

THE MYSORE GAZETTEER

VOLUME IV

ADMINISTRATIVE

CHAPTER I.

GENERAL AND POLITICAL.

SECTION 1.—SYSTEM OF ADMINISTRATION.

(a) *From the Earliest Times to 1831.*

REGARDING the ancient form of Government some information may be gathered from inscriptions, but not in much detail. The earliest are the Edicts of Asoka discovered by Mr. Rice, in which we find the Ayaputa or prince in charge of a provincial government, assisted by *mahāmātras*. As Dr. Bühler remarks, "the position of a prince, sent out as a viceroy, was probably not an independent one. The distrust and the jealousy of the father and sovereign no doubt surrounded him with high officials, possessing almost, if not quite, the same powers, in order to watch, and, if necessary, to check him." The prince and the *mahāmātras* issue their orders to the *mahāmātras* of Isila, which possibly represents Sidda in Siddapura, where the inscriptions were found. As to the functions of the *mahāmātras*, we have the following statements in the seventh and eighth Pillar

Under the
Mauryas, 3rd
Century B.C.

Edicts: "I have also appointed dhamma-mahāmātras whose duty it is to occupy themselves with all matters of charity, and their duties extend to men of all creeds, whether ascetics or householders The mahāmātras will deal with the various classes in accordance with their several requirements. But the dhamma-mahāmātras will occupy themselves both with those, and with all others." They were, in short, high superintending officials, whose duty it was to see that the King's orders and wishes were carried out. The official formula, in addressing the subordinate authorities, began by wishing them health, and went on to say, "the Beloved of the Gods (that is, the King) commands thus." The edicts were written out by a *lipikara* or scribe, a representative no doubt of the army of clerks attached to all public offices, and his making use in one place of Kharoshti characters, which are met with only in the extreme north-west of the Punjab, seems to imply that the office hands were liable to transfer to very distantly removed stations.

Under the
Sātavāhanas,
1st and 2nd
Century A.D.

The next inscriptions in point of date are those of Sātavāhanas. Sātakarni, in making his grant, conveys his orders to the *mahāvalabham rajjukam*. The *rajjukas* were officials who are frequently mentioned in Asoka's edicts. In the seventh and eighth Pillar Edicts, he says:—"I have appointed numerous (officers) over the people, each having his own jurisdiction, that they may spread abroad my instructions, and develop (my wishes). I have also appointed *rajjukas* over hundreds of thousands of living beings, and they have been ordered by me to instruct the faithful." In the fourth Edict, the King refers to their appointment in a singularly quaint manner, as follows:—"Just as, after confiding a child to a skilful nurse, a man feels secure, saying to himself, 'a skilful nurse sets himself to take care of my child,' so have I

appointed these *rajjukas* for the happiness and prosperity of my subjects." (See *I. A.*, xviii. 9, 307; also *E. I.*, II, 253, 271.). Dr. Bühler has shown that *rajjuka* literally means "the holder of the rope," (*zeitschrift der Deutschen Morgenlandischen Gesellschaft*, xlvi. 466), that is, his proper duty was the measurement of the field with a view to the revenue settlement. And it is curious to learn that this title is represented by the modern Sheristadar, a corruption of the Persian *sar-i rishtadār*, he who holds the end of the rope. (J. Beames, *J.R.A.S.*, July 1895, p. 661). The *sheristadar* is generally the chief Indian official in a Commissioner's or Collector's office and popularly supposed, in other sense, to be the one who pulls the strings. In the taluks of Mysore he is next to the Amildar, having charge of the treasury and the revenue accounts. From this we may perhaps infer the standing of the *rajjukas*, and trace the identity of Indian executive appointments from the earliest to the latest times.

The Talgunda inscription assigned to about 450 A.D. mentions that Kākhustha had under him feudatories. (*E.C.* VII, Shikarpur 176). The eldest son of the King was designated the Yuvarāja. Kākustha had himself been Yuvarāja. (*I.A.*, VI, 23). They are described as *pratīkrita-svādhyāya-charchāpara*, i.e., "studying the requital (of good and evil) as their sacred text." (*E.I.* VI, 17; but see *E.I.* VIII, 148 where the phrase is differently rendered). Under the Kadambas, 3rd to 6th Century A.D

The Gangas ruled over the country called Gangavādi 36,000, with Kolar as their capital in the first instance and then Talkād. The Nandi plates of Mādhava II, assigned to the 3rd Century A.D., but which are of doubtful authenticity, suggest that the kingdom was divided into *nāḍus* (*Morasunāḍu*, etc.), each *nāḍu* Gangas, 2nd to 11th Century A.D

containing a number of villages. (*M.A.R.* 1913-14, Paras 54-55). For example, the *Badagadhe-nādu* referred to in the Kūdlūr plates of Hari Varma (3rd Century A.D.) is spoken of as a Three-Hundred. (*M.A.R.* 1920-21, Para 37). Though the genuineness of these plates also has been doubted, the particulars as to territorial divisions mentioned in it need not necessarily be disbelieved. The Kings were styled Mahārājādhirāja bhatāra, and Permādi. (*Ibid* Para 58). The Manne plates of Rājamalla (dated in *Saka* 750=828 A.D.) describe the King as *Mahārājādhirāja-paramēsvara*. (*M.A.R.* 1909-1910, Para 58). The Kūdlūr plates of Mārasimha, dated 962 A.D., undoubtedly genuine in character, describe the Ganga king, however, as a mere *mandalika* (Ganga-mandalika and Mandalika Trinētra) and suggest that the Gangavādi consisted of several provinces from out of which small *nādus* were carried out:—Gangavādi, a number of 6,000 (Pūnātu 6,000) and other larger provinces; then smaller *nādus* (such as Badagere 300) in each of these; and then the villages in each such *nādu*. (*M.A.R.* 1921, Para 53). In Srīpurusha's reign, we have mention of the following:—Kerekunda 300, Eleganur-nād 70, the Āvanya-nād 30, and the Ponkunda 12. (*E.C.* IX, Hoskote 86). In records, we hear of the Hovalala-nād 300 (*E.C.* X, Srinivaspur 65, Mulbagal 80) and the Ganga 6,000 (*Ibid* Mulbagal 80); and the Panne-nād, Belathur-nād, the Pulvahi-nād 100 and the Mū-nād 60 and one or two others whose names are not clear. (*Ibid* Mulbagal 255). There is mention also of a Mahārājara-nād. (*Ibid* Mulbagal 228). This is probably the same as the Murāsavādi 700, whose capital was Vallur. (*E.C.* X, Chintamani 30). In another record, reference is made to Nagu-nād and Navale-nād. (*E.C.* III, Heggaddevankote 103). Ereyappa is represented as ruling over the Kagal-nād 8,000. (*Ibid* Heggaddevankote 92). Balinga on his marriage received from the Rāshtrakūta King

Amōghavarsha III as dowry the Beligere 3,006, the Belvola 3,000, the Kisukad 70 and Bage-nād 70, all provinces in the Dharwar, Belgaum and Bijapur Districts. In the Manne plates of Rājamalla, Gangavādi 96,000 is represented as having subordinate to it four feudatories (*Samantas*). (*M.A.R.* 1909-1910, Para 58). The King's son was termed Yuvarāja and he ruled over a part of the kingdom. Occasionally he wielded the sovereign powers. In one record, for example, Mārasimha is described, though only a Yuvarāja, as ruling the centre (*Allhanda*) Gangamandala and decorating all the feudatories.

The Pallavas who succeeded to the territories of the Kadambas in the East and the Nolambas who succeeded them do not appear to have varied the prevailing system of administration. The prevailing territorial divisions appear to have been continued. Nolambavādi 32,000 corresponded generally with the present Chitaldrug District with the parts of the country to the north and east of it. Nolambalige 1,000 apparently formed the nucleus of this province. (*E.C.* XI, Challakere 33 and 34). Nolambavādi 32,000 is found mentioned for the first time in a record dated in 920 A.D. (*E.C.* XI, Jagalur 29). The Nolambas appear to have had a simpler system, which should have suited fairly well their limited requirements. Under the King (ruling a 6,000 country) were governors of *nādus* (for example *Savandinādu* 70). The villagers were *mahājanas* who enjoyed apparently larger powers of local administration. Thus, they had the right to gift away land to successful rescuers of cattle.

Pallavas,
8th to 9th
Century;
Nolambas,
9th to 10th
Century A.D.

The administrative system of the Chōlas was a more elaborate one. After the overthrow of the Gangas by 1004 A.D., they dominated the south and east of the country for over a century. A full description of their

Chōlas,
10th to 12th
Century A.D.

system will be found in Vol. II of this work under *Chōlas*. It ought to suffice here to state that the Chōla Empire was divided into a number of provinces called *mandalam*s; these again into *vala nādus*, or districts; these again into *nādus* or taluks; and these finally into villages, variously called *ūr*, *grāmas*, *pur*as, *mangal*as, etc. A number of villages formed a *Chaturvēdimangalam*. The King—the Chōla King was really an Emperor—was at the head of the administration. His son was co-regent in the administration. The King was, however, only the political and military head, guiding the administration and directing the military and foreign departments. There were about him, assisting and advising him, five great assemblies of persons, which consisted of ministers, priests, generals, envoys and spies. (According to another authority the five assemblies are thus made up:—*mahājanas*, *Brāhmanas*, *medical men*, *astrologers*, and *ministers*). There were besides eight other bodies of persons, *viz.*, accountants, artizans, nobles, guards, commercial men, commanders of elephant forces, infantry and cavalry. Epigraphic records refer to all these different kinds of advisers of the King. (See K. V. Subramania Iyer, *Historical Sketches*, 314-15). The Chōla kings do not appear to have concerned themselves with the direct administration of the country. The latter was generally decentralized and was really in the hands of the following assemblies:—

- (1) The district assembly, (2) The members of commerce,
- (3) The village assembly and (4) the assembly of the principal residents of the village.

Of these, the third appears to have been composed entirely of Brāhmanas. Its jurisdiction generally extended over the whole of a *Chaturvēdimangalam*, which consisted of a central village with a number of smaller villages and hamlets attached to it, called *padāgai* and *Cheri*,

together with the streets in it, all being included within a radius of about 10 miles. The Assembly was divided into a number of bodies which look after a specified part of the local administration. Among these were the following according to the inscriptions of the period :—

(1) Annual Supervision Committee; (2) Garden Supervision Committee; (3) Tank Supervision Committee; (4) Field Supervision Committee; (5) Gold Supervision Committee; (6) Ward Supervision Committee; (7) the Panchavāra Committee and (8) the Committee for the Administration of Justice.

Admission to these different Committees was regulated by election for which elaborate rules are known to have existed and been enforced. The qualifications for membership were high, and included ownership of property in the village and knowledge of the *Vēda*. The rules appear to have insisted on the election of honest and honourable men with knowledge not only of the world but also of the needs of the locality. (For further details as to qualification, methods of election, etc., see Vol. II, under *Chōlas*).

Besides the above Committees, there appear to have been a few others, referred to in the lithic records of the period. Among these were :—

(1) Ganapperumakkal or Ganavāriyapperumakkal and Ālunganavāriyam; (2) Sṛī Kōyilvāriyam; (3) Grāmakāryam; (4) Anjasthlā-Sabhai; (5) Udāsivapperumakkal; and (6) Bhattar.

The first of these probably discharged magisterial functions; while the second was charged with the duty of managing the local temple and the third with that of generally supervising the administration of the village as a whole. (See K. V. Subramania Iyer *Historical Sketches*, 326).

Under the
later
Chālukya
kings, 10th to
12th century
A.D.

Under the later Chālukyan rule (10th to 12th century A.D.), the country was divided into different provinces, such as Banavāsi, Santalige, Nolambavādi, Gangavādi, etc. About the middle of the 11th century, the administrative chain was thus made up:—

At the head was the Emperor, who was styled *Srīprithvi Vallabha Mahārājādhirājaparamēsvara*, or as he was sometimes described as *Samastabhuvanāsraya, Srīprītivullabha Mahārājādhirāja, Rājapuramēsvara Paramabhattāraka, Chakravartī*, etc. He is described as primarily engaged in extending the kingdom on all sides, *i.e.*, engaged incessantly in war and conquest. War and conquest were, indeed, mediæval facts with him. Under him, as Viceroy, was his son, who is given the Ganga titles, and set to rule over the old Ganga and other territories—Gangavādi ninety-six thousand, including the Banavāsi Twelve Thousand, Santalige Thousand, and the Nolambavādi Thirty-two Thousand with the royal city of Balagāmi (Banavāsi) as his capital. (*E.C. VII, Shikarpur, 83*). He is described as engaged in *dushta nigraha* and *sishta paripālana*, *i.e.*, punishing the wicked and protecting the obedient which might be taken as the equivalent of the sonorous Virgilian maxim which sums up the principle of Roman Provincial Administration, *Pacere Subjectis et debellare Superbos*. (To spare those who are cast down and to subdue those who have set themselves up). Under or assisting him was the *Mahāmātya*, or Chief Minister who was chief of the *Karanas*, *i.e.*, those who exercised the royal authority. This *Mahāmātya* apparently held charge of the local administration of Banavāsi Twelve Thousand, in which was situated the capital of the Viceregal Province. He is said to have possessed the three powers of ruling, counsel and energy. He is described as the *pramukha karana* and as bearing the burden of the whole kingdom. In other words, he was apparently invested with the chief executive power in it. Under him were the *Mahāmandalēsvaras* who are described as “dwellers at his (the Emperor’s) lotus feet and at the lotus feet” of his son, the Viceroy, and under them were the *Nālgavundas*, who held charge of the sub-divisions, such as Jaddalige Seventy, etc. Under each *Nālgavunda*, were *Uṛgavundas* who held charge of villages. These correspond to *pattanavāmi* or Town Mayor

or Chief Magistrate of a city or town. The *Ūr-gavuda* was sometimes called the *Ūr-odeya*. He put down, in his jurisdiction, all disorder and maintained the public peace. When required, he organized petty forces (local militia) and turned out against cattle raiders, etc., and beat them back. If he fell in the raid (see *E.C.* VII, Shikarpur 83), a land grant was made in favour of his wife and children and often-times his services were commemorated by the setting up of a *vīrgal* or hero-slab, which not infrequently contained picturesque details, in sculpture and in writing, of the heroic deeds wrought by him. (See *Ibid*). There were apparently, besides, in some parts of the country, superintendents called *mēl-ālike*. These were probably the *mahāmandalēsvaras* who exercised some sort of supervision or authority over ordinary *mandalēsvaras* or *mandalikas*. (See *E.C.*, Davangere 127 dated in 1123 A.D.). In making public grants in the Provinces, all the rulers responsible for its governance had to join. Such grants often took the form of villages, pieces of land, percentage of customs duties on areca-nut, betel-leaf, etc. The maintaining of these charities were left to managers of customs and to persons associated with them specially for the purpose. (Thus fifty Brāhmans are mentioned to have been associated in one case. See *E.C.*, Davangere 139 dated in 1106 A.D).

When the Kālachurya kings overthrew the Chālukyas in Mysore, about 1162 A.D., they do not appear to have changed the local administration much. With the Provincial Governors, or rather over them, were appointed five Royal Inspectors (*Karanams*, literally those who carried out Royal orders) to see that the local Governors were free from "adultery," i.e., disloyalty. This was the more necessary, as the local Governors were chosen from among the extinct ruling houses, subordinate to a Royal Viceroy. These five *Karanams* were under the Chief Minister. They were, we are told in the record (*E.C.* VII, Shikarpur 102 dated in 1162 A.D.), "powerful as the ocean, in ministerial skill unmatched, bold as lions, able in detecting frauds" and "shone like the five senses to King Bijjala-Dēva." They were apparently itinerant

Under the
Kālachurya
Kings, 12th
Century A.D.

officers, moving with the King or independently as public business demanded.

Under the
Hoysala
kings, 11th to
14th Century
A.D.

Under the Hoysala kings, the dominion being large, the administrative charges appear to have been reorganized and modified to suit new conditions. While the gradation from lower to higher powers was kept up as in the olden days, the number of gradations seem to have been increased. Thus under the Emperor, who is described as extending the Kingdom on all sides and ruling over the country under one umbrella, *i.e.*, as Emperor, his son was appointed *Mahāmandalika* or Chief Governor, a bee at the lotus feet of his father. Under him, were other *Mandalikas*—or Governors, who in their turn are described as “dwellers at his lotus feet.” Under each *Mandalika*, there were a number of *Mahānālprabhus*, under each of whom were a number of *Nālprabhus*, under each of whom, again, were a number of *Ūr-odeyas*, who held charge of towns or villages. (See *E.C.* VII, Honnali 7 dated in 120 A.D.; also *E.C.* VII, Channagiri 72, dated in 1220 A.D.). The orders of the king and the local administration were communicated through *harikāras* or elephant-couriers, of whom there appear to have been quite a large number. Apparently elephants were used as much in the every day civil administration as in the political warfare of the period. These appear in later history, especially during the Anglo-Indian Wars of the 18th Century, as *hircarrahs*, etc. Often in inscriptions, we find the Chief General or Minister of the king in Hoysala days compared to *Sūdraka*, who, as is well known, was the royal author of *Mrichakatika* or the *Clay Cart*, which has been assigned to the 6th Century A.D. As a play-wright, he has been described, as to sharpness of characterizations, by a modern Western critic, as allied in genius to Shakespeare. The comparison may, in most cases, be an exaggeration,

but it undoubtedly indicates the ideal of excellence expected from a Minister in those days.

The Vijayanagar Kings do not appear to have varied the administrative system they found in the vast territory that passed under their control about the middle of the 14th century. The Kingdom was divided into a number of *Mandalas*, these again into a number of *mahārājyas* or *rājyas*; these again into *sīmas* and these into a number of *ūrus* or villages. Thus Penukonda gave name to *mahārājya* (Devulapalli plates of Immadi-Narasimha, *E.I.* VIII, 85) whereas Channapatna is called a *rājya* in certain records. Similarly Mulbagal gave its name to a *Rājya* and the Hoysala country is often termed a *Rājya* in the records of the period. The older sub-division of *nādu* seems to have continued, the *Rājyas* being sometimes described as composed of such and such *nādus*, without the mention of the *sīma* in which they were included. Thus *Kamnādu* is described as a sub-division of *Pratāpagirirājya* in the Srīsailam plates of Virūpāksha III dated in 1466 A.D. (*E.I.* XV, 25). Abdur Razaak has described the daily administrative routine of the Vijayanagar King as he found it in 1443 A.D. :—

Under the
Vijayanagar
Kings, 14th to
16th Century
A.D.

On the right hand of the palace of the Sultān there is the *divān-khāna*, or minister's office, which is extremely large, and presents the appearance of a *chihal-sutan*, or forty-pillared hall; and in front of it there runs a raised gallery, higher than the stature of a man, thirty yards long and six broad, where the records are kept and the scribes are seated. In the middle of the pillared hall, a *eunuch*, called a *Danāik*, sits alone upon a raised platform, and presides over the administration; and below it the mace-bearers stand, drawn up in a row on each side. Whoever has any business to transact advances between the lines of mace-bearers, offers some trifling present, places his face upon the ground, and standing upon his legs again,

represents his grievance. Upon this, the Danāik issues orders, founded upon the rules of justice prevalent in that country, and no other person has any power of remonstrance. When the Danāik leaves the chamber, several coloured umbrellas are borne before him, and trumpets are sounded, and on both sides of his way panegyrists pronounce benedictions upon him. Before he reaches the king, he has to pass through seven gates, at which porters are seated, and as the Danāik arrives at each door, an umbrella is left behind, so that on reaching the seventh gate the Danāik enters alone. He reports upon the affairs of the State to the King, and, after remaining some time, returns. His residence lies beyond the palace of the King. On the left hand of the palace, there is the mint. Opposite the mint is the office of the Prefect of the City, to which it is said 12,000 policemen are attached; and their pay, which equals each day 12,000 *fanams*, is derived from the proceeds of the brothels. The splendour of those houses, the beauty of the heart-ravishers, their blandishments and ogles are beyond all description. It is best to be brief on the matter. The revenues of the brothels, as stated before, go to pay the wages of the policemen. The business of these men is to acquaint themselves with all the events and accidents that happen within the seven walls and to recover everything that is lost, or that may be abstracted by theft; otherwise they are fined. Thus, certain slaves which my companion had bought, took to flight, and when the circumstance was reported to the Prefect, he ordered the watchmen of that quarter where the poorest people dwelt to produce them or pay the penalty; which last they did, on ascertaining the amount. Such are the details relating to the city of Bijanagar and the condition of its sovereign. (Sir H. Elliot, *Hist. Ind.*, IV. 107, 111).

Karnātic
Bijapur.

When from the conquests of Ran-dulha Khan, the Bijapur general, Pargānās had been formed, he arranged the subordinate divisions of *samats*, *tarafs*, *mauje*, *mujare* of each Pargāna, and appointed Jamadars or Collectors. In the time of the Rāyals, the accountants had been called *Sāmprati*, but the Mahrattas introduced the

different offices of Dēshpande, Dēshkulkarni, Sar-Nād-Gaud, Dēshmuki and Kanungo, by whom the accounts of the country were kept; they also appointed Sheristedars to all the pargānas. When *jāgīrs* were granted to Killedars and Mansubdārs by the Sarkar, the revenue accounts of the districts for the last years were previously examined and the new revenue rated annually on the *jāgīr* to be granted. In fixing the revenue thus established, the *ināms* or free gift lands, land customs, etc., were discontinued or deducted, and the net revenue, more or less than the former, ascertained by means of the Jamadars.

When the Moguls formed the Suba of Sira, 12 pargānas were annexed to it, and the other districts were permitted to be still held by the Pālegārs on condition of paying an annual tribute. Officers for collecting and managing the revenues were appointed in the amāni districts only; at the same time, the offices of Dēshmuki, Dēshkulkarni and Sar-Nād-Gaud were formed into one office. Dēshpandes, Majmundars, Kanungoyas, and Kulkarnis were maintained according to the forms long established in the dominions of Bijapur. The Dēshmuk was to settle the accounts with the patels; the Dēshpande to check the accounts of the karnams; the Kanunga to register the official regulations, and to explain the ordinances and regulations to the inhabitants and public officers to prevent errors or mistakes. In the Majmundar's office, the accounts of the settlement were made out and issued. Sira.

The accounts of all kinds were anciently kept in Kannada, but after the Mahratta chiefs attained power in the Karnātic, many Deshastas or natives of their countries followed them, who introduced their language and written character into the public accounts. Even in the *samasthāns* of the Pālegārs, where the revenue

and military accounts had been kept in Kannada alone, some of them, beginning then to entertain large bodies of horse, employed Mahratta accountants to check the pay accounts in that language for the satisfaction of the horsemen of that nation. After the Moguls came into the country and established the Suba of Sira, the Persian language came into use.

Under the
Rajas of
Mysore.

In the south, in the growing kingdom of Mysore, about the year 1701, Chikka-Dēva-Rāja, it is stated, distributed the business of government into 18 *cutcherries* or departments, probably from having learned from his ambassadors to Aurangzib that such was the practice at the Imperial Court. These departments were :—

1. *Nirūpa chāvadi* or the secretary's department, to which he appointed one *darōga* or superintendent, and three *daftars*, registers or books of record. Everything was recorded in each of the three in exactly the same manner; all letters or orders despatched, to be previously read to the Rāja.

2. *Lekkada chāvadi*, whose business it was to keep the general accounts of revenue, treasury, and disbursements, civil and military; this seems to approach our office of accountant-general.

3 & 4. *Ubhaika vichāra*, or two-fold inquiry. He divided his whole possessions into two portions: that north of the Cauvery he called the Patna Hobli; the south of the Cauvery was named the Mysore Hobli; to each of these *cutcherries* he appointed one *divan* and three *daftars*.

5. *Shime Kandāchār*; it was the duty of this *cutcherry* to keep the accounts of provisions and military stores, and all expenses of the provincial troops, including those connected with the maintenance of the garrisons; one *bakshi* and three *daftars*.

6. *Bākal Kandāchār* (*bākal*, a gate or portal); it was the duty of this department to keep the accounts of the troops attending at the *porte*, that is to say, the army, or disposable force.

7. *Sunkadachāvadi*, or duties and customs; it was their duty to keep the general accounts of customs levied within his dominions.

8. *Pom chāvadi* in every taluk where the sunka was taken; there was another or second station, where a further sum equal to half the former amount was levied; for this duty he established a separate catcherry.

9. *Tundēya chāvadi* (*tunde*, half, *i.e.*, half of the pom) this was a further fourth of the first duty, levied in Seringapatam only.

10 & 11. In the *Ubhaika vichāra* were not included the Srirangapatna and Mysore Ashtagrama (eight townships): for each of these he had a separate catcherry; besides the business of revenue, they were charged with the provisions and necessaries of the garrison and palace.

12. *Benne chāvadi*, the butter department, the establishment of cows, both as a breeding stud and to furnish milk and butter for the palace, the name was changed by Tipu to *Amrit Mahal*, and then to *Keren Barik*. (*Amrit*, the Indian nectar, *Keren Barik*, an Arabic term, may be translated almost verbally *Cornu Copia*).

13. *Patnada chāvadi*; this catcherry was charged with the police of the metropolis, the repairs of the fortifications and public buildings.

14. *Behin chāvadi*; the department of expedition, or the post-office: the business espionage belonged also to this department.

15. *Samukha chāvadi*; the officers of the palace, domestics, and personal servants of every description belonged to the charge of this catcherry.

16. *Dēvasthān chāvadi*; kept the accounts of the lands allotted to the support of religious establishments, the daily rations of food to the Brāhmans, lighting the pagodas, etc.

17. *Kabbিনada chāvadi*; iron catcherry: this article was made a monopoly, and its management was committed to a separate catcherry.

18. *Hogsoppin chāvadi*, the tobacco department; another monopoly by the government, which in Seringapatam was the exclusive tobacco merchant.

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

The method by which he raised the revenue is thus described:—The sixth was the lawful share of the crop, for which the Rāja received his equivalent in money; and he was unwilling to risk the odium of increasing this proportion in a direct manner. He therefore had recourse to the law of the *shāstras*, which authorized him, by no very forced construction, to attack the husbandman by a variety of vexatious taxes, which should compel him to seek relief by desiring to compound for their abolition by a voluntary increase of the landed assessment: and this is the arrangement which generally ensued; although, from the great discontent excited by the taxes, the compromise was generally made on the condition of excepting some one or more of the most offensive, and proportionally increasing those which remained. But the Rāja, with that profound knowledge of human nature which distinguished all his measures, exempted from these new imposts all the lands

which were allotted to the provincial soldiery in lieu of pay, according to the ordinary practice of the smaller Hindu States and thus neutralized, in some degree, the opposition to the measure, and ensured the means of eventual compulsion. Subjoined is the detail of these taxes :—

(1) *Mane terige*, or house-tax.

(2) *Hul hana*, a tax upon the straw produced on the ground which already paid *kandāya*, or the land-tax on the pretence that a share of the straw, as well as of the grain, belonged to government.

(3) *Dēva Rāy utta*—*utta* is literally loss, the difference of exchange on a defective coin. *Dēva Rāj*, on the pretence of receiving many such defective coins, exacted this tax as a reimbursement; this was now permanently added to the raiyats' payments. It was different according to the coins in use in the several districts, and averaged about two per cent.

(4) *Berqi*—a patel (for example) farmed his village, or engaged for the payment of a fixed sum to the government; his actual receipts from the raiyats fell short of the amount, and he induced them to make it up by a proportional contribution. The name of such a contribution is *berqi*, and the largest that had ever been so collected was now added, under the same name, to the *kandāya* of each raiyat.

(5) *Yeru sunka*—*sunka* is properly a duty of transit on goods or grain; *yeru*, a plough. The raiyat, instead of carrying his grain to where a transit duty is payable, sells it in his own village. The *yeru sunka* was a tax of one to two gold *fanams* on each plough, as an equivalent for the tax which would have been paid if the grain had been exported.

(6) *Jāti mānya*, a tax upon the heads of those castes (*Jogi*, *Jangam*, etc.), who do not come within the general scope of Hindu establishments, and form separate communities which occasionally oppose the Brāhmanical rule. On every occasion of marriage, birth, or law-suit, or quarrel, a certain fine was levied on each house concerned as parties or judges, and a chief of each caste was made responsible for the collection.

(7) *Magga kandāya* or loom-tax.

- (8) *Kutike terige*, a tax on fornication.
- (9) *Madive terige*, a tax upon marriage.
- (10) *Angadi pattadi*, or shop-tax.
- (11) *Angadi passera*, a tax upon the moveable booths which are set up daily in the middle of the bazaar streets.
- (12) *Kāvadi terige* (kavadi is the name of a bullock saddle) a tax upon bullocks kept for hire.
- (13) *Marike* (selling), a tax upon the purchase and sale of cattle.
- (14) *Uppin māli*, a tax upon the manufacture of inland salt, produced by lixiviating saline earths.
- (15) *Ubbe kānike—ubbe* is the kettle or vessel made use of by washermen to boil and bleach their cloths; this was a tax on each kettle.
- (16) *Kuri terige*, a tax of a certain sum per cent on flocks of sheep.
- (17) *Pāshwara* (Pasha is a fisherman, a net).
- (18) *Gida gaval*, a tax upon wood for building, or fuel brought in from the forests.
- (19) *Gulavina pommū*. (Gula is the name of a plough-share). This is a separate tax on that instrument, exclusively of the plough-tax, No 5, which is professed to be a tax on the alienation of grain.
- (20) *Terad bāgalu* (opening a door).

In a country and a state of society where window-glass was unknown, this was a most ingenious substitute for the window-tax. The husbandman paid it, as expressed by the name, for the permission to open his door. It was, however, levied only on those made of planks, and not on the common bamboo door of the poorer villagers. The whole system is stated to have been at once unfolded, with intimation that it would be gradually introduced according to circumstances; but the commotions which it produced, by leading to measures of extreme severity, precipitated its total and abrupt introduction.

One of the earliest measures of Chikka-Dēva-Rāja's reign had been to compel the dependent Wodeyars and

Pālegars, who, like his own ancestors, had commenced the career of ambition by affecting in their respective districts to be addressed by the title of *Rāja*, publicly to renounce that assumption of independence, to disclaim the local prerogatives of punishment and confiscation without previous authority from the *Rāja*, and to revert to their original character of obedient officers of the government. The object was aided by first inviting, and then compelling, them to fix their residence at Seringapatam; by assigning to them offices of honour about the *Rāja's* person, and gradually converting them from rebellious chieftains into obedient courtiers.

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

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

Gardens were measured with a rod, the length of the stone steps at the Ikkēri Aghōrēsvara dēvasthān (18 feet 6 inches, English, exactly). This rod was the space called *daya* allowed for one tree. The *shist* was fixed on 1,000 such *dayas* at various rates. These are not

given, but they appear to have varied from 7 to 25 Bahadūri *pagōdas*.

The *shist* continued for thirty-nine years from 1660. The following additions were afterwards made :—In 1700, one anna in the pagoda, called *dasoha*, by Chinnammāji, for the support of an establishment for providing food gratis to all who applied. In 1736, one fanam four annas per pagoda, called *pagudi*, by Chikka-Sōmasēkhara, when the Moguls threatened an invasion. In 1753, one fanam four annas per pagoda, called *patti*, by Basappa-Nāyak, to pay the Mahratta *chout*.

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

Haidar Ali.

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

revenue whatever had been secretly levied by a skilful or popular Amil and afterwards detected; this produced a progressive and regular increase, and the result of complaints gave occasional, but also tolerably regular, augmentations.

Two Brāhmans, with the title of *Harkaras*, resided in each taluk. Their duty was to hear all complaints, and to report these to the office of the revenue department. They were also bound to report all waste lands. This was found to be a considerable check to oppression and to defalcations on the revenue.

But Tipu Sultān, not approving of the old regulations, introduced a new system through all his dominions. He divided the whole into *tukadis* of five thousand pagodas each, and established the following officers in each tukadi:—One Amildar, one sheristedar, three gumastas, one tarafdār, six atthavane peons, to each taraf, one golla (or headman) to seal and keep money, one shroff and one munshi. To twenty or thirty tukadis was attached an Asuf catcherry; the official establishment of each of them was—first and second Asufs, two sheristas, two gumastas with five men each, forty peons, one shroff, one munshi, one mashalchi to attend the office, one Persian sheristedar, and some gumastas to keep the accounts in Persian. In this manner, an entire new system of management was introduced. Mr. Sadik, the President of the Asuf catcherry, circulated such new orders as were necessary, under the signature and seal of the Sultān, to the Head Asufs of the Revenue Department, which they communicated to Amildars under them, and these sent them to the Tarafdars with directions to have them notified throughout their districts. He dispensed with the Harkaras appointed by Haidar, and this measure of economy contributed much to the oppression of the people.

Tipu Sultān.

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

Wilks gives details regarding what Tīpu Sultān in his memoirs styles his "incomparable inventions and regulations," which refer to the military, naval and commercial Departments.

The *commercial regulations* were founded on the basis of making the sovereign, if not the sole, the chief merchant of his dominions; but they underwent the most extraordinary revolutions. On his accession, he seems to have considered all commerce with European, and particularly with the English, as pregnant with danger in every direction. Exports were prohibited or discouraged; first, because they augmented to his own subjects the price of the article; second, because they would afford to his neighbours the means of secret intelligence; and third, because they would lift the veil of mystery which obscured the dimensions of his power. Imports were prohibited, because they would lessen the quantity of money, and thereby impoverish the country—propositions which may indicate the extent of his attainments in political economy; and such was the mean adulation by which he was surrounded, that domestic manufactures of every kind were stated to be in consequence rapidly surpassing the foreign, and a turban of Burhampoor would be exhibited and admired by the unanimous attestation of all around him as the manufacture of Shahar Ganjam. It was under the influence of this utter darkness in commercial and political economy that in 1784 he ordered the eradication of all the pepper vines of the maritime districts, and merely reserved those of inland

growth to trade with the true believers from Arabia. The increase of this article of commerce became, some years afterwards, an object of particular solicitude, but it is uncertain whether the prohibition of growing red pepper or chilli was to be considered as a commercial regulation, or to increase the growth of black pepper, as a medical regimen, or as a compound of both motives. It is a general opinion in the south of India that the free use of red pepper has a tendency to generate cutaneous eruptions, and the Sultān certainly prevented its entering his harem for six months; whether in that period he did not find the ladies improve in the smoothness of their skin, or was influenced by other causes, he withdrew the prohibition of culture about a year after it had been promulgated.

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

One, however, of the sections of commercial regulation is so perfectly unique that it may afford entertainment. It professes to be framed for the attractive purpose of "regulating commercial deposits, or admitting the people at large to a participation in the benefits to accrue from the trade of the country." Every individual depositing a sum not exceeding five hundred rupees was declared entitled at the end of the year to receive, with his principal, an increase of 50 per cent; above five thousand, 12 per cent, with liberty at all times and in all classes, to receive, on demand, any part of the deposit together with the proportion of interest (the word *interest* is not employed, usury being at variance with the precepts of the Koran; *forfit* is the term used) up to the day. These variations of profit, in the inverse ratio of the deposit, were probably intended to show his consideration for the small capitalist, but a project for enticing his subjects into a swindling loan was too glaring to be misunderstood. At a very early period of his Government, he had, in an ebullition of anger, extinguished the business of banker, and monopolized its dependent and most profitable trade of money-changer. He now issued an ordinance, converting the trade of money-changer and broker into a monopoly for the benefit of Government, furnishing coin for the purpose, from the treasury, to servants paid by regular salaries. It was, however, reported that the dealers kept aloof from transactions with the Government shops, that the expenses far exceeded the profits, and that it was necessary either to abandon the plan, or to enlarge it so as to embrace not only regular banking establishments but commercial speculations necessary to their prosperity. A part of this plan was therefore gradually introduced, and the funds in the hands of the money-changers were employed in advantageous loans.

The *regulations of revenue*, professing like those for

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

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

Of the system of administration as established by Dewan Pūrnaiya, we have an account from the pen of Col. Wilks in a report forwarded to the Government of India in 1804. It is graphically written and deserves

The Regency
of Pūrnaiya,
1799-1810
A.D.

to be reprinted. What follows is but an inadequate summary of it:—

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

With a view to compose and encourage the well-affected, and to obviate unnecessary alarm in those of an opposite character, Pūrnaiya commenced his administration by proclaiming an unqualified remission of all balances of revenue, and the restoration of the ancient Hindu rate of assessment, on the lands, and in the sāyar.

For the maintenance of public authority, a small but select body of cavalry, infantry and peons was collected from the ruins of the Sultān's army; and for the

preservation of interior tranquility, a plan was adopted which deserves to be more particularly described. The ancient military force of the country consisted of peons or irregular foot, variously armed, but principally with matchlocks and pikes; these men, trained from their infancy according to their measure of discipline to military exercises, were most of them also cultivators of the soil, but the vacant part of the year had usually been allotted to military enterprise, and when the circumstances of their respective chiefs offered nothing more important, those restless habits led them to private depredations. It was necessary that men of these propensities should either be constantly restrained by the presence of a large military force, or be made by proper employment to feel an interest in the stability of the government; and there was no hesitation with regard to this alternative if the latter could be found to be practicable. Haidar Alī had employed large bodies of these men in his garrisons and armies and Tīpu Sultān had diminished their numbers for an increase of his regular infantry; but neither Haidar nor Tīpu steadily pursued any systematic plan on this important subject.

The system adopted by Dewan Pūrnaiya was to engage in the service of the State at least one individual from each family of the military to respect the ancient usages of their several districts with regard to the terms on which peons were bound to military service; in all practical cases to assign waste lands in lieu of one-half of their pay, according to the prevailing usage of ancient times. Their local duties were defined to consist in taking their easy tour of guard in the little forts or walled villages to which they were attached; and in being ready at all times to obey the calls of the officers of police. Their village pay, half in land and half in money, varied from Rs. 2 to 3 per month, with a batta of Rs. 3½ if called out from their respective districts; when

frequent reliefs, according to their domestic convenience, were always allowed. One thousand of them were prevailed on to enrol themselves for occasional service as dhooly bearers, and 450 of that number served with the Company's army; and 817 of the number performed the duty of runners to the post-office of the Government of Mysore. The number of peons thus enrolled, exclusively of those in constant pay, amounted during the two first years to 20,027 persons; and their annual pay 225,862 Kanthiraya pagodas. Better information and improved arrangements enabled Pūrnaiya in the third year to reduce the number to 17,726 and the expense to 184,718 Kanthiraya pagodas. In the fourth and fifth years, they were reduced to 15,247 persons, and the expense to 148,478 Kanthiraya pagodas; and this amount was considered by the Dewan to be nearly as low as it could with prudence be reduced.

The lineal descendants and families of several of the most powerful Pālegārs were destroyed in the general massacre of prisoners which was ordered by Tipu Sultān subsequently to the defeat of his army by Lord Cornwallis on the 15th May 1792. A few persons who preferred the chance of future commotions to a suitable and respectable provision retired from the country; but the greater proportion accepted gratuitous pensions, civil offices, or military command, on the condition of residing at Mysore, or accompanying Pūrnaiya when absent from that place. The expedient of assassinating an Amil was resorted to at an early period; but the police had even then assumed so efficient a form that all the murderers were traced and executed, and this savage experiment was not renewed.

The revolutions which had occurred at an earlier or more recent period in every district of Mysore did not alter the tenures on which the lands were held by the actual cultivators of the soil. With the exception of

Bednur and Balam, the general tenure of land may be described to be "the hereditary right of cultivation," or the right of a tenant and his heirs to occupy a certain ground so long as they continue to pay the customary rent of the district; but as in the actual condition of the people the rent could only be paid while the land was cultivated, it was apparently held that the right no longer existed than while it was thus exercised; and when the tenant ceased to cultivate, the right reverted to the Government, which was free to confer it on another.

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

On the conquest of Bednur by Haidar Alī in the year 1763, he at first attempted to conciliate the principal landholders; but having discovered a conspiracy to assassinate him, supported by the landholders and headed by the chief officers of the late government and some of his own confidential servants, he proceeded, after the execution of not less than 300 persons, to disarm landholders, and to commute their military service for a money payment, holding the country in subjection by

means of an establishment of 25,000 foreign peons. This assessment of the lands continued without alteration until the peace of 1792, which deprived Tīpu Sultān of one half of his territories, and suggested to him the singular expedient of compensating that loss by a proportional assessment on his remaining possessions. This measure, in Bednur as well as elsewhere, produced an effect exactly the converse of what was intended; and added to other abundant causes, terminated in the absolute ruin of his finances.

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

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

Pūrnaiya appeared to have an adequate conception of the advantages, both to the raiyats and the government, of a system of hereditary landed property and fixed rents over the more precarious tenures which prevailed in other parts of Mysore. And throughout the country he generally confirmed the property of the soil to the possessors of plantations of areca, cocoa-nut and other plants

which were not annual. The exceptions to this latter measure principally applied to gardens and plantations which had gone to decay under Tipu's administration from over assessment; and to those which had recently been formed and did not yet admit of the adjustment of a fixed rent. He showed a general disposition to accede to the proposals of individuals for fixing the rents and securing the property on every description of land; but he did not press it as a measure of government, which the raiyats habitually receive with suspicion, and held the opinion that the people must be made gradually to understand and wish for such a measure before it could be conferred and received as a benefit.

The whole of the revenue was under *amāni* management. The cultivators of dry lands paid a fixed money rent, calculated to be equal to about one-third of the crop; and those of the wet or rice lands, a payment, nominally in kind, of about one-half of the crop; but generally discharged in money at the average rates of the district, which were adjusted as soon as the state of the crop admitted of an estimate being made of its value. When the Amil and raiyats could not agree on the money-payment, it was received in kind. The precarious nature of the rice cultivation in the central and eastern parts of Mysore made it difficult to remedy this very inconvenient practice; and it was found impracticable to adjust any money rents for wet cultivation in those parts of the country. In the western range, some farmers made the experiment of a money rent for a rice-ground, but the *vāram* or payment in kind was generally found so much more profitable, by the facility it afforded of defrauding the government, that the adjustment of money rents for that description of land did not make much progress.

The civil government was divided into three departments—1st, Treasury and Finance; 2nd, Revenue; 3rd,

Miscellaneous, not included in the two former. The conduct of the military establishment was entrusted to two distinct departments, of Cavalry and Infantry. The Kandachār, or establishment of peons already described, was under the direction of a sixth separate department, partaking both of civil and military functions, in its relation to the police, the post-office, and the army. Pūrnaiya, as Dewan, personally presided over other departments.

The operations of the financial department were extremely simple. Each district had its chief golla, who keeps the key of the treasury; the sheristedar had the account, the Amil affixed his seal; and the treasury could not be opened except in the presence of these three persons. The saraf examined the coins received on account of the revenue, affixed his seal to the bags of treasure despatched to the general treasury, and was responsible for all deficiencies in the quality of the coin. A similar process, sanctioned by the sealed order of the Dewan, attended the disbursement of cash at the general treasury; and the accounts were kept in the same style of real accuracy and apparent confusion, which was usual at the time in other parts of India.

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

In the administration of justice, as in every other branch of the government, due regard was given to the ancient institutions of the country, and to the doctrines of the Hindu Law. There was no separate department for the administration of justice in Mysore, with the exception of *khazis* in the principal towns, whose duties were limited to the adjustment of ecclesiastical matters among the Muhammadan inhabitants. Matters of the

same nature among the Hindus were usually determined according to *māmul* or ancient precedent, and where there was no *māmul*, by the doctrine of the *sāstras*, if any could be found to apply.

The Amil of each taluk superintended the department of police, and determined in the minor cases of complaint for personal wrongs; the establishment of Kandachār peons gave great efficiency to this department. Three Subadārs, for the purpose of general superintendence, had been established over the respective provinces of Bangalore, Chitaldrug and Bednūr; and these officers directed the proceedings in all important cases, criminal and civil. On the apprehensions of any persons criminally accused, the Subadār or the Amil, if he saw cause for public trial, ordered a *panchāyat*, or commission of five, to be assembled in open cutcherry; to which all inhabitants of respectability, and unconnected with the party, had the right of becoming assessors. The proceedings of this commission, in which were always included the defence of the prisoner, and the testimony of such persons as he chooses to summon, were forwarded to the Dewan, accompanied by the special report of the Subadār or Amil. In cases of no doubt, and little importance, the Dewan made his decision on the inspection of these proceedings. In matters of difficulty, or affecting the life or liberty of the prisoner, the case was brought for final hearing before the Dewan, who pronounced his sentence, assisted by the judgment of the Resident.

The administration of civil justice was conducted in a manner analogous to that of the criminal. The proclamation which announced a remission of all balances of revenue, among other benefits which it conferred on the people of Mysore, shut up the most productive source of litigation. The Amil had the power of hearing and determining, in open cutcherry, and not otherwise, all cases of disputed property not exceeding the value of

five pagodas. Causes to a larger amount were heard and determined by a *panchāyat* composed as above described and as publicity was considered to afford an important security against irregular or partial proceedings, the respectable inhabitants were encouraged to attend as assessors, according to their leisure and convenience. In cases where both the parties are Hindus, the *panchāyat* was usually composed of Hindus: where the parties were of different sects, the *panchāyat* was formed of two persons from the sect of each party, and a fifth from the sect of the defendant. In plain cases, where no difference of opinion occurred in the *panchāyat*, the Amil confirmed their award, and forwarded their proceedings to the Dewan. In cases of difficulty, or variety of opinion, the proceedings were forwarded with the report of the Subadār or Amil, to the Dewan who pronounced a final decision in communication with the Resident; or if he saw cause, ordered a re-hearing before himself. In all cases whatever, the parties had the right of appeal to the Dewan; and his frequent tours throughout the country facilitated the practice of this right.

The form of proceeding in civil cases differed materially from the practice of the courts of to-day.

Before the trial commenced, the plaintiff first, and then the defendant, were each required to give a circumstantial narrative of the transaction which involved the matter at issue; this narrative was carefully committed to writing, and twice read over to the party, who corrected what had not been properly stated; the document was then authenticated by the signature of the party, of two witnesses, and of a public officer. The correct agreement of this narrative with facts subsequently established was considered to constitute strong circumstantial evidence in favour of the party, and its disagreement with any material fact to amount to the presumption of a fictitious claim or false evidence. Testimony was received

according to the religion of the witnesses, first for the plaintiff, and then for the defendant; and the members of the *panchāyat*, or assessors, and the witnesses called for the purpose, deposed to the matters of general notoriety. The *panchāyat*, in cases of difficulty, usually prefixed to their award a few distinct propositions, explaining the grounds of their decision, which were generally drawn with considerable sagacity. But the object in which the principles of proceeding differed most essentially from those of a modern court was in the degree of credit which was given to the testimony upon oath. It appears to be in the spirit of English jurisprudence to receive as true the testimony of a competent witness until his credibility is impeached. It was a fixed rule of evidence here to suspect as false the testimony of every witness until its truth was otherwise supported. It follows, as a consequence of this principle, that the *panchāyats* were anxious for the examination of collateral facts, of matters of general notoriety, and of all that entered into circumstantial evidence; and that their decisions were infinitely more influenced by that description of proof than might be deemed consistent with the accepted rules of evidence or could have been tolerated in the practice of an English Court.

The administration of the revenue was committed, under the control of three principal Subadārs, to Amils presiding over taluks sufficiently limited in extent to admit a delightful personal inspection of the whole of their charge; the number of these taluks varied, as convenience seemed to require, from 116 to 120. Each taluk is divided into hoblis, which paid from 4,000 to 9000 pagodas. These were managed by a set of officers who were interposed between the Amildars and Gaudas. The head person of a hobli was called a Parpatti, and by the Mussalmans a Shekdar. He visited every village to see the state of cultivation and of the tanks, and settled

disputes that were above the reach of the Gauda's understanding. In this he was always assisted by the advice of four old men. He could not inflict any corporal punishment without the orders of the Amildar. The Parpatti received the rents from the Gaudas and transmitted them to the Amildars. Most of these officers were Brāhmans; very few were Sūdras. In each hobli there were two accountants, called Gadi Shanbhogs, but by the Mussalmans named Sheristadars. Until Tipu's time, these officers were hereditary, and they were always Brāhmans. In each hobli, for every 1,000 pagodas rent that it paid, there was also a Manigar, or Tahsildar as he was called by Mussalmans. There were the deputies of the Parpatti to execute his orders. They also were all Brāhmans. The whole of the hobli establishment was paid by monthly wages.

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

The four distinct heads of revenue were—land-tax, sayar, toddy and spirituous liquors and tobacco.

The head of land-tax comprised, besides the objects which it described, the house-tax and the plough-tax, being an impost, varying in different districts according to ancient practice, of about the average rate of one Kanthirāya fanam annually on each house and plough. The province of Bednūr and the districts of Balam and Tayur, with all plantations of trees not annual, paid a fixed money rent. The whole of the dry ground of Mysore paid also a fixed money rent with the distinction, however, regarding the tenures of the lands, which has been mentioned above. The rent to be paid for dry land

accordingly did not depend on the quantity cultivated, and the Amil no further concerned himself with that object than to observe whether the raiyat sufficiently exerted his industry to be able to pay the rent. All Amils were authorized to make *takāvi* advances when necessary. The superior certainty of a dry compared to a wet crop was limited to wet ground under reservoirs; and the uncertainty of the quantity of water which might be collected and of course of the extent of land which could be watered was among the principal reasons which long prevented the adjustment of a money rent for such lands; and they long continued the ancient practice of the *vāram*, or the payment to the government of a moiety of the actual crop. The wet cultivation which depended on the embankments of the Cauvery and other rivers which have their source in the western hills was of a different description, and was usually considered the most certain of all the crops; for such lands the payment of a money rent had been introduced, and was gradually gaining ground. In some few cases, such lands were held under an ancient fixed rent, much lower than recently introduced rates.

The original proclamation which pledged the Dewan to the ancient Hindu assessment, both of the land and of the sayar, had in both instances been attended with its appropriate advantage and inconvenience. Each district having at remote periods been governed by distinct authorities, each had its peculiar rates of sayar, founded on no principle of general application. On areca-nut, for instance, it had been the ancient custom to levy a duty on money not *ad valorem*; but as the areca-nut of different districts differs materially in quality and price, the duty, if it were uniform, would afford no means of computing the correct value of the export; and it is certain that the increase and decrease in the duty was by no means in the rates of the value, but had been fixed in

each district on arbitrary considerations which could not be traced. The sayar in some districts had been formed; and in others it had been held in *amāni*, a difference which still further increased the intricacy of the subject.

The revenue from toddy and spirituous liquors was generally formed. The fourth head of revenue, tobacco, was generally formed, with proper restrictions regarding the selling price. Betel-leaf produced a revenue in one town only of Mysore, namely, Chitaldrug where the tax existed previous to the annexation of that district to Mysore; the produce of this tax was included with that of tobacco.

Under the expenses of management, the first head was that of Jagirs and Inams for religious purposes. The details delivered by Pūrnaiya to the Mysore Commissioners, as allowed by Haidar Alī Khān, disclosed the following disbursements:—

	<i>Kanthiraya Pagodas.</i>
Devasthans and Agrahars	... 1,93,959
Maths of Brāhmans	... 20,000
Muhammadan establishments as allowed by Tipu Sultān	... 20,000
	<hr/>
Total	... 2,33,959
	<hr/>

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

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

The whole of the disbursements charged under the general head "expenses of management," amounted in the fourth year (including the expense of rebuilding the forts of Bangalore and Channapatna, which certainly could not belong to such head) to 510,000, which is 20·3 per cent on the gross revenue; but inams and jagirs (under whatever head it may be customary to charge them) could not correctly be reckoned in expense of "managing the revenue," and the explanations already given show that a very moderate portion of the Kanda-chār ought to be considered as a revenue charge. If one-third could be considered as the fair proportion, the expenses of management would then be reduced to 342,736, and its relation to the gross revenues of the same year would be 13½ per cent. In the fifth year, these expenses amounted (exclusively of the repairs of forts) to 486,011, or 24,000 less than in the fourth year.

The considerations belong principally to the question of the actual expense of collecting the revenue, and the technical mode of reckoning its net produce. If the sums discussed had not been brought to account in that manner, they would have been inserted as a charge in the general expenses of the government; and as the principal part of the income of Pūrnaiya, as Dewan, was derived from his commission on the net revenue, it was creditable to his moderation that the account of the net revenue was framed in a mode which was unfavourable to the amount of his income.

According to this mode of reckoning, the net revenue, by deducting from the gross amount the whole of the charges above discussed, amounted in the first year to

pagodas 16,99,872 ; second year, 17,94,102 ; third year, 19,78,899 ; fourth year, 19,89,436 ; fifth year, 21,27,522. The gross revenue for the same years, after deducting the balances not recovered in the four first years, was:— first year, pagodas 21,53,607 ; second year, 24,10,521, third year, 25,47,096 ; fourth year, 25,01,572 ; fifth year, 25,18,550.

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

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

At a later period, in 1805, Pūrnaiya is said to have represented the necessity of establishing separate departments of justice at Mysore ; and a Court of Adalat was accordingly constituted, consisting of :—two Bakshis as Judges ; two Sheristadars and six persons of respectability taken from the Mutfarkhat, and styled Cumtee Wallahs, Hakims or Panchāyatdārs, who formed a standing Panchāyat, with one Khāzi and one Pandit.

There was no regular form of proceedings laid down for the observance of this court. The standing panchāyat, composed as described, conducted the inquiry, *viva voce*, before the presiding judge or judges. No *muchchalike* was demanded from the parties binding them to abide by the verdict, nor was the latter presented by the panchāyat to the judge in writing. The plaintiff and defendant used to attend in person, and an examination was made of such witnesses and documents as they might have to produce; the witnesses were not examined upon oath, nor had the practice of receiving the written statements and counter-statements called *plaint*, *answer*, *reply* and *rejoinder* been then introduced.

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

made at the close of the day to the prime minister, whose final confirmation was in all cases necessary. But when any difficulty occurred, the judges were accustomed to represent at once the circumstances to Pūrnaiya, and take his directions.

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

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

Government
of Maharaja
Krishnaraja
Wodeyar,
1811-1831
A.D.

Of the administration of H. H. the Maharaja Krishna Raja Wodeyar (1811-31) we have an account in Col. W. Morison's *Notes on Mysore*, written in 1833.

At that time, Mysore consisted of the following six Faujdaris, subdivided into 101 taluks:—

<i>Faujdari.</i>	<i>Taluks.</i>	<i>Faujdari.</i>	<i>Taluks.</i>
Bangalore	} 27	Ashtagrām ...	25
Maddagiri (Now		Manjarābād ...	11
Madhugiri)		Nagar ...	25
Chitaldrug	... 13		

An outline of
the adminis-
trative
history of the
period.
(i). Land
Revenue
System.

The administration was conducted generally on the lines laid down by Pūrnaiya. Except in rare cases, the Maharaja did not deviate from what had become fairly well established. Thus no changes were introduced by him as regards the Land Revenue System in the

Bangalore, Madbugiri and Ashtagrām divisions; in Chitaldrug, the only reduction allowed by him was on the tax on sugar-cane lands. In parts of the Manjarābād Faujdari, forming of revenue was reverted to. This appears to have been due to the fact that the land had not been, as elsewhere, measured. The result was, as might be expected, rather injurious to the revenue.

The amount of revenue of all descriptions in Mysore for the year 1831-32 was Kanthiraya pagodas 20,88,978, of which the land revenue was said to be 16,18,831; the amount of sayar, including the monopolies of the five articles, *viz.*, tobacco, betel-leaves, ganja, toddy and arrack, was 4,01,101 and that of the other taxes of various kinds, under the head of Bajebab, was 69,039.

The amount of Kanthiraya pagodas 16,18,831, said to be the land revenue, did not, however, wholly belong to it; for it appears that various taxes, both connected and unconnected with the land revenue, were mixed up with that head. The land revenue properly so called was known under two designations only, *viz.*, kandāyam and shist: the first existing in every part of Mysore, with the exception of Nagar, and the second in the Nagar district only. The inferior taxes directly connected with the land revenue and mixed up with it consisted of 83 different designations, under which these taxes were levied. The inferior taxes unconnected with the land revenue, but also mixed up with it like the foregoing, consisted of 198 different designations, some of which prevailed all over Mysore, some less in general, and some existing only in one or two of the taluks. Of these inferior taxes, some appear to have belonged to the Mohatarfa, some to the Bajebab, and some to the Sayar.

The highest amount of the *jamābandi* during Pūrnaiya's period was 31,79,000 Kanthiraya pagodas, which was in the year 1809, the average during his management being

no less than 27,84,327 pagodas. The highest amount of the *jamābandi* during H. H. the Maharaja's period was 30,26,594, and the average was 26,53,614 pagodas. The difference between these averages, 1,30,713 Kanthiraya pagodas, was set down by Col. Morison as the amount of the annual decrease during the administration of the Maharaja. Before accepting this conclusion, it would be very desirable to ascertain what quantity of land produced the revenues above mentioned, but unfortunately as he himself admits, the necessary material for this purpose was not forthcoming.

The whole extent of cultivated land in Mysore appears to have been in the proportion of three-eighths wet to five-eighths of dry cultivation. The lands not having been classed, it is impossible to describe them, but upon an estimate it appears that the land of red colour was five-sixteenths, the land of the mixed sorts was one-fourth, black clay, three-sixteenths, and that mixed with chunam, stones, pebbles, including rough land, was one-fourth.

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

The crops being cut at the proper periods, the first deductions from the grain were the *rusums* issued at the threshing-floor to the Barabaluti. The rates at which these different persons were paid were various in the several Faujdaris.

If the produce were that of *kandāyam* lands, it was taken by the inhabitants to their houses on paying the

rusums which were given in like manner to the Barabaluti in the first instance; the remainder being then divided between the Sarkar and the raiyats who had cultivated the same.

The general average *kandāyam* or government rent was usually about one-third of the gross produce. This at least was the case in Bangalore, Madhugiri and Ashtagrām. In Chitaldrug, however, the *kandāyam* seems to have been about 18 per cent more than one-third; but as labour was cheaper there, than in other divisions, the ryot was nearly as well off as anywhere else. In Manjarābād, the assessment was 5 per cent, and agricultural charges nearly 2 per cent more, rendering the surplus to the ryot nearly 7 per cent less. In Nagar, the agricultural charges were higher than elsewhere, so that the *kandāyam* fell off 3 per cent, and the surplus to the ryot 9 per cent below the proportionate rate of Bangalore, Madhugiri and Ashtagrām.

In other countries, there are ryots who pay a large sum in rent to government, in some instances to the extent of 10,000 rupees a year. It was not so in Mysore, and from many inquiries made it appeared that amongst 384,702 raiyats, the highest, the medium, and the lowest *kandāyam* rent paid by one individual in the several Faujdaris were as shown in the following table:—

Faujdaris				Highest	Medium	Lowest
				Rs.	Rs.	Rs.
Bangalore	...	...	...	} 50	10	3
Madhugiri	...	...	...
Chitaldrug	...	...	...	100	50	1
Ashtagrām	...	...	...	200	150	2
Manjarābād	...	...	...	100	50	3
Nagar (including areca-nut)	...	...	...	300	150	10

There was seldom to be found more than one village in the possession of one individual, nor did one person,

anywhere possess one description of land only; for each raiyat having dry land, had generally a proportion of wet and garden also, at all events one or other of the two last. The condition of the people in Mysore seems to demand this arrangement, which is everywhere of easy accomplishment in Mysore.

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

Faujdaris				Highest	Medium	Khandis
				Khandis.	Khandis.	Khandis.
Bangalore	...	...	...	} 9	3½	¾
Madhugiri		20	12	½
Chitaldrug	...	...	...	12	5	1
Ashtagrām	...	...	...	30	15	1
Manjarābād	...	...	...	...	...	...
Nagar	...	...	...	...	...	...

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

Faujdaris	Wet land				Dry land				Cocoa garden			
	1st Sort	2nd Sort	3rd Sort	4th Sort	1st Sort	2nd Sort	3rd Sort	4th Sort	1st Sort	2nd Sort	3rd Sort	4th Sort
1	2	3	4	5	6	7	8	9	10	11	12	13
Bangalore	0	0	0	0	20	16	12	10	0	0	0	0
Madhugiri	5	4	3	2	16	12	10	8	30	25	20	16
Chitaldrug	12	9	7	6	25	18	13	10	20	15	12	10
Ashtagrām	15	10	5	4	25	10	8	3	50	38	25	12
Manjarābād	12	8	5	3	10	6	3	1½	25	15	10	0
Nagar	6	5	4	35	10	8	6	5	20	13	10	6

Faujdaris	Garden land				Sugar-cane			
	1st Sort	2nd Sort	3rd Sort	4th Sort	1st Sort	2nd Sort	3rd Sort	4th Sort
	14	15	16	17	18	19	20	21
Bangalore ...	16	12	10	8	60	50	49	80
Madhugiri ...	0	0	0	0	15	13	10	8
Chitaldrug ...	0	0	0	0	82	28	25	20
Ashtagrām ...	10	8	6	4	38	26	14	8
Maujarābād ...	0	0	0	0	22	15	10	0
Nagar ...	0	0	0	0	5-7-8	4-7-8	4	3-5

We may now turn to the tenures of the land that prevailed during the period.

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

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

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

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

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

Sixth. There were raiyats called *jōdidars*, or those who held lands under a favourable rent, which lands or even villages were formerly *inām* enjoyed by Brāhmans and others rent free until the time of Tipu Sultān, who, from his aversion towards the Hindu religion, sequestered the *jōdi* lands, and levied upon them the full assessment. The Brāhmans, however, continued to hold favourable terms; accordingly, in the administration of Pūrnaiya, their complaints were heard, and they received the indulgence of a small remission of Sultān's assessment, and continued to hold the lands under the denomination of *jōdi*, though no longer *inām*. In a very few instances, however, some lands continued in *jōdi*, as given in ancient times, and were as such still enjoyed.

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

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

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

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

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

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

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

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

There were raiyats who cultivated lands called *gaddi batta*, which signifies lands paying rent in kind, which were only met with in the taluks of Ikkēri, Sāgar, Mandagadde, Koppa and Kavaledrug.

The raiyats in possession of the lands held under the tenures above described appear in general to have paid their rents to the Sarkar, not direct, but through the means of a renter, capable of managing so intricate a business, from possessing a complete knowledge of all the local customs. Sometimes the *patel* was a renter of

the village, and collected the revenue from the people without the intervention of the Sarkar servants. This sort of *village rent* had as many varieties as are indicated by the different modes now to be mentioned.

The ordinary mode was effected by the Amildar, Sheristadar and some other servants setting out together in the month of January or February for the purpose of inspecting the crop. During the tour of the Amildar at this season, he prepared an estimate of the November crops (already in heaps) in communication with the Sheristadars, Shekdars, Shanbhogs and Patels, as also an estimate of the expected revenue from the May crop. In the same manner, an estimate was made of the sugar-cane and other produce now coming forward when the total being made out, the rent was given to the patel or gauda of the village, and the usual rent *muchchalike* taken from him for the payment of the amount, including *suvarnādāyam*. The patel being the sole renter of the village, any *suvarnādāyam* which may have been already collected was credited to him. He considered himself answerable for the rent, took charge of all the affairs of the rent, distributed the due shares of the different crops to the raiyats, disposed of the government share in the manner he thought best for his own benefits, collected *kandāyam* from the inhabitants, and paid his rent to the Sarkar. In case of any part of the revenue falling in arrears, either from the death, desertion, or poverty of the raiyats, or from any other causes, the amount, if large and irrecoverable, was remitted after a full investigation of all the particulars of the case; otherwise the renter remained answerable for the payment of the whole of the rent. This mode of village rent generally prevailed in the faujdaris of Bangalore, Madhugiri, Chitaldrug and Ashtagrām.

In the villages of Manjarābād, the village rent was given for two years, while the rent of one village might

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

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

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

were averse to any particular renter or renters, it was not unusual for them to take the rent themselves, declaring they would otherwise leave the village. In such cases, a preference was given to their officers.

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

The village rent called *kulgar gutta* was when it was managed by the kulgars. Of these, there might be six or eight in a village, together with fifteen, twenty or thirty common raiyats. The Amildar proceeded to each village in the month of December or January, investigated the real state of the different sources of revenue with reference to the collections in the past year and the condition of the raiyats, fixed the amount of the rent, and gave it up to one of the kulgars of the village who

sub-let his rent to the other kulgars, who again divided their respective allotments amongst the raiyats under them. The only way they made a profit in their rent was by exerting themselves to extend the cultivation. The raiyats of the village were answerable for their rent to the kulgars, these to the chief kulgar, who in his turn, as the ostensible renter, was answerable to the Sarkar, which in the case of this rent allowed no remissions. If any of the raiyats had either died or deserted, his lands, as well as claims against it, were divided among the kulgars themselves. If there were no kulgar in the village to take the office of renter, a shanbhog might become so, when he was called the pattegar.

The village rent called *chigar katta* may be next considered. A proportion of land including wet and dry and requiring fifty seers of seed grain was called a *chigar*, of which there might be from sixteen to eighteen in a village, each paying a fixed rent of from 3 to 5 pagodas; each *chigar* was usually held by several raiyats, there being a principal raiyat for every *chigar* of land, and one of these annually rented the whole village, sub-letting the different *chigars* to the other principal raiyats; such villages were generally rented in the month of December or January, when the state of the crops was ascertained, but this species of rent was only to be found in one taluk, Hassan, in the faujdâri of Manjarâbâd.

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

(ii) *Sayar*.

There were certain stations called *kattes* in every taluk, where the *sayar* duties were levied on all articles. The total number of these stations was no less than 761,

varying in number from one to twenty-one in each taluk. The duties levied were of three kinds :—1st. Transit duty upon such goods as passed on the high roads without coming into towns. 2nd. Transit duty on articles passing out of the towns. 3rd. Consumption duties upon goods used in towns. Whenever goods arrived at a station, the place to which they were destined was ascertained, when the duties were levied according to rates said to be established for the purpose on the spot.

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

In several of the districts, periodical markets were held, generally once a week, when fixed taxes were levied upon the shops. 1st. Every shop paid a few cash, and this tax was called *addi kāsū*. 2nd. Every vegetable shop paid something in kind, under the name of *fuski*. 3rd. Every cloth shop paid a tax of from 2 to 6 cash, called *wundige* or shop duty. 4th. There was a tax

called *pattadi*, which in some places was called *karve* and *bidagi*, levied on every cloth-shop, grain, mutton, and arrack shop, etc. There was likewise a certain tax upon every loom; also upon betel-leaf plantations, areca-nut gardens, sugar-cane plantations, and upon every plough of the raiyats, exclusive of the land revenue. There was a tax on the cattle of merchants. The taxes on the above were collected—some annually, some monthly, and daily from temporary shops.

Tariff tables, called *prahara pattis*, exhibiting the rate of duty to be paid on each article, were issued by the Sarkar, and posted up in most of the *kattes*, though the government granted *kauls*, of entire or partial exemption, in certain cases. This appears to have led to one injurious consequence. Similar *kauls* were issued by successive *izardars* and sub-renters to their own particular friends during their own period of incumbency, and these became to be confounded with those granted by the Sarkar. The consequence was that in the course of time the *prahara pattis* were looked upon as so much waste paper, and each *katte* came to have a set of *mamul* or local rates of its own, which were seldom claimed without an attempt at imposition or admitted without a wrangle. The usual result was an appeal to the Sayar Shanbhog of the place, who became the standing referee in all disputed cases, which he may be supposed to have decided in favour of the party which made it most advantageous to himself.

It became necessary therefore for the trader to purchase the good will of every Sayar servant along the whole line of road by which he travelled, or to submit to incessant inconvenience and detention. He was thus subject to constant loss of time, or money, or both; and the merchants were unable to calculate either the time which their goods would take to reach a particular spot, or the expenses which would attend their carriage.

Even as to the *kauls* which certain merchants enjoyed, there were perplexing differences in the way in which the deductions were calculated. With some it was a fixed percentage to be deducted from the proper rate to be levied; while with others the full rate was taken, but only on certain fixed proportion of the goods. Another fertile source of confusion and corruption was that, to gratify some particular *izardars*, certain merchants and certain productions were confined to particular routes; and, if they travelled or were carried by another line of custom houses, the *izardars* of that line were made to pay compensation for the loss presumed to have been sustained by the renters of the prescribed line.

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

Great as was the direct annoyance to the people, the indirect, by the obstacles thrown in the way of trade, became still greater. In fact, stranger merchants were practically debarred from entering the country, and the whole of the trade, such as it was, became monopolized

by the Sayar contractors or their servants, and a few practised traders who were in close alliance with them or knew how to command powerful interest at the Darbār.

The system in force in the four different Divisions of Nagar, Ashtagrām, Bangalore and Chitaldrug were widely different. Under the Rāja's administration, the Sayar department in Nagar was divided into three Ilākhas or branches. 1st. The *Kāuledroog Sārsayar*, including the Chikmagalur, Koppa, Kāuledroog, Holehonnur, Lakvalli and Shimoga taluks, and the kasaba town of Channagiri. 2nd. The *Ikkēri Sārsayar*, comprising the Honnāli, Sāgar, Shikārpur and Sorab taluks, together with the kasba of Bellandur in Nagar taluk. 3rd. *The Phoot Taluk Izara*, comprehending the Kadur, Harihar, Tarikere and Channagiri taluks, with the exception of kasba of the last, which was included in the Kāuledroog Sārsayar.

The Phoot Taluk Izara was rented by a Wot Izardar, who bound himself by his *muchchalike* to realize a certain annual sum for the Sarkar, and whatever he could scrape together or extort beyond that sum was his own property. The two Sārsayar Ilākhas were made over to the management of Sārsayar Amildars, nominated on the *sharti* system of bestowing the appointment, without reference to qualification, on the man who would bid highest for it. It was stipulated that they were not to keep the executive in their own hands but were to sub-let it to others over whom they were to exercise vigilant control, and in particular to prevent all undue exactions and oppression. But these were mere words. These Amildars almost invariably retained the collections in their own hands, and knowing that they were liable to supersession at any moment, their sole object was to feather their nests in the shortest possible period. In cases where the agency of sub-renters was really employed, the same description would apply,

with the additional touches which must be given to enable the reader to understand that the trader was even more victimized than when his oppressor carried on his transactions on a large scale. These sub-renters themselves obtained their appointment on the *sharti* system, and had to squeeze out a double profit to remunerate both themselves and their employer, while the permanency of their appointment was more dubious than his, in as much as they not only might be turned out at his pleasure, but were also removable along with him when he was superseded. These sub-renters therefore had to work double tides to make up a purse, and endless were the devices resorted to. Some contented themselves with squeezing more than was due from every trader who passed through their hands, while others, with more enlightened views in the science of extortion, attracted merchants to their own particular line of *kattes* by entering into private arrangements with them to let their goods pass through at comparatively light rates.

The sayar collections in Nagar were classed under three heads. 1st. *Halat*, or the excise duties levied on areca-nut, cardamoms and pepper, on removal from the place of their production. 2nd. *Charadāya*, or transit and town duties. 3rd. *Karaka*, which may be described as a composition for sayar, being a tax paid by certain classes for relief from payment of sayar duties. For carrying out the complicated sayar system in this Division, there were sixty *kattes* established, of which thirty-one were frontier, and twenty-nine internal. The establishments of such of these as were situated in the two Sārsayar Ilākhas were paid by the Government, the remainder by the *Wot izardar*. Of the former, there were fifty-two and of the latter eight.

The sayar of the Ashtagrām Faujdari was put up to auction, and rented, sometimes by single taluks.

sometimes in a number combined, and sometimes the whole in one lump, to the highest bidder. The renter had to find security, and both renter and security had to execute *muchchalikes*. In general, the security was the real renter, but sometimes both were merely agents of a third party who did not choose to come forward. There were occasional but rare instances of particular taluks being kept under *amāni*. When the *muchchalike* and security bond were executed, orders were issued to place the renter in charge of the various items of revenue which he had framed. This being done, he proceeded to sub-let them in any manner he pleased, or to retain the management in his own hands if he preferred it.

In the Nagar Division, sayar was nominally divided into the heads of *marg* and *pattadi*. Under the head of *marg*, properly speaking, came all the items which we should call land customs, with multifarious additions, varying in each taluk and in particular parts of the same taluk. Among them may be mentioned the *shadi kutike* rents, or taxes on marriage, concubinage, births, deaths, and other domestic occurrences. Of more than one hundred items which came under the head of *pattadi*, there was not a single one which ought rightly to have been included in the sayar. They were all of them money assessments, mostly personal in their nature, and levied direct from the raiyats. They consisted of taxes on individuals on account of their castes or professions, and of fees levied from raiyats for permission to make earth salt, to fish in tanks and streams, to collect emery stones, to gather honey, cardamoms and other jungle products, or in some places to sell the produce of their own lands.

In the Bangalore Division, probably owing to its containing the large British Cantonment, abuses were much less rife than in Nagar and Ashtagrām, and the rules for levying the Sayar duties which were in force in the time of Purnaiya were continued without change or

modification up to 1846-7; under izardars, to whom the sayar was annually rented on competition.

The *tobacco* monopoly existed in 38 taluks only. In Bangalore this rent existed only in the town and its dependencies, called *volagadies*. The renter purchased the article from the cultivators or imported it from Salem, from 4 to 10 fanams per maund of 49 seers, and disposed of the same to the bazaar men at from 12 to 23 fanams per maund of 40 seers. The bazaar people retailed the article at small profit of one fanam per maund. (iii) Panch
bāb.

The monopoly of *betel-leaf* was not general, being found only in 15 districts. In Bangalore the custom was to employ a renter; he bought at 20 bundles for one fanam, and sold to the public servants at 16 bundles in the fanam, to the bazaar men at 8, and at 10 to the public servants in the Cantonment. The bazaar men sold in retail at $7\frac{1}{2}$ bundles per fanam, the remaining $\frac{3}{4}$ of one bundle of the eight received from the renter being the profit of the bazaar men.

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

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

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

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

(iv) Civil
Justice.

Of the system of judicature, civil and criminal, as it existed during the period, a report of 1838, by the late

Sir Mark Cubbon, contains a full and lucid account, on which the succeeding paragraphs are based.

When the Mahārāja assumed the reins of government, considerable alterations were, with the concurrence of the Resident, made in the judicial department. A new Sadar court was established at Mysore, with two Bakshis at its head, and under it were three inferior Courts, each under two Presidents called Hākims. Amongst these courts the business was divided as follows:—

The Sadar Court heard and decided all civil causes above 500 rupees: it received reports of the decisions of the three inferior branches of the court, confirmed or revised them, and inspected and sealed their decrees, without which no decision was considered valid. The second court had jurisdiction in civil causes, from 100 to 500 rupees. The third court had jurisdiction in suits not exceeding 100 rupees. The fourth court undertook the magisterial department, which will be more particularly adverted to hereafter.

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

Criminal
Justice.

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

The penalty awarded for theft of all descriptions, and serious assaults, was for the most part corporal punishment, and but rarely fines; the former being always inflicted on low-caste prisoners, the latter on those of the higher caste. The instrument used for corporal punishment was the *korda*, a most formidable whip, forty strokes of which, when severely administered, were sufficient to exhaust the frame of the stoutest criminal; nevertheless, instances were very common of prisoners suspected of theft being flogged until they fell, being remanded to prison, and again subjected to the same discipline until they confessed the crime, or named a spot where the property was hidden; the former being necessarily the only resource of such as were really innocent. To carry on these severities there were two regular Jalebdars or floggers borne on the strength of the establishment of the Sadar Court, at a monthly pay of six rupees each. In heinous cases, the Bakshis were accustomed to report to His Highness the Mahārāja, and receive his orders on the subject. In awarding the amount of punishment, the Mufti was consulted by the Court, and he gave his *futwāh*. But this mode of proceeding did not extend to the greater part of offences committed in the taluks; and even with regard to those committed in the town of Mysore, it must be considered rather as the rule than the practice.

During the Mahārāja's administration, the punishment

of offences was much the same as in Pūrnaiya's time. Persons accused of serious offences, especially at the capital, were, as has been said, tried, according to rule, at the Huzur Adalat; but in practice, the Barr and other cutcherries were likewise not infrequently used as criminal courts. By all these tribunals, and also by the Sar Amīn, mutilation of the hands and feet, noses and ears was inflicted, even for ordinary theft; while corporal punishment, thumb-screws, and ear-pincers were commonly resorted to for minor offences; women convicted of incontinency were sold as slaves, and Sir Mark notes a case in which a woman is sentenced to lose her nose for that offence. Stripes were inflicted by the local officers without limitation as to number and were habitually resorted to in order to recover balances of revenue.

Under the ancient rulers of Mysore, the duties of the (vi) Police were conducted by village servants, under the following denominations, and these denominations were continued with little valuation under the government of Haidar Ali, Tipu Sultān, and Pūrnaiya. These servants were paid either in inam lands, shares of grain from the raiyats, or direct from the Sarkar. *Talvars, totis, nirgantis* and *kāval-gārs*, the usual village servants so called; *kattabidi* peons, watchmen on public pay: *Hale Paiki*, ancient or common peons: *umblidars*, holders of inam lands called *umblī*: it was their duty to provide a constant succession of watchmen, and they were held responsible to protect all property within their limits: *amargars*, holders of inams called *amar*, which they held for the performance of police duties: *hul-gāval*, selected from the thirteen castes, they were entrusted with the charge of public treasure: *ankamala*, watchmen of the Bedar caste: *kalla Kormar*, thieves by profession, and found useful in detecting thieves; also the patels and shanbhogs. In the time of the Pālegārs, these watchmen were held

responsible for all robberies committed, whether in fields or houses ; they traced robbers by the footsteps, and if unsuccessful, themselves became responsible for all lost public property of moderate amount, but not for private property.

The first blow struck at the power of the patels was in the reign of Kanthīrava-Narasa-Rāja in 1654. That king, attributing the opposition he met with from his subjects to the turbulence of the patels, reduced their inams, and confiscated to his own use a great part of their property. Their allowances were partially restored by Chikka-Dēva-Rāja, who ascended the musnud in 1672, and he at the same time regulated the rusums of the other Barābalūtis. His son and successor, Kanthīrava-Rāja, however, sequestered the shares of the patels, leaving the inams of other village servants as they were.

Under Haidar the effective state of the police can be much more readily credited, as, indeed, it can be more easily accounted for ; there was then no separation of interests, and no clashing of jurisdictions. His administration was as extensive as it was vigorous, and besides the terror of his name, and the real sagacity of his character, it must be remembered that his immense levies effectually drained the country of all turbulent spirits, or, what is much the same, gave them employment congenial to their tastes and a sure means of livelihood. Haidar took no steps to restore to the patels their sequestered allowances ; but by continuing to the other Barābalūtis their emoluments and privileges, he ensured their services. The village walls and boundary hedges were kept in repair ; and tranquility was preserved by the presence of his troops, who were everywhere distributed, and by the severity of his punishment whenever it was disturbed.

Under Tipu Sultān, the police, though impaired by the reduction of many of the patels, *umblidārs* and

amargars, and by the assessment levied upon their inam lands, was still kept from utter ruin by the presence of his troops under the Asofs, and the dread of his sanguinary disposition. The Sultān's reductions, however, extended only partially to Nagar, and not at all to Manjarābād, where his authority was never sufficiently established to render such measures practicable; and at one period of his reign, he appears to have had some intention of restoring to the patels the inams of which they had been deprived. They were accordingly summoned to his presence, inquiries were instituted for that purpose, and *sannads* were actually issued to the taluk cutcherries for delivery to them, but for some reasons which are not known, probably the confusion of the affairs of his kingdom, nothing further was done to replace them in their old position.

Under the administration of Pūrnaiya, the Kandāchārs selected from the remains of Tīpu's army were employed in the police, and as the country was well guarded from disturbance, by the vigilance of the ruler and the presence of British garrisons, little opportunity was afforded for the perpetration of those crimes which in India are almost an invariable consequence of public disorder. But the ruin of the patels was completed by Pūrnaiya in the year 1800. Until the period of his government, patels' inams, though sequestered, were still entered as such in the accounts of the *Sivayi jama*, or extra revenue; thus kept separate, it was easy to restore them to their original possessors, who probably still had hopes from the clemency of some future sovereign. Pūrnaiya, however, at once destroyed such expectations, by including the whole of these allowances under the general revenue of the country. But Pūrnaiya did more. He reduced many of this class whom Tīpu had spared; and as this final spoliation of the patels was immediately followed by the establishment of sixty-three charitable

feeding houses, the two measures were inseparably connected in the public opinion.

The same state of things continued for some years during the period of the Mabārāja's administration. In the capital, the police authority was aided by the Barr or infantry, a large body of which was constantly stationed in the town for that purpose.

(b) *Non-Regulation Period, 1831-55.*

Organization
of the
Commission
in 1834.

When the British Commission was organised in 1834, the six Faujdaris were reconstituted into the four divisions of Bangalore, Nagar, Chitaldrug and Ashtagrām, Madhugiri being absorbed into Chitaldrug and Manjarābād into Ashtagrām. Each division was placed under a European Superintendent with Revenue and Judicial powers. Under them was a Principal Sadar Munsiff for each of the former Faujdaris, but not until two years later were European assistants added to the staff under the Superintendent of the Division. The Commissioner, however, had four assistants, the first of whom was his Secretary. At first the local Military Force was placed under the Superintendent of the Bangalore Division who, it was considered, would be able to supervise the force without prejudice to his ordinary duties; but this arrangement was very soon changed and a military assistant who was of the rank and drew the pay of a Superintendent was appointed specially for the management of the Local Force, the Superintendent of the Bangalore Division being simultaneously relieved of his military duties.

Judicial
Machinery.

The Judicial machinery as then constituted consisted of five grades of Courts presided over respectively by :—

- (a) The Amildar of the Taluk,
- (b) The Principal Sadar Munsiff,

- (c) The Superintendent,
- (d) The Judges of the Huzur Adalat,
- (e) The Commissioner.

The Amildar had civil jurisdiction in cases involving personal property up to the value of Rs. 100 and up to Rs. 500 with the aid of a *panchāyat*. In criminal cases, he could fine to the extent of Rs. 7 and imprison for 14 days. The Principal Sadar Munsiff had power in criminal cases to fine up to Rs. 15 and imprison for 2 years. He heard appeals in civil cases from the Amildar.

The Superintendent, who was a court of civil appeal from the decrees of the Munsiff and of first instance in all those outside the Munsiff's powers, had powers as a Criminal Court to imprison up to 7 years, but only to fine up to Rs. 30. All higher punishments were left to the Huzūr Adālat and the Commissioner, who had power to fine according to their discretion; but the decision of the Judges of the Adālat were always open to revision by the Commissioner. The Adālat was composed of three Indian Judges. The Commissioner could preside in person to hear civil appeals also under the rules then introduced and when he did so, the Judges acted as assessors. While rules were made for regulating the procedure of the Civil Courts, the settlement of disputes out of court by *panchāyat* was encouraged.

The Amildar of the Taluk was the head of the Police Police. in it, having under him the Killedar, Hoblidar and Shekdar, a system which survived until the old *kandāchār* force was broken up and the Police Rules of 1872 were introduced.

As regards Public Works, great stress was laid upon Public Works the need for keeping the tanks in repair. Instructions were issued on this subject in 1834 by Sir Mark Cubbon

to the Superintendents on their first appointment. Each Superintendent had a small *marahmat* establishment under him, at the head of which was an Engineer Officer.

Local Taxes.

Sir Mark Cubbon issued to the Superintendents on their appointment in 1834, a detailed letter of instructions which contained minute details as to their duties in revenue matters. In this letter, he set out how the *kandāyam* lands were to be accounted for and the money collected, what measures were to be taken for the extension of cultivation and how *batāyi* revenue was to be realised. The other items of revenue touched on were the *panchabāb*, being taxes on tobacco, betel leaves, ganja, arrack, and toddy; Sayar and Mohatarfa. The grain duties were removed and the necessity of revising the system of Sayar was adverted to by him as essential. But it was in the Mohatarfa that the greatest confusion existed and the greatest opportunity for oppression was afforded. In an appendix to his instructions, Sir Mark Cubbon gave a list of 83 taxes connected with and included in the land revenue and 198 inferior taxes "unconnected with the land revenue but mixed up with it." The Superintendents were told that they should separate the Mohatarfa revenue in the accounts from the land revenue with which it was mixed up; and that every item of Mohatarfa should form the subject of an enquiry as to how far the same or similar imposts prevailed in the several Divisions and as to whether justice or policy required their discontinuance on account of their unproductiveness or the vexation caused to the inhabitants thereby. As a result of the enquiries thus instituted, Sir Mark Cubbon was able to report in 1855 that no less than 769 items of taxation had been swept away.

Land
Revenue
System.

The revenue system followed was the Raiyatvāri which is well adapted to the wants and traditions of the

people of Mysore. It was brought back as far as possible to the state in which it was left by Pūrnaiya but liberalized in all its details and vigilantly superintended in its working, the ideal aimed at being not so much the mere swelling of a balance sheet as making it sit as lightly as may be on the people. The money rents were lowered in all cases where the authorities were satisfied that they were fixed at too high a rate, and the payments were made as easy as possible to the raiyats by abandoning the system under which the *khists* were exacted before the crops were gathered in and receiving it instead in five instalments payable at periods fixed in the first instance by the raiyats themselves with reference to the times of harvest.

In cases where the *batāyi* system or that of an equal division of the crop between Government and the cultivator was found to be in force, every effort, consistent with the prescriptive right of the cultivators, was made to convert it into a money payment. This attempt was attended with considerable success. Where, however, the *batāyi* system could not be dispensed with, it was purged of its most vexatious characteristics. The result of these arrangements was that the revenue was collected without the least difficulty.

Trade, improved cultivation and the establishment of new industries were encouraged not only by readjusting the assessment of the land, abolishing transit duties and other vexatious imposts, settling by the grant of pensions and allowances the once turbulent and dangerous Pālegārs and securing general peace and tranquility throughout the country, but also by the construction of good bridged roads, by giving encouragement to the cultivation of mulberry, cotton and coffee and by helping the wool industry with the importation of Merino rams.

Reviving
Industry and
Commerce.

Transition Period, 1856-62.

Reforms
of the
Transition
Period.

In 1856, the revenue of the State was nearly double of what it had been in October 1831, when the Governor-General assumed the administration of the country; and though it had been greatly simplified in detail by the abolition of many petty and vexatious taxes, yet the very enquiries which had to be instituted before revision of taxation could be effected necessitated a large amount of work.

With the advancement of the country, its wants grew and though radical changes were resisted, it was inevitable that all institutions should expand to meet the growing wants. The Marahmat Department for the execution of public works, which had in 1834 consisted of small establishments under the Superintendents, all directed by a single European Officer at head-quarters, had in twenty years' time grown into a Department of Public Works with the Province divided off into Executive Engineers' charges; the requirements of the country in medical aid had long since led to the institution of a second Surgeon's charge at Shimoga and there were eight stations with Dispensaries in charge of an Apothecary. In 1856, the pressure of Judicial work upon the Commissioner grew so great that the appointment of a Judicial Commissioner became a necessity, and one of the first subjects which engaged that officer's attention was the necessity of organizing a Department to direct education, the germs of which were already apparent in Anglo-Vernacular Schools at the Division head-quarters, either managed by Government or materially subsidised. At the same time, the Commissioner recognized the necessity for conserving the forests of the country and for the more efficient and economical working of sandalwood from which Mysore has derived so constant and considerable a revenue.

Such, briefly and broadly stated, was the condition of affairs when Sir Mark Cubbon left Mysore in 1861. With the appointment of Mr. Bowring as Commissioner in 1862, the question of reorganizing the Commission on lines more nearly resembling administrations in British India became a pressing one. The time had come, as Mr. Bowring wrote, "when what may not inaptly be called the patriarchal system, *i.e.*, the concentration of all authority in the hands of one man must be considerably modified." The work had outgrown what one officer could control, the Superintendents of Divisions had been allowed to exercise great latitude of authority and had rarely been interfered with in District arrangements and consequently there was a great want of uniformity of practice in the different Divisions; the Divisions themselves too were so large that the Superintendents could no longer do their work efficiently. A Superintendent found himself either overburdened with details and routine work to the exclusion of matters of importance which had to be constantly set aside or he devoted his time and energy to his more important duties and left the routine work to be done by his ministerial officials.

Re-organization of the Commission in 1862.

To remedy the latter evil, the State was divided into eight Districts, each under a Deputy Superintendent (who in criminal matters was Magistrate of the District), the Districts being grouped into three Divisions, each in charge of a Superintendent; and to remedy the former, the action of all was guided and controlled by laws and regulations introduced with general effect throughout the State.

Regulation Period, 1863-81.

In revenue matters, the business was classified, rules of procedure were laid down and a uniform set of returns and registers was adopted. The Commissioner's circular

Land Revenue Administration.

on these points (No. 522-523 dated 8th June 1864) regulated the disposal of the subjects therein specified until the coming into force of the Land Revenue Code (Regulation No. IV of 1888) on the 1st April 1889 and of the Rules under the Land Revenue Code on the 22nd July 1890.

Revenue
Survey and
Settlement.

It was soon recognised that no progress could be made in equalizing the land revenue demand or even in ascertaining what it was and in extricating the accounts relating to it from the prevailing confusion without the aid of an accurate cadastral survey. As early as the autumn of 1863, a branch of the Revenue Survey of the Southern Mahratta country was introduced into the State. This Department, working on the model of the Bombay Revenue Survey and subsequently governed by Bombay Act I of 1865 and the rules framed thereunder, made steady progress in the introduction of Survey and Settlement into the taluks of the State.

Judicial
Machinery.

Under the reorganization effected in 1862-1863, the Judicial Courts in the State comprised :—

- (1) the Judicial Commissioner, who exercised the powers of Chief Court, with Criminal and Civil jurisdiction over the whole State ;
- (2) the Superintendents of Divisions ;
- (3) the Deputy Superintendents ;
- (4) the Assistant Superintendents, whose powers varied according to the qualifications they had acquired by passing the necessary examinations ; and
- (5) the Amildars.

Each of these officers exercised Civil, Criminal and Revenue jurisdiction except the Judicial Commissioner whose functions were restricted to Judicial, Police and Jail administration. The Sādar Adālat and the Munsiff's Courts were abolished.

The Kandāchār establishment of Mysore has been frequently described as a police establishment and sometimes it has been likened to a militia establishment ; but to apply any such terms at all to it is misleading. It was, in fact, the last link in the chain of authority in the State. It consisted of men who were employed in carrying out the orders of Government. Part of their duties consisted in the carrying out of what is now recognized as Police functions ; but they did all work which an Amildar required of them. When it was determined to reform the Kandāchār establishment, what was really attempted was the creation of a Police from the materials at hand. The first act was accordingly to detail from among the peons under the Amildar those who were to do Revenue duties, and those who were to do Police duties. This separation of functions, coupled with an increase in pay and a diminution of their numbers, was all that could be effected at the time of the revision. The further improvement of the Police thus created was recognized to be dependent on the resuscitation of the village police, and that was a measure which had to wait on the settlement of the Revenue Survey. Years therefore had to elapse before any general police organization could be attempted, and when in 1873 and 1874 such a scheme was carried out, it was in a great measure in advance of the reorganization of the village establishments.

The process indicated above affords the key to all the administrative changes that took place during this period. Not only among the lowest grades was this division of authority visible but in all. At the top, it was to be seen in the appointment of the Judicial Commissioner to relieve the Commissioner of Judicial and Police duties ; and in the intermediate grades it was apparent in the officers appointed for Special Works, Forest Officers,

The keynote
of the
Reforms.

Educational Officers, Survey and Settlement Officers, Account Officers and Public Works Officers; the last being further divided into those who had only to do with Irrigation and those only with Roads and Buildings.

Subsequent
Development.

The subsequent development may be briefly described. Thus, in 1869, the Assistant Superintendents were relieved generally of Civil work and one "Judicial Assistant" was appointed for each district for that special duty. Then, during 1874-1875, Amildars were relieved of Civil jurisdiction and Munsiffs were appointed. Finally in 1879, when the Commission was being reorganized and simplified, in immediate preparation for the restoration of the country to His Highness the Mahārāja's rule, the Judicial Department was completely severed from the Revenue except in the case of the Deputy Commissioner who continued to be the District Magistrate.

Commissioners of Divisions (who had taken the place of Superintendents since the "Commissioner for the Government of the Territories of the Mahārāja of Mysore" had, in February 1869, given place to the "Chief Commissioner of Mysore") were abolished; and in revenue matters there were under the Chief Commissioner only the Deputy Commissioner of the District, his Assistant Commissioners and the Amildars. The Judicial Department consisted of the Judicial Commissioner as before, the District and Sessions Judge, the Subordinate Judge and the Munsiff.

Remodelling
of the
Administra-
tive
Machinery,
1878 to 1881.

The work of adapting an administrative organization, elaborated in accordance with the standard prevailing in British Territory, to the local requirements under circumstances involving financial pressure, proved no light one. It had, moreover, to be completed within the short

period of three years succeeding a famine of unprecedented severity.

Retrenchments had to be effected in all departments so as to balance income and expenditure and at the same time the most careful watch was necessary to ensure that no loss of efficiency resulted. The European officers in the higher grades of the public service, excepting a few Departmental heads and three others specially retained, had to be replaced by carefully selected Indians at lower rates of salary sufficient for a purely local service. The duties of the Inspector-General of Police had to be transferred to the Executive Head of the Administration to prevent the continuance of the anomaly of that office being held by the Head of the Judicial Administration. In further separation of the Judicial from the Executive Department, the Commissioners of Divisions were replaced by three separate Civil and Sessions Judges. The Military establishments had to be reduced to the actual requirements of internal protection. The Forest Department, which was expensive and not commensurately productive, had to be abolished as a separate agency and absorbed in the general administration. In the Educational Department, cheaper Indian inspecting agency had to be substituted for the more costly European, while in the Public Works Department considerable reduction of expenditure had to be effected by the partial introduction of Indian agency, by the abolition of a separate Irrigation Branch and by the concentration under one agency of control of both Local Fund and Imperial works. Side by side with these retrenchments was undertaken the construction from the revenues current of a State Railway from Bangalore to Mysore.

(c) *Since 1881.*

The form of administration continued to be virtually the same as under the British Commission but with 2.

Form of
Administra-
tion at the
Rendition.

preponderance of Indian Officers. At the head of the executive administration was the Dewan under whom, as President, was a Council composed of three members.

Subsequent
changes:
Dewan and
Council.

In 1889, it was decided that two members should sit regularly to hear and dispose of all revenue matters coming before Government in appeal or revision, which by the new Land Revenue Code were excluded from the jurisdiction of the Civil Courts. In 1895, the Council was reconstituted and a list was issued of additional subjects referred to the Council, giving it a more effective share in executive control. Certain departments were placed under each member and specific rules of business were laid down. In August 1902, on the termination of the Regency, the Dewan continued to be the Chief Executive Officer of the State; but the Executive Council of the Regency was replaced by a consultative Council, consisting of the Dewan and two Councillors, which was to advise the Maharaja on certain scheduled matters. Individually the Councillors had no powers of final disposal, but they were still in charge of certain Departments and in matters where the Dewan differed from them, the case had to be submitted to His Highness the Maharaja. The two Councillors also sat as a final Revenue Court of appeal in matters withdrawn from the jurisdiction of the Civil Courts under the Land Revenue Code. The Revenue Department which had till then been under the direct charge of the Dewan was placed under a Departmental head styled the Revenue Commissioner. In 1906, it was considered desirable to provide for a greater devolution of authority and the Councillors were empowered to pass final orders in the name of Government in all ordinary matters. In January 1914, the number of members on the Executive Council was increased from two to three in consequence of the appointment of His Highness the Yuvaraja as an Extraordinary

Member. In 1917, the membership of the Council, excluding the Extraordinary Member, was raised to three but in 1921, owing chiefly to financial reasons, the membership was reduced to two. In 1925, an Extra Member of Council was appointed and he was placed in charge of Education.

At the Rendition of the State in March 1881, there were in existence four Secretariats :—

The Secretariat.

- I. The Chief Secretary to Government in the General and Revenue Departments.
- II. The Secretary to Government in the Public Works Department.
- III. The Secretary to Government in the Education Department.
- IV. The Military Secretary to His Highness the Maharaja.

The developments which took place subsequently from time to time may be briefly noted.

In December 1891, the Muzrai Secretariat was newly formed, the Muzrai Superintendent being made *Ex-officio* Secretary. In February 1895, the work of the Secretariat Departments under the Chief and Legislative Secretaries was re-arranged and distributed between the Chief Secretary and a General Secretary. In June 1895, the office of Chief Secretary was abolished and a new officer called the Revenue Secretary was appointed in addition to the General Secretary. The appointment of Education Secretary was abolished with effect from 1st July 1895, the Department of Education being added on to the other Departments under the General Secretary. Simultaneously with this arrangement, an Inspector-General of Education was appointed to look after Education. In February 1896, the General and Revenue Secretariats were amalgamated and placed under one Secretary styled the "Secretary to Government, General and Revenue Departments." In July 1896, the State Geologist was appointed

Ex-officio Secretary to Government in the Geological Department. In April 1901, the office of Muzrai Secretary to Government was abolished, the Deputy Secretary to Government being placed in charge of the Muzrai duties. In April 1904, the Secretariat system was re-organized. The General and Revenue Secretariat was modelled after the Department of Revenue and Agriculture of the Government of India Secretariat. According to this scheme, the General and Revenue Secretariat was divided into five branches, each branch being a definite and self-contained working unit with its own records arranged on simple and intelligible lines under the disciplinary control of a Registrar. The Forest Secretariat was amalgamated with the General and Revenue Secretariat and the Muzrai Department was made an independent Secretariat under the charge of a responsible officer, with sufficient freedom to tour out and inspect Muzrai institutions, and with the help of his local knowledge to assist Government in the prosecution of their Muzrai policy. In 1908-09, however, the Muzrai and Military Secretariats were amalgamated with the General and Revenue Secretariat. In 1912-13, two additional Secretaries to Government, one for the Railway Department and another for the Departments of Education, Agriculture and Industries were appointed. In 1913-14, a separate branch of the General and Revenue Secretariat designated the "Efficiency Audit Branch" was constituted "to provide for more frequent and systematic inspections, to improve the Office Manuals and Standing Orders, and to ensure that the rules and orders in force are properly worked, or if not workable, promptly modified and to see that beneficent activities of every kind receive stimulus and that serious irregularities receive prompt attention." This branch was abolished in 1921. In 1914-15, the State Geologist and the Military Secretary to His Highness the Maharaja were relieved of their Secretariat functions. In 1915-16, an additional

Secretary to Government for the Revenue Department was appointed, the office of Deputy Secretary being at the same time abolished. In 1916-17, the Muzrai Superintendent was appointed Joint Secretary to Government in the Muzrai Department. In 1917-18, the Secretariats were re-organized and minor improvements introduced in their working. During 1923 and 1924, further changes were introduced and at present there are three Secretariats, *viz.*—

- I. The General and Revenue Secretariat,
- II. The Public Works Secretariat,
- III. The Financial Secretariat, and
- IV. The Railway Secretariat.

The administration at the Rendition was a highly centralized one, owing to the remodelling, under financial pressure, of the administrative machinery in the years 1878 to 1881. The Dewan had the direct control, without the intervention of Departmental Heads, of all the principal Departments, such as Land Revenue, Excise, Forests, Mining, Police, Education, Muzrai and Legislative. As the finances improved and as Department after Department was put into good working order and showed signs of expansion, separate Heads of Departments were appointed, for Forests and Police in 1885, for Excise in 1889, for Muzrai in 1891, for Mining in 1894, for Education in 1895, for Military in 1897-98, for Land Revenue in 1902, for Agriculture in 1912 and for Industries and Commerce in 1913. Thus, all the important branches of administration are at present presided over by Heads of Departments.

The Departments.

A scheme for recruiting, by the two methods of competition and nomination, young men of special attainments and merit to fill the higher appointments of the Executive and Judicial services of the State was introduced in November 1891. Competitive examinations

The Civil Service.

under the Civil Service scheme began to be held as required since the year 1892. The examination scheme has been amended from time to time.

The Representative
Assembly.
(a) Its Early
History.

The Representative Assembly, the popular institution of the State, dates from 1887. On the 29th March of that year, soon after the assumption of power by His Highness the late Maharaja Sri Chamarajendra Wadiyar Bahadur, took place the first meeting of any historic importance between the principal raiyats and merchants from all parts of the State and the Government for the purpose of discussing and exchanging views on public matters, under the presidency of Dewan Rangacharlu. This meeting resulted in the issue of an order dated the 25th August 1881, in which the nature and constitution of the Assembly was thus stated:—

“His Highness the Maharaja is desirous that the views and objects which his Government has in view in the measures adopted for the administration of the Province should be better known and appreciated by the people for whose benefit they are intended and he is of opinion that a beginning towards the attainment of this object may be made by an annual meeting of the representative land-holders and merchants from all parts of the Province, before whom the Dewan placed the results of the past year’s administration and a programme of what is intended to be carried out in the coming year. Such an arrangement, by bringing the people into immediate communication with the Government, would serve to remove from their minds any misapprehension in regard to the views and action of Government, and would convince them that the interests of the Government are identical with those of the people. This annual meeting will be conveniently held at Mysore, immediately after the close of the Dasara festival, which occasion will offer an additional inducement to those invited to attend the meeting.”

The principal object aimed at by bringing the Assembly into existence was thus stated by Dewan Rangacharlu in his inaugural address to it:—

“ His Highness hopes that by this arrangement the action of the Government will be brought into greater harmony with the wishes and interests of the people.”

The functions of the Assembly were, from time to time, declared to be—hearing from the Dewan the results of the past year’s administration, and a programme of what is intended to be carried out in the coming year ; submitting observations and suggestions in the public interest ; bringing to the notice of Government the wants of the people and making known all their grievances, thus helping to remove them ; watching and criticising the working of the administration ; in short, attempting at a full representation of the wants and wishes of the people in matters of public interest. The functions of members were not to be regarded as mere petitioning or complaining. It was pointed out, in 1891, that the main object of the Assembly was to afford the people of the State an opportunity to represent their wants and grievances and not to give them control over the administration. Matters relating to the Constitution of the State were also held to be outside its purview, though it was “ welcome to place before Government any matter relating to the details of the administration. ”

As regards the constitution of the Assembly, it was at first described to be a meeting of “ the representative land-holders and merchants from all parts of the State.” These were at first to be selected as follows :—The Local Fund Board were to select from among themselves and others of the district, the persons who were to represent their district. To represent the landed interests, from each taluk, one or two cultivating land-holders possessed of general information and influence among the people were to be selected by the Deputy Commissioners of Districts, and sent up, together with three or four leading merchants

(b) Its Constitution.

for each district generally, to represent their interests, also chosen by the respective Deputy Commissioners. The attendance at the meeting being entirely voluntary, the wishes and convenience of the persons invited were to be consulted. In 1887, a property qualification was fixed, the number for each district was fixed and the names of the Members were published in the official *Gazette*. Public Associations were also allowed to depute representatives. In the following year, it was definitely declared that Deputy Commissioners should make the selection themselves and not delegate the duty to Amildars or other subordinate officers. For the first time also, grounds of disqualification were laid down and lists of persons eligible were directed to be maintained for each district. In 1891, the privilege of election was conceded to those paying higher land revenue (Rs. 100 to 300) or *mohatarfa* revenue (Rs. 13 to 17), or owning alienated villages of higher value (Rs. 500 and more) and to graduates of Indian Universities residing in the Taluks. The number of representatives for each Taluk was also fixed, while the grounds of disqualification were better defined. Persons holding salaried appointments under Government were disqualified on the ground that the object of the Assembly was to elicit non-official public opinion. In 1894, the membership was made tenable for three years. In 1914, separate representation was allowed for sub-taluks. In 1915, those wishing to stand for election were required to announce their candidature in writing to the Amildar one month before the election. The question whether the members had any recognizable status either as a body or individually at other times was often raised both directly and indirectly in the Assembly, but the answers given to it on different occasions negative the view that they, individually or collectively, held any enduring status till the introduction of the constitutional changes which will be referred to later.

At first, no attempt was made at regulating the conduct of business relating to the Assembly. In the beginning, Members listened to the Dewan's Address, and afterwards made such observations and representations as they had to lay before the Government. In the very first year, some regulation was found necessary. Except when a member desired particularly to make a separate statement, the representatives from each district were directed to nominate one or two of their body to be their spokesmen. In 1887, a few simple rules for the conduct of business were promulgated. The members of each district were to choose the subjects in concert, hold a formal meeting at Mysore and nominate persons to speak on each subject. The subjects and speakers thus selected are to be made known to the Secretary to Government at least three days before the date fixed for the meeting. The order of discussion was to be fixed by the Dewan. These were definitely designed to render the discussions more useful and to give to the observations of members the authority and weight which the opinions of individual members could never be expected to possess. In August 1890, it was further ruled that the members for each Taluk were to meet and send a list of subjects that they wished to bring forward to the Deputy Commissioner, who was to forward them with his remarks to the Government; and that any additional subjects may be forwarded after the general meeting prescribed to be held at Mysore. Attempts were made from time to time by members to obtain the system of judging the strength of opinion in particular by a counting of votes. The matter was discussed at length in 1893. Dewan Sir K. Seshadri Iyer observed that the Assembly had no power of disposing of any question and that voting was therefore unnecessary. The request was repeated in regard to legislative matters only in 1896 with, however, the same result. From 1907 onwards the general sense of the Assembly on certain important

(c) Rules for
Conduct of
Business.

questions was ascertained by a rough counting of votes "for" and "against" the matters under discussion. In 1907, certain rules were framed to regulate the business at the meetings of the Assembly and to ensure that the discussion in it was concentrated on matters of real importance. It was directed that subjects to be discussed at the Assembly were to be previously considered and determined at a meeting held at the head-quarters of each district, under the presidency of the Deputy Commissioner concerned, so as to facilitate the elimination of subjects whose disposal was within the competency of local District Officers and Heads of Departments. Subjects which had been once disposed of were not allowed to be sent up except with the approval of a majority of the members. In 1915, a fresh order was issued to fix the number of subjects that may be sent up for discussion in the Assembly and to simplify their discussion in it. It was directed that the maximum number of subjects, both general and local, to be selected for discussion in the Assembly in any year be fixed at 75 for each of the Districts of Bangalore and Mysore and 50 for each of the remaining districts. The selection of the specified number of subjects was to be made on the basis of the number of votes secured for each subject at the preliminary meeting held by the Deputy Commissioners of Districts. Questions of general importance were to be preferred to purely local subjects. At the Assembly, priority was to be given to the discussion of important subjects, ordinary subjects being taken up afterwards and being "dealt with rapidly." A time-limit of fifteen minutes for each important subject and five minutes for each ordinary subject was also fixed to facilitate the disposal of the agenda.

(d) Stages in its growth.

A few stages in the growth and progress of the Assembly may be noted. In the year succeeding its inauguration,

Dewan Rangacharlu complimented the members on "the moderation and practical good sense" which had characterised their discussions and drew attention to "the several measures of useful and necessary reform" which had resulted from them. In announcing the introduction of the elective element in the constitution in 1890, Sir K. Seshadri Iyer acknowledged the good work done by the Assembly. He said :—

"The moderation, the intelligence and the practical good sense which have characterised your discussions in the past years, the material help you have given the Government in the discussion of important questions and the sustained interest you have evinced in public affairs have convinced His Highness the Maharaja that the time has come when the wealthier and the more enlightened classes may, with safety, be left to themselves to choose the members of the Assembly."

His Highness the present Maharaja in opening in person the Assembly in 1903 referred to "the consolidation of a sense of common interest between the Government and the people" as "one of the conspicuous results of this Assembly." His Highness has marked his appreciation of its work by enlarging from time to time its sphere of usefulness. In 1908, the Assembly was granted the privilege of electing two of its members to the Legislative Council. By a rescript issued in October 1916, His Highness sanctioned the holding of a second session of the Assembly every year. In granting this privilege, His Highness remarked that the Assembly had "more than fulfilled the expectations which were formed at the time of its institution." This Session, originally held in April, is now convoked in June, soon after the Birthday of His Highness the Maharaja, and is devoted to the consideration of the Budget Estimates of the State. At the first April Session, held in 1917, the new procedure of investigating questions by means of Committees was also adopted. This procedure

was intended to facilitate the work of the Assembly "by placing before it concrete issues or definite recommendations formulated after a thorough study of the questions by members specially interested in them." Among the Committees thus appointed was one to discuss and report on the constitution and improvement of the Assembly itself. In passing orders on the Report, in April 1918, Government introduced certain changes in the constitution of the Assembly. First, they broadened the electorate by adopting for all taluks in the State a uniform limit of land revenue and *mohatarfa* qualification for voting of Rs. 50 and Rs. 10, respectively. Secondly, they abolished the distinction existing between the qualification for voting and for membering, thereby rendering it identical for both; and thirdly, they granted to the members of the Assembly the privilege of interpellating Governments on matters of public interest, subject to certain restrictions. In 1920, provision was made for bye-elections in the case of vacancies. Retired and pensioned officers of the Mysore State Troops were also given the privilege to vote for members as well as to stand for election to the Assembly. In the same year, the number of members to be returned by the Assembly to the Legislative Council was raised from 2 to 4, while 8 more were to be returned by direct election by the voters to the Assembly in the Districts.

(e) Constitu-
tional changes
of 1923.

(i) Their
general
nature.

The Assembly, it will be seen, owes its origin not to a legislative act or what would pass as its equivalent in this State, but to an executive order of Government. In keeping with its origin, changes in its constitution, powers and functions have also been introduced from time to time by similar executive orders. Under the constitutional changes introduced in the State in 1923, the Assembly has been placed on a statutory basis by the promulgation of a Regulation (No. XVIII of 1923) defining its constitution, powers and functions. The

provisions of this Regulation are outside the cognizance of the Legislative Council of the State. The Assembly has thus been given a definite place in the Mysore Constitution under the Regulation mentioned, and consists of members elected or nominated by Government in accordance with the rules made under it.

Membership is confined to non-officials, though Government officers, deputed for the purpose, may, from time to time, attend the sittings of the Assembly and take part in the proceedings, but cannot exercise the right to vote. The strength of the Assembly is limited ordinarily to 250 members, but Government have power to increase it up to a maximum of 275 for the purpose of removing inequalities, if any, of representation, and in order to provide for the representation of any new interests or constituencies that might be developed in future. Not less than 150 members ought to be representatives of rural areas, *i.e.*, of taluks and sub-taluks and the area comprised within the local jurisdiction of the Kolar Gold Field Sanitary Board constituted under Section 35 of the Mysore Mines Regulation (IV of 1906) ; not less than 30 and not more than 50 members ought to be representatives of urban areas, *i.e.*, of every City Municipality and every Town Municipality with a population of 5,000 and upwards ; not less than 15 members ought to be representatives of approved special interests, *i.e.*, Mysore University, Legal Interests, European Planting, Indian Planting, Gold Mining, Trade and Commerce, Inamdars and other special interests, such as Factory Labour, Mining Labour, Industries other than Gold Mining etc., which may be recognized by Government as such ; and not less than 35 members ought to be representatives of minorities. All members representing rural and urban areas ought to be elected by persons duly qualified under the rules framed for the purpose ; representatives of special

(ii) Its composition.

interests by constituencies recognized by the Government for the purpose, or, in the absence of such constituencies, be nominated by Government and representatives of minorities by Associations recognized by the Government under the rules made in this behalf, or be nominated by the Government for the purpose of removing inequalities, if any, of representation. Subject to these conditions and restrictions, Government retain the power to make rules as regards the constitution of constituencies and the number of members to be returned by each. The following rules have been prescribed as regards Associations representing minorities and desirous of deputing members to the Assembly:—

(a) The Association must have been formed for the furtherance of one or more specific interests of the community or for the general advancement of the community;

(b) It should be registered under the Mysore Societies' Regulation;

(c) When any minority community has an Association with branches or has two or more such Associations, two or more of them, may, when necessary, be grouped together by Government for the election of the member or members to be returned by the minority;

(d) The number of members on the rolls of the Association or Associations should not be less than one hundred;

(e) Meetings of the general body or of the Managing Committee should be held at least twice a year and minutes of the meeting should be kept with the records of the Association. Whenever required to do so by the Deputy Commissioner, the Association should submit an annual statement of the number of meetings held and the number of members present,

(f) Bye-laws of the Association and all subsequent changes as and when they are made should be submitted to Government:

(g) The privilege of representation once granted to an Association is liable to be revoked during the term of an Assembly if the Association ceases to exist or infringes any of the conditions.

The same rules apply to Associations representing special interests with the further addition that Government may, for special reasons, allow an Association containing less than the minimum of one hundred members to depute a member to the Assembly.

The scheme outlined above is a development of what existed before the new changes were introduced on a more correct and scientific basis. It helps to avoid the overlapping which took place under the old order of things.

The Dewan is *Ex-officio* President of the Assembly, and the Members of the Executive Council are Vice-Presidents. The Dewan presides at all meetings of the Assembly and in his absence, the Senior Vice-President presides. The President or one of the Vice-Presidents, with seventy members, form the quorum. The normal duration of the Assembly is fixed at 3 years from the date of its first meeting. The term may, however, be extended by the Government for a period not exceeding one year. After dissolution, the next meeting should take place within six months from the date of dissolution.

(iii) President and Vice-Presidents.

The Assembly is vested with certain powers and exercises certain functions in regard to legislation, taxation, discussion of the Budget, interpellation, moving of resolutions and submitting representations on matters of public interest. As regards legislation, when any Bill is proposed to be introduced in the Legislative Council, the general principles underlying it should first be placed by the Government before the Assembly in the form of a statement, which may be accompanied or not by a draft Bill according to circumstances, and its opinion ascertained. This right, however, is subject to the proviso that it shall not apply in cases of extreme urgency in which the Government proposes that the ordinary rules of business of the Legislative Council should be suspended and the

(iv) Assembly's Powers and Functions.

Bill passed at a sitting of the Council. Any member may propose an amendment to the general principles of any measure thus introduced in the Assembly. The President may disallow an amendment if it relates not to general principles but to details. As regards taxation, it has been provided that no new tax shall be levied unless the opinion of the Assembly as to its levy has been ascertained ; also, no Bill for the levy of a new tax or the enhancement of an existing tax shall be introduced in the Legislative Council unless the opinion of the Assembly has been ascertained on it. The "extreme urgency" proviso in regard to Legislation does not apply to a Taxation Bill. "New tax" under the Regulation means any tax which requires for its imposition the passing of a new Regulation or the amendment of an existing Regulation. In regard to the annual Budget, it is provided that the estimated expenditure and revenue of the State shall be laid before the Assembly in the form of a statement and the Assembly is at liberty to discuss the same. The items of expenditure under the following heads are, however, outside the purview of the Assembly :—

- (i) The Palace, including the staff and household of H. H. the Mahārāja ;
- (ii) The Military Forces of H. H. the Mahārāja ;
- (iii) The pensions of public servants ;
- (iv) The items of expenditure relating to or affecting the relations of H. H. the Mahārāja with the Paramount Power or with other States and matters governed by treaties, conventions and agreements now in force or hereafter to be made by H. H. the Mahārāja with the Paramount Power ;
- (v) Interest on Loans and charges on account of Sinking Funds guaranteed at the time of raising the Loans ; and
- (vi) Expenditure prescribed or authorized by law.

Resolutions on the Budget may be moved by members in the Assembly provided they have reference only to the general principles and policy underlying the Budget and not to any particular grants or appropriations included in

it. Suitable rules have been framed in regard to the moving of Resolutions, putting Interpellations and submitting Representations for the consideration of Government in the Assembly. The selection of subjects in regard to the exercise of these rights is made at meetings held at each of the District Head-quarters to which all the members of the Assembly residing in the District including representatives of special interests and minorities are summoned. As to the number of Resolutions that could be presented by each district, it has been thus fixed:—(a) During Dasara Session, Bangalore and Mysore Districts, 4 each; during Budget Session (in addition to Resolutions on the Budget), two each. (b) Other Districts, during Dasara Session, 3 each; and during Budget Session, 1 each. The Assembly has the right to divide on all questions on which its opinion is taken. As regards Representations on matters of public importance, the total number that may be brought up at the Dasara and the Budget Sessions has been fixed at 180 and 90 respectively. These are thus distributed among the several districts for the two Sessions:—

(a) Bangalore and Mysore Districts, during Dasara Session, 30 each; and during Budget Session, 15 each. (b) Other Districts, during Dasara Session, 20 each; and Budget Session, 10 each.

Finally, as regards Interpellations, the number that may be sent up for the Dasara and Budget Sessions from each District has been thus fixed:—

(a) Bangalore and Mysore Districts, 8 each; (b) Other Districts, 6 each. Under each of these three heads—Resolutions, Representations and Interpellations—the President of the Assembly is empowered to admit additional items on behalf of special interests or minorities.

In the rural areas, the property qualification of voters and candidates has been reduced by one-half. This entitles persons paying land revenue or rent of not less

(v) Qualifications of voters and candidates.

than Rs. 25 per annum or municipal or *mohatarfa* tax of not less than Rs. 5 per annum and persons who own one or more entire inam villages with a *beriz* of not less than Rs. 725 per annum to be voters and candidates. All persons paying income-tax to Government are also qualified as voters and candidates. Women are also qualified to vote, provided they possess the qualifications prescribed for voters.

As regards urban constituencies, which under the new Reforms, take the place of Municipal and other bodies, the property qualifications of voters to the Assembly are the same as those of voters for the Municipal elections in the constituencies concerned. The other qualifications are the same as for the rural constituencies. Qualifications for membership and voting are the same.

As to qualifications of voters and candidates in the case of special interests, and minority communities, membership of an Association or other institution concerned is required, except that in the case of the University of Mysore, only Fellows are eligible to stand as candidates for the Assembly.

As to general qualifications applicable to classes of all voters and candidates, it may be added that no literary qualification is required of them; that they should be subjects of Mysore by birth or domicile; and that they should have resided in the Mysore State (outside the Civil and Military Station, Bangalore) for at least three years. Certain disqualifications apply both to voters and candidates. No person can vote or be voted for who is—

(1) under 21 years of age; or (2) of unsound mind; or (3) an undischarged insolvent or bankrupt; or (4) sentenced by a Criminal Court to imprisonment for six months or more or be convicted of an offence punishable with imprisonment for seven years or more; or (5) a dismissed Government servant. As to disqualifications (4) and (5), they will cease to operate after ten years from date of release or dismissal unless

the same is removed earlier by Government. In regard to candidates, two other disqualifications apply, one of which relates to sex and the other to service under Government. No person, therefore, can be a candidate who is (6) a female or (7) a Government servant, the term Government servant not including a Shanbhog (village accountant), Patel (village headman) or other hereditary officer.

Under the changes introduced, there are normally two Sessions of the Assembly, one called the "Dasara Session" held during the Dasara, and the other called the "Budget Session," held at such time of the year as might be most convenient for the proper consideration of the Budget. Provision is also made for the holding of one or more special sessions when the state of public business requires it. A special session can be summoned only for Government business. At the Dasara Session, the order of business is as follows :—

(vi) Sessions of Assembly.

(a) The address of the Dewan-President; (b) Interpellations; (c) Government Business; (d) Discussion of Representations; and (e) Resolutions, the order in which they should be moved being decided by the President.

At the Budget Session, it is as follows:—

(a) Opening Speech of the President and presentation of the Budget; (b) Interpellations; (c) Government Business; (d) Budget discussion—(i) General debate on the Budget, (ii) Resolutions on the Budget; (e) Representations; (f) Other Resolutions, the order in which they should be moved being fixed by the President.

At a special session of the Assembly, the arrangement of business will be as the President directs. The duration of the Dasara Session is fixed at 8 sitting days and that of the Budget Session at 6 sitting days. The time fixed may be extended at the discretion of the President. Any business other than Government business left unfinished within the period fixed for it has been declared to lapse.

Legislative
Council.
(a) Its Early
History.

The Mysore Legislative Council was established in 1907 (under Regulation I of 1907) with a view to associate with the Government a certain number of non-official gentlemen qualified by practical experience and knowledge of local conditions and requirements to assist Government in making laws and regulations. In addition to the Dewan-President and the Members, who were *ex-officio* Members, the Council was to consist of not less than 10 and not more than 15 additional members to be nominated by the Government and of this number not less than two-fifths were required to be non-officials. The minimum and maximum number of additional members was increased to 15 and 21 respectively by Regulation I of 1914 and the maximum was further increased to 30 by Regulation II of 1919. The actual composition of the Council as last constituted consisted of 17 nominated members (official 12, and non-official 5) and 13 elected members (by District Municipalities 8, by the Representative Assembly 4, and by the Mysore University 1).

(b) Under the
Reforms
introduced
in 1923.

Under the Reforms introduced in 1923, the strength of the Legislative Council (Mysore Legislative Council Regulation, XIX of 1923) has been fixed at 50 members, exclusive of the *ex-officio* members. Members of the Council of H. H. the Mahārāja have been declared to be *ex-officio* members of the Council and the Dewan is *ex-officio* President of the Council. It has been statutorily declared that not less than 60 per cent of this total strength of 50 should consist of non-official members and that not more than one-third of the non-official members should be nominated, the other non-official members being elected representatives of various constituencies. In addition to this strength of 50, not more than two persons having special knowledge or experience of the matter of any particular Bill may be temporarily

nominated to the Legislative Council for the purpose of such Bill. Of the 50 seats, 28 are allotted to nominated members, (official, 20 and non-official, 8); and 22 to elected members (elected by urban areas, *viz.*, the City Municipal areas of Bangalore and Mysore, one each—2; elected by rural areas, *viz.*, the eight district constituencies, excepting the Cities of Bangalore and Mysore, one each 8; elected representatives of the following special interests: Mysore University, Commerce and Trade, Planting and Labour, one each—4; and elected representatives of the Representative Assembly, 8). The number of constituencies and the number of members to be elected by the Representative Assembly have been incorporated in the Legislative Council Regulation. The distribution of seats and like matters have been fixed by Rules made by Government under Section 6 of the Regulation. As regards constituencies representing special interests, the Mysore University constituency consists of the Fellows of the University. The Member to represent Commerce and Trade is for the present being returned by the Mysore Chamber of Commerce. The Member representing the Planting interest is elected by a constituency consisting of owners of estates of not less than 50 acres under Coffee, Tea, Cardamom or Rubber. If the Member returned by this constituency does not represent European planting interests, one of the eight seats reserved for nomination of non-official members may be given to a representative of the the European Planters' Associations in the State. Labour is represented by one member, who, pending the formation of a proper electorate, is being nominated by Government. The members deputed by the Representative Assembly are elected by the Assembly taking as a whole and without any restriction as to the candidates representing particular districts or divisions. As regards the eight seats reserved for nomination of non-official members,

these nominations are made by Government with a view to secure the representation of the depressed classes, child and women welfare, minorities, education, etc. In regard to minorities, two seats are guaranteed to the Muhammadan community. In the event of no Muhammadan being returned by election, two out of the eight seats are intended to be filled up by the nomination of two Muhammadan representatives deputed by recognized Associations. In the event of one Muhammadan being returned by election, the number nominated will be reduced to one. There will be no nomination of a Muhammadan if two or more Muhammadan members are returned by election. The same principle applies in the case of the Indian Christian Community except that only one seat is guaranteed to it. One seat is also guaranteed to the depressed classes on the same principle.

(c) Its Powers and duration.

The Legislative Council was originally constituted for the purpose of making laws and regulations. Although other powers and functions were later assigned to it, legislation still remains its chief function. Subject to certain conditions, it is vested with the power of making laws and regulations. The position in this regard is practically identical with what was in existence before the new constitutional changes were introduced. No measure of any description can be introduced into the Council without the previous sanction in writing of the Dewan. As regards the general nature of the list of subjects which are excluded from the purview of the Legislative Council, it has been so framed as to admit of the discussion of all matters relating to the internal administration of the State, the only subjects precluded being those relating to the Ruling Family of Mysore, the relations of His Highness the Mahārāja with the Paramount Power and with other States and matters governed by treaties, conventions and agreements now

in force or hereafter to be made by His Highness the Mahārāja with the Paramount Power and the provisions of the Mysore Legislative Council Regulation, the provisions of the Mysore Representative Assembly Regulation (No. XVIII, of 1923) and such other matters as may, from time to time, be specially reserved by His Highness the Mahārāja for consideration by Government. Accordingly the constitutional powers and functions of the Legislative Council and of the Representative Assembly are outside the cognizance of the Council. Changes in their constitution can therefore be possible only by means of proclamations or Regulations promulgated by His Highness the Mahārāja independently of the Council. It has not been considered necessary to reserve any special powers to Government in respect of measures that might be required for the safety and tranquility of the State. In the unlikely event of the measures approved by the Council being considered by the Government to be not adequate for the due discharge of their responsibility, the dead-lock thus created could be removed by the exercise by His Highness the Mahārāja, at his pleasure, of his powers to frame laws independently of the Council. Similarly, in the event of the Legislative Council adopting, in any Bill, provisions or amendments prejudicial to the safety and tranquility of the State, the situation thus arising will be one to be met by recourse to the inherent powers of His Highness the Mahārāja. In respect of matters excluded from the cognizance of the Council, the Government may frame any measure required and every such measure, if assented to by His Highness the Mahārāja, is to have the force of law. In cases not excluded from the purview of the Council in which legislation is urgently required, Government may frame emergent regulations which, if assented to by His Highness the Mahārāja, will have the same force as a regulation passed through the Council

for a period of six months from the date of its promulgation in the official *Gazette*.

The duration of every Council constituted under the Regulation is limited to three years from the date of its first meeting. The term may, however, be extended by the Government by a period not exceeding one year. After its dissolution, the Government is to fix a date not more than six months from the date of dissolution for the next session of the Council. The times and places of meeting are fixed by the Dewan. The powers of the Council can be exercised only at the meetings of the Council at which the President or some one of the *ex-officio* Members and not less than one-half of the total number of members of the Council are present. All questions before the Council are determined by a majority of votes of the members present and voting, including the Dewan or *ex-officio* Member presiding. In any case of difference of opinion, whenever there is an equality of votes, the Dewan or *ex-officio* Member presiding has a second or casting vote.

Voting on
the Budget.

Among the additional powers exercised by the Council is the one of voting on the Budget. The privilege of discussing the State Budget, subject to certain conditions, was given to the Council in 1914 by Regulation No. I of that year. The power, however, extended only to a general discussion of the Budget and the Council had no power to submit or propose any resolutions on it. The power to vote on the Budget granted by Regulation XIX of 1923 is a measure of far-reaching importance. While resolutions adopted by the Council can have effect only as recommendations, voting (or refusing) a grant has a binding effect on the Government, which can be annulled only by the exercise of a specific power of the Government for a specific reason, *viz.*, the power of restoration if the Government consider the grant

necessary for the carrying on of any Department. Further, "voting by major heads" imposes an important limitation of the Government's powers of re-appropriation of sanctioned expenditure: since the grants are sanctioned by the Council under major heads, re-appropriation by the Government from one major head to another is no longer possible. Thus the Legislative Council, with its statutory non-official majority, exercises a large measure of control over the financial policy of the Government. Detailed rules have been framed for the discussion of the Budget by the Council including rules for supplementary and excess grants, and also specifying the major heads adopted for voting purposes. The procedure prescribed by the Regulation for the presentation of the Budget is contained in Section 13 of the Regulation. The estimated annual expenditure and revenue of the State is, under this Section, laid in the form of a statement before the Council in each year, and the proposals of the Government for the appropriation of revenues and other money in any year are submitted to the vote of the Council in the form of demands for grants. The Council assents or refuses to assent, to a demand, or reduces the amount therein referred to either by a reduction or by a deletion of any of the items of expenditure of which the grant is composed. This privilege is, however, subject to certain conditions. First, the Government have the power, in relation to any such demand, to act as if it had been assented to notwithstanding the withholding of such assent or the reduction of the amount therein referred to, if the Government considers that the expenditure provided for by the demand is necessary for carrying on of any Department or for the discharge of Government's responsibility. Secondly, the Government have the power in cases of emergency to authorise such expenditure as may in their opinion, be necessary for the safety or tranquility of the

During the latter part of Tipu's rule, and for long after, the Lal Bagh was supervised by two Darōgas, father and son. The former, named Muhammad Ali, seems to have been invested with considerable powers and was able to do a good deal for his charge; but under Abdul Khader, the son, whose authority was probably more limited, the garden became an ill-kept jungle of fruit-trees. In 1836, Sir Mark Cubbon made over the Lal Bagh to the Agri-Horticultural Society, then newly formed in Bangalore, and assisted them with convict labour. But the Society came to an end in 1842 and restored the garden to Government. In 1856, on the recommendation of Dr. Hugh Cleghorn, it was formed into a Horticultural Garden, and a professional Superintendent was obtained from Kew for its management. This system has continued to the present time and the gardens have a wide-spread reputation. Flower and fruit shows have all along been held twice a year, in July or August and in January or February, when numerous prizes are awarded, and there is a keen competition among exhibitors, of whom the greater number are Indian gardeners. Flowers, plants and seeds are obtainable for sale at the garden.

The Lal Bagh contains a rare and valuable collection of tropical and sub-tropical plants, together with indigenous and foreign fruit-trees. The stock is constantly replenished by exchanges and donations or importations. Being situated under a tank, the cultivation is easily supported by irrigation. Since the Rendition, it has been extended to the east and now contains nearly 108 acres. A handsome and spacious glass house, the foundation-stone of which was laid in 1889 by the late Prince Albert Victor of Wales, has been erected as an Exhibition Hall. This Hall is built in the model of the Crystal Palace and occupies 18,800 sq. feet in area. A complete collection is being made of coloured botanical drawings of indigenous plants, for which an artist is employed. An Equestrian statue of His Highness Sir Sri Chāmarājendra Wadiyar Bahadur, G.C.S.I., erected in about the central portion of the Lal Bagh, is also a special feature of attraction.

Indians of all classes fully appreciate the Gardens and every evening numbers are there sitting under the trees or looking at the flowers and animals.

The Pettah and the fort as they were in 1794, are thus described by Home in his *Select Views in Mysore*, written after the taking of the place in 1791 :—

“ The pettah, or town, is of considerable extent, being two thousand yards long, by seven hundred and fifty broad, within the fortifications which consists of a rampart, a thick hedge, and a deep dry ditch. These do not completely surround the place, it being left open at the part opposite the fort, to the north of which it is situated. The fort is of an oval figure, extending some what more than nine hundred yards in its longest diameter. It is fortified with a broad double rampart, about thirty semicircular bastions, or turrets, and five cavaliers. There are two entrances to it, one at each end. That on the north called the Delhi gate, consists of five strong large gates, finished with considerable elegance ; that on the south, called the Mysore gate, consist of four only, low and far inferior to the others in beauty. Both these gates are covered with outworks. The ramparts of the fort are extremely well-built. The ditch is deep and wide, but dry in most part of it ; the faussebraye and covert way are both very broad. Originally built by the Hindus, as some figures sculptured in the walls and an ancient pagoda in the middle of the place sufficiently evince, it has been considerably altered and improved in the modern style by Haidar Ali and Tipu Sultan ; who have added many outworks and by whom the Delhi gate has been entirely rebuilt. They likewise established here a mint, a foundry for brass cannon, a machine for boring them, another for musket barrels, which will bore a hundred and thirty at once, an arsenal for military stores, and magazines for grain and gunpowder. Though these are in point of utility the most important, the most splendid fabric within the walls is the palace built by Tipu for his own residence. This is grand and spacious, displaying, to the four winds of heaven as many ample fronts each composing a lofty hall, the wooden roof of which is supported by colonnades of the same material. The pillars are connected by scolloped arches and the whole is superbly painted and gilt. The walls in front of the entrances to

The Pettah
and Fort in
1794.

were identical with those of voters to the Representative Assembly. In view of the difference in the functions and the powers of the two bodies, it has been considered that the franchise also should be different. Accordingly, the property qualifications to the Legislative Council have been fixed twice as high as those of voters to the Representative Assembly. In rural constituencies, the following persons are qualified to elect members to the Legislative Council :—

(a) Every person :

- (i) who is the registered occupant of land assessed to land revenue of not less than Rs. 50 per annum payable to Government; or
- (ii) who is a *kadim* tenant paying an annual rent of not less than Rs. 50 per annum to the holder of an alienated village (including the Jagirs of Yelandur and Sringeri) to which the provisions of Chapters VIII to X of the Land Revenue Code have been applied; or
- (iii) who pays annually *mohatarfa* tax or municipal tax of not less than Rs. 10 to a Municipal Council;

(b) Every person who is the owner of one or more entire inam villages with a total beriz of Rs. 250 per annum and who ordinarily resides in the district;

(c) Every graduate of a University who ordinarily resides in the constituency;

(d) Every person who is a retired and pensioned officer (whether commissioned or non-commissioned) of the Mysore State Troops;

(e) Every person who pays income-tax to Government.

In urban constituencies, the qualifications of voters are the same as those of voters in rural constituencies except that, in respect of property qualifications, the qualifications laid down for voters at Municipal elections are accepted in lieu of those prescribed for voters in rural constituencies of the Legislative Council. The constituencies representing special interests have been referred to above.

As regards property qualifications of candidates seeking

election to the Council in rural and urban constituencies, they are the same as for voters in them. A distinction is, however, made in regard to candidates who are graduates or are assessed to income-tax. Only graduates of an Indian or English University of not less than ten years' standing who have been resident in the constituency for at least three years previous to the election are eligible for membership. Similarly, only persons paying an income-tax of Rs. 100 and above are eligible to stand as candidates for the Council. As regards candidates standing for election in connection with the representation of special interests and the Representative Assembly, the qualification is membership of the body returning the candidates.

Under the Reforms introduced in 1923, Standing Committees consisting of members of the Legislative Council and the Representative Assembly have been appointed in an advisory capacity on the model of the Standing Committees of the Indian Legislature. There are at present three such Committees in existence. One of these has been framed in connection with the Railway, Electrical and Public Works Departments; another in connection with Local Self-Government and the Department of Medicine, Sanitation and Public Health; and a third in connection with Finance and Taxation. Government may at their discretion appoint additional Committees for other Departments or add other Departments to the existing three Committees. Each Standing Committee consists of six members. Having regard to the larger strength of the Representative Assembly and its preponderating non-official character as compared with the Legislative Council, four of the six members are drawn from it and the remaining two from the Legislative Council. These members are selected by Government out of a panel of fifteen members elected by

Standing
Committees

at the opening on the south which we have already noticed. Marching in regular divisions, their attack was conducted with great spirit, whilst Tipu advanced from the north-west side of the fort and cannonaded our main army. The steady bravery of our troops, however, reinforced with the 76th regiment, compelled them to retreat, with the loss of their standards, and at least five hundred men.

Our batteries were soon after begun, and on the 12th three of them opened on the fort with considerable effect on the defences but, too distant for making a breach. Two others were erected, therefore, about four or five hundred yards, from the works. These soon demolished the stone facing; but the solid body of the rampart, which was of red clay, crumbled but slowly.

On the 17th Tipu again cannonaded our camp from the heights on the north-east but at too great distance to occasion any serious mischief. On the 21st he once more attempted to interrupt our operations, appearing with his army on the east side of the fort, and seeming to meditate an attack on our batteries. He had likewise opened embrasures in the bank of a tank, in which he had planted some heavy cannon, that would have enfiladed our trenches. His right wing and rear, however, being exposed to the attack of one of our wings, which made a movement towards him, he drew off, leaving part of his guns behind him. Thus had he now made an attack from each of the three open quarters, and found them equally unsuccessful.

Notwithstanding the heavy and well-directed fire from the fort, from which the mud walls and other cover in the petta greatly protected our troops, the breach was now practicable; and accordingly, it was resolved to storm the fort without delay. The flank companies of all the king's regiments, under the command of Major Skelly, and supported by some battalions of sepoys, were ordered upon this service. Colonel Maxwell commanded the attack, which commenced about eleven o'clock. The fort, in a moment, was completely illumined by a number of blue lights suspended from the ramparts, for the purpose of discovering the assailants; a practice very common in Indian camps and garrisons. These lights exhibit to the camp a striking and interesting scene, during the mounting of the breach, and the climbing over the different parts of the gateway, which was a principal object of the attack. The grenadiers with their usual intrepidity first ascended the breach, clearing the way

with their bayonets, and dispersing the enemy with great slaughter. Thence, they proceeded along the rampart, to the right, whilst the light infantry took the contrary direction, and the rest of the troops descended into the body of the place. They all met near the opposite gate, which, the fugitives in their tumultuous retreat had now choked up, and a horrible scene of carnage ensued. The killehdar, or governor, Bhaudar Khan, a venerable old soldier and a favourite of his master fell, bravely fighting to the last, near the colours of his fort. Above six hundred of the garrison shared his fate; three hundred, most of them wounded, were made prisoners; and near two thousand are said to have escaped. Our loss was only about fifty officers and men, killed and wounded. The body of the killehdar was found the next day, amidst a heap of slain, and pierced through and through with balls and bayonets. Earl Cornwallis sent a message to Tipu, with an offer of the corpse for interment; to which the latter with equal spirit and prudence replied, that the proper place for the burial of a soldier was the spot where he fell. In consequence, the body was buried in the fort by the people of the Mussalman religion, and with every mark of distinction. If we consider the circumstances attending the siege, that the enemy was in full possession of the open country so as to preclude the possibility of our getting supplies, that during our operations in the petta, we had but a small force in the camp to withstand the attacks of their whole army, and that both our provision and ammunition were nearly exhausted, the capture of Bangalore may be deemed one of the greatest achievements of the British arms in India."

The European Cemeteries in the city contain some interesting monuments. At the Cenotaph, near the Halsur Gate, which has been already mentioned, there was originally a cemetery, with a number of tombs and cypress-trees, of which a picture may be seen in Home's *Select Views in Mysore*. Home describes the tombs as elegant monuments, and gives the inscriptions on seven of them, which are those of seven persons (Delany to Williamson) mentioned as numbers 2 to 7 in Mr. Rice's *List of European Tombs and Monuments*. All trace of this cemetery has disappeared, and its place is occupied by the present Cenotaph which was erected by the

The
European
Cemeteries.

standing as candidates for election as Presidents and Vice-Presidents of Municipal Councils. By Regulation No. VI of 1918, provision has been made for the creation of Taluk Boards and Village Panchayats, in addition to the District Boards with control over their own finances and the power to manage purely local matters. In 1923, the valued privilege of electing its own President was granted to the Bangalore District Board. The same right was conceded to the Hassan District Board, while all the District Boards have continuously had for some years non-official Vice-Presidents. Under the Reforms of 1923, the Representative Assembly having been assigned larger powers and functions, it was felt inconvenient on account of the large volume of business to be gone through that local subjects should not, as a rule, be allowed to be brought up before the Representative Assembly, but should be brought within the scope of District Boards by suitably enlarging the functions of those Boards. In accordance with His Highness the Mahārāja's Proclamation dated 22nd October 1923, Government directed the revision of the constitution, functions and powers of Municipal Councils, District and Taluk Boards and Village Panchayats with a view to give them the largest possible measure of responsibility and autonomy in the administration of local affairs. As the result of the work of a Special Officer appointed for the purpose, Government have now on hand necessary amendments to the existing Local Boards and Municipal Regulations in order to give full effect to the policy outlined above. Meantime, even under the existing Local Boards Regulation (Section 12), the Boards may pass Resolutions on any question connected with the administration of their respective Districts. Rules have been framed under this Regulation to facilitate discussion of questions of the nature mentioned and the submission of recommendations on them to Government.

All local subjects hitherto brought up for the consideration of Government in the Representative Assembly will in future be dealt with to the extent provided for by these rules by the local bodies concerned, including Municipalities.

The draft scheme in connection with the Local Boards and Panchāyat Regulation aims at the establishment and development of Panchāyats in the State. It seeks to abolish the existing Village Improvement Committees and in their place proposes the constitution of a Panchāyat for every village or group of villages in the State. In view of this introduction of a general Panchāyat scheme into all villages in the State and the unsatisfactory condition of the finances of Local Boards consequent thereon, it is proposed, not only as a matter of advantage but also as a necessity, to abolish all the existing Taluk Boards and allow the Boards a freer scope to attend to all the district, taluk and inter-taluk services under Sanitation, Communications, Medical relief, etc. As regards Municipalities, the more important improvements aimed at are the following :—

(1) The elected element in Minor Municipal Councils to be raised from one-third to one-half the strength of the Council ;

(2) Franchise to be extended to women to vote at elections ;

(3) The Presidents of City and Town Municipal Councils to be ordinarily elected and the election to be by the general body of voters instead of by the Municipal Councils concerned ; and

(4) Provision to be made for the inspection of Municipal Offices by Deputy Commissioners, the City Municipalities being excluded.

Bills embodying the above changes in the existing law have been introduced into the State Legislative Council and are now awaiting consideration.

SECTION II.—ADMINISTRATIVE DIVISIONS.

Territorial
Divisions and
Sub-Divisions

The system of administration is based on the British Indian model—which has its roots in the more ancient Hindu system—of repeated sub-division of territory, each administrative area being in the responsible charge of an officer subordinate to the officer next in rank above him. The highest administrative unit is the District; the next lower being the Sub-Division; the next the Taluk, which is followed by the Sub-Taluk, where it exists; this by the *hobli*; and this finally by the village. The State consists of eight Districts and sixty-eight Taluks (excluding the two *Jagirs* of Yelandur and Sringeri) and eight Sub-Taluks. Each Taluk is sub-divided into several *hoblis*. Each *hobli* consists of such number of villages as may be fixed by Government from time to time and every village or group of villages has such village officers—generally hereditary—as may be fixed by Government. The area of districts into which the State is primarily divided varies, Mysore being the largest and Hassan the smallest. The average Mysore District is about 3,750 square miles in area and contains a population of about 750,000. An average British District is about 4,430 square miles and the average population, 950,000. The average Mysore District is thus smaller than the average British Indian District, while in population it is proportionately less strong. The actual districts vary greatly in size and density of population. Thus, the Mysore District is 5,488 square miles in area and has a mean density of 255 per square mile; Chitaldrug District is 4,022 square miles in area and has a mean density of 138 per square mile; Tumkur District is 4,154 square miles in area, and has a mean density of 190 to the square mile; Shimoga District is 4,030 square miles in area and has a mean density of 122 per square mile; Kolar District is 3,179 square miles and has a mean density of

249 per square mile ; Bangalore District is 3,069 square miles ; with a mean density of 295 per square mile ; Kadur District is 2,793 square miles in area and has a mean density of 120 per square mile ; and Hassan District is 2,641 square miles and has a mean density of 219 per square mile.

In 1834, when the British Commission was formed, the State was divided into the four Divisions of Bangalore, Nagar, Chitaldrug and Ashtagrām. As before stated, each of these was under a European Superintendent with Revenue and Judicial powers. When the Commission was re-organised in 1861, the State was divided into three Divisions each under a Superintendent and these again into eight Districts, each under a Deputy Superintendent. In 1869, when the office of the Chief Commissioner of Mysore was created, the Superintendents of Divisions came to be styled Commissioners and Deputy Superintendents, Deputy Commissioners. In 1879, when the Commission was once again re-organised in view of the restoration of the State to His Highness Krishna Rāja Wodeyar III, the posts of Commissioners of Divisions were abolished, with the result that under the Chief Commissioner there were only the Deputy Commissioners of Districts ; under them Assistant Commissioners ; and under them, Amildars. The present administrative Divisions accordingly date back to 1879, since when there has been little or no change in territorial divisions.

Commis-
sioners of
Divisions.

At present, in the Mysore State, there is no local officer above the head of the District, who is designated the Deputy Commissioner. He is the representative of the Government in the area under his charge and to him the people look for the redress of their grievances and for the promotion of their welfare. He is both the principal

The Deputy
Commis-
sioner-
Magistrate.

revenue officer and the chief magistrate. As Deputy Commissioner he is concerned with the land and the land revenue. In this capacity, he is not only responsible for the assessment and collection of land revenue and the conduct of village establishments, but is also concerned with everything affecting the welfare of the peasantry. He supervises, as Collectors in British Indian Districts do, the compilation of the periodical returns of produce and prices; disposes of applications for loans for agricultural improvements; and settles disputes as between land-lord and tenant. He has also charge of the local administration of income-tax, excise, registration, stamp duty and other sources of revenue and is responsible for the management of the District Treasury into which the revenue and other public receipts are paid and from which all local disbursements are made. As District Magistrate, the Deputy Commissioner exercises the powers of a First Class Magistrate. His magisterial functions are referred to in some detail below.

In other branches of the administration, the Deputy Commissioner's responsibilities are limited by the existence of separate Departments, such as the Public Works, Forests, Commerce and Industries, Jails, Education, Medical and Sanitation, etc., which are directly represented by their own officials in the District. The active co-operation and counsel of the Deputy Commissioner is, however, even now constantly invoked in the settlement of various matters relating to these Departments. He guides Town and Minor Municipal bodies in his area, which are charged with the duty of raising local taxes and expend them on roads, sanitation, water-supply, education and other local needs. He is, except in Bangalore and Hassan, the President of the District Board, which, with the aid of Taluk Board, maintains roads, schools and dispensaries and carries out sanitary

improvements in rural areas from funds raised from local rates. The Deputy Commissioner's work is of a multifarious kind and is difficult of description. His duties normally correspond with those of a Collector in a British Indian District. He has to furnish information to Government on all important occurrences in his area; to advise Government on all general schemes under consideration; and to explain to the people committed to his charge all such orders and directions of Government as may not be easily understood by them. On certain occasions, his responsibilities are great. If a breach of the peace is apprehended as the result of strained feelings between communities or classes of His Highness' subjects or any aggression or other difficulty is likely to end in outrage, Government expect him to prevent it, and if necessary quell the disorder. During times of famine, Government expect him to watch the position carefully and keep them duly informed of it, and if necessary, organize and put in execution the requisite relief measures. He is, for these and other purposes, especially the due administration of his area, expected to move among and keep a living touch with the people inhabiting it and be easily accessible to them. He is, under the rules in force, to tour out in his district for several months in the year. These official rounds enable him to know the people and the people get opportunities to visit him and lay their grievances before him in their own places and without the aid of intermediaries. A Deputy Commissioner blessed with broad sympathies and with an insight into human nature may thus secure a hold on the people of his District, a hold which years would only tend to sanctify and not diminish. The singular fascination with which tales of old and forgotten Deputy Commissioners are told and listened to even now in the remotest parts of the Districts bears eloquent testimony to the good they wrought among them in days gone by.

Deputy Com-
missioner as
District
Magistrate.

As a Magistrate of the First Class, the Deputy Commissioner, in his capacity of District Magistrate can imprison for two years and fine up to Rs. 1,000; but in practice he does not try many Criminal Cases though he supervises the work of all the other magistrates of the District. He is, however, responsible for the peace of the District and the suppression of crime in it. He has general control over the police in his area. He is likewise responsible for the proper management of the District Jail in which short-term prisoners are confined, persons sentenced to long terms of imprisonment being lodged usually in the Central Jail at Bangalore.

Other
District
Officials.

In other branches of District administration, the Deputy Commissioner is assisted by a District Forest Officer and a District Superintendent of Police. Until recently, he had the help of a District Excise Officer as well. Mysore District has, as an exceptional case, two District Forest and two District Police Officers, and the Shimoga District, two District Forest Officers. Every District has, further, one or more Executive Engineers, District Medical and Sanitary Officers, who have also charge of the District Jails in their jurisdiction, and District Inspectors of Schools. The Deputy Commissioner and those directly connected with the administration of a District reside, while not on tour, at the head-quarters station, which is usually the most important in the district. In it are located all the principal offices of the district, and the chief hospital, jail, and educational institution belonging to it and in most cases affiliated to the State University of Mysore.

Sub-Division
Assistants,
Hoblis and
Villages.

For carrying on his many duties, the Deputy Commissioner-Magistrate is assisted by subordinate officers, some of whom work as his Assistants at head-quarters, while others hold charge of portions of the District designated

as Sub-Divisions. Below the Assistant Commissioners is the charge of Amildars and Deputy Amildars, one for each Taluk or Sub-Taluk, as the case may be. These are assisted by Shekdars in charge of *hoblis* comprising a number of villages and finally there are the village officers, the *Patels* and *Shanbhogs*, who help in the collection of revenue, keep the village accounts, the register of holdings and all other records relating to land revenue. Each village has also one or more village servants known as *Toti* or *Talavar*, *Nirganti*, etc., who assist the village officers in the revenue and police duties, in the regulation of water-supply from tanks and other irrigation works. The ancient village, still a living organisation, is thus linked in the last resort with the modern centralized machinery of Government. Much has been done in recent years in the State to improve life in the village, by fostering the growth of self-governing institutions in it.

In regard to the administration of justice, there is the Chief Court consisting of a Chief Judge and two Puisne Judges which is the highest Court for appeal and revision in all Civil and Criminal cases. Subject to it, are the three Sessions Divisions into which the State is divided, and called after Bangalore, Mysore and Shimoga, a Sessions Judge being located at each of these places. There are five Sub-Judges, four permanent and one temporary, and twenty-three Munsiffs (twenty-two permanent and one temporary), their territorial and other jurisdictions being regulated by the Civil Courts Regulation I of 1883 (and amending Regulations) and the Rules framed thereunder.

Judicial
divisions.

In accordance with the scheme for the separation of the Judicial and Executive functions which was introduced in the year 1919 and has been gradually extended all over the State, there are now in each District besides the

Deputy Commissioner and District Magistrate a number of Special Magistrates exercising powers of first or second class Magistrates who are entrusted solely with magisterial work and do not exercise any revenue or other powers. In addition, there is a large number of Bench Courts at the rate of one or more for each taluk, presided over by Honorary Magistrates. The Revenue Assistant Commissioners and Amildars are *Ex-officio* Magistrates. They do not, however, try criminal cases but only exercise certain powers under the preventive Sections of the Criminal Procedure Code.

There are whole-time Magistrates for the Cities of Bangalore and Mysore and the Kolar Gold Fields.

On 1st July 1925, there were in the State 127 Courts in all, besides the Chief Court, consisting of the Courts of three Sessions Judges, three Assistant Sessions Judges, one Additional Assistant Sessions Judge, eight District Magistrates, 16 First Class Magistrates, 22 Second Class Magistrates, two Third Class Magistrates and 72 Benches of Magistrates. There was roughly one Criminal Court for every 232 square miles of the country and 46,133 inhabitants.

There are also, at present, four Justices of the Peace in the State, two of whom are in Bangalore (the Chief Judge of the Chief Court and the Inspector-General of Police in Mysore) and the other two in the Kolar Gold Fields (Special Superintendent of Police and the Chief Inspector of Mines). Only European British subjects are brought to trial before Justices of the Peace. Justices of the Peace in the State are invariably European British subjects.

The Government Law Officers include a Government Advocate, who appears for Government in its cases and sometimes conducts prosecutions in Sessions trials, and three Public Prosecutors, one for each of the three Sessions Divisions. The Secretary to Government in

the Legislative Department discharges certain of the functions of a Law Officer, analogous to those of a Legal Remembrancer in British India.

A scheme for the separation of Judicial and Executive functions referred to above was introduced in the beginning of 1919 in the Districts of Bangalore and Shimoga. On 1st January 1920, the scheme was extended to Mysore and Kadur, and in 1923 to Kolar, in the succeeding year to the Districts of Hassan and Tumkur. In July 1925, it was extended to Chitaldrug District. Briefly put, the scheme divests the Revenue officers of their judicial functions and constitutes a separate magistracy: A stationary magistrate of the rank of Munsiff is, under it, appointed for every two or three taluks to dispose of second and third class cases, and a magistrate of the status of Subordinate Judge in every district head-quarter town to try first class cases. These Special Magistrates form a separate branch of the judicial service. Assistant Commissioners in charge of Sub-Divisions and Amildars no longer deal with criminal cases, but they are *ex-officio* Magistrates and exercise emergency police powers connected with the maintenance of peace. The Deputy Commissioners, however, retain the powers of District Magistrate. They retain their appellate powers and powers of revision and superintendence. They are not, however, expected to try any original criminal cases other than such as for special reasons may be withdrawn by themselves or transferred to their file from the Courts of other Magistrates. As regards appellate work also, the Special Magistrates, First Class, are duly empowered to hear appeals from the decisions of 2nd and 3rd Class Magistrates, wherever the original work is not inconveniently heavy. Under the scheme, to each district is assigned one Special 1st Class Magistrate who, in addition to original cases

Scheme for the separation of Judicial and Executive functions.

attached to it. The Senior Surgeon of the Government of Mysore acts as visiting officer. The Government of Mysore and the City Municipality give grants-in-aid to it. It provides accommodation for 86 indoor patients, while out-door patients are daily treated in the morning.

The Maternity Hospital, established in 1880, is on the Cenotaph Road. It owes its existence to the munificence of the late Rao Bahadur Yele Mallappa Chetty, a well-known local philanthropist.

There is also a Public Health Institute, established in 1911, situated close to the Central College. It has a Director at its head assisted by a competent staff. Chemical, bacteriological, toxicological and public health work is done here. There is, besides, a Vaccine Institute on the Lal-Bagh Road, which trains students in the manufacture of vaccine. It was established in 1881 and is presided over by a qualified medical officer. A hospital for mental diseases providing for 250 beds, a leper asylum with provision for 40 beds and a Veterinary Hospital are other institutions situated in the City. Vaccination is compulsory within the Municipal limits and depôts are maintained for carrying it out during regular hours at the Municipal Dispensaries. Qualified female vaccinators are engaged for vaccinating women and children at their private residences free of charge.

Education.

Within the Municipal limits of the City, primary education, which is both compulsory and free, is managed by the Municipality, which has an elected Committee to look after it.

Chief among the higher educational institutions is the Central College, at the Yelhanka Gate, which is an University Institution, with a large staff of professors, assistant professors, demonstrators, etc. It has attached to it a commodious hostel which provides for 96 boarders, a Reading Room, a Library, an University Union and large recreation grounds. There is a clock tower on the older portion of the building. Overlooking it on the other side of the Post Office Road are the Engineering College and the Government Collegiate High School. The former is an University Institution training students for the B. E. Degree of the local University. The Collegiate High School is the largest one of its kind with up-to-date equipment. To the Engineering College is attached a Mechanical Engineering School

as well, while to the Government Collegiate High School is attached the Government Commercial School. There are, besides, Collegiate High Schools run by the London and the Wesleyan Missions and a large number of primary schools distributed all over the City managed by the Municipality. The latter provide instruction for both boys and girls of all communities. The London Mission High School for girls situated on the Mission Road provides instruction for nearly 70 girl students. In the fort is located the Vani Vilas Institute, a Government institution, which also educates girl students up to and including the Collegiate Class.

Outside the City limits but not far away from Malleswaram is the well-known Indian Institute of Science. The Institute owes its existence to the munificent gift of the late Mr. J. N. Tata, to perpetuate whose memory a statue was, in 1922, erected in the grounds of the Institute. The Government of Mysore have given the lands free and make a large annual grant for its upkeep. It is a post-graduate Institution for advanced studies and original researches. General Chemistry, Organic Chemistry, Applied Chemistry and Electrical Technology are among the departments which exist at present. Students' quarters, mess rooms and recreation grounds are attached to the Institute. The Institute is managed by a Committee on which the Mysore Government is also represented. The Viceroy and Governor-General of India is its Patron. At Basavangudi, on the Shankar Mutt Road, is the Indian Sanskrit Institute established in 1911 by His Holiness the Jagadguru of Sringeri Mutt. It provides for advanced studies in Indian Philosophy, Rhetoric, etc. Attached to it are quarters for professors and lodgings for students. At the extreme southern end of Basavangudi, at the point where the Fort Centre Road meets the Edur road, is the Tata's Silk Farm established by the late Mr. J. N. Tata and now managed by the Salvation Army. Here experiments in sericulture are carried on, Indian and European students from Mysore and South India generally being trained at it. Japanese Reels are used and Mysore Cocoons are supplied for seed.

Connected with the Agricultural Department, whose offices are on the Seshadri road, are a number of laboratories which provide facilities for the carrying out of agricultural, chemical, mycological and entomological work. There is also an insectory run by the Department. An experimental farm is maintained