

Journal of the Royal Asiatic Society of Great Britain & Ireland

<http://journals.cambridge.org/JRA>

Additional services for *Journal of the Royal Asiatic Society of Great Britain & Ireland*:

Email alerts: [Click here](#)

Subscriptions: [Click here](#)

Commercial reprints: [Click here](#)

Terms of use : [Click here](#)



Art. XVI.—Land Tenures of Dukhun (Deccan)

William H. Sykes

Journal of the Royal Asiatic Society of Great Britain & Ireland / Volume 3 / Issue 06 / July 1836, pp 350 - 376

DOI: 10.1017/S0035869X00014337, Published online: 14 March 2011

Link to this article: http://journals.cambridge.org/abstract_S0035869X00014337

How to cite this article:

William H. Sykes (1836). Art. XVI.—Land Tenures of Dukhun (Deccan). *Journal of the Royal Asiatic Society of Great Britain & Ireland*, 3, pp 350-376 doi:10.1017/S0035869X00014337

Request Permissions : [Click here](#)

ART. XVI.—*Land Tenures of Dukhun*¹ (*Deccan*), by Lieut.-Colonel
WILLIAM H. SYKES, F.R.S.

Read, 20th February, 1836.

PATEEL'S OFFICE AND TENURES.

IN fulfilment of the expectation promulgated in the Fourth Number of our Quarterly Journal, I do myself the honour to submit to the Society the conclusion of my notices of Land Tenures in Dukhun, embracing the holding of that important functionary, the Pateel (usually called Potail), or headman of towns and villages. This office, together with the village accountants, are, no doubt, co-eval with those of the Deshmook and Deshpandeh, already described.

The derivation of the term Pateel is obscure, but it is usually considered to be a Mahratta word. It has, however, been suggested to me by natives, that it is possibly founded on the Sanskrit word *Puttuh*,² “Deed,” “Lease;” the Pateel, in former times, having been the official granter of vacant lands in his village by deed or lease. Within the limits of my inquiries in Maharashtra, I did not find the term *Gàora* applied to the pateel; but, where the Kanree language prevails, head men of villages are still called *Gàor*. Pateels have been considered by some European writers identical with the personages called in Sanskrit, *Gramadeekaree*;³ but I was informed by Brahmáns, that the term is descriptive of the lord or master of the village, equivalent to the present *Surwa Eenamdar*, rather than Pateel, the word “*Gram*,” meaning “village,” and “*Adeekar*,” “bearing royal insignia,” being “pre-eminent.”

Originally the Pateels were exclusively Mahrattas, but sale, gift, or other causes, have included many other casts; a very large majority of the Pateels, however, is still Mahratta.

Of such importance, and so profitable was the right, or in such estimation was the dignity of Pateel held anciently, that the princes, and great feudal chiefs of the Mahratta empire, established themselves wholly, or in part, in the office in various towns or villages. Holkar, for instance, at Munchur; Seendeh (Scindiah), at Jamgaon; the Nag-poor Bhosleh, at Ahmednuggur; the Power family at Multun and

¹ In this article Colonel Sykes' mode of spelling Indian terms and proper names has been followed.—ED.

² पट्ट

³ ग्राम अधिकार

Kuweeteh, &c. &c. There are traditional accounts even of a share of the Pateel's office having been sold for 7000 rupees. The office was hereditary; and the free lands attached to it, together with the numerous rights and emoluments, were alienable, by sale or gift, at the pleasure of the holder. Even the hereditary lands of extinct families became the property of the Pateel, together with all waste lands, excepting in some villages where such lands were appropriated by the village corporation; *the government distinctly sanctioning the exercise of such powers, whether by the Pateel or the village authorities.*

I am, fortunately, enabled to satisfy the Society that these assertions are not lightly made, by laying before it a copy of an important and curious document in the Mahratta language, being an award of a numerous assembly of the public authorities, Deshmooks,¹ Deshpandehs,² Pateels, &c. of six districts, comprising thirty villages in the Soobah of Joonur, at which also the Punt Pradhan, one of the great officers of the Rajah of Sattarah's court, assisted. The object of the meeting was to give judgment in long-continued disputes respecting shares in the office of Pateel of the village of Kuweeteh, and to define and attest its various dignities, rights, and emoluments. The paper is dated Sukkeh, 1646, A.D. 1725, and is, consequently, 111 years old. It measures 15 feet 3 inches long, and is $11\frac{2}{10}$ inches broad. Independently of its involving proofs of hereditary rights in land, and of the great power of Pateels in granting titles to land, and in fixing a permanent assessment, it defines so perspicuously and minutely the dignities and emoluments of the Pateel's office, and throws so much light upon various characteristic usages and customs of the people, that a close translation of the paper will probably be acceptable to the Society. With respect to my copy in the Mahratta language, of the original document, I cannot dispose of it more judiciously than by begging of the Society to place it in its archives.

I will reserve some observations on the document for the close of this communication; but a preliminary explanation is called for of a word in frequent use in the original. I allude to the word Mokudum. The term is applied to the Pateel's office. It is an Arabic word, meaning "chief," "head," "leader," and is properly applicable to an individual only. The equal right of inheritance in Hindoo children to the emoluments and advantages of hereditary offices, the functions of which could be exercised only by the senior of the family, rendered a distinctive appellation necessary for this person, and he

¹ Civil governors of districts.

² District accountants.

was called Mokuddum. The sale of parts of the office of Pateel, however, to other families, the heads of which would also be "Mokuddum," rendered the qualifying adjective necessary in all writings, of half-Mokuddum, quarter-Mokuddum, &c. &c., according to the share each family held in the office. Thus, His Highness Seendeh (Scindiah) is six-sevenths Mokuddum at Jamgaon; the other Mahratta sharer, one-seventh. A Moosulman at Nandoor is one-quarter Mokuddum; and two Mahrattas are respectively one-half and one-quarter Mokuddum. Having premised this much, I shall proceed to translate the document. It is headed Mubujur Nama Aaj Kurrar; literally, "A list of those present by agreement; or, a statement of the proceedings and award of an assembly." After the usual invocation to the deity, it commences as follows:—

Dated the 11th of the month, Rubee Ool Awul Sukkeh 1646 (A.D. 1725), Krodee¹ Nama Suwut Sureh, Marghswur (November and December), 13th of the light half of the moon (Monday). On that day, the following Deshmooks, Deshpandehs, and Mokuddums, and Lineages,² or families of different villages, of the Soobah of Joonur, of auspicious origin,³ being assembled at the place of meeting, Kuweeteh (Kowta), Turruf Pâbul, of the above Soobah agreeably to the following list.

TURRUF PÂBUL.

Names of Mokuddum, and Chowghleh,⁴ and Koolkurnee,⁵ of the villages of Jategaon, Mookhuee, Hewreh, Teetweeh, Kanoor, Booma-Jatehgaon, Sehj'un, and Loonee.

TURRUF KHEIR.

Names of Mokuddum, Choughleh, and Koolkurnee, of the town of Kheir, and villages of Takeedwaree, and village of Chau, and Mokuddum of Waphgaon.

TURRUF RANJUNGAON.

Mokuddum, &c. of the villages of Ranjungaon, Dihtun, and Wareh.

TURRUF MAHLOONGEH.

Mokuddum, &c. of the village of Mahloongeh, and town of Munchur.

¹ The name of the year.

² Goht.

³ خجسته بنیاد Khujusteh Bunyâd.

⁴ Pateel's assistant.

⁵ Village accountant.

PERGUNNAH PARNAIR.

Mokuddum, &c. of the villages of Parnair, Takleh, Neegooz, Awaree, Bhoerece, Gharkundee, and Lonee.

PERGUNNAH CHAKUN.

Mokuddum, &c. of the villages of Neegooj, Bhoseh, Koorlee, Allandee, Peempulgaon, and Bohree.

In the presence of the above Mokuddum, &c., whose signatures¹ are attached. Annund Rao, son of Sumbajee Pateel Power, half *Mokuddum* of the village of Multun, of the pergunnah of Kurdeh, and Kundojee, son of Wittojee Pateel Kandulkur, and Sooltanjee Wulud Sonjee Pateel, bin Heerojee Pateel, Goreh; Mokuddums of the village of Kuweeteh, Soorsun, Kumas, Ashreen, Myalluff Sun 1134 (A.D. 1725). On this date, the two last Pateels above-named gave a deed of agreement to Annund Rao Powar, to the following effect: that, "the Mokuddum of the village of Kuweeteh belongs to us; that formerly Sooryajee, son of Kumlojee Pateel Waagdureh, had disputes for two generations with our ancestors for a share in the Pateel's office of Kuweeteh; but could not succeed in making good his claims. At this period the village was in arrears, on account of the Jumabundee,² with Khan, Wallashan Amanoola Khan Jageerdar.³ The village had fallen into decay, and the ancestors of us the two Pateels, Khandulkur and Goreh, were unable to make up the deficiency (in the revenue to the Jagheerdar). In this helplessness, our ancestors fell upon the neck of Sooryajee, son of Kumlojee Pateel Waagduree, and importuned him till they obtained the sum of 1112 rupees, with which the balance due to the Dewan⁴ was paid; and a deed of contract⁵ of right to a *third* share in the rights and authority of the Mokuddum was given, dated, Sukkeh 1628 (A.D. 1707), Weeyeh Nama Suwut, Surreh, Srawun (July, August), 2d of the dark half of the moon (Wednesday), of which the following is a copy: 'We, the Mokuddum Weetojee, son of Tabbajee Pateel Kandulkur, and Neerojee, son of Sohn Pateel Goreh, to Sooryajee, son of Kumlojee Pateel Waagduree, of the village of Kuweeteh Turruf Pabul Soobah Joonur, of auspicious origin, Soor Sun Sub-

¹ The signature of the Pateels and cultivators is the drawing of a plough. The names of the Mokuddum would have lengthened this communication so much that I have omitted them.

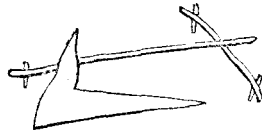
² Government assessment.

³ The chieftain who held the village in feoff.

⁴ Minister of state.

⁵ Tuhnama.

bah¹ Ashreen Mya Ulluff Sun 1116 (A.D. 1707), have given this deed of contract. Your family and ours for two generations have been quarrelling about the Mokuddumee, and we have all been injured. At the present time there are large arrears due by the village on account of the assessments; and the village has not the means of paying them. In consequence, we have importuned you, and, in conjunction with all the families,² or lineages, of the village, have made this contract³ with you; that as we are now two brothers, as it were, in the office of Mokuddumee, you shall be the third brother, and we will equally enjoy all the rights, privileges, fees, eenams,⁴ &c. &c. of the office, and perform the duties of the Pandreh⁵ together, preserving to us only *precedence*; and any one who molests you in these rights shall be abhorred of the families (or different lineages), and shall be amenable to the Dewan for breaking the contract. To this effect we have written and signed this contract; the Mokuddum of the Kusbeh⁶ of Kurdeh being present in the public office⁷ when we received from you 1112 rupees, with which the deficiency to the Jagheerdar was made good, and the remainder shared agreeably to the several rights of individuals. You, therefore, to your children's children, are to enjoy the third share of the Mokuddumee, Eenam, emoluments of Pandreh, and the Maan,⁸ Paan.⁹ Formerly, you damaged and injured the Mokuddumee; we have now made you our brother: and so let it be.



(Signed with a plough.)¹⁰

“ “ Witnessed by the Mokuddum and Koolkurnees of the villages of Kurdeh, Kanoor, Anjunapoor, near Serroor, and by the Deshpandeh of Pabul, the Mokuddum of Indooree; the contract being in the hand-writing of Nanoo Bawajee Koolkurnee of Kuweeteh.’

¹ Name of the year.

² गोत Goht.

³ Tuh.

⁴ Land in free gift.

⁵ Public service, or village corporation.

⁶ Market town.

⁷ Chawree.

⁸ Dignities.

⁹ Complimentary presents of areca-nut and leaf of piper betel.

¹⁰ A plough is the signature of a cultivator.

“ Although the above contract was given, disputes continued between the Waagduree family and ours ; and Sooryajee, son of Kumlojee Pateel Waagduree, was not permitted to share in the office of Pateel. On this he went to Multun, and related to you¹ all the circumstances of the case ; stating, that in consequence of the opposition of Kanulkur and Goreh, Pateels of Kuweeteh, he could not obtain his rights ; that he had scarcely the means of living ; and that he fell upon your neck, begging of you to become his brother, and received 200 rupees in money and a mare, for which he gave to you his third share in the Mokuddumee, Eenam, Maan, Paan, Ukulwajeema,² Oopuyeendra,³ black and white ; and made you his brother. In consequence of this agreement between Waagdureh and you, disputes originated between you and us. Sooryajee Pateel Waagdureh died, and his son, Kumlojee Pateel, together with his nephew, son of Nundajee Waagdureh, were taken by you to Sattarah (to court), and obtained an order for the Pateels, Kanulkur and Goreh, to appear there. In the Durbar,⁴ the Rajuh Sree, Punt Prudhan⁵ investigated the affair. Ryajee, son of Jackojee Goreh, Deshmook of Joonur, being present, it was determined, that the Mokuddumee, &c. &c. should be divided into three shares ; and the minister gave orders to the Deshmook to go to the Pandreh to assemble the families, and have a deed of agreement, in the presence of the heads of villages, granted by the Pateels ; and the disputes terminated. At this period we acknowledged we had become amenable to the Surkar,⁶ by the opposition here made to your enjoying the rights of the third share in the Pateel's office on account of Waagdureh. From poverty we were unable to pay the fine, the consequence of our having broken the contract. From our importunities, you arranged this matter with the Dewan for us, and we returned to our village. The minister having given orders to Ryajee Goreh Deshmook, and to Narrain Deshpandeh, to settle the affair. We and our brotherhood, and all the chief people of the village, together with the Bulloteh,⁷ being of one heart, gave to you a Razeh Nama ;⁸ namely, that Kumlojee, Pateel Waagduree, having a third share in the Mokuddumee of the village of Kuweeteh, which he gave to you, and that on this account the third share is yours. To assure it, we have given a Razeh Nama.

¹ Annund Rao Powar, Pateel of Multun, the complainant.

² Perquisites. ³ Profits and fees.

⁴ Prince's court, or levee.

⁵ The prime minister.

⁶ Government.

⁷ Village artisans, or crafts.

⁸ Deed of acknowledgement.

“ To confirm this, the Goht¹ should have assembled ; but, owing to our neglect, the Goht did not assemble, and no Muhujur² took place. After this, Rajuh Sree, Punt Prudhan, in his circuit, came into this country to the village of Khoord Wagoleh. The whole of the authorities of the Soobah were assembled. You and ourselves were also there ; and the dispute respecting the third share of the Mokuddumee was brought before the presence of the minister. He having called the Deshmooks and Deshpandehs, the Mokuddums, and the several Gohts of this Soobah, before him, examined the affair personally from the beginning, and took letters of agreement and securities to the following effect.”

Here follow the names of the numerous securities for Kanulkur and Goreh, Pateels, that they will be responsible for those Pateels fulfilling the conditions of the Muhujur Nama, or award. In a parallel column are the securities for Powar, the whole properly signed and attested.

In this manner, the Punt Prudhan having taken the necessary papers, gave them to the assembled Deshmooks, Deshpandehs, and Goht (heads of families), to determine on them, giving directions to inquire into and ascertain the Eenam, Ukulwajeema, Oopuyendra, black and white, of the disputed Mokuddumee, and to arrange and define the shares agreeably to the several rights of individuals.

In obedience to this order, the Deshmooks, and Deshpandehs, and Goht, came to the village of Kuweeteh, and, having made the necessary examinations of the Pandreh and the Bulloteh, determined that the Waagdureh Pateel had a right to a third share in the Pateel's office, rights, and emoluments, and of these he had been deprived ; and of his third share he had given three parts to the above-mentioned Powar, making him his brother. But that, in consequence of the opposition and quarrelling of the Pateels, Kanulkur and Goreh, the Powar derived no advantage from it. In consequence, the Goht *divided* the shares of the Eenam, Maan, Paan, Ukulwajeema, Oopuyendra, Sir Pao, Holeechea Polee,³ and other dignities ; together with the sites of houses, Meeras fields, the profits of Gutkool (or lands of extinct families), and other profits, black and white, into *three parts*, in the following manner : *First*, Kundojee Wullud, Wittojee Pateel Kanulkur, Mokuddum of the village of Kuweeteh, to have the following Maan, or dignities ; that is to say, Adehmaan, or premier dignities, *three*, namely : —

¹ Different lineages or families.

² Confirmed award.

³ Hereditary lands.

1. Holee, chee Polee.¹
2. Bait.²
3. Guhoor.³

The second sharer is Annund Rao, son of Sumbajee, Pateel Powar, Mokuddum of the village of Kuweetch, three premier dignities, or Adehmaun ; namely :—

1. Sir Pao.⁴
2. Seeralshet.⁵
3. Wowalnee.⁶

The third sharer is Sooltanjee Wullud Sonjee bin Peerajee, Pateel Goreh, Mokuddum of the village of Kuweetch, three premier dignities ; namely :—

1. Teelah Weereh.⁷
2. Dusreeya, chè Wajuntur.⁸
3. Poleeya, chè Byhl.⁹

The three Pateels are to stand second in sharing (Mudeel maan) in the above dignities, in the following order :

Kundojee, son of Wittojee, Pateel Kanulkur :—

1. Sir Pao.
2. Teelah Weerah.

¹ The right to be the first person to throw into the fire a sweet bread cake at the burning of the Holee, at the vernal equinox : highly prized.

² Precedence in paying respects to superiors, with the village present.

³ Precedence for the Guhoor, which is a figure of Parwutee, the wife of the god Shewuh, under this name, made by the Koonbees, or cultivators themselves, and worshipped in their houses at two or three periods in the year ; and which figure, on the close of the worship, is carried in procession and thrown into water. The Guhoor is probably viewed in the character of the Ceres of the Greeks.

⁴ Precedence in receiving presents from the government at the liquidation of the revenue settlements.

⁵ The worship of the image of somebody, whose memory is associated with an absurd story, and which image is carried in procession. The dignity consists in having precedence for this image.

⁶ Precedence in having a light waved round the head by all the village women at the Dewalee, or feast of lights. It is looked upon as a ceremony insuring good fortune.

⁷ Precedence in having in ceremonies and entertainments the spot (Teelah) put on the forehead, and in receiving the betel-leaf (Weerah).

⁸ Precedence in having the music which is played to the Pateels at the Dusruh, a great festival in October.

⁹ Precedence for the bullocks of Goreh Pateel on the day the cattle are released from labour, painted, their horns gilded and ornamented, and then worshipped, and led in procession. It occurs in August or September. The Greeks had a similar ceremony.

3. Seeralshet.
4. Deepwalee, chee Wowalnee.

Annund Rao, son of Sumbajee, Pateel Powar :—

1. Holee, chee Polee.¹
2. Dusreeya, chè Wajuntur.
3. Poleeya, chè Byhl.

Sooltanjee, son of Sonjee, Pateel Goreh.

1. Guhoor.

The three Pateels are to stand third in sharing the above dignities (Mageel maan), in the following order :

Kundojee, son of Wittojee, Pateel Kunulkur :—

1. Dusreeya, chè Wajuntur.
2. Poleeya, chè Byhl.

Annund Rao, son of Sumbajee, Pateel Powar.

1. Teelah, Wurah.
2. Guhoor.

Sooltanjee, son of Sonjee, Pateel Goreh.

1. Sir Pao.
2. Holee, chee Polee.
3. Seeralshet.
4. Deepwalee, chee Wowalnee.

In the *rights* of the Pateel's office, Kundojee, Pateel Kanulkur, is to share, as follows :—

1. The dried cocoa-nuts, arising from bazar duties, &c. to be brought *first* to Kundojee Pateel's house, and divided into three shares.
2. Kundojee is to have a pair of shoes from the shoemaker yearly.
3. He is to have the Soogreh² and Khun.³
4. Two bundles of wood from the Mahrs on festival days.
5. Three pots of water daily furnished by the village waterman (Kohlee).

¹ The Holee is a great festival celebrated during several days, about the time of the vernal equinox. It has partly the character of the festival in honour of Cybele, and partly that of the greater Dionysia of the Greeks.

² A small pot from the potmaker.

³ A cubit of cloth from the weaver the day the sun returns north.

Annund Rao, son of Sumbajee, Pateel Powar, is to share the rights of the office of Pateel, as follows :—

1. The Bytuk,¹ Phuskee, and Sooparee, levied on market-days, to be brought *first* to the house of Annund Rao, Powar, and then divided into three shares.

2. One pair of shoes from the shoemaker.

3. Soogreh and Khun.

4. Two bundles of wood from the Mahrs on festival days.

5. Three pots of water daily from the village waterman. (Kohlee.)

Sooltanjee, son of Sonjee, Pateel Goreh, is to share in the rights of the Pateel's office, as follows :—

1. A present of two sheep from the village, on the festival of the Dusra, to be brought first to his house, and divided into three shares.

2. A pair of shoes from the shoemaker.

3. Soogreh and Khun.

4. Two bundles of wood from the Mahrs.

5. Three pots of water daily from the village waterman.

There are also Sumuheek Maum, or extra dignities and rights ; namely, " The village shoemaker has to furnish yearly four pairs of shoes : of these three only have been allotted ; the fourth pair will be taken by each Pateel in succession, agreeably to precedence."

The Pateels are to have a right to the skins of their own shaft-bullocks, belonging to their carts, when they die.²

The Pateels are to have sites for their houses, as follows : Kundojee, son of Wittojee, Pateel Kanulkur, has a site for a house, measuring in

Length 36 cubits,

Breadth 24 cubits,

Total ... 864 Ghurb Haat, or square cubits.

From this $\frac{1}{3}$, or 288 are to be taken, leaving for

Kanulkur 576 square cubits as a site.

¹ The Bytuk is the fee of a pice (about a half-penny) paid by sellers not belonging to the village, for permission to sit in the market and sell their articles on market-days. The Phuskee is a handful of grain, or of greens, taken from each seller of those articles ; and the Sooparee is the betel-nut taken from the grocers on market-days.

² The skins of all cattle dying in the village belong to the Mahrs, or outcasts. An exception is made in favour of the Pateels.

Two sites for houses belonging to Sooltanjee, son of Sonjee, Pateel Goreh ; namely :—

One site. Length 15 cubits,
Breadth 9 cubits,

135 Ghurb Haat, or square cubits.

Of this $\frac{1}{3}$ is taken for the Powar 45 square cubits ;

Leaving 90 square cubits.

One site. Length 8 cubits,
Breadth $7\frac{1}{2}$ cubits,

60 Ghurb Haat, or square cubits.

Of this $\frac{1}{3}$ is taken for the Powar 20

Leaving 40 square cubits.

Sites for the Powar..... 288 square cubits from Kanulkur,
45 from first house of Goreh,
20 from second house of Goreh.

Total 353 square cubits for Powar.

SUMAEK MAUN, OR EXTRA RIGHTS AND DIGNITIES CONTINUED.

1. A quarter of a Kutcha (or small) seer of oil, due from each oil-mill daily, to be allowed to accumulate at the oil-mills, and to be shared agreeably to individual rights.

2. All *sheeps' heads*, and other offerings at the shrine of Sree Bowanee,¹ in the days of pilgrimage, to the shrine, to be shared equally by the Pateels.

There is Eenam Jumeen, or free-gift land, attached to the office of Pateel, half a Chahoor and twenty Beegeh. Of this, Kanulkur, half Mokuddum, has a quarter of a Chahoor² and ten Beegeh, on the Thul, or estate called Cheenchurn, equal to thirty-five Tukkeh. Of this, a third share for Powar is eleven and a half Tukkeh, and eight Rookeh, leaving twenty-three and a quarter Tukkeh and four Rookeh for Kanulkur.

¹ The Bellona of the Hindoos.

² Chahoor and Tukkeh, and fifty other terms, &c., are names applied to lands of *variable* superficial extent, and are not, therefore, reducible to an English standard.

Sooltanjee Wulud Sonjee, Pateel Goreh ; his Eenam, or free-gift land, as follows :—

Tukkeh of the Seend Paatee Thul, ¹ or estate	25
Tukkeh of the field (Teekah), called Gooruw	10
Total.....	35

Of this, one-third share for Powar is eleven and a half Tukkeh and eight Rookeh, making twenty-three and a quarter Tukkeh and four Rookeh for each Pateel.

Over and above this, there are the following Meeras, or hereditary lands, of Jeeraet.²

Meeras land belonging to Kanulkur Pateel, viz. :—

Tukkeh of the Cheenchurn Thul ³	15
Tukkeh of the Oodar Shait Gutkool ⁴	18 $\frac{3}{4}$
Tukkeh of the Gaon Tekur ⁵	1 $\frac{1}{2}$
Total.....	35 $\frac{1}{4}$

A third share of this for Powar is 11 $\frac{3}{4}$ Tukkeh, leaving to Kanulkur 23 $\frac{1}{2}$ Tukkeh of hereditary land.

Meeras or hereditary land, belonging to Goreh Pateel, viz. :—

Tukkeh of the Guruw Teekeh Thul of 20 Tukkeh	10
Tukkeh of Oodar Shait Gutkool ⁶	18 $\frac{3}{4}$
Total.....	28 $\frac{3}{4}$

Of this, Powar's third share is nine and a half Tukkeh and four Rookeh, leaving to Goreh nineteen Tukkeh and eight Rookeh ; the allotment of hereditary land to Powar being :—

Tukkeh from the land of Kanulkur	11 $\frac{3}{4}$
Tukkeh and four Rookeh from the land of Goreh	9 $\frac{1}{2}$
	21 $\frac{1}{4}$ and four Rookeh.

The total hereditary lands belonging to the three Pateels being sixty-four Tukkeh.

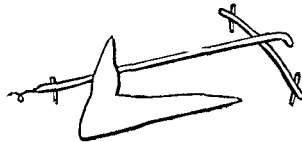
In this manner, the Maun, Paun, with Ukulwajeemah, Eenam, sites of houses, hereditary estates, and other emoluments and advan-

¹ Name of the estate. ² Field-land, in contradistinction to garden-land.
³ Hereditary estate, so called. ⁴ Land of extinct families.
⁵ Abandoned sites of houses in the villages.
⁶ Name of the estate which belonged to an extinct family.

tages, black and white, are to be shared and enjoyed agreeably to the several shares. Moreover, Kanulkur and Goreh are ordered by the Goht to give a third share of their brother's house to Powar. On this, we (Kanulkur and Goreh) petitioned that it would grieve our brothers; and as increased settlement in the village is desirable, we give instead thereof the site of the neighbouring house of the deceased, and Gutkool Neemba Tamboolee (pan-leaf seller), in length sixty cubits, and in width sixty cubits. The neighbour on the east being the weaver; on the west is the bazaar; on the north, the house of Pool Koonbee; and on the south, the road. Should at any future period a claimant appear for the site above mentioned, we will satisfy him, and you will be free from trouble in it; and on such an agreement we have given you this site. You are to build on it at your pleasure; and, as the children of one mother, Kanulkur, and Goreh, and Powar, and Waagduree, are to be united in the service of the Pandreh,¹ and Powar has to give one-fourth of his share to Waagduree, and arrange with him, in a suitable manner, with regard to all emoluments and profits; and the three other parts of this share of the Mokuddumee are to be enjoyed by himself and his children's children. And for the future, in case of acts on the same mode as formerly, he, the perpetrator, will be out of his cast, and will be amenable to the prime minister. For this purpose, this Mahajurnama (or proceedings and award) has been written and signed.

Taza Kulm, or postscript. The relations of the parties are to continue to enjoy their ancient rights.

(Signed with a plough.)



This is the hand-writing of Gopal Mahadeo and Wittul Moreswur, Koolkurnees of the village of Kuweetch.

SECURITIES FOR KANULKUR.

1. Kubjee Pateel, son of Tubajee Pateel.
2. Muhojee Pateel, son of Surtojee Pateel.
3. Soobanjee Pateel, son of Sewjee Pateel.

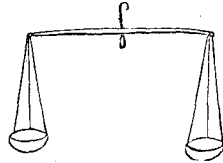
¹ The village community; meaning here, "united for the public good."

4. Dumojee Pateel, son of Muhojee Pateel.
5. Renojee Pateel, son of Maljee Pateel.
6. Donjee Pateel, son of Seetojee Pateel.
7. Soobanjee Pateel, son of Bhewjee Pateel.

SECURITIES FOR GOREH.

1. Sooryajee, son of Heerojee Pateel.
2. Kanojee, son of Malojee Pateel.
3. Kumlojee, son of Bopajee Pateel.
4. Kanojee, son of Kewjee Pateel.
5. Sumbajee, son of Hurjee Pateel.
6. Awjee, son of Tookjee Pateel.
7. Soobanjee, son of Huryajee Pateel.
8. Sonjee, son of Suntojee Pateel.
9. Kherojee, son of Hurjee Pateel.
10. Bapojee, son of Yemajee Pateel.
11. Maljee, son of Shawjee Pateel.
12. Trimbukjee, son of Kherojee Goreh.
13. Kerojee Goreh.

Mohturfa, or tradespeople, who are witnesses. Ragojee, son of Weesajee Bihree Shaitee.¹ His signature, Taagree, or a pair of scales.



Ruhman, son of Neezam Bhaee Bheeradur, Mahjun, or banker. His signature, banker's scales.



Casee, son of Yemajee, oilman, Maitree, or head of the oilmen. His signature, a Padbur, or crowbar.

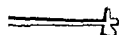


¹ Head of the shopkeepers.

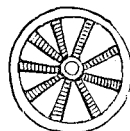
Soobanjee, son of Ragojee Bargowrah. His signature Huteear, or weapons.



Mahajee, son of Sartyajee, silversmith. His signature, Hutawrah, a hammer.



Muleek, son of Shaimun Tambolee, or paan-leaf seller. His signature an Atkeh.¹



THULWUHEE, OR THE POSSESSORS OF THULS,² VIZ.
OF MOONJUL THUL.

1. Jmarjee, son of Kundojee Neemeh.
2. Phoolajee, son of Ragojee Neemeh.
3. Chapajee, son of Mudrojee.
4. Ramjee, son of Sobajee.
5. Gondjee, son of Myajee.
6. Yemajee, son of Kalajee.
7. Tanojee, son of Malojee.
8. Maljee, son of Suntojee.
9. Dewjee, son of Bawajee.
10. Mulhurjee, son of Kehrajee.

THULWUHEE³ OF WEECHKEH THUL.

1. Roopajee, son of Puddojee.
2. Saiteejee, son of Byerjee.
3. Hurjee, son of Hussojee.
4. Ramjee, son of Pursojee.
5. Dewjee, son of Mahadjee.
6. Simtojee, son of Mahojee.

¹ A box with divisions, in which paan-leaves are kept.

² Hereditary estates.

³ Hereditary owners of the estate called Weechkeh.

OWNERS OF THE POKLEH ESTATE.

1. Mukkajee, son of Somajee.
2. Gondjee, son of Mudojee.
3. Saljee, son of Deoojee.
4. Junnajee, son of Payajee.

OWNERS OF THE THAMDURRA ESTATE.

1. Maljee, son of Kelojee.
2. Kumlojee, son of Bahdurna Guruw.¹
3. Tahjun, son of Neejam.
 Suckmajee, son of Abajee Waloo.
 Sahoojee, son of Jaitjee Gajeh.
 Soobanjee, son of Gungajee Powar.
 Pursojee, son of Gungajee Mookehkur.
 Kundojee, son of Kehrojee Raaeleh.
 Byerjee, son of Muhojee Keeteh.
 Weetojee, son of Dhaojee Deegut.
 Moolajee, son of Sahoojee Dorka.
 Soobanjee, son of Hoolajee Khareh.

BALLOOTEH, OR VILLAGE ARTISANS AND HEREDITARY OFFICERS.

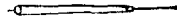
Beekhan, son of Shaimun Moolana, or Moosulman priest. His signature, a Tusbee, or rosary.



Dad Bhut, son of Treembuk Bhut Johsee (village astrologer). His signature, a Punchung, an almanac.



Ragojee, son of Nagojee Sootar (carpenter). His signature, a Keenkreh.²



Muljee, son of Roopajee, Sohar (ironsmith). His signature, a Sandus, or pair of pincers.



¹ Person attached to the temple. He may be a Shudrah, as well as a Brahman.

² A gimlet worked by a bow.

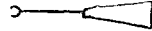
Soobanjee, son of Luckwurta, Pureet (washerman). His signature, a Mogree, or mallet.¹



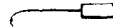
Muheemajee, son of Teemajee, Durna Guruw (attendant in the village temple). His signature, a Jehgut.²



Kundojee, son of Buckojee Salwah, Koombhar (pot-maker). His signature, a Thaptee.³



Mudojee, son of Gungajee, Chambar (shoemaker). His signature, an Eengah.⁴



The Mahrs, or village watchmen. Two shares for Tooknac.

1. Gunnac, son of Jacknac, Mahr,⁵ one share. His signature, a Weela and Dor.



2. Tooknac, son of Sutnac, Mahr. Their signature, a Weela (sickle) and Dor (a rope.)



¹ Clothes are not washed in India by the hand, but are beaten with a mallet, or beaten against a stone.

² A kind of little gong, used in the temple.

³ A kind of modelling instrument, used by pot-makers.

⁴ An instrument for smoothing leather.

⁵ One of the principal duties of the low caste Mahrs is to bring wood and grass; whence their signature of a sickle and rope.

Having concluded this important document, previously to offering any illustrative remarks upon it, I will add one other document, scarcely less important, the translation of one of the original title-deeds by which hereditary property was given in land by the Mokuddum, Pateel, or Pateels of villages, or, in some cases, by the village community.

Translation of a Meeras Putrah (letter of inheritance) granted by the Mokuddum of the village of Multun, dated 1814, month of June, July.

Sree. May the Divinity be propitious, Meeras Putrah, or letter of inheritance, Sukkep¹ 1736 (A. D. 1814), Bhawnam Suwuntsur, month of Asher (June, July), the fifth of the dark half of the moon. Sun 1224² (A. D. 1814), on that day the Mokuddum, chief sharers in the Pateel's office and authority, and all the principal persons of the villages of Multun, Pergunnah, Kurdeh, Surkar, Joonur, being assembled at the Chowree,³ their names as follows:—

Rajah Sree Eshwunt Rao Powar, Pateel, half Mokuddum of the above village.

Nagojee, son of Naryainjee Bargul; Chougleh,⁴ present for him, Yemajee Bhoshet of the above village.

Darkajee Mahuleh of the above village.

Sewjee, son of Kundojee, chief of the shopkeepers.

Mullarjee,⁵ son of Kundojee, Pateel Geeteh.

Appajee, son of Bhewjee Seendeh.

Beekajee, son of Gungajee Torreh.

Assojee, son of Gowendjee Thorat.

Ranojee, son of Myajee Guikowar, gardener of the above village.

Balojee,⁶ son of Soobanjee, Pateel, Dunwut.

Gopal Rao Mulkar, Guruw of the above village.

Ballajee Bajee Rao Bhaweh.

Kublajee, son of Bhawjee Mahwleh.

Kundojee, son of Nurus Waahaab, gardener of the Muhjeen.

Suntoo Krustnajee Torkur.

We being present, you Koosajee, son of Ranojee, Pateel Thorat of the village of Lowkee, having come and presented a petition if a letter of inheritance (Meeras Putrah), were granted for lands in the above village, that you would labour and secure their prosperity: Having approved of your petition, we give to you a *Chowar*,⁷ namely,

¹ The Hindoo era.

² The Moosulman era.

³ Public office.

⁴ Pateel's hereditary assistant.

⁵ Quarter Mokuddum.

⁶ Quarter Mokuddum.

⁷ A certain extent of land.

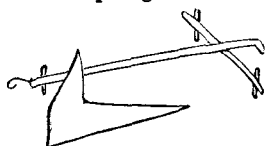
twelve *Rookas* of land, from the two Chowars of the Thul, or estate, called Sandus; the four land-marks¹ or limits of which are, —first, on the east, the field called Juwadee cha Mullah; on the west, it is bounded by the sheem, or limits of the lands of the hamlet of Garkol; on the south, by the fall of water from the hill at the milk bush,² upon the rock in the field called Urdurrah; on the north, by the Nullah, or watercourse, where it forms an island, by separating into two streams: these are the limits. The line of your Chowar runs from the Nullah outside the garden, dividing the field into two parts, and terminating on the watercourse of the upper well. The mango trees within your limits, namely, two mango trees, you are to enjoy.

In consequence of the distance of your field from the village, you have prayed the Pandreh³ to assist you with water. Taking this into our consideration, we have resolved that the *Malee* (gardener) of the garden before mentioned, shall permit you, without impediment, to water two Beegehs of your Chowar.

We, the village authorities, have granted you this from our free will and pleasure; and you and your children's children are to enjoy this right of watering two Beegehs. As a site for a house, we grant you land in the village, from east to west, fifty haths (cubits) long; and, from north to south, thirty cubits broad: the house of Jugdullah bounding it on the west; opposite, on the north, the house of Jangreh; on the south and east, the two houses of Molador: such are the limits of this site. The price of the land of this grant is one hundred rupees, which we, having received, grant to you this field and site for your house. Including the well, the permanent assessment is fifty rupees yearly; and upon this there will be no other charge, beyond the rights of the Hukdars,⁴ and the pay of the Koolkurnee (village accountant), agreeably to the usage and practice of the village.

And, that your family and children's children may enjoy the above lands, this letter of inheritance is given and signed.

Signed with a plough.



Witnessed by Appojee, son of Balcojee, the silversmith.

¹ चतुरसीमा Chutoorseema. Sanscrit.

² *Euphorbia tetragona*.

³ Village authorities, or community.

⁴ Persons having trifling hereditary fees, or rights on the village lands.

Ramchundra Boodeeram, Dukshneh, astrologer, and half sharer in the office of village accountant.

Ruckmanjee, son of Towjee, the carpenter.

Sooban Khan, son of of Sahib Khan, the Moosulman priest.

Mahadjee, son of Muckajee, the ironsmith.

Essojee, son of Dackojee, the potmaker.

Unwunt, son of Tookajee, the oilman.

Koesajee, son of Savjee, the barber.

Kondajee, son of Dackojee, the washerman.

Weetojee, son of Oodajee Guruw, in charge of the temple.

Byajee, son of Maljee Naik, Ramosee.¹

Balajee, son of Newjee, the shoemaker.

Manaknac and Ooknac, Mahrs, or village watchmen of boundaries.

Buckoo, son of Museh Raoot, Maang.²

This letter of inheritance is in the handwriting of Ramjee Myral Boolek, astrologer, and Koolkurnee (accountant) of the village.

The above documents present some features sufficiently prominent and remarkable. The Eenam, or free gift lands held in tenure of the office of Pateel, were alienable with part of the office; the Meeras, or hereditary private lands, were equally so. The lands and sites of houses of extinct families, were appropriated by the Pateels, or the village community, without the interference of government. A permanent hereditary right, subject to the land-tax, in fact a freehold, or, as the Meeras Putrah forcibly expresses it, a right to "children's children," was given in land by the Pateels, duly witnessed by the village authorities; and the so much desired permanent assessment was fixed in the deed of inheritance; and these were not isolated cases, or local peculiarities, but were solemnly acknowledged by the chief authorities of districts so extensive as to be equal to several English counties, and, with the full participation of the Prime Minister of the Rajah of Sattarah. Had government claimed the lordship of the soil, could it possibly have sanctioned such absolute and unrestrained disposal of it as we see in these documents; and I have seen scores of others similar to the Meeras Putra. It is idle, therefore, to talk of hereditary occupancy: the holders of land in Dukhun were as free to dispose of it as an English gentleman would be of his estate, burdened, of course, with land-tax, county rates, parish assessments, &c., &c., for the nonpayment of which his property would be liable.

¹ A thief by profession; he is either hired, or has lands given to him to protect the village.

² The lowest of all the casts; he is the executioner, and skins beasts, &c., &c.

The case was the same in Dukhun. A meerasdar fell into arrear with his land-tax and village rates. He sells his lands to pay them, or he abandons his lands; but the moment he can pay up his arrears, he has, or I should rather say, *had* the *right* to resume them. The assumption that the lordship of the soil is in the government, has occasioned the monstrous injustice of the dispossession of all the landholders of Dukhun of their franchise. Happily, from the paternal character of the government, it has had few practical consequences, beyond the abrogation¹ of the rights of the Pateel, and his degradation to the level of other cultivators. It has dispossessed also the village authorities, and the Pateel, of the power of appropriating or selling the lands of extinct families, together with waste lands, similar to the common lands of an English village, the right to which is so tenaciously held by our peasantry; from our ignorance, also, of the details of the tenures and duties of the several hereditary officers, it has occasioned some untoward modifications of the relations of these parties to each other, and to the government. It has been the misfortune of our government in India, that its legislative experiments (always, I believe, made with benevolent views), have rarely been founded on that basis, without which there can be no safe legislation; namely, statistical details.

From the first document we learn that the Pateels were responsible to government for the village revenue, as it is seen that the Pateels, Kanulkur and Goreh, were obliged to sell a third share of their office to make good arrears. We learn, also (but the fact obtains universally), that the village settlement was Mouzewar,—that is to say, government fixed its annual payments at a definite sum, without reference to agricultural details or village arrangements, with which government did not interfere.² This was called the Tunkha, which means an *assignment*; and the term is still preserved in the village accounts I examined, even under the Ryotwar system, to remind collectors, I presume, that in former times the village paid only a fixed sum, without the interference of his multiplied agents.

Independently of the fees and advantages of the Pateel enumerated in the “award,” a close inspection of village accounts enabled me to determine that he had many more of considerable value. In all villages he had a certain proportion of all the grain raised on the village lands: this was called Googree.

¹ This abrogation has not taken place in native states, nor in Jaghree, or alienated villages in our own states.

² Villages were assessed at a fixed sum in England in Edward the Third's time.

At Parnair, Pergannah Parnair, in the government grain cess (which is over and above the land-tax), the Pateels, Koolkurnees, heads of trades, and bankers, gave only two seers for every forty-eight seers of grain raised, whilst the Koonbees, or cultivators, gave four seers. The above personages were also free with respect to contributions of Kurbah¹ and grass, whilst the Koonbees had to give six bundles of Kurbah, and forty bundles of grass, for every forty-eight seers of grain raised. In the Sherusteh Butta, or customary percentage on assessments, the Pateels paid, in some villages, only two per cent, the Koonbee paying four per cent.

Although the "award" gives a list of the rights, emoluments, and fees of the Pateel, it is to be understood they are neither uniform in number nor value throughout Dukhun. The Eenam lands held by the Pateel vary exceedingly in extent in different villages; and in some villages the Pateel has a salary in money instead of free-gift lands. The Googree, or right to a certain portion of grain from each cultivator, I believe to be universal. At Ranjungaon, Turruf Ranjungaon, the Pateels are destitute of Eenam lands, but have a salary of fifty rupees instead, and six seers of grain upon every forty-eight seers raised in the village lands. As a contrast to this at Wamoree Turruf Rahoree, Ahmednuggur collectorate, the Pateels have three hundred and sixty Beegehs² of Eenam land, fifty rupees salary, and eighteen rupees per annum, for a Turband, and one seer of grain from each Beegah under cultivation.

At Wangee, Pergunnah Mundroop, Poona collectorate, the Pateels have each sixty Beegehs³ of free land, a salary of fifty rupees, and two hundred and twenty-four seers of grain for each hundred and twenty Beegehs of land under cultivation.

At Kurjut, Pergunnah Kureh Wulleet, Ahmednuggur collectorate, the Pateel has free land and one hundred and twenty-eight seers of grain from every hundred and twenty Beegehs of land under cultivation. The value of this right may be estimated by the fact, that in 1827 there were 8491 Beegehs of land under cultivation; the Pateel, therefore, was entitled annually to 9057 seers of grain,—a sufficiency for the permanent support of twenty-five persons. At Pullooj, a village near Punderpoor, belonging to the well-known Appa Desae Nipankur, the Pateel had two seers of grain for every rupee of assessment.

The office of Pateel being alienable and divisible by sale or gift, we, consequently, find different castes in joint proprietary; although

¹ Stalks of the *Andropogon Sorghum*.

² 270 acres.

³ 45 acres.

in ninety-nine instances, probably, out of the hundred, it is still in the hands of the original possessors, the Mahrattas. At Wamoree, a Brahmun and six Mahrattas are joint Pateels; at Ahmednuggur, a Brahmun and Mahratta hold the office; at Nandoor, a quarter share belongs to a Moosulman, and the other three-quarters to two Mahrattas, in the proportions of one-half and one-quarter. At Jamgaon, his Highness Seendeh has six-sevenths of the office, the other seventh remaining with the ancient Pateel, *who has precedence*. At Dytinah, I met with the anomaly of a Mahratta female in exclusive possession of the office of Pateel, the duties of which she executed personally; and she had all the rights and emoluments, excepting the Sir Pao, or presents for dress. She was a widow and childless; and her deceased husband was the last of an ancient family. She was permitted by the Jagheerदार to adopt a child, who would succeed her. At Wangee, Pergannah Mundryop, Poona collectorate, the Pateel's office is held by two shopkeepers (Lingaet Wanees), who exclusively worship the Leeng¹ of Mahadeo, and reject the superiority of the Brahmun hierarchy. The office so filled is of rare occurrence. In the hilly tracts along the Ghauts, the Pateels are frequently Kohlees.

With regard to the duties and obligations of the Pateel, it has been shewn, that he was personally responsible for the government revenue; he superintended the police of the village, regulated its internal economy, and presided in all village councils; he had power to fine and imprison, and to seize all offenders: but it is not quite clear by what civil or military means he was to effect these objects.

Independently of the facts relating to property in land, the "award" adverts to several customs, and Hindoo religious and other festivals, not less curious than interesting, particularly the festivals; for many of them bear considerable affinity in their details to similar institutions amongst the Greeks: and some light might be thrown on the relations of the ancient inhabitants of India with western nations, were some of our zealous young orientalisists in India, fresh from their classical associations, to furnish the public with minute accounts of the ceremonies at present practised at the different festivals; not taken from Sanscrit works, but noted down from personal observation, and chiefly from the rural or Shoodreh population (who are mostly worshippers of Mahadeo), in Western India. One of the items of the "Award" will assist to disabuse the European world of its belief in the anti-carnivorous propensity of the Hindoos, as special

¹ Phallus.

provision is made, that the sheeps' heads offered at the shrine of Bowanee shall be shared equally among the Pateels.¹

As auxiliary to the Land Tenures of Dukhun, I have thought it might be acceptable to shew the distribution of the lands of a village, and the village expenses. The following are copies of the original papers in the Mahratta language, and are selected from a small village to spare lengthened details.

¹ I must not omit to notice the characteristic signatures of the different witnesses. Those who could not write, it may be well supposed, could yet draw the symbol of their occupation — a plough for a cultivator, a gimlet for a carpenter, and a rope and sickle for the grass-cutter; but why the astrologer should draw an almanac for his signature, and the Moosalman priest a rosary for his, both being persons able to write, is not quite so intelligible.

Lands belonging to the Village of Ambolee Turruf Warruh Pergunnah, Kher Soobah Poona, exhibiting the distribution thereof, Fuslee, 1280.

	Kundees. Maunds. Pyhlees.	Kundees. Maunds. Pyhlees.	Kundees. Maunds. Pyhlees.
Total lands of the village	0 0 0	0 0 0	15 0 0
Tupseel, or detail. Sostee Meerasdar, or hereditary lands	0 0 0	6 6 0	0 0 0
Woktee, or Ooktee, lands rented by the year	0 0 0	0 19 0	0 0 0
Deshmooks Eenam, or free land	0 0 0	0 13 0	0 0 0
Baboo Rao, Esba Rao, Rajba Rao, Mancojee Rao, Pateel and } Baboo Rao, Seendeh, Deshmook, and Pateel; viz. }	0 0 0	0 9 0	0 0 0
Pateels Eenam	0 5 0	0 0 0	0 0 0
Do. Passoree	0 4 0	0 0 0	0 0 0
Dewustan, temple of Bab Deo	0 1 0	0 1 0	0 0 0
Ballooteh, or village artisans; viz.	0 0 0	0 10 6	0 0 0
Koomar, or potmaker	0 1 6	0 0 0	0 0 0
Turruf, or Kohlee, waterman	0 1 6	0 0 0	0 0 0
Purheet, or washerman	0 1 6	0 0 0	0 0 0
Sootar, or carpenter	0 2 0	0 0 0	0 0 0
Chamar, or shoemaker	0 2 0	0 0 0	0 0 0
Nahwee, or barber	0 2 6	0 0 0	0 0 0
Mahrs, or village watchmen, Hurkee and Arhowlah; viz.	0 0 0	0 6 6	0 0 0
Hurkee, i. e. Eenam, or free land	0 2 6	0 0 0	0 0 0
Arhowlah, or quit-rent land	0 4 0	0 0 0	0 0 0
Ghaee Ràn, or cattle pasture, with Donghur, or hill land	0 0 0	1 16 0	0 0 0
In dispute between the villages of Eeram and Ambolee	0 0 0	2 10 0	0 0 0
Uncultivated land	0 0 0	1 9 0	0 0 0
Total	0 0 0	15 0 0	15 0 0

There are 20 Maunds (properly Mun) to a Kundee; each Maund of 12 Pyhlees; each Pyhlees of 4 Seers; a Seer of Bajree (*Panicum Spicatum*, the grain cultivated in this village) weighs 2½ lbs. avoirdupois; the utmost capability of the lands, therefore, was to produce 32,400 lbs. avoirdupois of grain; the division of the lands being by its productive power, and not by its superficial extent.

Gao Khurch, or Village Expenses of the Village of Ambolee, &c. Fuslee, 1230.

	Rupees. Quarters. Annas.	Rupees. Quarters. Annas.	Rupees. Quarters. Annas.
Dewusthan, or religious establishments ; viz.	0 0 0	0 0 0	10 1 0
Sree Beema Shunkur	1 0 0	0 0 0	0 0 0
Gram Dewtah, or village gods	4 1 0	0 0 0	0 0 0
Sree Babdeo	2 2 0	0 0 0	0 0 0
Oil for Marwutees temple	0 2 0	0 0 0	0 0 0
Guruw, or sweeper of the temples and trifles	2 0 0	10 1 0	0 0 0
Grant to the Mahrs for a propitiatory sacrifice in August — } September, called Mahr Bhadwee	1 0 0	1 0 0	1 0 0
Hukdar Khurch, or rights of ancient hereditary officers ; viz.	0 0 0	0 0 0	25 0 0
Deshpandeh, or district accountant — money	10 0 0	0 0 0	0 0 0
Toop, or clarified butter, one seer, at two seers per rupee ...	0 2 0	10 2 0	0 0 0
Sir Pateel Eswunt Rao Dabaree ; viz.	0 0 0	10 0 0	0 0 0
Bhet, or present at meeting	1 0 0	0 0 0	0 0 0
Mahr Rapta, in lieu of service of Mahrs to him	1 0 0	0 0 0	0 0 0
One seer of Toop, or clarified butter	0 2 0	0 0 0	0 0 0
Nugd, or ready money	7 2 0	0 0 0	0 0 0
Sir Desae Eswudah Bae Chaskar — money	2 0 0	2 0 0	0 0 0
Naikwaree, Fee to Sonjee Naik Moorkootee	1 0 0	1 0 0	0 0 0
Aplad, or bounty for the Deshpandees descendants by female } line	1 2 0	1 2 0	0 0 0
Koolkurnee, or village accountant ; viz.	0 0 0	0 0 0	17 0 0
Ready money	15 0 0	0 0 0	0 0 0
Khazduz, or paper	1 0 0	0 0 0	0 0 0
Kilkoe, or trifles	1 0 0	17 0 0	0 0 0
Dhurmadeo Wurshasun, or yearly charity to holy men ; viz....	0 0 0	0 0 0	5 1 0
Gram Johsee, or village astrologer	1 0 0	0 0 0	0 0 0
Hur Dixit, a Brahmun	0 2 0	0 0 0	0 0 0
Aba Bhat Guwdee, a Brahmun	0 1 0	0 0 0	0 0 0
Balum Bhat Kondorekur, a Brahmun	0 1 0	0 0 0	0 0 0
Sree Weeshoo, the God at Chass	0 2 0	0 0 0	0 0 0
Sham Bhat Gowundee, a Brahmun	0 2 0	0 0 0	0 0 0
Sree Ram Chundreh, the God at Warrah	1 0 0	0 0 0	0 0 0
Seemeca Gosaiwee Jonurkur, a Mendicant	0 2 0	0 0 0	0 0 0
Aba Bhut A tree, a Brahmun	0 2 0	0 0 0	0 0 0
Moroo Bullar Johesee, an astrologer	0 1 0	5 1 0	0 0 0
Bazar Butta, or customary per centage on village revenue, } paid to government	10 0 3 $\frac{1}{4}$	10 0 3 $\frac{1}{4}$	10 0 3 $\frac{1}{4}$
Rupees. Grand total of village expenses	68 2 3 $\frac{1}{4}$	68 2 3 $\frac{1}{4}$	68 2 3 $\frac{1}{4}$

The above sum is raised from the cultivators, over and above the Tunkha, or government assigned revenue upon the village.

In concluding this paper, I will beg the liberty to say a few words respecting the orthography of oriental words in my last paper on Tenures, published by the Royal Asiatic Society. Reading the Deva Nagree, Persian, and Mahratta characters, it has been my practice of late years, when wishing to put an oriental word into Roman letters, to place the Oriental word before me, and then to use such letters to express it in English, as I thought, would enable an Englishman, utterly ignorant of the pronunciation of Oriental words, to come nearest the native orthoëpy. I have adopted this plan in my publications since 1824, and the plan was pursued in my last communication to the Society. It pleased the executive body of the Society to adapt the orthography of all Oriental words used by me to Sir WILLIAM JONES'S system; and, therefore, I think this explanation necessary, as I might be otherwise exposed to severe comment, for the discrepancies between the orthography in some of my former, and even contemporaneous publications.
