souls. The occupant family is Gond.

PATNA'—This was formerly the most important of all the Native States attached to the Sambalpúr district, and the head of a cluster of States known as the eighteen Garhjáts. It lies between 82° 45' and 83° 40' of east longitude, and between 20° 5' and 21° of north latitude; and is bounded on the north by the Borásambar zamúndrá of the Sambalpúr district, on the east by the feudatory state of Sonpúr, on the west by the zamúndrá of Kháríár, belonging to the Rálpúr district, and on the south by the feudatory state of Káláhandí. The average length is about fifty miles long by as many broad, giving an area of some 2,500 square miles. The country is an undulating plain, rugged and isolated, with hill-ranges rising in various directions,—a lofty irregular range forming a natural boundary to the north. The soil is for the most part light and sandy. About two-thirds of the whole area are under cultivation, the rest being for the most part dense jungle. Indeed for some thirty miles round the town of Patna there is a vast forest of sál, sáj, bjesál, dháurá, ebony, and other woods, with small clearings here and there. These jungles are infested with tigers, man-eaters being common; wild buffaloes, bears, and leopards are also numerous.

The principal rivers are, the Tel, which forms the boundary on the southeast between Patna and Kálahandí; the Ong, which divides Patna from the Sambalpúr khálaa
on the north; the Saktel, and the Sundar. There are no roads of any importance, but a few Banjárá tracks cross the state from the north and west to the south and east.

The temperature is very much the same as that of the plains generally; in the cool months the thermometer is often as low as 45° Fah. at daybreak, and at midday rarely rises above 80°. The hot months are from April to the middle of June, the thermometer rising then sometimes as high as 110° in the shade. The climate is reputed to be very unhealthy, but the inhabitants appear to be generally robust and well-looking. Cholera visitations are frequent, especially in the larger villages.

No correct return of the population has as yet been received, but judging from the returns of other states it may be estimated in round numbers at 90,000, belonging chiefly to the agricultural classes. The most common Hindú castes are Bráhmans, Mahántís, Rájpútis, Agháriás, and Koltás. The aboriginal tribes are the Gonds, Khonds, and Binjála (Binjwàrs). There are a few artisans in most of the larger villages.

Iron-ore is found to the south, and is smelted by certain castes and made into agricultural implements. The staple agricultural product is rice, but oil-seeds, pulses, sugarcane, and cotton are also grown.

The main subdivisions of the state are—

1. The khálsa or directly administered country, consisting of some thirty villages, and two estates held by relations of the Mahárájá, viz. Jórásinghá and A’galpúr.

2. Five hereditary estates held chiefly by Gond Thákurs, viz. A’thgáon, Lofésinghá, Pándrání, Bálbhoná, and Mandal.


4. Five Garhotiáhls, or clusters of villages, the revenues of which are set apart for the maintenance of bodies of police under a Garhotiá.


A detailed account of the history of the Pátñá family was written by the late Major Impéy in 1863, from which the following sketch is abstracted, with a few necessary modifications:

“The Mahárájá of Pátñá claim direct descent from a race of Rájput rágás of Garh Sambár, near Mainpûrl, and trace it through thirty-one generations. It is alleged that Hitambár Singh, the last of these rágás, offended the king of Delhi, and was killed; that his family had to abandon their country and fly in every direction; and that one of his wives, who was at the time enceinte, found her way down to Pátñá, which was, it seems, at that time represented by a cluster of eight ‘garhs,’ and the chief of each

* Sáligrám, the chief of this estate, was transported in 1864 for harbouring rebels. The Mahárájá of Pátñá has resumed the estate.
garh took it in turn to rule for a day over the whole. The Chief of Kolágarh received the Ráñí kindly, and in due time she gave birth to a boy, who was called Ramáí Deva. The chief adopted him, and eventually abdicated in his favour; and when it came to his turn to rule, he took the first opportunity of causing the chiefs of the other seven garhs to be murdered, and setting himself up as ruler over the whole, with the title of 'mahárájá.' He contrived to preserve his position through the influence which he had obtained by a marriage with a daughter of the then ruler of Orissa. Between the reigns of Ramáí Deva and Baijal Deva, the tenth mahárájá, or during a period of some three hundred years, Pátná obtained considerable accessions of territory, viz. the states of Khariár and Bindrá Nawágarh on the west, Phuljhár and Sárganarh to the north, and Bámal, Gángpúr, and Bámrá to the north-east, which were all made tributary dependencies; while the zamínádár of Bárájkhol, with a tract of land to the eastward on the left bank of the Mahánádí, was annexed. A fort was also erected in the Phuljhár state, and the Chandrapúr pargana, also on the left bank of the Mahánádí, was forcibly wrested from the ruler of Ratanpúr. Narsingh Deva, the twelfth mahárájá of Pátná, ceded to his brother Balrám Deva such portions of his territories as lay north of the river Ong. The latter founded a new state (Sambalpúr), which very soon afterwards, by acquisition of territory in every direction, became the most powerful of all the Garhéjáts; while from the same time the power of Pátná commenced to decline, and though for some generations a certain amount of allegiance was paid to it by the surrounding states, by degrees it sunk into insignificance, and it is now one of the poorest of all the Garhéjáts.

"The only relics of former ages are some old temples on the banks of the
Architectural remains. Tel, and others at a place called Ráñí Jhirá, which are said to be at least one thousand years old, and to have been constructed by a pious Ráñí of the Chauhán tribe. There is nothing to show that since the advent of the Chauhán rulers of Pátná, now some 750 years ago, there has been any attempt to construct works either of beauty or utility. During all that time the people have been apparently cut off from all communication with the outer world, and have lived on in the darkest ignorance. Within the last two or three centuries, however, some of the better classes have by degrees crept in from the Cuttack districts, and have settled here as landholders.

"Sur Pratáp Deva, the present mahárájá, is the twenty-sixth ruler of
Ruling family. Pátná. He is by no means wanting in intelligence, reads and writes Uriya and Urdú, and understands a little Persian. He is, however, sensual and lazy; rarely stirs out of his house to transact business, and indulges in opium. The consequence is that his affairs are left in the hands of native mukhtárs, who not infrequently abuse their power to serve their own ends. The following is a list of the mahárájás of Pátná from the time of Ramáí Deva to the present mahárájá, showing approximately the period that each reigned:

1. Ramáí Deva ........................................... 32 years.
2. Maháling Sinha ...................................... 6 "
3. Baijal Deva ......................................... 65 "
4. Balrám Deva ......................................... 13 "
5. Bhujang Deva ........................................ 34 "
6. Pratáp Rudra Deva .................................. 39 "
7. Bhúpáí Deva ..................................................11 years.
8. Nágsinha Deva .................................................30 
9. Vikramáditya Deva .............................................34 
10. Bajjal Deva I ..................................................30 
11. Bhanjan Hirádhár Deva .....................................30 
12. Narsinha Deva ..................................................7 
13. Chhatrapál Deva ...............................................3 
14. Bajjal Deva III ..................................................63 
15. Hridaya Náráyana Deva ...................................15 
16. Pratáp Deva .....................................................22 
17. Vikramáditya Deva .............................................15 
18. Mukund Deva .....................................................30 
19. Balrám Deva ....................................................8 
20. Hirdé Sá Deva ...................................................7 
21. Ráisinha Deva ...................................................80 
22. Príthví Ráj Sinha Deva ...................................3 
23. Rám Chandra Deva .............................................55 
24. Bhúpáí Deva.....................................................28 
25. Hirád Vajra Deva ..............................................18 
26. Sur Pratáp Deva (The present rágá) .................1 

PATNA'—A small river rising in the Bhánrer range of hills in the Slee-
manábád tahsíl of the Jabalpúr district. After a northerly course of thirty-five
miles it falls into the Bairmá on the right bank. For some distance this river
forms a boundary between the Panná state and the Jabalpúr district.

PATTAN—A town in the Betúl district, about ten miles to the south-east
of Multál. The population amounts to 1,887 souls. There are here a govern-
ment school and a customs post. Local tradition has it that the climate is fatal
to pigs because a Musálman saint once staid here.

PAUNÁ'R—A town in the Huzúr tahsíl of the Wardhá district, situated on
the right bank of the river Dhám, about five miles to the north-east of Wardhá.
This is a very old place, and is associated in the minds of the people round with
many curious traditions. Tradition tells of a Pawan rágá—a Káhátri of the race of
the sun—who ruled over Paunáí, Pauní, and Pohná. He is said to have pos-
sessed the philosopher's stone, so that his cultivators, who were Gauls, paid
no rent, but merely gave him the iron of their ploughs, which forthwith was
changed into gold. He kept no standing army, and the people after a time
began to reflect that if an enemy were to come they would be despoiled. The
rájá assured them that he had only to take a bundle of reeds and cut them into
small pieces, and any enemy's army would be destroyed. The people, wishing
to prove his power, separated into two bands and got up a fight, in which
blood was drawn. This, they informed the rágá, had been done by an enemy's
army. After thrice asking them if they spoke the truth, and being answered each
time in the affirmative, the rágá, who was a man of his word and "of one wife,"
called for the reeds and began to chip them, and having done so, he assured the
deputation that the enemy was destroyed. On their return they found that
the heads of the Gauls in the wood had been miraculously cut off. Yielding,
however, to the supplications of the widows and children of the men thus slain,
the rágá restored them to life. His power was thenceforward acknowledged
until the arrival of one Saiyad Sháh Kabír, a greater enchanter than himself, who,
hearing that the rágá could decapitate his enemies from a distance, took the
precaution of removing his own head before visiting him. The Pawan raja on hearing this perceived his rule was over, and with his wife sank into the deep waters of the Dhám, under the fort of Paunár. Strange stories are told of the pool into which the royal pair disappeared. One is that for twelve years a herdsman, who grazed his cattle on the bank of the river, observed a strange black cow feeding with his cattle. He received no pay for looking after it, and at last asked it whose it was. As the cow, on being questioned, was about to step into the pool, the herdsman caught hold of its tail and disappeared with it. Under the water he found a temple, where was a stranger, who began to tie up the cow, but the herdsman demanded first his hire for looking after the cow so long. He was given some vegetable bulbs, but rejected them angrily, and laying hold of the black cow’s tail emerged with it from the water. The next day he found that a little of the vegetable still left with him was gold. More homely than this is the story of how the people of Paunár, when they required dishes for their entertainments, could always get them by going to the pool, making known their wants, and throwing in an offering of rice. The next day they would find the dishes on the bank; but they were required always to put them back again after having used them, when the dishes would disappear in the water of themselves. But on one occasion a man kept back a dish, and from that day the marvel ceased.

Paunár contains a ruined fort, which must formerly have been a place of considerable strength, built as it is on a height surrounded on two sides by a deep reach of the river Dhám. The ruins of the old town-wall can still be traced, and one of the gateways—a large imposing structure of stone—yet remains. Another was recently razed to make way for some municipal improvements. Sir Richard Jenkins, in his Report on the Territories of the Raja of Nágpur (1827), notes that Paunár was formerly the chief seat of the Musalmán government east of the river Wardhá, and that an officer styled the Fanjdar of Paunár resided there, and was charged with the collection of the tribute then paid by the Gond Rájas of Deogarh to the Emperor of Delhi. In A.D. 1807 the Pindháris attacked Paunár and looted the town. Under the Maráthá rule it was the chief place of a kamávidárij, and the pensioned families of several Desmukhs and Despándyás now live there. At the recent census it was found to contain 2,441 inhabitants, principally cultivators of the lands around. But the numerous scattered ruins of former houses show that it has immensely fallen off since the day when it was the seat of power, and a place to be sought for the protection offered by its fort.

PAUNI—A large enclosed town in the Bhandára district, situated on the Waingangá, about thirty-two miles south of Bhandára. It is surrounded on three sides by high ramparts of earth and a ditch, the walls being in some parts crowned with stone battlements; and on the fourth side, to the east, is the scarped bank of the Waingangá. Two or three handsome stone gháts lead down to the water’s edge, and some temples of fair architecture, interspersed with fine trees, overlook the river. The town contains 2,719 houses, with a population of 11,265 souls. Many of the houses, however, are deserted and in ruins, and the number of the inhabitants has considerably decreased within the last twenty years. This decay is owing partly to the unhealthiness of the climate, and partly to the removal of the wealthier residents to Nágpur. There is still, however, a considerable trade in cotton-cloth and silk pieces; and some of the finer fabrics manufactured in this town are exported to great distances, and are noted for their beauty and closeness of texture. There are numerous Hindú temples here,
some of great antiquity, but the great temple of Murlidhar, though comparatively a recent construction, is the only one of much repute. This is a handsome and lofty building, surrounded by a fortified wall. The public establishments are a large and flourishing government school, a police station, a district post-office, and a small rest-house for travellers on the bank of the river. The watch and ward and conservancy of the town are provided from the town duties. The town is considered very unhealthy, the causes apparently being its enclosed position, and the dense jungle both in and around it. The water, too, of the wells is generally brackish, and most of the inhabitants use the river water for all domestic purposes.

PA’WY MUTA’NDA’—A chiefship in the Chándá district, situated sixteen miles east of Chámursí. Excellent iron-ore is found here, and the forests produce a good deal of teak, ebony, and bījesál. The estate consists of thirty-five villages.

PENCH—A river rising on the Motúr plateau in the Chhindwárá district. In its windings it collects the waters from the central tableland of Chhindwárá; and its principal affluent, the Kolbiró, is itself a stream of considerable size. For a few miles after leaving the highlands its course is south-easterly up to Máchághorrá, a famous fishing locality; thence it trends southwards to near the village of Chánd, where it turns north-east, until stopped by the hills dividing the Seoní and Chhindwárá districts; thence it flows due south until its junction with the Kanbán in the Nágpúr district. The length of the Pench may be about 120 miles. A scheme is under consideration for damming up its waters as they emerge from the hills, and forming an immense irrigation-reservoir.

PENDRA’—The northernmost chiefship of the Biláspúr district, is situated on the hilly uplands of the Vindhyan range, and though intersected by hills, consists mainly of an extensive plateau, part of which is fairly cultivated. It contains no less than 165 villages, and covers an area of 585 square miles. The extent of cultivation is 40,000 acres, and there is a culturable area of over 300,000 acres. The chief is a Ráj-Gond, and is said to have obtained the grant more than three centuries ago from the Haihai-Bansí rulers of Ratanpúr.

PENDRA’—The head-quarters of the chiefship of the same name, in the Biláspúr district, is a good-sized town, on the direct road from Biláspúr to Rewá, along which there is a constant flow of traffic by carriers in the cold months. There are the remains of a fort here. A magnificent grove of mango trees, interspersed here and there with wide-spreading tamarind trees, affords a pleasant encamping-ground.

PERZA’GARH—A range of hills in the Chándá district, forming the eastern boundary of the Chímúr pargana, and dividing it from Brahmapuri. They are thirteen miles long by six broad, and terminate on the south in a striking-looking scarped cliff, which commands the surrounding country, and can be seen for forty miles to the south. This cliff, which gives its name to the range, is also called the “Sát Bahíni,” from seven sisters who are supposed to have lived in religious seclusion on its summit. Some of the valleys in these hills have patches of rice cultivation.

PHEN—A river in the Mandla district, rising in the Chilpí Ghát and flowing into the Burhner.

PHULJHAR—This is one of the cluster of states formerly known as the eighteen Garhjáts, and is now included amongst the ordinary kháléa zamindários of the Sambalpúr.

General description.
district. It is about forty miles long by twenty-five broad; and its area may be computed at about 1,000 square miles, about three-fifths of which are cultivated. The soil is light, and has a good deal of sand mixed with it, except here and there in the valleys. To the west there are some fine belts of sál jungle on either side of the main road between Rájpúr and Sambalpúr, especially near the banks of the Jonk.

The climate is similar to that of Sambalpúr Proper. Rice is the staple crop; but pulses, cotton, oil-seeds, and sugarcane are also produced. Here and there also small quantities of gram are grown. Iron-ore of good quality is to be found. The jungle along the whole length of the main road was a few years ago so infested with tigers, that it was quite unsafe to travel through it; they used frequently to attack the dák horses and runners. They have, however, been pretty well cleared off during late years. The Deputy Commissioner, Major Cumberlege, has killed ten, all near the highroad, two of which were confirmed man-eaters. Wild buffaloes are to be found near the Jonk river, also bears, leopards, &c. in the hills.

The census returns of 1866 give the population at 32,721. The agricultural classes are chiefly Aghariá, Koltás, and Gonds, but there is a sprinkling of other castes, such as Bráhmans, Mahantís, Télis, Máls, &c. A few Khonds are also settled here and there. There is a school in Phuljhar, at which some fifty boys are receiving instruction.

The chiefship is subdivided into eight smaller estates, viz. 1st, Phuljhar, held by Dharm Singh, Garhotiá, an Aghariá, which consists of fourteen villages great and small. 2nd, Kelindá, held by Manbodla Parganiá, consists of twelve villages. 3rd, Boitári, held by Bhaíráo Singh Díwan,* consists of twelve villages. 4th, Basná, held by Parmíg Sá Díwan, consists of twelve villages. 5th, Baládá, held by Udáya Singh Díwan, consists of ten villages. 6th, Borsará, held by Sundar Singh Pradhán, consists of eleven villages. The 7th, Singhóra, held by Dúntáhu Jámádá, consists of seven villages. This last petty zamíndári has been only established of late years, the Jámádá having been made guardian of the Singhorá Ghát—a hillpass through which the road from Rájpúr to Sambalpúr is carried. The 8th, Sánkrá, is held by Jagannáth Díwan, and consists of seventeen villages, lately granted rent-free for five years on condition of clearing the jungle. The total annual land revenue paid in cash for these zamíndári tenures is stated to be but Rs. 500, but there are doubtless payments made in kind also. Besides the zamíndári, there are some 250 kála villages in the estate, that is, villages held directly by the farmers from the chief. The chief estimates his annual income at but little over Rs. 5,000; but taking payments in kind, nazrána (fees on renewal), &c. into account, it will probably not fall much short of Rs. 8,000. The annual tribute paid by him is Rs. 500.

The chief’s family is Ráj-Gund. The chiefship was created some three hundred years ago by the Pátnárajás, and has been held by the same family ever since. It was granted in reward for service rendered in the field.

**PI’PARWÁ’NI**—A large village in the Seoni district, about thirty-five miles south of Seoni. It contains 439 houses, and has a population of 1,111 souls. There are here a village school, a weekly market, and a police outpost.

* Díwan in this connection is ordinarily employed to mean a relation of the Chief.
PITHORIA’—A revenue-free estate in the Ságar district, about twenty miles north-west of Ságar. It contains twenty-six villages, with an area of fifty-one square miles, and yields a revenue to the proprietor of Rs. 4,545 per annum. In A.D. 1818, when the whole of Ságar, &c. was made over by the Peshwá to the British Government, the present jágírdár of Pithoriá, Ráo Rámhándrá Ráo, who was then only ten years old, was in possession of Deórí and the “Panj Mahál.” In 1819 the Panj Mahál were transferred to Sindá,* but owing to the tender age of the Ráo, his mother preferred taking compensation, in the form of a cash pension of Rs. 1,250 per mensem, to receiving another estate. Soon after this she died, and he requested the Government to assign him a tract of land in lieu of the money-payment. On this the village of Pithoriá and eighteen others were assigned to him; but as the revenue of these villages did not equal the required amount, seven other villages were added, making twenty-six in all, yielding a yearly revenue of Rs. 14,300. These villages are still in the possession of the jágírdár; but the estate has deteriorated, and the revenue has fallen off considerably during the last forty years.

Pithoriá itself is a village of no importance. It contains 566 houses and 1,786 inhabitants. The fort was built about A.D. 1750 by one Umrán Singh, a Rájput, to whom the place had been given rent-free by Govind Pandit, the Peshwá’s lieutenant at Ságar. A market is held here every Thursday, but no trade worth mentioning is carried on.

PITIHRA’ (PUTERA)—A rent-free estate, situated to the extreme south-east of the Ságar district, and separated from the Narsinghpúr district by the river Narbadá. It contains 104 villages, with an area of 231 square miles, and yields about Rs. 22,667 per annum revenue to the raja. The whole estate, with the exception of eight villages, is situated in the subdivision of Deórí, the chief place of the Panj Mahál. Deórí was seized about A.D. 1731 by the Gond Rája of Gaurjhámar, who was in his turn driven out by the troops of the Peshwá ten years later. His son, however, procured assistance from Mandlá, and began to plunder the country about, when the Maráthás induced him to come to terms by making over to him the four “tappás” or estates of Pitihrá, Muár, Kellá, and Tarará, containing eight villages. He died in A.D. 1747, and his grandson Kiráj Singh obtained in A.D. 1798 another “tappá” called Ballá, consisting of fifty-three villages, from the Maráthás. At the cession of Ságar to the British Government in 1818, Kiráj Singh was not disturbed. But when he died in A.D. 1827, thirty villages from the estate of Ballá were resumed, and the remainder, consisting of 104 villages, were secured to his son Balwant Singh, who is still in possession. The head-quarters of the raja are in Pitihrá, a small village on the banks of the Nárbadá, containing 230 houses, with 804 inhabitants.

POHNA’—A village in the Hinganghat tahsíl of the Wardhá district, on the river Wardhá, thirty-one miles south of Wardhá town. It is said to have been founded some three hundred years ago by the ancestors of the Despáundya who now hold it. Under the Maráthás rule it gave its name to a pargana. It contains 1,500 inhabitants, principally cultivators, and pays a land revenue of Rs. 1,700. A small weekly market, principally for agricultural produce, is held here on Fridays; and there is a good village school.

POTE’GA’ON.—A chiefship in the Chándá district, situated sixteen miles east-north-east of Chámuressí, and containing eleven villages. The country is hilly; and sáfí, bjsxáí, and ebony grow in considerable abundance.

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POTIKALL—A small chieftship of the Bastar dependency, with an area of 350 square miles, and thirty villages. It is held by a Telenga, but the population is almost all of the Koi caste. Potikall, the chief village, consisting of about one hundred houses, is situated on the left bank of the Tāl river.

POTPURU—A river which rises in the eastern chieftship of Ambrogon, and after a westerly course of twenty miles falls into the Waingangā five miles below Garhchiroli, in the Chandā district.

PRANHI'TA—The name of the united streams of the Wardhā and Waingangā up to their junction with the Godavari at Sironchā. It is about seventy miles in length. Some forty miles above Sironchā occurs what is known as the third barrier, which is a far more formidable obstruction to navigation than either of the other Godāvari barriers. The river has a broad, sandy bed, which in the rainy season is full from bank to bank with a rushing flood, but in the dry weather consists for the greater part of broad reaches of sand, with small and shallow streams flowing through them.

PRATAPGARH—A chieftship in the west of the Chhindwarā district, situated near Motār. With Songpur it formed a portion of the Harai zamindāri; but in the early part of the present century it was separated from the parent estate, and came under the management of the Harai chief's brother. It has the largest area of all the chieftships in this quarter, and comprises 181 villages, which pay no revenue to the Government.

PULGAON—This is the name of the railway station which is reached immediately on crossing the river Wardhā from the Bombay side, about twenty miles west of Wardhā. The site was unoccupied until the commencement of the railway works, but when the spot was fixed on for a railway station, land was set aside for a village also. As the cotton and other produce of the rich Wardhā valley must come here for transport by rail to Bombay and other markets, it is possible that Pulgāon will some day be an important place. A road connecting it with the cotton marts of Deoli and Hinganghat to the south-east is now nearly completed, and another road running north to A’rvi and A’shī has been laid out. There is a police station-house here, and a dispensary has been commenced. Near Pulgāon is a picturesque waterfall on the river Wardhā. The Hindūs consider this a holy place, and have built a temple in the neighbourhood. Lately an annual fair has been started here in view of aiding the new town.

PUNA'SA—A proposed forest reserve in the north of the Nimār district, of about 160 square miles in extent.

PUNA'SA—A market town in the north of the Nimār district, about thirty-three miles from Khandwā. It was at one time a considerable place, and was held by Rānā of the Tuar clan. A large stone-fort, built by Rām Kusul Singh in A.D. 1730, and still in good preservation, formed a safe refuge for the European families in the troubles of 1857. The country round is mostly waste, never having recovered from the destruction wrought by the Pindhārs at the commencement of the present century. There is a large tank here, which was repaired by Captain French in A.D. 1846, and a weekly market is held on Saturdays.

PURA'RA—A small zamindāri or chieftship, consisting of six villages, situated on the Bāgh river, near the south-eastern confines of the Bhandāra district. The area is thirty-nine square miles, seven of which only are cultivated.

The occupant family is Gond, and the residents are chiefly Gonds and Gōrās. Purāra itself is a large village, and has an indigenous school. The forests on the estate contain some good building timber, and are noted for the number of tigers which infest them.
PURWA—A village in the Mandla district, situated at the confluence of the Narbadá and the Banjar, by the former of which it is separated from Mandal, and by the latter from Malhárájpúr. An annual fair is held here, which was established by Nizám Sháh in A.D. 1751.

RA’HATGARH—The chief town of a tract of the same name in the Ságar district, is situated about twenty-five miles west of Ságar. After passing through various hands it seems to have come into the possession of a branch of the Bhopál family, to one of whom—Sultán Mohammad Kháń—the fort is attributed. His descendants remained in possession till A.D. 1807, when it was taken by Daulat Ráo Sindíá, after a siege of seven months. In A.D. 1810 Ráhatgarh was made over to the British among other districts for the payment of the contingent, and in 1861 it was given over entirely to the British Government, in accordance with a treaty made with the Government on the 12th December 1860. In 1857, when the Mutiny commenced, Nawáb A’díl Mohammad Kháń and his brother Fázil Mohammad Kháń, descendants of the Sultán Mohammad Kháń mentioned above, who were in possession of a tract in the Bhopál state, by name Garh A’mápání, came down with a band of insurgents and took possession of the fort. In February 1858 the fort and town were invested and captured by Sir Hugh Rose with the Central India Force, and the rebels were defeated with great slaughter. A’díl Mohammad Kháń fled, but Fázil Mohammad Kháń was taken and hanged. The fort was also destroyed in a great measure, but the ruins still remain, showing what an enormous structure it was originally.

Ráhatgarh is a good-sized town, well situated on the banks of the Bíná, which has many picturesque and beautifully wooded reaches close to it. There is a travellers’ bungalow here, and the place is a favourite resort of the residents of Ságar for change of air. A fine bridge of fourteen arches crosses the river about a mile from the fort, over which the Bhopál and Bombay road passes. The shoes made here are highly esteemed, and are sent for sale to Ságar and to the different towns in Bhopál. Native cloth of a kind called “dosúti” is also largely manufactured and exported. There is a weekly market on Fridays, at which the abovementioned articles, with grain of all kinds, are sold.

The fort is situated on a lofty eminence to the south-west of the town, and surrounded by it on the south, west, and north sides. As mentioned above, it was chiefly built by Sultán Mohammad Kháń, but was afterwards altered and added to by his successors, and thus took upwards of fifty years to complete. It is the largest fort in the Ságar district, and probably in all the adjoining country. The outer walls consist of twenty-six enormous towers, some of which were used as dwellings, connected by curtain-walls, and enclose a space of sixty-six acres. This space was for the most part covered with buildings of all descriptions, and contained a large bázár and numerous temples and palaces. One of these latter is called the “Bádal Mahal,” or cloud palace, from its great height and elevated situation. It is attributed to one of the Háj-Gond chiefs of Garhá Mandla. Most of the buildings are now in ruins, and the outer fort-walls are also in a ruinous state. The east wall was breached for a distance of nearly a hundred yards by

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* Aitchison’s Treaties, vol. iv. p. 239.  
† Ibid, p. 279.
Sir Hugh Rose’s siege guns in 1858, when he captured the fort from the rebels. The view from the fort of the surrounding country, and of the river Bíná, flowing at the base of the hill on which it stands, is of great beauty and interest.

A government school has been established here. The population amounts to 3,428 souls according to the census of 1866.

RA’T GARH—An old chieftship now attached to the Sambalpúr district. It lies between 83° and 83° 35’ of east longitude, and between 21° 45’ and 22° 35’ of north latitude, and is bounded on the north by the native states of Sirgajá and Gángpúr under Chotá Nágpúr, on the south by the river Mahánadí and the Sambalpúr khálsa, on the east by the zamíndárl of Jaípúr or Kolábirá, on the south-west by the zamíndárl of Chandrapúr, and on the north-west by the feudalory state of Saktí under Biláspúr.

Its extreme length is about sixty miles, by thirty-five miles in breadth. The southern portion towards the Mahánadí is fertile and well cultivated, but the soil is naturally poor, having in it a large admixture of sand. The northern and eastern portions are a mass of hill and jungle, and contain a good deal of sál (shorea robusta), sáj (terminalia tomentosa), bijesál (pterocarpus marsupium), and many other kinds of useful building timber, but no teak (tectona grandis) of any size. The principal rivers are the Mahánadí and its affluents the Tédf, Mán, and Kelá. The direct road from Sambalpúr to Biláspúr passes through the southern portion of this state, but there are no other roads of consequence. The climate is similar to that of Sambalpúr Proper, and is considered very unhealthy.

According to the census lately taken by the rájá, the population amounts to 31,925 souls, chiefly belonging to the agricultural classes. Rice is the main crop, but cotton, pulses, oil-seeds, and sugarcane are also produced. The manufactures are brass and bell-metal vessels, tasar-silk fabrics, and coarse cotton-cloths. Iron-ore is found in considerable quantities, and the forests produce lac, tasar, cocoa-nuts, and rál, or sál resin.

The principal castes are:—(Agricultural) Koltás, Aghariás, Kanwars, Sáônrs Gonds, and Bhúmiás; (others) Bráhmans, Ráiputs, Mahantis, with a fair proportion of artisans.

There are altogether some 500 villages in the state; and it has four subordinate zamíndárls held by connections of the rájá, viz. those of—

Anjár Singh, consisting of.......................... 12 villages.
Amar Singh, ditto .................................. 5 do.
Thákur Raghunáth Singh, consisting of.......... 30 do.
Thákur Parameswar Singh, ditto ................. 30 do.

The chief’s family has no written records, but according to tradition one of its ancestors, Thákur Daryáo Singh, for some assistance afforded by him to the Maráthás, obtained the title of “rájá.” He was succeeded by his son Jújhár Singh, who again was succeeded by Deónáth Singh. His son Ghanasyám Singh, the present rájá, has now (1869) held for six years. This territory includes the once independent neighbouring chiefship of Bargarh, which was conferred on the family some forty years ago.

The ruling family is Gond. Ghanasyám Singh, the present rájá, is a very quiet, unpretending man, and has neither ability nor energy to look very closely after the affairs of his state, but he has some sensible intelligent relatives around him who assist him in every way, and on the whole he gets on very well. There is a fair school at Rálgarh, with some forty or fifty pupils receiving instruction.
## Ratpu'r

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<td>413</td>
<td>420</td>
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<td>414</td>
<td>421</td>
</tr>
</tbody>
</table>

### Position of the district

A district lying between 80° 28' and 82° 38' east longitude, and 19° 48' and 21° 45' north latitude. Within these limits is comprised the larger part of the tract known by the name of Chhattisgarh, together with a large area formerly attached to Sambalpur. It is about 150 miles in breadth from east to west, and 185 miles in length from north to south. Besides the khalsa portion of the district, which is more directly under the management of the district authorities, there is a large area of country held by petty chiefs, called zamindars, holding their estates at low quit-rents, and by semi-independent feudatories. These estates are as follows:

```
Zamindar of Nandgaon.
  Do. of Khairagarh.
  Do. of Chhuikhadan.
  Do. of Kanker.

Parpori.
Lohara Sahaspur.
Gandai.
Barbaspur.
Silhet.
Thakurtola.
Waruband.
Khuji.
Daund Lohara.
Gundardehi.

Fingeswar.
Sarma.
Narah.
Kauria.
Deori.

Zamindaris.

North-Western ....

South-Western ....

Eastern ..........
```

<table>
<thead>
<tr>
<th>Feudatories ....</th>
<th>Belonging to Chhattisgarh.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Parpori</td>
<td></td>
</tr>
<tr>
<td>Lohara Sahaspur</td>
<td></td>
</tr>
<tr>
<td>Gandai</td>
<td></td>
</tr>
<tr>
<td>Barbaspur</td>
<td></td>
</tr>
<tr>
<td>Silhet</td>
<td></td>
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<tr>
<td>Thakurtola</td>
<td></td>
</tr>
<tr>
<td>Waruband</td>
<td></td>
</tr>
<tr>
<td>Khuji</td>
<td></td>
</tr>
<tr>
<td>Daund Lohara</td>
<td></td>
</tr>
<tr>
<td>Gundardehi</td>
<td></td>
</tr>
<tr>
<td>Fingeswar</td>
<td></td>
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<tr>
<td>Sarmar</td>
<td></td>
</tr>
<tr>
<td>Narrar</td>
<td></td>
</tr>
<tr>
<td>Kauria</td>
<td></td>
</tr>
<tr>
<td>Deori</td>
<td></td>
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</tbody>
</table>

Lately attached to Ralpur, formerly belonging to Sambalpur.

*This article consists almost entirely of extracts from the Land Revenue Settlement Report on Ralpur, by Mr. J. F. K. Hewitt.*
The whole area of these tracts as shown by the Settlement Records is as follows:

<table>
<thead>
<tr>
<th>Description</th>
<th>Acres</th>
<th>Square Miles</th>
</tr>
</thead>
<tbody>
<tr>
<td>Khálsa, inclusive of Government wastes</td>
<td>50,442,365</td>
<td>7,881</td>
</tr>
<tr>
<td>Chhattisgarh zamindáris</td>
<td>1,130,844</td>
<td>1,767</td>
</tr>
<tr>
<td>Sambalpúr zamindáris attached to Ráipúr</td>
<td></td>
<td>2,800</td>
</tr>
<tr>
<td>Feudatories</td>
<td></td>
<td>2,940</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>15,388</strong></td>
</tr>
</tbody>
</table>

Of these areas only those of the khálsa and Chhattisgarh zamindáris are given from actual measurements made by the Settlement department. Those of the Sambalpúr zamindáris are calculated from the maps of the Topographical Survey; while the area of the feudatoryships are only approximate guesses, as there are as yet no maps of these tracts.

Though the name of Chhattisgarh was originally applied to a portion only of the country now included in the Ráipúr and Bilaspúr districts, yet the whole of the area of both districts is geographically homogeneous, and may be shortly described as the basin of the Upper Mahánádi and its tributaries, together with the hills in which these tributaries take their rise. The whole of this tract is surrounded by ranges of hills branching from the great Vindhyán chain of Central India. Below the hills to the west and south of Chhattisgarh there is a broad belt of black soil. The north-western portion of this belt is in the district of Bilaspúr, while the remainder of the tract belongs to the zamindári estates of Parporí, Lohárá, Sahaspúr, Gandai, Silhetí, and Barbaspúr, and to the feudatories of Chhuikhadán, Khairágár, and Nándágón. To the south the black soil tract is, with the exception of a portion in the Gunderdehi zamindári, entirely within the khálsa parganas of Rájím, Dhamtarí, Bálod, and Sanjári. The centre of Chhattisgarh beyond the black soil is an undulating plain, intersected by numerous rivers and nálás, with broad fertile valleys, which are separated from one another by rolling downs. This formation affords peculiar facilities for irrigation, which have yet been by no means fully utilised. Almost the whole of this is cleared of jungle, inhabited, and cultivated. To the east of the Mahánádi the hills come close to the stream, leaving, except in the Rájím pargana, and in the north-east of that of Dhamtarí, but a small share of fertile plain between the hill-country and the river. The khálsa lands are now separated into four tahsíl subdivisions, viz. Simgá, Ráipúr, Drúg, and Dhamtarí. To make these as compact as possible it has been found necessary to disregard in many instances the old pargana boundaries.

Of these tahsíls the most northern is Simgá. It contains the very fertile tracts of Nawágarh, Deorblája, and the northern portion of the Dhamdá pargana. The rest of the tahsíl has been recently cleared, but still contains a good deal of low scrub-jungle here and there. This is, however, retained rather to satisfy the requirements of the people than from their inability to clear it, and a good deal of it is rocky soil, and more valuable as jungle than if it were cultivated; but there is also a large portion which remains uncultivated because of the thatching-grass it yields—a product which is quite as valuable as an average crop of cereals. In the Ráipúr tahsíl the western portion is well cultivated and populous, but in the east there is a large area of jungle and the extensive Government waste of Laun, Sirpúr, and Khalárí. Drúg has no jungle whatsoever within its limits, and the whole of the tahsíl is well cultivated, while Dhamtarí presents the greatest
contrasts of all the tahsilis. There are, except in Laun, no such wild tracts in the
district as the Scháwá, Dhamtár, Bálod, and Sanjár jungles, while the villages in
the black-soil tract in the centre of Dhamtár and of Bálod are the most fertile
and populous in the country.

Within the country above described there are two principal river systems
which subsequently unite and form the Mahánádí proper. The first of these—the Seonáth—which
contains much the larger supply of water, rises in the hills of the Pánábáras
zamindári in the Chándá district, and flows, after its entrance into Rálpúr, in a
direction for the most part north-east for about one hundred and twenty miles, till
it is joined by the Hámp from the west; after this junction it turns eastward for
about forty miles, till it joins the Mahánádí in the north-east corner of the district.
Its tributaries in the Rálpúr district are on the left bank, proceeding from the
south, the Gumariá, A’m, Súrlí, Gárághát, Ghogvá, and Hámp; on the right
bank, the Karkará, Tendúlíc, Kárún, and Khorsí. In the latter part of its course,
after the junction with the Hámp, it forms the boundary between the Biláspúr and
Rálpúr districts, except where it flows to the north of the Tarengá pargana, belong-
ing to Biláspúr, but lying to the south of the Seonáth. The stream known as the
Mahánádí in Rálpúr, though it ultimately gives its name to the river, is of
very little importance to the country as compared with the Seonáth and Kárún.
It takes its rise a few miles to the east of the town of Scháwá in the extreme
south-east of the district, in an insignificant puddle in the middle of a rice-field,
and thence flows due west through the Scháwá pargana and the Kánker feudat-
dory estate for about thirty miles, after which it turns sharply to the north-east
through a very narrow valley, in some places not much more than five hundred
or six hundred yards broad, through which it flows for about twenty miles. It
continues in this course till it reaches a point about sixteen miles to the north-
est of the town of Dhamtár, where it turns more to the north, and thence flows
in a north-east direction till its junction with the Seonáth. The Mahánádí
receives no large tributary till it reaches Rájírn, about thirty miles to the
south-east of Rálpúr, where it is joined by the Pairí, which flows from the
south-east, rising in the Bindrá Navágár zamindárí, and flowing in a
north-easterly direction through a hilly country for about sixty miles before
its junction with the Mahánádí. About fifteen miles to the south of Rájírn the
Pairí is joined by the Sundar—a river of nearly equal length, which rises in the
Jaipur estuary under the Madras Government, and flows through a similar
country to the Pairí. The other tributaries of the Mahánádí are the Kesho,
Korár, and Nainí, all of which flow from the east through hilly tracts, watering
narrow, but fertile valleys. Along the western bank it only receives a few
insignificant nálás, and the space of fertile black-soil plain which lies between it
and the uplands of the interior of the district is generally narrow. The general
character of the Mahánádí and the rivers in the east of the district is very
different from that of the Seonáth and its tributaries. The latter streams gene-
really flow over a rocky or gravelly bottom, and consequently retain water for
the whole, or greater part, of the year; while the beds of the former are wide
wastes of sand, dry for more than half the year, and at no time, except during
high flood, containing much water. The Mahánádí is occasionally, but very seldom,
navigable for boats of light draught from A’rang, about fifty miles below its
junction with the Seonáth.

As above stated the whole of the country to the east of the Mahánádí occu-
pied by the zamindárís of Deorí, Kauriá, Narrá,
Sadarpí, Pingesswár, Khairár, and Bindrá Navágárh

Hill country.
is hilly and covered with jungle, and the same may be said of the tract to the south of the district occupied by the pargana of Sehawa, the Kanker feudatory state, and the southern portion of the Dhamtar, Balod, and Sanjari parganas, together with the zamindaris of Daund-Lohara, and Khujji. To the west the feudatories of Nandgaon, Khairagarh, and Chhuikhadan hold but a small portion of hill country, the hills in this direction for the most part belonging to the Bhandara and Balaghat districts, and the same may be said of the zamindaris to the northwest, where the Thakurtol zamindari is the only one of which the whole, or greater part, of the area is occupied by hill and jungle. The hills are generally low, rarely rising over 1,500 or 1,600 feet high, except the Gauragarh plateau, and the range in the south of Sehawa, extending into Bastar and Kanker.

The district has not yet been geologically surveyed, but the following characteristics may be accepted as a fairly correct account of the leading geological features. The hilly tracts on the outskirts of the district are mostly composed of gneiss and quartzite, while the sandstone rocks are intersected with trap dykes. Iron-ore is abundant, and that found in Dalli in the Lohara zamindari, and in the hills to the west of Gandai, is particularly good. Lead has been also found in the south-west of the Nandgaon zamindari, and the red ochre of Gandai and Thakurtol is celebrated. In the interior of the district the stratum below the alluvial deposits is invariably a soft sandstone slate, covered generally by a layer of laterite gravel, and in many places the shales have been converted into hard vitrified sandstone, forming an excellent building stone. Below this again lies the blue limestone which crops out in numerous places on the surface, and is invariably found in the beds of the rivers.

Throughout the plain country the soil is generally fertile, about fifty-seven per cent being equally adapted for the growth of rain and cold-season crops; while of the remainder about twenty-three per cent, though not fitted for rabi crops, produces better rice crops than any soil but that of the best first-class. The rest is either rocky or hard poor laterite, which will only occasionally yield a second-rate crop of the inferior grains, such as kodo. In the hilly country the soil is mostly poor, except in the narrow valleys, in which the constant supply of water, and the natural barriers to its outlet furnished by the hills, keep the land almost always in that swampy state which is necessary for the production of the best crops of rice. One of the most distinguishing features of the district is the great number of tanks. These are generally formed by throwing a dam across a hollow; but in most large villages there are one if not more tanks to be found embanked on all four sides, and planted with trees,—the work of some public-spirited villager, or perhaps of some enterprising Banjar who used to pasture his cattle in the village in the day when the jungle was uncut. These tanks, which depend almost entirely on the rainfall for their water-supply, are considered on that account to give better drinking-water than those formed by throwing a dam across the valleys, and in this respect they must be allowed to have some advantages; but as but little care is taken to keep them clear, the water before the hot weather is generally a muddy mass of impurity. Besides the trees round the tanks, there are but few to be seen throughout the greater part of the district, and mango-groves, so common in Upper India, are here few and far between. Wells were unknown in the district till the last two years; but the recent orders granting rent-free land to persons digging wells have led to the construction of wells lined with masonry in many of the khalsa villages. Along the banks of the
Mahánadi and to the south of the district water is found at from twelve to twenty-four feet from the surface, but in the east it is not so easily procured.

The average rainfall is about forty inches. The hills which encircle the district generally assure the fall of an adequate, or nearly adequate, supply of water, and within the last fifty years, beyond which no records are available, only one very severe famine has been known in Rájpúr. This occurred in 1835, and numbers of people are said to have died of hunger. There is no trustworthy evidence extant from which the extent of the calamity can be learnt, but that it must have been severe is shown by the fact that the revenue of almost all the villages in the district declined considerably in the next few succeeding years, while another, but less severe, famine occurring in 1844, completed the ruin of many villages.* The climate is generally good, varying less than in the districts of Bengal and Upper India, and though the cold season is very different from that of Behar or even of Bengal, yet the rains are always cool and pleasant. The district has been for the last few years generally healthy, though previously it had a bad reputation from the cholera which had visited it almost every year for twenty years; but the last bad outbreak of the disease was in 1866, and then it was confined to the north of the district only. The people attribute this immunity in a great measure to the sanitary precautions which have lately been introduced, and the coincidence of the cessation of cholera and the introduction of sanitary reform is certainly fortunate, as it has induced the people to take up with a sort of enthusiasm a system of precautions which is generally distasteful to the natives of the country. It is to be hoped that their newly-born faith may not sink under a premature trial. Besides cholera the prevalent disorders are fevers and small-pox; the former are very frequent during the rains and the beginning of the cold weather; but, except in the jungles, the fever is generally of a mild type. Small-pox has hitherto yearly carried off a large number of children, but now that vaccination has been introduced, its ravages may be mitigated, if it be not entirely exterminated. Stone is also very prevalent, and a large number of operations for this disease are yearly performed at the Rájpúr dispensary.

There are no large towns in the district except Rájpúr, but Dhamtarí and Rájm are rising places. The population of these three towns is as follows:—

<table>
<thead>
<tr>
<th>Town</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rájpúr</td>
<td>16,645</td>
</tr>
<tr>
<td>Dhamtarí</td>
<td>4,632</td>
</tr>
<tr>
<td>Rájm</td>
<td>2,571</td>
</tr>
</tbody>
</table>

Rájpúr is the head-quarters of the grain trade of the district, and the residence of the principal merchants, while Dhamtarí and Rájm derive their importance principally from the jungle-produce which is brought there for sale. The trade is a somewhat speculative one, but very lucrative to those who succeed, and the number of those who engage in it is yearly increasing, as the value of the jungle-produce becomes better known. A’rang was formerly the seat of a considerable trade in lac, but the clearing of the jungles to the east of the district has greatly diminished its importance. Among agricultural villages, Kurudh, Palári, and A’mdí—all of them in Dhamtarí—are the most populous.

* There has been drought and severe distress this year also (1868-69).
† Cholera again appeared this year (1869) among the half-fed gangs of pauper-labourers on relief works.
Drúg, as the head-quarters of a tahsíl, and Dhandá, as the former residence of a Gond dynasty, only extinct within the last seventy or eighty years, also contain a considerable number of inhabitants; while in the other parts of the district, Kusmi, Laun, and Sáragón in the Simgá tahsíl, and Kurá in that of Rájspúr, deserve mention. In Rájspúr, Dhamdá, Pátan, Drúg, Dhamtarí, and Bálod there are the ruins of old forts of considerable extent; but, except in Dhandá, these remains are of little architectural beauty. In Laun, along the Mahánátí, the forts are almost as numerous as the villages, but they are invariably rude, and now ruined structures, made for the security of the inhabitants, on the occasion of the periodical raids of the Binjwás from the Sonákhán hills. At A’rang in the Rájspúr tahsíl, at Deobalodá in the Drúg tahsíl, and at Gandá in the zamíndári of that name, there are fine Buddhist or Jain temples, and at Rájim the original portion of the temple which still exists shows a good deal of artistic skill and taste. Throughout the district there are numerous ruins of temples, and almost every village has, as its deity, some old statue reft from a decayed building, often showing considerable refinement in the sculptors, and almost always exhibiting a skill which would now be sought for in vain in Chhatísgarh. Of more extensive ruins those of Sirpúr may be mentioned, consisting of the remains of temples and palaces of stone, for the most part hidden in the jungle.

The only metalled road in the district is the Great Eastern Road—the imperial line running from Nágpúr to Sambalpúr through Rájspúr. The part of the road between Rájspúr and the western boundary of the district towards Nágpúr is nearly finished, but that between Rájspúr and Sambalpúr has not been begun. Two fair-weather roads have been made from local funds—one to Dhamtarí, and the other via Simgá to Nándghát on the banks of the Seonáth, where it meets the Biláspúr district road leading to that station. A branch from Simgá to join the road from Biláspúr to Jabalpúr over the Chiplí Ghát is now being begun, and a road from Rájspúr to Seorínarán has also been commenced. On the Simgá road a few bridges have been built; but, except on the Great Eastern Road, no bridges have yet been attempted on the other lines.

The isolated state of Chhatísgarh from the earliest times renders the facts of its history, except as they illustrate the growth of its present institutions and customs, of little interest or value, while the paucity of the materials extant renders it a task of some difficulty to obtain even such an outline as is necessary for the purpose of this Gazetteer. However, from traditions—many of which, owing to the heterogeneous character of the population, and the fact that most of the inhabitants are descended from recent immigrants, are vague—inscriptions either existing in the original, or in copies made by orders of Colonel Agnew when in charge of Chhatísgarh from 1818–1825, and hints found in the customs of the people, a not wholly inadequate account of the past history of the district may be framed.

Like the rest of Central India, Chhatísgarh seems to have been inhabited in the earliest times by Bhunjíyá and other Kolarian races from the East. These, however, having little administrative ability or instinct for cohesion, never succeeded in establishing anything like a regular government, and were in very early times conquered and driven to the hills by the Gonds, by whom the first system of government was founded; and in this system, though greatly corrupted
—and in the last three or four hundred years almost obliterated—will be found the key to the innumerable anomalies which now perplex the inquirer into the customs of Chhattisgarh. To the east of the Mahánadi the Bhnjjiyas and Binjwárs maintained themselves till a late period. The last Binjwär chief of Sonákhán was hanged in the Mutiny; while tradition still tells of the Gond conquest of Bindrā Nawágarh, and the victories of the Gond heroes over the barbarian giants, though the latter were assisted by magical and supernatural gifts.

It is impossible to say exactly when Ráspúr became part of the dominions of the ancient Haihai-Bansá dynasty, but it appears to have been cut off from the Ratanpúr kingdom, and separately governed by a younger branch of the reigning family about the ninth century. An inscription in a temple at Rájím,* dated Samvat 796, commemorates the conquests in these parts of a chief named Jagatpál, who appears to have acquired the fort of Durga or Drúg in the Ráspúr district by a marriage connection with Rájá Prithví Deva of the Haihai-Bansá line. From the time of this inscription to Samvat 1458, corresponding to A.D. 1401, in which year a rájá named Lachhman Deva appears, from an inscription formerly existing in the Ráspúr fort, to have reigned, there is no trustworthy record of the history of this principality. But from an inscription at Ratanpúr it would seem that as late as the end of the eleventh, or commencement of the twelfth century the reigning prince of the elder line, which always retained a feudal superiority over the Ráspúr branch, were driven back from Ratanpúr to the hills by an uprising of Rákshasas, or aboriginal tribes, so that the Ráspúr government was probably not very solid until some centuries after its establishment. Under the Haihai-Bansá dynasty the government seems to have been a patriarchal aristocracy, the system being derived from the Gonds. Under the nomad invaders of the Turanian race the unit seems not to have been, as among some at least of the more civilised Aryans of Upper India, the family, but the clan: hence, while in Upper India the family developed into the village community, among the Turanian races the clan settled themselves in a number of neighbouring villages, which were formed into a táluka. All the original inhabitants of each of these tálukas were attached to their chief by the ties of blood or community of interest. As long as the original tradition of a connection between the members of each táluka, and of the different tálukadárs with one another under a common chief, existed, the aggregate thus formed was a powerful state, formidable alike for attack and defence; but as the hereditary bond of connection was weakened by time and the loss of the constant stimulus of common action, the parts separated from each other and fell easily, one by one, under the yoke of a common invader. Such an invader would replace the indigenous chiefs by strangers attached to himself, and hence the system would receive a further shock from the absence of any bond between the new tálukadárs and their subordinates, and this process had probably taken place once at least before the conquest of the district by the Haihai-Bansá princes. They introduced a number of adventurers from Hindustán, making over to them the lands of the older settlers; and the lists of Bilásipúr tálukadárs prepared in the time of Lachhman Sen show that the greater part of the tálukadárs were of foreign extraction. As there are no such lists extant for Ráspúr, it does not appear how far the

change had been carried in this part of the country; but there can be little doubt that the old system had been even at this time greatly changed, while in succeeding generations it was almost obliterated, and not only were the older holders ejected from their tâlukas, but the boundaries of tâlukas were disregarded, and two, or three, or even single villages were given to applicants, while the Gond ryots were swamped by foreign settlers. It is clear that under such a system the only bond that united the whole country was their common dependence upon a united authority, and when that authority was weakened by the gradual decay of the ruling race, the Marâthâs met with little or no opposition when they invaded the country.

The first Marâthâ invasion took place in A.D. 1741, when Bhâskar Pandit, the Conquest of Chhattîsgarh by Raghunâth Singh, the representative of the older branch of the Haihai-Bansî race, at Ratanpur; but neither he nor Mohan Singh, who was put in charge of Chhattîsgarh by Raghoji Bhonsâla, râjâ of Nâgpûr, in 1745, seems to have at first interfered with Amar Singh, the representative of the younger branch ruling in Râlpûr. He continued to administer the government till 1750, when he was quietly ousted, and received for his maintenance the pargana of Râjîm, Pâtân, and Râlpûr, for which he paid a yearly tribute of Rs. 7,000. On his death, in 1758, his son Seorâj Singh was absent on a pilgrimage, and the Marâthâ government confiscated the parganas; but when Bimbâji, the younger brother of Jânoji, the heir of Raghoji, assumed the government in 1757, he gave Seorâj Singh the village of Bargôn on the Râlpûr tashil free of revenue, and one rupee on every village in the district for his maintenance. This arrangement continued till 1822, when in lieu of one rupee on every village in the district, Raghunâth Singh, son of Seorâj Singh, received the villages of Govindâ, Mûrbenâ, Nângdâon, and Bâleswar, all near Bargôn, free of revenue, and these he still holds. When the Marâthâs undertook the government of the country, decay had already in all probability reduced it to a state very much inferior to that which it had attained during the earlier days of the Haihai-Bansî rule; and the raids of the Binjârs of Sonâkhân (a tribe allied to the Bhûnjîyas living in the hills to the east of Laun, between the Mahânaâdî and the Jôn) had seriously affected the prosperity of the eastern parganas of Laun, Sirpûr, Khalârî, and the eastern portion of Râlpûr, and a continuance of these disorders gradually caused their almost total depopulation. So entirely was the country ruined that the revenue of the three first named tracts, which had amounted to Rs. 68,160 in A.D. 1563, was reduced to between 3,000 and 4,000 Nâgpûr rupees in A.D. 1817, and it is only within the last few years that they have begun to recover their original prosperity. After the assumption of the government of Chhattîsgarh by Bimbâji, order was maintained, though chiefly by the strong hand of military rule, and some efforts were made to harmonise the Marâthâ and Chhattîsgarh institutions, which had already been assimilated by the influx of immigrants accustomed to the village system of Upper India. On his death in 1787 his widow, A'nândi Bâtî, managed the country for a year, and was succeeded by a súbadrâ, Vitthal Divâkar, who is said to have introduced a form of pargana accounts on the village system known to the Marâthâs. After his time the government seems to have degenerated into anarchy: insurrections were, as is stated by Colonel Agnew, frequent, and the revenue of the khâlsa lands was raised in the eighteen years between 1799 and 1817 from Rs. 1,26,000 to Rs. 3,83,000. The character of the administration may be judged from the description of Major Agnew in 1819, who says that the country " presented one
"uniform scene of plunder and oppression, uninfluenced by any considerations but that of collecting, by whatsoever means, the largest amount possible."*

After the deposition of A'pá Sáhib in 1818 the country was taken under British superintendence during the minority of the younger Raghoji, and Captain Edmonds was the first officer put in charge of Chhattisgarh. He, however, had scarcely succeeded in putting down the disturbances in Dongargarh, in the west of the district, when he died, a few months after his arrival, and was succeeded by Colonel Agnew. This officer, whose name is still well remembered throughout the country, was superintendent from 1818 to 1825. His first task on assuming charge was to put down the pretended heirs of the Gond raja of Dhandã, who had rebelled, and to compel the Binjwâr chief of Sonâkhán to give up the government lands he had usurped during the disturbances. Having restored peace, and adjusted the large balances of revenue shown as due in the Maráthá accounts, he proceeded to organise the civil administration. In doing so his leading principle was to work as much as possible through the people themselves, and under his mild, but firm administration the country rapidly began to improve. The clearance of the fertile black-soil tracts to the south of Dhamtarí and Bâlod, the greater part of the Râjmí pargana and that of the eastern part of Râjpûr, which had been allowed to lapse into jungle, was commenced, and everywhere the area under cultivation increased. But the progress of the country is best shown by the revenue of the khâlsa of Chhattisgarh, which increased from Rs. 3,31,470 in 1818 to Rs. 4,03,224 in 1825, or over twenty-one per cent in eight years.

From 1830 till 1854, when Chhattisgarh with the rest of the dominions of the Nágpûr Râjá lapsed to the British Government, Chhattisgarh was governed by sâbas; but the general system followed was the same as that organised by Colonel Agnew. The country seems to have been on the whole well administered; and it might have improved rapidly had it not been for the famines of 1835 and 1844, which checked the increase of the population and ruined many villages. However, on the whole, progress was made, and the district was in a much more flourishing condition when taken over in 1854 than when Colonel Agnew received charge in 1818. The revenue of Râjpûr alone in 1855—the year after the annexation—amounted to 2,78,536 Company's rupees, equal to about 3,25,886 Nágpûr rupees, or very nearly the revenue paid by the whole of Chhattisgarh in 1818.

The first officer appointed to the charge of Chhattisgarh after the annexation was Captain Elliot. His jurisdiction, of which the limits were the same as in the time of Colonel Agnew, included not only the whole of Chhattisgarh, but also Bastar—an extent of country which necessitated at first the continuance of a system of patriarchal government similar to that instituted by Colonel Agnew; but from 1856, when the country was divided into three tahsils, of which two—Dhamtarí and Râjpûr—were in the Râjpûr district, a more regular system began to be introduced. In 1857 Drúg was made a tahsil, and in 1861 Bilkânpur was separated from Râjpûr, and in 1863 a fourth tahsil at Simgá, completing the number now existing, was added to Râjpûr. Râjpûr suffered but little during the mutiny, the only disturbances being those which were excited by Nârâyân Singh of

* Râjpûr MSS. records.
Sonákhan. He was hanged in 1858, and his estate confiscated. Since that time the Binjwár raids into the east of the district have been completely discontinued, and the flourishing tracts of Lams, Sipúr, and Khalár, which had so long suffered from the oppression of these hill tribes, are rapidly becoming one of the most flourishing portions of the district.

The first census taken in Chhattisgarh seems to have been made in 1820-21 by Colonel Agnew. It is not clear what area it comprised, but even if it was confined to the population of the khálsa area of Bilaspur and Rájpur, the number of 571,915 inhabitants would only give about fifty persons to the square mile. If this could be relied on as an accurate enumeration of the people, it would show more forcibly than any words could do the wretched condition to which the country was then reduced. The next census taken was on the night of the 5th November 1866. The population then counted amounted to 952,754 souls, or about 101 persons to the square mile over the whole area of the khálsa and the Chhattisgarh zamindárás, exclusive of the Feudatories and the wild tracts of Khariár and Bindrá Navágarr. In the khálsa the total population was 835,874 souls, giving, after deducting the 1,350 square miles of uninhabited waste, an average of about 130 persons to the square mile; while in the more populous portions of the Dhamtari tahsil the population is from 210 to 230 per square mile. In the Feudatory estates the population was found to amount to 312,275 souls, giving an average of about 108 persons, or if the wild tract of Kánkóer be excluded, about 140 to the square mile; while in Khariár and Bindrá Navágarr the total population was only 52,633 souls, or about eighteen to the square mile.

The population of Rájpur has been recruited from all quarters; but the most important immigrants, and the earliest after the first great Gond invasion, are those who have come from the north. From the east the immigration has been very small, and the immigrants consist chiefly of a few wild wanderers in the jungles, while from the south and west there has been a considerable influx of population. Of the immigrant tribes, the Kurmís, Telís, Lodhás, Chamárs, Ahírs or Gáirás, Gándás, and Kanwars seem to have come from the north, though a large section of Telís and some few Kurmís have come from Nagpur. The greater number of immigrants from the south and west are Halbás from Bastar and Chándá, and Maráthás. The principal cultivating castes are Kurmís, Telís, Chamárs, and Halbás, though of these only the Kurmís and Telís are large landholders.

The Chamárs lay claim to a very high antiquity among the inhabitants of the district; but the truth of their assertions appears open to doubt. They all call themselves Raídásis—a name which none of them can explain, but which evidently comes from Rai Dás—a Chamár reformer and disciple of Rámánand, who is said to have lived about the fifteenth century in the country lying to the south of Oudh and in Rewá. The creed he preached seems to have been very similar to that of Ghárá Dás, the celebrated Satnámí teacher, who started the great movement among the Chamárs fifty years ago, which has excited so much attention, and who seems rather to have revived the teaching of Rai Dás than preached a new religion. The name of Satnámí was that assumed by the followers of Rai Dás, and the constant reference to his name shows that his doctrine must have sunk deeply into their minds before they came to Chhattisgarh, as there is no trace of Rai Dás having ever visited the country. Again, the
Chamárs are chiefly found in the north-west of the district, there being very few south of the Rájpúr tahsil, and they have never, like the Gonds, Teliás, and Ahírs, spread all over the district—a fact which seems to show that they are immigrants of a comparatively late date. It is generally supposed that the names of “Satnámís” and Chamárs are synonymous; but this is by no means the case, as the Satnámí religion does not refuse to receive proselytes from any class. But as the Chamárs form the majority of the sect, and as no distinctions of caste are admitted among its members, all converts of other castes become, in the eyes of the Hindú, Chamárs. Under the influence of Ghásí Dás a considerable number of men of other castes became Satnámís, especially Ahírs, and similar accessions must have taken place from time to time, otherwise it is hard to account for the very large numbers of Chamárs found in the district. As a class, too, they do not present the same degraded appearance as their brethren in other parts of India, and as a rule they are lighter in colour than the members of other cultivating castes, while some of the men, and many of the women, are remarkable for good looks. Although the Chamárs are, in the parts of the district where they are chiefly found, by far the most numerous of all the castes, they have failed in securing a leading position in any part of the country. They are looked down upon by the Hindús; the Chamár, and Hindú “Páras,” in villages where both classes are found, being always separate and distinct; but at the same time the Chamár ryots are a power in the land. As a class they always act together, and are persistent assertors of their rights, real and fancied, and a terror to encroaching málguzárs, few being found bold enough to stand up against the resistance of Chamár ryots to unpopular measures. Outwardly though, as Satnámís, scrupulous about their eating, they are slovenly and untidy in their habits, and the houses of even the wealthiest of them are generally miserable hovels. They are generally industrious though careless cultivators, and frugal in the extreme, indulging in no extravagance in dress or jewellery. The dress of the men is usually a single cloth, one end of which encircles their loins and another their head, and the women wear little or no jewellery; yet they rarely make money, and seem to want the talent of getting on in the world. Their villages are seldom prosperous, though there are some few málguzárs who form conspicuous exceptions to the rule. Though this apparent inability to improve their position is partly due to Hindú opposition, yet one great cause of the phenomenon seems to be their individual fickleness and want of perseverance. A very slight cause will send a Chamár cultivator away from his village, and though they generally return after a short interval, yet these migrations must necessarily hinder the accumulation of property.

The Gándás or Pankás deserve notice as Kabírpanthás, or followers of Kabír

Gándás. —a founder of a sect who is said to have appeared in the weaver caste, in the same country, and at the same time, as Rai Dás, both being disciples of Rámánand, and their doctrines being similar in many respects. Though they cultivate the land, they are not generally esteemed as cultivators, while the few villages they hold as landholders are miserable in the extreme.

The Kanwars are usually looked upon as aborigines, and though their appearance and their preference for the jungles to the cultivated tracts, as well as their abstinence from Hindú observances, would seem to point to this opinion, there is also some ground for supposing them to be imperfect Ráiputs, who settled in early
times among the hills of the Vindhyan range, and so failed in becoming Hindúised like other warlike immigrants. Probably they are of Turanian origin, but they seem to be distinct from the Kolarian and Dravidian races. Early documents extant at Ratangpur show that they conquered the north-east of the Bilāspur district from the Bhūyās; and there can be little or no doubt that the chief counsellors and the most trusted followers of the Haibai-Bansí princes were Kanwars. It was to Kanwar chiefs that they entrusted the hill fortresses of Bilāspur on their descent into the plains; while the assistance rendered by the Kanwars in the conquest of the south of Rájpúr and Bastar was rewarded by large grants of land, which are still held by their descendants in Dhamtari, the Gundahedí Zamindár and the Tálukdár of Bhútídehí being both descendants of these colonists. They have always made a claim, though in a half-hearted way, to be considered as Rájputa connected with the Tuar tribe of the North-West, and their claim has certainly been recognised in one instance, as the first Kanwar chief of Nárrá received his estate as a dowry with the daughter of the Rájput chief of Khariár. Though the warlike traditions of the race are preserved in their worship of Jhágrá Khánd (or Jhágrá Khándá) under the form of a sword—a form of worship not uncommon among Rájput tribes, and recalling to mind the sword which was the national deity of the Huns under Attila—yet whatever they may have been originally, the Kanwars of the present day are the most peaceable and quiet of men, and, when once fairly settled in a cultivated country, are industrious and good cultivators and landlords. In the jungles they have conformed generally to the customs of their neighbours, and worship Dúla Deo and Búrhá Deo, as their Gond brethren do; and they always seem to be ready to take up with the belief of those about them, though all of them, except the richer classes, who wish to be considered good Hindús, avoid Bráhmans. They bury their dead; and marriages are performed before the elders of the village. In the khálsa they are chiefly found in the north-east of the district, and, except the colony in Dhamtari, they are rarely found in other parts, though they are numerous in the feudatory states.

The Haibás are immigrants from the South, and are only found in large numbers in the south of the district, their principal colony being in the south-west of the Dróg tahsíl, where they hold thirty-seven flourishing villages. They gain their living chiefly by distilling spirits; and worship a pantheon of glorified distillers, at the head of whom is Bahádur Kálá. But this description most probably applies only to a section of the tribe. In this district they are, next to the Telís, the best cultivators in the jungle-villages, and show themselves quite able to hold their own in the open country, where their villages are always prosperous. Except in the jungles, they have generally become Hindúised, and abandoned most of their peculiar observances, but in the jungles they maintain their traditional customs and usages. Their religion does not impose an elaborate or frequently-repeated ceremonial. All that is necessary for a good Haibá is that he should sacrifice once in his life three goats and a pig, one to each of the national deities, called Náríyan Gosán, Búbhá Deo, Sáth, and Ratná. Of these, the two former are male, and the two latter female divinities, and it is to Náríyan Gosán that the pig is sacrificed. But though their own religion imposes no heavy burden on them, they yield to no tribe in their superstition and devotion to the local deities, who abound on every high hill and under every green tree. There is nothing peculiar in their form of marriage; but they bury their dead, and worship their ancestors, prayers to a deceased father being supposed to be very efficacious against the attack of a tiger.
Of the purely aboriginal tribes the Gonds are alone of importance, and taking the area of the whole district, they form the most numerous section of the population. Though the oldest settlers in the country, they have succumbed to the Hindú invaders, and are now rarely found holding villages, except in the jungles, the average revenue of the 294 villages in the possession of Gond malguzárs being only eighty-nine rupees. In the open country they are almost entirely Hindúised; and though some of them show energy and industry, yet generally speaking they are a down-trodden race, and rarely attain wealth or comfort. In the jungles also the old religion of the tribe is disappearing, and while all Gonds worship Burhá Deo and Dúlá Deo (the latter being the household god), they know little of Paurítolá (or Karítolá), Barangasura, and Gumártolá, who, with Burhá Deo, form the distinctive gods of the Dhúr Gonds, to which tribe most of the Chhattási Gonds belong. They are all intensely superstitious, and worship the numerous local deities assiduously; though, except in the jungles, the Baigá or village priest, whose business it is to propitiate the evil spirits of the neighbourhood, is as often as not a Kewat, Telí, or Ahér, as a Gond. The other aboriginal tribes are the Binjwárs, Bhunjíyás, Sáonrás, Náhrs, and Kamárs. Of these the Binjwárs are allied to the Baigás, who are found in the Mandla district. They chiefly live in the north-east of Ráipúr, and occasionally cultivate. The Bhunjíyás are comparatively numerous all through the east of the district, and are particularly so in the Kharír and Bindrá Náwágarh zamindárs, where they hold a good many fairly-cultivated villages. The Sáonrás are only found in Khalárí in the east of the Ráipúr tahsil. They are very few in number, but are the most industrious of all the jungle tribes. The Náhrs and Kamárs utterly refuse to cultivate, and generally live in the most remote jungles, supporting themselves on jungle-fruits and small game. All these jungle tribes seem to have come from Orissa, and their dialects are all akin to Úriá. Except the Sáonrás, they all gain their livelihood more by collecting jungle produce than by cultivation.

The largest landholders are the Bráhmans, who hold 606 villages, and of these 185 are held by Maráthá Bráhmans and recent immigrants, while the remainder are in the hands of residents of long standing in the district, whose families, as tradition asserts, were brought from Kanoj by Kalyán Sahí, the great Haihai-Bansi rájá, in the sixteenth century. These Chhattási Bráhmans are regarded as impure by their brethren who have more recently left the land of orthodoxy, and they are said to be exceedingly immoral; but they make good landlords, and are not unpopular with their ryots. The Maráthá Bráhmans and other Maráthá proprietors are all of recent origin, and the villages held by them have for the most part been cleared and peopled by their relations. This is, however, chiefly true of the Dhamtari tahsil in Ráipúr. Almost all the villages held by Maráthá Bráhmans have been acquired by the ousting of older proprietors. The Ráiputs and Baniyá proprietors, who between them hold fifty-five villages, for the most part belong to families who have been settled in Chhattási for generations, and but few of the villages originally held by these castes are in the hands of strangers. The Ráiputs are generally descendants of immigrants from the north, though in the Dhamtari tahsil there are some few who have come from the Jaipúr state under the Madras Government, and it is only this latter class who will hold the plough. The remainder of the landholding classes, with the exception of the Gosúns, are all cultivators.
Besides the cultivating and landowning classes, there are some others which may not be considered undeserving of notice. Of these the most important are the Banjáras or carriers, of whom a large number are found in the district. They are, however, retreating to the east as the jungle disappears; and it is most probable that, as the Khálasa lands are cleared, they will leave these tracts and betake themselves to the jungles of the zamindárs, where alone they can find pasturage for their cattle. The Beldáras or Uriyas are an interesting caste. They are tank-diggers by profession, and are all under the command of a chief called a jamádár, who holds three villages in the district. Under the jamádár are a number of naiks, each of whom has the command of a gang. These gangs have no settled home, but go wandering about the district wherever they can get work. They rendered good services in the expedition against Náráyan Singh, the Sonákhan zamindár, in 1858, and their chief was rewarded by the grant of two villages in the Drúg tahsil, which are held free of revenue.

The great staple produce of Chhattisgarh is rice, and it would appear to have been at one time almost the only crop grown. At present the ryots in the jungles rarely grow rabí crops, alleging that the labour of watching both kharif and rabí is too much for them; and it is the rice crop alone that is under the special protection of Thákur Deo, the great local deity, and his priest the Bajgé; while the important question as to the time of sowing the more modern wheat crop, the colour of the bullocks to be yoked to the plough, and the direction in which the sower is to proceed, are referred to the Purohit. The ryot who cultivates both kharif and rabí crops, called locally “syári” and “unhári,” leads by no means an idle life; though, as he has little to fear from theft or from wild animals, except in the comparatively few villages near the jungle, he has not to undergo the labour of watching and fencing, and consequently has not to work so hard during certain seasons as the people of most other districts of the Central Provinces. In the hot weather he begins by preparing the land for the “syári” crops, and planting sugarcane, if he is fortunate enough to be able to get a little land below the village tank. After the first heavy fall of rain he must sow his rice, and the sowing of the rice is rapidly followed by that of the kodo, cotton, arhar, and til crops. During the rains his time is occupied in tending his rice and other kharif crops, and in ploughing the land for rabí. In October the rabí crops are sown; and the kharif harvest begins and lasts during November up to the beginning of December. As soon as it is over, the rice and kodo has to be trodden out, the sugarcane cut, and the remainder of the year is taken up with the cutting of the rabí crops, winnowing, husking, and storing the produce, any spare time being devoted to selling his crop, or bringing in timber and grass from the jungles. Besides rice the principal kharif crops are kodo, arhar, til, and cotton. For all of these the land is ploughed twice before sowing, and the seed is sown broadcast. In hard soils the seed is raked in with the “datári” after sowing, but in black soils this is not necessary. Cotton and kodo are weeded, but the other crops are left to themselves after being sown. Kodo is a grain of great importance to the country, as it is the food of the greater number of the poorer classes, and one much appreciated for its prolific yield (often a hundred-fold), and for its satisfying qualities. Another advantage is that it does not require so much water as rice, and will yield a fine crop in a year when, from a deficient rainfall, there is a small yield of rice. A pound of kodo will be an ample meal for a full-grown man, who would eat double the quantity
of rice. Arhar or tür is principally grown in the west of the district, and two kinds are known—the small and early arhar called "haroná," and the large and later kind called "mihlí." Both are sown at the same time, but the former ripens about two months before the latter. Of til there are also two kinds—the white and black til, the former sown in the beginning of July, and the latter in the beginning of August. Both til and arhar are frequently sown in the same field with kodo. The cotton of the district is very poor, and is principally used for home consumption, what little is exported being chiefly from the feudatory states and the western zamindáris, where the quality is slightly superior to that grown in the khálsa.

The fields in which the unhárí or cold-weather crop is sown are called locally "Barhlí." The principal and most valuable grain is wheat, which is only sown in the best soils after repeated ploughings. For gram and castor-oil the soil is generally by the better class of ryots prepared as carefully as for wheat; but most content themselves with ploughing the land only once or twice, both for these as for the other rábi crops. Sugarcane is a crop of which the area is yearly increasing, and though the produce of the small canes of Chhattísgarh is scanty as compared with that of the larger Otaheite cane, yet it is one of the most valuable crops a ryot can grow, even if the great labour attending the cultivation is taken into account. For sugarcane the land must be ploughed ten times at least, and the clods thoroughly pulverised. It is grown from cuttings, which are planted in the open about the end of April or beginning of May, and the crop must then be watered thrice daily till the rains begin; after that, if the rains are plentiful, artificial irrigation is not much required till the end of the rainy season, but from that time till the crop is cut it must be regularly carried on.

The rotation of crops is, as might be supposed, utterly unknown in Chhattís-

Rhí cultivation and sugarcane.

garh; but there is a theory current that the proper crop to sow in newly broken-up black soil is línseed, which is generally followed by kodo, after which wheat or some more valuable crop is sown. On the whole the agriculture of the Rájpúr district is exceedingly slovenly,—the result not so much of any want of industry on the part of the ryots, as of the smallness of the population, the bad distribution of land resulting from district customs, the inferiority of the cattle, and want of means.

Quality of agriculture.

The forests of the district surround the cultivation on all sides except to the north; but though they occupy an area of at least 5,000 square miles, with the exception of the great sál forests of Seháwá and Bindrá Nawágarh, and that along the Kamtárá nálá in the Deorí and Kaurá zamindáris, they are of but little value as timber-yielding tracts; nor do they present many attractions to the settler, as the forest-country is almost all hilly and stony, with but little arable soil. In former times teak grew luxuriantly along the banks of all the rivers and nálás, but of these vast forests there are only scanty remains now left, and among these only the forests on the Udét river in the Kharíár and Bindrá Nawágarh zamindáris, and that in the south-west of the Kánker feudatory state, contain any good timber available for present use. In addition to the regular forests there are large tracts containing teak trees, more or less advanced in growth. The most important are those in the Gandái and Lohárá zamindáris—along the sources of the Súrf and its tributary streams in the former, and along the Korkárá

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river and the south-western valleys in the latter estate. Besides sál and teak the other timber trees found in the Chhattísgarh jungle are, sáj (pentaplera tomentosa), bahurú (terminalia bellerica), dháurú (conocarpus latifolia), tendú (dioepyrois melanozylon), bijsál (pterocarpus marsupium), kawá (terminalia arjuna), hardú (nauclea parvifolia), mhowá (bassia latifolia), tinsá (dalbergia oogeanesia), shisham (dalbergia latifolia), gambhár (gmelina arborea), rohní (soy-mida febrifuga); but except mhowá, few fine specimens of these trees are to be found in the khálsa jungles, except on the sides of some of the hills to the east of the Mahánadi in Laun, Sirpur, and Khalári. In the less elevated jungles of Khalári and Dhamtarí there is a fair number of good bijsál trees; and among the hills of the Gaurágár plateau, as well as on the high range in the south of Bindrá Nawágár and Scháwá, where the Pairí and Sundar take their rise, there are noble forests of sáj and tendú. Fine specimens of tinsá, shisham, and rohní are very rare. The mhowá is common everywhere, and is the one tree which is always preserved when other trees are cleared away. It is, however, especially abundant in the jungles of the Dhamtarí tahsíl. Other useful jungle trees and shrubs commonly found are, kusam (schleichera trijuga), pálás (butea frondosa), khaír (acacia catechu), dháurú or dowá (grias tomentosa), mátkur tendú or wild mangosteen (garcinia mangostana), áuná (phyllanthus emblica), jámnú (syzygium jambolanum) bel (angle marmelos), chiruñí (buchanania latifolia), kurú (gardenia lucida), gular (ficus racemosa), gurlú (sterculia urens), sálál (boswellia serrata), hárisingár (nyctanthes arbor-tristis), sendh or dwarf palm. The arnatto shrub (biza orellana), the kuchlá (strychnos nux-vomica), and the ningar (rottera tinctoria), are also found, but are rare. The arnatto shrub is very commonly grown by the better class of ryots near their houses.

The trade in jungle-produce in Rápur is still in its infancy, and many products which are valued in other parts of the country are either unknown or disregarded in Chhattís-garh. The products which are regarded as most valuable are bamboos, thatching-grass, and lac. Bamboos are becoming scarcer every year, and it is only in the remote jungles in the hills to the north-east of the Rápur tahsíl, in those of the north-western zamindáris, or in the still more remote forests of Khariár, Bindrá Nawágár, and Scháwá, that they are found in any great quantity. Thatching-grass will probably long continue to be greatly in demand, as the clay of Rápur is not well adapted for tile-making, and potters are everywhere rare. The best thatching-grass, called locally “gundí,” only grows on first-class black soil, and is chiefly found in the fertile tracts of Laun in the north-east of the Rápur and the east of the Simgá tahsíls, and it is regarded as so valuable that a plot of thatching-grass will fetch nearly as high a rent as a similar area of cultivation. The lac trade owes its origin to the Mirzápur and Jabalpur merchants, who export yearly large quantities from Rápur. Lac is chiefly produced on the kusam and pálás trees; but the produce of the former is twice as valuable as that of the latter. The mode of propagation on both trees is similar, but takes place at different seasons of the year. The propagation of the most important crop—that of the kusam lac—is begun at the end of January or February. At that time freshly-cut sticks on which the lac insect has made its cells are wrapped in bundles of grass, and tied on to the branches of the tree on which the now lac is to be grown, four bundles being generally the complement for one tree; and from these centres the insects propagate themselves in all directions, covering all the smaller twigs with their excretions. The crop is collected in the month of November or December following the
sowing, and the yield very much depends upon the quantity of rain,—light rains bringing a light crop. The process of propagating lac on the pálás tree is similar to that described above, except that it is begun in September and October, and the crop is gathered in the following July. The cultivation of the lac is the occupation of the wild Gonds, Bhunjíyas, Náhars, and Kamárs of the jungles; and they sell the crop to middlemen, who again dispose of it to the great dealers, who live chiefly in Dhamtárí, Bálódí, and Rájm. Other articles of jungle-produce are dye from the denglá,* dháurá, or dhówál shrubs, fruits of the wild mangosteen, the gardenia lucida, the gardenia grandiflora, jámun, bel, gular, and chironji, oil from the kusam, mhówa, gurlú and gardenia lucida, the last yielding the dikámálí oil so useful as a plaster for wounds, dried mhówa flowers, gum from the gurlú and sáláí trees, charcoal, sáí bark for tanning, bees’ wax, and wild arrowroot. Tásar cocoons are occasionally brought to the Dhamtárí and Rájm markets by the jungle tribes; but the greater number of those brought are wild: and but little attempt has been made to propagate the tásar worm, though the large number of sáí trees in the jungles afford peculiar facilities for doing so. Only Kewats will attend to the cultivation. The value of the khair tree is utterly unknown to the people, and though it abounds in the jungles, no attempt has, so far as is known, been ever made to extract catechu from it.

The trade of Ráspír may be said to have been created only since the country came under British rule, for, before, the transit duties levied by the Maráthá Government were an almost total bar to its development in these remote tracts; and though those who exported produce from Chhättígarh made large profits, owing to the extra-ordinary cheapness of grain, yet it was only after the establishment of the British Government, and the restoration of tranquillity after the Mutiny, that the trade reached such proportions as to have any great effect upon prices. Even at present the export trade only is of importance. The only branch of import trade which universally affects the people is that in metals; while that in English piece-goods has not penetrated beyond the official and mercantile classes and the wealthier málguzárs, the great bulk of the people still taking the produce of their patch of cotton to the native weavers (one or more of whom are to be found in most villages), to be converted into clothing for themselves and families. These weavers form a prosperous class, who export a good deal of coarse cloth, and make money. The following table shows the trade of the district for 1868-69:

<table>
<thead>
<tr>
<th></th>
<th>Cotton</th>
<th>Sugar</th>
<th>Salt</th>
<th>Edible Grains</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Weight</td>
<td>Value</td>
<td>Weight</td>
<td>Value</td>
</tr>
<tr>
<td>Imports</td>
<td>90</td>
<td>2,288</td>
<td>4,212</td>
<td>18,846</td>
</tr>
<tr>
<td>Exports</td>
<td>7,473</td>
<td>1,78,505</td>
<td>3,053</td>
<td>86,576</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Rs.</td>
<td>Rs.</td>
<td></td>
</tr>
</tbody>
</table>

* A shrub growing near the banks of nálás, the reeds of which yield a brown dye. Its botanical name is uncertain.
Of this trade by far the most important part is that between Rájpúr and Nágpúr, which follows two principal routes—one along the Great Eastern Road, and the other by a line about twenty miles to the north, passing through the town of Khairágarh, and thence by Kámthá and Tumsar in Bhandára to Nágpúr. The trade with the Eastern Coast is chiefly carried over a route running south-east through Fingeswar and the north-east of the Bindrá Navágár zamindárís, whence it turns due south through the valley of Kháriár, and thence through Junágár and Jaipúr to the coast. This route is joined in the Jaipúr state by another running south from Seháwá, along which a great deal of the traffic passes. The trade with Jabalpúr is not as yet of much importance to the district generally, and little of the produce, except that of a portion of the north-west of the district, follows this route. The two principal lines along which this traffic is carried are, that by the Chilpí Ghát in the Biláspúr district by Bindrá to Mandla, and that over the Moisar or Pipardhár gháts in the Gandái and Lohárá Sahaspúr zamindárís of this district, and thence by the village of Bher, about ten or twelve miles to the south of Mandla, to Jabalpúr. Besides these routes, others less frequented are those through Bálod and Daundí in the Daundí Lohárá zamindárí to Wairágarh on the Waingangá in the Chándá district, and that via Dhámartáí and Kánker to Bastar and the Godávarí.

The imperial revenues of the district are as follows:—

- **Land**.................. Rs. 6,34,175
- **Excise**.................. " 24,904
- **Stamps**.................. " 34,220
- **Forest**.................. " 14,136
- **Customs**.................. " 2,09,681
- **Assessed taxes** .......... " 25,664

**Total**........Rs. 9,42,780

The district staff consists ordinarily of a Deputy Commissioner, three Assistant Commissioners or Extra-Assistant Commissioners, four Tahsildáras or Sub-Collectors, and a Civil Surgeon. The police number 496 of all ranks, under a District Superintendent. They have station-houses at Rájpúr, Árang, Dhámtáí, Drág, Simágá, Bálod, Dhamdá, Warárbándh, Rájjm, Narrá, Láun, and Seháwá, besides twenty-five outposts. The Customs line runs through the district, having patrol stations at Dhámtáí, Árang, and Sánkrá, and a Collector of Customs at Rájpúr.
Education can scarcely be said to have as yet made any great progress, and though the fifty-eight schools now in existence, with a daily attendance of 2,355 pupils, show a great advance upon the total blank which existed ten years ago, when there was not a school in the district, yet a great deal of up-hill work remains to be done before any sensible impression can be made on the prevalent mass of ignorance.

The general condition of the people till within the last few years may be shortly described as one of rude plenty and comparative comfort, combined with utter stagnation—one which almost realised a state which some philosophers have considered as the ideal of happiness. They knew little of the value of time, the division of labour, or the perturbations of trade. Each family had sufficient to support life without exhausting labour, and the wealthiest had little to boast of in point of comfort over his poorer brethren. Debt was only a luxury for a few hardy speculators, and among the landholding population there were very few who owed anything to speak of. As they had no recognised right in their villages, and were liable to be turned out at any time by the Marathá government, no one would lend them anything on the security of their lands; and though their cattle were generally numerous, yet they represented too small a value in money to allow of debts being contracted on such security; and when a mál-gužár was in want of money, his only resource was to give up his village, sell the greater number of his cattle, and take to cultivating on a small scale. The few landed proprietors who are in debt are men introduced lately under the Marathá rule, who have contracted debts in their capacity of traders, not as landholders.

With regard to the cultivators, similar causes operated; and though many ryots got seed-grain from the mál-gužár for which they paid twenty-five per cent interest, yet these debts pressed but lightly on them, and as they were generally paid in grain, were almost always settled at the end of each harvest. At present, as far as can be ascertained, about one-third of the ryots borrow seed-grain; but most pay from year to year, and there are few or none who have old accounts pending. Under these circumstances, with an industrious population free from debt, well supplied with grain, and enriched beyond all former example by several years of a trade more active than has been hitherto known, Ráipúr has much to hope, and little to fear, for the future. Except the isolated position of the district, there is nothing to hinder its progress; but at present, where there is so much scope for improvement within its limits, this hindrance will not be much felt, and it can wait in patience for the day when it will be brought nearer to the outer world, and when perhaps it may find itself called on to supply the necessities of manufacturing centres yet to be created for the development of the metallic wealth of the hills of Central India.

Rátpúr—The central revenue subdivision or tahsíl in the district of the same name, having an area of 3,260 square miles, with 1,195 villages, and a population of 282,458 souls according to the census of 1866. The land revenue of the tahsíl for the year 1869-70 was Rs. 1,41,035.

Rátpúr—The only place worthy of being called a town in the district to which it gives its name. It is situated in the midst of an open plain or plateau, at an elevation of some nine hundred and fifty feet above the sea, about one hundred and eighty miles due east of Nágpúr, on the road from that city to Calcuttā, via Sambalpúr and Mignápur. Of the early history of Ráipúr but little
can be gathered, but it would appear to have been a place of little note till the beginning of the ninth century, when a branch of the Ratanpur king's family established its court at Rájpúr. The site of the town in those days was considerably more to the south and west than it is at present, and extended to the banks of the river at Mahádeo Ghat. In A.D. 1818 the country was placed under British superintendence, and Colonel Agnew, who was sent as Superintendent by the British Resident at Nágpúr, moved the head-quarters of his charge from Ratanpur to Rájpúr. From that time some degree of security for property, and confidence in the Government, began to arise, and the town gradually increased. In A.D. 1830 Colonel Agnew laid out what is now the main street of the town. He also encouraged the building of shops and houses on an approved plan, which has greatly added to the appearance of the place. In the same year the country was again made over to the Mahráthá Government. The British Superintendent was withdrawn, and Súbas from Nágpúr governed in Rájpúr till A.D. 1854, when the district was finally annexed to the British territories. In that year a civil officer, a military commandant, and a medical officer marched up with the troops, and took up a position on the east side of the town. They each built a house on the spot where they had respectively pitched their tents, and since then eight or ten other houses have sprung up around them. Since 1863 a church, a travellers' bungalow, a district court-house, central jail, tahsil, saraf, and market-place have been erected. In the latter part of 1859 Captain Smith, who was then Deputy Commissioner, completed the main street through the town commenced by Colonel Agnew. This street is now nearly two miles in length, and contains a good bazar and many fine houses, some of them remarkable for the elaborate wood-carving of their pillars and balconies. The town is surrounded by tanks and groves of trees, and has a prosperous appearance.

The most remarkable of the old buildings is the fort, which is said to have been founded by Rájá Bhuvaneswar Singh in A.D. 1460. A ghát in the Búrhi tank at the main gate of the fort was added by Rájá Tribhuvan Singh of Ratanpur some years after. Before the days of gunpowder the fort must have been a place of immense strength. The ramparts and bastions are built of stone and mud, and were pierced by three large gates and one postern. The main gate near Búrhi tank, on the north side, was entire when the British took possession of the country in 1818. Immense masses of fine limestone and granite were used in the construction of these walls, though no old quarries exist in the neighbourhood, nor can stones of the same kind and magnitude be procured now without great difficulty. The fort appears to have been nearly a mile in circumference, and to have had five bastions, with connecting-curtains. It was protected on the east by the Búrhi tank, and on the south and half round the west side by the Mahárájí tank, while the old town lay on the north and east of it. When knocking down one of the old bastions lately the workmen came upon some old tombs at least twenty feet below the surface, and carefully protected by stone walls. These tombs are probably above four hundred years old, but there was no inscription to tell their history.

There are numerous tanks and reservoirs in and about the town, of which the Búrhi tank is the most ancient, being according to tradition coeval with the fort, that is nearly five hundred years old. It lies on the east face of the old fort, and was very large, covering at least one square mile of country, but has lately been reduced in extent and much improved by the local committee, who have constructed a masonry embankment near the north-eastern corner of the fort.
The accumulated silt of so many years had reduced this fine tank to the condition of a peatitional swamp in many parts, and it is expected that the recent alterations, by confining the water within well-defined limits, will tend to keep it deeper, and prevent the accumulation of mud. On the east side of this tank public gardens have been laid out. The Mahârajî tank was originally a swamp on the south side of the old fort, from which the country falls steadily for nearly half a mile. About one hundred years ago an embankment was constructed half a mile from the fort by one Mahârajî Dâni—a revenue farmer under the Maráthás. This changed the swamp into a fine tank, which was named the Mahârajî in honour of the maker. Though not deep, it is a large tank covering about half a square mile of ground. To the south of this tank, and close to the embankment, is a temple to Râmchandra, built and endowed in A.D. 1775 by Bimbâjí Bhonsâ, rájâ of Râjpúr. The Koko tank is perhaps the most substantial in the place, and was constructed by one Kodând Singh, kamâvisâdr of Râjpúr, about forty years ago. It is supposed to have cost about Rs. 30,000, and has stone retaining-walls on three sides, with steps down to the water. Into this tank are thrown the images of Ganpati at the close of the festival of Ganes Chaturthi. The A'mbâ tank is supposed to be about two hundred years old, and was originally constructed by a Telî, whose name has been lost. It had got much out of repair about twenty years ago, when it was thoroughly repaired and faced with massive stone terraces, having steps to the water on three sides. This work was done at a cost of Rs. 10,000, by one Sobhâránum Mahâjâna, who is still living in Râjpúr. This tank lies to the north of the town, at about a quarter of a mile distance, and supplies good drinking-water to a large number of the inhabitants. The Râjâ tank lies to the west of the city, at about a mile distance. It is said to have been constructed in the days of Râjâ Bariár Singh, two hundred years ago. One side only is faced with stone. The Telî Bândh was constructed by Dinânâth, father of Sobhâránum Mahâjâna, about forty years ago. One side is faced with stone. This tank, though small, holds deep water, and is much valued by the inhabitants. The Kankâlî tank is in the middle of the city, and was constructed of stone throughout, about two hundred years ago, by Kirpâl Gir Mahânt, who also built a small temple to Mahâdeva in the middle of it. The water has a fetid smell, and it is disagreeable to come near it; yet the people of the city esteem it highly, and use the water for washing purposes.

Râjpúr has now a considerable trade in grain, lac, cotton, and other produce, and is steadily rising in importance. At the first accession of the British rule, in A.D. 1818, there were only ten or twelve small shopkeepers in the place. The town consisted of about 700 grass huts, with not one tiled or masonry building. Coin was not current, every transaction being carried on in kind or with cowries. Grain sold for four or five khandis per rupee; lac and cotton were ten rupees a bojha of 176 lbs. The ground now occupied by the district court-house was then covered with low jungle. Tigers and other wild beasts were not unfrequently met with. The population was then computed at between 5,000 and 7,000 souls. In A.D. 1830, when Colonel Agnew, the first British Agent, left the station, Râjpúr had more than doubled in size. As already stated, the main bâzâr street had been opened out, and shops formed along both sides of it. The Márwâris' shops alone had increased to nearly one hundred in number. The Nâgpúr rupee was current in the town itself, but in the district generally cowries were still the only circulating medium. Since 1854, when the Nâgpúr State lapsed to the British Government, material and intellectual progress has made rapid strides. Formerly it was difficult to find any man who could read and write sufficiently to keep the
most elementary accounts; now the Mahájans of the place, as a body, are tolerably well educated. Trade has expanded; competition is to a slight extent beginning to be felt in the ruling prices of the bázár; and the principles of free trade being strictly enforced, the place is daily increasing both in wealth and importance. The internal trade of the city itself is considerable, upwards of Rs. 20,000 being realised from the octroi duties. The population has increased from about 5,000 in A.D. 1818 to 12,000 in 1830, and to about 17,000 in 1866.

The garrison consists of a regiment of Native infantry, which is under the orders of the Brigadier-General commanding the Kámthí force. As the headquarters of the Chhattisgarh division of the Central Provinces, there is at Rálpúr the court, civil and criminal, of a Divisional Commissioner, besides the ordinary district offices. It is also the head-quarters of a Circle of education; and possesses a thriving Anglo-vernacular school, and a Normal school for the training of vernacular masters. There are also a main and branch dispensary, an excellent travellers' bungalow, and a first-class saraf for native travellers; a post-office; a central jail; and a handsome kotwál or town police station-house.

RAIRA'KHL—A chiefship attached to the Sambalpúr district. It was formerly subordinate to Bámrá, but was erected into an independent state, and constituted one of the Garhját cluster, by the Pátha raja, about a century ago. It lies between 84° and 84° 48' east longitude, and between 20° 55' and 21° 20' north latitude. It is bounded on the north by Bámrá, on the east by A'tmalik and Angúl, on the west by the Sambalpúr khálsa, and on the south by Sónpúr. It is of irregular formation, the extreme length east and west being some fifty miles, and the extreme breadth thirty miles. The mean length is, however, not more than forty miles, and the breadth twenty. The total area may be about eight hundred square miles, of which some three-fifths are cultivated, the rest being dense forest and hill. The soil is light and sandy. There are some fine sál forests in the state, and plenty of other useful timber for building purposes, but for want of means of transport it can find no market. The principal rivers are the Champaál and the Tikkirá. They are, however, insignificant streams. The main road from Sambalpúr to Cuttack via Angúl passes through the state to the south; there is also to the northward another road to Cuttack, now fallen into disuse. The climate is similar to that of Sambalpúr Proper.

The census returns for 1866 give the population at 25,000 souls. Sál resin and bees-wax are the only articles of forest-produce collected. Rice is the staple crop; but the pulses, cotton, oil-seeds, and sugarcane are also produced. The non-agricultural castes are Bráhmans, Rájputs, and Mahantís. The agricultural castes are Tasás, Kótás, and Dumáls.

There is also a sprinkling of the cloth-manufacturing and artisan classes, chiefly iron-smelters and manufacturers of iron implements. Notwithstanding that iron-ore is so plentiful throughout the Sambalpúr country, this is the only part of it where smelting is carried on to any extent. Here there are some eight or ten villages, the inhabitants of which are constantly thus employed. Traders from Cuttack come up periodically and carry off the iron on pack-bullocks. The rája derives little or no income from the trade; the smelters merely pay him a very trifling tax for the right to work up the ore. It is said that the iron is very good indeed, and that traders make an enormous profit by its sale. The smelters are all deeply in their books for advances, and are therefore compelled to work for them, and them only. The chief is by caste a Chauhán Rájput.
RAJ

RA'JA'BORA'RI—A state forest of about 160 square miles in extent, on the southern border of the Hoshangábád district, and extending from Sáulgarh on the east to Kálbhí and Makrá on the west. It has been much exhausted by indiscriminate cutting, and will require many years' rest.

RA'JGARH—The north-centre pargana of the Múl tahásíl, in the Chándá district, bounded on the north by the Garhborí pargana, on the east by the Wáingangáí, on the south by the Ghátkúl pargana, and on the west by the parganas of Ghátkúl, Hawelí, and Garhborí. Its area is about 447 square miles, and it contains 140 villages. It is intersected from the north by two branches of the Andhárí, which meet about its centre, and a third branch flows along its western boundary in a south-easterly direction. The western and northern portions are hilly and covered with forest. The soil is chiefly sandy, producing rice and sugarcane. Telugu is the general language, the most numerous agricultural class being the Kápéwásí. Sáulf and Múl are the principal towns. This pargana formerly belonged to the Gond princes of Wairágarh,

RA'JGHA'TÁ—A small village in the Chándá district, five miles north-east of Garbchirolí, with a fine irrigation-reservoir.

RA'JIM—A town in the Ráipúr district, situated on the right bank of the Mahándí at the junction of the Pairí with that river, and about twenty-four miles to the south-east of Ráipúr. It is celebrated for the temple of Rájáva Lochán, and for the annual pilgrimage and fair held in his honour in April. The fair lasts for a month, and usually attracts between 20,000 and 30,000 people. In the temple is an image of Rámchandra,* four feet high, of black stone, in a standing posture, facing the west. It has four arms, holding the four common Hindú emblems—the sanák (conch), the chákra (discus), the gadú (club), and the padma (lotus). Garúda (the bird and vehicle of Vishnu), as usual, faces the god in a posture of devotion, and behind him on a separate terrace are images of Hanumán and Jagatpál—the king who is said to have built the temple. The latter is in a sitting position. Between these two is a doorway, beautifully sculptured with representations of Nágas (serpent demi-gods) entwined together in endless folds. This doorway leads to two modern temples of Mahádeva, and a third behind them is dedicated to the wife of an oil-seller, respecting whom there is a popular story connected with the ancient image of Rájáva Lochán, which makes her contemporary with Jagatpál. In the same court of the great temple are shrines dedicated to Nársinha, Wámath, Varáha, Badrínáth, and Jagannáth. There are two ancient inscriptions on the walls of the temple of Rámpára, one of which bears the date Sanvát 796, or A.D. 750. Both of them relate to the origin of Jagatpál, and to his prowess in subduing many countries, and they give the names of the enemies conquered, or assailed by Jagatpál. Mention also is made of a fort called Durga being obtained on his marriage. This is no doubt the fort of Drúg, situated twenty-five miles to the west of Ráipúr, which, according to local tradition, Jagatpál obtained by marrying the daughter of the Rájá of Drúg. On a small rocky island at the junction of the Pairí and Mahándí is a temple of Mahádeva called Kuleswar, said to have been built by the Ráúf of Jagatpál.

* This account is taken from an article in " Asiatic Researches, " vol. xv. p. 499 ff. From the symbols here mentioned, the image would appear to be that of Vishnu and not Rámchandra, who is usually represented with a bow and arrow, and a quiver, and with Hanumán before him, rather than Garúda.

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There is an inscription on the wall, but it is now entirely illegible. Rájim is a pretty little town containing 700 houses, with between 3,000 and 4,000 inhabitants. It has a town school, a district post-office, and a police station. There are agencies here for the collection and export of lac, of which from 3,000 to 4,000 bullock-loads are annually sent to the Mirzápúr and Jabalpur markets.

RA’JOLI—A small zamindári or chiefship in the south-eastern corner of the Bhandára district, consisting of thirteen villages, with an area of nearly forty-three square miles, of which about a square mile and a half may be under cultivation. The holder is a Mohammadan, and the grant is of some standing. The residents belong mostly to the Gond and Gaulí castes, and the forests afford pasturage for large herds of cattle.

RA’JPUR—A chiefship now attached to the Sambalpúr district. It is said to have been created by Madhukar Sá, a former raja of Sambalpúr, in favour of a son by a left-hand marriage (Phál Shádá), about three hundred years ago. It is situated about thirty miles due north of Sambalpúr, and has an area of some thirty square miles, about three-fourths of which are cultivated. It consists of twenty-one villages, and the population, which is chiefly agricultural, is numbered at 2,756. Rice is the staple product. Iron is found in parts. There is also some good timber to be met with (sál and sáj), but no teak. The prevailing castes are Aghariás, Koltás, Sáonrás, and Gonds.

RA’JULI—A thriving village in the Chándá district, eight miles north of Mál. Three miles to the north-east of it, in the basin of hills, is a magnificent artificial lake.

RA’MDIGHI POOL—See “Keslábori.”

RA’MGARH—The north-eastern revenue subdivision or tahsíl in the Mandla district, having an area of 2,503 square miles, with 681 villages, and a population of 71,620 souls according to the census of 1866. The land revenue for the year 1869-70 is Rs. 17,286-4-0.

RA’MGARH—A village in the Mandla district, situated on a rocky eminence, at whose base flows the Burhner, separating Rámgarh from the village of Amarpúr. The encamping-ground is at the latter place. In A.D. 1680 the whole of the territory bearing this name was bestowed by Rájá Narendra Sá, together with the title of “raja,” on a chief who had given him great assistance in recovering his ancestral dominions, from which he had been expelled by a cousin, aided by a Mohammadan contingent. The quit-rent payable by the Thákur was fixed at Rs. 3,000 or Rs. 3,500, which was still in force at the British occupation in 1818. On the execution of Rájá Shankar Sá, the representative of the Gond kings of Garhá Mandla, at Jabalpur in 1857, the Ráñi—who then represented the family on behalf of her lunatic son Amán Singh—broke into rebellion, drove the officials from Rámgarh, and seized the place in the name of her son. Eventually a small force was sent against her. She behaved with great bravery, and is said to have headed her own troops in several skirmishes, but was eventually compelled to flee to less accessible parts of the district. When the pursuit grew warm, she dismounted from her horse, seized a sword from an attendant, and plunged it into her stomach. She was carried into the victor’s camp, where she was attended by a surgeon, but medical skill was unsavailing, and she expired. After her death, the insane Rájá and his two sons surrendered themselves. The former was deprived of the title of raja and
of his estate, and a stipend was assigned to the family for their support. Rámgarh is now the head-quarters of a tahsil, and there are here a police station and a school.

RA'MNAGAR—A town in the Mandla district, situated about ten miles to the east of Mandla, at one of the most beautiful spots in the whole surrounding country. Here the Narbadá makes a bend, and from where the present palace stands the most enchanting views of both reaches of the river are obtainable. Rámnagar was selected as a royal residence in A.D. 1525 by Hirde Sá, the 54th king of the Garhá Mandla line. The power of the Gond dynasty had received so severe a shock from the storm of Chaurágarh by the Bundelás, and was so rapidly being overshadowed by the growing Moghal empire on the one hand, and by the rising strength of the Deogarh Gond line on the other, that it became advisable for the Garhá Mandla kings to select a more retired stronghold than Garhá, or Chaurágarh in the Narbadá valley. This place then became the capital of the Garhá Mandla kingdom, and must at one time have been a town of considerable size. There still exists a básí, now four miles to the east of the palace, which is represented to have been in the heart of the town. The ruins are very extensive, the most remarkable being those of a palace built by Bhagwant Ráo, the prime minister of Hirde Sá. It is said to have been of five stories, and to have over-topped the palace of the king, who therefore ordered that its walls should be lowered. Rájá Hirde Sá's own palace is a quadrangle built round an open courtyard, and divided into numberless small rooms and narrow winding passages. In the centre of the open court is a small tank, with remains of fountains to raise water, for which a dam was made in the river almost opposite to the palace. Close by is a small temple with a Sanskrit inscription on stone, recording the names of the Gond line from Samvat 415 to the time of Hirde Sá. Rámnagar remained the seat of government for eight reigns, until Rájá Narendra Sá removed to Mandla.

RA'MPUR—A chieftship now attached to the Sambalpúr district, and created in the reign of Chhatra Sá, rájá of Sambalpúr (A.D. 1630), by whom it was conferred on Prán Nath, a Rájput. It is situated about twenty-five miles north-west of the town of Sambalpúr, and consists of sixty-three villages, with an area of some hundred square miles. The population is computed at 5,288 souls, belonging chiefly to the agricultural classes. The prevailing castes are Agahrás, Gonds, and Bhyáys. The agricultural products are rice, oil-seeds, the pulses, &c. Iron-ore is found in considerable quantities. There is also a good deal of useful timber, such as sál (shorea robusta), sáj (pentapétra tomentosa), dhárá (conocarpus latifolia), ebony (diósperos melanozyylon), &c. Daryáo Singh is the present chief. In the time of Rájá Náráyan Singh (A.D. 1835) several of his relations were murdered by the brothers Surendra Sá and Udant Sá, who for this offence were sentenced to imprisonment for life. They were undergoing their sentence at Hazáríbágh when they were released, in the year of the great rebellion in 1857, by the mutineers, and in the same year they came down and set on foot rebellion in Sambalpúr.

RA'MTEK—The north-eastern revenue subdivision or tahsil in the Nágpúr district, covering an area of 1,072 square miles, with 560 villages, and a population of 134,846 souls according to the census of 1866. The land revenue of the subdivision for 1869-70 is Rs. 1,85,301.
RAMTEK—The head-quarters of the tahsíl of the same name, in the Nagpur district. It is situated twenty-four miles north of Nagpur, and four miles east of the Nagpur and Jabalpur road, at the southern foot of a ridge of hills detached by a few miles of cultivation from the undulating forest country, which extends up to the base of the Sátpurás. The town is built on gravelly soil, and is surrounded by extensive groves planted about the base of the hill. The houses are generally good and substantial. The population amounts to 7,938 souls. Of these one-twelfth are Musalmáns, one-eighth are Bráhmans, and one-eighth Baráls (pán gardeners). Of the remainder, one-half are cultivators. There are also many Parwár shopkeepers of the Jain religion. The trade of Ramtek is not important, except that from hence a great quantity of betel-leaf is exported. The quality of the Ram-tek "pán" has long been well known, and large quantities have always been taken into Seoni, Chhindwárá, Jabalpur, the Berárs, and other districts. During the last ten years the cultivation had languished till the opening of the railway, since which time a large export has begun towards Bombay. Prices have considerably risen, and the area of cultivation is increasing. The cultivation of pán is said to have flourished here for three centuries, having been introduced from Deogarh by an ancestor of the present owner of the gardens. The sums realised from octroi are spent by the town committee in the support of their schools and town police, and on municipal works. A good metalled road from Mansár, on the trunk line between Jabalpur and Nagpur, is now nearly completed through the town to the village of Ambálá, where, on the banks of a small lake, an annual fair is held in the month of "Kártik," corresponding to November. Last year (1868) there were not far short of 100,000 people present during the busy fortnight. There is an excellent bungalow on the ridge of the hill, about 500 feet above the plain. From this spot a varied and extensive view is obtained in every direction. The tahsíl is a commodious structure at the western end of the town.

Ramtek has ever been a chosen seat of religious veneration amongst the Hindus. Of the many old temples the oldest appears to be one in a small dell on the north side of the hill. It is built of hewn stones, well fitted together without mortar. From its shape and structure it is probably a Jain temple, though local tradition would make it the work of one Hemár Pant, by some said to have been a Bráhman, by others a "Rákhasa," with whose name many remains of buildings in the Bhandára and Nagpur districts are connected. Near this temple are the modern "Parwár" temples—a large and handsome group, enclosed in courts well fortified against approach from the plain to the north. The centre of interest, however, is the group on the western extremity of the hill, where the temple of Rám (Ráma-chandrá), the tutelary god, stands conspicuous above the rest and above the walls of the citadel. The hill on the south and west sides is protected by a lofty natural scarp; the north side alone is very steep, and has a double line of defence. The inner line belongs to the citadel; the outer one from the western point, running below the citadel walls, gradually diverges more and more, till some 300 yards beyond the inner portion it turns to the south, and is carried across a narrow valley which leads down to Ambálá. From the place where it meets the bluff on the south side of the hill, facing the town of Ramtek, it is continued along the edge, here strengthened with a bastion, there with barrier-walls, blocking up the small ravines which creep up the hill-side, till it joins, at the extreme west point, the more recent walls of the citadel. This outer fortification is now in ruins. Though of rude construction, being made by piling ponderous stones on one another, it was
high and strong. It is without doubt very old, and is believed to be a work of the Gauls. Within it was a considerable village, a few traces of which are still to be seen. The citadel is at the western and highest extremity of the enclosure, having the chief temples at the apex of the angle. It was only on the eastern side that the approach of an enemy could be feared. To ascend to the citadel from the Ambalá side, the road passes under a small wooded hill, having on its top a fortified summer-palace, accessible from one side only, which is said to have been built by a raja of the Súrya-Vansá (Solar) race. Following this road, which, after passing through the town, winds first round the outer and then round the inner side of the southern ridge of the hill, we have in front the embankment of the tank, along which a line of defences, with strong bastions flanking the gateway, was built by Raghoji I. Inside this is Ambalá, with its pretty lake, its bathing gháts, and numerous temples, each belonging to one of the old Maráthá families of this country. From the western corner of the tank flights of stone stairs, half a mile in length, lead up to the citadel, passing through the Gauli walls by a narrow gateway. All pilgrims going to worship at the temples ascend the hill by this way. Nearly at the top, on the right, is a large and very ancient open báoli, with a dharmáśala attached. To the left are two plain, but very old, temples of Krishna in the avatar of Narasinha. Opposite to these is a plain mosque, said to have been built in commemoration of a great man in the retinue of the Emperor Aurangzeb.

From this a flight of steps leads up to the outer gate, a massive building, which, with all the outer line of walls belonging to the citadel, was built by the first Maráthá ruler. Inside the gateway, on the right, are Hindu temples of Náráyan; on the left are other temples, where Parwárs annually resort. Passing through this lower court, the Singhpúr gate in the second line of walls is reached. The buildings here are much more ancient than those in the first line, and are referred to the time of the Súrya-Vansá. In the second court the Maráthás had their arsenal, of which a few wall-pieces are still left. The third court is reached through a very fine gateway called the Bhairava Darwáza; in this part the walls and bastions restored by the Maráthás are in very good repair. This innermost court has on either side the dwellings of the servants of the temples, and at the further end the Gokul Darwáza—a building of the most fantastic architecture leading to the shrines of Gaṇapati and Hanumán; and lastly, built on the edge of the bluff, the shrine of Ráma. From this inner court another series of stone-stairs lead down into the town of Rámtek. In the time of Raghoji I. the fort, with its temples, must have been safe from any force which could then have been brought against it.

Though the name of Rámtek is seldom heard in Hindustán as a celebrated resort of pilgrims, yet the annual number of visitors to it is very great. The great fair attracts people from Rájpúr, Bhopál, and Haidarábád. All attempts to obtain from the traditions of the people a coherent or intelligible history of the various ancient shrines and ruins have proved fruitless. The buildings themselves throw little light on the past. The present fortress was in great measure built or restored by the Maráthás. In the beginning of the Maráthá times two very fine old báolis, which for ages been covered over by earth, were discovered, long after all tradition of their existence had been lost. These were probably built before the ascendancy of the Gonds. These báolis and much of the temples and citadels must be ascribed to Hindús, such as the traditional
Súrya-Vansí rājás—immigrants from Ayodhya. Anterior to these are the Gauli walls, and traces of a Gauli town; and still earlier the small Jain-like temples built without mortar. The architectural characteristics of the different races are easily distinguishable the one from the other; but what gaps of time separated the eras of the Jain and the Gaul, the Súrya-Vansí, and the Gond, can only be the subject of conjecture.

RAMTÍRTH Temple—See "Ballápur."

RANEH—A town in the Damoh district, situated about twenty-one miles north-east of Damoh. The population, according to the census of 1866, exceeds three thousand souls. Some cotton-cloth is manufactured here, and the town has a police-station and a government school.

RANGÍ—A chieftship in the Chándá district, situated twelve miles south-east of Wáirágarh, and containing seventeen villages. The soil is sandy, producing rice and in some places sugarcane. The eastern portion is very hilly, with a good deal of teak; but sáj and mhowa trees are more common. A weekly market, attended by some three hundred visitors, takes place at the village of Rángí, which is the head-quarters of the zamindári. Át Ingárá there is an ancient temple, on which there is a carving of a warrior with a short straight sword and a shield.

RANGÍR—One of the oldest villages in the Ságar district, about twenty-two miles south-east of Ságar. An annual fair is held here in March, at which the attendance in 1869 was 65,000 persons.

RANMACHAN—A village in the Chándá district, situated six miles south-east of Brahmapurí, at the point where the Botówáhi falls into the Wain gangá. In the vicinity a battle was fought between the Máná princes of Wáirágarh and Brahmapurí, in which the latter was defeated.

RASULÁBAĐ—A village in the Árví tahsíl of the Wardhá district, eighteen miles west of Wardhá. It was founded some two hundred years ago by Nawáb Ináyat Khán of Ellichpír, who called it Rásulábád in honour of his son Rásul Khán. It now contains 2,565 inhabitants, chiefly cultivators. A government village school, lately opened here, is doing well. A large weekly market is held here on Fridays, and town duties are collected. The village lands are rich and well cultivated.

RATANPÚR (RATNAPÚR)—A town in the district of Bílásprǘ, situated twelve miles north of Bílásprǘ town. It was here that the ancient rásás of the country first held their court, and it was from this point that the early Hindú settlers, gradually acquiring strength, displaced the aborigines, reclaimed the wilderness, and spread over the plain their civilisation and faith. Although the importance and ancient glory of Ratanpú́r have long since departed, there is probably no town in Chhattágarh which to the antiquarian or archaeologist would be more interesting and attractive. The town is situated at the base of the Kendá offshoots of the Vindhyán range, and lies in a hollow, almost surrounded by isolated hills. The result is that nothing is seen of it till its precincts are entered, though the white edifice which crowns Temple Hill distantly indicates its position, and often creates a delusive hope that it has been nearly reached. Like all towns once populous but now declining,
there is about many of the streets of Ratanpûr an air of dilapidation and desera-
tion. A cluster of houses is met with in one spot, then a great gap, then
another cluster, and so on, over a long straggling disconnected stretch of
habitations. There are here and there a few houses of permanent masonry—the
melancholy relics of past greatness—amid a throng of thatched and tiled build-
ings; then we come on the crumbling arches of the old fort, the broken walls
and scattered debris of the ancient palace, and the partially-filled moat which
surrounded the city—all speaking of days gone by. Nothing, however, seems
so striking, or dwells so vividly in the memory in connection with Ratanpûr,
as its numerous groves, temples, and tanks. Ruins are a heritage common to
all old cities, and there is admittedly nothing of marked interest or beauty
about those of Ratanpûr. But here is a township covering an area of fifteen
square miles, and containing within its limits a perfect forest of mango
trees, amid the luxuriant shade of which are scattered an almost countless
number of tanks and temples. It is quite possible to wander for days through
these groves, ever discovering some new tank or stumbling upon some fresh
temple, and although the inquirer may have occasion to do so often, he
will always find some new pile, till then unobserved, to enter and examine.
Mixed up with the temples are great blocks of masonry, of much the same shape,
sacred to distinguished "Satis"—those unhappy victims to a melancholy reli-
gious fanaticism. The most prominent of these is near the old fort, where a
large building, gracefully adorned on all sides with arches and minarets, pro-
claims that here, some 230 years ago, twenty Râns of Rájâ Lâchmân Sâhî
became voluntary martyrs to Brâhmanical cruelty and popular feeling. Ratanpûr
is essentially a city of the past, and has declined much in population even within
the last few years. Less than two years before the census a house-to-house
enumeration was made, and the population stood at 8,462, which at the time of
the census had fallen to 6,910, or a decrease of 1,552 inhabitants. The estab-
ishment of Bilsâpûr as the head-quarters of the district has doubtless been the
cause of this decrease, and Ratanpûr has only now probably reached its standing-
point. The community comprises a fair sprinkling of traders, who have consi-
derable dealings in lac, cloth, spices, and metals with Mirzâpûr; but its distinc-
tive element is a large section of lettered Brâhmans—the hereditary holders
of rent-free villages—who are the interpreters of the sacred writings, and the
ministers of religious ceremonies, for a great portion of Chhattisgarh. The
palmy days of Ratanpûr ended with Rájâ Bimbâjî Bhonslâ in A.D. 1787.

RAVER—A small town in the Nimâr district, situated on the banks of the
Nabarâdâ, about forty miles from Khandwâ. It is noteworthy only as containing
the cenotaph of the Peshwâ Bâjí Râo, who died here in A.D. 1740 when on the
point of crossing the Nabarâdâ to invade Hindustân for the second time. It is
an unimposing structure of variegated sandstone, enclosed in a spacious dharm-
sâlâ of strong masonry. A handsome ghat, opposite the platform in the centre
of the river, where his funeral obsequies were performed, has now been a good
deal destroyed by the annual floods. The place is now quite off any main line
of traffic, but is easily accessible from the Barwâl or Dhangâon travellers' bung-
algows, being a short ride only from either. Boats can also go from Barwâl to
Râver on the Nabaradâ.

REHLI—The southern revenue subdivision or tahsil of the Ságâr district,
having an area of 1,268 square miles, with 723 villages, and a population of
147,407 souls according to the census of 1866. The land revenue of the tahsil
for the year 1869-70 is Rs. 1,81,025.
REHLI—A village in the Ságar district, situated about twenty-eight miles south-east of Ságar, at an elevation above the sea of 1,350 feet. According to tradition its first rulers were the Gonds, to whom succeeded a race of shepherds known as Baladeos. Their first settlement was a village named Khamariá, which is about a mile from Rehli, but in time they removed their quarters to Rehli itself, and here a fort was built by them. Thenceforward the population of Rehli began to multiply, and soon the village rose to the dignity of a town. The place next passed into the hands of the Bundelá chief of Panná, Rájá Chhata Sál, who, having defeated Mohammad Khán Bangash, the súba of Farukhábád, with the assistance of Báji Ráo Peshwá, made over to the latter, in acknowledgment of his services, a part of his territory, including Rehli, of the annual value of about thirty lakhs of rupees, in a.d. 1735. Rehli thus came under the Peshwá, and the fort which still exists there was built by him. In a.d. 1817 Rehli was made over to the British, with Ságar, by the Peshwá. From the year 1827 to 1853 it formed a district subordinate to Ságar, and included the subdivisions of Tejgarh, Hattá, Damoh, Garhákotá, Sori, Gaurjhámar, and Náharmá. The old court-house (a large flat-roofed bungalow, situated about half a mile from the town overlooking the river) is still in existence, and is kept in repair by the Ságar local funds committee. It is frequently resorted to for change of air by the residents of Ságar.

Rehli is now remarkably prosperous and flourishing. This may be considered as partly owing to the natural advantages of the place, such as the healthiness of the climate and the fertility of the soil, and partly to the fact that the settlement of the land revenue, which has just expired, does not appear to have borne so heavily on the people of this subdivision as on those of other parts of the district. The wealth of the inhabitants of this subdivision is indeed apparent from the fact that more civil suits are filed in Rehli than in the whole of the remainder of the district, including the town of Ságar. The bulk of the population may be said to consist of Bráhmans and Gonds. Good skilled labour is readily procurable here. The chief export is “gur”—a kind of coarse sugar—which is manufactured largely in the town and surrounding villages. Grain of all sorts, but especially wheat, is also largely exported. Weekly markets are held here on Mondays and Thursdays. An octroi has been levied in Rehli since 1863. From the proceeds the town police and conservancy charges are paid, and the surplus is used in improving the town.

The fort, as mentioned above, was built by the Maráthás nearly 150 years ago. It stands on the north bank of the Sunár, opposite to the junction of that river with another small stream called the Dehár, on a considerable eminence overlooking the town. The space enclosed within it—nearly two acres in extent—was once covered with Maráthás buildings of two or more stories, most of which have been destroyed. A large and handsome flat-roofed building, surrounded with an enclosure-wall, has lately been erected by voluntary contributions from the people of Rehli and the surrounding villages for a school-house. The attendance averages 180 boys per diem. Five female schools have also been established here. The average daily attendance of girls in these schools amounts to 125. There are also a dispensary and a post-office. The population, according to the census of 1866, is 3,595 souls.

ROHNA—A small market-town in the A'rví tahsíl of the Wardhá district, situated twenty-three miles west by north of Wardhá. The weekly market
which is well attended, is held on Tuesdays in the dry bed and along the bank of the stream flowing past the town. A considerable annual fair is held here in the first half of the month of Mágh, corresponding with the second half of January and the first half of February. A site for a market-place has been cleared on the bank of the river, and an embankment has been raised to prevent its being flooded in the rains. A village school has also been established from municipal funds. The town contains 2,565 inhabitants, the bulk of whom are cultivators; but there are, besides, some weavers, blanket-makers, and a few families of bangle-manufacturers. The fort was built about one hundred years ago by Krishnáji Sindiá, who held the village rent-free from the Haidar-ábád and Bhonslá governments, in consideration of maintaining a troop of two hundred horsemen. In the neighbourhood of the town are gardens of opium, sugarcane, and spices, and the lands generally are rich and well cultivated.

ROHNI.—A village on the bank of the river Wardhá, in the Huzúr tahsíl of the Wardhá district, about twenty-five miles south-west of Wardhá town. It is the site of an annual semi-religious fair held on the 4th of Mágh Vadya (about the end of January or the beginning of February), on which day Hindús resort here to bathe. On the river-bank stands a fine temple dedicated to Koteswar Mahádeva. Rohni contains 878 inhabitants, principally cultivators.

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SABARI.—A river rising in the Eastern Gháts in the Jaipúr state. The last twenty-five miles of its course are within the limits of the Upper Godávari district, and for this distance it is free from obstructions, but above it is a mass of rocks and rapids. It falls into the Godávari in the Rákápallí táluka, and is the last affluent of any size received by that river before it discharges itself into the Bay of Bengal.

SA’GAR—

A district situated in the extreme north-west of the Central Provinces, and comprised within north latitude 23° 5′ and 24° 25′, and east longitude 75° 10′ and 79° 15′. It is bounded on the north by the Lalatpúr district, and the native states of Bijáwar, Panná, and Charkhári; on the east by Panná and the district of Damoh; on the south by the district of Narsinghpúr, and the native state of Bhopál; and on the west by Bhopál, and the native state of Gwalior. The extreme length from north to south is about eighty-five miles, and the extreme breadth sixty-five miles. The total area is about 4,005 square miles, and the population about 498,642 souls.

The district may be regarded as an extensive, elevated, and in parts tolerably level plain, broken in places by low hills of the Vindhyan sandstone.
All the lower portions have been filled by overflowing trap, in some places rising into hillocks, and pierced occasionally by sandstone hills, as at Ráhatgarh. The general slope is to the north-east; and the plain is bounded on the south by the Bhánner range and its offshoots, and on the north-east by the Vindhyan. The soil of the south and centre is black soil, formed by the decaying trap, and to the north and east is a reddish-brown alluvium. The black soil extends on the north-west right up to Khimlásá. The boundaries of the trap and sandstone are, however, so irregular that the formation can be only thus generally described:—

The country is mostly covered with trap, but there are two great inliers of Vindhyān sandstone—one to the north, running down from the northern scarp of the district to the latitude of Ságar, but a little west of it, broadening out opposite Kuraí and dying away southwards; the other to the east, running south-west from near Garhágotá to beyond Surkhí, a distance of about twenty miles, with a mean breadth of some five miles. Garhágotá itself, and a narrow strip of country as far south as Rohlí, are on limestone, and north of these the western boundary of the district is marked by a strip classed under “Inter-trappean or Ságh beds”; besides isolated patches of similar formation near Ráhatgarh, Kuraí, Khimlásá, Itáwá, and Kojanpír. The trappean area is thus described by Mr. Mallet of the Geological Survey:—

“The trappean area is one which presents much diversity in aspect. Plains, more or less level as a whole, in some parts are covered with broad spreads of ‘cotton soil,’ where wheat is grown in immense quantities. Elsewhere the ground is broken and irregular, and the trappean rocks, without a covering of soil, prevent any but the scantiest vegetation. Innumerable hills, disposed singly or in groups, and ranges and plateaus of limited extent, diversify the prospect, some of them covered with jungle, others stony and barren. The form of the trap hills distinguishes them at once from inlying hills of sandstone, and the vegetation of each is also sufficiently distinct; one of the most characteristic differences being the abundant supply of teak-saplings on the trappean hills, which are quite uncommon on the sandstone.”

“The boundary is sometimes, as east of Ságar, marked by a clear trappean escarpment, but in other parts it is indicated by no physical feature. The Vindhyan have in places been somewhat altered immediately beneath the trap, but not to any very great extent. To the east and south-east of Ságar the infra-trappean or Lametá limestone is largely developed, attaining a thickness of over one hundred feet in places, but it varies greatly in this respect, sometimes being entirely absent, the trap then resting directly on the Vindhyan. The rolled pebbles which often make up a considerable portion of its bulk have been derived from the Vindhyan sandstones.”

The Vindhyan outcrops belong to the group named by the Geological Survey the “Upper Rewá,” which is described by Mr. Mallet as a “mixture of thick ‘massive strata and false-beded flags, usually hard and compact, and often

"glazed or semi-vitrified, yellowish and greyish-white in colour, sometimes "reddish."* The curious intertrappean beds of the Ságar, and the silicified trees which they contain, are thus described by Mr. J. G. Medlicott †:

“So far then as we have to do with them, the beds of this intertrappean age are the remains of lacustrine deposits, formerly accumulated in probably detached basins, and under conditions slightly differing in different places.

* * * * * * * * * * *

"The calcareous bands of the intertrappean rocks occur largely near Ságar. * * * * * * * * *

"From the Ságar parade-ground, along the foot of the hills to the north of the Indore road, a nearly continuous outcrop may be traced for miles. Again, to the south of Ságar, near Náráyapúr,† a similar bed is found, resting on the Vindhyán sandstones, and covered by trap. Here the rock—itsel sometimes a mass of minute Paludinæ—is hardened into a marble in one place, while a few feet off it is so friable as to crumble between the fingers. Besides the small shells, large specimens of Unio Dacanensis, of Physis Prinsepii and colossal vertebrate bones, are embedded in this calcareous bed. These bones were too much broken for identification. They have been supposed to have belonged to large Pachyderms, or possibly to Cetaceae.

* * * * * * * * *

"Many years ago Dr. Spry,§ and subsequently to him Captain Nicolls,‖ studied and described certain trunks of palm-trees whose silicified remains are found embedded in the soft intertrappean mud-beds near Ságar. Many points of considerable interest are involved in the descriptions and speculations published by both these geologists, for which their papers may be referred to. The trees are embedded in a layer of calcareous black earth, which formed the surface soil in which they grew; this soil rests on, and was made up of the disintegration of a layer of basalt. It is covered over by another and similar layer of the same rock near where the trees occur. The ordinary fossil shells of the intertrappean beds are found in the continuation of the same intertrappean layer which contains the trees both where the tree-bed is still soft black calcareous clay, and further on where it is a hard limestone. Large distorted specimens of Physis Prinsepii have been found in this bed. The trees must have been thrown down or have fallen, and been silicified before the advent of the layer of basalt which now lies on them, and they could not have been transported by water from a distance and deposited here together. Thus they of course cannot be supposed to belong to an older formation, and to have been re-deposited in an intertrappean bed after fossilisation during a geologically anterior period.¶

* * * * * * * * *

† Ibid., vol. ii. part 2, pp. 200, 203, 204, 205, 216.
‡ "Captain Nicolls' fossil locality."
¶ "vide contribution to Geology of Western India, by Dr. Carter, Bombay Asiatic Society's Journal, vol. v. p. 614."
"The palm-trees, now found fossilised, grew in the soil, which in the condition of a black calcareous earthy bed we now find lying round their prostrate stems. They fell (from whatever cause) and lay until their silification was complete. A slight depression of the surface, or some local or accidental check of some drainage course, or any other similar and trivial cause, may have laid them under water. The process of silification proceeded gradually but steadily, and after they had there, in lapse of ages, become lapidified, the next outburst of volcanic matters overwhelmed them, broke them, partially enveloped and bruised them, until long subsequent denudation once more brought them to light. They may, no doubt, have been still further shattered by subsequent movements of the rocks, or even by the shock of the next superincumbent flow of basalt, but there is no necessity for resorting to such an idea to explain their present state and position."

The direction of the principal rivers—which are the Sunár, the Biáś, the Dhúpán, and the Biá— is northward to the Gangetic valley. The line of watershed dividing the affluents of the northern rivers from those of the Narbadá is on the very southern boundary of the district, where the scarp of the Vindhyán tableland rises abruptly from the Narbadá valley.

The climate at Ságári, and generally throughout the district, is very moderate considering the latitude. The minimum temperature may be stated at 40° in the cold weather, and the maximum at 109° in the hot season. The district is therefore during the greater part of the year very salubrious both for Europeans and Natives. The most prevalent disease is a kind of intermittent fever, which comes on after the rains, in the months of September, October, and November, especially in the second of these months. The rains seldom fall to such an extent as to damage the crops, and the fall varies from thirty-four to forty-six inches.

Cattle and buffaloes are bred to a large extent in the district, both for draught and carriage, and also for dairy purposes, especially the manufacture of ghee. At Kural—a small town to the north of Ságári—a large cattle-fair is held every week; and at Garhágát—a an important town to the south-east of Ságári—a large yearly cattle-fair is held. Cattle are, however, seldom bred of any size, but some fine specimens are brought from Málwá. Some bulls from Hisárá and Mysore have been imported to improve the indigenous breed. There are remarkably few sheep, not enough being raised even for home consumption. The staple food is wheat, which is produced in large quantities all over the district. Sugarcane is also grown in many villages; and gur, or coarse sugar, is largely exported to Latápúr, Jhánsi, &c. The soil is in most places favourable for the growth of cotton, which is now exported to Mirzápúr and Bombay via Narsinghpúr.

The mineral produce is small, but iron-ore is found and worked at Hirápúr—a small village in the extreme north-east. It is said to be of excellent quality, but at present only a few smelting-furnaces of the commonest native description exist. The greater part of the iron manufacture is sent to Cawnpore. Some of the sandstone is said to be equal to the English "tiling stone." The principal houses in the towns of Kural, Khimlásá, Ráhatgarh, Málthon, and a part of Ságári, are
entirely roofed with sandstone slabs. The roof of the Ságar church is a fine specimen of sandstone tiling. The slabs are in fifteen or twenty inch squares, and about a quarter or three-quarters of an inch thick. They are arranged diagonally upon bamboos, and each is attached by a single plant nail. The best sandstone is from a village called "Páthári," and from Maswási immediately north of Ságar. It is as well adapted for carving as for building purposes.

There are several densely-wooded tracts in the district, but there is no very great quantity of the finer sorts of timber. The largest forest is the "Ranná," or preserve to the north-east of Garhákatá, containing chiefly teak and sáj. In the southern parts of the district there are other small forests, viz. Mohlí, about fifteen miles east of Rehli, and Tarhá Kislí to the south of Deorf. These produce teak and sáj, and also bamboos. Towards the north of the district, in Shághar, there are large tracts of forest, containing chiefly mhowa and sáj, with some teak, and bamboos in abundance. The reserved forests are those of Garhákatá and Tigorá. The Garhákatá reserve contains eight square miles, and the Tigorá or Shághar reserve contains an area of two square miles. The total amount of unreserved waste land is 451,430 acres, which is divided into 272 blocks technically called "chaka." These waste lands may either be bought outright, or hired on clearance leases, or farmed for their produce.

The administration is conducted by a Deputy Commissioner, with ordinarly three Assistants at head-quarters, and Tahsildárs or sub-collectors, with judicial powers, at the tahsíl stations, which give their names to the four subdivisions or tahsíls, viz. Ságar, Kuraí, Rehli, and Bandá. Each of these subdivisions consists of two or more minor subdivisions or parganas. The following is a list of the principal towns and villages:


The police number 627 of all ranks, under a District Superintendent. They have station-houses at Kuraí, Bandá, Rehli, Gópálganj, Khimláśa, Baroda, Shághar, Baretá, Dhámóní, Deorf, Garhákatá, and Ráhatgarh, besides thirty-three outposts. The Customs line passes through the district, having a Collector's station and bonded warehouse at Ságar, and patrol's stations at Máltón, Bándrí, Ságar, Tillí, Gaurjhámar, and Deorf. The total imperial revenue of the Ságar district in 1868-69 amounted to Rs. 10,90,928. It may be exhibited under the following heads:

- Land revenue .................................. Rs. 4,29,830
- Excise, including opium and drugs ....... " 35,149
- Customs, including salt and sugar ........ " 5,41,788
- Stamp revenue .................................. " 61,794
- Forest revenue, not including sales of waste " 12,926
- Pándhri ........................................... " 9,441

Total,.....Rs. 10,90,928
In addition there were collections on account of octroi in 1868-69 amounting to Rs. 64,000. The educational cess also yielded about Rs. 8,600, the road cess the same amount, and the district postal service cess Rs. 2,150. Thus the total revenue may be estimated at Rs. 11,74,278.

There were in 1868-69 in this district 109 schools and 4,812 scholars. Of these the Government institutions were 78 in number. The best school in the Central Provinces is at Ságar. The language spoken in the district calls for no particular remark. It is a dialect of Hindi.

The population of the district amounts to 498,642 souls, of whom 220,070 are returned as agriculturists and 278,572 as non-agriculturists. The best cultivators are Kurmis, Káchhis, Lodhis, and Dángas. The artisans and handicraftsmen are chiefly Lohárs, Barhaís, Kohríis, and Sunárs. Except in some of the large towns, and the city of Ságar itself, the manners of the inhabitants generally are decidedly uncouth. Towards the northern part of the district, where it borders on Bundelkhand, their character and tone undergo a decided change for the worse, resulting most likely from their proximity to a part of India famous for a low standard of morals, and whose normal state may be said to be discontented and disaffection. To the south of the district the people are more tractable and yielding, and altogether better satisfied and contented with their condition than those of the north. The tribes most addicted to crime are the Lodhás, Bundelás, Bráhmans, Khангárs, Churáís, and Kohríis. They are mostly to be found in the borders of the district near native states, where they find protection and concealment if pressed by our police. On the whole the inhabitants of Ságar may be said to be a sturdy race. They are not high in stature, but they possess a fair share of stamina, muscles, thaws and sinews. They are much attached to their own part of the country, and are seldom induced to leave it. They appear to have no fondness for dress. Simple white cloth—the produce of the country—is in common use in the hot season with the poorer class, and cloth of a finer texture, but of the same colour, with those better off. In the cold weather this is changed for a thick cotton padded coat, reaching past the knees; and green “mhowa” is the favourite colour, more particularly to the north of the district bordering on Bundelkhand, where this is considered the national colour. Cloth dyed with śír or madder is also much worn, particularly by females. Grain and vegetables are the staple food. Some of the lower classes, such as Chamárs, Gonds, &c., eat flesh when they can get it, and are not particular as to its condition. Those who can afford it eat wheat, barley, and dál; the poorer classes content themselves with báýrá, kodo, kutkf, and often in seasons of scarcity they subsist on the mhowa berry and other such jungle fruits. The houses are generally built of either stone, or stone and mud, and are tiled. A few of the huts inhabited by the poorer classes, such as Chamárs, Sunárs, and Gonds, &c., are thatched, with walls formed of wattle and dab; but every endeavour is being made to get them to build permanent residences, not subject to be destroyed by fire.

Statistical account. The following is a detailed statistical statement of the Ságar district:—
<table>
<thead>
<tr>
<th>Name of Tahsil.</th>
<th>Name of Pargana.</th>
<th>Number of Villages</th>
<th>Land Revenue for 1868-69.</th>
<th>Area in Acres</th>
<th>Number of Houses.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Ságar</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ságar</td>
<td></td>
<td>259</td>
<td>94,399</td>
<td>368,994</td>
<td>23,794</td>
</tr>
<tr>
<td>Kháatgarh</td>
<td></td>
<td>134</td>
<td>27,571</td>
<td>132,281</td>
<td>5,889</td>
</tr>
<tr>
<td>Narsolí</td>
<td></td>
<td>95</td>
<td>22,895</td>
<td>112,452</td>
<td>4,955</td>
</tr>
<tr>
<td>Jaisinghnagar</td>
<td></td>
<td>51</td>
<td>8,471</td>
<td>55,417</td>
<td>2,274</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td>539</td>
<td>1,58,336</td>
<td>668,544</td>
<td>36,912</td>
</tr>
<tr>
<td><strong>Kurál</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kúraí Khilmásá</td>
<td></td>
<td>175</td>
<td>40,436</td>
<td>183,020</td>
<td>7,680</td>
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<tr>
<td>Málthón Dugáhá</td>
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<td>195</td>
<td>24,875</td>
<td>231,308</td>
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<td>Éran</td>
<td></td>
<td>27</td>
<td>4,672</td>
<td>16,587</td>
<td>853</td>
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<td>Itávíá</td>
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<td>8,819</td>
<td>38,982</td>
<td>1,452</td>
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<td>Kanjíá</td>
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<td>105</td>
<td>18,515</td>
<td>119,581</td>
<td>3,888</td>
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<td><strong>Total</strong></td>
<td></td>
<td>546</td>
<td>97,317</td>
<td>589,428</td>
<td>20,402</td>
</tr>
<tr>
<td><strong>Rehlí</strong></td>
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<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rehlí</td>
<td></td>
<td>209</td>
<td>45,956</td>
<td>240,852</td>
<td>12,727</td>
</tr>
<tr>
<td>Dórí</td>
<td></td>
<td>328</td>
<td>31,955</td>
<td>365,449</td>
<td>13,514</td>
</tr>
<tr>
<td>Náharmáí</td>
<td></td>
<td>46</td>
<td>10,689</td>
<td>45,839</td>
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<tr>
<td>Gaurjhámáí</td>
<td></td>
<td>31</td>
<td>9,468</td>
<td>38,006</td>
<td>2,401</td>
</tr>
<tr>
<td>Garhákotá</td>
<td></td>
<td>109</td>
<td>31,459</td>
<td>123,646</td>
<td>8,145</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td>723</td>
<td>1,29,527</td>
<td>813,792</td>
<td>38,949</td>
</tr>
<tr>
<td><strong>Bándá</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bináká</td>
<td></td>
<td>81</td>
<td>14,539</td>
<td>109,133</td>
<td>4,175</td>
</tr>
<tr>
<td>Bherá</td>
<td></td>
<td>67</td>
<td>21,397</td>
<td>92,213</td>
<td>5,162</td>
</tr>
<tr>
<td>Dhámóní</td>
<td></td>
<td>36</td>
<td>2,837</td>
<td>48,884</td>
<td>937</td>
</tr>
<tr>
<td>Shághgarh</td>
<td></td>
<td>115</td>
<td>10,877</td>
<td>191,878</td>
<td>8,312</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td>299</td>
<td>49,650</td>
<td>442,108</td>
<td>18,586</td>
</tr>
<tr>
<td><strong>Grand Total</strong></td>
<td></td>
<td>2,107</td>
<td>4,29,830</td>
<td>2,513,872</td>
<td>114,349</td>
</tr>
</tbody>
</table>

The district is in parts, especially towards the south, well cultivated; towards the west the cultivation is fast increasing.

Trade.

It exports grain to the neighbouring states of Bhopál, Gwalior, and Bundelkhand. The town of Ságar is the entrepôt of the salt trade with Réjputáná. The following table exhibits the Exports and Imports during 1867-68 and 1868-69:—
<table>
<thead>
<tr>
<th>Articles</th>
<th>1867-68 Quantity</th>
<th>1867-68 Value</th>
<th>1868-69 Quantity</th>
<th>1868-69 Value</th>
<th>1867-68 Quantity</th>
<th>1867-68 Value</th>
<th>1868-69 Quantity</th>
<th>1868-69 Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cotton</td>
<td>278</td>
<td>4,751</td>
<td>277</td>
<td>5,518</td>
<td>518</td>
<td>8,199</td>
<td>107</td>
<td>1,495</td>
</tr>
<tr>
<td>Sugar and gur</td>
<td>6,632</td>
<td>48,843</td>
<td>24,860</td>
<td>2,32,575</td>
<td>13,880</td>
<td>1,17,970</td>
<td>7,367</td>
<td>45,286</td>
</tr>
<tr>
<td>Salt</td>
<td>11,814</td>
<td>72,059</td>
<td>26,709</td>
<td>4,01,083</td>
<td>257,240</td>
<td>10,07,189</td>
<td>130,278</td>
<td>7,43,556</td>
</tr>
<tr>
<td>Wheat</td>
<td>106,249</td>
<td>2,48,033</td>
<td>82,399</td>
<td>2,88,687</td>
<td>29,181</td>
<td>72,563</td>
<td>48,273</td>
<td>1,79,296</td>
</tr>
<tr>
<td>Rice</td>
<td>17,744</td>
<td>35,756</td>
<td>3,021</td>
<td>50,476</td>
<td>6,948</td>
<td>21,312</td>
<td>3,428</td>
<td>10,556</td>
</tr>
<tr>
<td>Other edible grain</td>
<td>8,587</td>
<td>13,144</td>
<td>35,191</td>
<td>70,019</td>
<td>5,586</td>
<td>2,629</td>
<td>26,588</td>
<td>60,244</td>
</tr>
<tr>
<td>Oil-seeds</td>
<td>1,501</td>
<td>2,239</td>
<td>8,594</td>
<td>27,298</td>
<td>7,954</td>
<td>2,095</td>
<td>5,009</td>
<td>9,128</td>
</tr>
<tr>
<td>Metals and hardware</td>
<td>6,411</td>
<td>1,29,256</td>
<td>5,567</td>
<td>55,706</td>
<td>5,314</td>
<td>86,850</td>
<td>3,848</td>
<td>27,298</td>
</tr>
<tr>
<td>English piece-goods</td>
<td>289</td>
<td>23,970</td>
<td>109</td>
<td>21,435</td>
<td>406</td>
<td>59,952</td>
<td>253</td>
<td>29,706</td>
</tr>
<tr>
<td>Country cloth</td>
<td>1,274</td>
<td>49,187</td>
<td>1,046</td>
<td>70,407</td>
<td>9,281</td>
<td>37,363</td>
<td>785</td>
<td>67,113</td>
</tr>
<tr>
<td>Lac</td>
<td>597</td>
<td>10,755</td>
<td>508</td>
<td>782</td>
<td>1,108</td>
<td>10,044</td>
<td>3</td>
<td>8</td>
</tr>
<tr>
<td>Tobacco</td>
<td>197</td>
<td>1,488</td>
<td>1,496</td>
<td>11,026</td>
<td>638</td>
<td>3,783</td>
<td>3,593</td>
<td>27,095</td>
</tr>
<tr>
<td>Spices</td>
<td>175</td>
<td>5,298</td>
<td>133</td>
<td>1,238</td>
<td>68</td>
<td>1,931</td>
<td>15</td>
<td>960</td>
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<tr>
<td>Country stationery</td>
<td>70</td>
<td>1,068</td>
<td>49</td>
<td>940</td>
<td>1</td>
<td>18</td>
<td>32</td>
<td>606</td>
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<tr>
<td>Silk and silk cocoons</td>
<td>58</td>
<td>2,375</td>
<td>40</td>
<td>2,375</td>
<td>29</td>
<td>2,711</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dyes</td>
<td>3,083</td>
<td>55,455</td>
<td>1,924</td>
<td>15,613</td>
<td>1,015</td>
<td>45,876</td>
<td>406</td>
<td>3,535</td>
</tr>
<tr>
<td>Hides and horns</td>
<td>1,048</td>
<td>14,031</td>
<td>129</td>
<td>2,956</td>
<td>71</td>
<td>1,630</td>
<td>25</td>
<td>503</td>
</tr>
<tr>
<td>Opium</td>
<td>48</td>
<td>4,550</td>
<td>14</td>
<td>508</td>
<td>13</td>
<td>5,048</td>
<td>40</td>
<td></td>
</tr>
<tr>
<td>Wool</td>
<td>36</td>
<td>1,776</td>
<td>114</td>
<td>2,986</td>
<td>113</td>
<td>2,400</td>
<td>67</td>
<td>840</td>
</tr>
<tr>
<td>Timber and wood</td>
<td>1,528</td>
<td>555</td>
<td>3,115</td>
<td>1,158</td>
<td>4,196</td>
<td>5,105</td>
<td>1,545</td>
<td>587</td>
</tr>
<tr>
<td>Ghee and oil</td>
<td>688</td>
<td>13,130</td>
<td>4,983</td>
<td>81,095</td>
<td>792</td>
<td>11,449</td>
<td>901</td>
<td>18,509</td>
</tr>
<tr>
<td>Cocoanuts</td>
<td>735</td>
<td>19,501</td>
<td>133</td>
<td>3,180</td>
<td>278</td>
<td>6,655</td>
<td>22</td>
<td>40</td>
</tr>
<tr>
<td>Miscellaneous</td>
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<td>2,07,387</td>
<td>87,778</td>
<td>2,16,867</td>
<td>14,592</td>
<td>2,07,888</td>
<td>10,209</td>
<td>70,459</td>
</tr>
<tr>
<td>Total</td>
<td>176,068</td>
<td>1,47,362</td>
<td>237,160</td>
<td>18,06,768</td>
<td>349,971</td>
<td>20,96,648</td>
<td>255,065</td>
<td>12,28,923</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Items</th>
<th>No.</th>
<th>No.</th>
<th>No.</th>
<th>No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Horses</td>
<td>1</td>
<td>16</td>
<td>107</td>
<td>2,862</td>
</tr>
<tr>
<td>Cattle</td>
<td>3,190</td>
<td>30,909</td>
<td>11,751</td>
<td>1,001,069</td>
</tr>
<tr>
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<td>7,500</td>
<td>6,801</td>
<td>8,425</td>
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<tr>
<td>Total</td>
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<td>18,727</td>
<td>1,12,689</td>
</tr>
<tr>
<td>Grand Total</td>
<td>16,11,767</td>
<td>14,21,637</td>
<td>22,18,990</td>
<td>14,37,356</td>
</tr>
</tbody>
</table>

The principal fairs are held at Bhapail or Bhapel, Kuras, Pandalpur, Rangpur, and Garhakotâ. As has already been mentioned, at Garhakotâ is a great cattle fair. The estimated value of the cattle brought for sale there in 1868-69 amounted to Rs. 1,80,657, and the number actually sold cost Rs. 1,01,635.

The main lines of communication through the district are, as yet—(Firstly) the road from north-east to south-west, from Jabolpúr to Ságár, and from thence towards Indore via Ráhatgarh; from Jabolpúr to Ságár it is bridged and metalled in some places; and from Ságár to Ráhatgarh—a distance of twenty-six miles—it is made and bridged throughout, but no further. There are travellers' bungalows at Ságár and Ráhatgarh. (Secondly) from north-west to south-east from Gwalior via Jhánsí and Lalatpúr to Ságár, and from thence towards Narsinghpúr. At
Máltthon, close to the extreme north boundary of the district, there is a travellers' bungalow. The road is not made nor bridged from Gwalior to Ságar. From Ságar to Singhpúr—the southern boundary of the district—the road is partly made and bridged, with the exception of the large streams. (Thirdly) from Ságar in a north-easterly direction towards Cawnpore. This road enters the district in the extreme north-east corner at Hirápúr. It is not made or bridged till within about ten miles of Ságar. There is no travellers' bungalow on it within the limits of the district, but one has lately been constructed at Sháhgarh, about forty miles from Ságar. (Fourthly) from Ságar in a north-westerly direction to Sironj in Sindiá's territory, and Mhow via Kural, the latter place being at the extremity of the district. This road is made and bridged, with the exception of one stream (the Dhasán), from Ságar to Kural—a distance of about thirty-six miles. But the road which is destined to be the main artery of communication and outlet of the Ságar district is still under construction. It is to connect Ságar with the Great Indian Peninsula Railway, having Karelí as its terminal point, and crossing the Narbadá at the Birmán Ghát, believed to be one of the best on the river.

The Ságar district was not always united under one head. Semi-independent rulers of small tracts have co-existed at various places; and whilst the southern half has been governed from Rehlí, the northern half has been subject to Dhámóní or Sháhgarh. It is therefore preferable to narrate the history of these and other centres of domination separately, and thus we may form a correct idea of the past history of the whole district. Antiquities too may perhaps be better described in notices of the places where they actually occur. The articles to which reference should be made are those on the towns of Deorí, Dhámóní, Eran, Garháketá, Garolá, Itáwá, Kural, Khímlásá, Kanjía, Ráhatgarh, Ságar, and Sháhgarh.

SÁ’GAR—The central revenue subdivision or tahsil of the district of the same name, having an area of 1,048 square miles, with 539 villages, and a population of 130,340 souls according to the census of 1866. The land revenue for the year 1869-70 is Rs. 1,51,543.

SÁ’GÁR—The principal town in the district of the same name, and said to be the Ságada of Ptolemy. It is situated in latitude 28° 49' 49"; and longitude 78° 48' 45", at an elevation above the sea of about 1,940 feet. Some of the hills have, however, a greater altitude; that on which the magistrate's court is built being upwards of 2,000 feet above the sea level. Ságar is one hundred and nine miles north-west of Jabalpúr; two hundred and forty-seven miles via Narsinghpúr to the north of Nágpúr; two hundred and twenty-three miles south-west of Allahábád; two hundred and thirty-three miles south of A’gra; eight hundred and eight miles west of Calcutta; and two hundred and fifteen miles north-east of Mhow. It is situated on the borders of a fine lake of oval shape, with a circumference of about four miles, and nearly one mile across. Local tradition takes back the history of Ságar to a very remote period. Up to the eleventh century of our era it is said to have been held by the aboriginal tribes. Then it fell into the hands of the pastoral Ahirs, whose chief town was Garh Pihrá—a place about seven miles to the north of Ságar. They were dispossessed shortly afterwards by the Rájput Rájás of Jálán in Bundelkhand, who became masters of a territory here, embracing some 350 villages. In A.D. 1660 a small fort was built on the site of the present structure by one of these chiefs, and a village was founded called Parkotá,
which is now one of the modern towns. Thus the present town of Ságar is not more than two centuries old, though the lake from which it derives its name is said to be a Banjárá work, and much older. The next possessor of Ságar was Chhatri Sál, the famous chieftain of Panná, whose descendants still hold the estate of Bilihá. In a.d. 1733 Chhatri Sál, being hard pressed by Mohammad Khán Bangash, the governor of Allahábád and Málwá, asked the aid of the Peshwá, who drove the Mohammadans out of this part of the country. Bájá Jai Singh was afterwards appointed governor of Málwá, but he came to an agreement with the Peshwá, and yielded his government to him. On Chhatri Sál's death in 1835 he left one-third of his kingdom to the Peshwá, who sent a confidential agent named Govind Pandit to take charge of his new heritage. The territory made over comprised the districts of Ságar, Garhpíhá, and others, yielding an estimated annual revenue of about thirty-six lakhs of rupees. Govind Pandit remained in charge as manager, and extended his dominions to Kálpí, which he then made his headquarters, leaving his son-in-law Visájí as his representative at Ságar. Govind Pandit was killed in 1760 at the battle of Pánpát. He was succeeded by his son Bálájí, who was again succeeded by his son Raghunáth Ráo, commonly known as A’bá Sábíb, in whose time Ságar was twice plundered by the Nawáb of Tonk and his army. A’bá Sábíb died without heirs in a.d. 1802, but his two wives, Rádhá Bálí and Rukmá Bálí, carried on the government through a regent, one Vináyak Ráo. In a.d. 1804 Sindíá plundered the town, and made a prisoner of Vináyak Ráo; giving him his liberty, however, on payment of Rs. 75,000.

In the beginning of the year a.d. 1818, by a treaty concluded between the Peshwá Bálí Ráo and the British Government, Ságar, with the greater part of the present Ságar district, Damoh, Jabalpúr, and Mandía, were made over to the British. At that time Vináyak Ráo was acting as agent for Rádhá Bálí and Rukmá Bálí. A small army commanded by General Marshall, with Mr. Wauchope, the Political Agent for Bundelkhand, was sent by Government to take possession of the ceded districts, which was done, and a yearly sum of two and a half lakhs of rupees was allotted by Government for pensions to Rukmá Bálí, Vináyak Ráo, and the other officers of the Maráthá Government. A descendant of Rukmá Bálí still enjoys a pension of Rs. 10,000 per annum. The son of Vináyak Ráo is now an Honorary Magistrate at Ságar, with a like pension. In March 1842 occurred the outbreak which is known as the Bundelá insurrection. Jawáhir Singh, the holder of Chandrapúr (a small town about sixteen miles north by west of Ságar, on the Lalatpúr road), with Madhukar Sá and Ganeshjá, the two sons of Ráo Bije Bahádúr, of Nárhat (a small hilly tract about forty miles north of Ságar, now in the district of Lalatpúr), having been sued on account of decrees of the Civil Court, broke out into open rebellion, killed several police, and burned and plundered the towns of Khí马拉松, Kuráj, Narsóli, Dhámóni, and Binálká. On hearing of this, Delán Sá, a Gond chief, living to the south of the district, also rose and plundered Deorá and the surrounding country. In the following year the two sons of Ráo Bije Bahádúr were caught by Captain Hamilton, an Assistant at Ságar, in the Bhámpúr state. One was hanged, and the other transported; the remaining leaders gave themselves up, and were pardoned. The whole district suffered immensely from this outbreak, and the land revenue was realised with difficulty for several years. It was in consequence of the supposed discredit thrown on the British Government by these events that Lord Ellenborough broke up the administration of the Ságar and Narbádá territories, and reorganised it on an entirely new footing.
In June 1857, when the Sepoy Mutiny commenced, the regiments stationed at Ságar were the 31st N. I., commanded by Major Hampden, and the 42nd, by Colonel Dalzell, with the 3rd Irregular Cavalry and a few European gunners. The forces were commanded by Brigadier Ságe. As the officers had little reason to believe that their regiments would behave better than others, they, with the European artillery and residents of the station, by order of the Brigadier, moved into the fort on the 27th June 1857, taking all the arms they could collect, and the treasure from the district office. The regiments remained in their lines for a short time, when the 42nd and the Cavalry mutinied, committed several outrages in the cantonments, and burnt a good many houses. They also took possession of all the treasure that had been left. The 31st, however, remained faithful, and made a demonstration against the 42nd and the Cavalry, on which the greater number of the two latter made off towards Sháhgarh. When the news of the mutiny of the regiments at Ságar got about, Mardan Singh, Rájá of Bhánpúr, came down and took possession of the present subdivision of Kuraí, placing his officers in charge at the different towns. The Rájá of Sháhgarh also took possession of Bándá, Rehli, and Garháköté; and A’dil Muhammad, Nawáb of Garhí A’ámápní—a place now in Bhopál—took possession of Ráhatgarh. In fact these three divided the whole district between them. The Europeans, however, still kept the fort and the town of Ságar, though postal communication was stopped, and no revenue could of course be collected. All the police and customs officers who had remained faithful were summoned into Ságar, and assisted in saving the city from plunder. The rebels frequently made demonstrations against the fort, but never dared to actually attack it. Things remained in this state for about eight months, viz. from July 1857 to the end of January 1858. During this time such troops as could be got together at Ságar had three times engaged the rebels. First, at Bínáiká there was an engagement with the forces of the Sháhgarh and Pátañ rásás, in which our troops captured a gun. Secondly, at Naraulí, where Colonel Dalzell of the 42nd N. I. and several others were killed. Thirdly, at Bháspíl. None of these actions were, however, in any way decisive. In February 1858 Sir Hugh Rose arrived at Ráhatgarh with the Central India Field Force, totally defeated the rebels under the Nawáb of Garhí A’ámápní, and took, and partially destroyed, the fort of Ráhatgarh. From thence he passed on to Barodiá Naunagar, about ten miles from Ráhatgarh, where he met and defeated the troops of the Rájá of Bhánpúr, and then came into Ságar. In consequence of the abovementioned defeats, the whole of the rebels about Ráhatgarh and Kuraí fled, taking with them the officers whom they had placed in charge. Passing through Ságar, Sir Hugh Rose went on to Garháköté, where he met and defeated the Rájá of Sháhgarh’s troops, and took the fort, where the rebels had left a large quantity of treasure and property of all kinds. Sir Hugh Rose then came back to Ságar, and went off towards Lalatpúr and Jhánsí, leaving the whole district free from rebels. He met the remainder of the Sháhgarh rás’s troops at Madanpúr, and defeated them with great slaughter. By the beginning of March 1858 the whole district had been put into tolerable order again, and the police and revenue offices re-established. The dominions of the Sháhgarh rás were confiscated, and a part of them was added to the Ságar district. Ságar is perhaps a solitary instance of a station and city being held almost intact, while the whole surrounding country was in the possession of rebels. The prestige of the fort was always very great with natives, and now stands higher than ever.
The town itself is situated in a hilly tract, considerably elevated above the surrounding country. It is built along the west, north, and north-east sides of the large lake, as already mentioned, which occupies a basin surrounded by hills. The number of houses is about 7,328, and the population about 29,917. The military cantonments and the sadar bazaar, though not containing more than one-third of the number of houses in the city, are computed by the military authorities to have a population of 20,463. The town is well built, and most of the streets are wide and handsome. There are several large bathing ghats on the banks of the lake, mostly surrounded with Hindoo temples, which add much to the appearance of the place. The chief trade of Sagar is in salt. Prior to 1863 the city was a free mart; that is, salt was allowed to enter free of duty. Since that period a bonded warehouse has been established, where the merchants can store their salt, and from thence at their convenience it is exported to Jabalpur, Rewa, Narsinghpur, and Bundelkhand. The salt is brought to Sagar by Banjaras, and is of two sorts, called Kans and Sambhar, the former coming from the Pachhadr valley marshes in the Rajput state of Jodhpur, and the latter from the salt lake at Sambhar, which belongs partly to Jodhpur and partly to Jaipur. A Collector of Customs is stationed at Sagar, and the duties collected by him on salt and sugar are very considerable. During 1868-69 the collections amounted to Rs. 5,41,788, as follows:

- Salt .............................................. Rs. 4,99,466
- Sacharine produce .......................... 42,322

A large trade is also carried on in sugar and kirana, i.e., grocery, from Mirzapur. The latter term includes spices of all descriptions, cocoanuts, tobacco, dried fruit, betel nut, and the like. Cloths of English manufacture are also largely imported from Mirzapur, and English piece-goods in large quantities come into the Sagar markets from Bombay via Hoshangabad. The following table exhibits the Import and Export trade of the town for the year 1868-69:

<table>
<thead>
<tr>
<th>Articles</th>
<th>Quantity</th>
<th>Value</th>
<th>Export Quantity</th>
<th>Export Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cotton</td>
<td>Mds. 456</td>
<td>Rs. 9,400</td>
<td>Mds. 5,849</td>
<td>Rs. 53,158</td>
</tr>
<tr>
<td>Sugar and gur</td>
<td>17,981</td>
<td>1,60,189</td>
<td>37,939</td>
<td>3,38,933</td>
</tr>
<tr>
<td>Salt</td>
<td>28,809</td>
<td>2,00,592</td>
<td>1,858</td>
<td>5,585</td>
</tr>
<tr>
<td>Wheat</td>
<td>30,144</td>
<td>88,817</td>
<td>519</td>
<td>4,279</td>
</tr>
<tr>
<td>Rice</td>
<td>9,474</td>
<td>42,281</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Other edible grains</td>
<td>17,059</td>
<td>39,631</td>
<td>1,504</td>
<td>5,334</td>
</tr>
<tr>
<td>Oil-seeds of all descriptions</td>
<td>7,074</td>
<td>28,185</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Metals and hardware</td>
<td>4,531</td>
<td>46,508</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Carried over: Mds. 115,528, Rs. 6,15,558; Export Mds. 47,669, Rs. 4,07,284.
## Imports

<table>
<thead>
<tr>
<th>Articles</th>
<th>Quantity</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mds.</td>
<td>Rs.</td>
</tr>
<tr>
<td>Brought forward</td>
<td>115,528</td>
<td>6,15,553</td>
</tr>
<tr>
<td>English piece-goods</td>
<td>3,821</td>
<td>2,29,256</td>
</tr>
<tr>
<td>Miscellaneous European goods</td>
<td>2,114</td>
<td>20,422</td>
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<tr>
<td>Country cloth</td>
<td>4,022</td>
<td>58,839</td>
</tr>
<tr>
<td>Lac</td>
<td>49</td>
<td>392</td>
</tr>
<tr>
<td>Tobacco</td>
<td>3,919</td>
<td>37,720</td>
</tr>
<tr>
<td>Spices</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Country stationery</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Silk and silk cocoons</td>
<td>6</td>
<td>552</td>
</tr>
<tr>
<td>Dyes</td>
<td>30</td>
<td>900</td>
</tr>
<tr>
<td>Hides and horns</td>
<td>1</td>
<td>15</td>
</tr>
<tr>
<td>Opium</td>
<td>15</td>
<td>9,836</td>
</tr>
<tr>
<td>Wool</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Timber and wood</td>
<td>13,631</td>
<td>17,452</td>
</tr>
<tr>
<td>Ghee and oil</td>
<td>75</td>
<td>1,380</td>
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<tr>
<td>Coconuts</td>
<td>2,224</td>
<td>14,991</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>27,215</td>
<td>81,245</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>172,650</td>
<td>10,88,553</td>
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</tbody>
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## Exports

<table>
<thead>
<tr>
<th>Articles</th>
<th>Quantity</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mds.</td>
<td>Rs.</td>
</tr>
<tr>
<td>Brought forward</td>
<td>47,669</td>
<td>4,07,284</td>
</tr>
<tr>
<td>English piece-goods</td>
<td>288</td>
<td>31,969</td>
</tr>
<tr>
<td>Miscellaneous European goods</td>
<td>1,275</td>
<td>57,990</td>
</tr>
<tr>
<td>Country cloth</td>
<td>557</td>
<td>5,503</td>
</tr>
<tr>
<td>Lac</td>
<td>663</td>
<td>6,511</td>
</tr>
<tr>
<td>Tobacco</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Spices</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Country stationery</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Silk and silk cocoons</td>
<td>17</td>
<td>175</td>
</tr>
<tr>
<td>Dyes</td>
<td>15</td>
<td>135</td>
</tr>
<tr>
<td>Hides and horns</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Opium</td>
<td>22</td>
<td>200</td>
</tr>
<tr>
<td>Wool</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Timber and wood</td>
<td>1,490</td>
<td>29,503</td>
</tr>
<tr>
<td>Ghee and oil</td>
<td>6</td>
<td>58</td>
</tr>
<tr>
<td>Coconuts</td>
<td>7,549</td>
<td>50,564</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>59,551</td>
<td>5,89,892</td>
</tr>
</tbody>
</table>

## Town Duties

Town duties have been collected in Ságár since 1855. From their proceeds the whole cost of the city and cantonment police, and of the lighting and conservancy of the city and cantonment, is defrayed, and the surplus is applied to local improvements in the city and station.

## The Fort

The fort, as stated before, was commenced by the Rájputa in a.d. 1660, but was completed as it now stands by the Maráthás about one hundred years ago. It stands on the north-west banks of the lake at a considerable elevation, commanding the whole of the city and surrounding country. It has been built on no particular plan, but so as to take the best advantage of the ground on which it stands. It consists of twenty round towers, varying from twenty to forty feet in height,
connected by thick curtain-walls, and enclosing a space of six acres. This space is for the most part covered with old Marāṭhā buildings of two stories. Since the accession of the British Government, a magazine, a large building now used for medical stores, and a barrack for the European guard, besides other small buildings for the magazine stores, &c., have been constructed. There is only one place of exit and entrance—on the east side. The bulk of the treasure has always been kept in the fort, but orders have lately been received for the construction of a suitable building close to the Deputy Commissioner's court-house for its reception. A large castellated jail was built by the Public Works Department in A.D. 1846, at a cost of Rs. 50,000, about half a mile east of the lake. It is capable of containing 500 prisoners. Its situation is, however, too low. The present Deputy Commissioner's court—a large building situated on a high hill overlooking the city and lake—was built about the year 1820 as a Residency for the Governor-General's Agent. In A.D. 1862 and 1863 a Sessions Court-house was built to the north of the Deputy Commissioner's court-house, at a cost of Rs. 5,000. In 1820, soon after the cession of Sāgar to the British, a large and handsome building was erected for a Mint, about a mile east of the lake, by Captain Presgrave, Assay-master. This mint used formerly to employ 400 men, but coinage was only continued for about ten or twelve years, when the business was transferred to Calcutta. The building is now used as the office of the Customs department. The present city "kotwāl," or station-house, is a fine building, situated under the western walls of the fort, close to the banks of the lake, and overlooking one of the principal thorough-fares of the city. It was built in 1856.

Up to the year 1862, to the north-east of the lake, and dividing the main portion of the city from the quarter called Gopāl Ganj, there existed a large unhealthy swamp quite unculturable, and covered during the rains with low jungle vegetation. In 1862-63 this was thoroughly drained and converted into a large garden, with numerous drives, and a piece of ornamental water surrounding a small island, at a cost of Rs. 30,000.* To it there was then added a small garden which formerly existed to the north-east of the swamp, and the whole now forms a large public garden of upwards of sixty acres, which supplies regularly nearly the whole of the residents in the civil station and cantonments with flowers and vegetables; it is supported partly by its own proceeds, and partly by yearly grants from the Sāgar octroi.

The High School at Sāgar was established about 1828 by Captain James Paton, of the Bengal Artillery, and was supported from his private funds. He was greatly assisted by Rāo Krishna Rāo, the son of a Marāṭhā gentleman and official. Lord William Bentinck was so pleased with Rāo Krishna Rāo, that he invited him to Calcutta, gave him a gold medal, and procured for him a Jāgrīr for two generations, valued at from Rs. 600 to Rs. 1,000 per annum. He also gave him the title of "Rāo." Rāo Krishna Rāo is still alive, and is an Honorary Magis-trate. The languages originally taught were Persian, Hindī, and Marāṭhī, but the present curriculum comprises Urdu, Hindī, English, and Sanscrit. The school is now located in a commodious building erected at a cost of Rs. 11,000. It is affiliated to the Calcutta University, of which some of its scholars are already members, though still in status pupillari. The educational staff

* This improvement was principally effected by Mr. J. S. Campbell, the then Commissioner of the Sāgar Division.
comprises seven English masters on salaries varying from Rs. 30 to Rs. 400 per mensem, and four Vernacular masters. There is also a librarian. The number of pupils on the rolls in March 1869 was 283, and the average daily attendance was 221, all of whom learn English. Ságar has also a Vernacular middle class school—attended by more than a hundred scholars—several indigenous schools, and a female school.

The civil station commences with the mint, about a mile east of the lake, and extends northwards for about a mile, till joined by the military cantonments, which again extend in a north-easterly direction for two miles and a half or more. The undulating nature of the ground (the houses being built all over it, and some on the tops and sides of surrounding hills) gives the station a varied and pleasing aspect, particularly in the rainy season, when the ground loses its parched and arid appearance. The church is erected almost in the centre of the military cantonments. It is in the Gothic style, but has few pretensions to elegance. There are some barracks for Europeans erected on an eminence close to the city, but the greater number of barracks, in which the European regiment and artillery are located, are situated on a hill with a level plateau to the top, to the extreme north of the military station. These barracks are, however, only temporary, and the magnificent new two-storied buildings are approaching completion. Before the Mutiny the cantonments were exclusively garrisoned by Native troops, with a detail of European artillery. Ever since, however, a European regiment and two batteries of European artillery, with a Native cavalry and infantry regiment, have been stationed there. There is a large magazine and depot of medical stores in the fort.

SA'IGHATA—A small village in the Chándá district, six miles west of Brahmapuri, possessing a fine irrigation-reservoir.

SA'INKHERA—A small town, with a population of 2,325 souls, situated on the Dádhs in the extreme north-western corner of the Narsinghpúr district. Some cloth, tasar silk, and brass and copper vessels are manufactured here.

SA'KOLI—The eastern revenue subdivision or tahall in the Bhandárá district, composed of three parganas, viz. Sánghárhi, Kámthá, and Pratápgarh, and having an area of 2,174 square miles, of which 522 are cultivated, 750 culturable, and 902 waste. The population amounts to 262,610 souls, inhabiting 886 towns and villages, and giving an average rate of 121 to the square mile. The land revenue for the year 1869-70 is Rs. 1,22,610.

SAKRI—A stream in the Biláspúr district, which, having its rise in the Chilpí hills, flows east through the Kawardá chiefship and the Mungelí pargana, and is eventually absorbed in the Hám.

SAKTÍ—A small feudatoryship, situated at the extreme eastern limit of the Biláspúr district, containing 97 villages, and covering an area of 115 square miles. It was originally one of the Garhját states attached to the Sambalpúr district, and consists of a curved strip of level country, partly open, partly covered with forest, skirting the base of a prominent range known locally as the Gunjí hills. The cultivated area is 26,518 acres, and the culturable 42,000 acres. The population is 11,784, giving an average of 102 souls to the square mile. The chief is a Gond.
SAKTI—The head-quarters of the Sakti chiefship in the Bilaspur district. It is situated seventy miles east of Bilaspur, and is a small hamlet of no importance.

SA'LAI—A large agricultural village in the Huzur tahsíl of the Wardhā district, about nineteen miles north-east of Wardhā. It is said to derive its name from the number of sal trees that had to be cut down to clear a site for the village. A well is still pointed out as having been dug by the founder about 150 years ago.

SA'LETÉKRI—A chiefship in the Bálāgháti district, the principal village of which is some fifty miles south-east of Búráh. Nothing certain is known of the early history of this tenure, but it is believed to have been one of the grants made for guarding the passes of the hill country, and has been in the family of the present holders for many generations. The estate now covers an area of about 284 square miles, composed chiefly of hilly country, with but a small proportion of cultivation, and has in all seventy-one villages. Bamboos of the largest and best description are found here in great abundance.

The present zamindár, Amír Singh, is a fine specimen of a highland chief.

SA'LETÉKRI—A continuation of the Maikal range in the Bhandára and Bálāgháti districts.

SAMBALPUR—

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The most easterly district of the Chhattásghár division of the Central Provinces. It lies between 19° 10' and 22° 35' of north latitude, and 82° 40' and 85° 5' of east longitude. Its extreme length from north to south is about 250 miles, and its extreme breadth from east to west 165 miles. The khálisa, or Government portion of the district, is computed to comprise 2,500 square miles. It is surrounded by a circle of chiefships, sixteen in number, called the khálsa zamindárís, and these again are encircled by eight larger states, hitherto known as the Garhját states. To the extreme south, beyond the Pántá Garhját state, is the large feudatory state of Kárond or Káláhandí. The total area of the khálsa zamindári lands is estimated at 700 square miles, and the Garhjás, including Kárond or Káláhandí, are about 20,000 square miles, so that at a rough computation the total area of Sambalpúr, with all its native states and zamindárís, may be some 23,000 square miles. Of the total area about two-fifths are under cultivation, and the remainder is forest, jungle, and waste.

The eight Garhját states above referred to are:—

Pántá ........................................ Rálgarh with Bargarh ........................................ Borásámbar ........................................ Phuljhār  
Bámrá ........................................ Sánarangarh ........................................  
Sompúr ........................................ Rairákhol ........................................
The chiefs of the first six have been recognised by the British Government as feudatories, but the last two now come under the head of ordinary chiefships. The Rájá of Kárond is also a feudatory.

The following is a list of the Sambalpúr zamindárs in the Uttartír or Northern subdivision:

- Kolábirá or Jaikor.
- Rámpúr.
- Rájpúr.
- Korábagá.
- Láirá.
- Loisíngh.
- Machídá.
- Chandrapúr, with Padmapúr.

In the Southern subdivision or Dakhantír:

- Barpál.
- Ghés.
- Basaikelá.
- Kharsal.
- Pákolkolanda.
- Mandu Mahal Sirgirá.
- Pahár Sírgrá.
- Uttál or Básí.

These places will all be found more fully described elsewhere.

The khálsa portion of the Sambalpúr district is divided into two subdivisions, namely, Sambalpúr and Bargarh—the former lying to the north and east, and the latter to the south and west of the Mahánadí. They are popularly known as the Uttartír and the Dakhantír.

The greater part of this country is an undulating plain, with rugged ranges of hills rising in every direction. The principal of these ranges is the Bará Pahár in the Dakhantír, which is in fact a succession of ranges, covering an area of some 350 square miles. It was the stronghold of Surendra Sá and his followers during the rebellion. The khálsa is well cultivated, rice being the staple crop; and in the Dakhantír especially, with the exception of the Bará Pahár jungle tract, the jungle and forest have been completely cleared, nothing being left but mango, mhowa, and other fruit-trees, and here and there a small patch of sál jungle. This part of the country, especially when seen from a slight elevation, is very picturesque, and has the appearance of a vast park. Every village nearly has its one or two tanks; but though some of them are large and deep, none are faced with stone or otherwise solidly constructed. Mr. Medlicott's remarks on the geological formation may be here quoted:

"The soil, not being alluvial, varies a good deal with the nature of the underlying rock: and this being, as a rule, highly silicious and indurated, so is the soil light and sandy. A very large proportion of the district is occupied by crystalline metamorphic rocks. A small portion of the north-west corner of the district is composed of the sandstone, limestone, and shale, which cover such a large area in the Rájpúr and Bíláspúr districts. In the north there are outlying patches of various extent of different groups of the Indian carboniferous series, principally composed of soft sandstone."

Iron-ore is found in nearly all the zamindárs and Garhját states. It is most plentiful and of the best description in Rairákhol. There are two or three descriptions of building stone; one sandstone is particularly good, being easy to cut, while

* Of the Geological Survey.
† These remarks are taken from a note drawn up for the Deputy Commissioner.
it hardens on exposure. Limestone is abundant. In the river Mahánádi, near Padmapur, there are large masses of limestone rock, almost as pure in appearance as marble. Gold dust is procured in the Mahánádi and in its affluent, the Eb, but the process of collecting it is scarcely remunerative. Diamonds used to be found also in the Mahánádi near an island called Hirakudá or the Diamond Isle, also at the spot where the Eb joins the above river. During the period of native rule some fifteen or twenty villages were granted rent-free to a class called Jhirás, in consideration of their undertaking the search for diamonds. When the country lapsed in 1850 these villages were resumed; and though an attempt was made to lease out the right to seek for diamonds, the farm only fetched some Rs. 200 per annum for a short time, and even at that low rent it does not appear that the farmer made anything out of it, for he eventually gave it up. Under the native government it was the practice to give the Jhirás a village rent-free if they produced a good-sized diamond, land being of little or no value then. The smaller diamonds they used to secrete and sell. As far as can be learnt, the best stones ever found here were thin and flat, with flaws in them, but they were admirably suited for setting in native jewellery.

There is little or no timber of value to be found in the khálsa portion of the district. In the zamindáris there are tracts of sál (shorea robusta), sáj (terminalia tomentosa), dháurá (conocarpus latifolia), bíjesál (pterocarpus marsupium), and ebony (dióspyros melanoxylon), and in the Garhját states of Phuljhar and Bairákhol there are vast forests of sál.

The principal rivers are the Mahánádi, which rises in the Rájpúr district in a hilly range between Dhantari and Bastar, and entering the Sambálpúr district to the eastward of Seorínarán in the Biláspur district, flows due east for some twenty-five miles, when it takes a south-easterly direction for some forty miles, passing Chandrapúr and Padmapur, until it reaches the town of Sambálpúr. From Sambálpúr its course is due south for some forty-five miles, as far as Sonpúr, where it suddenly changes to due east, following that direction until it empties itself into the sea beyond Cuttack. Its bed as far as Chandrapúr is tolerably free from obstructions, but from Chandrapúr to a little beyond Bod it is more or less full of them; its current is more or less hindered by boulders, jhád jungle, and even trees. The other rivers deserving mention are the Eb, the Kélá, and the Jhirá—all tributaries of the Mahánádi.

The principal hill ranges in the khálsa are those of the Bará Pahár, in the northern portion of the Dakkántir—a succession of ranges covering an area of some 350 square miles. They are all covered with dense jungle, but scattered here and there in the valleys are small villages, with patches of cultivation. The highest point is Debrigarh—2,267 feet above the plain. The main portion of this network of hills is situated in a bend of the Mahánádi, by which it is almost surrounded on three sides; but to the south-west an outlying range projects some thirty miles to a place called “Singhorá Ghát,” where the road from Rájpúr to Sambálpúr winds through it. From this point the hills continue in a southerly direction through Phuljhar, and then turning off abruptly to the westward, form a natural boundary for some distance between the two zamindáris of Phuljhar and Borásámbar. This Singhorá
Pass is famous for the numerous actions that have been fought there. Whenever the Gonds of Phuljhar, Borásámbar, and the surrounding states wished to harass enemies approaching from the Chhattísgarh side, it was invariably at this pass that they made a stand. It was here that, during the rebellion of 1857, the troops under Captain Wood, Major Shakespear, and Lieutenant Rybot, marching to the relief of Sambalpúr, on three separate occasions met with determined resistance from the rebels under Surendra Sá. Another range of importance is that of Jargháti, in the Úllartír, which crosses the Chótá Nágapúr road some twenty miles north of Sambalpúr. Its highest point is 1,693 feet above the plain, and it also was used as a stronghold by the rebels. To the southward, and running parallel with the Mahánádí, are a succession of broken ranges for some thirty miles, the highest points of which are Mandhar, 1,563 feet, and Bodápád, 2,331 feet. There are also numerous isolated hills and small ranges scattered over the khálsa. The most lofty are Sunárá, 1,549 feet; Chelá, 1,450 feet; and Rosórá, 1,646 feet.

The imperial lines of road in the district are as follows:—The Rása prá and Sambalpúr road, from Sánkrá on the Jonk river to Sambalpúr, one hundred miles. The Sambalpúr and Cuttack road via Bárákhóla and Ángdá, fifty miles. From Sohelá to Binká—a branch road from the Rása prá and Sambalpúr road—thirty-five miles. The two first-named are kept in tolerable repair by the Public Works Department, wooden bridges being thrown over the principal núlás; these bridges, however, require to be repaired, and sometimes entirely renewed, after every monsoon. The road from Sohelá to Binká has merely been lined out, and a little earthwork was commenced some four or five years ago, but it was suddenly stopped, so that it may be called now no road at all.

The district roads are from Sambalpúr to the Bilápúr frontier, some seventy miles, via Paddapúr and Chandrapúr; from Sambalpúr to Binká, twenty-eight miles, and from Sambalpúr towards Ránchá, twenty-five miles. All these roads are in very bad order from want of funds. The small amounts available from the local funds scarcely suffice for carrying out the most trifling repairs.

The total value of the Exports and Imports of the district for six years are as follows:—

<table>
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<tr>
<th>Year</th>
<th>Imports—value</th>
<th>Exports—value</th>
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<tr>
<td>1863-64</td>
<td>Rs. 5,58,385</td>
<td>Rs. 25,328</td>
</tr>
<tr>
<td>1864-65</td>
<td>3,88,939</td>
<td>5,17,577</td>
</tr>
<tr>
<td>1865-66</td>
<td>5,49,808</td>
<td>6,64,899</td>
</tr>
<tr>
<td>1866-67</td>
<td>2,28,370</td>
<td>4,54,034</td>
</tr>
<tr>
<td>1867-68</td>
<td>3,47,910</td>
<td>5,87,882</td>
</tr>
<tr>
<td>1868-69</td>
<td>3,19,688</td>
<td>6,46,942</td>
</tr>
</tbody>
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The falling off in 1866-67 in the trade was owing to the famine in Orissa, and the consequent stagnation of commerce; it was altogether an exceptional year. The principal articles of export are rice, oil-seeds, gur, stick-lac, tasar-silk, cotton, and iron. The chief imports are salt, refined sugar, Europe piece-goods, cocoanuts, muslins, fine cloths of native manufacture, and metals. A wealthy firm at Mirzápúr employs an agent at Sambalpúr to collect lac and export it to Mirzápúr. The demand fluctuates of course according to the prices that obtain at Mirzápúr and Calcutta. There has been considerable depression of late years in the trade, but it is expected that it will recover. In ordinary seasons a very high profit is made on this export. The grain exports find their way chiefly to
Cuttack, whence in return come salt, sugar, cocusnuts, &c. During 1866-67 no less than 30,178 maunds of rice, valued at Rs. 1,01,717, were exported to Cuttack to meet the demand caused by the famine.

The manufactures of this district are few and of no great commercial value. Tasar silk-cloth is about the only article exported; the best is of a very fine description. Coarse cotton-cloths are made in every village nearly, as are also coloured sârs and dhotís for the better classes. Vessels of brass and bell-metal, and gold and silver ornaments of rude workmanship, are also manufactured. There are but few skilled artisans in any trade, and to judge from the few architectural remains that exist, there never have been any.

Education has made wonderful progress in the district during the past three years. At the zilâ or district school some 141 pupils are receiving education, of whom 74 are learning English. There are also four branch schools in various quarters of the town, where the younger children receive elementary education previous to being transferred to the zilâ school. There are two town schools, five village schools, two hundred and twenty-three grant-in-aid schools, three zamindâr schools, fourteen female schools, and one hundred and ninety indigenous schools. Altogether 13,091 boys and 1,273 girls are receiving instruction. In nearly every village of any size there is a good school-house; and the better classes and landholders show considerable interest in the cause.

The climate of Sambalpúr is considered very unhealthy. Fever is very prevalent, especially from September to November inclusive. Foreigners suffer terribly from it. Natives more perhaps even than Europeans. Cholera appears nearly every hot season, but it is to be traced generally to the gatherings at the temple of Jagannáth at Puri.

According to tradition the first râjá of Sambalpúr was Balrâm Deva—a brother of Narsingh Deva, the then mahârâjâ of Pátâ, and chief of the group of Garhjáit states. He obtained from his brother a grant of all the jungle country lying beyond the Ung—a tributary of the Mahánâdi—and by degrees acquired a considerable territory by conquest from the neighbouring chiefs of Sirgâja, Gângpúr, Bonai, and Bámrá. In A.D. 1493 his eldest son Hari Nârâyân Deva succeeded him. He settled the country now named Sonpúr on his second son Madan Gopâl, whose descendants still hold it. His immediate successors were Baliâr Singh, Ratan Singh, Chhatra Sá, and Ajit Singh, in whose reigns nothing worthy of notice here occurred. Ajit Singh was succeeded by his son Udbhaya Singh (A.D. 1732), and in his reign seems to have occurred the first collision of these wild chiefs with the spreading Marâthá power.

Several guns of large calibre, it is said, were being taken from Cuttack by the Mahánañí in boats, in view of their ultimate transport to Nágpúr. Akbar Râya, the minister, thinking it a good opportunity for strengthening the Sambalpúr fort, caused the boatmen to scuttle the boats in deep water, so that the guns all sunk, and many Marâthá artillery-men were drowned. The guns were subsequently recovered and mounted on the Sambalpúr fort. The Râjá of Nágpúr sent a strong detachment from Nágpúr to avenge the insult and recover the
guns, but it was repulsed with slaughter. About A.D. 1797, in the reign of Jeth Singh, successor to Udbhaya Singh, another violent quarrel with the Nágpúr Maráthás took place. It appears that Náná Sähíb—a relation of the Nágpúr Rájá—was going on a pilgrimage to Jagannáth with a large party of followers. On his way he was treacherously set upon by the Sárangarh and Sambalpúr people, and also by those of Sonpúr and Bod. He contrived, however, to push his way to Cuttack, where there were some Maráthás troops. Bringing these with him on his return, after some severe fighting he took the Bod chief and Príthví Singh, the chief of Sonpúr, prisoners. He then encamped for the rainy season in the Sonpúr country. Meanwhile Jeth Singh had been strengthening the Sambalpúr fort in expectation of being attacked. As soon as the rains were over Náná Sähíb appeared before Sambalpúr, and regularly invested the town. For five months he remained before the walls without being able to effect an entrance, but by chance one of his men discovered that the most near the Samláí gate was fordable. The Náná, on hearing this, assembled his people, made a rush across the moat, and forced the gate. The fort was taken after a fierce resistance, the Rájá Jeth Singh and his son Maháráj Sá being taken prisoners. The Náná Sähíb took them off to Nágpúr with him, and the Nágpúr Rájá had them confined at Chándá. Bhúp Singh, a Maráthá jamadár, was left in charge of Sambalpúr to collect revenue, and administer the country in behalf of the Maráthá government. Bhúp Singh, however, soon got into trouble with his government, and on being summoned to Nágpúr, refused to go. The Nágpúr Rájá then sent a large force to compel him to obedience, but getting the assistance of the Rágágarh and Sárangarh people, he lay in ambush at the Singhorá pass, where he drove back the Maráthás, and completely routed their force. He, however, foolishly made an enemy of one Chamrá Gáonthiyá, by “looting” his village, which was near the pass. Consequently some short time after, when a second body of Maráthás arrived from Nágpúr, Chamrá, instead of sending word to Bhúp Singh, placed the Maráthán troops in ambush in the same pass where they had been previously defeated, and sending word to Bhúp Singh that a few troopers only were looting the country on the western side of the ghát, induced him to bring a force through it, when the Maráthás fell upon his party and almost annihilated it. Bhúp Singh fled to Sambalpúr, whence, taking the Ráunj of Jeth Singh with him, he retired to Kolábirá. While there he implored the assistance of the British in behalf of the Ráunj, and Captain Roughsedge, with a portion of the Rámgarh local battalion, was sent to Sambalpúr in A.D. 1804. On their arrival, Tátíá Pharn Fé, the Maráthá manager, who had replaced Bhúp Singh, withdrew with all his people to Nágpúr. Rághojí Bhonslá, the then Rájá of Nágpúr, remonstrated with the British Government for thus turning him out of a country that he had fairly conquered, and the Government restored it to him.

The country remained for some years under the Maráthá Government, but Restoration of Sambalpúr line. Major Roughsedge, who was in command of the Rámgarh local battalion at Hazáríbág, pleaded the cause of Jeth Singh so energetically, that Sir Richard Jenkins, the Resident at Nágpúr, obtained his release from Chándá in A.D. 1817. He was restored to power in that year, but died in 1818. The country was then held by the British Government for a year; but Maháráj Sá, the son of Jeth Singh, was made Rájá in 1820, though without the feudal superiority which the former rájás had held over the other chieftships, and Major Roughsedge was also established at Sambalpúr as Assistant Agent to the Governor-General and Super-
intendent of Tributary Mahálas. Maháráj Sá died in A.D. 1827, and his widow, Rání Mohan Kumárá, was allowed to succeed. But disturbances almost immediately commenced to break out, and several Zamindárs and Thákurs rebelled. Amongst others were Surendra Sá and Govind Singh, both “Chanhúnás” and pretenders to the chiefship. The khásá villages were plundered to within a few miles of Sambalpúr, but Lieutenant Higgins, with a body of the Rámgárh battalion, which was located in the fort, drove off the rebels for a time. Matters were, however, getting so serious that the Agent, Captain Wilkins, from Hazárdbágh, had to come himself to settle them. Several of the rebels were captured and hanged; but Captain Wilkins, seeing that there would be endless disturbances so long as the Rání Mohan Kumárá remained in power, deposed her, and set up Náráyan Singh, a descendant of Bikram Singh, the eldest son of the Rájá Baliár Singh, who, as has before been shown, was not considered qualified to hold the “ráj,” owing to his mother being of inferior caste. Náráyan Singh was at this time what is called at Sambalpúr a “Rábú”—a title of no importance, but implying that the individual is of the “Chanhún” or chief’s family. He was moreover, it would seem, a sort of personal attendant on the Rání Mohan Kumárá. He is described to have been perfectly astounded when it was proposed to make him rájá, and to have actually prayed the Agent not to exalt him to so dangerous a position. However, Mohan Kumárá was sent off to Cuttack, the Government troops were withdrawn, and Náráyan Singh left to manage his newly-acquired kingdom in the best manner he could. As a matter of course, rebellion broke out at once. Balabhádra Sá, zamindár of Lakhapúr, a Gond, commenced it, and it was a long time before he could be put down, as he always found shelter in the vast range of hills known as the Bár-Páár. He was, however, at last slain at Debágárh, the highest point of the said hills, and a noted rebel stronghold. In 1839 Major Ouseley succeeded to the appointment of Assistant Agent at Sambalpúr, and in the same year there were great disturbances, set on foot chiefly by Surendra Sá, who looked upon Náráyan Singh as an usurper, and himself as an injured person. He considered himself the lawful heir to the throne, on the ground of his being descended from Madhukar Sá, fourth rájá of Sambalpúr. In 1840 he and his brother Udet Sá, with their uncle Balrám Singh, ruthlessly murdered the son and father of Daryáo Singh, zamindár of Rámpúr. Upon this the three were arrested, tried, and sent off to the jail of Chotá Nágpúr as life-prisoners.

Náráyan Singh died in 1849, and his widow, Rání Mukhpán Dájí, assumed the reins of government; but as he had died without male issue, the country was held to have lapsed to the British Government. Accordingly Mr. Crawford, the Agent to the Governor-General, issued a proclamation to that effect, and sent down two Native officials—Munshi Prasanna Lál and Ráfí Rúp Singh—to take over the Rájá’s papers, and to dispose of petty cases, &c. Mr. Crawford himself arrived at Sambalpúr with a regiment of the Rámgárh local battalion in December 1849, bringing with him Dr. J. Cadenhead. The latter officer was left in charge of the district in the position of Principal Assistant to the Governor-General’s Agent; Náráyan Singh’s widow—the Rání Mukhpán Dájí—being sent off to Cuttack, with a pension of Rs. 100 per mensem. The Native official Rúp Singh was also left at Sambalpúr in the capacity of Native Assistant. The first acts of the new government were not apparently judicious or conciliatory, for the revenue was at once raised by one-fourth indiscriminately, without reference to the capabilities of the villages; and the whole of the freehold grants, reli-
gious and other, were resumed; those who held villages entirely rent-free were assessed at half jamá, without any reference to the period for which the grant had been held, or to the terms of the tenure; all assignments in money or grain from the revenues of villages were resumed, as well as all assignments of land in villages. Great dissatisfaction was consequently created at the outset, and so seriously did the Bráhmans, who form a numerous and powerful community, look upon it, that they went up in a body to Ránchí to appeal. They, however, obtained no redress. In 1854 a second settlement was made on equally indiscriminate principles, the assessments of all villages being again raised by one-fourth.

In the month of September of the year 1857—a few months after mutiny and rebellion had broken out in the Upper Provinces—Surendra Sá and his brother Údet Sá, who had been released from the jail at Hazáribágh by the Bengal sepoy mutineers, re-appeared at Sambalpúr. They were joined by nearly all the chiefs. The chief of Kolábirá or Jàiápúr was about the most powerful of these zamín-dárs; and on his going in heart and soul for the rebel cause, many of the others followed from the force of example, or were compelled to join by the more influential. A few, however, held aloof, among whom may be mentioned Govind Singh of Járíagrá, who has been alluded to before as having revoluted against the Rání Mohan Kumárí. The fact was that he looked upon himself as the rightful heir to the state, and did not therefore support the pretensions of Surendra Sá. Surendra Sá, having collected a large force, marched straight into the town of Sambalpúr, and established himself within the precincts of the old fort, which was in ruins. Captain Leigh, who was the Principal Assistant, went down to confront him, taking with him some Madras infantry and some men of the Ránghárt battalion. Surendra Sá demanded the country as his right, but after a long debate it seems that he was induced to give himself up, and to direct his adherents to disperse. He was placed under the charge of the Ránghárt battalion, but no severe restraint was put on him. The consequence was that one day, on his being remonstrated with rather severely regarding the rebellion of some persons with whom he was supposed to be in communication, he made his escape, and joined the rebels in the hills. From that time up to the early part of 1862 troops were employed in every direction trying to hunt him down and disperse his band, but without success. The most daring atrocities were committed by him. If any villager showed the slightest inclination to afford assistance to the Government, his village would be fired and plundered, and himself and family murdered. A European officer,—Dr. Moore—who was proceeding to Sambalpúr was barbarously murdered. Lieutenant Woodbridge, of the 40th Madras Native Infantry, was also killed in an engagement on the Bará Pahár, and his head carried off. In short, the authorities could not cope with the rebels with the force then employed. In November 1859 the Royal proclamation of amnesty was made known to them, but they refused to take advantage of it. In 1861 the late Deputy Commissioner, Major Impéy, arrived at Sambalpúr and was placed in charge, subordinate to the Commissioner of Cuttack. He at once adopted a conciliatory policy, and under its operation a great many chiefs surrendered, and returned to their homes. But Surendra Sá and some of his most trusty adherents obstinately refused to give themselves up unless he was made Rájá of Sambalpúr. Among those was Háthí Singh of Ghes, and Kunjal Singh his brother, Kamal Singh Deva and Khageswar Deva, descendants of Balabhádra Sá, the
formere rebel zamindár of Lakhmanpur; Lál Sá, chief of Khol, a zamindárí of the Khariáir state; Umed Singh and Sufid Singh, also of Khariáir. When, however, Surendra Sá saw many of the better-disposed chiefs and others giving themselves up and being reinstated in their former positions, and when he found also that fresh troops were arriving in view to hunting him down, he resolved, by the advice of his friends, to listen to the overtures of the Deputy Commissioner, but in doing so attempted to stipulate that, if he did give himself up, he should be made Rájá. The Deputy Commissioner of course would not consent to treat on these terms. But at last, seeing that the authorities fully intended to pardon him if he came in, Surendra Sá yielded himself up in May 1862. Strange to say his captains, Kunjal Singh, Kamal Singh, and one or two others, refused to surrender even then. The object of their so refusing was not apparent at the time, but it can now be explained. One of the last excuses made by Surendra Sá was, that Kamal Singh’s band would not let him surrender unless he paid them a certain sum of money. This statement was fully believed by Major Impy, and he actually sent some Rs. 500 to Surendra Sá to distribute amongst Kamal Singh’s followers, who were then in open rebellion. For some time after the surrender of Surendra Sá the country remained quiet. The rebel family had handsome stipends and several villages settled on them, and those who had been instrumental in procuring their submission were also liberally rewarded. On this ground alone one Loknáth Pándá, a Bráhman, who had two or three villages only, and who was very nearly being hanged in 1857 for being one of the first to join Surendra Sá in the rebellion, was constituted a Chief, and nineteen khalás villages were made over to him at half assessment for a period of forty years. Mrityunjaya Pániigráh, another wily Bráhman, was also freely rewarded on similar grounds. In short, the authorities seemed to think that nothing was too much to give to the men who were considered to have completely and satisfactorily achieved the pacification of the country, which had been a prey to rebellion and bloodshed without intermission for five years. Early in 1863, however, fresh political upheavings commenced to be felt, the first indication of which appeared in the form of a petition. The country had been recently incorporated with the Central Provinces, and the Chief Commissioner, Mr. (now Sir R.) Temple, was about to pay his first visit to the new provinces. The opportunity was therefore taken to revive the old demand for the restoration of Native rule. A petition was got up purporting to be from the landholders, Bráhmans, and influential people of Sambalpúr, setting forth that they had been much harassed by the introduction of stamps, taxes, &c.; that there were still rebel zamindárs in the hills whose depredations they dreaded, but that if the lawful heir Surendra Sá was made rájá all would be well, and the Government, in place of losing by the country, might demand a heavy tribute, and thereby become gainers by the arrangement. Of course nothing was obtained by the petition, and the Deputy Commissioner was under the impression that it was got up by some designing people, without the knowledge or concurrence of Surendra Sá. It has since appeared highly probable that it was set on foot by Surendra Sá and his advisers, the names of many landholders and influential inhabitants having been affixed to it without their knowledge or consent. Shortly after the Chief Commissioner’s departure affairs began to get more serious, Kamal Singh and his gang appearing on the scene, and re-commencing to commit the most savage outrages in the khalás villages. No less than fifteen or sixteen dacoities, attended with aggravated circumstances, took place in six weeks, and a threatening
letter was sent to the Deputy Commissioner, warning him that the country should know no peace until Surendra Sá’s rights were recognised.

It became evident that Surendra Sá was still bound up with Kamal Singh and other rebel leaders, and by degrees the most serious plots and intrigues were laid bare, distinctly proving that the surrender of Surendra Sá in 1862 was merely a blind, and that he had never for a moment intended to abandon the darling object of his life, viz. the recovery of the Sambalpúr “ráj.” Major Impey died at Sambalpúr in December 1863, but not before he had fully recognised the critical position of affairs at Sambalpúr, and the necessity that existed for arresting Surendra Sá and his immediate relations and adherents. Circumstances, however, tended to prevent the arrest until the 23rd of January 1864, when it was successfully effected by the Magistrate and the Deputy Inspector-General of Police, assisted by the few European officers at the station. Not a single native was entrusted with the secret of the intention, as it was known that Surendra Sá had a host of friends and spies in the town, even among those who were believed to be faithful servants of Government; and had he got the slightest inkling that his arrest had been intended, or even thought of, there is no doubt that he would at once have taken to the hills and joined the zamindárs who were still in rebellion. It was not legally proved that Surendra Sá was preparing to wage war against the Government, but the Chief Commissioner and the Supreme Government have recognised the necessity for keeping him, with certain of his relations and adherents, in confinement as dangerous political offenders, and the consequence has been that dacoity has now ceased, and profound peace has succeeded the dangerous and critical period preceding Surendra Sá’s capture.

The total population of the district by the census of 1866 was 812,348 souls, of whom 497,774 were classed as agriculturists and 314,574 as non-agriculturists. Of the former the most industrious and respectable agricultural classes are the Koltás; they are Hindús, and gradually obtained a footing in these parts under successive rájás. At present they hold most of the best villages in the khálsa. It is not known precisely where they came from, but Colonel Dalton, in one of his reports, alludes to a similar class in Assam. Next come the Aghariás. There are but very few of them in the khálsa, but they are very numerous in the Garhját states of Ráigarh and Bómrá, and also in the Chandrapúr chiefship. They claim to be Ráiputs by descent, but do not wear the sacred thread. They are remarkably fair and good-looking. A great number of Bráhmans also, especially the Jhárwás, are engaged in agriculture. These three are the chief landholding classes. The cultivators are drawn from the inferior cultivating castes, such as Pábás, Sáomráś, Gándás, Gonds, Málás, Goáls, &c. The Mahantís have acquired some few villages, but they do not themselves hold the plough like the Koltás and Aghariás. The principal castes among the population general are Bráhmans, Mahantís, Ráiputs, Bhúliás, Kósits, Mehrás, Sunárs, Kánsárs, Gúriás, Sánsiás, Télás, Musalmánás, Barháls, Lohárs, Kumbhárs, Pánhárís, Tambolís, Kewáts, and Gháís.

There are two classes of Bráhmans in these parts—the Uriyas and the Jharwás. The first have come from Cuttack and Fúrf within comparatively recent times, while the latter settled here many hundred years ago. The Uriyas, who consider themselves the most holy of the two, and will not eat with the Jharwás, are a lazy, improvident set, subsisting chiefly by begging. On the other hand,
the Jharwás, or jungle Bráhmans as their title denotes, are careful, hardworking, and intelligent; they are not above cultivating the soil, engaging in trade, or in fact turning their hand to anything useful and profitable. The Mahantis are the Káyaths, or writers of Orissa; they are immigrants from the districts to the east, and take occupation as clergymen in Government offices, schoolmasters, &c. They are an intelligent but somewhat effeminate race. The Ráiputs are few in number, consisting chiefly of the illegitimate offshoots of the Ráiput raijás and their descendants. The Bhdíás are weavers of cotton-cloths. These cloths are not celebrated for fineness of texture, but for brilliancy of colour and variety of pattern they can hardly be excelled among coarse native fabrics. Cotton-cloths are also made by the Mehrás. The Koshtís are weavers of tasar silk-cloth. Their manufacture is justly celebrated; the texture is very even, and the silk has a lustre which never fades, however long it may have been in wear. Prizes were obtained for specimens at the Exhibitions of Nángpúr and A’gra. The Sunárs, or goldsmiths, are not particularly good workmen, but they are apt imitators, and might improve. They manufacture all the ornaments worn by females, which, by the way, are very peculiar, unlike those used in other parts of India. The prettiest ornaments made here are the “kanthás,” or necklaces of large gold-fluted beads, worn often by Bráhman and Ráiput sepoys of the Native army. The Kánsárás are workers in bell-metal and brass; they make all sorts of vessels and utensils very neatly indeed. The Guriás are the sweet-meat sellers. The Sánsís are masons and stone-carvers. Their work is rough, but solid, and they soon pick up anything that is shown them. Telís are oil-sellers—a numerous and well-to-do class. The few Mohammadans are chiefly merchants and Government servants. Pánháfrás and Tambólís are betel-sellers. Kewats—fishermen and boatmen combined—are a numerous and handy race, and sometimes engage in small ventures of trade also. Ghásís are grass-cutters and grooms; they will also perform the duties of sweepers.

The aboriginal tribes of the khálsa are Gonds, Pábs, Sáonrás, Binjáis (Bijnáis), and Kols or Dhángars. The latter came from the Chotá Nagpúr direction. They are as a class hard-working, honest, and light-hearted, and when not engaged in cultivating either for themselves or for others, they will take service of any kind. Road-making, pálki-bearing, gardening, pankhá-pulling—all come alike to them; and the women work equally hard with the men. They are fond of strong drink, but apparently only give way to it on festive occasions. At certain periods of the year they perform the most curious kind of dance. Women and men, all linked together in a circle, pace round in a monotonous but perfectly regular measure, swaying at the same time their bodies backwards and forwards, occasionally almost touching the ground with their heads. They are all decked out in their best, the women ornamenting their hair fantastically with feathers and flowers.

The administration is conducted by a Deputy Commissioner, with ordinarily one Assistant or Extra-Assistant Commissioner, a Tahsildár, a Civil Surgeon, and a District Superintendent of Police, at head-quarters. There is another Tahsildár stationed at Bargarh. The police force has a strength of 350 of all ranks. They have station-houses at Sambalpúr, Bargarh, Ambáborá, Lopangá, and Múrá, besides eighteen outposts in the interior of the district.
The imperial revenues of Sambalpūr district for the year 1869-70 are as follows:—

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Land revenue</td>
<td>Rs. 65,868</td>
</tr>
<tr>
<td>Assessed taxes</td>
<td>11,839</td>
</tr>
<tr>
<td>Excise on spirits</td>
<td>7,158</td>
</tr>
<tr>
<td>Opium</td>
<td>8,200</td>
</tr>
<tr>
<td>Drugs</td>
<td>10,205</td>
</tr>
<tr>
<td>Stamps</td>
<td>7,000</td>
</tr>
<tr>
<td>Tribute payable by feudatories</td>
<td>11,830</td>
</tr>
<tr>
<td>Revenue payable by zamindārs or chiefs</td>
<td>9,830</td>
</tr>
</tbody>
</table>

Total......Rs. 1,31,950

SAMBALPU' R—A taluq or revenue subdivision in the district of the same name, consisting of one town, 190 asli or parent villages, and 122 dākkīli villages or hamlets, and having an area of 1,500 square miles. The total land revenue is Rs. 41,163-4-3. The population is 198,808 souls. Within the limits of this taluq are also included eight zamindārs, paying in the aggregate to Government Rs. 6,829, and five Garhjāt states, the aggregate tribute of which amounts to Rs. 9,880 annually. The principal villages are—

<table>
<thead>
<tr>
<th>Village</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dhámá</td>
<td>2,461</td>
</tr>
<tr>
<td>Rámpálī</td>
<td>2,731</td>
</tr>
<tr>
<td>Lairá</td>
<td>2,037</td>
</tr>
<tr>
<td>Arhápárá</td>
<td>2,065</td>
</tr>
<tr>
<td>Tálpatiá</td>
<td>1,746</td>
</tr>
<tr>
<td>Khindá</td>
<td>1,729</td>
</tr>
<tr>
<td>Sámasingá</td>
<td>1,658</td>
</tr>
<tr>
<td>Katarbagá</td>
<td>1,603</td>
</tr>
<tr>
<td>Bagrá</td>
<td>1,472</td>
</tr>
<tr>
<td>Lopangá</td>
<td>1,305</td>
</tr>
</tbody>
</table>

The population of all these belongs almost entirely to the agricultural classes.

SAMBALPU'R—The chief town in the district of the same name. It is situated in north latitude 21° 31', and east longitude 84° 1'. The district court-house, the sub-divisional or taluq office, and the houses of the civil officers are pleasantly situated on the north bank of the Mahánádi, to the south and a little to the east of the town. The river is here nearly a mile broad; during the monsoon it is often full from bank to bank, and on one or two occasions has been known to overflow its banks and partially swamp the town. It falls rapidly after the monsoon, and during the greater portion of the year there is only a small stream, some forty or fifty yards wide, which it is necessary to cross in boats. Opposite the town and station the river-bed is a mass of rocks with thick “jháá” jungle; the banks on either side are well-wooded with numerous mango and other groves, and to the south there is a splendid background of lofty hills; the scenery altogether is very beautiful. The native town of Sambalpúr is also on the river bank, and, including the suburbs, may be about two miles long by a quarter of a mile broad. It is divided into two portions—the town proper, and a large suburb called the Bará Bázár; the two being separated by the area comprised within the old fort walls. In the town proper some fifty or sixty brick, terraced-roofed houses, most of them two stories high, have lately been erected in the main street; about 1,500 houses are tiled, and but few still remain thatched. In the Bará Bázár most of the houses are still thatched.
Town-dues were only introduced in 1864-65, and have been steadily increasing from year to year, as will be seen from the following figures:—

<table>
<thead>
<tr>
<th>Year</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>1864-65</td>
<td>Rs. 940</td>
</tr>
<tr>
<td>1865-66</td>
<td>Rs. 6,000</td>
</tr>
<tr>
<td>1866-67</td>
<td>Rs. 7,370</td>
</tr>
<tr>
<td>1867-68</td>
<td>Rs. 10,000</td>
</tr>
</tbody>
</table>

The town has of late been much improved. In 1864 it scarcely contained a single tiled house, and it was with difficulty that a cart could go through the main street. Two large streets have lately been made, with drains on either side, through the whole length of the town, and wide roads have been opened out to the river bank. The conservancy and drainage are carefully looked after.

The fort is to the north-west of the town proper; nothing remains of it but a crumbling stone-wall on the river face, and a few mouldering bastions. The remains of the moat are still visible, but it has been here and there filled up. The only gateway left is that of Samlál, near the temple of the goddess Samlál, who was apparently the tutelar deity of Sambalpúr. There are several other temples also within the precincts, the principal of which are those of Padmeswar Dévi, Bará Jagannáth, and Anant Sajjá—all built between the years 1500 and 1600 A.D. They are of uniform design, and neither remarkable for beauty of architecture, nor for solidity of structure. There are also some remains of dwellings of former rajas within the fort, but most of them are in such a dilapidated and dangerous state that it has become necessary to remove them. One only, which has some little pretension to appearance, is about to be repaired, and will be available for the accommodation of native chiefs when they visit Sambalpúr.

Beyond the fort is the Bará Bázár. It was formerly a mere market-place, but by degrees, as the town became crowded, people went and settled there. It is chiefly inhabited by goldsmiths, weavers, and "Kewats" (boatmen and fishermen). The town has few wealthy inhabitants, and it is only of late years that there has been any trade worth speaking of. The statistics of the traffic for the few past years are as follows:—

<table>
<thead>
<tr>
<th>Year</th>
<th>Value, Rs.</th>
<th>Value, Rs.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1864-65</td>
<td>1,83,295</td>
<td>1,01,284</td>
</tr>
<tr>
<td>1865-66</td>
<td>2,70,294</td>
<td>1,19,171</td>
</tr>
<tr>
<td>1866-67</td>
<td>3,00,015</td>
<td>1,58,171</td>
</tr>
<tr>
<td>1867-68</td>
<td>3,51,379</td>
<td>1,36,353</td>
</tr>
<tr>
<td>1868-69</td>
<td>3,15,418</td>
<td>1,33,477</td>
</tr>
</tbody>
</table>

Besides the Government court-house and the sub-divisional office, already mentioned, on the river bank, there is a Commissioner's circuit-house, a good post-office, a jail (lately built on the standard plan), a sarafí near the town, and another in course of erection on the opposite bank of the river. A dispensary building with female wards has lately been built by a liberal native on the standard plan, as also a new district school-building. There is, too, a handsome terraced-roofed covered market-place. The people accept most thankfully the benefits of the dispensary. Indeed their prejudices seem to yield very readily in most matters. To give an
instance, it may be mentioned that, though they at first showed the greatest abhorrence of vaccination, during the past five years nearly 30,000 children and adults have been vaccinated, viz.:

<table>
<thead>
<tr>
<th>Year</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>1864</td>
<td>743</td>
</tr>
<tr>
<td>1865</td>
<td>2,744</td>
</tr>
<tr>
<td>1866</td>
<td>373</td>
</tr>
<tr>
<td>1867</td>
<td>1,984</td>
</tr>
<tr>
<td>1868</td>
<td>23,416</td>
</tr>
</tbody>
</table>

Total: 29,260

In former years the town was almost annually visited by cholera, and the epidemic sometimes remained for months. The people attribute it to the constant influx of pilgrims returning from Jagannáth: and no doubt their view is correct; but the dirt, the narrow streets, and the crowded state of the town must also have aggravated the disease considerably. During the past few years they have been more fortunate; but everything shows that this has been solely owing to the precautions that have been taken for keeping out pilgrims, attending to conservancy, widening streets, and the like. Small-pox was also very prevalent; but now that the children are vaccinated, instead of being inoculated as formerly, the violence of the disease may abate.

SA’MPNA’—A river which, rising in the hills that shut in the rich basin of Betúl, unites its waters with the Machná at the civil station of Betúl, and thence forcing its way through the main chain of the Sátpurá hills, joins the Tawá at Kotmí below Sháhpúr.

SA’NGARHI’—A town in the Bhandára district, situated about twenty-four miles to the south-east of Bhandára, and three miles south of the Seoni lake. The population, according to the census of 1866, amounted to 4,367 souls. The local industries are the manufacture of cotton-cloth—which, though slightly inferior to that made at Mohári and A'ndhalgón, has a good repute, and is largely exported—and silk-spinning. The town is built on a gravelly soil, and is kept fairly clean, but is considered unhealthy, probably owing to the brackishness of the water-supply from most of the wells. The watch and ward and conservancy are provided for from the town duties; and there are here a police post and a large and flourishing government school. Sángarhi derives its name from the old Pathán fort, now in ruins, which commands it.

SANGRA’MPU’R—A village in the Jabalpur district, thirty miles north-west of Jabalpur on the road to Ságar. It is said to have derived its name from Sangrám Sá, the most distinguished of the Gond line of Garhá Mandla, who died in A.D. 1530, after having extended his dominion over fifty-two districts.

SANGRA’MPU’R—A small forest of 6,555 acres, on the highroad between Jabalpur and Ságar, in the former district. It comprises the block of hills around the Singaurgarh fort, and was recently selected for a State forest as a particularly favourable locality for the natural production of teak.

SANKARPU’R—A town in the Chándá district, situated sixteen miles north-north-east of Chímúr, and containing five hundred houses, some of which are well built, and a modern fort of earth and brick in tolerable condition. Under the Maráthá rule a cannon-foundry was worked here, and some of the
half-finished guns are still to be seen. The town has government schools for boys and girls.

SA'OILI—A town in the Chándá district, situated seven miles east of Mánd, and containing eight hundred houses. The population is almost wholly Telingá. Cotton-cloths, coloured and plain, are manufactured here, and there is some trade in cotton, cotton-cloths, grain, groceries, and gur. There is also a weekly market, with an average attendance of six hundred persons. The town has government schools for boys and girls.

SA'OILI'GARH—A state forest of about 130 square miles in extent, in the northern part of the Betdál district. It comprises several blocks of hills between the Moran river on the east and north, and Rájáboráí on the west. The chief forest growth is of teak and sáj, the former predominating.

SA'ONER—One of the most prosperous towns in the Nágpúr district, situated twenty-four miles north-west of Nágpúr, just off the main road to Chhindwárá. It has a population of 4,895 persons, the majority of whom are employed in agriculture. The town—built on both sides of the Kolár river, in a plain of considerable fertility—is surrounded by field and garden cultivation. A good deal has been done here of late years in the way of municipal improvement. A good branch road, metalled and planted with trees, connects the town with the imperial line from Nágpúr to Chhindwárá, leading into the new market-place at the eastern entrance. The market-place is in the form of a circle, within which are large masonry platforms for the accommodation of the traders and their wares; from it two broad metalled roads, one leading south-west and the other west, traverse the town in the most populous quarters. These two lines are connected by a third street of similar dimensions, running north and south. There is here a travellers' bungalow, and among the more recent structures are a handsome saráí, and good buildings for the police and the school, in which ninety-six scholars are now taught English as well as Vernacular. The local industries are the manufacture of cotton-cloth, which is largely exported, and of an inferior kind of snuff which is made by the Musalmán population. A large cattle market is also held here weekly. The fort, situated near the centre of the town, is now in ruins. It must formerly have been a place of large extent and great strength; and the lines of fortifications are different from, and more elaborate than, those built in the time of the Pindhári incursions. According to local tradition, which is as usual vague, it was built before the time of the Gonds by some Gaulí chiefs; but about the latter the people can give no particulars. However that may be, the town has belonged to the "Swasthánik" family for many generations continuously, and the present Gond rágá is now proprietor of Sáoner.

SA'RANGARH—A state which is now attached to the Sambalpúr district, but was formerly one of the cluster known as the eighteen "Garhjáts." It lies between 83° and 83° 25' of east longitude, and between 21° 18' and 21° 36' of north latitude. It is bounded on the north by the zamindári of Chandrapúr and by a portion of the Rágágarh feudatory state, on the east by the khálsa of Sambalpúr, on the south by the zamindári of Phuljhar, and on the west by the district of Biláspúr. The mean length, north and south, is about twenty miles, and the mean breadth, east and west, about twenty-five, giving an approximate area of some five hundred square miles. The country is generally level, but to the south and east there rise
abruptly two considerable ranges of hills. The soil is generally light and friable, with a strong admixture of sand. About four-fifths of the whole area are cultivated, while the rest is jungle and hills. It has no forests of any magnitude, but sál, sájí, dhúrá, tendú, &c. are to be met with in patches here and there. The Mahánadí runs to the north of the state. The only other river of any pretensions to size is the Láth; but even this is an insignificant stream. The main road between Sambalpúr and Rájpúr runs along portion of the southern boundary; there are no other roads of consequence. The climate is, like that of the rest of the Sambalpúr district, considered unhealthy, and during the months of September, October, and November fever is prevalent. The inhabitants themselves are not in appearance inferior to those of other parts of India. The thermometer in the coldest weather does not fall below 45° Fah., while at the hottest period of the year it rises to as high as 110° in the shade. Tigers, bears, and leopards are to be found in the hilly and jungle portions. Formerly used to be a great number of wild buffaloes, but of late years they have been driven off, the people having taken to attack them with arrows. Wandering herds are, however, still occasionally met with.

According to the rājā's returns the population is put down at 51,619, about three-fourths of whom are engaged in agriculture. Rice is the staple crop produced, with here and there at rare intervals a small quantity of wheat, gram, pulses, oil-seeds, cotton, and sugarcane. The principal castes among the population are Bráhmans, Rájputs, Aghariás, Koltás, Koshás or weavers, Mhráís (also weavers), Dhángars (weavers of coarse cloths and village watchmen), Gonds, Binjáls (Binjwás), and Kolís. The language current is the Laryá or dialect of Chhattísgarh, and the Hindi character is used for writing. The only manufactures are tasar silk-cloth and coarse cotton-cloths.

The family of Sárangarh is of very ancient date, and has preserved its traditions as far back as the Samvat year 148. It is of the aboriginal tribe known as Ráj-Gond. According to tradition, in Samvat 148, or A.D. 91, Narendra Sá, rājá of Lánjí (in Bhandára), had two sons, Virbhadra Sá and Jagdeva Sá. The latter went and offered his services to Narasingh Deva, rājá of Ratánpúr, who was then at war with a neighbouring chief. On his returning victorious, Narasingh Deva presented him with a khitāt, and conferred on him the title of "diwán," together with eighty-four villages in the Sárangarh tract. The family retained the title of "diwán" through some forty-two generations, when Kalyán Sá, the then diwán, obtained the title of "rājá" in the following manner. Raghojí Bhonslá of Nágpúr was proceeding to Cuttack with a small body of retainers via the Sambalpúr district. On his arrival at the Singhórá Ghat, between Sárangarh and Phuljhar, his advanced guard was opposed by the Phuljhar people, who stopped the passage of the ghát and killed several of his men. Raghojí sent word of his difficulties to the Ratánpúr rājá, Banojí, who directed Kalyán Sá to drive off the assailants and clear the ghát. Kalyán Sá executed those orders satisfactorily, and in reward he had the title of "rājá" conferred on him, with the right to carry a standard. The title was afterwards confirmed by Rájá Chhatura Sá of Sambalpúr, when Sárangarh had become a dependency of that state. The rājás of Sárangarh seem to have had special warlike proclivities, for in the reigns subsequent to Kalyán Sá we find them constantly called to the assistance of the Sambalpúr rājás, either to suppress rebellion within, or to resist foes from without. For these services they were usually rewarded by grants of parganas,
villages, &c., so that by degrees Sárangarh came to be a state of some importance. In Sámvat 1855 also they sent a contingent to aid the Maráthás in the wars in Orissa. They count fifty-three generations from the commencement of their occupancy, including the reign of the present chief, which has lasted thirty-five years.

The only building of any pretension in the state is the temple of Samleswar Deva; but it is of no great antiquity, having been erected by one A'diya Sá Diwán in September 1748, or about 120 years ago. At a place called Sálar, about twelve miles to the north of Sárangarh, is the tomb of a Mr. Elliott, B.C.S., who died on the 12th September A.D. 1778, while on a mission from the Government to the Court at Nágpúr. The monument was erected by the British Government, and has lately been repaired by the Sárangarh Rájá at the request of the Deputy Commissioner.* It is of simple design, having a square base, with a pyramidal superstructure about ten or twelve feet high, the whole being surrounded by a wall. Sángrám Singh, the present rájá, is a steady, competent man. He looks after his own affairs, and manages his territory profitably and well. He has established a good school at the head-quarters of his state, where some seventy or eighty pupils are receiving instruction. Lately also he has started a few indigenous schools in the interior of his territory.

SÁTPURA—This name is now generally applied to the great range or table-land which, commencing eastwards at Amarkantak, runs nearly up to the western coast, though the appellation seems to have been formerly restricted to that portion of the range which divides the Narbadá and Táptí valleys.† The Sátpurás are thus described ‡ by Mr. Blanford of the Geological Survey:—

"This range § is well defined to the westward, and from Rájpiplá to A'sírgarh consists of a belt of mountainous country, forty or fifty miles in breadth, and of an average height, at the crest of the chain, but little under 2,000 feet above the sea, while many peaks rise above 3,000, and some (and even some table-lands, as Turan Mál) are as high as 4,000 feet. Nearly the whole of this range, both hills and valleys, consists of trap; but towards the west, along the northern boundary of Khángesh, a series of craggy peaks are met with, such as are but rarely seen in the trap region. Elsewhere the summit of the range is more or less a table-land. Just east of A'sírgarh there is a break, through which the railway from Bombay and Khángesh to Jálalpúr passes, the highest part of which is only 1,240 feet. It is worthy of notice that this break leads from close to the junction of the two alluvial plains in the Táptí and Púrná to a flat tract lying between the two Narbadá plains. East of this break the trap hills continue till south of Hoshangábád, where sandstone and metamorphic rocks emerge and form a great portion of the hills of the Pachmarí and Betúl country. There is a table-land of considerable extent round Betúl, which extends far to the eastward beyond Chhindwára and Seóní, and joins the high plateau of Amarkantak. Upon this plateau the trap still predominates, and a great spur from it extends between the Táptí and the Púrná, forming the northern boundary of Berár as far as the confluence of those

* Major Cumberlege.
† Thornton's Gazetteer, article "Sátpurá."
§ In Gujārāt.
rivers. This range is also of considerable height, in places nearly 4,000 feet. Like most other ranges, it has no definite name, and is generally looked upon as a portion of the Sátpurá.”

It has been necessary to quote the above description at length, as there appears to be some doubt, which can only be set definitely at rest by geologists, as to the eastern limits of the Sátpurás. By some describers the Amarkantak plateau, and the Maikal range, which, running south-west from it, walls in Chhattísgarh on the north-west, are included in the Vindhyan hill system. For present purposes, however, it will be sufficient to assume that the Narbádá divides the Vindhyas from the Sátprás, and that the whole system of continuous or nearly continuous ranges, commencing from Amarkantak, and running south of the river, may be included under the generic name of Sátpurá. It may here be worth noticing that though the Vindhyan sandstones, north of the Narbádá, are entirely distinct from the Mahádeo and other groups which enter into the composition of the Sátpurás, and the two systems are divided by a well-marked valley, the name “Vindhyas” has been sometimes extended to include them both. Thus Professor Wilson says,* “Vindhya is the “general name of the chain that stretches across Central India. According to “the Váyu (Purána) it is the part south of the Narbádá or the Sátpurás range.” The ordinary Puránic appellation for these hills, however, seems to have been the “Riksha.”

Accepting Amarkantak as the eastern boundary, the Sátpurás would have a range from east to west of about six hundred miles, and in their greatest depth would exceed one hundred miles from north to south. The shape of the range would be almost triangular. From Amarkantak—3,328 feet above the level of the sea—an outer ridge runs south-west, for about one hundred miles, to a point known as the Sálétékál hills in the Bhandára district, thus forming as it were the head of the range, which shrinking, as it proceeds westward, from a broad table-land to two parallel dorsal ridges, bounding on either side the valley of the Táptí, ends, so far as these provinces are concerned, at the famous hill-fortress of Áśírgarh.

The slope of the range is, in the Mandla district, mainly towards the north—a succession of table-lands leading down to the Narbádá. In the Seoni and Chhindwárá districts the country slopes mainly southwards. So also in the Betál district, where the main chain of the Sátpurás lies to the extreme north. The Multál plateau in this district is the watershed of the rivers Táptí, Wardhá, and Bel, the former of which flows westwards along the southern base of the Sátpurás, while the latter flow south and south-east into the plain of Nágpúr.

The different plateaus and valleys may be thus briefly described. In the Mandla district there are four principal upland valleys, each sending down a feeder to the Narbádá. To the west lies the valley of the Banjar; in the centre are the valleys of the Hálón, the Phen, and the Burhner; to the east the valleys of the Kharmer, Chirkár, and Seoni; and to the north-west the valley of the Sáljí. The eastern valleys are higher than those to the west. The country between the Kharmer and Burhner rivers present a rugged mass of bare and lofty mountains hurled together by volcanic action; the general formation being basaltic intermixed with laterite, with which the higher peaks are capped. There is a

lofty range of hills between the Chirkár and Kharmer. On the east of this volcanically-formed country several fine "dádars" or plateaus and rich valleys, especially those of Sontirth and Kharmandal, occur. These valleys are well watered, and sheltered from the winds; and here, even in April, the streams are fringed with verdant grass. The Chaurádádár plateau, with an area of about six square miles, is probably one of the most favourable spots for a European settler in the whole of these wilds.

The Banjar valley, running partly into the Seoní district, has two large open plains at Bhaihar and Bhumlát, both well watered. The Hálón valley is approached from the Banjar valley by the Gárághát range, which form the eastern margin of the Banjar. At Bichhiá it opens into a fine open and fertile plain, some fifteen miles long by five broad. It is even better watered than the valley of the Banjar. The valley of the Burmer resembles that of the Kharmer, having a general elevation of above 2,500 feet above the sea level, and a pleasant climate. Going on to the Seoní district the plateaus of Seoní and Lakhnádón, ranging in height from 1,800 to 2,200 feet, are well cultivated and clear of jungle. The valley of the Bángangá* may be said to commence after the confluence of its waters with those of the Thánwár. It is of varying breadth, sometimes widening out into bays of considerable extent, and sometimes contracted by hill-spurs. The first basin contains the Bhansá Bhár forest, which is all unclaimed. The second bay includes Themá and a part of Múí, and is about five miles across, and well watered. The third basin includes Narsinghá, and is here of considerable extent and well watered. South of this basin the hills run parallel to, and a short distance from, the banks of the river, until it receives the Uskál and Nahrá rivers, from which point the fourth basin commences. The Paraswár plateau separates the valleys of the Bángangá and the Banjar, and has a general width of between six and ten miles, well watered. The Phen valley is more open than the Hálón, to which it is nearly parallel. The valleys of the Uskál and Nahrá are narrow, but in one or two places they open into plains. In the Chhindwárí district the principal upland valleys are those of the Panch and Kólbirá. In many places they present broad open plains, which about Chánd, Chhindwárí, and Chaurádár are highly cultivated and well watered. The general elevation is about 2,200 feet. Less open are the valleys which follow the course of the river Kánhán, through Deogaráh, before its descent into the plains. The plateau of Pachmarhi—3,481 feet above sea level—is said to be twelve square miles in extent. The scenery is of surpassing beauty and variety. Through the centre of it there flows, for the greater portion of the year, a fine clear stream, which appears at one time to have been dammed up for the storage of water. The plateau presents many advantages for the establishment of a sanitarium, and is easily reached from the north from Bankherí—a railway station thirty-five miles distant. On the south it is separated from the great Sátpurá chain by the valley of the Denrá. Another plateau—that of Mótúr (Mohtoor), 3,500 feet high—though inferior in some respects, has many of the characteristics of the higher Pachmarhi as a sanitarium, and is easily accessible from the south. In the Betúl district the Machná and Sámpná rivers traverse a broad level basin of rich and well-cultivated land, in which is situated the chief town of Betúl. It is shut in by abrupt lines of stony hills on all sides but the west, where it is bounded by the deep valley of the Taptí. The Mútál plateau to the south is of considerable extent, and is noted for its opium and sugarcane. The

* The name by which the upper portion of the Waingangá is locally known.
only high level plateau in this part of the range is on the hill of Khámála, in the south-west corner of the Betúl district. This is said to be a little below 3,700 feet—the general height of the Gáwalgarh hills, with which it is connected. The absence of water on the plateau is the obstacle to its being selected as a sanitarium. Some of the highest points in the range are approximately—

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<thead>
<tr>
<th>Place</th>
<th>Height (Feet)</th>
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<tr>
<td>Chaurádádar (Mandla)</td>
<td>3,300</td>
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<tr>
<td>Khámála (Betúl)</td>
<td>3,700</td>
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<tr>
<td>Motúr (Mohtoor) (Chhindwárá)</td>
<td>3,500</td>
</tr>
<tr>
<td>Pachmarhi (Hoshangábád)</td>
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<td>Dhéogarh</td>
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SATPURÁ RESERVE—A state forest of about 1,000 square miles in extent, lying along the southern slopes of the hill-range of the same name in the Seoní, Chhindwárá, and Nágpúr districts. Sáj abounds in the eastern portion, while in the western teak is the chief growth. The proximity of this tract to the large markets of Kámthí and Nágpúr has led to the almost complete exhaustion of all but young growing timber, but systematic measures are in progress for preserving what remains. Leases are annually granted for the cutting of the unreserved kinds of timber, and for the collection of jungle fruits, roots, dyes, &c., and also for grazing cattle in certain portions of the forest. Plantation experiments under the superintendence of a European gardener are being conducted at Sukáta and Sitájharí.

SAUSÁR—The southern revenue subdivision or tahsíl in the Chhindwárá district, having an area of 1,076 square miles, with 439 villages, and a population of 94,915 souls according to the census of 1866. The land revenue for the year 1869-70 is Rs. 97,884.

SAUSÁR—The head-quarters of the tahsíl of the same name, in the Chhindwárá district. It is situated thirty-four miles south of Chhindwárá, on the main road to Nágpúr, and has a population of 4,077 persons, mostly belonging to the cultivating classes. There are here a government school and a small fort. The proprietor of the village is Rájá Sulemán Sháh—the representative of the Gond line of Deogarh.

SA'WARGA'ON—A town in the Nágpúr district, situated forty-four miles from Nágpúr, on the road to Betúl via Nárkher. The population, amounting to 2,590 souls, is chiefly engaged in agriculture. The country around is hilly and stony. Since town-duities have been levied, efforts have been made to improve the water-supply, which was deficient; and a new school-house and market-place have been constructed.

SEGA'ON—A town in the Chándá district, situated thirteen miles northeast of Warorá, and containing 600 houses. It formerly was a place of considerable trade, and the capital of the pargana, but is now in a decaying state. A weekly market is held here on Fridays. There are here an old stone fort, now in ruins, with a handsome gateway, government schools for boys and girls, and a police outpost.

SEHA'WA'—A forest in a wild hilly tract of the same name in the Rálpúr district. It has not yet been fully examined or demarcated.

SEHA'WA'—A tract of country lying to the south of Dhamtarí, in the Rálpúr district. It covers an area of about 550 square miles, and contains 288
SEL—SEO

villages, 270 of which are uninhabited. The inhabitants are mostly Gonds, who live by collecting jungle produce. Lac, wax, and thatching-grass abound, and there are some fine sal forests.

SELERU—A river which rises in the Eastern Ghâts, and after a course of eighty miles falls into the Sabarî at a point about twenty-five miles above its confluence with the Godâvarî. For the last twenty miles of its course this stream forms the boundary between a portion of the Upper Godâvarî district and the Jaipur state.

SELU—A town in the Huzûr tahsil of the Wardhâ district, situated on the right bank of the Bor river about eleven miles north-east of Wardhâ. The old highroad from Nâgpûr to Bombay runs through the place; and there is a travellers’ bungalow here. Selû was, according to tradition, an old Gond settlement, but the fort is attributed to a chief named Kandeli Sardar. Hazâri Bhonsâl, former mukhâsadâr of Selû, had a skirmish here with the Pindhâris, which is still remembered. The present population amounts to 3,184 souls, and is principally engaged in weaving and in cultivating. The weekly market—an important one—is held every Tuesday. Native cotton-cloths of all kinds, manufactured by the Selû weavers, are among the most important goods offered for sale. A good deal of cotton also changes hands here. The town has a sarâi, a police outpost, and a vernacular town-school.

SEONATH or SEO—A river rising in the Pânábâras chiefship of the Chândâ district. The first part of its course is through a hilly tract of country, after leaving which it flows through the territory of the Nândgâon chief, and the richer parts of the Râjpûr district. Then, entering Bilâspûr to the north of the town of Simgâ, it turns to the east, and forms the boundary between Bilâspûr and Râjpûr, until it reaches the Tarengâ estate of the Bilâspûr district, which it skirts for about thirty miles, thence again forming the boundary between Lâun and Bilâspûr as far as Scorânerâ, a few miles from which it joins the Mahânadâ at a place named Devighâtû. The chief affluents of the SEO are the A’gar, Hámp, Maniârî, Arpâ, Kârûn, and Lilâgar.

SEONY—

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One of the most interesting districts of the Central Provinces. It deserves notice as well for the beauty of its scenery, the fertility of its valleys, the elevation of its plateaus, its salubrity and moderate temperature, as on account of its past history, which shows that it once supported a far larger population than it does now. It lies between 21° 35' and 22° 55' of north latitude, and between 79° 20' and 80° 10' of east longitude; and is bounded on the north by Jâbalpûr and Mandla, on the west by Narsinghpûr and Chhindwârâ, on the south by Nâgpûr and Bhandârâ, and on the east by Mandla and Bêlâghatû. The area is about 3,608 square miles, and the population amounts to 421,650 souls, or 116 to the square mile. The fiscal subdivisions are Seoni, Katangî, and Lakhnâdon, each of which is managed by an officer of the rank of Tahsildâr.
The district is a portion of that upland tract formed by the Sátpurá or Gondwáná range of hills, which extends along the south bank of the Narbadá from the plains of Broach on the west to the Maikal range in the east. The slope of the country from the confines of Chhindwárá to a line drawn due north and south through the ghāt range, parallel to the valley of the Banjar river, is from north to south. Between that range and the valley of the Phen river it is from south to north. There is also a general rise from west to east. Thus the watershed of the Banjar is higher than the watershed of the Bángangá (Waingangá), and the watersheds of the Phen and the Hálón are higher than the watershed of the Banjar. The Seoní district is geographically divided into four sections—

1st.—The northern section, including the plateau of Lakhnádon, separating the basins of the Sher and the Bángangá.

2nd.—The western section, including the plateau of Seoní, and forming the western watershed of the Bángangá. This plateau is crossed by the highroad at Kural, where the ascent of 430 feet mounts a spur of the Sátpurá, stretching from Bheogarh to Kiolárf, and separating the basins of the Pench and the Gangá.

3rd.—The eastern watershed and elevated basin of the Bángangá and the valleys of the Nahrá and Uskál rivers—affluents of the Bángangá. This watershed has a general depression south from the junction of the Thánwar and Gangá, and also a slope to the west.

4th.—The last natural division of the Seoní district is the narrow strip of land at the southern part of the table-land, through the western half of which the highroad passes. This is called Dongartál, and though excellent grazing ground, well known for the breed of its cattle, is rocky and unprofitable for purposes of cultivation. The eastern portion belongs to the Katangí valley, and though the soil is light, it is highly cultivated and irrigated, and supports an industrious and dense population.

The plateaus of Seoní and Lakhnádon have a varying height of from 1,800 to 2,200 feet. They are well cultivated, clear of jungle, and their temperature is always moderate. They are thus very salubrious. Great part of the Bángangá valley has lately been transferred to the new Bálághát district, but the upper portion of it is still in Seoní.

The rivers are naturally divided into two well-marked groups—

1st.—The affluents of the Narbadá.

2nd.—The Bángangá and its affluents.

The affluents of the Narbadá are the Timar and the Sher. The affluents of the Bángangá are the Hirí and the Ságár on the right bank, the Thél, the Bijná, and the Thánwar on the left bank. The Pench forms a portion of the boundary between Seoní and Chhindwárá.

The soil of the Seoní, Chhapárá, and Lakhnádon plateaus is the rich black cotton soil, or regar, formed by disintegrated trap. Generally it may be said that two-thirds of the Seoní district, including all the loftier plateaus, are composed of black soil. But towards the south, where cliffs of gneiss and other primitive formations occur, the soil is silicious, and contains a large proportion of clay. This is the rice land of the Seoní district. The average rainfall is sixty-one inches.
The district of Seoni has not been surveyed geologically, but it may be roughly described as consisting of two portions—the southern, which includes Katangi and part of the Haveli tahsil, and in which the formation consists of crystalline rock; and the northern and larger portion, which geologically is a part of the wide field of overlying trap that occupies the area between the Pachmarhi hills to the west of Seoni and Chhindwara, and the Maikal range to the east of Mandla. Towards the western boundary of the district the metamorphic rocks (chiefly gneiss and micaceous schist) form the southern face of the ghats that bound the Seoni plateau. Northwards they are lost sight of in the bed of laterite, which lies over this part of the plateau, and covers the trap to within a short distance of the town of Seoni. A few miles east of Seoni the crystalline rock again comes to the surface, and from this point eastward the valley of the Sagar may be considered the line of demarcation between the two formations. The district is hilly throughout, but the physical features characteristic of the two formations form a marked contrast. In the southern portion of the district the hills are more pointed; the valleys more confined; the soil in the valleys is rich, but contains a large admixture of sand; and over both hill and valley forest trees of large size abound. The beds of the streams are composed of loose sand; and there is but little water visible in the dry season. The trap hills, on the other hand, either take the form of ridges with straight outlines and flattened tops, or, rising more gradually, expand into wide undulating plateaus. The valleys are wide and bare, and contain the rich black soil spread over a deep deposit of calcareous clay; and the streams that intersect them, cutting through this deposit, expose broad masses of bare black basalt, alternating with marshy stagnant pools of water. The hills are commonly clothed with small stunted trees; but in the valleys and plateaus, notwithstanding their rich soil, forest trees are very thinly scattered, and are seldom of large size.

The disposable waste lands in this district are very considerable, amounting in extent to 686,081 acres. In 1868-69 the usufruct of the waste tracts was leased for Rs. 16,039. In addition there are the reserved forests of the Forest department—

1st.—The great firewood reserve for Kámthí and Nágpúr. The area is about 315 square miles, or 201,600 acres.

2nd.—The reserve in the south of the district for the protection of satinwood (chloroxylon swietenia). This, though managed by the ordinary district staff, is considered to be of some importance, as satinwood is in considerable demand for various purposes in the Nágpúr arsenal.

The timber resources of the Seoni district must at one time have been very great. On the north side, from the borders of Mandla to Narsinghpur, the hills are more or less covered with teak. But the tree is stunted, and throws out large branches five or six feet above the ground. Along the Bángangá (Waingangá) there are a few patches of young teak, and the vast bamboo forest of Sónáwání in the south-east corner of the district contains fine bijæsál (pterocarpus marsupium), and têndú (diospyros melanoxylon), while to the north there is on the ghát some fine sáj (terminalia tomentosa).

All the usual rabí and kharif crops are grown in this district. As has already been mentioned, there are extensive plains suitable for the growth of rice, while the basaltic soil produces all kinds of aromatic herbs; coffee, and it is thought tea plants,
might be profitably cultivated on it. Then sugarcane, opium, wheat, gram (cicer arietinum), flax, masur (eruvum lens), may all be produced in almost unlimited quantities. In addition to the ordinary products of the country may be mentioned as specialties of the Seonif district, or at least as more readily to be met with here than elsewhere—

1st.—The saraf or sál tree (shorea robusta).
2nd.—The kása grass.
3rd.—The banslochan.
4th.—The bañerá (terminalia bellerica).
5th.—The harrá (terminalia chebula).
6th.—The manjít (rubia munjista).
7th.—The guli bakáfoli.

The kása grass yields an oil like the cañipat. Banslochan is a kind of crystallised salt found in the bamboo, and believed to be a febrifuge. It is sold at a considerable price. The Baigás are very quick at discovering the bamboos in which the salt is found. The flowers of the bañerá are used as a dye. Like the saraf, it is a large forest tree. The nut of the harrá is also a valuable dye. There are two kinds of manjít—"bel manjít" and "bañerá manjít." The former is a creeper, the latter is like the bañerá tree. The manjít produces the madder root used for dyeing. The best kind is the "bel manjít." It is not cultivated, but grows spontaneously under the shade of large trees near water. The roots are dug up by Gonds between November and May, and sell at about five seers the rupee. The "bel manjít" will only grow in a moist and comparatively cold climate. The "bañerá manjít" grows near the Narbadá, both in the Narsinghpúr and Hoshangábád districts. Colonel Sleeman, from whom the above facts are derived, mentions that some time ago Rs. 600 were offered for a large tree of this kind in the Narsinghpúr district. The tree is "said to produce neither flowers nor seed." The guli-bakáfolí is a lily celebrated in oriental song. It grows wild about Amarkantak. Besides the above vegetable productions which peculiarly belong to Seonif and its immediate neighbourhood, may be enumerated the satinwood tree, of which a preserve has already been mentioned; the "rohan," a durable heavy wood, of a deep red colour, furnishing a febrifugal bark; the "tinsá," celebrated for its toughness; the "gábdí," of so resinous a nature that splinters of it are used for torches; the "hár singár," yielding a deliciously-scented flower, from which a yellow dye is prepared; and the "dádhi," prized by turners. There is also the "mowál," which, though not a timber tree, is used for drums; it is a very flexible wood. The tendú or ebony tree, and the bíjá and dshúrá are also met with.

Iron is found in Juní and Katangí; specimens of it have been lodged in the Nágpúr museum.

There are no manufactures except the common native cloths, and at Kánhíwárá there is some pottery, which is perhaps superior to that generally made in the Central Provinces. At Khawásá, in the midst of the forest, leather is beautifully tanned; but the art is not extensively practised.

The interior traffic between the different parts of the country is shown in the annual reports on the trade of the Central Provinces. The exports from or through Seonif to Nágpúr and Bhandára amount in bulk to 453,277 maunds, and are valued at Rs. 32,17,449. The imports from or through Nágpúr and Bhandára amount in value to Rs. 11,31,177, and the estimated weight is 142,208 maunds.
The principal local markets are Lalbará, Wárá Seoní, and PiParwání, to which the grain of the rice-producing districts to the south is brought for export to Nágpúr and Kámthí. There is also a large salt market at Kohká, between Wárá Seoní and PiParwání. There are only two annual fairs in the Seoní district. In 1868-69 the total value of the property brought to these fairs was estimated at Rs. 1,07,570, and the sales amounted to Rs. 54,090.

The chief artery of communication in the Seoní district is the highroad from Nágpúr to Jabalpúr.

The stages from Seoní to Nágpúr are as follows:

<table>
<thead>
<tr>
<th>Names of Villages</th>
<th>Miles</th>
<th>Furlongs</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mohgáon</td>
<td>11</td>
<td>4</td>
<td>A small village; encamping-ground to the south.</td>
</tr>
<tr>
<td>Kuraí</td>
<td>8</td>
<td>4</td>
<td>Travellers’ bungalow.</td>
</tr>
<tr>
<td>Khawásá</td>
<td>8</td>
<td>6</td>
<td>A large village; encamping-ground to the north.</td>
</tr>
</tbody>
</table>

The road then enters the Nágpúr district, from which Seoní is distant about seventy-eight miles.

The stages from Seoní to Jabalpúr are:

<table>
<thead>
<tr>
<th>Names of Villages</th>
<th>Miles</th>
<th>Furlongs</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bandol</td>
<td>11</td>
<td></td>
<td>A moderately-sized village; encamping-ground to the west.</td>
</tr>
<tr>
<td>Chhapárá</td>
<td>10</td>
<td>7</td>
<td>Travellers’ bungalow.</td>
</tr>
<tr>
<td>Ganesganj</td>
<td>9</td>
<td>3</td>
<td>Encamping-ground to the west.</td>
</tr>
<tr>
<td>Lakhnádon</td>
<td>7</td>
<td></td>
<td>A large village; encamping-ground to the east.</td>
</tr>
<tr>
<td>Dhúmá</td>
<td>13</td>
<td>5</td>
<td>Travellers’ bungalow.</td>
</tr>
</tbody>
</table>

The road then enters the Jabalpúr district. A district road with American platform-bridges runs from Seoní through Katangí to join the Great Eastern Road. There are besides numerous Banjárá tracks—

(1) From Bargí to Jabalpúr via Diwárá Bareá, and Saraí of Seoní, and thence through Bálághát to Chhátísgarh.

(2) From Seoní to Kiolári by Kánhiwárá, and on to Maí Bálághát.
(3) By Khārī and the Sūd ghat of Sooni to the Khairī ghat of Rāigarh in Bālāghāt.

(4) To Nāgpūr from Thirīā and the Khairī ghat by Chācherī near Lālbarā, and thence to Katangī and Deolāpār.

(5) From Thirīā via the Tikūrīā ghat, along the Uskāl to Chācherī and Lālbarā.

(6) By Dhāpewārā and Dhuperā to Katangī, and from thence to Deolāpār.

(7) To Hattā, Kāmthā, and Lānji.

The present Lieutenant-Governor of the Punjab, Sir Donald F. Macleod, who was in 1836 Assistant to the Commissioner of the Narbādā territories, sent a copy of an engraved plate—one of five in the possession of one of the Sooni jāgūrdārā—to Mr. James Primep, then Secretary to the Asiatic Society of Bengal, a translation of which is to be found in vol. v. (p. 726) of the Journal of the Asiatic Society of Bengal. The character of the inscription is identical with that of the Chhattīgsarh inscriptions published in the Asiatic Researches (vol. xv. p. 507). The inscription itself is an ordinary grant by Rājā Pravara Sena, of a piece of ground in a conquered territory, to his officiating priest, in perpetuity. For a long time no clue was found to this dynasty, but some light has lately been thrown upon it by the researches of Dr. Bhād Dājī of Bombay, and especially by his reading of an inscription in the Zodiac cave at Ajanthā. This question will be found more fully discussed in the Introduction. The history of Sooni practically commences from the reign of Rājā Sangrām Sā* of Garhā-Mandla, who in A.D. 1530 extended his dominion over fifty-two districts, of which †—Ghumsar or Ghansor, Chaurī, and Dongartāl—form the main part of the present district. These tracts were in the early part of the eighteenth century assigned by Rājā Narendra Sā of Mandla to Rājā Bakht Buland of Deogarh, in acknowledgment of assistance given in suppressing a revolt.

Shortly afterwards the Deogarh Rājā, according to local tradition, placed his relative Rājā Rām Singh in possession of the Sooni tract. The head-quarters were then at Chhapārā, and Rājā Rām Singh built the fort there. On his progress through the district, Bakht Buland visited the Gond Tālukādar or Thākur of Sulemā in Sooni, and there formed the acquaintance of Tāj Khān, a Mohammadān adventurer, with whose bravery in killing a bear with his sword, single-handed, he was so pleased that he conferred upon him the Dongartāl ‡ taluka rent-free. At the instigation of Bakht Buland, and probably by the assistance of his father-in-law—a resident of Pratāpgarh in the Bhandāra district—Tāj Khān attacked and took Sāngarhī in the Bhandāra district in the name of the Rājā of Deogarh. He died at Sāngarhī A.D. 1734, and was succeeded by his son Mohammad Khān. In 1743 Ragojí, the Marāthā ruler of Berār, assumed the government of Nāgpūr, and consequently of Deogarh and Sooni. Notwithstanding the death of his legitimate sovereign, and the usurpation of the Bhonslās, Mohammad Khān held Sāngarhī for three years. Ragojī struck, it is said, with Mohammad Khān’s fidelity, offered him

† Ibid, p. 635.
‡ Dongartāl is now in the Nāgpūr district.

60 cpg
the Seoni district if he would give up Sângarhî. He consented, and repaired to Chhapârâ, whence he governed Seoni with the title of "diwân;" and at his death in 1759 he is said to have left the country populous and well cultivated. He was not, however, uniformly fortunate in his government, for on one occasion during his absence at Nâgpûr the Mandla Râjâ attacked and captured Chhapârâ. The people who were killed in the attack were all buried in one large pit, over which a square tomb was erected. This tomb, which is in the fort, still exists. The Diwân, advancing from Nâgpûr with large forces, speedily drove back the Mandla garrison; and the Thânwar and the Gangâ from its junction with the Thânwar were then again declared to be the boundaries between the Mandla and Seoni kingdoms. Majûl Khán, the eldest son of Mohammad Khán, succeeded his father about A.D. 1761. To him succeeded in A.D. 1774 his son Mohammad Amûn Khán, who removed the district head-quarters from Chhapârâ to Seoni, where he built the present family residence. After occupying the divânî for twenty-four years, with much credit to himself, he died in A.D. 1798. He had four sons, the eldest of whom, Mohammad Zamán Khán, succeeded his father. Chhapârâ, even after the removal of the divânî to Seoni, was a considerable place, and at the close of the eighteenth century it is said to have numbered about 40,000 inhabitants, and contained some 9,000 houses. During Zamán Khán's time it was sacked by the Pindhârîs, and it is now a mere village. Shortly afterwards he was ejected by the Marâthás from his divânî, either because he was incapable, or because Raghoji Bhônsâ was much impoverished by the cession to the British in A.D. 1804 of the fort of Gâwal and his Berâr dominions. The next governor of Seoni was Kharak Bhârtî, a Gosâin, who obtained the government from Raghoji by an offer of Rs. 3,00,000 a year for it. From this period the divânî's family fell into poverty, until the British accession, when some assignments of money and land were made for their support. It may also be noted that the first Tâhâlîdâr appointed by the British after the cession of the territory was Bhik Mohammad Khán, who was a son of Roshan Khán, and grandson of Mohammad Khán. Diwân Mohammad Zamán Khán died without male issue in 1821, and now the head of the family is Najaf Khán, the nephew of the former divânî.

There are few architectural remains in Seoni. At Umargarh, Bhainsâgarh, Pratâpgarh, and Kaubâgarh—all situated on commanding spots along the southern margin of the Sâlpurâs—there are ruined forts which are popularly attributed to the Bundelâ râjâs. Of these the Bhainsâgarh fort has not been quite destroyed. The walls, bastions, and some of the inner rooms and partition-walls are still standing. There are also two old Gond forts, one in the Sonâwârâ forest, near A'shta, and one in the Gondî tâluk near Ú'glî, called Amôlâgarh, which is situated on an isolated and well-nigh inaccessible rock in the bed of the Hirî river. At Ghansor, about twenty miles north-east of Seoni, there are remains of some forty temples, which, it is supposed, indicate the former existence here of a large town. Some of the plinths are still in situ. They are said to be very old, and to have been built by a class of Hindús from the Deccan called "Hemârântîs."

The population of the district amounts to 421,650 souls, of whom 135,954 belong to the Gond, Baigá, and other aboriginal tribes. The Hindú classes most largely represented are the Pownârs—excellent agriculturists—of whom there are 30,323, and the Ahîrs and Gauls—pastoral tribes—who have occupied the fine grazing ground to be found in most parts of the district. Mohammadans muster
pretty strong—there being as many as 13,941—probably owing to the footing gained in the district by the Pathán family, whose head now bears the title of dówán.

The administration of the district is conducted by the usual civil staff, consisting of a Deputy Commissioner, two Assistant or Extra-Assistant Commissioners, a Civil Surgeon, and a District Superintendent of Police at head-quarters, and Tahsildárs at Seoní, Katangí, and Lakhnádón. The police force has a strength of 321 of all ranks. They have station-houses at Seoní, Katangí, Lakhnádón, Kioláí, and Kuráf, besides seventeen outposts.

The total revenues may be thus exhibited for 1868-69:

<table>
<thead>
<tr>
<th>Heads of Revenue</th>
<th>Rupees</th>
</tr>
</thead>
<tbody>
<tr>
<td>Land revenue</td>
<td>2,21,858</td>
</tr>
<tr>
<td>Excise</td>
<td>40,407</td>
</tr>
<tr>
<td>Stamps</td>
<td>22,035</td>
</tr>
<tr>
<td>Forests</td>
<td>20,008</td>
</tr>
<tr>
<td>Assessed taxes</td>
<td>13,842</td>
</tr>
<tr>
<td><strong>Total Imperial</strong></td>
<td><strong>3,34,150</strong></td>
</tr>
<tr>
<td>Educational cess</td>
<td>4,437</td>
</tr>
<tr>
<td>Road cess</td>
<td>4,437</td>
</tr>
<tr>
<td>Dak cess</td>
<td>1,109</td>
</tr>
<tr>
<td>Octroi</td>
<td>8,378</td>
</tr>
<tr>
<td><strong>Total Local</strong></td>
<td><strong>18,361</strong></td>
</tr>
<tr>
<td><strong>Grand Total</strong></td>
<td><strong>3,42,511</strong></td>
</tr>
</tbody>
</table>

SEONI’—The south-western revenue subdivision or tahsíl in the district of the same name, having an area of 1,149 square miles, with 656 villages, and a population of 166,545 souls according to the census of 1866. The land revenue for the year 1869-70 is Rs. 82,840.

SEONI’—The central revenue subdivision or tahsíl in the Hoshangábád district, having an area of 380 square miles, with 170 villages, and a population of 55,347 souls according to the census of 1866. The land revenue for the year 1869-70 is Rs. 63,528-8-0.

SEONI’—The head-quarters of the district of the same name, situated on the road from Nágpúr to Jabalpúr, nearly half-way between the two; in north latitude 22° 4', and east longitude 79° 39'. It was founded in A.D. 1774 by Mohammad Amin Khán, who made Seoní his head-quarters instead of Chhá-párá. It contains large public gardens, a fine market-place, and a noble tank, which has recently been improved and deepened. The principal buildings are the court-house, jail, school-house, dispensary, and post-office. A handsome church is about to be erected. The population of the town proper is 8,608
souls. Including, however, the two outskirts of Mangál Peth and Bhairao Ganj (in reality component parts of Seoni) the population is 10,621 souls. The town school contains about 175 pupils.

The climate of Seoni is salubrious, and the temperature moderate. There are excellent available building sites, and the average price of food is slightly less than either at Jabalpur or Nagpur.

SEONI—A town in the Hoshangabád district. It existed in the time of Akbar; but there are no old buildings about it. The present town dates from the conquest of the country round about by Raghoji Bhonsla of Nagpur, circa A.D. 1750, since when, until the cession, an Àmil resided here; and a fort was built, under the protection of which a town grew up. The fort was taken in 1818 by a detachment of British troops from Hoshangabád. Seoni is situated on the highroad to Bombay, and is a most populous and thriving place, only checked in its extension by the difficulty of getting building-ground. It is the chief mercantile town in the Hoshangabád district, and probably in the whole Narbadá valley. Its merchants are chiefly engaged in the cotton trade; and all the cotton exported to Bombay from Bhopal and Narsinghpur, as well as the Hoshangabád district, passes through their hands. There is also a large export trade in grain, and import of English cotton fabrics, metals, and spices. The railway passes through Seoni, and has a station there. A saraf has also been built for the accommodation of travellers. An Extra-Assistant Commissioner and a Patrol of the Customs department are stationed here.

SEONI' BAND—An artificial lake of considerable size, in the Bhandára district, about eight miles north-west of the Nawégáon Tank. It was constructed about 925 years ago by Dáddé Patel Kohfr, whose family retained possession of the village of Seoni for about 250 years. In the time of Raghoji I. it was given to Báká Bál, whose descendants hold it now. It is about eight miles in circumference, and has an average depth of about thirty feet. The weir is 630 feet in length.

SEORI'NARATN (SIVARI'NA'RA'YAN)—The eastern revenue subdivision or tahsil of the Biláspur district, having an area of 1,022 square miles, with 550 villages, and a population of 168,927 souls according to the census of 1866. The land revenue of the tahsil for the year 1869-70 is Rs. 65,992-10-0.

SEORI'NARATN—The head-quarters of the tahsil of the same name, in the Biláspur district, situated thirty-six miles east of Biláspur, on the banks of the Mahanadi. The population amounts to 1,500 souls. This was in former days a favourite residence of the Ratnapur Court, and the royal ladies at certain seasons repaired here to bathe in the sacred stream. The first settlers are supposed to have located themselves here more than a thousand years ago. The temple to Nárayan, from which the place takes its name, is, from the inscription on one of its tablets, supposed to have been built about the Samvat year 898 (A.D. 841). It is an object of interest on account of its extreme antiquity, but possesses no architectural beauty. The sub-collectorate and police station-house are substantial buildings, facing the river. An annual fair is held at Seorinárán in February, and is an important gathering. In the rains the Mahanadí at this point is a magnificent stream, and is navigable from Sambalpur for large boats. Even in the dry season the appearance of the river is not unimposing, and retains a channel with a depth of several fathoms of water.
SHA'HGARH—The chief town of the tract bearing the same name in the Ságar district, about forty miles north-east of Ságar. It is supposed to have originally formed part of the great Gond kingdom, whose head-quarters were at Mandla. In or about the year A.D. 1650, according to tradition, one Sháhman, a Bundelí chieftain, obtained possession of the village and surrounding tract, defeating and killing Chintáman, its Gond ruler. It is well known that at that time the notorious free-booters of Bundelkhand frequently found safe shelter in the dense and impenetrable jungles of Sháhgár. Sháhman greatly improved and enlarged the village, and built the fort which is now partly standing. In A.D. 1798 Mardán Singh, rájá of Garhákotá, attacked and defeated Khánjú, the descendant of Sháhman, and took possession of the place. He was afterwards killed at Garhákotá by the Rájá of Nágpúr, and was succeeded by his son Arjún Singh, who died in the year A.D. 1842, and was succeeded by his nephew Bakht Ball. This latter joined the insurgents in 1857, taking possession of Málthón and Garhákotá, and the present subdivision of Bandá. He was, however, defeated by Sir Hugh Rose at Garhákotá and Madañpúr, and his troops dispersed, soon after which he gave himself up, under the amnesty, at Marárá, and was sent as a state prisoner to Lahore, where he still remains. His possessions have been divided into three portions, which have been annexed to the districts of Ságar, Damoh, and Lalatpúr. Sháhgár itself is considered a place of some note, as having been till very lately the head-quarters of an independent chief of ancient lineage. It is, however, by no means a large place, and is scarcely worthy of being called a town. It stands at the foot of a lofty range of hills, and is for the most part surrounded with dense jungle. The only structure of any importance in it is a small fort to the east of the village, which contained the rájá's palace. This was a building of some two or more stories, and was well and solidly built, but is now a total ruin. Excepting the manufacture of iron, there is no special industry in Sháhgár. At the four villages of Bársetá, Amarmái, Hirápúr, and Tigórá—all situated in the northern extremity of this tract—iron-ore is found and smelted. It is chiefly sent to Cawnpore. Bi-weekly markets are held here on Tuesdays and Saturdays, which are attended by the inhabitants of the surrounding villages, who barter small quantities of grain, coarse cloth, cotton, &c. for other products. There are in the village a government boys' school, a girls' school, and a dispensary.

SHA'HPU'R—A village in the Betúl district, situated twenty-four miles north of Bednúr, on the river Machná. It is said to have been founded some 125 years ago by Bhawání Singh Kiládárá. The population, according to the census of 1886, amounted to 1,318 souls. There are here a police station-house, a branch dispensary, and a government school; and the Machná is crossed by an excellent bridge.

SHA'HPU'R—A range of hills in the Mandla district, situated north of the Narbádá, and overlooking the Johilá river. This portion of the Pachel gháts would seem to be portion of the watershed of Eastern and Western India. The scenery here is wild in the extreme; and the little villages of Gonds and Baigás are few and far between. The rivers Gejar and Ganjal flow down from the highlands in a succession of waterfalls, the finest of which is sixty feet in height; while behind the falls are caverns of unknown extent, which are carefully avoided by the people as being the homes not only of wild beasts, but also of evil spirits. Most of the mountain ranges, however, are said to be under the immediate protection of Mahádevá.
SHA'HPU'R—A town lying six miles south by west from Burhánpôr, and forty-seven miles from Khandáwa, in the Nimâr district. It contains 500 houses, with 2,500 inhabitants, all of whom are cultivators, also a Hindû government school, and a police station-house. There is a large plantation of mango trees to the east and west of the village, which contains some thousands of trees. A weekly market is held here on Thursdays.

SHA'HPU'R—A considerable village in the Ságar district, situated about eighteen miles from Ságar, on the Dâmoh and Ságar road. The cotton produced here is in very good repute. The encamping-ground, though stony, is good; and there is a sarâl in the village; a government school has also been established here.

SHA'HPU'R—A large village in the Râmgâr tahsîl of the Mandla district, situated on the road between Râmgâr and Rewâ, about eighteen miles north-east of the former place. The estates of Shâhpûr and Shâhpurâ, comprising with this 265 villages, were formerly held in talukadâri tenure by a Lodh family, whose representative joined the rebels in 1857, and consequently lost his lands by confiscation.

SHA'HPURA'—A village in the Mandla district, about fifty miles east of Jabalpûr, and twenty-five miles north-west of Râmgâr, on the direct road between Shâhpûr and Jabalpûr. There are here a police station and a school-house.

SHAKAR—An affluent of the Narbâdá, which it joins about fifteen miles from the north-western angle of the Narsinghpûr district, near the village of Sákâlpûr. The Shakar rises in the Chhindwârâ district, and is about fifty miles in length. Coal is exposed in the gorge where it quits the Sâtpurâe table-land and enters the Narbâdá valley. Its chief affluent is the Chîtâ Rewâ. About a mile below the junction it is crossed by a railway bridge near the station of Gádâwarâ.

SHER—An affluent of the Narbâdá. It rises near Khâmariá in the Lakhnâdón pargana of the Seoni district, and after a general north-westerly course of some eighty miles, falls into the Narbâdá at Ratikârâ Khurd, near the centre of the Narsinghpûr district. It is spanned by a fine stone bridge at Sonáli Dongri (in Seoni) on the Nâgpûr and Jabalpûr road, and the Great Indian Peninsula Railway crosses it by a lattice girder bridge about eight miles east of Narsinghpûr. Coal has been found in the bed of the river near Sihorâ (in Narsinghpûr), but it is said to be useless commercially. The principal affluents of the Sher are the Máchâ Rewâ and the Bàrd Rewâ.

SIHORA’—The central revenue subdivision or tahsîl in the Jabalpûr district, having an area of 1,106 square miles, with 820 villages, and a population of 178,547 souls according to the census of 1866. The land revenue for the year 1869-70 is Rs. 1,89,465.

SIHORA’—The head-quarters of the tahsîl of the same name in the Jabalpûr district, containing 988 houses and 4,027 inhabitants. It is on the direct route from Jabalpûr to Mirzâpûr, from the former of which it is distant twenty-seven miles. The great majority of the inhabitants are agriculturists. There is a considerable trade in grain and other country produce. Sihora has long been a place of considerable importance. In the time of Râjâ Nizâm Shâh (circâ a.d. 1760) a Gond Súba resided here. About four miles to the south runs the Hirân river.
SIHORA—A town in the Bhandára district, about thirty miles to the north-east of Bhandára. It has a fair trade in the ordinary cotton-cloth of the country, which is manufactured in the town, though of rather inferior quality. The population amounts to 2,634 souls, chiefly of the Koshti, Poonwár, and Dher castes. The watch and ward and conservancy are provided from the town duties. The town is clean, dry, and healthy; and all the well-water is sweet and wholesome. A large tank, which always contains water, is situated just beyond the southern limits of the town, and is very convenient for the inhabitants. There are here a large and flourishing government school and a police outpost.

SILHETI—A small zamindár or chiefship in the Rájpúr district, situated about sixty miles to the north-west of Rájpúr. It consists of twenty villages, which formerly formed part of the chiefship of Gandai. The zamindár is a Gond.

SIMGA—The northern revenue subdivision or tahsíl in the Rájpúr district, having an area of 766 square miles, with 471 villages, and a population of 156,443 souls according to the census of 1866. The land revenue of the tahsíl for the year 1869-70 is Rs. 1,47,450-8-0.

SIMGA—A town in the Rájpúr district, situated on the Seo river, twenty-eight miles to the north of Rájpúr on the road to Biláspúr. It is the head-quarters of a tahsíl (sub-collectorate), and contains about 1,000 inhabitants. There are here a town school, a police post, and a post-office.

SINDE'WA'HI—A good-sized town in the Chándá district, situated sixteen miles north of Mól. The population amounts to 4,356 souls, the majority of whom are Telingas. About three miles north-east of the town is a very fine tank, which irrigates a wide extent of rice and sugarcane fields. Great quantities of cotton-cloths, coloured and plain, and some bangles, are manufactured here for export. The trade is principally in cotton, cotton-cloths, grain, and gur. The town has government schools for boys and girls, and a police outpost.

SINDI—A town in the Huzúr tahsíl of the Wardhá district, lying about twenty miles to the east of Wardhá on the Great Indian Peninsula Railway, which has a station here. Sindi was, under the Bhonslá rule, the head-quarters of the Belá pargana. It now contains 5,386 inhabitants, principally weavers and cultivators. Cloths—the coarser native kinds—oil, bangles, and shoes are made here. The weekly market is a flourishing one, and lasts two days—Thursday and Friday. The municipal committee and residents are more spirited than most similar bodies. At their desire an English department has been added to the town school, which has lately been moved into a new and commodious building. The town is kept clean, and the people take a pride in their public garden. A commodious set of dispensary buildings has lately been erected; and facilities have been given to the cotton trade by the construction of a storage-yard near the station for such cotton as the Railway Company are unable to remove at once. A fine broad street has also been opened, which is used as a market-place. Sindi will probably rise to be an important cotton mart when the advantages which the railway offers for export come to be more generally known and appreciated. According to the trade statistics the respective values of the imports and exports for 1868-69 were Rs. 3,06,530 and Rs. 3,32,123.
SINGAURGARH—A hill-fort in the Jabalpur district, situated about twenty-six miles north-west of Jabalpur, on a high hill overlooking the narrow Sangrampur valley. Its origin* is attributed to Rájá Bel, a prince of the Chandelá Rájput tribe, which was very powerful in this part of the country about the eleventh and twelfth centuries, but it was greatly enlarged and improved on being made the seat of government by Rájá Dalpat Sá, of Garhá Mandla, about A.D. 1540. The widow of Dalpat Sá, the famous Rání Durgá-vatí, was defeated near here by A’saf Khán, an officer of the great Akbar; and the fort is said to have stood a siege of nine months in the days of Aurangzeb. It must have been of immense size. The remains of the outer circumvallation are still most extensive. Of the citadel or inner fort, which is on a high central hill, little remains but a solitary tower and some ruined water-reservoirs. Two smaller towers still stand on neighbouring hills. The place is well worthy of a visit, and is easily accessible.

SINGHPUR—A town in the Narsinghpur district, six miles south of Narsinghpur. The population consists of 3,626 souls, almost all engaged in agriculture. The town school, and some houses and temples belonging to the Thákur who owns the village, are the only noticeable buildings.

SINGORI—A flourishing agricultural village in the Chhindwárá district, situated on the left bank of the river Pench and on the main road to Narsinghpur, sixteen miles north of Chhindwárá.

SİR—A river in the Chándá district, which rises three miles north of Bhatá, and after a southerly course of twenty-five miles falls into the Wardhá five miles south-west of Bhándak.

SIRKUNDA—A village eighteen miles north-east of Sironchá, in the Upper Godávari district. It is situated at the foot of a hill of the same name, 1,200 to 1,300 feet high, which has been found to answer fairly as a sanitarium for invalids from Sironchá. There are four small huts on the hill for the use of visitors.

SIRONCHA—The head-quarters station of the Upper Godávari district, pleasantly situated on the left bank of the Pranhítá, two miles above its confluence with the Godávari, and 120 miles south-south-east of Chándá, the nearest station of the Central Provinces. It is 520 feet above the sea-level according to the Topographical Survey maps, but only 360 according to the levels of the Public Works Department. The space now occupied by the public buildings and European officers’ houses was formerly covered with dense jungle. The buildings all stand on a slightly elevated ridge, which slopes away gradually to the north, towards the village and lower grounds in the vicinity of the river. The soil is sandy, and the drainage good. From the summit of the ridge there is a fine view of the windings course of the Pranhítá, and of the distant hill on its bank. The extreme point of land round which the river flows is a high bluff of sandstone, on the top of which are the ruins of a small fort which overhangs the river. This is said to have been built about 150 years ago under the auspices of one Walf Haidar—a holy man who was buried here, and whose tomb is considered sacred. There are no manufactures, and the trade consists chiefly of imports for local consumption. The usual establishments of a district head-quarters are located here, including English and Telugu schools.

SIRPU'R—A tract of country in the Ráipúr district, lying to the south of Lann, and having an area of about one hundred and fifty square miles, with eighty-one villages, of which half may be inhabited. The western half is fertile and well cultivated, but the eastern portion is hilly and covered with bamboos and grass.

SIRPU'R—A fine agricultural village in the A'rúf tahsil of the Wardhá district, about thirty-nine miles north-west of Wardhá. A substantial tomb here is pointed out as that of a fakir—Dindár Ali Sháh by name—who has a considerable local repute for sanctity. A small weekly market is held here on Mondays.

SIRSUŃDI—A small chieftship twenty-four miles east of Wairágár, in the Chándá district, containing fifteen villages.

SITÁ'NAGAR—A flourishing village in the Damoh district, situated on the right bank of the Sunár, near the confluence of that river with the Khoprá. The population amounts to 2,539 souls. There are here a government school and a police post, and a market is held weekly.

SITÁPU'R—A small village about twenty miles due south of Jagdalpúr. It is situated at the foot of a range of limestone hills, and is celebrated for several large caves which are said to extend a very great distance.

SLEEMANA'BAD—A village in the Jabalpúr district, on the Northern Road between Jabalpúr and Mirzápúr, forty miles distant from the former place. It had its origin in a bázár, established for the convenience of travellers by the late Sir William Sleeman; hence the name.

SOBA'PÚ'R—A large village in the Hoshangábád district, about thirty-six miles east of Hoshangábád and six miles from Sohágpúr. It is the headquarters of the native weaving trade in the neighbourhood; it has the local corn exchange; and at the weekly market, which is the best in the district, there is a large demand for country cloth from Narsinghpúr and elsewhere. A Gond rágá and large landholder lives here.

SOHA'GPU'R—The eastern revenue subdivision or tahsil in the Hoshangábád district, having an area of 629 square miles, with 416 villages, and a population of 115,657 souls according to the census of 1866. The land revenue for the year 1869-70 is Rs. 96,746-3-0.

SOHA'GPU'R—A town in the Hoshangábád district, on the highroad to Bombay, about thirty miles east of Hoshangábád. It had a fine stone fort (now dismantled), built about eighty years ago by Fanjádár Khán, a Mohammadan jágirdár, who held the surrounding country for the rágás of Nágpúr. In 1803 it was attacked by Wazir Mohammad of Bhopál without success. There was a mint here for about ten years, and a Sohágpúr rupee was struck, which is now very rare; it was worth about thirteen annas. The town was a thriving one formerly, though it has fallen away now. It has still the largest Mohammadan population in the Hoshangábád district after Hoshangábád itself. Some silk-weaving and lac-melting are carried on here; and there are here a tahsil and police station-house, a railway station, and a good sarál for railway travellers. The population is 6,008 souls.

SOIT—A village in the Chándá district, fourteen miles west-north-west of Warorá, noted for a rapid of the Wardhá in its vicinity. In the winter months the river here is about eighty yards wide, and of great depth. Suddenly
it plunges through a rift of rock, and narrowing to a few feet, rushes down a steep incline in one seething mass of snow-white water, and then falls into a broad, quiet pool beneath. The best time to visit the rapid is about the middle of October.

SOMNU'R—A small Kof village at the junction of the Indrāvatī and Godāvarī in the Upper Godāvarī district, and near the head of the second barrier.

SON—A river in the Bālāghāt district, which, rising in the Sālātekṛī hills, debouches into the plains to the north of Lānjī, and thence keeping south-west joins the Bāgh a few miles above the junction of that river with the Waiṅgangā.

SONA'KHA'N—An estate in the Bilāspūr district, lying sixty miles south-east of Bilāspūr and twenty miles from Seorānārān. It consists of two small fertile villages surrounded by hills. At the time of the Sepoy Mutiny (1857) Nārāyan Singh, the zamīndār, rebelled against the Government, in punishment for which he was seized and executed, and his estate was confiscated. The tenantry deserted almost in a body, and the whole tract speedily became a desert. A part of it has recently been taken as a waste-land grant by a European gentleman, and with the application of English capital and energy the property, it is hoped, will soon assume a new aspect.

SONE'GA'ON—A large village in the Wardhā district, situated on the Wardhā valley road between Deolf and Nāchangāon, some thirteen miles to the west of Wardhā. A long-established religious gathering is held here twice a year—in the months of June and October—in honour of an old image of the god Murlādhar. The inhabitants are almost entirely cultivators. The village fort was erected about a hundred years ago by an ancestor of the present Māiguzāras.

SŌNORA'—A large village in the Huzūr tahsīl of the Wardhā district, to the south of Nāchagāon and some twenty-four miles to the west of Wardhā, containing 1,078 inhabitants, principally cultivators and weavers. It stands on the right bank of the Chaunpan—a tributary of the river Wardhā. There is here a good village school, and a small weekly market is held every Tuesday.

SONP'UR—Was formerly a chieftship subordinate to Pātā, but was constituted a separate State by Rājā Madhukar Sā of Sambalpūr about the year A.D. 1560. Since then it has been counted among the cluster of eighteen Garhjāt states. It is now attached to the Sambalpūr district, and is situated between 83° 20' and 84° 18' of east longitude, and between 20° 40' and 21° 10' of north latitude. It is bounded on the north by Sambalpūr Proper and a portion of Rairākhhol, on the south and south-east by Bod, on the east by Rairākhhol, and on the west by Pātā.

The area is about 1,000 square miles, rather more than one-half of which is situated on the right bank of the Mahānādī, and the remainder on the left bank. The aspect of the country is flat and slightly undulating; and isolated hills of no great altitude rise abruptly here and there. The soil is, as elsewhere in this part of the Mahānādī valley, poor; it is not alluvial, and contains a considerable proportion of sand. There are no forests of any great extent, and such as exist do not contain any valuable timber. The principal rivers are the Mahānādī and the Tel. The Suktel also crosses the southern portion of the state on its way to the Mahānādī; and the Jīrā to the north divides a portion of the state from the khālsa. The Tel is comparatively free from obstruction;
and during the monsoon months there is some boat traffic from Pátána and Khairá; timber is also floated down. In the Mahánádý just opposite Sónpur is a dangerous rapid, which renders the navigation difficult, and even dangerous. There is a fair road on the right bank of the Mahánádý—a continuation of the line which branches off southward from the Rájpúr and Sambalpúr road at Sohélá; it extends as far as Cuttack; and from Bod, about thirty miles below Sónpur, there are bungalows every ten miles. The climate is similar to that of Sambalpúr. According to the census of 1866 the population is about 60,000. The non-agricultural castes are Bráhmans, Mahantis, Rájputs; and the agricultural castes are Tassás, Koltás, Aghariás, and Gonds. In most of the larger villages will be found a sprinkling of the artisan classes, with a few weavers of coarse cloths—Telís, Mállís, &c. As elsewhere in these parts, rice is the principal grain produced. The population is for the most part agricultural; and as the state is tolerably well populated, and consequently highly cultivated, in good years a considerable quantity of rice and oil-seeds is available for export. The export trade is usually carried on by the Mahánádý. The pulses, cotton, and sugarcane are also largely cultivated.

The family is Chauhán Rájput, being an offshoot from the reigning family of Sambalpúr. They trace back their lineage to Madan Gopál, who obtained the state about 300 years ago. He was the son of Madhukar Sá, fourth ráj of Sambalpúr. The succession has since continued regularly. Níládrí Singh Deva Bahádur is the present ráj. He obtained the title of ‘bahádur’ for services to the British Government in the field. He is a well-educated young man, of some thirty years of age; he can read and write Uriya and Urdu, and also English. His estate is, however, very backward in the matter of education, and though there is nominally a school at Sónpur, it has no regular attendance of pupils.

SÓNPU'R——A chiefship in the Chhindwárá district, lying to the south-west of Hará. It comprises forty-nine villages. The present chief is a Gond by caste. He pays a quit-rent of ten rupees annually to the Government.

SÓNPU'R——A village in the Jabálpúr district, picturesquely situated on the high banks of the Paret—an affluent of the Hiran—about nine miles east-by-north of Jabálpúr. Here was stationed in the days of the Maráthás a body of cavalry; but the place is now only remarkable as giving its name to the pargana. The country around is wild and jungly.

SONSARI——A chiefship in the Chándá district, situated fourteen miles north-north-east of Wairágár, and containing twenty-one villages. The chief is a Halbá.

SRI NAGAR——A town in the Narsinghpúr district, situated on the Umar, twenty-two miles south-east of Narsinghpúr. It was a flourishing place even in the days of Gond rule, and under the Maráthás attained some importance, being the residence of the local authorities, and maintaining a considerable garrison. It had then, it is said, 2,000 houses, and the remains of buildings all around quite bear out this estimate. There are now not much more than a fourth of that number, and the population is little over 1,500.

SU'ARMA'R——A wild forest tract in the Rájpúr district, situated to the north of the Narrá chiefship on the west bank of the Jonk river, and south-east of Rájpúr. It consists of eighty-four poor villages. The chief is a Gond; and the grant is about 150 years old.

SUNA'R or SONA'R——A river which takes its rise at a place called Tarrá, belonging to the Pitthrá rájá, close by the south-west boundary of the
Ságar district, and flowing thence in a north-easterly direction past the towns of Gaurjhámar, Rehlí, and Garhákotá, passes through the Damoh district, on the north-east frontier of which it joins the Bairmá.

SUNKAM—An estate in Bastar, consisting of ninety villages, with an area of about four hundred square miles. It lies between the river Sabarí and a range of hills. The chief village is Sunkam, on the left bank of the Sabarí. The forests contain teak of fair size, and in considerable quantities. The population consists of Kofs, Tolingas, and Halbás.

SUNWÁRA’—A large village in the Seoni district, thirty miles to the north-east of Seoni. The population amounts to 1,218 souls. There is a village school here, and a market is held weekly.

SUR—A river which rises in the lower gháts to the north of the Nágpúr district, and flows in a north-easterly direction through a very fertile country. Its water is believed to be especially good for irrigating sugarcane, by fields of which its banks may be said almost to be fringed.

SURJÁGARH—A high and remarkable-looking hill in the north of the Ahfirí chieftship of the Chandá district. About the end of the seventeenth century two chieftains—Sádhu Varya and Múla Varya—rebelled against the king Rám Sháh, and fortified this hill, from which they made raids into the surrounding country. Rám Sháh thereupon granted the tract, now known as the Ahfirí chieftship, to a relative of his named Kok Sá, who after some years of desultory warfare stormed Surjágarh and put the insurgent leaders to the sword.

SURKHI’—A considerable village in the Ságar district, on the Narsinghpúr and Ságar road, about twelve miles to the south-east of Ságar. There is here an encamping-ground for troops; and supplies and water are plentiful.

SWETGANGA’—A small village in the Biláspúr district, situated forty-five miles south-west of Biláspúr, on the road to Mandla. It is considered a sacred spot by the Hindús, and a natural spring, from which there is a constant supply of pure water, is believed to be an emanation from the Ganges. A masonry reservoir protects the spring, and a temple has been built near the spot.

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TA’KALGHAT—A village in the Nágpúr district, prettily wooded, and situated on rising ground near the Krishná—a tributary of the Wáná—twenty miles south of Nágpúr and three miles west of Borí. The population amounts to 1,851 souls, belonging almost entirely to the agricultural classes. The present village dates from about the year 1700; but from mounds around the village, and from the rough circles of stones on the hills about a mile distant, have been dug fragments of pottery, flint arrow-heads, and iron-ware, evidently of great antiquity.

TAKHTPU’R—Situated about twenty miles west of Biláspúr, on the Mandla road. It is said to have been founded about 180 years ago by Rájá Takht Singh of Ratanpúr, and the remains of a brick palace and a temple of Mahádeva, attributed to him, may still be seen. Takhtpúr is now a flourishing town, with a population of 5,000 souls, including traders, artisans, and weavers, a well-attended weekly market, and a good school. There is a police post here.
TALEGA'ON—A large village in the Wardhá district, situated on the Nág-púr and Amráotí road, midway between A’rvi and A’shtí, and about forty-three miles north-west of Wardhá. It derives its name from its situation below the hills. This village was established about 125 years ago by Sankar Patel, who built the fort, the walls of which are still standing. It contains an old native saráí, built for the convenience of travellers when the Nág-púr and Amráotí highroad was of more importance than it is now. The population amounts to 1,339 souls, chiefly cultivators. A village school has been opened here.

TALEGA'ON—A village in the Húzár tahsíl of the Wardhá district, about eleven miles to the south of Wardhá. A market is held here every Monday, at which oil, salt, and country cloth are the principal articles brought for sale. The population amounts to 1,166 souls, chiefly cultivators of the Kunbí and Telí castes. There is a village school here.

TALODHI'—A village situated twelve miles north of Sindewáhi, in the Garhbori pargana of the Chándá district. It contains 805 houses, and though now rather in a decaying state, still retains a certain amount of trade in cotton, cotton-fabrics, grain, and unrefined sugar. The population is chiefly Maráthá, with a sprinkling of Telinga traders. There are here government schools for boys and girls, a district post-office, and a police station-house.

TALODHI'—A village in the Ghátkúl pargana of the Chándá district, situated nine miles east-north-east of Dúabhá. It contains 309 houses, with a population chiefly consisting of Telingas. There are the remains of an old fort here; and the town shows signs of having once been a place of importance.

TA'LPE'R or TAL—A river which rises in the Belá Dúllá hills in the Bastar dependency, and after a course of seventy miles falls into the Godávari in the Charlá táluka. The bed is generally rocky.

TAPTY—A river which rising a few miles from Multáí in Betul, traverses the southern part of that district, an open and partially cultivated tract. It then plunges into the gorge of the Sátpurá hills formed on the one side by the Chikaldá hills of Berár, and on the other by the wild Kálbhít hills in Hoshangábád. In this valley are the Gángá and Melgháit tracts of Berár and Dhár Mánjrod of Nimár. It enters the latter at a point about one hundred and twenty miles from its source, and for about thirty miles more is still confined on either side by the Sátpurá in a comparatively narrow valley. A few miles above Burhánpur, however, the valley begins to open out, and opposite that city has become a fine rich basin about twenty miles in width. Further on the river passes from Nimár into the open plains of Khándesh and Gujárát, reaching the sea a little south of Surat, after a course of about four hundred and sixty miles. Within the Nimár district, and above, it is not navigable for craft of any size, its bed being very rocky, and from the rapid fall of level carrying off the drainage of a large tract of hilly country in sudden and tremendous floods, after which it soon subsides into a mere chain of pools. In the upper valley are several basins of exceedingly rich soil, but they are generally covered by a dense growth of tree-jungle, bamboos, and grass, in which swarm tigers, bears, bison, sámbár, and spotted-deer. The climate is now deadly, though there is abundant evidence that these culturable basins were, during the Muhammadan period, seats of a thriving cultivation; Mánjrod alone being recorded as containing eighty-two inhabited villages, yielding a revenue of Rs. 22,000. It now pays Rs. 250 only! It is inhabited by aboriginal Kurkús, who have learnt the use of the plough, and raise fine crops of wheat in a few places from the rich black soil of the valley.
TA'ROBA or TA'DA'LA—A lake in the Chándá district, situated fourteen miles east of Segáon, in a basin of the Chimúr hills, at a considerable height above the plain. It is far from any village, and though artificially embanked at one point, has all the appearance of a natural lake. Its depth is very great, and the water is believed to be of peculiar excellence. In the early ages—so runs the legend—a marriage procession of Gauils was passing through these hills from the west. Hot and thirsty, they sought for water and found none, when a strange-looking old man suggested that the bride and bridegroom should join in digging for a spring. Laughingly they consented, and with the removal of a few spadefuls of earth a clear fountain leapt to the surface. While all were delightedly drinking, the freed waters rose and spread into a wide lake, overwhelming bride and bridegroom and procession; but fairy hands soon constructed a temple in the depths, where the spirits of the drowned are supposed to dwell. Afterwards on the lake-side a palm tree grew up, which only appeared during the day, sinking into the earth at twilight. One morning a rash pilgrim seated himself upon the tree-top, and was borne into the skies, where the flames of the sun consumed him. The palm then shrivelled into dust, and in its place appeared an image of the spirit of the lake, which is worshipped under the name of Tárobá. Formerly, at the call of pilgrims, all necessary vessels rose from the lake, and after being used, were washed and returned to the waters. But at last one evil-minded man took those he had received to his home; they quickly vanished, and from that day the mystic provision wholly ceased. In quiet nights the country-folk still hear faint sounds of drum and trumpet passing round the lake; and old men say that in one dry year when the waters sank low, golden pinnacles of a fairy temple were seen glittering in the depths.

"On Lough Neagh’s banks as the fisherman strays,
On a cold calm eve’s declining,
He sees the round towers of other days,
In the waves beneath him shining."—(Moore’s Irish Melodies).

The lake is much visited, especially in the months of December and January; and the rites of the god are performed by a Gond. Wives seek its waters for their supposed virtue in causing fertility, and sick persons for health. Fish in the lake grow to a large size, the skeleton of one which was stranded some years ago measuring eight feet in length.

TA'TOLI HILL—See “Gunjewáh.”

TAWA’—A river which debouches from the Sátípurá hills through a rather picturesque gorge, about sixteen miles south-east of the town of Hoshangábád. It drains a large area within the hills to the south; its tributaries among the hills reach many miles to the east and west; and its floods in the rainy season are sudden and violent. Its bed exposes many fine sections showing the geological structure of the hills through which it has forced its way. Trending rather westerly from the hills across the valley, it spreads out into a wide sandy channel, troublesome to pass in the dry season, and difficult during the rains, and it joins the Narbadá at a point some four miles above Hoshangábád. In the angle of the junction stands an old temple, and the place has a certain odour of sanctity, to which an annual religious gathering and fair of some local repute owe their origin.

TEJGARH—A village in the Damoh district, about twenty-four miles south of Damoh, in a wild, scantily-cultivated country. It was founded by Rájá Tejí Singh, a Lodhí chief, whose descendants now hold the Hatrí táluka, and was
once a place of some importance. The fort and walls have, however, been de-
stroyed, and the population does not now exceed 1,300 souls. The inhabitants
are chiefly Ahirs; and the place is well known for its breed of cattle.

TEKRI—A picturesque little village in the Chándá district, three miles
north of Gunjewáhi, having in the vicinity a very fine irrigation-reservoir.

TEL—A river which rises far down to the south in the hills about fourteen
miles south-west of Junágarh in the Káliánhí state, and flows north-east till
it joins the Mahánadí near Sonpúr, after a course of about two hundred miles.
For several months in the year it is quite navigable by country boats. Its bed
is generally sandy, and though its waters decrease very much during the hot
season, they do not entirely dry up. Its principal tributary is the “Háthi,”
which rises about six miles south-west of Junágarh, and flowing north-east
joins the Tel at Bándgáon, about seven miles north of Junágarh.

TENDU’KHERA—A small town in the Narsinghpúr district, lying twenty-
two miles north-west of Narsinghpúr. It has a population of 2,822 persons, and
is only noticeable on account of its proximity to the iron mines, and of the
forges which have consequently been established in it.

TEPA’GARH—A hill range in the Murangáon zamíndárí of the Chándá
district. It forms the highest portion of a wild mountain region two thousand
feet above the sea, on the summit of which, encircled by chain upon chain of
hills, all covered with the densest forest, stands, far from human habitation, the
old fortress of Tepágárh. Its massive ramparts of huge undressed stone,
flanked by bastions, and entered through a winding gateway, are over two miles
in circuit, and within is a tank of considerable size, with a stone embankment,
and steps along its water-face. This reservoir never fails, and is supposed to be
of fabulous depth, forming the source of the Tepágárhí, which flows from its
western bank, and is in the rains a roaring mountain-torrent. South of the
tank on lofty ground, commanding the fortress and an immense expanse of
country beyond, rises an inner fort or citadel, with lines of defence similar to
those of the outer work, and having within it the remains of what was doubt-
less the dwelling of the chiefs of Tepágárh. According to tradition the greatest
of these was a Gond prince, named Param Rájá, who had a bodyguard of two
thousand fighting men, five elephants, and twenty-five horses, and held the whole
Wairágárh country under his sway. The legend goes that he was invaded by a
considerable force from Chhattásgárh, which he repulsed after a long fight.
A laggard from his ranks, however, picked up one of his slippers, dropped while
he was in pursuit, and took it to his Rání, who, accepting it as a sign of her
husband’s defeat, committed suicide, by driving her chariot down a steep slope
into the Tepágárhí lake. The Rájá returning after his victory found what had
happened, and followed his wife’s example. Since then Tepágárh has been
desolate.

TESUA—A stream in the Biláspúr district, which, rising in the Pandariá
chiefship, flows through the heart of the Mungéfí pargana, and after a circui-
tous course of some sixty miles, falls into the Maniárí near Sargón, sixteen
miles south of Biláspúr.

TEWAR—A considerable village in the Jabalpúr district, near the site of
the more ancient town of the same name, about six miles from Jabalpúr on the
Narsinghpúr road. Not far off are the well-known ruins of Karanbel. For
the last century the stone of Karanbel has been used for the construction of
gháts, temples, and houses, and recently the railway contractors have used it in making bridges and permanent-way. Still the supply is said not to fail. The Puranic name of Tewar is stated to be Tripura, and it was one of the principal places of the Haihaya kingdom of Chedi.*

THA’KURTOLA’—A chieftship lying to the north-west of the Rájpúr district on the borders of Bhandára. It originally had only twenty-four villages, but now contains seventy-seven; some villages above the gháts having been transferred from Súlétekri at the time when the entire charge of the gháts was made over to Thákurtolá. The chieftship now extends up to the Banjar—a tributary of the Narbádá. Below the gháts the country is hilly, but above them it is flat and well watered. It has some fine forests of błówal, hardú, ánu, and dhárá, and a considerable area of well-cultivated land, bearing crops of cotton, kodo, and rice. The population below the gháts are chiefly Téls and Kaláls, while above they are almost all Gonds, to which caste the chief also belongs.

THA’NÉGÁ’ON—A village in the A’rvi tahsil of the Wardhá district, about thirty-three miles north of Wardhá. There is here a police outpost; and the population numbers 995 souls, chiefly belonging to the agricultural classes.

THA’NWAR—A river which rises in the Mandla district. It has a south-westerly course, and finally empties itself into the (Waingángá) Bángángá, in the Seoni district. The junction of the two rivers is very picturesque. Its affluents are the Alon and the Pachmoní.

THIMURNI—A small town about seven miles east of Hardá, in the Hoshangábád district. It belongs to a Maráthá nobleman of the Bhuskutá family. He does not ordinarily reside here, but has an agent in charge of the fort and estate. Vegetables and betel are grown in the neighbourhood for the Hardá market. The population amounts to 4,400 souls according to the census of 1866.

TIGORA—A small patch of forest, about two square miles in extent, in the Ságar district. The general growth of timber is good, and most of the superior kinds of wood are to be found. Tendá or ebony (diospyros melanoxylon) especially abounds.

TILAKSENDU’R—A village in the Hoshangábád district at the foot of the Sátprúrás, about twenty-five miles south-west of Hoshangábád. Probably the only thing in the Narbadá valley which can boast of any real antiquity is the rock-cut temple at this place. It is a simple cave, not of very elegant construction compared with the plans given in “Fergusson’s Rock-cut Temples,” and probably of later date. It now is sacred to Mahádeva, and a cave or fissure close by is said to communicate with the Jambudwip cave near Pachmarhi.

TIRKHERI MALPURI—An estate in the Bhandára district, comprising seven villages, with an area of fifteen square miles, of which about one-fourth is under cultivation. Of its component portions, Tirkherí is situated to the east of the Kámthá pargana near the eastern boundary of the district, and Malpuri to the west of the Kámthá pargana, at the point where the Sángarhi and Tirorá parganas meet it. There is a good deal of forest on this estate, but little good timber. The population, amounting to 1,950 souls, consists chiefly of Ponwárs and Kumbís. The only large village is Tirkherí.

TOHGA'ON—A town in the Chándá district, situated twenty-eight miles south-south-east of Chándá, on the left bank of the Wardá, and containing five hundred houses. The population is chiefly Maráthá. There are here government schools for boys and girls, and a police outpost.

TUMSAR—A town in the Bhandára district, situated about twenty miles north-east of Bhandára, on a small affluent of the Waingangá. The fixed population amounts to 7,604 souls, but for eight months in the year, or during the grain traffic season, the number of residents rises to 10,000 or 12,000 souls. The chief trade of Tumsar is in grain, for it is a depot for all sorts of cereals from the Chhattīsgarh country. The grain is sold wholesale in the market, then stored, and afterwards exported towards the west. The trade is very extensive, and a large number of persons find employment during the season in ministering to the wants of those engaged in it. Besides the trade in grain, there is a small local manufacture of coarse cotton-cloth. The town contains a large and flourishing government school, a handsome corn exchange, a large commodious saráf for travellers, and a police outpost. Around are numerous fine groves of mango trees, which add to the beauty of the landscape. The inhabitants are chiefly Tellis, Dhers, Gonds, and Goárás, with a very small proportion of Bráhmans, Mohammadans, and other castes. The watch and ward and conservancy are provided from the town duties; and the town is kept fairly clean and drained. It is built on red gravel soil, and is considered healthy. The well-water inside the town is in places brackish and unwholesome, but there are a number of wells of sweet water just outside, which, with several tanks, prevent any inconvenience to the inhabitants. During the grain-traffic season the watering of the numerous herds of cattle is apt to exhaust the supply of water; but the construction of a large reservoir, on the north-west of the town, undertaken through the liberality of one of the leading inhabitants, has removed this difficulty.

TURMA'PURI'—An estate in the Bhandára district, situated about five miles north of Sákolí, consisting of seven villages, with an area of 8,590 acres, about one-eighth of which is cultivated. The zamindár is a Kunbí; but the cultivators are chiefly Gonds and Goárás. The forests on this estate contain a good deal of large timber of the unreserved kinds.

U

UMAR—An affluent of the Sher, in the Narsinghpúr district.

UMRER—The south-eastern revenue subdivision or tahsil in the Nágpúr district, covering an area of 1,024 square miles, with 678 villages, and a population of 124,321 souls according to the census of 1866. The land revenue of the tahsil for 1869-70 is Rs. 1,79,438.

UMRER—A town in the Nágpúr district, situated twenty-eight miles south-east of Nágpúr. Here are the head-quarters of a tahsil or revenue subdivision, and a police circle. The population amounts to about 12,000 souls according to the census of 1866.

The town is built on light sandy soil, with a well-defined slope towards the river A'mb, which flows about three-quarters of a mile to the north, so that the natural drainage is good. In shape it is triangular, having the apex towards the south-east, and the base on the western side. A good deal has recently been done to improve its appearance. Three and a half miles of good

62 ccc
road have been constructed through it, and a commodious school-house and handsome dispensary building have been erected. The central market-place has an open space of about seventy yards square, well planted with young trees, and metalled throughout. Some improvements have also have been effected in excavating large tanks, one on either side of the town. The smaller one has been completed. The second tank is a very fine one, and is now being completed in a way that will make it a real benefit, as well as an ornament to the place. It lies on the south of a large old fort, and part of its eastern bank flanks the principal road above described. Large excavations are now being made, and the earth thrown up is being disposed so as to form a boulevard, which will be planted with trees, and have a metalled walk in the centre. The tank receives the drainage from a very extensive gathering-ground. Hitherto the water has been suffered to go to waste in the rainy season by a long line of escape; this is being remedied, and it is hoped that a storage of water will be now secured sufficient to supply the wants of the people throughout the dry season, and still to leave a quantity of water to cover the whole area of the bed. The town possesses a nursery of young trees kept for planting out, and an attempt has lately been made to start a garden in the interior of the fort. A good number of old trees exist in and about the town. The mango-groves adjoining it on the east side are remarkably fine and extensive, but most of the country immediately around it is bare and uninteresting. Wells are numerous, and generally contain good and pure water, especially those situated near the two tanks mentioned above; but in some of those in the interior of the town at its highest parts the water is brackish. There are a number of bankers and mercantile firms here who do a brisk trade. The declared value of the imports into Umrer during the year 1868-69 amounted to Rs. 2,05,506, and of the exports to Rs. 3,68,520. The town is noted for its cloth manufacture. The best cloth is really superior, having a very considerable reputation in this part of India. It is sent to Puna, to Nasik, to Pandrahpur in the Deccan, and even to Bombay. The Koshtis, or weavers, are consequently an important class in the town. The celebrated Umrer "dhotis" consist of very fine cotton-cloth, with silk embroidery all round. The embroidered borders are designed in various ways, the pattern being according to the fancy of the weaver. The width of the border ranges from an inch to as much as a foot and a half. Some of the best specimens recently carried off medals at the late Exhibitions at Lucknow, Agra, Nagpur, and Jabalpur. The manufacture is supposed to have been first established here in consequence of some peculiar virtue in the water of some of the wells in fixing the different dyes on the silks; and certainly the dyes, especially the crimson, obtained here do seem to have a richer hue than those obtained elsewhere. There are now 1,150 looms at work, keeping about twice that number of men in full employment. The journeymen workmen amongst the weavers earn from ten to twenty-five rupees a month, according to their different degrees of skill. There are only a few master-weavers, and in their hands is the bulk of this trade.

The average health of the population is good. The state of education is like that of all other towns in the district—originally backward, but progressing. The government school here is now prosperous. Instruction, until lately, has been limited to the Vernacular (Marathi), but recently a subscription has been raised for the establishment of an English class, and English is now taught. The dispensary, which is superintended by a good native doctor, is
already very successful. The average number of patients treated daily is now 112.

The town is a little less than two hundred years old. The site on which it is built was the centre of a jungle extending southwards nearly to Chimrū, in the present district of Chándā. A large grant of land in this jungle was made towards the close of the seventeenth century by Bakht Buland to one Munājī Pandit from Chimrū, the ancestor of the present landholder, who still retains the old title of “despándyā,” conferred on his ancestor by the Gond sovereign. Munājī Pandit brought cultivators from the Chándā district, and soon made an impression on the jungles. The town advanced gradually, but did not rise to anything like its present size until after the year a.d. 1775, when Mudhojī Bhonsā, who was then managing affairs at Nāgpūr for his son, the second Raghojī, made it his temporary residence. He built the large fort which, though utterly neglected for many years, is still in excellent preservation where its walls have not been destroyed by man. After Mudhojī showed favour to the place, the cloth manufacture began to be established, and in a very short time the town rose to its present size. The fort is, however, the only architectural remnant worth mentioning. It was originally a narrow rectangular figure, three hundred yards long and eighty broad, with walls of massive brick-work with bastions. The walls are about thirty-five feet high, and about twelve feet thick at the base, lessening to two feet at the summit. Only two sides now remain. It has several wells inside, and must, in old days, have been very strong relatively to any artillery that could then have been brought to bear against it. It contains the remains of a remarkable old temple made of massive pillars roughly hewn, and covered over with large slabs of stone without mortar.

UMRETH—A large village in the Chhindwārā district, situated sixteen miles west of Chhindwārā. It was formerly the capital of the pargana, and for a short time the head-quarters of the tahsīl. The village lies in a secluded spot, and has several fine groves of mango trees on the western side. There are here a police station and a school. The population amounts to 1,545 souls.

UMRI—A small zamindārī or chiefship in the Bhandāra district, consisting of ten villages, with an area of nearly seventeen square miles, of which little more than one-eighth is under cultivation. It is situated about four miles to the west of the great Nawegāon lake. The grant was made, on a service-tenure, to the ancestor of the present chief, who is a Halbā by caste.

**UPPER GODĀVARI**—

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The Upper Godāvari district became British territory on the 5th November 1860, the six tālukas of which it is composed having been ceded by His Highness the Nizām by
the treaty of that year. It lies between 17° 25' and 19° 5' of north latitude, and 79° 55' and 81° 45' of east longitude. It is situated obliquely between these parallels from north-west to south-east, and lies along the left or eastern bank of the Pranhita and Godavari rivers, its northern extremity extending for only thirty miles along the bank of the former beyond its confluence with the latter. Its length—215 miles—is quite out of proportion to its width, which nowhere exceeds twenty-five miles, and is in some parts as little as five miles. The lower portion of the district is less than one hundred feet, while the northern portion of it is over five hundred feet, above sea level. The superficial area is 1,926 square miles, and the population amounts to 54,680 souls. The boundaries are, to the north the Ahir chiefship of the Chandé district; to the south the Godavari; to the east the Bastar dependency, the Jaipur state, and the Godavari district of the Madras presidency; and to the west the Godavari and Pranhita rivers. The general contour is long and straggling, and this latter defect is increased by a portion of the Bastar dependency abutting at one point on the Godavari, and disconnecting the Sironchá taluka from the rest of the district for a distance of about fifteen miles.

The district consists mainly of portions of two large chiefships, the bulk of which is situated in the Nizam's territories on the right bank of the Godavari. Commencing from the north-western extremity come the Sironchá, Nugúr, Albaká, and Charlá talukas, belonging to what is sometimes called the Yelmá chiefship, from the name of the family which holds it. Lower down, and extending to the south-western extremity of the district, are the talukas of Bhadráchallam and Rákápalí, belonging to the Hasanábád Sankargiri, or what is commonly known as the Bhadráchallam chiefship, the largest portion of which lies also on the opposite or right bank of the Godavari. The area, population, and total revenue of these subdivisions are as follows:

<table>
<thead>
<tr>
<th>Subdivisions</th>
<th>Total Area in Square Miles</th>
<th>Population</th>
<th>Land Revenue</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sironchá</td>
<td>465</td>
<td>13,250</td>
<td>3,656</td>
</tr>
<tr>
<td>Nugúr</td>
<td>296</td>
<td>5,145</td>
<td>2,819</td>
</tr>
<tr>
<td>Albaká</td>
<td>108</td>
<td>811</td>
<td>882</td>
</tr>
<tr>
<td>Charlá</td>
<td>184</td>
<td>3,741</td>
<td>2,497</td>
</tr>
<tr>
<td>Bhadráchallam</td>
<td>873</td>
<td>22,837</td>
<td>5,684</td>
</tr>
<tr>
<td>Rákápalí</td>
<td></td>
<td>8,896</td>
<td>3,626</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,926</strong></td>
<td><strong>54,680</strong></td>
<td><strong>19,164</strong></td>
</tr>
</tbody>
</table>

Each of these subdivisions is under the charge of a Náib or Deputy, subordinate to the proprietors, who collects the revenue, but has no powers either in the Civil, Criminal, or Revenue department. The first four subdivisions belong to
different owners, only one of whom has his residence in British territory. The Ráñí (superior proprietor) of Bhadrachallam resides in British territory.

In general terms the whole district may be called a dense forest, with strips of rich cultivated land along the banks of the rivers, varying in width according to the character of the soil and the amount of the population in the vicinity. Thus where the alluvial deposits are plentiful, they extend inland from the rivers for a considerable distance, and up the valleys of the smaller streams that flow into it; while they are mere patches where the soil is poor, and give place to jungle and rocks where the banks are rugged and hilly. The richest lands lie along the banks of the Godávarí or its affluents, and it is there that the best cultivation is found. Further in from the river the land is generally light and sandy, and though there are some tracts of rich black soil here and there, the population in them is generally sparse, and consists entirely of the aboriginal tribes. Owing to the dense and extensive forests which cover the greater portion of the country, it has been found impracticable to survey the waste land in detail. The principal rivers which flow either through or along the boundaries of the district are, the Godávarí, Pranñítá, Indrávatí, Tálper, Sabarí, and Selera. The smaller streams are, the Penjarwágú and Pandirwágú near Sironchá, the Pálem in Nugá, the Puswágú in Álbáká, and the Gubbalmángí, Tdrwágú, Konder, and Sáker in Bhadrachallam and Rákóapálí. No use is made of any of these rivers or streams for purposes of irrigation, though several of them could be well utilised in this manner. No doubt the fact that none of the former Native dynasties had their capitals or chief towns in the immediate neighbourhood of the Godávarí tended to prevent this; but at the same time it is strange that the kings of Telingana, who had their capital at Warangal, only ninety miles south of the Godávarí, and who instituted a magnificent system of irrigation from tanks, did not attempt anything in the way of irrigation works on the river.

The following sketch of the geology of the district is chiefly derived from a report by Mr. Wall, who was employed by the Madras Government as a Mineral Viewer, and made a tour up the valley of the Godávarí in 1857 to Kotá, about eight miles above Sironchá, to examine the site where the late Dr. Walker had reported, as far back as 1848, the existence of coal. Commencing with the táluka of Sironchá, in the north-western extremity of the district, the hills, which generally run from north-west to south-east, parallel to the course of the river, are metamorphic, and consist chiefly of vitrified sandstone, which in some places has been only rendered partially crystalline by the action of volcanic heat, while in other places the same agency has caused them to lose all trace of their original character. In the Sironchá táluka a level, low tract of about ten miles in its widest part intervenes between this metamorphic range and the Godávarí, with a small range of sandstone hills, the base of which is washed by the Pranñítá about twelve or fifteen miles north of Sironchá. In these sandstone hills, close to the village of Tekrá, is an isolated cliff of sandstone about fifty feet in height and fifteen feet in width. It stands alone on the side of the hill, and is probably the remnant of a former line of cliff, the rest of which has been washed away by the action of water. In the tract between this sandstone range and the rivers there is evidence of its having probably once formed the bed of a shallow inland sea. Near the river at Sironchá and other places beds of ferruginous sandstones, conglomerates, and mottled clays are found either
cropping out on the surface, or forming the banks of the rivers. The sandstones and mottled clays are delicately stratified, and must have been deposited in very still waters; they are of different colours—grey, pink, and violet,—and from the ease with which they can be worked, and their variegated colours, are well adapted for building purposes. Specimens sent to the Nágpdr Exhibition were much admired. East of Sironchá, about two miles, lies a bed of limestone which Mr. Wall pronounced argillaceous, and which he traced for about twenty miles north-west and forty-five miles south-east of Sironchá. In this limestone are found fossil fish and fish scales, the latter in considerable quantities. Proceeding further south-east we arrive at the head of the second Barrier, where the metamorphic hills come close to the Godávarí, and for a short distance cross it near Enchampallí, the site of the navigation works at the second Barrier. Further down, the river recedes from the range, which increases in height, and extends a distance of about fifty miles, till close to the Tálper river it ends in the Gádalguttá hill. The distinctive features of these metamorphic ranges are that they all run from north-west to south-east, and that their south-west sides consist of crag and tail, viz. a scarped precipice of a hundred or two hundred feet in height, with a steep slope at an angle of about 45° from the foot of the scarp to the plain, while their north-east sides slope away at an angle of about 25°. There is little or no level ground on the summit of these ranges, and consequently no water, and they are barren, stony, and quite unculturable. According to Mr. Wall these metamorphic ranges do not appear to have been violently disturbed, except at certain points—Bhadráchallam, Enchampallí, and Ahír—where they form the three obstructions to the navigability of the Godávarí known as the first, second, and third Barriers. On the east bank of the Tálper river there is a long, but not lofty, chain of hills of volcanic formation, running north into the Bastar dependency. From this to the south-east extremity of the district the formation is, with few exceptions, entirely volcanic. The country between the hills and the Godávarí is generally level, and the soil becomes richer and more productive as the levels fall. At the village of Pinpallí, four miles below Bhadráchallam, there is a hot spring in the bed of the Godávarí, which is not, however, in any repute for medicinal or curative properties.

The principal ranges of hills are the Eastern Gháts, which in the south-eastern extremity of the district form the boundary between it and the Madras presidency. At one place in the Rákáppallí táluka they attain a height of 4,048 feet above the level of the sea, and are locally known as the Mármedh hills. There is a considerable extent of level ground on the top, and water is procurable in several places in ravines about two hundred feet down the mountain side; but there is little or no soil on the summit, the whole being a mass of rock. Moreover, although the ascent is for the greater part easy, these hills are too remote to become ever a place of resort. Those going in search of health or pleasure would be able to reach the sea-coast with ease in the same time that would be required to reach the hills with difficulty, and once the coast is reached, Bangalore and the Nílghíris are within a few days' journey by steamer and railway. Next to the Eastern Gháts in size are the Gádalguttá hills, so named from a bold-scarped mountain forming the end of the range. This chain extends from the Indrávatí to the Tálper—a distance of about seventy miles,—and forms a portion of the boundary of this district and the Bastar dependency. It presents a bold and striking appearance from the valley of the Godávarí. In the rainy reason its beauty is increased by several fine waterfalls, which pour over
its precipitous sides into dark and thickly-wooded ravines. The highest point of the Gādaguttā range is 3,285 feet above the level of the sea; but there is great difficulty about water, and it is too far from both Dumagudem and Sirōntscha to be of much use. The only other hills of any size or importance are the Sirōntscha hills near Sirōntscha, the highest of which is 1,322 feet above the level of the sea. It is only eighteen miles from Sirōntscha, and was used as a temporary sanatorium at one time with some success. The want of water on the hill was the greatest drawback to a residence there.

There are in the district altogether ninety tanks, large and small, which are in a tolerable state of repair, and which give irrigation to 2,651 acres of land. There are also thirty-seven tanks out of repair, and in the forests there are to be found the embankments of many old tanks now overgrown with jungle, the very recollection of which has passed away from the memory of the present generation, but which evidently in former times irrigated a considerable area. There are few wells in the district, and these are only to be found in the larger villages. "Budkis," or temporary wells dug in the beds of watercourses, are more common, but owing to all the streams in which they are constructed, as well as the low lands in their vicinity being flooded by the Godāvarī, the labour of reconstructing them year after year has hitherto proved too great a task for the cultivators of this district, with whom vegetables are not a necessary of life, as they are to more civilised people.

There are no places deserving of being called towns. Dumagudem—the head-quarters of the Godāvarī navigation works—has a population of about 5,000, but it is a fluctuating one, being composed of labourers employed by the Public Works Department. It will probably much decrease in size on the completion of the works at the first Barrier. Sirōntscha—the head-quarters station of the district—comes next, with a population of about 3,500; but the greater portion of this is made up of government servants and establishments. In 1860, when Sirōntscha was selected as the site of the head-quarters, it consisted of a few huts on the river bank, and the total population was under five hundred. Bhadrāchallam is the only other place of note in the district. It has a population of 2,000, and is a tolerably well built village. The Rānī of Bhadrāchallam resides here; and the place is famous for an old temple of Rāmchandra, which is supported by an annual endowment of Rs. 13,000 from the Nizām's government.

The climate on the whole is not salubrious. As might be expected in a country the greater portion of which is covered with forest, and with low lands subject to yearly inundations, fever and ague are very prevalent in the months succeeding the rainy season; but the type of fever most common in the district is not considered by the medical authorities as immediately dangerous to life. It is rather from the gradual weakening of the system under its repeated attacks, coupled with the danger of its producing other disorders, that it is regarded as serious. Nevertheless, judging from the healthy appearance of the people generally, and the wretched manner in which they house themselves, the climate may not be so much to blame as is commonly supposed. With proper precautions liability to contract fever becomes much lessened. Above all, no exposure should be undergone between the end of the rainy season and January;
this precaution, with a good house, warm clothing, and good food, will go far to ward off fever. As a rule no Europeans or government establishments should move into camp before the first of January; and the police or military should be as little exposed on duty between September and January as can possibly be managed. Dysentery and diarrhoea are common during the early part of the rainy season, and are attributed by the people living on the banks of the river to the impurity of the water at that time. Cholera during the last fifty years has made its appearance six times. Small-pox is one of the scourges of the country, and amongst the infant population its effects are very destructive. A good deal has been done within the past two years in the way of vaccination, and one great difficulty has been got over, viz. the dislike to it, as to any other innovation, by the mass of the people. The temperature is never very extreme, as the lowness of the latitude and the vicinity of the sea prevent excessive cold in the winter months; and the vast extent of forest, and in some degree perhaps the neighbourhood of large rivers, moderate the great heats of summer. In general terms the climate may be called mild and moist. The dews are heavy, and last till late in the season. The nights, even at the hottest time of the year, are cool and pleasant, and the sea-breeze is perceptible in the lower part of the district. The seasons are divided in the same manner as in the rest of Central India. The rainy season commences in June, having been preceded by thunder showers and storms in May. The heavy rains, however, do not set in generally till the early part of July, and last till the beginning of October. The climate from June till the end of September is very damp, close, and warm; the vegetation by August is luxuriant, even rank; and the entire absence of cool breezes renders this season to Europeans the most enervating period of the year. The temperature can only be compared to that of the hot houses for tropical plants in a horticultural garden. From the beginning of November till the middle of February the climate is all that could be wished for—the days are pleasant, the nights not intensely cold, and the atmosphere clear. Occasionally about November or January there is a little rain. In February the sun becomes hot in the middle of the day, and the cool mornings and evenings become less frequent. In March the grass in the forests begins to burn, and the heat increases till what with it and the smoke of the jungle-fires the whole country becomes enveloped in a haze, and the view is restricted to a horizon of three or four miles. This continues till April, when thunder-storms, accompanied by violent winds, become frequent. Generally speaking high winds are uncommon, whatever may be the cause; but the storms in the end of April and May are sometimes such as to cause great damage. The total rainfall for each revenue year gauged at Sironchá since 1862 is as follows:—

<table>
<thead>
<tr>
<th>Year</th>
<th>Inches</th>
<th>Cents</th>
</tr>
</thead>
<tbody>
<tr>
<td>1862-63</td>
<td>50</td>
<td>46</td>
</tr>
<tr>
<td>1863-64</td>
<td>47</td>
<td>14</td>
</tr>
<tr>
<td>1864-65</td>
<td>55</td>
<td>42</td>
</tr>
<tr>
<td>1865-66</td>
<td>31</td>
<td>36</td>
</tr>
<tr>
<td>1866-67</td>
<td>43</td>
<td>42</td>
</tr>
<tr>
<td>1867-68</td>
<td>48</td>
<td>24</td>
</tr>
<tr>
<td>1868-69</td>
<td>31</td>
<td>25</td>
</tr>
</tbody>
</table>

The range of the thermometer for five years, as recorded under the superin-
tendence of the Civil Surgeon, is as follows:—
<table>
<thead>
<tr>
<th>Months</th>
<th>Jan</th>
<th>Feb</th>
<th>Mar</th>
<th>Apr</th>
<th>May</th>
<th>June</th>
<th>July</th>
<th>Aug</th>
<th>Sept</th>
<th>Oct</th>
<th>Nov</th>
<th>Dec</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sun’s rays</td>
<td>Medium</td>
<td>Medium</td>
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<td>4 P.M.</td>
<td>87</td>
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<td>96</td>
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<td>99</td>
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<td>87</td>
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<td>86</td>
<td>87</td>
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<tr>
<td>Sun’s rays</td>
<td>Maximum</td>
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</tbody>
</table>
The civil administration of the district is carried on by a Deputy Commissioner, assisted by a Medical Officer at head-quarters, who, in addition to his other duties, is a general assistant to the Deputy Commissioner, and has magisterial powers. An Extra-Assistant Commissioner is located at Dumagudem, 120 miles lower down the river, owing to the distance of that part of the district from head-quarters, and the presence of large bodies of workmen on the navigation works. There are no Tahsildars or Subordinate Magistrates, and but one of the Zamindars has powers as an Honorary Magistrate. There is also a District Superintendent of Police at head-quarters. The Police force consists of a District Superintendent, an Inspector, three Chief Constables, 13 Head Constables, 105 Constables, and 8 Mounted Constables. Besides this, Sironchá is permanently garrisoned by two companies of Madras Native infantry. The postal communication with Nágpur through Chándá on the one hand, and with Madras through Dumagudem and Ellor on the other, is in the hands of the imperial postal department. There are post-offices at Sironchá and Dumagudem, and a branch office at Enchampalli—the site of the navigation works at the second Barrier.

The ancient history of the district, and indeed of the whole of the adjoining country, is wrapped in obscurity. No old places of note are situated within its limits; it has never been the theatre of war; there are no ruined cities or temples or mosques testifying to former Hindú or Mohammadan wealth and power, and there are no inscriptions to guide in the search for records of the past. But scattered here and there, in the forests and on the sides of hills, are found the remains of a race before whose antiquity even the ancient Hindú dynasties of the Peninsula of India must probably give way. These are the monolithic monuments of Indo-Scythic sepulture, consisting of cromlechs, kistvaens, and cairns, which have been found in four of the six tálukas of this district. The study of these memorials would carry us so far back into the pre-historic period that it would be out of place here. The only popular tradition attaching to them is that they were the temples of the Rákıshássas—a mythical race, half human, half demon—who are believed, according to the old Hindú legends, to have once inhabited these parts. The Telinga Bráhmanas claim for this part of the country the honour of its having been visited by Ráma when wandering in the wilderness. Parnakuti, which is mentioned in the Rámayana as one of his resting-places, is said to be the present Parnassálu, and it was from this place they allege that Sítá was carried off by the Rákshasa Ráwan. A hill on the south bank of the Godávarí opposite Parnassálu, the Ratabguttá or hill of the car, is so named because it is said the tracks made by the car in which Sítá was abducted are still to be seen on the rock on its summit. There is no mention of any ancient separate Gond kingdom in this part of the country, but it is probable that the district at one time or another was included in the territories under the Gond rajás of Chándá. Setting all tradition aside, however, it is pretty certain that it must at one time have formed a portion of the dominions of the A'ndhra kings of Telingsana, who had their capital first near Nánder on the Godávarí, and afterwards removed it to Anamakondá and Warangal, both of which places are about ninety miles south of Sironchá. Farishta* mentions Warangal as having in A.D. 1303 successfully resisted a Mohammadan army sent to reduce it by Al-

* Briggs' Farsihta (Edn. 1829), vol. i. pp. 353, 371.
ud-dīn Khiljī, whose first invasion of the Deccan was made nine years before. The comparatively advanced state of civilisation of Warangal and its prosperity at the time of the Mohammadan invasion, which is indicated by the magnificent tanks in that part of the country existing to this day, would lead to the belief that the kingdom of Telingana must have been founded at a very early date; but its authentic history does not commence until the eleventh century, with the dynasty of the Kākataya rājās of Warangal. Pratāpa Rudrā Deva, the fourth prince of this dynasty, was subjugated by the Mohammadan power about A.D. 1323, and carried prisoner to Delhi. He is said to have recovered his liberty, and some accounts describe the accession of both his sons, but he was the last known rājā of his line, and shortly afterwards Warangal was occupied by the Kutab Shāhī kings, and merged into the Mohammadan principality of Gowalkondā.* It is said that about the time of the invasion of Warangal the Hasanābūd Sankargiri zamūdārī—of which Bhadrachallam and Rākāpallī are portions—was given by the representative of the Emperor of Delhi in free jāgīr to one Anāpā Aswā Rāo, the founder of the family which now holds it. Unfortunately the copper plate on which the grant was inscribed, with the title-deeds and other ancient family papers of this old estate, were lost in A.D. 1789, when Zafar-ud-daula—an officer of the Nizām's government—attacked one of the Aswā Rāos and put him to death. From A.D. 1324 to 1698 there is a blank in the local history. The Rānī of Bhadrachallam can trace her ancestors up to Anāpā Aswā Rāo, it is true, but there are no authentic records beyond those relating to the genealogy of the family. It is probable that during this time the district, with a considerable tract of country on the right bank, was held by petty chiefs who paid tribute to their Mohammadan rulers.

The more modern history has barely even a local interest. The district consisted, as has already been said, of the estates of two great families, whose members were continually quarrelling amongst each other, and who occasionally revolted against the government of the Nizām. Except for the disturbances thus created, and one or two inroads of the Marāthās in the days when Chándā was held by a younger branch of the Bhonsālī rulers of Nāgpūr, there would be nothing to record but that the district continued to remain part of the Nizām’s territories until it was ceded to the British Government in 1860. Since then armed affrays, cattle-lifting forays, and petty revolts have ceased, and the presence of a strong local authority makes redress available where it was once sought for in vain. Formerly if any of the petty local chiefs plundered villages in Bastar, the aggrieved parties had to complain through their rājā, who lived at Jagdalpūr, two hundred miles distant. He brought the circumstances to the notice of the Deputy Commissioner of Rālpūr, who reported it to the Commissioner of Nāgpūr, who again had to address the Resident at Haidarābād. Orders would then be issued through the Minister to the local authorities calling for explanations, which they probably had much difficulty in obtaining, as the petty chiefs did not hesitate to defy both their feudal superiors and the officers of the government. Under these circumstances the injured villagers usually preferred taking the law into their own hands, and order was unknown. Although the population is not even yet very rich or flourishing, they are now free to divert their energies into profitable channels, and during the last eight years both trade and cultivation have increased.

The population of 54,680 souls, which is distributed equally over the total area of the district, gives an average of twenty-eight souls to the square mile, and not only is the rate low, but nearly half the population is composed of wild tribes. The exclusively agricultural castes number 30,367, and consist chiefly of the following castes:—Yelmás, Kamewárs, Arewárs, Marátháns, Telingsas, Kós, and Gotés. Of these, the Yelmás, though Súdras, enjoy a good deal of consideration, as many of the chiefs—among them the Sardesnuhks of the four upper tálukas and the Rání of Bhadráchallam—are of this caste. The Yelmás veil their women, and do not permit them to appear in public; and the men in the lower part of the district carry their prejudices to such an extent, that even the poorer members of the caste will not put their hand to the plough. The inferior castes, all plying their respective professions, and many of them cultivating land as well, are—

Waddís.
Kumbhárs, or potters.
Meríwárs, or tailors.
Baljwárs, or bangle-makers.
Tells, or oil-pressers.
Rangrez, or dyers; also work as embroiderers.
Dendrawár, or tasar silk-weavers.
Dhobís, or washermen. These are a very numerous class. Besides washing they perform many menial duties in the village—attend on travellers, carry torches, fetch water, carry loads and palanquins, &c.

Julás, or weavers.
Kalálís, or distillers and spirit-dealers.
Dhímar or Bhóis. These are fishermen by profession. They also carry palanquins, fetch water, and do other menial duties.
Hajáms, or barbers; also carry torches for travellers.
Medariwárs, or mat-makers.
Uppariwárs, or tank-diggers and stonercutters. There are two different subdivisions of this class.
Wod dewárs, or boatmen and fishermen.

The outcastes are Sunkariwárs, Mannepuwárs, and Netkáníwárs. The latter weave a coarse cotton-cloth. Gotés and Kós, or as they are commonly called Gotéwárs and Koiwárs—the termination “wár” being a Telugu affix, signifying person or man—are the aborigines of the country. Although almost identical in customs and in language, they do not eat together or intermarry, the Kós claiming superiority over the Gotés. The proper name for the Kós is “Koitor,” and this is what they call themselves.* By the Telingsas they are called Koidhorás, the word “dhora” meaning gentleman or sáhib. This error has probably arisen from the last syllable of “Koitor” having been taken for “dhora,” owing to the similarity of sound. The Kós, where they come into contact with the Telingsa population, have adopted many of their customs, and have thereby to a certain extent lost their peculiarity of appearance and character. The Goté keeps more aloof from civilisation; but if allowance be made for what the Kós have learned by their intercourse with the Telingsas, the customs of the two races are very similar, and both belong to the Gond family. They are subdivided into many sects according to the number of gods they worship, and they practise what seems to be the essential characteristic of all Gonds, viz. ancestor worship. Like most of these wild tribes, they are timid, inoffensive, and tolerably truthful. Their restless habits, however, do not admit of their settling down as good agriculturists, and generally speaking they move from one spot to another once in every three or four years; but on the banks of the Sabarl, and

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* Vide Hislop’s “Aboriginal Tribes,” part I, p. 4.
in the neighbourhood of Sironchá and Dumagudem, there are numbers of them who have settled down, and have accumulated some wealth in flocks, in herds, and in money. It seems that where they can cultivate rice they will sometimes become attached to the soil, especially if a grove of palmiras be near, as, like all Gonds, they are fond of spirits, and the fermented juice of the palmira (*borassus flabelliformis*) is a favourite beverage with them.

The language of the whole district is Telugu—harsh and barbarous in the four northern tālukas, softer and more like the Coast dialects in Bhadrachallam and Rākāpalli. In the northern parts of the Sironchá tāluka a little Marāthi is spoken. The wild tribes have their own language and dialects.

**Products and manufactures.**

It is estimated that the outturn of the principal edible grains is as follows:

<table>
<thead>
<tr>
<th>botanical name</th>
<th>common english or hindustānī designation</th>
<th>telugu name</th>
<th>description of crops</th>
<th>remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Jawarī</em> (<em>holcus sorghum</em>)</td>
<td>141,208</td>
<td><em>Indian corn</em></td>
<td>8,616</td>
<td></td>
</tr>
<tr>
<td><em>Gram</em> (<em>cicer arietinum</em>)</td>
<td>2,689</td>
<td><em>Rice</em></td>
<td>90,101</td>
<td></td>
</tr>
<tr>
<td><em>Wheat</em></td>
<td>1,729</td>
<td><em>Mung</em> (<em>phaseolus mungo</em>)</td>
<td>3,846</td>
<td></td>
</tr>
</tbody>
</table>

The greater portion of this is used for home consumption. The following statement shows the principal vegetable products of this part of India, the seasons at which they are cultivated, &c.:

**Vegetable products cultivated.**

---

*Zea mays* *Indian corn*  
*Makka jonna*  
*Kharif and rabi, chiefly former.*  
*One of the chief articles of food; it is grown in plots around villages; it is used to make bread and daliyā.*

*Oryza sativa*  
*Rice* (25 sorts).  
*In husk wadlu unhusked biam*  
*Kharif and rabi.*  
*A specimen of the second sort of rice won a prize at the Nāgpūr Exhibition.*

*Sorghum*  
*Mountain jawārī.*  
*Kharif.*  
*Cultivated chiefly by the Kośis in the lower part of the district, and said to produce rheumatic pains.*

*Panicum frumentaceum*  
*Sāmā* (4 or 5 sorts).  
*Sāwā*  
*Do.*  
*Cultivated in land lately reclaimed from the forest, also in mud banks in the rivers, where it is sown by men in canoes, who drop the seed in the water.*

*Panicum italicum*  
*Kanghni.*  
*Korralu.*  
*Do.*  
*Scarcely.*

*Pennisetum americanum*  
*Dājī.*  
*Saajalu.*  
*Do.*  
*Yellow variety scarce.*

*Sorghum vulgare*  
*Jawārī, white and yellow.*  
*Jonna.*  
*Rabī.*  
*The white jawārī is the chief food of the poorer classes.*

*Cajanas indicus*  
*Tūr.*  
*Kandu.*  
*Kharif and rabi.*  
*Thrive well.*

*Paspalum scrobiculatum*  
*Kodo.*  
*A'lu.*  
*Kharif.*  
*Scarcely; not much used as an article of food.*

*Triticum aestivum*  
*Wheat.*  
*Godhumalu.*  
*Rabī.*  
*Small variety grown.*
<table>
<thead>
<tr>
<th>Botanical name</th>
<th>Common English or Hindustani designation.</th>
<th>Telugu name</th>
<th>Description of Crops.</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Phaseolus max</td>
<td>Kālā mung, or black gram.</td>
<td>Pesal u...</td>
<td>Kharif and rabi.</td>
<td>Grown with jawāri chiefly.</td>
</tr>
<tr>
<td>Do. mungo</td>
<td>Hiṟā mung, or green gram.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lablab vulgaris</td>
<td>Ballār</td>
<td>Anumulu</td>
<td>Do.</td>
<td></td>
</tr>
<tr>
<td>Phaseolus radiatus</td>
<td>Urd</td>
<td>Minumulu</td>
<td>Rabī.</td>
<td></td>
</tr>
<tr>
<td>Dolichos uniflorus</td>
<td>Kūthī</td>
<td>Wuḷwala</td>
<td>Do.</td>
<td></td>
</tr>
<tr>
<td>Do. sinensis</td>
<td>Chaunuḷi</td>
<td>Babheralu</td>
<td>Do.</td>
<td></td>
</tr>
<tr>
<td>Saccharum officinarum.</td>
<td>Sugarcane (2 varieties).</td>
<td>Charku</td>
<td>Do</td>
<td></td>
</tr>
<tr>
<td>Nicotiana tabacum</td>
<td>Tobacco</td>
<td>Pogāku</td>
<td>Do</td>
<td></td>
</tr>
<tr>
<td>Papaver somniferum</td>
<td>Opium</td>
<td>Nalla mandu</td>
<td>Do</td>
<td></td>
</tr>
<tr>
<td>Gossypium indicum</td>
<td>Cotton (2 varieties).</td>
<td>Dūḍī</td>
<td>Kharif and rabi, but chiefly the latter.</td>
<td></td>
</tr>
<tr>
<td>Hibiscus cannabinus</td>
<td>Hemp</td>
<td>Gogu nārā</td>
<td>Rabī</td>
<td>Grows well.</td>
</tr>
<tr>
<td>Crotalaria juncea</td>
<td>San</td>
<td>Janpa nārā</td>
<td>Kharī</td>
<td></td>
</tr>
<tr>
<td>Ricinus communis</td>
<td>Castor-oil plant</td>
<td>Amidāḷu</td>
<td>Kharī and rabi.</td>
<td></td>
</tr>
<tr>
<td>Sesamum indicum</td>
<td>Gingelly seed (3 varieties, white, red, and black.)</td>
<td>Nuwwulu</td>
<td>Do</td>
<td></td>
</tr>
</tbody>
</table>

N.B.—The kharī or spring crops are generally sown early in July, and reaped in the end of November. The rabī or autumn crops are generally sown in September, and reaped in the end of February.

Besides the above cultivated vegetable products, there are pumpkins, cucumbers, bhendi, turāl, and several other vegetables grown in the rainy season. But English vegetables do not thrive at that season. In the cold weather pumpkins, egg-plant, bhendi, turāl, red pepper, radishes, sweet potatoes, onions, garlic, ginger, turmeric, ajawān (psychotis ajowain), and dhaniyā (coriandrum sativum), with most English vegetables, do well. The Telingas,
however, do not cultivate vegetables so much as the Maráthás or Hindustánís, and it is only in the neighbourhood of the larger villages that vegetables are regularly to be had. Fruit trees, such as mango and plantain, are also scarce. The jack-fruit is indigenous in those parts of Rákáppall bordering on the Eastern Gháts. The finer varieties of fruit, such as oranges, limes, guaves, &c., are only to be found at Sironchá and Bhadráchallam. The Sangtara oranges of Sironchá, introduced from Nágpúr, are very large and fine.

The following is a list of trees and forest produce:

<table>
<thead>
<tr>
<th>Botanical name</th>
<th>Common English or Hindústání designation</th>
<th>Telugu name</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tectona grandis</td>
<td>Teak</td>
<td>Teku</td>
<td>Teak grows well throughout the district.</td>
</tr>
<tr>
<td>Terminalia tomentosa</td>
<td>Sáj</td>
<td>Nalla maddi</td>
<td>Plentiful, and of large size, especially in Sironchá; good timber.</td>
</tr>
<tr>
<td>Dalbergia latifolia</td>
<td>Blackwood</td>
<td>Jitregí</td>
<td>Good timber; plentiful in all parts of the district.</td>
</tr>
<tr>
<td>Diospyros melanoxylon</td>
<td>Ebony</td>
<td>Tunaki</td>
<td>Do. do.</td>
</tr>
<tr>
<td>Pentaptera arjuna</td>
<td>Kává</td>
<td>Yer maddi</td>
<td>Do. do.</td>
</tr>
<tr>
<td>Pterocarpus marsupium</td>
<td>Bijeśál</td>
<td>Peddegi</td>
<td>Do. do. yields fine gum.</td>
</tr>
<tr>
<td>Hardwickia binata</td>
<td>Anjan</td>
<td>Narwepa</td>
<td>Do. bark yields a good fibre, which is in common use for ropes, &amp;c.</td>
</tr>
<tr>
<td>Chloroxylon swietenia</td>
<td>Satınwood</td>
<td>Bilugu</td>
<td>Good wood; yields a yellow dye.</td>
</tr>
<tr>
<td>Acacia sündra</td>
<td></td>
<td>Darisanchá</td>
<td>Good wood; plentiful in all parts of the district.</td>
</tr>
<tr>
<td>Do. arabica</td>
<td>Bábul</td>
<td>Tumma</td>
<td>Scarce.</td>
</tr>
<tr>
<td>Do. catechu</td>
<td>Káhir</td>
<td></td>
<td>Plentiful.</td>
</tr>
<tr>
<td>Soymida febrífuga</td>
<td>Rohán</td>
<td>Sámí</td>
<td>Good timber, and plentiful in all parts of the district.</td>
</tr>
<tr>
<td>Cordia angustifolia</td>
<td>Gondi</td>
<td>Chinna bateku</td>
<td>Timber useful.</td>
</tr>
<tr>
<td>Do. myxa</td>
<td></td>
<td>Pedda bateku</td>
<td>Do.</td>
</tr>
<tr>
<td>Conocarpus latifolia</td>
<td>Dháurá</td>
<td>Tirman</td>
<td>Tough wood; used for cart axles; plentiful.</td>
</tr>
<tr>
<td>Nauclea cordifolia</td>
<td>Kádamí</td>
<td>Paspu kandi</td>
<td>Timber useful.</td>
</tr>
<tr>
<td>Do. parviflora</td>
<td>Buta kandi</td>
<td></td>
<td>Do.</td>
</tr>
<tr>
<td>Guatteria cerasoides</td>
<td>Chikka dādi</td>
<td></td>
<td>Used for building.</td>
</tr>
<tr>
<td>Cluytia collina</td>
<td>Korsé</td>
<td></td>
<td>Good timber; grows on Eastern Gháts, Rákáppall táluka.</td>
</tr>
<tr>
<td>Artocarpus integriáliæ</td>
<td>Jackwood</td>
<td>Panas</td>
<td>Plentiful in the upper tálukas; timber good; flowers an article of food, and also used to distil spirits from; seeds yield a useful oil; export of seeds might be largely increased.</td>
</tr>
<tr>
<td>Bassia latifolia</td>
<td>Mhowa</td>
<td>Ippa</td>
<td>Do. do.</td>
</tr>
<tr>
<td>Mangifera indica</td>
<td>Mango</td>
<td>Mámiri</td>
<td>Wood useless; yields a good gum.</td>
</tr>
<tr>
<td>Syzygium jambolanum</td>
<td>Jámbul</td>
<td>Neradu</td>
<td>Yields the resin olibanum; plentiful.</td>
</tr>
<tr>
<td>Sterculia urens</td>
<td></td>
<td>Tausí</td>
<td></td>
</tr>
<tr>
<td>Boswelliathurifera</td>
<td></td>
<td>A'ndu</td>
<td></td>
</tr>
<tr>
<td>Botanical name</td>
<td>Common English or Hindustani designation</td>
<td>Telugu name</td>
<td>Remarks</td>
</tr>
<tr>
<td>------------------------</td>
<td>------------------------------------------</td>
<td>-------------</td>
<td>-------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Butea frondosa</td>
<td>Pállás</td>
<td>Motuku</td>
<td>Plentiful; yields kino; the flowers make a yellow and orange dye.</td>
</tr>
<tr>
<td>Do. superba</td>
<td>Do.</td>
<td>Do.</td>
<td>do.</td>
</tr>
<tr>
<td>Terminalia bellerica</td>
<td>Do.</td>
<td>Tanni</td>
<td>Yields the Hardás of commerce; also galls, from which dyes are made.</td>
</tr>
<tr>
<td>Do. chebula</td>
<td>Hardá</td>
<td>Karakkáya</td>
<td></td>
</tr>
<tr>
<td>Schleichera trijuga</td>
<td>Kusam</td>
<td>Jilleru</td>
<td></td>
</tr>
<tr>
<td>Calotropis gigantea</td>
<td>A’k</td>
<td>Buddadarni</td>
<td>The charcoal of the wood used in making gunpowder; bark yields a fibre.</td>
</tr>
<tr>
<td>Carya arborea</td>
<td></td>
<td></td>
<td>Bark made into slow-match. Taras silkworms feed on the leaves.</td>
</tr>
<tr>
<td>Strychnos nuxvomica</td>
<td>Kuchlá</td>
<td>Munpi</td>
<td>Wood good; seeds sold; might be exported in large quantities.</td>
</tr>
<tr>
<td>Do. potatorum</td>
<td>Cleaning nut</td>
<td>Chilla</td>
<td>The nut used to clear water; mashed up and thrown in a pool it kills fish.</td>
</tr>
<tr>
<td>Rottlera tinctoria</td>
<td>Kamélá</td>
<td>Kunkuma</td>
<td>Yields the kamélá dye, which is gathered and exported.</td>
</tr>
<tr>
<td>Gardenia lucida</td>
<td>Dikámáli</td>
<td>Káringu</td>
<td>Yields the dikámáli gum, which is gathered and exported.</td>
</tr>
<tr>
<td>Ægle marmelos</td>
<td>Bel</td>
<td>Meradu</td>
<td>A fruit, used in medicine, common everywhere.</td>
</tr>
<tr>
<td>Feronia elephantum</td>
<td>Káwit</td>
<td>Welaga</td>
<td>Do. do. common.</td>
</tr>
<tr>
<td>Wrightia anti-dysenterica</td>
<td></td>
<td>Pala kodsa</td>
<td>Medicinal; very common.</td>
</tr>
<tr>
<td>Bambusa arundinacea</td>
<td>Bamboo</td>
<td>Kanka</td>
<td>Useful for house-building, &amp;c.</td>
</tr>
<tr>
<td>Semicarpus anacardium</td>
<td>Marking nut</td>
<td>Tídi</td>
<td>Juice extracted and drank; abundant in Sironchá and Bá-kápalli.</td>
</tr>
<tr>
<td>Borassus dabliformis</td>
<td>Tár</td>
<td>Tári</td>
<td>Juice extracted and drank; the fecula of the pith is eaten by Kois in bad seasons.</td>
</tr>
<tr>
<td>Caryota urens</td>
<td>Sago palm</td>
<td>Gorregu</td>
<td>Scarcе.</td>
</tr>
<tr>
<td>Phoenix sylvestris</td>
<td>Date palm</td>
<td>Itchattu</td>
<td>Plentiful; eaten by the wild tribes; tastes like chestnuts.</td>
</tr>
<tr>
<td>Do. farinifera</td>
<td>Do.</td>
<td>Do.</td>
<td>Plentiful; leaves used to thatch houses by wild tribes.</td>
</tr>
<tr>
<td>Do. acaulis</td>
<td>Do.</td>
<td></td>
<td>Yields the chironjí; common everywhere.</td>
</tr>
<tr>
<td>Buchanania latifolia</td>
<td>Chironjí</td>
<td>Morli</td>
<td>Wood good for torches; yields a gum; common.</td>
</tr>
<tr>
<td>Cochlospermum gossypi</td>
<td>Yellow silk cotton</td>
<td>Gonda gogu</td>
<td>A common weed found near inhabited places; the fibre is fine and strong.</td>
</tr>
<tr>
<td>Hemidesmus indicus</td>
<td>Do.</td>
<td>Muttapulgam</td>
<td>Tamarinds are in great demand as an article of food with Telingas; the tree is therefore more valuable in the district than it is in other parts of the Central Provinces.</td>
</tr>
<tr>
<td>Tamarindus indica</td>
<td>Tamarind</td>
<td>Chinta chattu</td>
<td></td>
</tr>
</tbody>
</table>

Note.—The Shorca robusta is not found in the district, but it grows in large quantities in the Bastar dependency.
Besides these the “dub” or haryalí grass is found in abundance on the banks of the rivers, and what is called the “Málwá” grass in Telugu, grows in the forest tracts, and affords excellent grazing for cattle. In the vicinity of the rivers the “andropogon muricatus,” the roots of which are used to make “khaskhas” tatté, is a nuisance to the cultivators, as it grows on the richest soils, and is very difficult to eradicate. The “káns” (saccharum spontaneum) is not so abundant. The “gulmi,” or what is known as the “kusa” grass, grows in irrigated land, and is very troublesome in the rice-fields.

Among miscellaneous products may be mentioned honey, lac, silk, hides, and wild arrowroot. Five different sorts of honey are produced, viz.:—1, kará tena; 2, musar tena; 3, tondí tena; 4, pitwár tena; 5, kánágol tena (“tena” in Telugu means honey). Nos. 1 and 5 are the most delicate; the wax of both varieties is also good; the former is found in bushes and small trees, the latter in holes in the trunks of trees. The kánágol honey is scarce. The combs of both are removed by the hand; the bees do not sting. No. 2 is found in holes in trees; the wax is good. No. 3 is found in holes in the ground, white-ant hills, &c.; the wax is good. No. 4: this is the honey of the large bee; it is found suspended in large combs from lofty trees and rocks; the bee is dangerous if disturbed. Honey is not exported, but the wax is collected by Gótés and Kós, and sold or bartered to traders, &c. Turmeric is sometimes used to give a yellow colour to the wax. Lac is produced in abundance in all parts of the district. It is gathered by the Gótés and Kós and brought in for sale or bartered to traders, &c. Lac is deposited on the beuté frondosa, beuté superba, ina xylócarpa, and sioophu jujuba, but that on the first three kinds is considered the finest; it is deposited in September, and also in April and May. Most of it is exported to the Coast and to Haidarábád, but a small quantity is used in the district for dyeing tasar-silk and cotton-thread, and also to make into wax. Buffalo and cow horns and hides are not collected or exported in any quantity, owing, it is said, to there being no tanners in the district to prepare the skins. A few deer horns and skins are exported, and the skins of the common kingfisher (kilkili) are sometimes collected and sent to Burma. The collectors go as far as Chándá for them. “Taukfr or Tikhár” is a description of arrowroot made from the bulb of the curcuma angustifolía, which grows abundantly in the district. It is collected by the Gótés and Kós, and rubbed down on a stone, washed, and allowed to settle. It is then dried, and either sold or bartered by them to traders. The “Taukfr” purchased in the bázár is impure and difficult to refine, as the bulb is not pared before it is grated down. If care be taken, the flour can be made as pure as that prepared from garden arrowroot. It is strange that this root is not made so much use of as it might be, either as an article of food, or even as starch for export. The culture of the common tasar silkworm is carried on by many classes of the people. The cocoons are gathered in the month of October, and sold to the weavers, &c. There is considerable risk attending the culture of the silkworm: a shower of rain will destroy the labour of two or three months; but in a good season one man can earn twenty rupees in this way.

Iron-ore of very fair quality and easily worked is found throughout the district in large quantities. It is rudely smelted by the Kós; it requires, however, to be smelted over again and refined before it can be used. Titaniferous iron-ore is found in
the sands of most of the streams, and hematite is to be found in many parts. As far back as 1841 the late Dr. Walker reported on the existence of a coal measure at Kotá, about eight miles north of Sirionchá on the bank of the river Pranhítá. Boring operations were undertaken by the same gentleman in 1848 in the river-bed at Kotá; but a depth of only thirty-five feet had been attained, when it was necessary to stop the work, owing to a sudden rise in the river. The result of the analysis of the specimens of coal then obtained was as under:

<table>
<thead>
<tr>
<th>Component</th>
<th>Quantity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Volatile matter</td>
<td>29 percent</td>
</tr>
<tr>
<td>Ash</td>
<td>29 ”</td>
</tr>
<tr>
<td>Carbon</td>
<td>42 ”</td>
</tr>
</tbody>
</table>

Dr. Falconer, Superintendent of the Botanical Gardens, Calcutta, to whom the specimens were sent for examination, reported unfavourably on them, and subsequent accounts have not been more encouraging.

Gold is found in the bed of the Godávarí nearly opposite the village of Marrigudem in the Nugúr táluka. It is washed by Sonjhars—a poor class of people who come periodically for the purpose. They commence washing in August and September, or whenever the river falls enough to expose certain gravel banks, in which the precious metal is found in very minute grains. The gold is said to be worth Rs. 16 the tolá; but the work is barely remunerative. A small stream falls into the Godávarí here on the right or Nizám’s bank, and it is just at its mouth that the gravel beds alluded to are. Gold is also washed at the point where the Kinarsání nálá falls into the Godávarí, a little below Bhadráchallam. Garnets are found near Bhadráchallam and in the river-bed, but they are poor and full of flaws. The best are found in considerable quantities on the right bank of the Godávarí, and some distance in the interior in the Garibpeth hills near Pálónchá. They are exported in large quantities from that neighbourhood. They are first pounded up with an iron pestle, by which process the refuse is broken off, and the garnets are then selected and sent to Madras, where they are made into ornaments. The selling price at Pálónchá is two seers per rupee (sixpence a pound). Sapphires and amethysts are also found in the neighbourhood. Rock-crystal is found very pure in the Bhadráchallam and Rákáppáll tálukas. Variegated sandstones and clays exist in large quantities in the upper part of the district. There is also a yellow sandstone near Duma-gudem which has been used on the navigation works; and lastly “kurand,” a kind of whetstone, is found in many parts of the district, especially near Bhadráchallam. It is used by armourers for polishing and sharpening swords and daggers.

The breed of horses and ponies in the district and in the neighbouring country is exceedingly poor. None of the zamíndárs have good horses, nor do they attempt to improve the breed. The dense jungle with which the country is covered renders it difficult to use horses, and this is probably the reason why no interest is taken in the matter. The cattle are of a small breed; but as there is good grazing for them, they are generally plump and sleek. Endeavours have been made to improve the breed by importing bulls from the Nellore and Kishá districts of the Madras presidency. The total number of cattle in the district is computed at 10,262 buffaloes, and 38,281 bullocks and cows; and the chief wealth of many of the inhabitants consists in their herds. Male buffaloes are exported to the Coast districts, where they are used in ploughing the rice-fields. In 1863-67 Rs. 8,175 worth of cattle were so
exported. The sheep of the district about Sironchá and of the adjoining parts of the Nizán’s territories are considered to be of a superior breed. They are rather small in the lower part of the district. They are not as yet exported in the direction of either Nāgpūr or Haidarábād. There are also some fine varieties of fowls, and game-fowls are reared with great care.

Tigers and panthers are by no means so numerous as would be supposed in a wild district like this. The fact is that the jungle is too extensive. The tiger prefers to lurk in patches of jungle, wooded ravines, and hill-sides in the neighbourhood of villages in more cultivated tracts, where he can prey on the village cattle. Bears are numerous in the three lower tālukas, but wolves are scarce, if indeed there are any. Wild buffaloes are rare, being only found in the Sironchá tāluka, although they abound towards the north-east in the valley of the Indrāvatí. It is generally believed that they are not found south of the Godāvari. The bulls frequently follow the herds of tame buffaloes, and there are instances known of their having bred with the domesticated cow-buffaloes. Bison are found in Sironchá, A’lbskā, Charā, and Rākāpallī. Sāmar, nūrgā, spotted-deer, and jungle-sheep are found in all parts of the district. Wild-duck and snipe are scarce; the sāras is to be found about most of the tanks; and the kulang, flying in long columns from the north, pays its annual visit each December. Quail, partridge, pea-fowl, and jungle-fowl abound.

The rivers abound with fish of many varieties. The “máhaśīr” is said to frequent the Indrāvatí and Sabarī, and the rohū is common. The largest fish are killed with the hook. The Dhımars in many villages have large drag-nets with which they catch quantities of fish; but the people in the neighbourhood of the river do not use fish as an article of food so much as they might do. Prawns are found in considerable numbers in the hot season. Alligators frequent all the large rivers, and also all tanks in the neighbourhood of the rivers. They are very troublesome, though they are not so dangerous as they might be if they were courageous. The tanks contain maral, eels, and other good eatable fish.

There are as yet no regular roads, but the cart-track from village to village along the left bank of the Godāvari, between Sironchá and Dumagudem, is kept clear. There is no traffic along this route however, except in the vicinity of the places above named, and it is only useful as the line of communication between the headquarters of the Deputy Commissioner and the lower part of the district, and for police, postal, and other purposes. The Godāvari is the highway which will ultimately bring wealth and prosperity to the district when the works now in progress at the First and Second Barriers are completed. This river extends along the entire length of the district, except for about twenty-five miles, which is bounded by the Pranhitá. As, however, the navigation scheme leaves the Godāvari at its confluence with the Pranhitá and proceeds up the latter river, it follows that the district will have the navigable stream as its western boundary along its entire length of two hundred and fifteen miles. The south-eastern limit of the district—where it borders on the Madras presidency at the gorges in the Eastern Ghāts, through which the Godāvari flows—is only eighty miles from the sea. About seventy miles above this, and one hundred and forty-eight from the sea, is the First Barrier, the works at which are nearly completed. This difficulty surmounted, the navigation will be open from the sea to
the foot of the Second Barrier—a distance of two hundred and twenty miles. The interruption to the water communication here extends for about fifteen miles, and at present is only got over by a land journey of the same length. The completion of the Second Barrier works will give a distance of ninety miles further, and a total waterway of three hundred miles from the Bay of Bengal into the heart of the country.

Communication from place to place in the upper part of the district is kept up by means of small carts of the Nágpur pattern, and capable of carrying about twelve maunds. In the lower part of the district, especially in Bhadráchallam and Rákápalli, there are no carts at all, and everything is carried by "kávarí."* The want of wheeled carriage must put the people to great inconvenience sometimes, but nevertheless endeavours made hitherto to induce them to construct carts have not been successful; and while in the upper tálukas the poorest cultivator travels in his cart with his wife and children when going any distance, in Bhadráchallam and Rákápalli well-dressed and well-to-do men and women have to trudge on foot; and it is not an uncommon sight in that part of the country to meet the father of a family with his child slung at one end of the "kávarí" stick, balanced by a bag of rice at the other. As yet there is no traffic or regular communication on the river by boats or canoes, except below the First Barrier; and even between that and the Coast the greater portion of the traffic consists of boats employed in bringing up engineers’ stores, grain, and other supplies for the Public Works Department at the First Barrier navigation works. At present the rates of water carriage are ten rupees for the khándí of 1,600 lbs. between Rájámandri and Bhadráchallam; and the largest boats are capable of carrying about ten khándís.

The trade of the district is as yet in its infancy. The same arrangements exist here as in other districts of these Provinces for the registry of all important exports, but owing to the long line of frontier towards the Nizám’s territories, it is not so easy to obtain accurate returns of all that passes to and fro in this direction. The trade with the Coast districts being partly by the river and partly by one line of road, is registered with accuracy. The value of the Import and Export trade for the year 1868-69, compared with that for 1863-64, is as follows:

<table>
<thead>
<tr>
<th>Years</th>
<th>Imports</th>
<th>Exports</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Rs.</td>
<td>Rs.</td>
</tr>
<tr>
<td>1863-64</td>
<td>95,213</td>
<td>49,818</td>
</tr>
<tr>
<td>1868-69</td>
<td>35,469</td>
<td>32,469</td>
</tr>
</tbody>
</table>

The falling off is due partly to the completion of the works at the First Barrier, and to the concentration of the workpeople further up the river at the Second Barrier, where supplies are brought from the Nizám’s country and Bastar, instead of, as before, from the districts of the Delta. That the district will ultimately benefit largely by being placed within easy communication with

* Two baskets slung at the ends of a pole which is carried on the shoulder.
the Coast is a matter of certainty; but the valley of the Godávari is so sparsely populated, the people are so backward and indolent and have so few wants, that both the trade by the river, and the material prosperity of the population on its banks, will take somewhat longer to reach a very high point than is generally anticipated.

UPORA'-A wild zamúndáří estate lying on the northern hills of the Biláspúr district. It covers an area of 431 square miles, and possesses thirty-nine villages. The cultivated area, which is entirely in the valleys, amounts to 7,233 acres, and the land capable of cultivation is about 60,000 acres. The total population is 2,589, giving a rate of only six persons to the square mile. Wild elephants are found here.

USKA'L—A stream in the Bálághát district, which rises in the hills to the north of the Hattá pargana, flows north, and eventually falls into the Náhrá.

UTTA'L or BESI—An estate attached to the Sambalpúr district. It was originally a Gond chiefship, but about fifty years ago Rájá Maháráj Sahí of Sambalpúr, with the consent of the British Government, conferred it on one Gopí Koltá. It is situated about fifty miles south-south-west of the town of Sambalpúr, and consists of some twenty-eight villages. Its area may be about eighty square miles. All the cultivable land has been brought under cultivation. The population is computed at 10,696 souls, chiefly belonging to the Koltá, Sáonrá, and Binjál (Binjwár) castes. Rice, the pulses, sugarcane, cotton, and oil-seeds are the chief products. The principal town is Bijápur, which has a population of 3,711. There is a remarkably fine tank there, also a good school-house, where about a hundred pupils are receiving instruction, and there are several other schools in the surrounding villages. The present chief, Mrítyunjaya Garhotí, is the fourth of his line; he is about twenty-five years of age, reads and writes Uruya, is intelligent and well-disposed, and has given great assistance in popularising education.

V

VAGARPETH—A hill in the Chándá district, situated nine miles north-east of Nerí. Good iron-ore is quarried from it.

VA'GHNAKH—A village in the Chándá district, situated six miles north of Mándherí. It is surrounded by fine groves, and possesses an ancient temple, now falling into ruin. During the ravages of the Pindhá ris the wife of one of these robbers was concealed for months in a chamber in the dome, and there gave birth to a child.

VIJAPÚR—An estate in the Bastar dependency, with an area of 170 square miles and 250 villages. The chief village is Vijápur. The central and western portions are pretty well populated by Kolí and Telíngas.

VINJHASANI HILL—See " Bhándak."

W

WAIGA'ON—A town in the Huzúr tahsil of the Wardhá district, eight miles south of Wardhá, on the Wardhá valley road. It contains 2,257 inhabitants, principally cultivators of the Telí and Kunbhí castes, with a few weavers.
Under the Maráthá rule Wáigáon was the head-quarters of the Kamávisdár in charge of the Andori pargana. The town is built on the top of a stony slope, and in the hot season, when the three tanks in the outskirts dry up, the people are much straitened for water. A branch-road has been laid out from Wáigáon to connect the Wardhá station and the Wardhá valley road. An annual fair is held here during the Dasaś holidays, in honour of the god Bálájí, to whom there is an old temple of considerable local repute in the town. A good-sized saraf has been erected here, and the village-school, recently opened, is getting on well.

WAINGANGA—A river which rises in the Seoní district a few miles to the east of the Nágpúr and Jabalpúr road, near the Kural Ghat. For a short distance it flows in a north-westerly direction; then, turning to the north, it skirts the west of the Seoní district, and not far to the west of Chhapára, where it is crossed by a fine bridge with twelve arches of fifty feet span, it turns again and flows towards the east up to its junction with the Thánwar. At this point it changes its course to the south, and after passing through a mountain gorge, enters the open country known as the Valley of the Waingangá. For about sixty miles it flows nearly due south, forming the boundary between the Seoní and Bálágháth district; it is then joined by the Bágh, and flows in a south-westerly direction through the Bhandára district. A few miles to the south of the town from which the district takes its name, it is joined by its main tributary the Kaná; then turning again towards the south-east it traverses the Chándá district, until at a point about thirty miles to the south-east of the town of Chán- dá it unites with the Wardhá, and forms the river known as the Pranhítá. At the junction of these two rivers (Waingangá and Wardhá) commences that mass of rocks which is known as the Third Barrier of the Godávar. The Waingangá is navigable during the rains for about one hundred miles above the junction with the Kaná. Its greatest breadth is about three hundred yards. Its length to its junction with the Wardhá is about three hundred and fifty miles. Its principal affluents, besides those already mentioned, are the Báwanthári, the Bágh, the Chulban, the Gári, the Khobrágarhí, the Kámen, the Potpurí, the Kurír, the Botwári, and the Andári.

WATPHAL—A large agricultural village in the Wardhá district, on the old Nágpúr and Bombay road, about twelve miles to the west of Wardhá. It contains the ruins of three forts, having passed, since its foundation two hundred years ago, through the hands of three different families, each of which erected its own stronghold. The population amounts to 1,464 souls. There is a school here.

WAIRA'GARH—The eastern pargana of the Brahmapurí tahsíl in the Chándá district. It is bounded on the north by the Bhandára and Ráipúr districts, on the east by the Ráipúr district and Bastar, on the south by the A'mbghán pargana and zamindáris, and on the west by the Waingangá. It has an area of about 1,960 square miles; and contains 116 khalse villages and 16 zamindáris. The Gárví river joins the Waingangá at its north-western corner, and the Khobrágarhí with its tributaries intersects it from east to west. The country is very hilly, especially in the east, and for the most part covered with dense forest. The soil is generally sandy or red, producing mostly rice. The chief agricultural classes are the Gonds and the Khárá Kunbí; and the languages spoken are Maráthí, Gondí, and Hindí. The most important towns are Armorí and Wairagárh.
The pargana was formerly governed by a line of Máná chiefs, who subsequently were conquered by the Gonds, and a house of that race then held Wairágarh, Garhborí, and Rájgarh in subordination to the Chándá kings.

WAIRA’GARH.—A town in the Chándá district, situated eighty miles north-east of Chándá at the confluence of the Khobrágarhí and Tepágarhí. It is a place of great antiquity, and according to tradition was founded in the Dvápár Yuga by a king of the family of the Moon, who called it Wairágarh, after his own name Wairochan. On approaching historic times we find the city ruled by Máná chiefs, who about the ninth century fell before the Gonds, and a line of Gond princes then succeeded, holding, in subjection to the Chándá kings, the parganas of Garhborí, Rájgarh, and Wairágarh with its dependent chiefships. The present fort, which is a large stone building in good repair, was erected about the beginning of the seventeenth century. The town now contains 886 houses, and is enclosed by noble groves of ancient trees, while around sweeps the forest, and in the centre tower the walls and bastions of the lofty fortress, forming in all a most striking picture. Within the fort walls is the tomb of Durga Sháh, a Gond prince; and not far distant sleeps an unknown English girl, the daughter, it is said, of the officer who commanded the garrison between 1818 and 1830 A.D.

The surrounding forest contains numerous foundations of former buildings; and in the vicinity of the town are several ancient temples, the most interesting of which are one dedicated to Mahákáli, and one sacred to Mahádeva. In front of the former flows a deep reach of the Khobrágarhí, and in this reach, buried in the sand, is supposed to stand an old-world temple.

Wairágarh is very unhealthy during the autumn and early winter months, and its trade has consequently been almost wholly diverted to the neighbouring town of Armorí; but the zamíndárs of the north and north-east still look upon it as their capital, and many of the surrounding landholders have residences here. Good sandstone and granite are obtained near the town; and mines of diamonds and rubies were formerly worked in the vicinity. The town contains government schools for boys and girls, a district post-office, a police station-house, and the office of a patrol of customs.

WA KORI’—A small town in the Nágpúr district, situated on the Kanhán, about eighteen miles north of Nágpúr. The population amounts to 2,759 souls. The place is said to be very old. A school-house has recently been erected here.

WANA’—A tributary of the Wardhá. It has its sources some sixteen miles south of Nágpúr, and after flowing by Borí, where it is spanned by a railway viaduct, receives the Bor and Dhám, a little above the town of Mándgón in the Wardhá district, and joins the Wardhá near Sáongí at the southern extremity of the Wardhá district.

WA’RA’-SEONI’—A flourishing market village in the Seoni district, situated about forty miles to the south-east of Seoni. Native cloth is manufactured here in some quantity. There are here a police station and a village school. The population amounts to 781 souls.

WARDHA’—A river which rises in the Sátpurá hills between Nágpúr and Betúl, some seventy miles north-west of the former, and flows south-east, separating the Nágpúr, Wardhá, and Chándá districts of the Central Provinces from
the Berárs and the Nizám's dominions. Its first great affluent is the Paingangá, which it receives on the Nizám's, or right bank, about one hundred and ninety miles from its source; sixty-four miles lower down (a little above Chándá) it joins the Waingangá, and the united stream, thenceforward known as the Pranhita, flows on in the same direction to join the Godávarí at Sironchá. It is at the junction of the Wardhá with the Waingangá that the great obstacle to the Godávarí navigation scheme, known as "the Third Barrier," occurs. The bed of the Wardhá is throughout rocky and deep. In the monsoon it becomes a furious torrent, and carries a considerable body of water. The railway bridge which crosses it at Pulgón is of iron, and consists of fourteen sixty-foot girders, resting on masonry piers. In the hot months, however, the stream is everywhere fordable.

The valley of the Wardhá is a rich tract of country, lying between the river and a range of hills, which, receding as the Wardhá district is entered, leave a considerable open space, which widens gradually to the south. This tract of country contains many flourishing towns and villages, and is celebrated for its cotton. Coal has also lately been discovered at several points, especially at Ghugós, and both the quantity and quality of the mineral may be considered promising.

The banks of the river are in several places picturesquely crowned by small temples and tombs, and numerous ruined forts in the background recall the wild period through which the district has now fortunately passed. The sacred Kaundaipár (Dewalwárá) is the place of most interest on the river. It is believed to represent the site of a buried city, celebrated in the Bhagvat Gíthá as the metropolis of the kingdom of Vidarbhá (Berár). It is now the site of an annual fair, in which religion lends its aid to commerce, and collects in the bed of the then scanty river the cotton fabrics of the East country, the hardware of the West, and the miscellaneous productions and piece-goods of England. The length of the Wardhá from its source to its junction with the Waingangá is about 254 miles.

WARDHÁ—

<table>
<thead>
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Until seven years ago the tract of country now known as Wardhá formed part of the Nágpúr district, to which it is similar both in character of population and in geographical features. The two were divided on the 1st August 1862, chiefly on the grounds that Nágpúr as it then stood was too large for a single administrative charge, and that the interests of the very valuable cotton country in this part of the Wardhá valley needed special guardianship. As now constituted the district lies between 78° and 79° of east longitude, and between 20° and 21° of north latitude. Its form is almost triangular, the base having a direction from north-east to south-west, and the apex to the north lying among the spurs of the Sátpúrá range. The River Wardhá forms the northern and western
boundary, while to the east and south the district marches with the Nágpúr and Chándá districts respectively. The extreme length is about eighty-eight miles, and the breadth at the base thirty-six miles. The whole area is about 2,379 square miles.

Wardhá naturally divides itself into two parts—the north being hilly, from an inlying spur of the Sátpur range; the south being an undulating plain, intersected by nálás, and broken here and there by isolated hills rising abruptly from its surface. The hill-ranges and intervening valleys run generally in a south-east direction, but towards the south, where the hills diminish in height and gradually merge into the plains, no definite direction is discernible. The central cluster of hills, which includes the survey stations of Málégáon (1,726 feet above the sea), Nándgón (1,874 feet), and Garamsúr (2,086 feet), forms the watershed of the district. From the north and west of this range numerous small mountain-streams make their way to the Wardhá, while on the south and south-east the Dhám, the Bor, and the Asódá nálá take their rise, and flow down the length of the district in a south-east direction. In the north a succession of gháts—a abrupt escarpments in the trap rock—mark the steps by which the country rises and falls from the bed of the Wardhá to the confines of Nágpúr. The gháts of Talégáon, Chichol, Dhámkund, and Thánégáon are well known to travellers passing from Amrátí to the Nágpúr district. The surface of the hills is in general rugged and stony. In summer a few shrubs and small trees alone appear on their sides, though after the rains they are covered with luxuriant grass—the grazing ground of large herds of fine buffaloes and cattle. But in the A'shti and Kondháli parganas in the north of the district many of the hills are clothed with young teak and other timber, and the valleys between the ranges are everywhere fertile and rich. Garamsúr—the highest hill in the district—has an elevation of 2,086 feet, but the average height of the summits of the hill-ranges does not exceed 1,300 feet. The elevation of the head-quarters station of Wardhá is about 925 feet. The principal rivers are the Wardhá itself, with its affluents the Waná, Asódá, and Bakl.

The aspect of the plain portions of the district presents but few remarkable features. In general the country is well wooded, and in the eastern portion of the Hingangháts subdivision the jungle predominates over the cleared and cultivated tracts. But on the other hand large portions of this tahsil are very deficient in trees, and the neighbourhood of Hinganghát itself is singularly bare. The trees which most frequently meet the eye are the mango, tamarind, ním, bor, and pípal. The hollows of the lowlands are generally covered with clumps of date palm. Mud forts, of which almost every village has one, form a prominent object in a Wardhá landscape. The population has always been peaceable and quiet, but in the earlier years of the present century they lay peculiarly exposed to the organised assaults of the marauding Pindháris. These well-known bands of freebooters had most of their head-quarter camps in the Narbadá valley, whence they swept down on these rich plains, and no village was safe without some kind of fortified enclosure. The Pindháris were extinguished in the campaign which ended in 1818, but their memory is still fresh in the minds of the people. The appearance of the villages generally contrasts unfavourably with the substantial look of native habitations in some other parts of India. Masonry and double-storied houses are exceedingly rare. Tiled roofs are the exception, and even the dwellings of the better classes would in other parts be thought squalid and mean. Scarcity of building-timber is no doubt a principal cause
of this architectural deficiency; but throughout the Nágpúr province there is a want of taste and appreciation for appearances. In the villages, the houses of which are almost all thatched, fires are both frequent and destructive. Efforts have of late been made to encourage tiled roofs, and to spread a taste for house-decoration.

The following paragraphs on the geology of the district are taken almost entirely from the article on the geology of the Nágpúr province, published in the collection of papers on the geology of Western India.* The sameness of formation makes the description there given applicable to every part of the district.

The great sheet of trap which covers the Berára, and extends as far as the coast of the Arabian Sea, underlies the whole of the Wardhá district. On the south the boundary of Wardhá and Chándá marks the termination of this formation, and on the east and north it extends beyond the limits of the district to Umrer and Nágpúr. The stratification in Wardhá is regular and continuous, and the angle of inclination is generally small. The effect of this regularity is seen in the flat tops of the hills, and in the horizontal terraces which their sides present. The strata in this part of India are said to succeed one another in the following order:

I. Superficial formations—Regar (black soil), or red soil, as the case may be.
II. Brown clay.
III. Laterite.
IV. Nodular trap.
V. A fresh-water formation.
VI. Underlying trap.
VII. Sandstone.
VIII. Plutonic and metamorphic rocks.

But in Wardhá although rocks of all, or nearly all, of these formations are occasionally found, the red soil and laterite are generally wanting, and the sandstone and plutonic rocks, which no doubt underlie the trap, are very seldom exposed to view. The usual succession is black soil resting on nodular trap, and that again, with the fresh-water formation intervening, over the underlying trap. The thickness of the trap formation is, however, so great that little is known regarding the position of the underlying rocks.

Owing to the sameness of the geological formation, variety of mineral products is wanting in Wardhá. No ores nor coal-seams are found, nor is there any probability of their discovery. The black basalt, however, supplies an excellent building-stone, and in a few localities quarries of flagstone have been opened. Limestone is not found as a rock, but nodules of kankar enter into the composition of the black soil, and the lime required for building purposes is made by collecting and burning the larger fragments which are exposed on the surface of the ground.

The plain of Hinganaghát and the plain and hill of Girar are spots of great geological interest. At the former place the fresh-water stratum may be traced,

and silicified wood picked up in abundance. At the latter the hill-side exposes the fresh-water stratum in all its varieties, while the plain is strewn with curious zeolitic concretions, resembling betelnuts or nutmegs, which have issued from the soft subjacent rock. Native superstition has accounted for these nodules by a legend that the stores of a travelling spice-merchant were turned to stone at the command of Sheikh Faríd—a saint, whose anger the merchant had incurred, and whose name is still held in reverence by a colony of fakirs, who reside on the top of the Girar hill.

As might be expected from its distance from the sea and its physical conformation, the climate of Wardhá is variable, and the extremes of temperature are pretty widely separated. The cold of winter is never severe, but the heat of midday in summer is little below that of the hottest parts of India. The variations of temperature in the same day are considerable at all times of the year, and the rapid change from the heat of the day to a cool night is especially remarkable in the summer months. It can scarcely be supposed that the influence of the sea-breeze extends so far inland; but the soil of Wardhá, like the sand of the desert, probably radiates heat rapidly, and the surface of the ground cools quickly after the heat of the sun has ceased to act upon it. During the summer months a dry, and in the daytime a hot wind blows steadily and strongly from the north-west quarter. The monsoon generally opens with a hurricane; at other times of the year the wind is variable and generally light. The average rainfall is about thirty-two inches. The rains set in about the 15th of June and last till the end of September. Falls also occur at uncertain times about the middle of the cold season. The climate of the district is on the whole salubrious, and although Wardhá cannot vie in healthiness with the districts of the Sátpurá plateau, it has a better name than the immediately adjoining country. It is well drained, and although the jungles to the north are feverish for a few months after the rains, it is generally free from malaria. Cholera is not uncommon, but it has generally been imported by pilgrims from the religious fairs at Jagannáth, Pachmarhi, and Pandharpúr, and since sanitary restrictions have been placed on these gatherings, the periodical epidemics have been rarer and less destructive. Something too may be due to the opening of the railway. The eastern part of the Bombay and Nágpúr road was at one time notorious for cholera, but now that the stream of traffic is diminished, and journeys can be accomplished with comparatively little fatigue and exposure, much less is heard of cholera in the Wardhá district. There are no specific diseases which deserve notice. The people, though by no means strikingly robust, look generally vigorous and healthy.

Among domestic animals, the trotting bullocks, for which this part of the Central Provinces is famous, should be mentioned. The breeding of horned cattle generally is carried on on a large scale in the northern and hilly part of the district, which affords excellent pasture in the cold season, but in summer most of the herds are taken to the jungles of Mándla and Chándá. The breed of buffaloes too is very fine. Large flocks of sheep and goats are found in the plain tracts in the dry season, and in the hills in the rains, but the stock is not particularly good. Indeed under the system of breeding which is pursued it is scarcely possible that very good results should be attained.
Of wild animals, the tiger, panther, hyæna, leopard, wolf, jackal, and wild hog abound. The spotted-deer, nilgâi, and wild goat also inhabit the hills, whilst the antelope may be seen all over the plains. Of game-birds too there is a very good sprinkling, among which may be named the bustard, the black and grey partridge, the grey and bush quail, and two descriptions of rock-pigeon or grouse, viz. the pintail and pointed. Of fish no great variety exists. Snakes of all kinds, and scorpions and centipedes of the largest, are disagreeably common.

The most valuable indigenous trees are the teak (tectona grandis), the târi (toddy) palm, the mhowa (bassia latifolia), the mango, the tamarind, the sîlai (boswellia thurifera), the anjan (hardwickia binata), the dhaurá (conocarpus latifolia), and the tendú (lagerstremia parviflora). Of medicinal plants there are the castor-oil plant, the hondismus or country sarsaparilla, the kat karanf fruit, the wild liquorice, núm (azadiruchta indica), chirayita (chirecita), and dhatúrá.

A little lac is gathered on the northern part of the district, and the red cochineal is occasionally found in the plains, though not in sufficient quantity to be of commercial value.

Gum is collected by Gonds, and wax and honey are found, but all these products are insignificant in amount. Mhowa trees are abundant, and mhowa flowers form the only valuable article of forest produce.

Ghee and butter, the former especially, are among the most important articles of trade of the district. The hills in the north are grazed over by fine herds of buffaloes and cows, and the ghee which they produce is a principal article of sale in the bázârs of Árví and Deolf.

The black soil, to which the district owes its great fertility, varies in depth from ten feet to a few inches, its average thickness being about two feet. In the dry weather its surface shows the cracks and fissures characteristic of the deposit, and it is generally found intermixed with nodular limestone. The chief agricultural staples are jawâf (holcus sorghum), cotton, wheat, and rice. The first two are very largely grown, the third and fourth less so. The Wardhá turmeric too is of good quality, and excellent “patsan” and hemp are produced in small quantities. Cotton is the most valuable product of the district, and has become so more than ever during the last few years. The area under cotton cultivation last season was estimated at 176,303 acres. In the present season (1869-70) it is estimated that 225,332 acres are thus cultivated, and should the harvest prove favourable, the outturn will reach about 170,000 maunds (equal to about 36,600 bales of 400 lb. each). The staple of the local variety is so good, and it commands so high a price in the market, that cotton is brought here from Berâr and elsewhere to be re-exported under the name of “Hinganghát.” * The New Orleans variety has been recently introduced, but hitherto it has not turned out so well as the indigenous cotton, and it is believed that more may be done by careful selection and culture of the latter on the pedigree system than by acclimatisation of exotic seed.

* The name of the chief cotton-market in Wardhá.
Country cloth is the only important local manufacture. The following table exhibits the number of people engaged in it, and the estimated value of the outturn of their labour:

<table>
<thead>
<tr>
<th>No. of weavers</th>
<th>No. of looms</th>
<th>Outturn in pieces</th>
<th>Value of cloth</th>
</tr>
</thead>
<tbody>
<tr>
<td>4,220</td>
<td>4,220</td>
<td>263,528</td>
<td>Rs. 8,63,306</td>
</tr>
</tbody>
</table>

It is estimated that two-thirds of the cloth woven in the district are exported to Berár and further west. Cotton-thread, blankets, gunny, and rope are also produced. Hardware is universally imported; and the Wardhá pottery, owing to the admixture of limestone nodules in the soil, is very poor. In some localities the soil is so full of lime that there is difficulty in making even bricks and tiles. The energies of the people are, however, chiefly devoted to cultivation and trade, and it is no stretch of fancy to suppose that at present the Wardhá farmer often wears the Manchester-woven produce of his own fields.

The trade of the Wardhá district is only remarkable on account of the cotton exports. The excellent quality of the staple, known to the commercial world as "Hinganghát," from the cotton mart of that name, has secured for it an almost unlimited demand, and a higher price in the English market than any other description of Indian cotton, except perhaps the acclimatised New Orleans of the Southern Maráthá Country. It seems also to have grown into favour on the Continent, where the looms have to some extent been adapted to work the short-staple Indian cotton. The commercial celebrity of the "Hinganghát" brand has always drawn to that mart for foreign export quantities of cotton from Eastern Berár, Nágpúr, Chándá, and neighbouring districts; but deducting these, the exports from Wardhá alone may be stated to average about 25,000 bales per annum, reckoning the bale at 400 lbs. A good deal has been done of late years by the Government Cotton Department, not only to improve the cultivation of cotton and its preparation for market, but also to facilitate traffic by providing suitable market-places and other advantages. The Wardhá cotton trade will no doubt with this assistance attain the highest development which the limited area of the Wardhá valley will allow. A considerable trade has also grown up, since the opening of the railway to Bombay, in butter, either fresh or clarified, which is largely produced in the Árví tahsíl, and regularly exported to the Bombay market. The cows in this part of the country are said to be of a good breed, and the abundance of good pasturage, a steady foreign demand, and cheap transit by railway, have fostered a trade which in the year 1868-69 amounted to 22,000 maunds, valued at Rs. 4,43,000. There is a small exchange grain-trade between Wardhá and Berár, the imports being jawári (millet), and the exports wheat and dál (pulse). The principal import is salt, to the extent of about 51,000 maunds, valued at Rs. 3,60,000, English piece-goods to the value of about two lákhs of rupees, with some hardware, spices, and other miscellaneous foreign products.

The district would be decidedly backward in its communications were it not for the Great Indian Peninsula Railway, which now traverses it. The black soil of the plains forms a most difficult and expensive foundation for road-making, and with the exception of one or two good roads, the whole traffic of the country has until lately been carried over country-tracks, which in the monsoon months are quite impassable.

The made roads are (1) the southern road between Nágpúr and Haidarábád, which enters the district a little to the east of Sindi, and traversing its south-east corner enters the Chándá district at a point due south of Hinganghát. This road is of imperial rather than local importance; but as a branch road runs
to Hinganghát from the village of Jám, it is much used by persons passing between Hinganghát and Nagpúr, and should any part of the export trade of Hinganghát gravitate to the Sindi station, it will become a local line of principal importance. (2) The Wardhá valley road, which unites the railway station of Pulgón with the towns of Deolí and Hinganghát in the south, and those of A'rvi and A'shtí in the north. This is the principal line of communication in the district. It traverses the whole length of the valley of the Wardhá, and carries to the railway the cotton for which this part of the district is especially famous. The length of this road may be put down at seventy miles, and if to this be added eighteen miles of a second-class feeder road, laid out to connect Pohná and the south of Berár with Hinganghát, the entire length is a little short of one hundred miles. But the road is not yet completed. Of country-tracks the chief is the old road between Bombay and Nagpúr. The importance of this line has been very much diminished by the railway, but it is still much used. It enters the district at the A'ptí ferry on the Wardhá, and passing the villages of Kauthá, Kuljharí, Dahigáon, Elí Keli, and Selá, enters the Nagpúr district at the village of Asolá. Another principal line of traffic connects Nagpúr with Amráoti, and runs through the north of the A'rvi tahsíl. This line crosses the Wardhá at Bisnúr, and after passing over the Talégáon Ghát runs to Nagpúr via Karínja and Kondháíl. It will be easily imagined that in a district so scantily provided with roads the conveyances must be of a peculiar kind adapted for the work they have to do. Instead of the large heavy hackery of the North-Western Provinces, the carts of the district (kháchar or khánchar) are small, low, and narrow wheeled. Their lightness and the smallness of their loads enable bullocks to draw them up the steep inclines; they are too low to upset, and their narrow wheels, on which mud has little hold, are well fitted for the kind of country through which they have to travel. The “rengí” is a lighter cart, of similar construction, and is not intended to carry merchandise. It bears the same relation to the kháchar that a phaeton does to a cart. The “chhakrá” is a still lighter conveyance, and, like all the above, is drawn by small well-bred trotting bullocks, for which Wardhá is famous. The possession of a cart or rengí and pair is by no means confined to the wealthier inhabitants, but is common to all the well-to-do classes of the district. There is no part of India where the people use conveyances so much and walk so little, and the speed with which they get over the ground is remarkable. Fast bullocks fetch fancy prices, and are eagerly bought by wealthy landholders, who like to rival each other in the completeness of their turn-out.

The administration of the district is conducted by the usual civil staff, consisting ordinarily of a Deputy Commissioner, an Assistant Commissioner, a Civil Medical Officer, and a District Superintendent of Police at head-quarters, an Assistant Commissioner at the important cotton mart of Hinganghát, and Tahsildárs at A'rvi, Wardhá, and Hinganghát. The police force has a strength of 391 of all ranks, and has station-houses at Hinganghát, A'rvi, Khángáon, Sindi, Girar, A'shtí, and Pulgón, besides nineteen outposts. The imperial revenues are—

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Land</td>
<td>Rs. 5,10,182</td>
</tr>
<tr>
<td>Assessed taxes</td>
<td>28,196</td>
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<tr>
<td>Stamps</td>
<td>50,969</td>
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<tr>
<td>Excise</td>
<td>79,017</td>
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<tr>
<td>Forests</td>
<td>8,552</td>
</tr>
<tr>
<td>Customs</td>
<td>6,88,365</td>
</tr>
</tbody>
</table>

**Total....Rs. 13,65,281**
The Great Indian Peninsula Railway crosses the centre of the district, within which it has three stations—Pulgaon, on the banks of the Wardhâ; Wardhâ, the central station, twenty miles east of Pulgaon; and Sindî, near the borders of Nâgpur. To these stations the whole trade of the district converges.

WARDHA'—The central tahsîl or revenue subdivision of the district of the same name, having an area of 801 square miles, with 463 villages, and a population of 139,210 souls according to the census of 1866. The land revenue for 1869-70 is Rs. 2,08,119.

WARDHA'—The head-quarters town of the district of the same name. Here is a station of the Great India Peninsula Railway, distant forty-nine miles from Nâgpur. The town is quite new, dating from the 21st May 1866. The old village of Pâlakwârî was levelled to make room for Wardhâ, and the new town is built in wide and regular streets, carefully laid out so as to admit of expansion as population increases. The jail, police lines, public garden, court-houses, and civil station generally are on a gentle slope to the east of the town. The site is naturally well drained, and promises to be healthy. The absence of trees is the main defect at present, and causes the station to have a bare and bleak appearance, especially in the hot weather; but several miles of avenues in and about the town have been laid out, and are progressing well. By November 1866, when the general census was taken, Wardhâ had already attained a population of 2,734, and it is steadily increasing. At first the inhabitants ran up grass sheds and other similar temporary residences, but these are fast being replaced by more substantial buildings. It is anticipated that the railway station will in time attract to Wardhâ a large share of the cotton trade of this district; but trade is slow to leave its old channels, and Hinganghât, Deolf, and other marts of the railway line still retain their ascendancy. However, cotton trade has made a fair start at Wardhâ; and presses and a metallised storage and weighing-yard have been provided from local funds. A vernacular town-school has also been opened at Wardhâ. The weekly market held on Fridays is large, and well attended by traders and holders of agricultural produce from the villages round.

WARHA'—A village in the Chândâ district, situated on the left bank of the Wardhâ, ten miles west-south-west of Chândâ, and facing the mouth of the Paingangâ, which here falls into the Wardhâ. On the river's bank is an old temple, with a broad flight of steps leading to the water's edge. It was at this village that the van of Bâtí Râo's army was met and driven back by Lieutenant Colonel Hopeton Scott in April A.D. 1818. A fair assembles here during the cold weather.

WA'R'HONA'—A village in the A'rvî tahsîl of the Wardhâ district, situated on the Dhâm, some six miles from its source, and distant about twenty-seven miles from Wardhâ. It contains a mixed population of 1,535 Telês, Kunbis, Mohammadans, &c., most of whom are cultivators. A small weekly market is held here on Sundays.

WARNERA'—A town in the Hinganghât tahsîl of the Wardhâ district, twenty-five miles south of Wardhâ. It belongs to an influential landholding family, who have a fine house in the fort. It contains 2,467 inhabitants, chiefly cultivators and weavers. The municipality have built a village school-house, and opened up a market-place under the walls of the fort; they also maintain
their own town police and conservancy establishments. A branch distillery has recently been opened, and a small weekly market is held here on Wednesdays.

WARORÁ—The north-western tahsíl or revenue subdivision of the Chándá district, having an area of 1,248 square miles, with 406 villages, and a population of 120,191 souls according to the census of 1866. The land revenue of the tahsíl for 1869-70 is Rs. 84,006.

WARORÁ—The western pargana of the tahsíl of the same name in the Chándá district. It is bounded on the north by the Wardhá and Nágpúr districts, on the east by the Chimúr and Bhándak parganas, on the south by the Wardhá, and on the west by the Wardhá and Wáná. It has an area of about 415 square miles, and contains 148 villages. The Sír traverses a large portion of the pargana from north to south, and the Virá flows along the north-eastern corner. The country generally is a rolling plain of black loam, dotted with a few isolated hills of sandstone. Excellent cotton, wheat, jawãr, oil-seeds, gram, and rice are grown here. The chief towns are Warorá, Mándherí, and Segáon. The population is principally Maráthá, and the Dhanájí Kunbis form the largest agricultural class.

WARORÁ—The head-quarters of the tahsíl of the same name, and the second commercial town of the Chándá district. It is situated thirty-two miles north-west of Chándá, twenty-six miles south-east of Hinganghát, and twelve miles north of Wán. It contains 975 houses; the population being Maráthá, with a sprinkling of Márvárs. A large weekly market is held here, and a considerable trade is carried on in cotton, grain, groceries, country cloths, and salt. The town has a tahsíl, a town school for boys, a girls' school, an imperial post-office, a police station-house, a sarfí, a travellers' bungalow, a handsome pláce, a large tank, an encamping-ground, a tahsíl nursery for young trees, and a Public Works bungalow. An Assistant Patrol of Customs is stationed here.

WELTUR—A small straggling town in the Nágpúr district, about forty miles south-east of Nágpúr, and near the picturesque hill of Ambhorá, which overlooks the Waingangá. It has a population of 2,112 persons. There are some fine groves and tanks around it; and the town has its new school and police buildings and market-place. Some cloth is manufactured here, most of which is exported.

Z

ZAINA'BA'D—A village in the Nimár district, only divided from Bühán-púr, of which it once formed a part; by the Taftí. It now contains about 1,200 inhabitants, but has greatly fallen off from its former condition, signs of which remain in numerous ruins of mosques, tombs, and saráfs. The paper made here had once a high repute, but the manufacture has greatly declined.
APPENDIX NO. 1.
STATISTICAL TABLES.
## Statistical Tables

### Native States

<table>
<thead>
<tr>
<th>Name of State</th>
<th>In subsidiary alliance or Feudatory</th>
<th>Tribute in Men or Money</th>
<th>Population</th>
<th>Supposed gross Revenue</th>
<th>Military force</th>
<th>Transit Duties or not</th>
<th>Principal articles of production, including Manufactures and Mines</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Bastar</td>
<td>Feudatory</td>
<td>Rs. 3,056</td>
<td>269,684</td>
<td>Rs. 36,102</td>
<td>A few sepoys only</td>
<td>None</td>
<td>Rice, oil-seeds, &amp;c., dyes, resin, kosá, galls, fibres, and other forest produce. No particular manufactures. Some iron mines.</td>
</tr>
<tr>
<td>2. Károond</td>
<td>Do.</td>
<td>3,550</td>
<td>107,872</td>
<td>20,000</td>
<td>None</td>
<td>Do.</td>
<td>Rice, pulses, sugarcane, and cotton; wheat also grown in some parts. No important manufactures, and no mines.</td>
</tr>
<tr>
<td>3. Ráigarth-Bargarh</td>
<td>Do.</td>
<td>400</td>
<td>51,400</td>
<td>7,500</td>
<td>Do.</td>
<td>Do.</td>
<td>Rice, pulses, oil-seeds, and cotton, and a little wheat and gram. No manufactures of importance, and no mines worked, though iron is abundant.</td>
</tr>
<tr>
<td>4. Sárangarh</td>
<td>Do.</td>
<td>1,350</td>
<td>45,372</td>
<td>8,000</td>
<td>Do.</td>
<td>Do.</td>
<td>Rice, pulses, oil-seeds, sugarcane, and cotton. No manufactures of importance. Iron-ore found in many parts, but no mines are regularly worked.</td>
</tr>
<tr>
<td>5. Páttná</td>
<td>Do.</td>
<td>600</td>
<td>90,000</td>
<td>11,000</td>
<td>Do.</td>
<td>Do.</td>
<td>Same as in Páttná.</td>
</tr>
<tr>
<td>6. Sonpúr</td>
<td>Do.</td>
<td>5,000</td>
<td>60,000</td>
<td>18,000</td>
<td>Do.</td>
<td>Do.</td>
<td>Do. Also some valuable sál forest; and lac is found in considerable quantities. No manufactures of importance.</td>
</tr>
<tr>
<td>7. Rairákhola</td>
<td>Do.</td>
<td>580</td>
<td>11,405</td>
<td>6,000</td>
<td>Do.</td>
<td>Do.</td>
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</tr>
<tr>
<td>No.</td>
<td>District</td>
<td>P.</td>
<td>Q.</td>
<td>R.</td>
<td>S.</td>
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</tr>
<tr>
<td>3</td>
<td>Bámrá</td>
<td>Do.</td>
<td>350</td>
<td>32,558</td>
<td>6,000</td>
<td>Do.</td>
<td>Do.</td>
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<td>9</td>
<td>Saktí</td>
<td>Do.</td>
<td>350</td>
<td>11,784</td>
<td>8,131</td>
<td>Do.</td>
<td>Do.</td>
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<tr>
<td>10</td>
<td>Kawardá</td>
<td>Do.</td>
<td>16,000</td>
<td>69,077</td>
<td>53,560</td>
<td>Do.</td>
<td>Do.</td>
</tr>
<tr>
<td>11</td>
<td>Kondká or Chhui Khadán</td>
<td>Do.</td>
<td>11,000</td>
<td>48,753</td>
<td>35,467</td>
<td>330 footmen, 2 elephants, 20 horses.</td>
<td>Do.</td>
</tr>
<tr>
<td>12</td>
<td>Kánker</td>
<td>Do.</td>
<td>Pays nothing.</td>
<td>36,144</td>
<td>7,234</td>
<td>177 footmen, 3 elephants, 15 horses.</td>
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</tr>
<tr>
<td>13</td>
<td>Khairágarh</td>
<td>Do.</td>
<td>47,000</td>
<td>115,650</td>
<td>1,65,428</td>
<td>50 horsemen, 500 footmen, 10 elephants, 75 horses, 10 camels.</td>
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<td>14</td>
<td>Nándgáon</td>
<td>Do.</td>
<td>46,000</td>
<td>132,561</td>
<td>1,40,346</td>
<td>825 footmen, 5 elephants, 60 horses.</td>
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<tr>
<td>15</td>
<td>Makráí</td>
<td>Do.</td>
<td>Pays nothing.</td>
<td>13,015</td>
<td>22,000</td>
<td>7 horsemen, 125 footmen.</td>
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CIVIL DIVISION OF BRITISH TERRITORY.

The chief authority in the Central Provinces is the Chief Commissioner and Agent to the Governor-General, appointed under Foreign Department (Political) Resolution No. 9, dated 2nd November 1861. The Chief Commissioner is assisted by a Secretary, with an Assistant, a Judicial Commissioner, Settlement Commissioner, Sanitary Commissioner, a Commissioner of Customs, and four Commissioners of Revenue and Circuit, an Inspector-General of Police, an Inspector-General of Education, an Inspector-General of Jails and Dispensaries, a Conservator of Forests, and a Registrar-General of Assurances. The Chief Commissioner exercises the power of a Local Government under the law when such powers have been specially delegated to him by the Governor-General in Council; in all other respects, Political, Judicial, and Fiscal, he is the Chief Executive of the Local Government under the Government of India.

The following is a Statement of the Area, Population, Revenue, &c. of the different Commissionerships, Deputy Commissionerships, and Revenue Subdivisions of the Territory.

<table>
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<tr>
<th>Names of Commissionerships</th>
<th>Names of Executive Districts</th>
<th>Number of Revenue Subdivisions</th>
<th>Area in square miles</th>
<th>Population</th>
<th>Chief Towns, with Population</th>
<th>Number of Villages</th>
<th>Land Revenue</th>
<th>Excise</th>
<th>Stamps</th>
<th>Forests</th>
<th>Customs</th>
<th>Assessed Tax</th>
<th>Miscellaneous</th>
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<td>16 28 1,094</td>
<td>8,08,183</td>
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<td>1,67,056</td>
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<td>7,877</td>
<td>3,333</td>
<td>4,02,964</td>
<td>55,921</td>
<td>37,740</td>
<td>25,535</td>
<td>50,515</td>
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<td>Khápá</td>
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<td>7,877</td>
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<td>Hának 7,333</td>
<td>13,843</td>
<td>1,772</td>
<td>4,02,964</td>
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<td>25,535</td>
<td>50,515</td>
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<td>608,480</td>
<td>Bhandára 13,843</td>
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<td>7,601</td>
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<td>4,202</td>
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### Statement of Area, Population, Revenue, &c.—(continued.)

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* 8,960 inclusive of Feudatories.

† Exclusive of population of Feudatories.
## POPULATION

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<tr>
<th>Districts</th>
<th>Inhabited houses</th>
<th>Population</th>
<th>Classification of Population</th>
<th>Occupation</th>
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<td>Number of mosaic dwellings</td>
<td>Died of all other kinds</td>
<td>Number per square mile</td>
<td>Europeans</td>
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<td>430,535</td>
<td>208,577</td>
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<td>479</td>
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<td>178,061</td>
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<td>35,673</td>
<td>211,152</td>
<td>125,341</td>
</tr>
<tr>
<td>Sambalpur</td>
<td>57</td>
<td>120,489</td>
<td>231,018</td>
<td>195,638</td>
</tr>
<tr>
<td>Upper Godavary</td>
<td>159</td>
<td>40,669</td>
<td>56,334</td>
<td>57,656</td>
</tr>
</tbody>
</table>

Total: 1,866,589

1,866,589

(1) Included among Europeans at the last Census. (2) Included among Hindus.
* m Marathi, u Urdu, h Hindi, g Gondi, t Telugu, c Chhattisgarhi, n Nimari, o Uriya, k Koyä.
## FISCAL.

**Surveyed and Assessed Area in Acres.**

<table>
<thead>
<tr>
<th>Districts</th>
<th>Cultivated</th>
<th>Uncultivated</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Irrigated</td>
<td>Total</td>
</tr>
<tr>
<td></td>
<td>By Government works</td>
<td>By private individuals</td>
</tr>
<tr>
<td>Nágpúr</td>
<td>9,052</td>
<td>930,508</td>
</tr>
<tr>
<td>Bhandára</td>
<td>12,620</td>
<td>807,802</td>
</tr>
<tr>
<td>Chándá</td>
<td>9,902</td>
<td>593,082</td>
</tr>
<tr>
<td>Wardá</td>
<td>6,570</td>
<td>740,581</td>
</tr>
<tr>
<td>Bóilghá</td>
<td>1,984</td>
<td>213,933</td>
</tr>
<tr>
<td>Jabalpúr</td>
<td>4,996</td>
<td>879,744</td>
</tr>
<tr>
<td>Ságar</td>
<td>6,691</td>
<td>578,116</td>
</tr>
<tr>
<td>Dáno</td>
<td>1,714</td>
<td>377,552</td>
</tr>
<tr>
<td>Mánda</td>
<td>885</td>
<td>325,594</td>
</tr>
<tr>
<td>Seoni</td>
<td>60,077</td>
<td>521,117</td>
</tr>
<tr>
<td>Hóshangbád</td>
<td>2,109</td>
<td>658,421</td>
</tr>
<tr>
<td>Betúl</td>
<td>14,750</td>
<td>648,178</td>
</tr>
<tr>
<td>Narsinghpúr</td>
<td>5,832</td>
<td>444,022</td>
</tr>
<tr>
<td>Nímar</td>
<td>750</td>
<td>7,750</td>
</tr>
<tr>
<td>Chhindwárí</td>
<td>7,838</td>
<td>443,830</td>
</tr>
<tr>
<td>Ráípur</td>
<td>7,137</td>
<td>1,483,661</td>
</tr>
<tr>
<td>Bilárpur</td>
<td>6,127</td>
<td>1,000,707</td>
</tr>
<tr>
<td>Sambalpúr</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Upper Godávari</td>
<td>11,579</td>
<td>32,659</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>850</td>
<td>185,153</td>
</tr>
</tbody>
</table>

* The entries in this column for some districts are very doubtful. There are no canals in the province, such irrigation as there is being from reservoirs and wells, private property, and much of the irrigation from the former has been, it is believed, included in other columns by a misunderstanding on the part of the compilers.
## POLICE.

### STATEMENT showing the Police Force entertained in each District of the Central Provinces in the year 1868.

Regular organized Police, including Town Police, subject to Rules of Regular Police.

<table>
<thead>
<tr>
<th>Districts</th>
<th>Remaining last year</th>
<th>Recruited this year</th>
<th>Discharged or Dismissed</th>
<th>Remaining at the end of the previous year</th>
<th>European Officers</th>
<th>Native Officers</th>
<th>Men.</th>
<th>Mounted.</th>
<th>Number for whom provisions are provided</th>
<th>Or each European Officer</th>
<th>Or each Native Officer</th>
<th>Or each footman</th>
<th>Average annual Pay</th>
<th>Total Cost, including Contingencies</th>
<th>Total number of Police, Regular and Irregular</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sagar</td>
<td>900</td>
<td>75</td>
<td>17</td>
<td>50</td>
<td>3</td>
<td>23</td>
<td>735</td>
<td>500</td>
<td>355</td>
<td>1,238</td>
<td>483</td>
<td>324</td>
<td>Rs. 712</td>
<td>Rs. 1,068</td>
<td>1,09,882</td>
</tr>
<tr>
<td>Damoh</td>
<td>434</td>
<td>17</td>
<td>17</td>
<td>417</td>
<td>2</td>
<td>18</td>
<td>363</td>
<td>1,056</td>
<td>363</td>
<td>1,020</td>
<td>558</td>
<td>364</td>
<td>Rs. 3,423</td>
<td>Rs. 7,172</td>
<td>67,720</td>
</tr>
<tr>
<td>Jhansi</td>
<td>704</td>
<td>61</td>
<td>17</td>
<td>769</td>
<td>5</td>
<td>35</td>
<td>724</td>
<td>340</td>
<td>340</td>
<td>1,920</td>
<td>503</td>
<td>334</td>
<td>Rs. 6,814</td>
<td>Rs. 14,040</td>
<td>1,03,861</td>
</tr>
<tr>
<td>Mandla</td>
<td>316</td>
<td>58</td>
<td>15</td>
<td>295</td>
<td>1</td>
<td>10</td>
<td>287</td>
<td>300</td>
<td>300</td>
<td>1,080</td>
<td>308</td>
<td>264</td>
<td>Rs. 4,068</td>
<td>Rs. 9,000</td>
<td>1,05,688</td>
</tr>
<tr>
<td>Seoni</td>
<td>347</td>
<td>63</td>
<td>5</td>
<td>345</td>
<td>2</td>
<td>9</td>
<td>360</td>
<td>317</td>
<td>317</td>
<td>1,070</td>
<td>362</td>
<td>264</td>
<td>Rs. 4,165</td>
<td>Rs. 8,215</td>
<td>85,650</td>
</tr>
<tr>
<td>Narsinghpur</td>
<td>405</td>
<td>56</td>
<td>6</td>
<td>342</td>
<td>2</td>
<td>11</td>
<td>365</td>
<td>300</td>
<td>300</td>
<td>1,070</td>
<td>362</td>
<td>294</td>
<td>Rs. 4,030</td>
<td>Rs. 8,215</td>
<td>85,650</td>
</tr>
<tr>
<td>Hoshangabad</td>
<td>460</td>
<td>46</td>
<td>3</td>
<td>450</td>
<td>2</td>
<td>14</td>
<td>484</td>
<td>300</td>
<td>300</td>
<td>1,070</td>
<td>384</td>
<td>304</td>
<td>Rs. 4,509</td>
<td>Rs. 9,000</td>
<td>95,383</td>
</tr>
<tr>
<td>Nimar</td>
<td>438</td>
<td>39</td>
<td>3</td>
<td>438</td>
<td>4</td>
<td>13</td>
<td>399</td>
<td>318</td>
<td>318</td>
<td>1,070</td>
<td>362</td>
<td>294</td>
<td>Rs. 6,570</td>
<td>Rs. 12,630</td>
<td>128,789</td>
</tr>
<tr>
<td>Betul</td>
<td>353</td>
<td>47</td>
<td>6</td>
<td>333</td>
<td>3</td>
<td>16</td>
<td>318</td>
<td>153</td>
<td>153</td>
<td>1,070</td>
<td>362</td>
<td>294</td>
<td>Rs. 7,780</td>
<td>Rs. 15,533</td>
<td>152,377</td>
</tr>
<tr>
<td>Chhindwara</td>
<td>388</td>
<td>55</td>
<td>4</td>
<td>385</td>
<td>2</td>
<td>14</td>
<td>374</td>
<td>323</td>
<td>323</td>
<td>1,070</td>
<td>410</td>
<td>342</td>
<td>Rs. 8,099</td>
<td>Rs. 16,341</td>
<td>161,433</td>
</tr>
<tr>
<td>Nagpur</td>
<td>1,016</td>
<td>260</td>
<td>11</td>
<td>1,280</td>
<td>6</td>
<td>75</td>
<td>1,053</td>
<td>620</td>
<td>620</td>
<td>1,280</td>
<td>613</td>
<td>584</td>
<td>Rs. 9,258</td>
<td>Rs. 18,500</td>
<td>188,515</td>
</tr>
<tr>
<td>Bhandara</td>
<td>639</td>
<td>91</td>
<td>5</td>
<td>663</td>
<td>1</td>
<td>16</td>
<td>448</td>
<td>248</td>
<td>248</td>
<td>1,000</td>
<td>990</td>
<td>294</td>
<td>Rs. 5,418</td>
<td>Rs. 10,836</td>
<td>108,845</td>
</tr>
<tr>
<td>Bakhoda</td>
<td>109</td>
<td>7</td>
<td>1</td>
<td>111</td>
<td>3</td>
<td>17</td>
<td>107</td>
<td>65</td>
<td>65</td>
<td>1,070</td>
<td>362</td>
<td>294</td>
<td>Rs. 11,668</td>
<td>Rs. 23,336</td>
<td>24,403</td>
</tr>
<tr>
<td>Wardha</td>
<td>468</td>
<td>54</td>
<td>6</td>
<td>468</td>
<td>4</td>
<td>24</td>
<td>440</td>
<td>440</td>
<td>440</td>
<td>1,068</td>
<td>440</td>
<td>384</td>
<td>Rs. 6,067</td>
<td>Rs. 12,134</td>
<td>12,134</td>
</tr>
<tr>
<td>Chhindwara</td>
<td>543</td>
<td>76</td>
<td>6</td>
<td>543</td>
<td>2</td>
<td>17</td>
<td>477</td>
<td>488</td>
<td>488</td>
<td>1,080</td>
<td>492</td>
<td>400</td>
<td>Rs. 7,534</td>
<td>Rs. 13,068</td>
<td>13,068</td>
</tr>
<tr>
<td>Rappur</td>
<td>527</td>
<td>83</td>
<td>4</td>
<td>521</td>
<td>1</td>
<td>17</td>
<td>445</td>
<td>338</td>
<td>338</td>
<td>1,060</td>
<td>390</td>
<td>280</td>
<td>Rs. 8,145</td>
<td>Rs. 15,836</td>
<td>15,836</td>
</tr>
<tr>
<td>Biknapur</td>
<td>310</td>
<td>50</td>
<td>4</td>
<td>310</td>
<td>1</td>
<td>19</td>
<td>339</td>
<td>339</td>
<td>339</td>
<td>1,060</td>
<td>390</td>
<td>339</td>
<td>Rs. 4,633</td>
<td>Rs. 9,266</td>
<td>9,266</td>
</tr>
<tr>
<td>Samindpur</td>
<td>398</td>
<td>54</td>
<td>6</td>
<td>398</td>
<td>1</td>
<td>10</td>
<td>330</td>
<td>330</td>
<td>330</td>
<td>1,060</td>
<td>390</td>
<td>330</td>
<td>Rs. 5,035</td>
<td>Rs. 9,869</td>
<td>9,869</td>
</tr>
<tr>
<td>Upper Godavari</td>
<td>133</td>
<td>35</td>
<td>1</td>
<td>134</td>
<td>1</td>
<td>4</td>
<td>119</td>
<td>110</td>
<td>110</td>
<td>1,060</td>
<td>450</td>
<td>300</td>
<td>Rs. 27,360</td>
<td>Rs. 54,720</td>
<td>54,720</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>8,723</strong></td>
<td><strong>1,075</strong></td>
<td><strong>116</strong></td>
<td><strong>1,050</strong></td>
<td><strong>41</strong></td>
<td><strong>240</strong></td>
<td><strong>7,970</strong></td>
<td><strong>4,770</strong></td>
<td><strong>4,770</strong></td>
<td><strong>10,536</strong></td>
<td><strong>555</strong></td>
<td><strong>365</strong></td>
<td><strong>8,658</strong></td>
<td><strong>15,446</strong></td>
<td><strong>15,446</strong></td>
</tr>
</tbody>
</table>

| APPENDIX No. I.  |                               |                               |                               |                               |                               |                               |                               |                               |                               |                               |                               |                               |                               |                               |                               |
### Showing the various Judicial Tribunals, Original and Appellate.

<table>
<thead>
<tr>
<th>Class of Tribunals, distinguishing those which exercise powers in one Department from those exercising powers in two or three Departments, and those consisting of paid from unpaid Judges.</th>
<th>Number of Judicial Divisions.</th>
<th>Area of each Division in Square Miles.</th>
<th>Average Population of each Division.</th>
<th>Constitution of Tribunals, stating number of Judges in each, and Jury or Assessors, if any.</th>
<th>Judicial powers of each Tribunal, Original and Appellate.</th>
</tr>
</thead>
</table>
| **Local and Sub-Magistrates** <br> exercising Criminal powers (a) | 10 | ... | 10 | ... | <br> Paid... ... ... 10 | ... | ... | ... | ... | A single Judge possesses over either of the 1st or 2nd Class, as defined in Section 22 of Criminal Procedure Code, and can dispose of all cases which a Sub-Magistrate is competent to try. (S. 1371, Criminal Procedure Code.)
| (b) | 62 | 502 | 6,500 | 73 | Each Judge has, in the Criminal Department, the powers of a Sub-Magistrate, and can dispose of all cases which a Sub-Magistrate is competent to try. (S. 1371, Criminal Procedure Code.)
| **Do. do. exercising Criminal, Civil, and Revenue powers (c)** | 61 | 1,221 | 12,813 | 67 | Do. and in the Civil Department of the Forest Officers included in column (b) restricted in the use of their powers to cases of breaches of the Forest Act, or cases in which their subordinates are concerned.)
| (d) Judges exercising Civil powers only | 11 | ... | 11 | Ditto... | Do. and in the Civil Department of the Forest Officers included in column (b) restricted in the use of their powers to cases of breaches of the Forest Act, or cases in which their subordinates are concerned.)
| **Small Cause Courts (e)** | 6 | 430 | 78,643 | 6 | A single Judge possesses over each Tribunal without Jury or Assessors, and there is a Registrar empowered to hear suits up to Rs. 20 attached to one Court.
| (f) Magistrates with full powers exercising only Criminal powers (f). | 21 | 7 | 6,000 | 27 | Each Judge has in the Criminal Department the powers of a Magistrate as defined in Section 22 of Criminal Procedure Code. |
### STATEMENT.

*existing in the Central Provinces on the last day of the year 1868.*

<table>
<thead>
<tr>
<th>Description of officers</th>
<th>European</th>
<th>Native</th>
<th>Native</th>
<th>European</th>
<th>Native</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total number of Judges</td>
<td>60</td>
<td>73</td>
<td>11</td>
<td>60</td>
<td>11</td>
</tr>
<tr>
<td>Average annual Salary of each paid Judge</td>
<td>2,557</td>
<td>3,520</td>
<td>3,000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Average annual Cost of Establishment</td>
<td>2,557</td>
<td>3,520</td>
<td>3,000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Executive or other functions exercised by the same Officer</td>
<td><em>Six of these officers are in the Forest Department, two in the Survey Department, and two in the Customs Department.</em></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Number of Cases decided during the year</td>
<td>56</td>
<td>5,001</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

- 2 European officers are Taqilddars (Sub-Collectors) and Extra Assistant and Assistant Commissioners. They are employed generally in administrative work of the districts to which they are attached.
- These officers are Nāib Taqildar.
- Have executive functions as in the case of 3 Cantonment and 1 Assistant Cantonment Magistrates, and of Judge of Nagpūr Small Cause Court, who is also Registrar-General of Assurances.
- 16 of these officers are in administrative charge of Jails, and of these 16, 13 are also Civil Surgeons.
<table>
<thead>
<tr>
<th>Class of Tribunals, distinguishing those which exercise powers in one Department from those exercising powers in two or three Departments, and those consisting of paid from unpaid Judges.</th>
<th>Number of Judicial Divisions.</th>
<th>Number of Tribunals.</th>
<th>Constitution of Tribunals, stating number of Judges in each, and Jury or Assessors, if any.</th>
<th>Judicial powers of each Tribunal, Original and Appellate.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Magistrates, Criminal, Civil, and Revenue powers (g)</td>
<td>34</td>
<td>3,347</td>
<td>33,158</td>
<td>31 A single Judge and 17 Magistrates of the 24 Judges pre-entered in column 5 being Magistrates of sides over Districts have power to hear appeals from each Court; the orders of all Sub-Magistrates in their without Districts. In the Civil Departments the either Jury Magistrates of Districts have power to or Assessors hear, under Act XIV. of 1865, suits of under the Rent Laws. All other Magistrates can hear suits (Civil) up to Rs. 5,000 in value, and have powers of Deputy Collectors under the Rent Law.</td>
</tr>
<tr>
<td>Do, exercising powers described by Act XV. of 1862 (h)</td>
<td>19</td>
<td>4,748</td>
<td>468,011</td>
<td>17 A single Judge have power to try all Criminal criminal cases triable by a Court of sides over Districts, except such as for offences for each Trial, capital sentence, and to punish with imprisonment not exceeding 7 years. These Magistrates may be also included in the last entry.</td>
</tr>
<tr>
<td>Sessions Courts</td>
<td>4</td>
<td>20,749</td>
<td>2,002,717</td>
<td>A single Judge pre-entered committed to them by a Magistrate over Districts, or may award any punishment in each Court, decided by law. They are likewise empowered to hear all appeals from the by Assessors of Magistrate with full powers of the Assessors. All cases in which an appeal is allowed by law.</td>
</tr>
<tr>
<td>Commissioners' Court, Civil and Revenue</td>
<td>4</td>
<td>20,749</td>
<td>2,002,717</td>
<td>A single Judge have no original jurisdiction. Judge pre-entered, but on the Civil side of their Courts over Districts, under Act XV. of 1865, appeals is each Trial, in suits in which the value is Rs. 5,000 or more; and they also hear appeals from the decision of Collectors and Deputy Assessors under Act X. of 1869 (Rev. Act). In the Revenue Departments they are Commissioners of Division, and hear appeals from orders of Collectors under Rent Law.</td>
</tr>
<tr>
<td>Chief Court of Province</td>
<td>1</td>
<td>......</td>
<td>1</td>
<td>Ditto is the Judge of the Chief Appellate Court in Criminal and Civil, hearing appeals from orders of Sessions Courts in the former case, and special appeals from orders passed on appeal by Deputy Commissioner or Commissioner in Civil cases. In Criminal cases it has also the power of revision.</td>
</tr>
<tr>
<td>Justices of the Peace</td>
<td>......</td>
<td>45</td>
<td>Ditto</td>
<td></td>
</tr>
</tbody>
</table>
## APPENDIX No. I.

<table>
<thead>
<tr>
<th>Number of Judges</th>
<th>Average Salary of each paid Judge</th>
<th>Executive or other functions exercised by the same Officer</th>
<th>Number of Cases decided during the year</th>
</tr>
</thead>
<tbody>
<tr>
<td>European.</td>
<td>2  9  8  12  5,600  3,300 ...</td>
<td>These officers are Extra Assistant, Assistant, and Deputy Commissioners, and the whole administrative charge of the districts to which they are attached rests with the Deputy Commissioner, who is aided by his Assistant and Extra Assistant Commissioners.</td>
<td>6,294  30,468 ...  755</td>
</tr>
<tr>
<td>Native.</td>
<td>16 1 12,000 ...</td>
<td>These officers are Deputy Commissioners.</td>
<td>1,315  1,078 ...  590</td>
</tr>
<tr>
<td>European.</td>
<td>1  3  32,500 ...</td>
<td>These officers are Commissioners of Division, and the administrative business of Divisions rests with them.</td>
<td>142    ...  547</td>
</tr>
<tr>
<td>Native.</td>
<td>1  3  32,500 ...</td>
<td>These officers are also the Commissioners of Division.</td>
<td>...  365  68 ...</td>
</tr>
<tr>
<td>European.</td>
<td>1  37,990 ...</td>
<td>No executive functions.</td>
<td>612  110 ...  26</td>
</tr>
<tr>
<td>Native.</td>
<td>4  30 11 ...</td>
<td>These officers are nearly all included in the foregoing entries.</td>
<td>55    ...  ...  ...</td>
</tr>
</tbody>
</table>
## APPENDIX No. I.

### FINANCE.

**ACCOUNT of the Gross and Net Revenues of the Central Provinces for the year 1868-69.**

<table>
<thead>
<tr>
<th>SOURCES OF INCOME</th>
<th>Gross Receipts</th>
<th>Charges of collection, including special cost of maintaining productive works</th>
<th>Allowances and Restrictions</th>
<th>Allotment to District and Village Officers and other engagements</th>
<th>Total</th>
<th>Net Receipts</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>IMPERIAL.</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Land Revenue</td>
<td>56,716,626</td>
<td>22,170</td>
<td>7,24,668</td>
<td>9,39,865</td>
<td>16,86,228</td>
<td>41,90,400</td>
</tr>
<tr>
<td>Forests</td>
<td>3,51,014</td>
<td>3,889</td>
<td>3,14,849</td>
<td></td>
<td>3,18,738</td>
<td>32,276</td>
</tr>
<tr>
<td>Excise on spirits and drugs</td>
<td>9,01,459</td>
<td>4,475</td>
<td>71,189</td>
<td></td>
<td>75,667</td>
<td>8,85,789</td>
</tr>
<tr>
<td>Tributes and Contributions from Native States</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total Territorial</strong></td>
<td>71,89,068</td>
<td>30,557</td>
<td>11,10,731</td>
<td>9,39,865</td>
<td>30,80,633</td>
<td>51,06,465</td>
</tr>
</tbody>
</table>

| Assessed | professions & Trades Tax | 1,11,112 | 5,752 | 9 | 5,801 | 1,03,211 |
| Taxes | { Poonchari Tax | 2,64,750 | 19,020 | 3,360 | 22,986 | 2,41,764 |
| Customs | { Sugar duty | 84,832 | 65 | 65 | 84,832 |
| Salt | { Duty on imported | 14,28,086 | 234 | 4,54,789 | 4,55,023 | 9,73,063 |
| Excise duty |  |  |  |  |  |  |
| **Total** | 14,28,086 | 234 | 4,54,789 | 4,55,023 | 9,73,063 |

| Opium | Fees on License | 3,850 | 35 | 35 | 3,815 |
| Export duty |  |  |  |  |  |
| **Total** | 3,850 | 35 | 35 | 3,815 |

| Stamps | 8,35,004 | 19,130 | 28,338 | 47,468 | 7,88,116 |
| Post Office |  |  |  |  |  |
| Electric Telegraph |  |  |  |  |  |
| Mint |  |  |  |  |  |
| Law and Refunds | 1,08,779 | 2,487 | 55,062 | 58,149 | 50,630 |
| Justice | Real fines | 1,15,748 | 9,821 | 9,821 | 1,05,927 |
| Police | Refunds | 39,373 |  |  | 39,373 |
| Real |  |  |  |  |  |
| Military Refunds |  |  |  |  |  |
| Interest | 1,437 |  | 1,437 |  |
| Miscellaneous | 2,19,771 |  | 2,19,771 |  |

**Total Imperial** | 32,13,407 | 57,135 | 5,42,178 | 5,99,303 | 26,14,104 |

**LOCAL.**

| Public Works Funds | 11,14,821 | 57,897 | 57,897 | 10,54,724 |
| Police Funds | 66,417 | 66,417 |  |
| Education Funds | 1,58,977 | 1,58,977 |  |
| Charitable Funds | 23,699 | 23,699 |  |
| General Funds | 3,88,149 | 3,88,149 |  |

**Total Local** | 17,47,883 | 57,897 | 57,897 | 16,89,986 |

**Gross Receipts** | 1,21,50,368 | 87,662 | 17,10,806 | 9,39,865 | 27,37,883 | 94,12,533 |

* Includes Registration Fees, proceeds of Jail manufactories, &c.
## AGRICULTURE.

*Crops cultivated, in acres, actual or approximate.*

<table>
<thead>
<tr>
<th>Districts</th>
<th>Rice</th>
<th>Wheat</th>
<th>Other food grains</th>
<th>Oil-seeds</th>
<th>Sugarcane</th>
<th>Cotton</th>
<th>Opium</th>
<th>Indigo</th>
<th>Fibre</th>
<th>Tobacco</th>
<th>Tea</th>
<th>Coffee</th>
<th>Vegetables</th>
<th>All other crops not included in the above.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nágpór</td>
<td>15,721</td>
<td>239,988</td>
<td>699,976</td>
<td>97,387</td>
<td>1,617</td>
<td>86,081</td>
<td>198</td>
<td>697</td>
<td>474</td>
<td></td>
<td></td>
<td>8,124</td>
<td>3,251</td>
<td></td>
</tr>
<tr>
<td>Bhandāra</td>
<td>54,019</td>
<td>86,064</td>
<td>147,682</td>
<td>27,088</td>
<td>12,561</td>
<td></td>
<td></td>
<td>197</td>
<td>558</td>
<td></td>
<td></td>
<td>2,128</td>
<td>344</td>
<td></td>
</tr>
<tr>
<td>Chándá</td>
<td>253,161</td>
<td>75,253</td>
<td>270,684</td>
<td>51,897</td>
<td>4,074</td>
<td>89,169</td>
<td></td>
<td></td>
<td>613</td>
<td>1,288</td>
<td></td>
<td>7,705</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Wardhá</td>
<td>305</td>
<td>181,293</td>
<td>877,079</td>
<td>90,027</td>
<td>298</td>
<td>173,514</td>
<td>641</td>
<td>190</td>
<td>1,231</td>
<td></td>
<td></td>
<td>2,664</td>
<td>3,883</td>
<td></td>
</tr>
<tr>
<td>Bhäuserá</td>
<td>178,405</td>
<td>5,834</td>
<td>14,334</td>
<td>89,298</td>
<td>2,817</td>
<td>26,152</td>
<td>664</td>
<td>186</td>
<td>745</td>
<td></td>
<td></td>
<td>114</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jabalpúr</td>
<td>134,675</td>
<td>210,648</td>
<td>319,796</td>
<td>26,898</td>
<td>3,324</td>
<td>28,180</td>
<td>811</td>
<td>1,280</td>
<td>302</td>
<td></td>
<td></td>
<td>994</td>
<td>3,658</td>
<td></td>
</tr>
<tr>
<td>Ságar</td>
<td>9,038</td>
<td>440,083</td>
<td>150,904</td>
<td>11,487</td>
<td>2,742</td>
<td>24,839</td>
<td>97</td>
<td>209</td>
<td>1,501</td>
<td>120</td>
<td></td>
<td>1,924</td>
<td>1,106</td>
<td></td>
</tr>
<tr>
<td>Damoh</td>
<td>37,366</td>
<td>198,347</td>
<td>150,243</td>
<td>13,423</td>
<td>1,492</td>
<td>14,800</td>
<td>67</td>
<td>22</td>
<td>578</td>
<td>134</td>
<td></td>
<td>861</td>
<td>1,278</td>
<td></td>
</tr>
<tr>
<td>Mándla</td>
<td>40,680</td>
<td>52,616</td>
<td>205,507</td>
<td>23,525</td>
<td>1,683</td>
<td>1,685</td>
<td>50</td>
<td>646</td>
<td>434</td>
<td></td>
<td></td>
<td>434</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Seoni</td>
<td>218,779</td>
<td>297,588</td>
<td>144,400</td>
<td>19,761</td>
<td>8,284</td>
<td>6,317</td>
<td>121</td>
<td>1,080</td>
<td>99</td>
<td></td>
<td></td>
<td>148</td>
<td>210</td>
<td></td>
</tr>
<tr>
<td>Hooshángábád</td>
<td>22,672</td>
<td>470,690</td>
<td>409,008</td>
<td>25,083</td>
<td>1,560</td>
<td>16,708</td>
<td>920</td>
<td>2,014</td>
<td>3,146</td>
<td></td>
<td></td>
<td>3,290</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Betál</td>
<td>16,378</td>
<td>233,904</td>
<td>409,155</td>
<td>64,327</td>
<td>8,512</td>
<td>588</td>
<td>891</td>
<td>5,519</td>
<td>338</td>
<td></td>
<td></td>
<td>5,954</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Narsinghpúr</td>
<td>15,270</td>
<td>143,286</td>
<td>230,212</td>
<td>4,610</td>
<td>6,200</td>
<td>61,888</td>
<td>60</td>
<td>19</td>
<td>1,017</td>
<td>872</td>
<td></td>
<td>572</td>
<td>873</td>
<td></td>
</tr>
<tr>
<td>Nimár</td>
<td>7,463</td>
<td>11,300</td>
<td>251,619</td>
<td>18,080</td>
<td>572</td>
<td>25,695</td>
<td>399</td>
<td>647</td>
<td>354</td>
<td></td>
<td></td>
<td>1,706</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chhindwárá</td>
<td>671</td>
<td>159,772</td>
<td>370,852</td>
<td>30,830</td>
<td>5,326</td>
<td>97,053</td>
<td>1,892</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1,426</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ráhpúr</td>
<td>510,714</td>
<td>249,706</td>
<td>375,405</td>
<td>160,280</td>
<td>35,826</td>
<td>88,436</td>
<td>935</td>
<td>1,910</td>
<td>6,903</td>
<td></td>
<td></td>
<td>13,973</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bilaspúr</td>
<td>882,218</td>
<td>79,203</td>
<td>225,445</td>
<td>50,099</td>
<td>6,888</td>
<td>72,922</td>
<td>124</td>
<td>2,317</td>
<td>1,685</td>
<td></td>
<td></td>
<td>12,329</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sambalpúr</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Upper Godávarí</td>
<td>12,520</td>
<td>148</td>
<td>32,240</td>
<td>10,933</td>
<td>9</td>
<td>691</td>
<td>20</td>
<td>20</td>
<td>444</td>
<td></td>
<td></td>
<td>152</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Total: 2,899,230 3,185,493 4,694,869 745,287 95,658 671,386 8,083 250 18,019 19,657 58,034 14,697
### EDUCATIONAL.

**General Statement of Educational Institutions in the Central Provinces for the year 1868-69.**

<table>
<thead>
<tr>
<th>Class of Institution</th>
<th>Government Institutions</th>
<th>Private Institutions, aided and unaided.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Teachers</td>
<td>Income</td>
</tr>
<tr>
<td></td>
<td>Christian</td>
<td>English</td>
</tr>
<tr>
<td></td>
<td>Re.</td>
<td>Re.</td>
</tr>
<tr>
<td><strong>COLLEGES.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Arts</td>
<td>2.507</td>
<td>13.11</td>
</tr>
<tr>
<td>Professional</td>
<td>2.507</td>
<td>13.11</td>
</tr>
<tr>
<td><strong>SCHOOLS.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Higher</td>
<td>3.507</td>
<td>25.11</td>
</tr>
<tr>
<td>Middle</td>
<td>4.507</td>
<td>28.11</td>
</tr>
<tr>
<td>Lower</td>
<td>5.507</td>
<td>31.11</td>
</tr>
<tr>
<td><strong>Girls' SCHOOLS.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Higher</td>
<td>3.507</td>
<td>25.11</td>
</tr>
<tr>
<td>Middle</td>
<td>4.507</td>
<td>28.11</td>
</tr>
<tr>
<td>Lower</td>
<td>5.507</td>
<td>31.11</td>
</tr>
<tr>
<td><strong>NORMAL SCHOOLS.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>For Masters</td>
<td>3.507</td>
<td>25.11</td>
</tr>
<tr>
<td>For Mistresses</td>
<td>3.507</td>
<td>25.11</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>63.507</td>
<td>202.11</td>
</tr>
</tbody>
</table>

* There are no Colleges in the Central Provinces, but an Arts Class has been formed in connection with the Sagar High School.
† This includes Christians: we have no separate columns in the General Returns showing Christians only.
‡ This includes subscriptions.

*1 to 155.*

### APPENDIX NO. 1.

*NB.—The ratio of pupils to population is 1 to 134.*
# APPENDIX No. II.

## ROAD TABLES.

<table>
<thead>
<tr>
<th>No.</th>
<th>Route Description</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>JABALPU'R TO SA'GAR, vid DAMOH</td>
<td>538</td>
</tr>
<tr>
<td>II</td>
<td>JABALPU'R TO RAT'PU'R, vid MANDLA</td>
<td>539</td>
</tr>
<tr>
<td>III</td>
<td>SA'GAR TO THE RAILWAY</td>
<td>541</td>
</tr>
<tr>
<td>IV</td>
<td>NARSINGHPU'R TO CHHINDWA'RA'</td>
<td>542</td>
</tr>
<tr>
<td>V</td>
<td>HOSHANGA'BA'D TO BETU'L</td>
<td>543</td>
</tr>
<tr>
<td>VI</td>
<td>NA'GPU'R TO RAT'PU'R</td>
<td>543</td>
</tr>
<tr>
<td>VII</td>
<td>NA'GPU'R TO CHHINDWA'RA'</td>
<td>544</td>
</tr>
<tr>
<td>VIII</td>
<td>NA'GPU'R TO BETU'L</td>
<td>545</td>
</tr>
<tr>
<td>IX</td>
<td>NA'GPU'R TO CHA'NDA'</td>
<td>546</td>
</tr>
<tr>
<td>X</td>
<td>RAT'PU'R TO SAMBALPU'R</td>
<td>547</td>
</tr>
<tr>
<td>XI</td>
<td>CHA'NDA' TO SIRONCHA'</td>
<td>548</td>
</tr>
</tbody>
</table>
### ROAD TABLES.

**No. I.—From Jabalpūr to Ságar, viá Damoh.**

<table>
<thead>
<tr>
<th>District</th>
<th>To</th>
<th>Distance (in Miles)</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jabalpūr</td>
<td>Belkārā</td>
<td>9</td>
<td>Metalled road. In the 5th mile the Umti nadi is crossed by an Irish causeway bridge, and in 8th mile the Mangál stream in the same manner. No sarāi or travellers’ bungalow. Ordinary supplies and water in abundance.</td>
</tr>
<tr>
<td></td>
<td>Katangī</td>
<td>21</td>
<td>Road metalled up to 18th mile. In 10th mile, close to Belkārā, a stream is crossed by an Irish causeway bridge. One mile from Katangī the river Hiran, about 170 yards wide from bank to bank, is crossed; banks are easy; the river runs deep and swift. A good ferry is established here. Sarāi and fair bāzār, with abundance of water.</td>
</tr>
<tr>
<td></td>
<td>Jaberā</td>
<td>8</td>
<td>Large village, sarāi, and police station-house. Supplies available. Good water from wells. Road unmetalled in many places, flanked by hills, and covered with low jungle. Nálās unbridged.</td>
</tr>
<tr>
<td>Damoh</td>
<td></td>
<td>16</td>
<td>Head-quarters of district and residence of Civil officers. Travellers’ bungalow, and good sarāi with accommodation for Europeans. Dispensary. Supplies procurable. Good water from wells and tanks. Road stony, and flanked by hills. No rivers to cross. Many nálās unbridged.</td>
</tr>
<tr>
<td></td>
<td>Berkheri</td>
<td>13</td>
<td>Open country. Road good, but greater part unmetalled. Water from river Sunār. Supplies procurable. At Patharāí (3 miles) there are a travellers’ bungalow, good sarāi, dispensary, school-house, and police-station, with water from tank and wells.</td>
</tr>
<tr>
<td></td>
<td>Shāhpūr</td>
<td>13</td>
<td>Road in bad condition; soil stony and gravelly; in last 3 miles three unbridged nálās; not fordable during the rains when there is any very heavy fall. Sarāi here. Supplies procurable to some extent.</td>
</tr>
<tr>
<td>Ságar</td>
<td>Sanodhā</td>
<td>9</td>
<td>Road almost all over black cotton soil. The Bīās river is spanned by an iron bridge for foot-passengers, horses, and light carts. The nálās are either bridged or have paved causeways. In the rains the road may be said to be all but impassable. No travellers’ bungalow. Supplies procurable to some extent.</td>
</tr>
<tr>
<td></td>
<td>Ságar</td>
<td>10</td>
<td>For about six miles the road is over black soil, passable in fair weather after surface repairs; but in the rains quite unfit for any traffic; for the next 3 miles road is over sandy, stony soil, and low hills, with one or two steep inclines. For the last mile into Cantonments the road is metalled. Nálās bridged, or with paved causeways.</td>
</tr>
</tbody>
</table>

Total... 116
### No. II.—From Jabalpur to Ráipúr, via Mandla.

<table>
<thead>
<tr>
<th>District.</th>
<th>To District</th>
<th>Distance in Miles</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jabalpur</td>
<td>Mohgán</td>
<td>9</td>
<td>Metalled road up to Gaur nádî (5 miles), crossed by a causeway, and in the rains by a ferry. The ghát is of masonry, with easy descent. The Gaur is about 60 yards wide, with rocky bottom and bank. No bungalow, sarāī, or encamping ground.</td>
</tr>
<tr>
<td></td>
<td>Dhánwáí</td>
<td>14 ¹⁄₂</td>
<td>Nágápaláí ascent (2nd mile), at an elevation of 650 feet above Jabalpur. Road for first 13 miles good; rocky soil; last 1 ¹⁄₂ miles black soil; impassable for carts in the rains. At 3 ¹⁄₂ miles from Mohgán is the Koba nálā, unbridged, with water all the year; masonry well close by, and village of Dhobi 1 mile N.E. of the road. At 4 ¹⁄₂ miles is a spring containing water all the year. At 5 ¹⁄₂ and 6 ³⁄₄ miles two unbridged nálás; no water in hot weather. At 7th mile a masonry well, and Sámnapúr village one mile N. of the road. At 8 and 8 ³⁄₄ miles two unbridged nálás; no water in hot weather. At 8 ¹⁄₂ miles Hingná nálā, unbridged, water always abundant; in the rains the nálā is crossed in a boat. At 9th mile village of Chauki Chitorá, with police out-post, masonry well, and saráī. At 10th and 11th mile two nálás, unbridged; no water in hot weather. At 12th mile Kurkutí nálā unbridged; little water in hot weather, and village of Kurkutí one mile N. At 14th mile, Dhánwáí village, 200 yards off the road; nálā unbridged; no water in hot weather. Masonry well; water always abundant. Supplies from neighbouring villages; no trees for shade.</td>
</tr>
<tr>
<td>Naráinján</td>
<td>Naráinján</td>
<td>11</td>
<td>Road for 8 ¹⁄₄ miles good, rocky soil; 2 ¹⁄₄ miles bad, black soil. At 1 ¹⁄₄, 1 ¹⁄₂, and 2 ¹⁄₄ mile, unbridged nálás; no water in hot weather. At 3 ¹⁄₄ mile, Kálpi nálā, unbridged, water always abundant, and Kálpi village 1 ¹⁄₄ mile N. At 4th mile, unbridged nála, no water in hot weather. At 5th mile, Kurumelí nála, unbridged, water all the year round; Kurumelí village 1 ¹⁄₄ mile N.E. At 8 ¹⁄₄ mile Chárgán, nálá, unbridged, water always abundant, and village ⁴⁄₅ mile S. At 8 ³⁄₄ mile, unbridged nála, no water in hot weather. At 9 ¹⁄₂ mile Tikáráí nála; water all the year. At 11th mile Narángan village on Balej river, unbridged; crossed in a boat in the rains. Police station-house. Travellers’ bungalow. Masonry well. Only two trees for shade. Supplies abundant.</td>
</tr>
<tr>
<td>Mandla</td>
<td>Bábáiná Nálá</td>
<td>12</td>
<td>Road good; 7 miles rocky soil; 1 mile clayish soil; 4 miles black soil, impassable for carts in the rains. At 2 ¹⁄₂ miles, Kumlí nála; masonry bridge; water always abundant, two hamlets, one ⁴⁄₅ mile N. and the other ⁴⁄₅ mile S. of the bridge. At 3rd mile unbridged nála, no water in hot weather. At 5th mile Lájípur nála, unbridged; water always abundant; village 1 ¹⁄₄ mile E. At 5 ¹⁄₄ mile, nála with pavemnt crossing, and at 6, 6 ³⁄₄ and 7 ³⁄₄ miles three unbridged nálás, no water in hot weather. At 7th mile is a spring, protected with masonry, water always abundant. At 9th mile Kunrá nála, unbridged, water all the year round, village 1 ¹⁄₄ mile S.W. At 11 and 11 ¹⁄₄ mile two unbridged nálás; no water in hot weather. At 12th mile Bábáiná nála; unbridged; water always abundant; good shade. Village of Gwárí one mile off the road. Supplies from neighbouring villages.</td>
</tr>
<tr>
<td>Mandla</td>
<td>Mandla</td>
<td>10 ³⁄₄</td>
<td>Road in black soil, bad for 1 ¹⁄₄ mile; good for 2 miles; 6 miles very level, and good in fair weather, but a little muddy in the rains; 1 ¹⁄₄ mile metalled road. At 2 ³⁄₄ miles Madubar nála, unbridged; water always abundant; village of Phulságár ¹⁄₄ mile off the road. Mandla Civil station and town on right bank of Narbadá. Supplies abundant; good shade for travellers; several saráis.</td>
</tr>
<tr>
<td>District</td>
<td>To</td>
<td>Distance in miles</td>
<td>Remarks</td>
</tr>
<tr>
<td>------------</td>
<td>-------------</td>
<td>-------------------</td>
<td>-------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Anjaniá</td>
<td></td>
<td>1_p 1 mile; black soil and clay mixed 9 miles; good rocky soil 14 miles; good sandy soil 1 mile. The Narbád is crossed opposite Mandil at Sákwa, at which there is a ferry. At 1 mile unbridged náía; water always abundant. At 3 mile Khuknesara náía, unbridged; water always abundant; good báoli here. At 81 mile Mátiári river, unbridged, watered, crossed in a boat in the rains during the floods. At 10 1/2 mile unbridged náía; muddy bottom, difficult to cross whilst the water lasts (10 months). At Anjaniá good shade. Supplies abundant. Drinking water from tank, which is always full.</td>
<td></td>
</tr>
<tr>
<td>Bichhiá</td>
<td></td>
<td>14 1/2 road for 5 miles black and clayish soil mixed, 8 miles rocky soil, 1 mile sandy. At 3 miles Chándál Bhata náía, unbridged; water always abundant, báoli here. At 7 mile unbridged náía, muddy bottom while water lasts; no water in hot weather. At 9 mile Mátiári river; unbridged; water abundant. At 10 mile Hanumán náía, unbridged; no water in hot weather. At 13 mile Gurár náía, unbridged, water always abundant. At Bichhiá water from tank and Gurár náía; Police outpost. Supplies from neighbouring villages.</td>
<td></td>
</tr>
<tr>
<td>Motinála</td>
<td></td>
<td>15 1 1/2 road black and clayish soil mixed, 3 miles; sand and clay mixed, 4 mile rocky soil 1 mile; sandy soil 7 miles. This part of the road passes through a wild tract of country, with scarcely a hamlet within sight. At 1 mile, Bharanga náía, 4 mile Dálí náía, 6 mile Bárkojári náía, all unbridged; no water in hot weather. At 8 mile Hálon river, 10 mile Dudiári náía, 13 mile Dáthu—Duthan náía, all unbridged, water always abundant. At Moti náía no village; plenty of shade for tents. Water always abundant. Supplies must be brought from Bichhiá.</td>
<td></td>
</tr>
<tr>
<td>Chilpíghát</td>
<td></td>
<td>16 road not yet regularly measured; for 9 miles it has been put into repair as a fair weather road; fit for carts. At 4 mile Bháí Bábín náía, 9 mile Mangí náía, 9 mile another náía, all unbridged; water all the year round. At 10 mile unbridged náía, no water in hot weather. At 12 mile Mohanjhorí náía, unbridged; water always abundant.</td>
<td></td>
</tr>
<tr>
<td>Banjári</td>
<td></td>
<td>4 road stony. No supplies. Water procurable from náía. Good shade also for travellers, but no habitation.</td>
<td></td>
</tr>
<tr>
<td>Chorbatti</td>
<td></td>
<td>3 at 1 1/2 miles from Banjári water is procurable from a náía; road sandy; but just at the náía the ghát is stony and bad.</td>
<td></td>
</tr>
<tr>
<td>Borlá</td>
<td></td>
<td>7 Travellers’ bungalow. Supplies easily procurable; six unbridged náías; road partly sandy and partly stony.</td>
<td></td>
</tr>
<tr>
<td>Pondí</td>
<td></td>
<td>3 two unbridged náías; road passes through black soil; large village; supplies abundant.</td>
<td></td>
</tr>
<tr>
<td>Pipariá</td>
<td></td>
<td>6 Eleven unbridged náías, but the crossings are fair; road in black soil. Supplies abundant. The Sabrí river is crossed before coming to Pipariá.</td>
<td></td>
</tr>
<tr>
<td>Sitipúr</td>
<td></td>
<td>6 road fair; black soil; supplies abundant. At Sitipúr the Kawardá territory ends and the Khalsa of Biláspur begins.</td>
<td></td>
</tr>
<tr>
<td>Marjádpúr</td>
<td></td>
<td>2 water obtained from a náía. Supplies indifferent. Road in black soil.</td>
<td></td>
</tr>
<tr>
<td>Hansápúr</td>
<td></td>
<td>10 road passes through black soil. Supplies procurable through the málguzár; water from a tank.</td>
<td></td>
</tr>
<tr>
<td>Khandzára</td>
<td></td>
<td>2 Málguzár supplies provisions. Tank and well water. No náía of any importance.</td>
<td></td>
</tr>
<tr>
<td>Bahérá</td>
<td></td>
<td>10 road has been made passable for village carts. Málguzár supplies provisions. Tank water.</td>
<td></td>
</tr>
</tbody>
</table>
APPENDIX No. II.

<table>
<thead>
<tr>
<th>District</th>
<th>To</th>
<th>Distance in miles</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Simgá</td>
<td></td>
<td>84</td>
<td>Seonáth river is crossed within half a mile of Simgá; its ghátas have been sloped; and during the open months it is easily crossed. The road is good for village carts. There is a tahsil here, in which a room is available for Europeans. A Baniá supplies provisions. Tank, well, and river water.</td>
</tr>
<tr>
<td>Dharsiwá</td>
<td></td>
<td>14</td>
<td>At the 7th and 12th miles the Gariirí and Kolhán nálás are crossed, both are unbridged; but their ghátas are properly sloped. The road is very fair for village carts. Sarái here, in which two rooms have been fitted up for European travellers. Tank water. Málguzár supplies provisions.</td>
</tr>
<tr>
<td>Ráipur</td>
<td></td>
<td>12½</td>
<td>The Sokrá nálás is crossed at the 6½ mile, it is unbridged. The road is very fair during the open months, but very dusty.</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>203½</td>
<td></td>
</tr>
</tbody>
</table>

No. III.—From Ságár to the Railway.

<table>
<thead>
<tr>
<th>District</th>
<th>To</th>
<th>Distance in Miles</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chitorá</td>
<td></td>
<td>9</td>
<td>Road metalled and bridged, with the exception of the river Bidár, which is fordable in the dry weather, but not in the rains. No ferry boat as yet. Department Public Works bungalow. Supplies procurable.</td>
</tr>
<tr>
<td>Surkhí</td>
<td></td>
<td>9</td>
<td>Road metalled, and bridged. Sarái for travellers, with room for Europeans. Supplies procurable.</td>
</tr>
<tr>
<td>Gaurjhámár</td>
<td></td>
<td>10</td>
<td>Road partly metalled and bridged, with the exception of the Dáhár river, fordable, except in the rains. No ferry boat as yet; metal ling of road will be complete by 1st April 1870. Sarái for travellers. Police outpost.</td>
</tr>
<tr>
<td>Deorí</td>
<td></td>
<td>11</td>
<td>A bad nálá at Gaurjhámár, not fordable in rains. No ferry boat as yet; from this nálá to Sunár river stony and sandy soil, with a deep nálá ¼ mile distant. Sunár not fordable in rains, and no ferry boat. From Sunár to foot of Gaurjhámár ghát black soil; much cut up by nálás, none of which are bridged. Ghát steep and stony. Passing it a stony table-land cut up by nálás until the road descends from plateau by a long and gradual decline into the Deorí plain, where the soil is at first gravelly and stony; near Deorí black; at Deorí, sarái, with small room for Europeans. Police station-house. Dispensary. Supplies always procurable. Bungalow occupied by Customs patrol. Here occurs the river Sukhulín, crossed by good masonry causeway.</td>
</tr>
<tr>
<td>Mahárájápúr</td>
<td></td>
<td>9</td>
<td>Road through black soil at first, cut up with small nálás. Three (Naunúb, Bamandeb, and Dhonúb) bad, unbridged, fordable as a rule. Police outpost. Near Mahárájápúr road stony. Supplies procurable.</td>
</tr>
</tbody>
</table>
## APPENDIX No. II.

<table>
<thead>
<tr>
<th>District</th>
<th>To</th>
<th>Distance in Miles</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bamhni</td>
<td></td>
<td>10</td>
<td>The Súgar district boundary is at the foot of the Jhírá ghát, the road to which is over sandy soil, cut up with small watercourses, as it ascends, soil is stony. Jhírá ghát steep and difficult; it is in three tiers, the first steep and stony; a cart track has been struck out by the cartmen for themselves with a better gradient; the second tier is stony but not high; the third is steep and long, but still is passable for wheeled carriage at all seasons, with some little risk. Police post at Bamhni, with a room in it, which gives fair accommodation for travellers. Bamhni and Birman will probably be off the proposed Imperial road to Kareli, the stages on which have not yet been selected.</td>
</tr>
<tr>
<td>Birmán</td>
<td></td>
<td>11</td>
<td></td>
</tr>
<tr>
<td>Kareli</td>
<td></td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>76</td>
<td></td>
</tr>
</tbody>
</table>

---

## No. IV.—From Narsinghpúr to Chhindwárá.

<table>
<thead>
<tr>
<th>District</th>
<th>To</th>
<th>Distance in miles</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bachaí</td>
<td></td>
<td>11</td>
<td>Supplies procurable after notice. Water abundant from masonry wells and tanks. No travellers’ bungalow or saráí. Good encamping ground, with grove. Road unmetalled, but easy in dry weather. No heavy náála or rivers in this stage.</td>
</tr>
<tr>
<td>Usírí</td>
<td></td>
<td>9</td>
<td>Supplies must be collected from adjacent villages. Water plentiful from Máchá Rewá. No travellers' bungalow or saráí, but a small encamping ground. Road stony, but practicable for country carts and goods in the rains. The Sher river is impassable occasionally in the rains.</td>
</tr>
<tr>
<td>Haráí</td>
<td></td>
<td>12</td>
<td>Road in fair order. No saráí, but encamping ground shady. Supplies procurable.</td>
</tr>
<tr>
<td>Khápá</td>
<td></td>
<td>18</td>
<td>Road generally stony, and descends considerably over the Dólá ghát. Several náálas cross the road, but none considerable. No saráí or shade in encamping ground; water from náála. Supplies procurable to a very limited extent.</td>
</tr>
<tr>
<td>Umarwárá</td>
<td></td>
<td>12</td>
<td>Road stony, and intersected by the river Hel. No travellers' bungalow or saráí, but good encamping ground in a mango grove close to the village, where there is a well of excellent water.</td>
</tr>
<tr>
<td>Singori</td>
<td></td>
<td>14</td>
<td>Road is over a succession of hills and generally stony, though quite passable for carts. There are a few náálas, which are unbridged; and 3 miles from Umarwárá is a short but steep ascent at Bárzá ghát. No saráí or travellers' bungalow and no good encamping ground near the village; but a grove of fine large mango trees about half a mile to the east, gives shade for two or three tents. Water is obtained from a náála, which has running water in it throughout the year. Supplies procurable.</td>
</tr>
<tr>
<td>Chhindwárá</td>
<td></td>
<td>15</td>
<td>Good fair-weather road, occasionally stony, and, as there is little or no black soil, it is by no means very bad in the rains. Two rivers intersect the road, the Bhoñá near Sárña, and Peñch close to Singori, and six náálas, all unbridged.</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>91</td>
<td></td>
</tr>
</tbody>
</table>
### No. V.—From Hoshangábád to Betúl

<table>
<thead>
<tr>
<th>District</th>
<th>To</th>
<th>Distance in Miles</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hoshangábád</td>
<td>Itáráí</td>
<td>11</td>
<td>A small village and a railway-station. Supplies procurable. Water plentiful from wells. Travellers' bungalow and saráí. The road, upon black cotton soil, is partially bridged, and embanked; but good for traffic. The náláš intervening are usually dry.</td>
</tr>
<tr>
<td></td>
<td>Patrotá</td>
<td>3</td>
<td>Supplies plentiful. Water plentiful from wells. No travellers' bungalow or saráí, but a regular encamping ground (53 acres). The road is on black soil, but in good order, and partially bridged.</td>
</tr>
<tr>
<td></td>
<td>Dhár</td>
<td>10</td>
<td>Saráí room for Europeans, with table-servant. Water from a well. Police outposts. Supplies, which are scanty, are brought from Bordhá, 8 miles off.</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>681</td>
<td></td>
</tr>
</tbody>
</table>

### No. VI.—From Nágpúr to Ráipúr

<table>
<thead>
<tr>
<th>District</th>
<th>To</th>
<th>Distance in Miles</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nágpúr</td>
<td>Maundá(Mohodá)</td>
<td>21</td>
<td>Overseer's bungalow at Mahálgón (10 miles). Road metalled throughout, and over fair country. All náláš bridged, except Kanhán river at Maundá. Travellers' bungalow. No saráí on the road. Shops at Páldí.</td>
</tr>
<tr>
<td></td>
<td>Bhandára</td>
<td>19</td>
<td>Road metalled. All náláš bridged. No saráí on the road. Water obtainable at villages of Masúrí (5th), Borgan (7th), Kharbí (10th), Sháhpúr (14th), and Belá (17th) mile.</td>
</tr>
<tr>
<td></td>
<td>Mundípúr (1)</td>
<td>4</td>
<td>Saráí. Water from well. Village small. Supplies scarce. Road in good order.</td>
</tr>
<tr>
<td></td>
<td>Sákóli</td>
<td>8</td>
<td>Travellers' bungalow. Supplies good. Water from well. Road and bridges in good order. Tahal and police station-house ½ mile from travellers' bungalow.</td>
</tr>
</tbody>
</table>
### APPENDIX No. II.

<table>
<thead>
<tr>
<th>District</th>
<th>To</th>
<th>Distance in Miles</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mundipār (2)</td>
<td>10</td>
<td>Travellers’ bungalow. No well. Water near. Arrangement for supplies made through Kāmphā zamindār, to whom the village belongs. Road in fair order.</td>
</tr>
<tr>
<td></td>
<td>Bāghnadī</td>
<td>6</td>
<td>Road has been aligned, raised, and bridged, but not metalléd. Some metal has been collected on the roadside. Baniā supplies provisions, river water.</td>
</tr>
<tr>
<td></td>
<td>Chicholā</td>
<td>14</td>
<td>Two nālās are crossed, one bridged (near Chicholā), and the other unbridged (near Chābūk nālā). Road very bad, being as yet incomplete. Travellers’ bungalow. Well water. Provisions are supplied through the Khairāgarh zamindār, by means of shopkeepers at Pāthri.</td>
</tr>
<tr>
<td></td>
<td>Warārband</td>
<td>10</td>
<td>One nālā bridged, and one unbridged in this stage. Road uneven in places, and incomplete. Tank and well water. Baniā supplies provisions.</td>
</tr>
<tr>
<td></td>
<td>Pendhri</td>
<td>10</td>
<td>Two small nālās, and a small river are crossed; all unbridged. Road irregular and uneven, and runs through black soil. Travellers’ bungalow. Baniā supplies provisions. Tank and well water.</td>
</tr>
<tr>
<td></td>
<td>Somnī</td>
<td>10</td>
<td>Three small nālās are met with, all unbridged. Soil is black loam, and road bad, and uneven. Baniā supplies provisions. Tank and well water.</td>
</tr>
<tr>
<td></td>
<td>Drūg</td>
<td>9</td>
<td>Seonāth river is crossed at a mile and a-half from Drūg; it is unbridged, but can be crossed easily during the open months. Road from Somnī to the Seonāth runs through black loam, and is very irregular and uneven. Travellers’ bungalow. Baniā supplies provisions. Well and tank water.</td>
</tr>
<tr>
<td></td>
<td>Bhilā</td>
<td>10</td>
<td>Road throughout varies in soil, changing from black loam to sandy. Portions have been metalléd. Encamping ground. Tank and well water. Baniā supplies provisions.</td>
</tr>
<tr>
<td></td>
<td>Raipūr</td>
<td>12½</td>
<td>Road uneven up to ¾ of the distance, beyond that it is very good. Police outpost on side of road. Karūn river crossed 4½ miles near Raipūr; it is unbridged, but can be crossed without trouble, as during the open months it has no more than two feet of water in it at the crossing.</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>174</td>
<td></td>
</tr>
</tbody>
</table>

### No. VII.—From Nāgpūr to Chhindwārā.

<table>
<thead>
<tr>
<th>District</th>
<th>To</th>
<th>Distance in Miles</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nāgpūr</td>
<td>Sāoner</td>
<td>22</td>
<td>Road metalléd throughout. All nālās bridged, except Kolār river, near Dabīgān, and two other large nālās near Pātansāongi. Overseer’s bungalow at Pīphā (11 miles). Travellers’ bungalow and sarā at Sāoner. Supplies procurable on the road.</td>
</tr>
</tbody>
</table>
### APPENDIX No. II.

<table>
<thead>
<tr>
<th>District</th>
<th>To</th>
<th>Distance in Miles</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Borgán</td>
<td>6</td>
<td>District Engineer's bungalow. No saráí. Water from wells good. Supplies limited. For last 4 miles road through black cotton soil, crosses sixteen watercourses, of which only the Páradsingá nálá is a perennial stream.</td>
</tr>
<tr>
<td></td>
<td>Rámákoná</td>
<td>14</td>
<td>Travellers' bungalow and large saráí. Water good from wells and from Kanhán river. Supplies procurable. Road intersected by forty-four watercourses from the hills, two of which (Kanhán and Jám) are rivers, and three nálias, which retain water throughout the year. None of these are bridged. The road is marked 2nd class, but little has been done to it; and as the soil for the last 8 miles is black cotton, in the rains it is almost impassable for wheeled carriage.</td>
</tr>
<tr>
<td>Chhindwárá</td>
<td>Umri Nálá</td>
<td>14</td>
<td>No village here. Supplies obtainable from Ekallerá (¼ mile W). District Engineer's bungalow. Water good and plentiful, both from wells and nálá throughout the year. Road on leaving Rámákoná crosses several nálias, which, during the rains are torrents, and frequently are impassable for twelve hours. The road passes by easy curves and gradients up the Siísáwání ghát, the top of which is 4 miles from Umri nálá, and is over red gravel. The watercourses on the ghát are all bridged, except three. Road marked out 2nd class, but only completed for last mile; 5 nálias are bridged; but not the Kolbirá river (12th mile). Road almost the whole way over black soil.</td>
</tr>
<tr>
<td></td>
<td>Chhindwárá</td>
<td>15</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>78</td>
<td></td>
</tr>
</tbody>
</table>

### No. VIII.—From Nágápúr to Betúl.

<table>
<thead>
<tr>
<th>District</th>
<th>To</th>
<th>Distance in miles</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Sáoner</td>
<td>22</td>
<td>Road metalled throughout. All nálias bridged, except Kolár river near Dahigón, and two large nálias near Pátánásáongí. Overseer's bungalow at Piplá (11 miles). Travellers' Bungalow and saráí at Sáoner. Supplies procurable on the road.</td>
</tr>
<tr>
<td></td>
<td>Khursápár</td>
<td>11</td>
<td>No bungalow or saráí. Two nálias (at Umri about half-way, and near Khursápár) unbridged. Sufficient water supply on the road. Three stony ghátas; remainder of road of a difficult nature.</td>
</tr>
<tr>
<td></td>
<td>Chicholi</td>
<td>5</td>
<td>Road unmetalled, but gravelly in parts; it becomes muddy during the monsoons. No travellers' bungalow. Supplies procurable.</td>
</tr>
<tr>
<td></td>
<td>Bambhí</td>
<td>13</td>
<td>Road unmetalled; first six miles in black cotton soil; very muddy during the rains; remainder very stony. It is intersected by eight nálias. Encamping ground and travellers' bungalow. Supplies received from Pándhurná.</td>
</tr>
<tr>
<td></td>
<td>Mohí</td>
<td>8</td>
<td>Road unmetalled, through black soil and gravel; during the rains it becomes muddy in parts. It is intersected by five nálias, of which one near Pándhurná retains water throughout the year. Saráí. Water from river Wardhá. Supplies cannot be obtained for more than two or three people at a time.</td>
</tr>
<tr>
<td></td>
<td>Multáí</td>
<td>10</td>
<td></td>
</tr>
</tbody>
</table>

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**APPENDIX No. II.**

<table>
<thead>
<tr>
<th>District</th>
<th>To</th>
<th>Distance in Miles</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sasúndrá</td>
<td>...</td>
<td>14</td>
<td>Saráí. Water from wells. Large village. Rest-house for Europeans.</td>
</tr>
<tr>
<td>Betúl</td>
<td>...</td>
<td>10</td>
<td>No saráí or covered accommodation for travellers. Water from river and wells. Several large groves of mango trees for shelter during dry weather. Town police post Charitable dispensary. Imperial post-office. A land-holder has a good garden on the English system; vegetables procurable in season. About 5,000 inhabitants.</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>104½</strong></td>
<td></td>
</tr>
</tbody>
</table>

---

**No. IX.—From Nógpúr to Chándá.**

<table>
<thead>
<tr>
<th>District</th>
<th>To</th>
<th>Distance in miles</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nógpúr</td>
<td>Borí</td>
<td>18</td>
<td>Overseer's bungalow and well at Parsorí (8 miles), and travellers' bungalow at Borí. Road metalled throughout. All rivers and nálás bridged, except the river Waná at Borí. No saráí intermediate. Saráí at Borí, close to railway-station, and about one mile from travellers' bungalow.</td>
</tr>
<tr>
<td>Kándrí</td>
<td>...</td>
<td>13</td>
<td>Road lies through a black cotton soil. It is metalled. The main rivers and nálás not bridged. At Kándrí the Waná river is crossed, and this is the chief difficulty between Borí and Jám.</td>
</tr>
<tr>
<td>Jám</td>
<td>...</td>
<td>8</td>
<td>Road lies through a black cotton country and is metalled. The main rivers and nálás unbridged. A travellers' bungalow at Hinganghát, 8 miles off. The Hinganghát road branches off from here westwards.</td>
</tr>
<tr>
<td>Warorá</td>
<td>...</td>
<td>29</td>
<td>Road lies through a black cotton soil, being only formed and covered with muram except in a few nodular spots, where metal has been placed. There is a travellers' bungalow here. The main streams and nálás unbridged. Warorá is a Tabal station.</td>
</tr>
<tr>
<td>Bhándak</td>
<td>...</td>
<td>11</td>
<td>Road for the first half runs through black and brown loam, and then through sandy soil. Three unbridged streams are crossed, but these form no obstacle in the open season.</td>
</tr>
<tr>
<td>Chándá</td>
<td>...</td>
<td>17</td>
<td>Save for the 1st mile the route is by the southern road, which is partially metalled and partially bridged. Two unbridged streams are crossed, but these form no obstacle in the open season.</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>96</strong></td>
<td></td>
</tr>
</tbody>
</table>
### APPENDIX No. II.

#### No. X.—From Rátipúr to Sambalpúr.

<table>
<thead>
<tr>
<th>District</th>
<th>To</th>
<th>Distance in miles</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rátipúr</td>
<td>Nawágáon</td>
<td>13</td>
<td>Baniá supplies provisions. Well and tank water. Sokrál nálá unbridged. For half the distance from Rátipúr the road is hard, the rest is black soil.</td>
</tr>
<tr>
<td></td>
<td>A’rang</td>
<td>11</td>
<td>Baniá supplies provisions. Well and tank water. The Kolhán nálá is crossed near Rewá, it is unbridged, but the crossing is very fair. The soil throughout varies from sandy to black loam.</td>
</tr>
<tr>
<td></td>
<td>Tumgáon</td>
<td>9</td>
<td>Travellers’ bungalow. Baniá supplies provisions. Well and tank water. The Mahásnádi has to be crossed, it is unbridged, with a bed a mile broad, having little or no water in it. Besides this there is a nálá near Beltokri, it is unbridged but gives no trouble, as the crossing is good and little or no water in the nálá. The road throughout is uneven, and runs through black loam.</td>
</tr>
<tr>
<td></td>
<td>Nawágáon</td>
<td>8</td>
<td>Baniá supplies provisions. Well water, no nálá is crossed. The country above the road is wild and jungly. The soil is hard and good for cart traffic.</td>
</tr>
<tr>
<td></td>
<td>Torjhár</td>
<td>8</td>
<td>Supplies have to be collected from the neighbourhood. Well water. No nálá is crossed. The road is hard and runs over gravelly soil.</td>
</tr>
<tr>
<td></td>
<td>Gadberá</td>
<td>8</td>
<td>Baniá supplies provisions. Well water. No nálá is crossed. The road is good, and runs over hard soil, but there is thick jungle on either side.</td>
</tr>
<tr>
<td></td>
<td>Sákrá</td>
<td>15</td>
<td>Supplies procurable. Water good from Jonk river. No nálá except the Jonk river, which is two-thirds of the distance from Gadberá; it is unbridged, but can easily be crossed, as it has little water in it. Jungle runs along both sides of the road, soil gravelly.</td>
</tr>
<tr>
<td></td>
<td>Basná</td>
<td>15</td>
<td>Supplies procurable. Water good from well near the village. Travellers’ bungalow on bank of Jonk river. The road passes though dense jungle nearly the whole way; it is unmade, though good in fair weather. Nálás all unbridged.</td>
</tr>
<tr>
<td></td>
<td>Saráipalli</td>
<td>11</td>
<td>Supplies procurable. Well water. Road sandy, generally good in fair weather; nálás all unbridged.</td>
</tr>
<tr>
<td></td>
<td>Singhorá</td>
<td>12</td>
<td>Travellers’ bungalow and well at Khumárpalí, six miles from Saráipalli. Supplies procurable at Singhorá. Water good, from tank and well. Road unmade, but mostly over red soil, and good in fair weather. Nálás all unbridged.</td>
</tr>
<tr>
<td></td>
<td>Lohárá</td>
<td>8</td>
<td>A small village. Supplies only procurable in small quantities; but can be obtained from Pankípalí, a larger village about a mile off. Water good, from well. There is a small ghát near Singhorá, which is somewhat stony but not difficult. Rest of road sandy and good in fair weather. Nálás all unbridged.</td>
</tr>
<tr>
<td></td>
<td>Sohelá</td>
<td>7</td>
<td>A large village. Supplies easily procurable. Water good, from several tanks and a well. Road good in fair weather. Nálás all unbridged.</td>
</tr>
<tr>
<td></td>
<td>Chakarkend</td>
<td>6</td>
<td>A large village. Supplies easily procurable. Water good, from several tanks and a well. Travellers’ bungalow near the road. Road mostly over hard red soil, and good in fair weather. Nálás all unbridged.</td>
</tr>
<tr>
<td></td>
<td>Bargarh</td>
<td>7</td>
<td>Tahsil station and large village. Supplies easily procurable. Water good from tanks and from Jírá river, which is close to the village. Road over hard red soil, good in fair weather. Nálás all unbridged.</td>
</tr>
<tr>
<td></td>
<td>Atábírá</td>
<td>12</td>
<td>Large village. Supplies easily procurable. Water good, from tanks and a well. Road over hard red soil, good in fair weather. Nálás all unbridged.</td>
</tr>
<tr>
<td></td>
<td>Sambalpúr</td>
<td>14</td>
<td>Halting-place at Bábúband, which is halfway, and where there is a well, but the village is a mile from the road. Road good in fair weather. Nálás all unbridged.</td>
</tr>
</tbody>
</table>

**Total...** 167
No. XI.—From Chándá to Sironchá.

<table>
<thead>
<tr>
<th>District</th>
<th>To</th>
<th>Distance in Miles</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Virgáon</td>
<td></td>
<td>16</td>
<td></td>
</tr>
<tr>
<td>Chicbolí</td>
<td></td>
<td>15</td>
<td></td>
</tr>
<tr>
<td>Sirpúr *</td>
<td></td>
<td>13</td>
<td></td>
</tr>
<tr>
<td>Bibrá *</td>
<td></td>
<td>20</td>
<td></td>
</tr>
<tr>
<td>Vyankatápúr *</td>
<td></td>
<td>14</td>
<td></td>
</tr>
<tr>
<td>Nakalpallí *</td>
<td></td>
<td>16</td>
<td></td>
</tr>
<tr>
<td>Pahárpallí *</td>
<td></td>
<td>16</td>
<td></td>
</tr>
<tr>
<td>Sironchá</td>
<td></td>
<td>12</td>
<td>* These places are on the right bank of the Godávarí in the Nizám’s territories.</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>121</strong></td>
<td></td>
</tr>
</tbody>
</table>
APPENDIX No. III.
GLOSSARY.
## Glossary

### A

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>A&quot;bkáří</td>
<td>Excise.</td>
</tr>
<tr>
<td>A’lí</td>
<td>A plant (<em>Morinda citrifolia</em>), the root of which yields a red dye.</td>
</tr>
<tr>
<td>A’mbárí</td>
<td>A plant (<em>Hibiscus cannabinus</em>) cultivated for the fibre which it yields.</td>
</tr>
<tr>
<td>A’mil</td>
<td>The title of a Government officer under native rule. A collector or farmer of revenue.</td>
</tr>
<tr>
<td>Angarkhá</td>
<td>A long tunic, a coat worn both by Hindús and Mohammedans.</td>
</tr>
<tr>
<td>Arhar</td>
<td>A kind of pulse very generally cultivated throughout India (<em>Cytisus cajan</em>).</td>
</tr>
<tr>
<td>Aswa</td>
<td>A horse or horseman.</td>
</tr>
<tr>
<td>Avatár</td>
<td>The appearance on earth or incarnation of a deity.</td>
</tr>
</tbody>
</table>

### B

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baigáná</td>
<td>A kind of rice of inferior quality.</td>
</tr>
<tr>
<td>Bájrá</td>
<td>A grain much cultivated throughout India. A species of panic or millet (<em>Panicum spicatum</em>).</td>
</tr>
<tr>
<td>Bandar</td>
<td>A monkey.</td>
</tr>
<tr>
<td>Banglá</td>
<td>A species of betel-leaf or pipín.</td>
</tr>
<tr>
<td>Banía or Baniyá</td>
<td>A shop-keeper; a merchant (usually a corn-dealer).</td>
</tr>
<tr>
<td>Banjárá</td>
<td>A particular caste or tribe. They are professional carriers, and journey from one part of India to another with droves of pack-bullocks.</td>
</tr>
<tr>
<td>Báolí</td>
<td>A large well with steps leading downwards to the water.</td>
</tr>
<tr>
<td>Bázár</td>
<td>A market.</td>
</tr>
<tr>
<td>Bighá</td>
<td>A measure of land varying in extent in different parts of India.</td>
</tr>
<tr>
<td></td>
<td>The average bighá is about 4ths of an acre.</td>
</tr>
<tr>
<td>Biswá</td>
<td>The twentieth part of a bighá.</td>
</tr>
<tr>
<td>Bohrá</td>
<td>A caste of merchants or traders whose home was originally Gujarát. They have adopted the Mohammedan religion, and are to be found in many parts of India.</td>
</tr>
</tbody>
</table>

### C

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chaná</td>
<td>A kind of pulse commonly known as gram (<em>Cicer arietinum</em>).</td>
</tr>
<tr>
<td>Chak</td>
<td>A portion of land divided off, <em>arrondissement</em>.</td>
</tr>
<tr>
<td>Chapáti</td>
<td>A thin cake of flour and water slightly toasted or baked over an open fire.</td>
</tr>
<tr>
<td>Chapráání</td>
<td>A servant or messenger wearing a badge as a mark of office.</td>
</tr>
<tr>
<td>Chárkhááná</td>
<td>A kind of cloth, also called zilmilí.</td>
</tr>
<tr>
<td>Chaudharí</td>
<td>The head man of a trade in towns. The head man of a village.</td>
</tr>
<tr>
<td>Chaukídárí</td>
<td>The office of watchman. A tax levied to defray the cost of town or village watch.</td>
</tr>
<tr>
<td>Chauth</td>
<td>An assessment equal to one-fourth of the Government demand.</td>
</tr>
<tr>
<td>Chhántí</td>
<td>A kind of coarse cloth.</td>
</tr>
<tr>
<td>Chhatáník</td>
<td>The sixteenth part of a seer measure.</td>
</tr>
<tr>
<td>Chhipá or Chhipí</td>
<td>A printer of cottons; a stamper of chintz.</td>
</tr>
<tr>
<td>Chirágh</td>
<td>A lamp.</td>
</tr>
<tr>
<td>Chironjí</td>
<td>A tree (<em>Chironjia sapida</em>), also its nut.</td>
</tr>
<tr>
<td>Chúlá</td>
<td>A fire-place.</td>
</tr>
<tr>
<td>Chúngí</td>
<td>A tax gathered daily from grain merchants, being as much grain as a man can hold in his hand.</td>
</tr>
</tbody>
</table>
APPENDIX NO. III.

Coss (Kos) .......... A measure of distance averaging about two miles.
Cowree (Kauri) ...... A small shell used as coin (*Cypraea moneta*).
Crore (Kror) ......... Ten millions.

D
Dafadár ............... The title of a native military or police officer.
Daftar ................. A record; a register; an account; an office in which public
records are kept.
Dáhya .................. A system of cultivation carried on by hill tribes. The land is
preparing by burning grass and brushwood on it. The seed
is then sown in the ashes.
Dák ........................ The post; or post-office.
Dál ........................ A sort of grain (*Paspalum frumentaceum*).
Dáns Mámila ............ Criminal penalties.
Dánqí .................... A forester; an inhabitant of low hilly or jungly tract.
Darákádr ........................... A hereditary public officer.
Darbár ..................... A court; a royal court; an audience or levee.
Dároghá ....................... The title of a native official in various departments. A superin-
tendent or manager.
Desmukh ................... A hereditary native officer under the Maráthá governments
exercising chief police and revenue authority over a district.
Despándyá ................. The hereditary revenue accountant of a district.
Dhármsálá ................. A building devoted to some religious or charitable purpose. A
house for the accommodation of travellers or pilgrims, or the
reception of the sick or poor.

F
Fákír ........................ Any poor or indigent person, but more particularly a Moham-
madan religious mendicant wandering over the country and
living on alms.
Faujdár ..................... An officer of the Moghal government having police and criminal
jurisdiction in a district; the captain of a body of troops.

G
Gaddí .......................... A cushion, a sovereign’s seat or throne.
Garh .......................... A fort.
Garhí .......................... A fort.
Gárpagár .................... A man supposed to be endowed with power to ward off danger
from hail and thunderstorms.
Gerú ......................... A kind of red earth, or ochre.
Ghárá .......................... A water-pot; an earthen vessel.
Gháát ........................ A landing-place; steps on the bank of a river; a quay or wharf
where customs are levied; a pass through mountains; the
mountains themselves.
Ghee .......................... Clarified butter.
Ghora ........................ A horse.
Gossín ......................... A Hindú religious mendicant.
Got ............................... A branch or division of a tribe or caste.

H
Hawélí or Hawlí ............. The tract of country adjacent to a capital town and originally
annexed to it.
Holí .......................... A popular Hindú festival celebrated during the ten days pre-
ceding the full moon of Phálgun.
Huddédár ..................... An officer or functionary.
Hukka ......................... Pipe, &c., in which tobacco is smoked.
I

Ijára ........................................ Farm or lease.
Imli .......................................... The tamarind tree and its fruit.
Istikbál ...................................... Ceremonious reception of a person of distinction.

J

Jágír .......................................... A tract of land assigned, with or without conditions, to a servant of the State, with the power to collect and appropriate the State revenue and carry on the general administration. This tenure was most common under the Mohammadan government.
Jágírdár .................................... Holder of a jágír.
Jain .......................................... A religion of India.
Jamádár ...................................... The chief or leader of any number of persons.
Ját ............................................ A race of people in North-Western India.
Jawará ....................................... A species of millet (Holcus sorghum).
Jhíl .......................................... A lake.

K

Kabír Panthía ................................ Members of the religious sect founded by Kabír.
Kachá ........................................ Raw, unripe, crude.
Kalál or Kalár .............................. A distiller and vendor of spirituous liquor.
Kamávisdár ................................ The chief revenue officer of a district under the Maráthá government.
Kangní ....................................... A kind of grain much eaten by the poorer classes (Panicum italicum).
Kankar ....................................... Nodular limestone, also gravel, hard sand.
Kándúngo .................................... Primarily an expounder of laws, but generally a district revenue official whose business it is to record all circumstances connected with landed property.
Karás ........................................ Bangles or rings worn on the wrist.
Kasba ........................................ A small town, or large village, or a market town.
Kath baráhī ................................ A kind of sugarcane.
Khádí ........................................ A kind of coarse cloth.
Khálauti .................................... A low-lying rice country.
Khálsa ........................................ Land under the direct administration of Government.
Khárif ....................................... Season of autumn. The autumn crops, sown at the commencement of the rains.
Khárwá ...................................... A coarse kind of cotton cloth dyed red.
Khaskhas .................................... A fragrant grass (Andropogon muricatum) the roots of which are made into door and window screens.
Khasra....................................... A written record of the particulars of a rough map or plan of a village. A field book.
Khedá ....................................... An enclosure for capturing wild elephants.
Khímatgár .................................. A personal attendant. A table servant.
Khílat ....................................... A dress of honour. Any article presented by the ruling or superior power as a mark of distinction.
Khosiyar .................................... A kind of sugarcane.
Kiládár ..................................... The governor or commandant of a fort.
Kirána ....................................... Articles of grocery.
Kodo ......................................... A kind of small grain eaten by the natives (Paspalum frumentaceum).
Kosrá ....................................... An inferior grain produced in Bastar (Panicum italicum).
Kot Dáfadár ................................ A cavalry non-commissioned native officer.
<table>
<thead>
<tr>
<th>Kurawa or Kuru</th>
<th>A measure of capacity varying in different parts of India.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kutkí</td>
<td>A species of inferior grain.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>L</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Lágwan</td>
<td>A village paper drawn out annually, showing in detail the rents paid by tenants.</td>
</tr>
<tr>
<td>Lákñh</td>
<td>A hundred thousand.</td>
</tr>
<tr>
<td>Langótí</td>
<td>A cloth worn round the loins.</td>
</tr>
<tr>
<td>Ling or Linga</td>
<td>A mark; sign; a distinguishing mark of gender or sex; the type by which Siva is worshipped in all parts of India.</td>
</tr>
<tr>
<td>Lút</td>
<td>Plunder, robbery.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>M</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Máfi</td>
<td>A rent-free tenure.</td>
</tr>
<tr>
<td>Máfidár</td>
<td>Holder of a rent-free tenure.</td>
</tr>
<tr>
<td>Makta</td>
<td>Quit- rent.</td>
</tr>
<tr>
<td>Makradár</td>
<td>The holder of an estate which pays a quit-rent.</td>
</tr>
<tr>
<td>Máguzár</td>
<td>The person responsible to Government for the payment of the revenues assessed on a village.</td>
</tr>
<tr>
<td>Málik Makbúza</td>
<td>Peasant proprietor.</td>
</tr>
<tr>
<td>Mámlatdár</td>
<td>The title of an officer under the Maráthá government entrusted with the management of a táluka or district, and with the collection of the Government revenue.</td>
</tr>
</tbody>
</table>

| Mandlof         | The title of an officer under native rule.               |
| Man, Mán or Maund | A measure of weight generally equal to 40 seers or 80 lbs. |
| Mandiá          | An inferior grain produced in Bastar.                   |
| Mánkarís        | Nobles, persons entitled to honour or distinction.       |
| Máshá           | A goldsmith's weight 1/6th part of a tóla.              |
| Mashrúná        | A mixed fabric of silk and cotton.                       |
| Masjíd          | A mosque.                                                |
| Masnad          | Throne.                                                  |
| Masúr           | A kind of pulse (*Ervéum or Cicer lens or hirsutum*).    |
| Mauza           | A village.                                               |
| Mhówa           | A tree, from the blossoms of which the common native liquor is distilled (*Bassia latifolia*). |
| Mukháśa         | A portion of land or a village assigned to an individual, either rent-free or at a low quit-rent, on condition of service, or for service rendered. |

| Mukhásadár  | One holding a mukháśa.                                  |
| Mukhtár     | An agent.                                                |
| Mung        | A kind of pulse (*Phaseolus Mungo*).                     |
| Mutasaddí   | A writer, a clerk.                                      |

<table>
<thead>
<tr>
<th>N</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nadí</td>
<td>A river or stream.</td>
</tr>
<tr>
<td>Nálb</td>
<td>A deputy.</td>
</tr>
<tr>
<td>Nálá</td>
<td>A riyulet; a channel cut in the soil by rain-water; a watercourse.</td>
</tr>
<tr>
<td>Nándí</td>
<td>Siva's bull.</td>
</tr>
<tr>
<td>Nazar</td>
<td>A present; a fine or fee paid to the State.</td>
</tr>
<tr>
<td>Nemináth</td>
<td>One of the deities of the Jains.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>P</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Pachrangí</td>
<td>A kind of sugarcane.</td>
</tr>
<tr>
<td>Pagrí</td>
<td>A head-dress; a turban.</td>
</tr>
</tbody>
</table>
Pālī ........................................ A measure of capacity, ¼th of a Kurawa.
Pālās ........................................ A tree bearing red blossoms (Butea frondosa).
Pān ........................................ The aromatic leaf of the Piper Betel.
Panchāyat, or Panchāī ........................................ A native court of arbitration, originally consisting of, as the name implies, five members, but which may consist of any number.
Pāndhrī ........................................ A local tax levied on the non-agricultural classes.
Pandit ........................................ A learned Brāhmaṇ.
Pankhā ........................................ A fan.
Pantha ........................................ A religious sect.
Paṭhī ........................................ The follower of a particular order or sect.
Paśa ........................................ A halting-place, camp, encampment.
Pārdhī ........................................ A sportsman or fowler.
Pargana ........................................ A district, a tract of country including a number of villages.
Pārswanāth ........................................ A deity of the Jains.
Pāsā ........................................ A square ingot of silver weighing from thirty-two to sixty tolās. The word is current at Burhānpūr.
Patel ........................................ The headman of a village.
Patsā ........................................ A kind of hemp or flax.
Peshwā ........................................ The chief or prime minister of the Marāthā government.
Pettah ........................................ A town or suburb attached to, but distinct from, a fort; a subdivision of a district.
Pharnavīs ........................................ A public officer under the Marāthā government; the keeper of public registers, through whom all orders of grants were issued.
Polā ........................................ A Hindū festival, when bullocks are ornamented and paraded through the towns and villages.
Pujārī ........................................ The officiating Brāhmaṇ or priest of a temple.
Purohit ........................................ A family priest.

R

Rābī ........................................ The spring harvest; the crop sown after the rains, and reaped at the commencement of the hot weather.
Rāhār ........................................ A kind of pulse, called Tūr.
Rāj ........................................ A kingdom; a principality.
Rājā ........................................ A king, a prince.
Rānī ........................................ The consort of a rājā, a queen.
Rāo ........................................ A Hindū title originally meaning a chief or prince; in general use as a title of honour.
Razāf ........................................ A quilted garment.
Risālādār ........................................ A native officer commanding a troop of irregular horse.
Ryot (Rayat) ........................................ A subject; the term is more especially applied to the agricultural population.

S

Sadar ........................................ Chief, supreme, the highest or foremost of anything.
Sāhib ........................................ Master, lord.
Sāhukār ........................................ A banker, a merchant in general.
Samvat or Sambat ........................................ A year, but especially applied to the era of Vikramaśāditya, commencing 57 years before the Christian era.
Sanad ........................................ A grant, a diplomas, a charter.
Sar ........................................ Chief, principal, head.
Sarā ........................................ A building for the shelter and accommodation of travellers.
<table>
<thead>
<tr>
<th>Term</th>
<th>Description</th>
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<tbody>
<tr>
<td>Sárfi</td>
<td>A long cloth worn by Hindu women.</td>
</tr>
<tr>
<td>Sarkár</td>
<td>Government. The ruling power.</td>
</tr>
<tr>
<td>Sáyar or Sáir</td>
<td>Miscellaneous revenue accruing to Government in addition to the land tax.</td>
</tr>
<tr>
<td>Seer (Ser)</td>
<td>A measure equal to about 2 lbs.</td>
</tr>
<tr>
<td>gendrá</td>
<td>A die.</td>
</tr>
<tr>
<td>Sikh</td>
<td>The name of a people in the Punjab who are the followers of Nanak Shah.</td>
</tr>
<tr>
<td>Siladhár</td>
<td>An armour-bearer, a mounted soldier providing his own horse and armour.</td>
</tr>
<tr>
<td>Sonár</td>
<td>A goldsmith.</td>
</tr>
<tr>
<td>Súdar</td>
<td>A hog.</td>
</tr>
<tr>
<td>Súba</td>
<td>A province, a government, sometimes a smaller division. Also the officer in charge of a súba.</td>
</tr>
<tr>
<td>Súbadár</td>
<td>The governor of a province or súba.</td>
</tr>
<tr>
<td>Syámak</td>
<td>A kind of grain used generally among the poorer classes (Panicum coloratum). The stalk forms good fodder for cattle.</td>
</tr>
<tr>
<td>Tahsíl</td>
<td>A revenue subdivision of a district.</td>
</tr>
<tr>
<td>Tahsíldár</td>
<td>A sub-collector or officer in charge of a tahsíl.</td>
</tr>
<tr>
<td>Tahsílí</td>
<td>The office or building in which the business of a tahsíldár is transacted.</td>
</tr>
<tr>
<td>Tálá or Táláb</td>
<td>A pond. A reservoir of water.</td>
</tr>
<tr>
<td>Táluka</td>
<td>A district or division of a province.</td>
</tr>
<tr>
<td>Tálukadár</td>
<td>The holder of a táluka.</td>
</tr>
<tr>
<td>Tálukadári</td>
<td>Tenure, office, or estate of a tálukadár.</td>
</tr>
<tr>
<td>Táttí</td>
<td>A matted screen.</td>
</tr>
<tr>
<td>Thákur</td>
<td>An idol, a deity, but especially an individual entitled to reverence or respect. Applied also to the nobles of Rajputána.</td>
</tr>
<tr>
<td>Tiháí</td>
<td>The third part.</td>
</tr>
<tr>
<td>Tiká</td>
<td>The circular mark made with coloured earths or unguents upon the forehead.</td>
</tr>
<tr>
<td>Tikhúr</td>
<td>Arrowroot.</td>
</tr>
<tr>
<td>Til</td>
<td>An oil seed, the seed of the sesameum.</td>
</tr>
<tr>
<td>Tír</td>
<td>The bank or shore of a river or sea.</td>
</tr>
<tr>
<td>Tirthankar</td>
<td>The generic title of the persons held sacred by the Jains.</td>
</tr>
<tr>
<td>Tolá</td>
<td>A certain weight containing 12 máshás, equal to 180 grains troy.</td>
</tr>
<tr>
<td>Tukumdár</td>
<td>A term applied to the holder of a grant of land made generally for the construction of a tank or well for public use.</td>
</tr>
<tr>
<td>Uttar</td>
<td>North.</td>
</tr>
<tr>
<td>Urad</td>
<td>A kind of pulse.</td>
</tr>
<tr>
<td>Waindár</td>
<td>The holder of a hereditary right, property, or office.</td>
</tr>
<tr>
<td>Ward-Major</td>
<td>The title of a native military officer.</td>
</tr>
<tr>
<td>Zamíndár</td>
<td>A holder or occupant of a landed estate.</td>
</tr>
<tr>
<td>Zamíndári</td>
<td>The estate of a zamíndár; pertaining or relating to a zamíndár.</td>
</tr>
<tr>
<td>Zamíndárin</td>
<td>Female of zamíndár.</td>
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