

CHAPTER. XLI.

Land Tenure—Modes of cultivation—Wages of labour— Distribution of crop—(continued).

At the village of Agaram near Bangalore the ryots received advances from the merchants of Bangalore to pay their rents who generally took one-half of the crop for the advance made as well as for the interest which accrued on it. These advances were sometimes made six months before the crop was reaped.

The manner of dividing the crops between the Government and the cultivator here was generally typical of what prevailed in several other parts. Taking 20 kandagas as the average quantity of a heap, the division was:—

1. For the priests who worshipped the images
in the temple 5 seers.
2. For charity, i.e., for Brahmins, Jungums
and other mendicants 5 „
3. For the astrologer or Panchangi 1 seer.
4. For the poor Brahmin of the village whose
office was hereditary 1 „
5. For the Nainda or barber 2 seers.
6. For the Kumbar or pot-maker 2 „
7. For the Vasaradava who was both a
carpenter and blacksmith 2 „
8. For the Agasa or washerman 2 „
9. For the Alathegara or measurer 4 „
10. For the Terugara or Adduka who watched
the heaps... .. 7 „
11. For the Gowda or the village headman 8 „
12. For the Shanbogue or accountant 10 „

The heap was then measured and for every Kandaga that it contained the Gowda and the Shanbogue further received 45 seers, each at $2\frac{1}{2}$ seers a kandaga. The Toti and the Talwar received together $\frac{1}{2}$ a seer on each Kandaga or 10 seers for both. The Nirganti who regulated the supply of water then took the bottom of the heap which was about an inch thick and which gave him about 20 seers. The Shanbogue was also given for every Kandaga of seed sown two men's loads of straw with the grain in them.

The above division of a heap of 20 kandagas or 160 seers each generally amounted to a little over 5 per cent of the gross produce. Of the remainder the Government took first 10 per cent and then a half, so that it received 55 per cent of the net produce and the farmer received 45 per cent. The reason for this difference was that formerly the country was managed by officers who were called Deshmukhs or Zamindars receiving 10 per cent from the heap before division. When these offices were abolished by Haidar, he took the ten per cent and paid the salaries of the new officers appointed in their places. In dividing jaggery a kind of scramble took place among the same persons who shared in the heap of paddy and in this the farmer also partook. During this scramble about a fourth part of the jaggery was taken away in handfuls and the remainder was divided equally between the Government and the farmer.

All the dry fields were let for a money rent. But besides this rent, the farmer had also to pay the following dues :—

1. To the barber, 30 seers for every heap of grain.
2. To the pot-maker for pots from 20 to 30 seers.
3. To the ironsmith, 20 seers for every plough.

While the farmer supplied all the materials, the smith made all the implements of husbandry and assisted in building and repairing the farmer's house. To the washerman for a family consisting of two men and two women or under that number were paid 50 seers, for a family of 4 men and 4 women 100 seers and for a larger family 150 seers.

Then for every heap of ragi which upon an average contained 10 kandagas the farmer gave:—

1.	To the Gods	...	...	...	10 seers.
2.	To the mendicant Brahmin	...	...	...	20 „
3.	To the hereditary poor Brahmin of the village...				10 „
4.	To the astrologer	...	...	...	10 „
5.	To the Shanbogue (per plough)	...	...	...	20 „
6.	To the watchman	...	...	...	10 „

Other grains paid one-half of these deductions.

Where the farmers could not be induced to take the dry fields on a money rent, the officers of Government were forced to let such fields on a division of crop and the division generally amounted to a little over 8 per cent of the total crop. The practice in this division of crop however was not uniform in all parts of the State and it varied according to the facilities which could be commanded for the cultivation of the land. For instance, round about Nagamangala the Gowdas partly rented the villages and partly collected on the public account whatever could be had from the ryots. The farmers had a fixed property in the land from the possession of which they could not be ejected so long as they paid the rent. Land that had not been occupied for some time was let on Shraya or progressive rent, paying no rent for the first year of cultivation, paying a fourth part every succeeding year and the full rent at the end of 5 years. In the neighbourhood of Periapatna in a betel-nut garden while the trees were growing the owner paid for every 100 plantain trees regarded as a catch-crop 3 fanams for a year or 15 fanams for a kandaga land. After the trees came to maturity, the Government got one-half of the boiled betel-nut equal to about 15 maunds of that commodity for a kandaga land. This was worth 75 fanams equal to a rent of Rs. $7\frac{1}{2}$ per acre to Government or about 25 rupees for 1,000 bearing trees.

In the Tayur taluk in some of the villages the Gowdas were hereditary and in others the renters themselves were called by that

name. The hereditary Gowdas were preferred both by the farmers as well as by Government as they were naturally acquainted with all the inhabitants and as their directions were cheerfully obeyed. Having been long residents in the place they had better credit to enable them to borrow money for making up their rent at the fixed terms of payment. The rent of the dry field was paid in three kists or instalments which became due before the ragi harvest. In the case of failure in the payment of these instalments the crops were seized and sold by the Parapathegar. This officer also sold the Government's share of the crops at three different periods as by selling the whole at once the market was likely to be overstocked.

In the Malnad parts of the country pepper, cardamom, rice and arecanut were grown on a large scale. The only crops grown on the watered ground were rice and sugarcane, the latter of a variety called 'Mara Cabbu.' On 'Hakalu' or 'Mekke' lands bordering on rice grounds and situated on the lower part of the hills were grown 'Uddu,' 'Huchellu,' 'Hurali' and 'Haralu' to a small extent.

The arecanut gardens were then as now of great importance in the Malnad and they produced about one-third of the revenue. The cultivation of these gardens was generally in the hands of Haiga or Havyaka Brahmins. A kandaga of areca garden contained about 300 trees but in the revenue account it was regarded as containing only 100 mature trees, the rest being regarded as being young and yielding no fruit. When the trees were 16 years old, pepper vines were supported on them. A garden of 1,000 mature areca trees in a good soil was reckoned as capable of producing 25 maunds of betelnut, each maund containing 60 seers of 24 'duddu,' (a duddu being equal to 4 pies). The quantity of pepper realised from such a garden was generally 4 maunds of the same weight. A garden rated at 2,000 trees was reckoned a fairly large one. Five thousand areca trees constituted a large one. Four men were reckoned as sufficient to work a garden of 2,000 trees and to collect the fruit and pepper. Ordinarily it was estimated that to bring such a garden to completion 1,000 pagodas were required with an additional 100 for the tank, of which total amount the Government generally advanced

one-half and the only return until the garden became productive was from the catch-crops. The areca gardens could be sold or mortgaged and on this account they were looked upon as more the property of the cultivators than rice fields. The tax on areca gardens varied according to the nature of the soil from 8 to 24 Canteroi pagodas for every thousand mature trees. A garden was usually mortgaged for an amount from two to three times of the tax and could be sold outright for twice the amount of the mortgage.

The corn lands were regarded as the property of the Government but no cultivator could be dispossessed as long as he paid the rent and this rent was also considered as fixed. The Gadde or rice ground only was taxed and each farmer had annexed to this an extent of Mekke or dry field on which no impost was levied. The cultivator could neither sell this land nor let it on mortgage. If he was unable to pay his rent, he left the land. But if he or his descendants recovered stock enough, they were entitled to claim their heritage and on such occasions the new occupants, if any, were obliged to relinquish the property. The rent was paid in money according to a valuation made by Sivappa Naik and for each kandaga of land according to its quality the rent varied from 3 to 10 Ikkeri fanams. The extra taxes imposed by Tippu were all repealed by Purnaiya and he reverted to the rates of Haidar's time which did not differ very much from those of Sivappa Naik.

Most of the cultivation was carried on by the families of the cultivators and there were very few hired servants. To the farms of Brahmins and some others however were attached certain families who were more or less serfs on whom their masters had many claims. A serf got annually Rs. $1\frac{1}{2}$ for a blanket, 3 rupees worth of cotton cloth, one-fourth rupee for a hand-kerchief, 6 kandagas of rough rice worth four rupees to procure salt, tamarind and some other articles, and daily $1\frac{1}{2}$ kolagas of rough rice. A woman serf got 365 kolagas of rough rice at one kolaga a day and 3 kandagas at harvest, 2 rupees worth of cloth and one-fourth of a rupee for a jacket. The marriage of a serf cost about 10 pagodas. The widow and the children of a serf continued after the serf's death under his master,

At Hiriur most of the labour on agricultural lands was performed by the families of the occupants. Some of these however hired men-servants by the year and employed women-servants by the week in seed and harvest time. A man got from 50 to 70 fanams in cash a year and he also generally obtained accommodation for himself and his family in his master's house. A woman received 1 fanam a week.

Near about Banavar, Honnavalli, Kadur and Chennarayapatna tobacco was grown largely and was exported to the north and west. It was sown in the dry fields, a crop of ragi intervening between the crops of tobacco.

At Haltoray and its neighbourhood at some distance from Belur there were a number of arecanut gardens owned by Sankethi Brahmins. As soon as a garden began to produce, the proprietor paid one-half of the nut as rent to the Government. He bore the whole expense of rearing the trees and of forming the wells and tanks from which they were watered. The Government got no share of the yield from plantain and betel trees which were also grown. A man might sell his garden but if he allowed it to become waste, the soil became public property. A garden of 300 bearing arecanut trees was estimated to produce 10 maunds of boiled betel-nut worth one Bahaduri pagoda a maund.

At Kankanhalli there were a number of cocoanut plantations on the banks of the Arkavathi river. The cocoanuts were sold to the people of the Baramahal. The ground was the property of the Government but the trees belonged to the cultivator and so long as these were kept alive the Government's right to the soil was suspended. A tree produced annually 10 to 200 cocoanuts which were worth five fanams a hundred and of the produce Government took one-half. Some of these trees were planted on dry fields and others on watered lands and the land under the trees was cultivated with appropriate grains. If the trees were sufficiently thick and the crop of grain was poor, the farmer was allowed to keep the whole. But if he neglected his garden and if the trees were scattered in a large space, the Government took one-half of the grain also.