

REPORT

OF

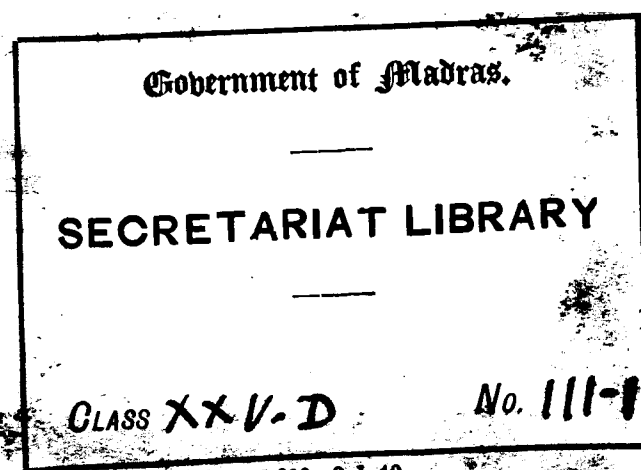
THE FOREST COMMITTEE

APPOINTED IN

G.O. No. 1677 R.,

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NELLORE DISTRICT.

M.R.Ry. V. N. NARASINGA RAO Avargal, B.A., Deputy Collector, Gudur.

How long have you served in this district?—One year.

And previously where?—In the North Arcot district as Tahsildar.

Is there a considerable extent of forest reserve in Gudur Division?—Yes in Rapur taluk, especially.

In your written answer you refer to the system of holding free Sekhada or pasture land. Has that system ceased to exist?—No. It is in force in Rapur taluk.

Describe it?—The pasture lands are conserved by the ryots. Soon after rains set in they allow the grass to grow. The cattle are then allowed to graze and the fee is collected by the ryots themselves and not by Government.

Is it assessed waste?—Yes, as well as poramboke.

Are you thoroughly acquainted with kancha system?—No.

What are the principal complaints in the matter of grazing in your division?—That the Forest department not only drive away the cattle from the reserve, but at the same time collect from the ryots pound fees as well as compounding fees or else prosecute. When the cattle graze near the forest reserve the forest subordinates wantonly take them and impound them saying that they don't possess a permit, and when the permit is produced they say that these are not the cattle covered by that permit. So the ryots are made to pay pound fees and compounding fees, if not, prosecution follows.

So the ryots have two distinct complaints?—the first is a complaint of injustice, and the second breaking the laws?—Yes. They have already paid the permit fees, and now they are asked to pay fees for the cattle because they trespass into the adjoining coupe.

The complaint is that it is not possible to confine the animals to the area for which the license is issued?—Yes.

Do you consider it is impossible to prevent the cattle trespassing in closed areas?—Yes, unless a sufficient number of men are appointed to control so many cattle grazing.

Are you in favour of limiting the number of cattle?—I think, it must be limited. Why?—Otherwise it will be overgrazed.

Is it at present overgrazed?—Yes.

What is the result of that overgrazing?—Pasture will not be available for a large number of beasts.

Would you be in favour of limitation?—Yes.

If the number of licenses is restricted to a few—supposing 200 cattle wish to graze in a certain place where the number is limited to 100—how would you select the licensees?—I would leave it to the village panchayat.

I suppose the panchayat is to be appointed by the villagers?—Yes.

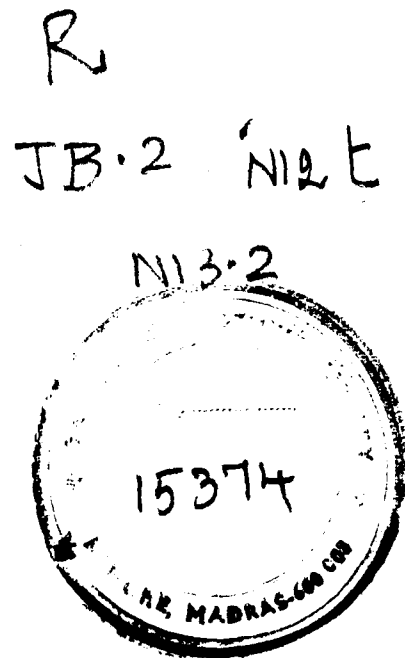
When you speak of panchayats are you presuming that fees will be charged or it should be free?—Fees will be charged.

Then I suppose, you mean that the number of cattle to be admitted to any reserve having been fixed and the villagers who are allowed to graze their cattle also fixed a limited number of licenses should be given to the panchayat, and they should allot them among the villagers?—Yes. They will apportion the area in blocks and collect money for one entire block from the village community.

Supposing the number to be 100 and the fee As. 4 per head, you would collect Rs. 25?—Yes.

How does this system differ from the kancha system?—I do not know the details of the kancha system.

Are you in favour of grant of permit for grazing without fee to all or any cattle?—No. If my proposal to have village forests constituted is sanctioned, then there will be no necessity for collecting fees.



Are you in favour of fees being collected?—I am.

But if the village forest is constituted it must be disafforested, and if it is disafforested it can no longer be a reserve, and if it is no reserve no fee can be charged.

Are you against free grazing?—Yes.

Why?—Because, some money is required to maintain the forest and to meet the expenses incurred.

Do you consider that the present fee presses hardly upon the ryots?—No.

You stated the Zamindars and certain others charge grazing fees?—Yes. At Venkatagiri Re. 1 per gorru or $6\frac{1}{4}$ acres is collected.

Is the rate uniform?—The rate is not uniform. It varies from 1 to 2 rupees. The inamdars lease out the right to graze in the inam villages.

They don't charge fees per head of cattle?—No. They lease out areas.

Have you any idea of what it costs the ryot per head of cattle to graze?—I think, a rupee.

It has been stated by some witnesses that some of the ryots charge Re. 1 or $1\frac{1}{2}$ for grazing on their private grazing grounds. Does that occur in your division?—Yes. They do charge, but I don't know about the rate.

Is the Forest department unpopular?—Yes.

What is the reason?—The oppression by the forest subordinates by driving the cattle to the pound saying that they have no permit, and making a false charge, as well as the rigorous working of the rules. When the cattle merely trespass and do not do any damage they are taken away to the pound.

If the reserve is closed you can't allow grazing freely?—No.

How is this grievance to be avoided?—The first offence may be let off with a warning; and a repetition a little more seriously; and in fact, by observing a sort of gradation in the punishment. At present, if they merely go into the adjoining ground they are at once prosecuted.

But, if the adjoining ground is closed, no cattle can be allowed to graze?—It can't be prevented.

Surely, it can't be held up as a grievance against forest guards?—It is not a grievance so much against the forest guard, as against the punishment.

What mamool do the forest guards take?—He is fed and clothed.

In return for those benefits what does he give the villager?—He might allow the cattle to graze without permit.

In reserve or in closed areas?—In both.

You spoke about village forest blocks. For what purpose, for grazing purpose?—Only for grazing; but they might also take fuel free, provided they replant trees.

But the planting of trees is not a small business. Is the ordinary villager capable of doing it?—They have been doing it up till now.

Is there a large number of small reserves in the Rapur taluk of not much use from a forest point of view?—Yes. They might be handed to the villagers for grazing, under the control of the Revenue department.

What does this amount to?—Disafforestation?—They will cease to be reserved forests and will be assigned to certain villagers for grazing.

You cannot charge fees for grazing in unreserves or for removal of fuel for domestic purposes. In the circumstances don't you think that the forest will cease to be a forest?—They must be subjected to certain conditions.

How would you enforce these conditions?—We might deny them the right.

How long does it take to grow trees?—Some 10 or 12 years.

What sort of trees?—Ordinary margosa here grows in 5 or 6 years.

To what height?—About 6 or 7 feet, I think.

You would have forests split into blocks, and leave these small blocks entirely in the hands of the villagers, under certain rules regulating grazing. You think that the present rules press heavily on the ryots. You think that it is not the fees that are pressing but the oppression of the forest guards?—Yes.

What would you do with the revenue collected?—Use it for the improvement of the forest.

As a matter of fact you know that there is no provision in the Act about the village forest?—Yes.

What you mean is that it ought to be converted into village forest?—Yes.

Are we to understand that by disafforestation you want to take it out of the hands of the Forest department and give it over to the ryots?—I don't mean that they should be disafforested. The control should still be in the hands of the Revenue department.

How?—They will supervise the work. Then it will be under the direct supervision of higher officers and not under the subordinate officers. The guarding and regulations will be in the hands of the village community, and the supervision under the Revenue department.

You mean directly in the Collector's hands?—Yes.

This will mean that the Forest department should have nothing to do in the matter?—No.

In your experience have you come across cases of forest guards being fed and clothed?—Yes. Yearly mamools they do get, and if they don't get them the ryots are subjected to petty annoyance.

Are there facilities for ryots in your division to get agricultural implements?—I don't think they have got very good facilities. They used to get their wood from poramboke.

Do they get it now?—They don't. They used to be allowed to take wood from poramboke for agricultural purposes; but they can now take from unreserves for agricultural purposes provided they have permission.

You know section 26 of the Forest Act and the rules thereunder?—Yes.

You have read rule 7?—Yes.

In view of that rule what is it that prevents them taking implements?—In some places the village officers restrict them from indiscriminately felling trees. First they have to take permission from the village officers.

Who requires the permission?—The village officer.

But I believe, the village officer is responsible if any of the trees under his control disappeared without his knowledge from a poramboke land?—Yes. They are responsible. It has been the practice to collect the value from the village officers.

So there must be some rule that they should take the permission of the village officer before removing wood for domestic or any other purpose?—May be.

I think, your experience is confined to this district and to North Arcot?—Yes.

The same sort of affair prevails there?—Yes.

Which part of North Arcot?—Throughout the district.

You said that you will have village forests left under a panchayat. Your idea is to transfer all the smaller reserves to the control of the village panchayat?—Yes.

Do you really wish to transfer them from the Forest department, and place them under village panchayat, and thus take it away from the Forest Act altogether?—Yes.

By whom do you expect the panchayat to be controlled?—By the Revenue department, by the Revenue Inspector or Tahsildar.

Do you think they will do it in addition to their duties that they have now?—I think they may be able.

If a panchayat is constituted in your division do you expect the Tahsildar to control it or you want a special officer?—I don't think there is any necessity for a special officer.

As regards the panchayat, you said that it will be called a village panchayat, but assuming there are three or four villages depending upon one panchayat how is the panchayat to be constituted?—It will be constituted by the people of all the villages.

To what kind of forest do you refer, does your answer apply to the village forest as well as reserve forest?—There must be limitation of grazing so that there might not be overgrazing.

So in one case you leave it to the panchayat and in another to the Forest department?—Yes.

With reference to these village reserves, which you wish to constitute, there is some income now being derived by the Forest department?—Yes; such as grazing fees, fuel, etc.

Can you say, talking generally of the reserves in your division, whether the income is very large or how they are apportioned?—I can't say.

Is it a fair income?—I can't say.

Then how do you say who is to have the control of it, and who is to expend it?—The panchayat will do that in the villages.

To what purpose would the money be devoted?—For allowing grass to grow, for employing a watchman, etc.

Is there no other way in which it could be employed?—No.

In these reserves which you wish to see constituted, is there much fuel?—No; I don't think there is much.

Are all these small reserves in your division capable of yielding much fuel?—No.

Are they supplying fuel to the depots?—The depots have been abolished very recently.

Are any fodder crops grown in any place?—Not much.

Can you suggest any fodder crop in your division to increase the quantity of fodder?—They grow zanumu and a kind of cholam.

Is leaf manure much used in the district?—No.

With reference to agricultural implements you say permission must be obtained; whose permission?—No permission is necessary at all.

Then why are village officers punished for felling trees?—If the trees disappear they have got to account for them. There are also classified trees. When a tree disappears the matter is investigated only on report; and, when the offender is traced the value is collected from him. If not, the village-officers are asked to pay.

With reference to reserving unoccupied wastes for grazing grounds, do you think that the interests of cultivation will suffer?—Yes, if there is not sufficient scope for extension to future cultivation. The limitation must be with reference to each village. You must consider the requirements of each village, and see what land should be assigned.

M.R.Ry. R. DURAI SWAMI AIYAR Avargal, Tahsildar.

How long have you been here?—For the last three months as Tahsildar, and was a Sub-Magistrate for four years.

Have you had much to do in Forest cases?—Not much.

You are in favour of free grazing?—No.

The ryots seem to think that the manure which is deposited by the cattle in the forests will aid pasture?—Yes. It will.

If free grazing is allowed do you mean you think that it will not affect the revenue or the growth of the forest trees?—It will not affect the growth of the trees.

Are you in favour of unlimited grazing?—No.

In your opinion how is the working of the Forest department liked by the people?—It is not generally liked by the people. They seem to think that they are unnecessarily harassed.

That is their feeling, in your opinion?—I speak with reference to some cases I have had before me.

Do you think such a course can be adopted in your division?—Yes.

Such lands can also be transferred to village panchayat?—Yes.

How long have you been a Magistrate?—Eighteen years.

Acting Deputy Collector?—One year. Have you had any definite complaints against forest subordinates?—No.

You have heard only rumours?—Yes.

Nobody has told you of definite cases?—I might have heard of some cases.

You say certain lands are still reserved by ryots, and grass is grown to a considerable height before cattle are admitted. Supposing the same was done in the case of forest reserves would the ryots appreciate that?—Yes.

They would not consider it inconvenient for the first month? Where would they graze their cattle during that time?—The cattle will be stall-fed.

During what months do they close these? Is it not for the first few months of the rains—from about August to October?—Yes.

How do you think that system would work in Government reserves?—I think it will work all right.

How will the cattle feed?—They will be stall-fed.

Apart from the cases, have you moved among the people and what impression have you formed?—The general impression is that the Forest Department is not working satisfactorily.

Your experience is confined to this district only?—To two districts.

You know nothing about kanchas?—No.

Do you think the boundaries between the different blocks are well indicated?—There is a possibility of cattle slipping into the Government portion.

Would you extend the privilege of grazing in other blocks also? Will you allow any holder of license to graze in all blocks?—No. There are certain parts side by side, and instead of opening one and closing the other portion if the whole is given over to grazing there will not be much difficulty and hardship.

Does the forest boundary go near the village?—A certain Golla in Doraspaliyam complained to me that the reserve forest goes very near his house.

Do you know it yourself?—I do not know it personally. I was going on tour. He complained to me.

Did you see it?—No.

Please tell me what he told you?—I do not know anything about it personally.

Did you ask your friend whether that was true?—No.

There were complaints that these forests were brought too near to the villagers' houses?—That was only one instance that was brought to me.

The fuel-depots are abolished. How are the wants of the people met?—In

M.R.Ry. R. SUBBARAYADUGARU, B.A., B.L., Pleader, Nellore.

You don't own any land?—No.

Whence do you get your knowledge?—I am a villager, born and bred in the village.

You expressed yourself rather strongly in favour of limitation?—Yes.

Why?—To prevent overgrazing.

In your opinion, are the Government forests overgrazed at present?—I think they are.

And the result is?—There is not sufficient pasture.

The overgrazing is detrimental?—Yes.

If no young tree grows, the forest will soon disappear?—Not all trees. Some trees are of sufficient height, and they are not affected.

You say in order that a forest may continue to exist you must have a fresh crop coming up and even though the trees are often cut for fuel, etc., they must be raised again?—Yes, and there may be a provision of that nature in the Act.

I don't suppose you studied the Act?—Out of interest I do.

You gave as your opinion that you were in favour of limitation, and, I think, also in favour of distributing a limited number of licenses by a Panchayat?—Yes.

Who should pay the fees to Government?—The Panchayat. They may be levied on villagers per unit, and the Panchayat may be held responsible. My own impression is that the Panchayat will distribute the licenses only as available; for they do it in their own interest.

How do you constitute a Panchayat? By election?—Yes.

That system does not differ from sekhada system?—I don't know that.

Nellore town the contractors take contract for Government wood and they sell them here.

Does it meet the wants of the people? Has the price risen?—The price has not increased.

You said Rs. 5-14-8 is the price per ton at the Government depôt. Before it was selling for Rs. 5. Was it before?—Yes.

With reference to the sale of fuel, how long has the contract system been in force in the taluk?—I do not know the details.

What do you mean by pastures? Both reserve and unreserve?—Yes.

You mean that the Government should impose a consolidated fee among the villagers and collect it through the Panchayat?—Yes.

And that if the Government wants the Panchayat itself should take care of the trees?—They may do it; but if the department wants to control, that can be done, but anyhow there will be interference.

What do you mean by that?—At least, for having eaten a leaf here and there the cattle may be driven to the pound. My own impression is that even the safety of the trees might be left to the control of the Panchayat.

You mean the protection of the forest?—Yes.

Are you thoroughly acquainted with the kancha system?—It is not in existence here.

You are not personally acquainted with it?—My own impression is that formerly in our parts there used to be a certain amount of sekhada, and the rest was reserve, and even that was not resorted to by the villagers. Now I am told that the whole thing is reserved to one individual.

Are you in favour of free grazing?—I am, if the financial policy of Government would permit it. I am for free grazing.

Why?—Because, even though the amount may be small it presses rather heavily on the poor ryots, and works a hardship on them, especially when they happen to have dependents on them.

I suppose you have changed your opinion subsequently?—I have had some conversation since.

Do you consider the present fee too heavy?—Perhaps in individual cases it is.

Have you had any personal knowledge of the grievances of the villagers of oppression, and what do you gather to be the principal grievance?—The principal grievance seems to be there being no limitation whatsoever.

Is it that ryots generally regard that as a grievance?—They do.

But if the limitation were enforced some ryots will be able to get no grazing at all?—There will be some provision made.

You would have to exclude many of the cattle which now graze?—May be. Many of the agricultural cattle may be excluded.

What are they if they are not agricultural cattle? What would you call them?—In a technical sense we call them agricultural cattle; for instance, cows, so far as they give manure. Primarily plough bulls, or sometimes she-buffaloes are agricultural cattle.

I suppose you mean such cattle as are actually helpful in agriculture?—My own impression is that it will be very difficult for the department to distinguish, but not to the villager.

Then you come back to the original proposal that the limitation should be enforced by the villagers themselves?—Yes.

What is alleged to be a trespass may be true or may be false. Even when it is true it may be of a trivial nature.

But I don't suppose the villager invariably speaks the truth. He would have his own interest foremost?—It very often happens that the villager is more truthful.

Do you consider that the villages which are in the neighbourhood of the Government forests should have a prior claim to grazing?—Yes. Villages adjoining a forest should have a first right of grazing to the exclusion of more distant villagers. It is in accordance with the public opinion.

What is the ordinary fee charged in this district for grazing on private lands?—Sometimes a rupee per head.

Why are they willing to pay so much?—There is no comparison between the pasture on private lands and the reserve. The pasture as well as the soil are better. It is said that the growth of trees to some extent retards the growth of pasture.

They are willing to pay more for private grazing, because it is better?—Yes.

Does strict limitation tend to improve the grazing in the reserve?—It does.

Is it this that induces them to pay more fees?—It depends on what the quality of the grazing in the reserve is.

But perhaps if they are leased out as blocks or kancha they fetch quite as big a rent as private grazing grounds?—I do not know.

You live in Nellore?—Yes.

Is there any complaint about fuel supply?—Yes.

At the time of the Government Depot?—No.

I suppose the price has risen now?—Yes.

What is the price?—Rs. 5-13-0 unsplit per ton.

Is that much to complain of?—I think it will be better if Government can make better arrangements to supply more fuel.

Can you say if you have heard any serious complaint against the new system?—It works a hardship on the middle classes to a great extent!

In what way?—If one depot owner finds that other depots have no supply he raises his price. I heard that the owner of a shop near my house once sold fuel at Rs. 8 or Rs. 9.

Would you like to go back to the permits?—Yes.

If you have a kancha somewhere near the village and a forest adjacent how does it work upon the poorer classes?—It places them at the mercy of the Forest officials.

And the individual who buys the kancha has got the other people at his mercy?—Yes.

You mean to say that the small ryot has to depend upon the goodwill of a bigger man?—Yes.

If the kancha system is to be extended, do you think that would be very conducive to the benefit of the poorer ryots?—Perhaps not. The money collected as grazing fees must be spent for the betterment of the grazing pastures and not used as general revenue.

Supposing you allow the Panchayat to collect the money, where would that money go—would it go to swell the Government revenue, or to the village forest?—For the betterment of the village forest.

You would leave all the village pastures, such as timber, under the control of the Panchayat?—Yes. At present,

taking wood from forests for implements and other things seems to be a dead letter.

Why?—On account of the inconveniences involved. People think that they have to wait for months to make a plough. Instead of that they buy. I further understand that in some parts of the district it is almost inevitable that the cattle have to trespass into the land; and that is what places the ryots at the mercy of the forest officials. As regards private lands, it is only when the owner finds that serious damage is done he sends the cattle to the pound. There is always mutual consideration between the parties.

Have you a good many worn-out cattle?—Yes.

Do the ryots like to dispose of them to butchers?—No. Even though they are not fit to work, they are simply fed.

What is the use?—It is due to the affection they have towards the animals.

Have your ryots a large number of cattle?—Not the generality of them.

Do they keep cattle enough for agricultural purposes?—With the exception of a few. Cows are generally maintained for agricultural purposes.

Do they require milk?—They do keep milk cows.

Do they allow cattle to graze free in the sekadas, limiting the number according to the holding?—Yes.

These cattle breeders—do they pay money when they send their cattle to the sekada?—They do.

What is the system obtaining in the remainder of the tracts?—I do not know.

Are there a large number of criminal classes who used to live by selling wood?—In these districts most of the Yenadis and Malas sell and make a living of fuel.

They remove any green wood or only dry wood?—Dry and mostly withered wood.

What do these people do when they are prevented from making a living like that?—They take to other sorts of life—such as coolies.

Has it got anything to do with the rise and fall of crime?—I do not think so.

If Yenadis are allowed to go into forests and fetch firewood and sell, would that meet the convenience of the ryots?—It would not.

Why not?—They can get fuel cheaper themselves.

If the permit system is again introduced and money collected, would that be cheaper for the ryots?—I think it will be.

I suppose you say that the grazing requirements are fully met by private and Government forests?—Yes.

Is there enough pasture to meet all requirements?—Yes.

Can you tell me approximately the number of cattle grazing in private and Government lands?—I can't say that.

Do you have any fodder crop?—I don't think there exists any necessity for it in this district.

But, as a matter of fact, are they grown?—In Arcot one species of cholam is cultivated.

Is that grown in this district?—No. Not as a fodder crop.

What do the delta ryots do? Do they send their cattle away to the reserves? Are there any fodder crops in any of those localities?—None peculiar.

So you do not think there is any facility for increasing fodder?—Yes.

You are perfectly satisfied with the private pasture as well as Government forests?—Yes.

How are goats fed?—There are not many in these parts.

In delta taluks?—In the dry taluks they form the chief property of wealth.

What are their difficulties?—They are not allowed in the reserves.

I suppose they have to depend mostly upon leaves of trees, and consequently they find it difficult to meet with their requirements for goats?—Yes.

Are there many complaints?—Not many.

As regards agricultural cattle is any proportion of cattle stall-fed?—During rainy weather, when the rest of the cattle are sent to the reserves, the remaining cattle are taken over for lifting water, and such cattle are stall-fed.

Upon what?—Upon hay.

Have you had any complaints from the ryots that there were no facilities for water?—Yes, and there are troubles about trespass and difficulties with the Forest Department.

Have you had any complaints of the difficulties?—Yes.

What part of the district?—Especially in Sriharikotta taluk.

Any other?—Not perhaps so much in other parts.

In what part of the district is the water difficulty mostly felt? — It obtains mostly in these parts alone.

Where? — In those upland villages and delta tracts—Kovur, Nellore.

Not the villages near the sea? — There are no reserves whatsoever, and only in the interior you have reserves and no provision of water.

Would you like to see the Forest Department making any provision for water? — Perhaps ponds may be dug.

About the management of these forest reserves, you said Panchayats are the best authority. Would you have all the reserves in your taluks transferred to the Panchayat? — I think, they may all be transferred.

What taluks are you referring to? — I am referring to Nellore and Kovur taluks. In Udayagiri and other parts reserves are too big to be handed over to the Panchayat; but I have no knowledge of them.

You said several cattle are sent to distant reserves. What is the cost per head and how long do they stay there? — Very nearly three or four months, and costs about a rupee a head.

I suppose the money is used as pay to the watchers? — Yes.

With reference to fuel you said that it would be better if Yenadis are permitted to go to the forests and cut it. Do you know of Yenadis being employed under the contract system? — We may not have so many examples now, but when the system was newly introduced there were very many.

You say that the ryots should not be punished for simple trespass. Who is to decide which is trivial? — The higher official must decide.

That would not rid the villager of the trouble. If there was a Ranger the

M.R.Ry. O. VENKATARAMANA AIYAR Avargal, Forest Range Officer, Nellore.

What is your name? — My name is O. Venkataramana Aiyar.

Which range do you belong to? — Nellore range.

How long have you been in that range? — For the last one month.

Before? — Kavali range for 2 years.

Are you well acquainted with the kancha system? — Not very well.

How many kanchas are there in Kavali? — There are only 6 kanchas.

What is the area of those kanchas? — Between 400 and 500 acres.

Guard may bring it to the notice of the Ranger, but should he impound the cattle? — Yes. Prosecution is a greater trouble than impounding.

Do you leave it to the Guard to decide whether the crime is trivial or serious? — I would not leave it to the Guard. I think the first crime may be let off with a warning, and the second time pound fees may be collected, and a repetition may result in prosecution. If a man persists in his offence then he ought to be punished, but in the first instance he may be let off with a simple warning.

There is not much of personal enquiry by officials now-a-days? — The officer concerned might enquire into the matter.

You said that the provisions of taking wood from the forest for agricultural implements were a dead letter. You refer to the reserve forest or unreserve? — Unreserve.

Under the rules no permission is required. — It is not understood as such.

The rules seem to be very doubtfully understood in this district. Why is it a dead letter? — Because when trees are felled and taken away, if the matter comes to the knowledge of the Forest authorities the guard is made to pay for it.

Of what tree are the implements made? — Tumma.

Is Babul a classified species in your district? — I think, it is.

Is removing a Babul tree an offence? — It is believed to be such.

Can a ryot take nothing from poramboke lands? — If he wants wood he has to pay and take it and make agricultural implements. Then it means the agriculturists have not the advantage of wood free of charge for his agricultural purpose.

How are they selected? — The areas that produce the best grass, and also water convenience and also the nearness of the area to the villages.

By whom are they selected? — By the villagers.

Who settles the price for it? — We receive tenders.

Was it ever put to auction? — Not done.

When a piece of good grazing is selected like that, is it not considered a hardship by the villagers? — No. They are accustomed to it.

How? — It is the immemorial custom. It existed long before the Forest department.

What is the usual price per acre? — From 4 to 7½ annas per acre.

Is there no limitation of grazing? — No official limitation. They themselves limit it.

For how many months? — For about 3½ months.

During the period of wet crops? — Yes.

Afterwards the cattle go back to their village? — Yes. Afterwards the Forest department protect the kancha.

Do cattle come back in the same year? — No.

Then why is it preserved? — Other men may take it up. In the beginning of the following year, it is leased out. For the remaining portion of the year, it is not any good to anybody, nor is it worked on the permit-system.

What is the object of not allowing cattle to go into it? — Because the forest will be bare.

Will the kancha cattle clear it up? — Yes.

How many cattle per acre do they admit? — They allow one cow per two acres.

Are you sure about that proportion? — Yes.

Is that sufficient to graze the whole within 3½ months? — Yes.

What is the height of grass when the cattle go there? — About two feet.

Are there any private grazing grounds? — Yes.

What do they charge? — They charge about one rupee.

Do they charge per head? — Yes.

What do they pay? — One rupee.

For how long? — For 3½ months.

Then do they protect these areas? — Yes.

Who protects them? The lessee or the owner? — The lessee. Afterwards the owners protect them.

What do they do if other cattle go into it? — They impound them.

Is it not a hardship? Is it not an injustice? — No. Because they spend so much money to protect it and if the cattle stray into it, without paying money, they think it just to impound them.

Is there much straying? — There won't be much straying.

How is it prevented? — The watchers who protect them prevent it.

Why is it they cannot prevent cattle from straying into Government closed coupes? Generally coupes are well protected. It is only on rare occasions when stray cattle come, they are impounded.

Why? — When the beat-watchers are away.

Why are the ryots unable to prevent the cattle from straying into Government closed coupes? — If they like, they can do it. Because there is valuable grass, they allow the cattle to stray.

Is there good grass in the range? — No good grass.

Do not reserves of this range produce good grass? — Some produce good grass.

You say the grazing is very poor? — Yes.

Is that due to over-grazing? Or is that due to the nature of the forest? Due to over-grazing.

Are they severely over-grazed? What is the incidence in all the open forests? — One cow-unit to one acre.

By the Hon'ble Mr. Kesava Pillai.

You think the Forest department is unpopular? — Yes. That is the view of the people. It is not my view.

To some extent, this unpopularity is the outcome of illegal exactions? — Yes. But such instances are very rare.

You are satisfied that the Forest department is unpopular? — So far as the protection of the forest is concerned, yes, it does its duty.

These reserved forests do not produce timber species? — They do not.

Are we to understand that most of these reserves near the villages do not produce timber? — No.

Are you satisfied that they produce sufficient timber near the border? — Not to the satisfaction of the people.

How many villages are there close to small reserves? — There are only two or three.

Will you name them? — There is Kothapalli reserve adjoining Chunapatti. The boundary runs within five chains from the village.

What taluk? — Kovur taluk.

Will you give another? — So far as I have seen there are none.

Do you think that it works hardship to have reserves close to the villages? — Yes.

What does this reserve grow? — Fuel species are grown.

How much do you realise? — One acre unit gives two cartloads.

What is the annual coupe per year?—409 acres at 3 Rs. an acre.

A contractor buys and sells them?—He buys and sells to whomsoever he pleases.

What sort of fuel do you produce?—Adi and Pala.

Do you regenerate?—There is natural regeneration.

Has the forest department planted anything there?—No. But generally cut coupes are culturally operated.

What is the extent of this forest?—3,340 acres.

What is the name of it?—Kothapalli reserve.

Do people resort there for grazing?—Yes. In open area. The area that is cut is kept under closure for five years.

What is the period of rotation?—15 years rotation.

Are there any reserves where you do not grow anything?—No. All the forests grow. No absolutely bare rocks are reserved.

Are all your forests under plan?—There is a working system or scheme.

You say the village panchayat's help is necessary. In what respect?—In limiting the cattle that are treated in a kancha area.

Would you limit it in permit area?—Yes.

When you limit the number of cattle to be grazed on permit system, you won't require the panchayat system. Why?—We know what number are admitted.

Could you not hand over these things for the better protection of the forests to village panchayats?—Yes. It will be better.

How many reserves are there in your range?—Forty-seven reserves in Nellore range.

You say the people complain against the Forest officers. Which class?—Generally the low-paid officers, the guards and watchers.

What have you heard about them?—Only rare instances. That the guard received some bribes which he takes for the cattle coming to the tank bund.

Does it refer to any particular village?—I can't exactly say to which village.

Will you kindly tell us what sort of enquiry is made when a watcher or guard makes a complaint?—Suppose he says that so many cattle come into the forest. What do you do?—Do you report to the District Forest Officer?—If no statement

of the accused before the munsif is obtained we refer the case back. Generally, we take the accused to the village munsif and if the accused admits his own offence, in such cases, we do not make any enquiry. If I doubt anything I go and inquire it afterwards, and if it is a big case involving greater number of cattle, say 200 goats, we go personally and enquire.

Who fixes compounding fees?—Generally we accept the estimate of the guards as to the damage and fix the compounding fees.

How is the estimate of the damage arrived at?—If it is a young sapling or a margosa sapling, it is valued at about 4 or 5 annas.

If you do not get a Razinama statement from the village munsif, do you hold an enquiry?—Yes. It is always held.

The guard's statement is never accepted by itself?—No.

With regard to damage, who makes the estimate?—If it is a young sapling or small tree, he estimates at 4 or 8 annas, and if there is any other damage, he estimates the value accordingly.

What is the other kind of damage done?—Trespass.

Suppose a cow comes into the reserve forest. What is the damage done?—The grass is eaten. We take the extent of the area of grass grazed upon, and that is estimated by the guard.

How does he fix the estimate?—It is only a rough estimate.

Do you mean to say that in all cases of grazing, you get an estimate?—No.

Do you attempt to insist upon getting it always?—No.

Are compounding fees levied for mere trespass?—Yes.

Do you say that actual damage is done to the forest?—There is no damage to the forest by mere trespass.

If 100 cattle trespass into your field, is damage done?—No.

Why do you charge then?—The cattle may eat of the tender coppice shoots. That is damage.

You said there was no damage done.

I understand by trespass that they do not go merely inside the forest. The cattle do not go freely without eating the shoots.

Are the forest guards directly responsible for the work?—Yes.

Have you got Deputy Rangers under you?—Yes, two Deputy Rangers.

Is there any beat?—Yes.

Does the Deputy Ranger or Forester go to enquire?—Yes. He goes.

Is the report sent through you?—Yes, Deputy Rangers are always moving about.

How many guards' beat have you?—Seven guards' beat. Mostly in charge of felling operations.

You are the only officer in the range who have territorial influence?—about 82 square miles of forest.

Can you keep in touch with each guard of the range?—Yes at least once in three months.

Not oftener?—Certain places are more than twice or thrice visited.

Are you not responsible for the work of the guard?—Yes.

What is the area of reserve forest?—82 square miles.

How many taluks?—Four taluks. Kovur, Nellore, Gudur, and a portion of Rapur taluk.

What is the area which a guard looks after?—About ten or twelve square miles.

From how many reserves do you sell firewood?—From six.

Are all the reserves under the working scheme?—Yes.

What do you mean by that?—There are 6 annual coupes.

How many reserves are there?—There are 47 reserves.

How much supply of fuel?—It is divided into 6 working centres.

Is each reserve worked in its turn?—Yes.

Do you mean to say that all the reserves have trees?—Yes.

Do you supply wood for agricultural implements?—No.

The agriculturists have no privileges?—No.

For either thorns or wood?—No.

In regard to forest offences about trespass, etc., the forest guard makes the first report?—Yes.

To whom does he send the report?—To the Range officer.

To any intermediary officer?—It comes direct. If not it goes to the Deputy Ranger, and I submit it to the District Forest Officer, and a copy to the Sub-Magistrate. The District Forest Officer

issues orders whether to compound or not, and a copy is sent to me and a copy to the Sub-Magistrate.

How long is it after the case?—Generally within 24 hours, and the Range Officers within a day submit the case to the District Forest Officer and within two or three days we get orders.

Are there any orders in which time is fixed for doing it?—It goes on its usual course.

Can you make suggestions as to how the complaints against the Forest Guards and watchers can be put down?—By increasing their pay.

What is the present rate?—Rs. 8, 9 and 10.

When does the village munsif come and see you in any case?—As soon as the Guard reports.

As soon as the case is detected?—Yes. The village munsif's statement is taken and sent down.

Suppose the offender does not come?—The Guard goes to the village munsif and takes a statement from the village munsif, and he tries to send summons to the party, and even then if the party does not come, the Guard takes the statement of the village munsif and submits the report to me.

An offence of trespass is committed. You say he is to go immediately to the village munsif. Does he send for the accused?—The Guard takes the accused with him and if he is willing to make statement, the statement is enclosed and sent to me.

If the accused does not turn up?—He sends the report stating that the accused did not turn up even when summoned.

Can you tell us whether there is any rule that they should go to the village officer?—Yes. The village officer is bound to send for the accused.

Is there any circular issued to the village officer?—He does it as a mamul. The village munsif is bound to make enquiries and the Forest Guard is required by law to report to the village officer. He does not make the report without the knowledge of the village-officer.

Are you certain?—Yes.

Are there any orders on the subject?—I do not know.

KONDUR KRISHNA REDDI.

How many acres have you got?—200 acres.

Wet or dry?—Both wet and dry.

How much of each?—Seventy acres of wet land and 130 of dry.

How many cattle?—Fifty cows and 20 bullocks and 10 buffaloes.

Do your cattle graze in the forest reserves?—No. There is no grass in the forest reserves. We send our cattle to the Nallamalais.

What reserve is near your village?—Kondamitta, Kondur and Perananikondur.

Why do you not graze in those reserves? — There is not grass growing in those reserves because of rocks and we send the cattle to the Nallamalais.

What season do you send them? — We send them in the month of July or August, and they return after six months, i.e., in the month of January.

How many do you send? — Except four or five for milking purposes, all the others are sent.

Who do you send with them? — We send our own men. They are grazed by Lombadis.

Is the grazing in Nallamalais satisfactory? — Very satisfactory.

Have you got any complaint? — Near my village there is a forest. The cattle go in the morning there and they are caught.

How far is the forest from your village? — It is one furlong from the village.

Does the road to the fields go through the reserve forest? — Yes.

Do not the people who attend the cattle control them? — The cattle do not go in a straight line.

Is there no one in charge of the cattle? — Yes.

Does the guard of the cattle go to sleep there? — There is only one man, and he cannot control all the cattle, as one goes one side and another in another direction.

Do you want the forest to be unreserved? — Yes.

Do you take permits? — Yes. Only for sheep. All round there are channels. There is no space for grazing. No sticks even are found except thorny trees.

Are there no Thumma trees? — Not many, and even if there be some small ones, the sheep eat them.

Are there no big Thumma trees? — No. Do you pay customary fees or mamuls to the Forest Guards or Watchers? — Yes. Sometimes we give them.

What do you pay? — What is possible for us, we give.

Have you yourself given? — Yes. Sometimes.

By giving, what advantage do you get? — There is no advantage for us. If the cattle go in the patta lands, they catch them as if they went in the reserve forest.

Were you punished at any time for that? — Many people were punished in my village.

Were you yourself punished? — My servants got the punishment.

Is it because you did not give the mamul that you were punished? — If we refuse to pay we are punished.

If you pay? — They let the cattle go.

How many were punished last year in your village? — In the village there were only 50 goats according to the cattle census but a charge was brought as if there were 600 goats trespassing and the offence was then dismissed.

When the case was brought up as if there were 600 goats, and when you proved that there were only 50, the case was dismissed? — When it was proved before the Kavali Magistrate that there were only 50 cattle, the case was dismissed.

The people disposed of even those 50 goats, and there are no goats now.

Why did you sell them? — The goat costs only Rs. 3, and the compounding fees come up to nearly Rs. 1-8-0, and other difficulties cost more. So we sold them.

Do you take permits for goats? — No.

Are there no permits given for cattle? — Yes. For a few cattle. In my reserve, I do not take permits; but people who have a smaller number of cattle take permits. In Atmakur, they charge about As. 6 for a buffalo and As. 4 for a sheep.

How is it in the Nallamalais? — In the Nallamalais it is As. 4.

To what part of the Nallamalais do you send your cattle? — To Muchireddipalli and Nallappareddipalli.

Where are they? — In the Cuddapah district.

What manure do you get for your wet lands? — In the reserves there is not much manure. But before reserves, Vempalli, Thangedu and Bandaru leaves were got for manure.

What is the effect of your not getting them? — There is loss for us.

Do you get permits? — There are no permits given in that forest. Even if we pay, there are no leaves in the forest.

Where do you go for fuel? — We get Thumma from our own patta lands which are dry lands.

Do you allow any other cattle to graze in your fallow lands? — No.

How much pasture have you? — About 70 acres. I have made it a pasture after the forest was reserved.

What do the other ryots of the village who are poor do for ploughing instruments? — We give them something, and other rich ryots also give them something.

Do they pay anything to you? — No.

What do the poorest people do for fuel? — They pick up the thorns, small twigs that are to be found on the ground.

After the jonna has been cut, are the stumps used as fuel? — No.

Are there other reserves near your village? — Yes. In Srikolanur.

In your village how much occupied land is there which can only be reached by passing through the forest? — About 200 or 300 acres of dry lands.

Is there any channel there? — Yes. There is one.

Have your cattle to go through the reserved forest? — Yes. Mine as well as others.

SRIKANTA GURUVAYYA.

What is your village? — Srikolam.

What taluk? — Atmakur.

Have you got lands? — Yes. About 10 acres.

Is that all? — Yes.

How many cattle have you? — Fifteen.

How many cows? — Three.

How many bullocks and buffaloes? — Two bullocks and 10 buffaloes.

Where do you graze your cattle? — In unreserved lands.

You do not graze in reserved lands? — No.

How many acres of reserved lands are there? — One thousand and eighty acres.

What is the name of the reserve? — Srikolam reserve.

Is there good grazing in it? — Not good grazing.

Any kanchas adjoining? — No kanchas. There is only the permit system.

How many cattle have got permits? — About 200 cattle, consisting of cows and sheep.

How many cows and how many sheep? — About 100 cows and 100 sheep.

How many cattle are there in the whole village? — More than 1,000, including 600 sheep, 40 goats and 600 cattle.

Where do they graze? — Some in patta lands, and some in unreserved lands and some in the reserved lands under the permit system.

How far is it from the village to the reserve? — Below half a mile.

Is there fuel in the reserve? — Yes, there is Jala. But for the past 30 years I have not seen fuel sold in the reserves.

Is there anything to be sold at all? — There is no firewood worth the name to be sold.

For how many years have you been a karnam? — For 36 years.

Has the reserve grown better or worse? — It is in the same condition.

Are there any trees for fuel? — No, but small quantity of wood.

Is there any supply of fuel from the reserves? — No. There is no fuel at all.

When did it become a reserve? — About 10 or 12 years back.

Do the cattle graze in the reserve? — Some poor people send their cattle there.

Do others also send their cattle there? — Yes. Some from other villages.

How many cattle go there in all? — About 80 in all.

What is the greatest quantity of wood found there? — Jala is found in plenty. Others are to be seen here and there.

Have you any complaint to make against the Forest Department? — Yes; because, if the cattle go there, they are sent to the pound. If the reserve is near, cattle generally go there, because of the nearness of the forest. Immediately they are impounded whether there is permit or not. Even in cases where permits are obtained, the cattle are impounded because the permits are not in their hands at the time. They are also charged compounding fees in addition to the permit fees.

What are the other grievances? — We cannot get inside the forest for fuel.

There is no fuel worth the name there? — Why should you go there? — To bring Jala sticks for protecting our fields.

What other complaint have you? — Even if one cow goes there, all the cattle are taken to the pound.

Who does that? — The Forest Guards and Watchers.

Do you pay any mamuls to them? — The ryots say they pay mamul.

Do those who pay mamul, escape pound fees? — They do not impound their cattle.

How much is the mamul? — Generally it is paid in a lump sum from the whole village.

How much is it? — At the rate of one anna per unit.

Do all pay? — Cattle straying in the reserved lands are caught hold of and those that pay escape. But for those that do not pay, all their cattle are caught hold of, and driven into the pound.

Why do not some pay? — Poor persons and those who have not enough money at the time, do not pay.

If the money is given in a lump, how does the Forest Guard know who has paid and who has not? — In such a village

there is no pound fee levied at all. If any individual in the village does not pay his share of the mamul, his cattle are caught hold of.

How does the Guard know?—The other people tell the Guard that such a man has not paid.

What is the area of shekada land?—There are 750 acres, out of which 50 acres are under sivoijama cultivation.

How many are useful for cultivation?—About 600 acres.

If any one wants to cultivate in it would any one prevent it?—There is no one to prevent it. Every one uses it.

Does anybody graze free on the shekada lands?—They do.

As many cattle as they like?—There is no restriction at all.

What taluk is it?—Atmakur taluk.

The shekada is not preserved at all by the ryots?—No.

Do they graze in all the months of the year?—Yes. Throughout the year.

Do they close it for any time?—No. There is no one to close it. Everyone uses it the whole year.

What is shekada land?—It is uncultivated land, but it is not poramboke.

Has there been any improvement in the shekada land?—It is in the same condition. If it was good land the ryots would have taken it up already.

Is there any cultivation near the forests in your village?—Yes. Very near the village, our lands are cultivated near the forests.

From when?—From time immemorial.

For how many years?—For the past 20 years.

What crops?—Cholam.

In what direction of your village?—To the east of my village. To the south of our village is cultivation ground.

Has there been any prosecution for going into the reserved forest while cattle were going for cultivation?—Yes. These cases have been compounded now and then.

What for?—For grazing.

Ten years ago there were 2,000 acres shown as reserve. Now there are only 1,000 acres.

What is the cause of decrease?—The old area is an approximate one and not a correct one.

MUHAMMAD SHERIFF SAHIB.

Where do you live?—Gudur.

You own any land?—Yes.

How much?—Forty acres.

Wet or dry?—Both dry and wet.

How many cattle do you own?—Ten.

All ploughing cattle?—No, only one pair.

How do you cultivate your 40 acres?—

I cultivate only 8 acres dry, and the rest I lease out.

You keep only one pair of buffaloes?—Yes.

Where do you send them for grazing?

—We have patta lands.

Do you send them to the reserved forest?

—I send them only for three months.

Which reserved forest?—About $1\frac{1}{2}$ miles from Gudur.

What is the name of it?—Gudur reserve.

How many do you send to the Government forest?—All ten.

Is there good grazing there?—No, bad grazing.

Why?—Because there are too many cattle grazing in it.

Is the grass injured by unlimited grazing?—Yes, not the trees.

Are you in favour of limiting the grazing?—No.

You would like to have an unlimited number of cattle grazing?—The number should be reduced.

You are not in favour of giving a panchayat the control?—No.

Why?—Because of the factions in the villages.

Are you in favour of free grazing?—Yes.

If grazing is free the number of cattle grazing will largely increase I suppose?—Yes.

Then the grass will suffer very much?—Only some agricultural cattle should be sent in.

What do you call the agricultural cattle?—Ploughing cattle.

Which cattle are not agricultural cattle?—Cows and she-buffaloes.

Who is to say whether a particular beast is an agricultural beast or not?—The village officer or the Tahsildar.

You are asked to say the nature of the troubles which the ryots suffer at the hands of the forest subordinates. You say the cattle are only allowed in for three

months. Who drives them away?—The Forest Guard prevents the people from taking the cattle. The cattle are not allowed to graze except for three months in the year.

Why do you not send them in November?—Because we will have some ploughing business then.

Why do you not send them in March or April?—Because there will be no grass.

Does any one prevent you from sending them in April?—No.

Nor in November?—No.

But you say that permits are issued only for three months in a year?—That is a mistake.

Who prevents you?—The Forest Guard.

Why?—He says that only for three months we are allowed to send our cattle and afterwards they should not graze.

Have you complained to any one about being prevented by the Forest Guard?—No.

Were your cattle ever prevented by a Forest Guard?—Yes.

When?—Last year.

At what season?—In the month of March.

Which Forest Guard did it?—Gudur Forest Guard.

What did he say?—Did he speak to you on the subject?—No.

Who told you?—My herdsman.

What did he tell you?—That the Forest Guard did not allow the cattle to graze.

You had a permit?—Yes. But even though the time covered by the permit is for one year the cattle are allowed only for three months.

You say that under the forest rules persons are not allowed to take knives into the forest. What do they want a knife for?—For cutting small sticks for driving the cattle.

How many small sticks do they require?—One or two; but it is not always that they require it.

You think, it is a great hardship that they are not allowed to take knives with them?—Yes.

You are in favour of free-grazing? Do you want it for all cattle or only for ploughing cattle?—Only for ploughing cattle.

But in your written answer you say "all cattle"?—It is a mistake.

Do you live in Gudur town?—Yes.

When the Government depot existed there what did you pay for fuel?—Rs. 5 a ton.

How much do you pay now?—Rs. 5/10.

Who keeps the depot?—A private man.

So the price has increased by As. 10. How much a head-load?—As. 1-6.

You say people are suffering badly,—which people?—All towns-people.

Owing to what?—(Owing to want of fuel.

Is it since the Government depot was closed or since when?—Now only.

For what reason, can they not get fuel as much as they want?—The merchants can't have sufficient fuel supply.

Is there a complaint?—Yes. We are not able to get it when we want it.

Is there sufficient stock in the depot?—Only for the last two or three days.

When was it insufficient?—Last month, for about 15 days.

Was stock always sufficient in the Government depot?—Yes, always.

You said you are against panchayats. Have you a Co-operative Credit Society in your town?—Yes.

You are the Secretary?—Not now. I was not elected in the recent election.

Has it been working satisfactorily?—Yes, for the last six years.

Are there factions in Gudur?—Yes.

And yet the factions have not interfered with the satisfactory work of this Co-operative Society?—There are no factions in the Society. Because there are rules framed by the Government and they are acting according to the rules and are working for the common good.

So you mean to say that if rules are framed by Government and supervised it will work satisfactorily?—Yes. Now there is a local panchayat; it is not working satisfactorily. Under the supervision of Government it will work satisfactorily.

So you would like to have a panchayat with proper rules for managing forest matters?—Yes.

You take a permit. From what month to what month does it run?—The permit begins from 1st of July.

You have cultivating business up to November, then you take your cattle for December, January and February. Do you take the cattle away or do the forest people ask you to take them away?—The forest people.

What are these knives for?—Are they used only for cutting or also for removing any thorns in the way?—Yes.

Are you personally aware of any false charges made by the forest officers?—No. But when I was a contractor at Rapur I was told that the forest rules were rigorously worked there.

What sort of contractor?—P.W.O. contractor.

Have you seen this Gudur forest?—Yes.

What does it grow?—Tumma trees. Not valuable trees.

Plenty of them?—Yes.

Have you any knowledge of other Government depots?—No.

Your complaint is that the contractor at the depot is not working properly?—Yes.

You have not heard of complaints of Government depots running short?—No.

How many villages use the reserves near Gudur?—Four or five villages.

What is the approximate number of cattle?—About 2,000.

You say that these 2,000 cattle are allowed to graze in this reserve for only three months in the year?—In our villages that is the custom. I do not know anything about the surrounding villages.

Were any complaints made about this grazing for three months?—None.

As regards this three months how long has it been going on?—For the last three or four years.

Everybody was satisfied with the decision of the Guard?—Yes.

You know as a matter of fact that the cattle can be allowed to graze for a longer period in the reserves?—Yes.

How long have you known that?—For the last one year only; before that I did not know. It is the fact in our village.

How would the village officer or the Tahsildar distinguish which are agricultural cattle. Suppose you send your buffaloes from here to Gudur reserve, how do the village officers there know whether your cattle are plough-cattle or not?—It is impossible to say.

MAPATI NAVEER REDDI of Vedicherla.

What is your name?—Naveer Reddi.
What is the name of the village?—Vedicherla.

How many acres have you?—200 acres, Wet or dry?—Both wet and dry.

How many dry?—12 acres are wet and the rest is dry.

Would it be impossible for a panchayat?—They can identify the cattle of their own village.

How will they be able to tell about cattle coming from Gudur?—Every village must have a panchayat.

You mean panchayat for the reserve or for the village?—For the reserves.

In what month of the year do you buy your permit?—Either in November or December.

Were your cattle turned out this year?—No. Last year in February the Guard objected to my cattle.

Did you enquire into the complaint?—No. The cattle have plenty of grazing outside the forest. If the forest reserve is closed, we have private lands to graze the cattle.

By whom are they reserved for grazing?—By the ryots themselves.

Not by the Government?—No.

What assessment do they pay on it?—Re. 1.

In whose name is the patta?—In the name of some four or five influential persons. It is common property, and all the villagers combined pay the assessment.

Does it give you more pasture than the reserve?—Yes.

Are there any trees on your private pasture lands?—Yes, some small trees.

How big?—About four or five feet.

There is no faction there?—No; all are agreed. There are four cattle for every eight acres.

Do you mean to say that this 2,000 acres is held jointly by all the villagers?—1,000 acres by all the villagers, and the rest patta held by four or five persons.

Who pays the assessment for the 1,000 acres?—All the villagers.

Remaining 1,000 acres?—They are patta.

Do you allow other ryots to graze cattle in it?—Yes.

They don't pay anything for it?—No.

What about this 2,000 cattle in the reserve. How do you estimate the number?—Only approximately.

How many cattle have you?—40 cattle.

What are they?—20 bullocks and 20 cows.

Do you graze them in the Government forest?—Before it was a reserved forest, my cattle were grazing there.

What reserve?—Vendodu reserve.

What taluk?—Gudur.

Is Vedicherla near the reserve?—Yes.

How many months do you graze in the reserve?—Always there, since there is no other place.

Have you shekada lands?—No. There are only 209 assessed waste-lands.

In the two reserves, how many cattle graze?—About 200 cattle.

Are they all of your village?—Yes.

How many cattle of other villages?—About 200 cattle of Venkateswaram Palli.

What is the acreage of both?—1,668.

How many permits?—2,098.

Is the grazing good in those reserves?—There is no grazing.

What is the reason for that?—It is rocky.

Why are there so many permits?—Even when we graze near the forest reserves, they take the cattle to the pound. In order to avoid trouble, we take permits.

Do your cattle really graze in the reserve or not?—They do go there.

Do any people take permits without sending their cattle to the reserve?—Yes.

Who take them?—The villagers.

Do any ryots take permits?—Those who have got pasture lands do not resort to the forest-reserves.

Do any people take permits without making use of them?—They send their cattle some time or other.

No one takes permits without sending their cattle to the reserves?—No.

When they do not take permits, where do they graze?—They have got their own lands and a stock of fodder at home.

What is your grievance against the Forest department?—Some people have got only one or two cattle. They have to go to Nellore a long distance and get permits, and for getting permits for As. 8 they spend Re. 1 for the journey.

Tell us another grievance?—There are some patta lands on the other side of the forest. Cattle trespass on the way.

What else?—Even when cattle graze outside, they impound them as if they grazed in the reserves.

Say something about mamuls?—They do take mamul.

How much do they take as mamul?—One rupee per 100 sheep.

Do all give like that?—Yes.

If they do not give, what is the difficulty?—The permits will not always be in the hands of the watcher of the sheep, they are taken to the pound. Sometimes there is difference in the number of sheep, then also there is difficulty.

What do you pay yourself?—I do not pay.

Why do you not pay?—I have got my own lands. I have sold all my sheep.

Is there no mamul for cattle too?—During the harvest season we give the mamul.

Who takes them?—The guards and watchers.

Are the forest people the only ones that take mamul?—There is nobody else.

Any police officer?—No.

Any Public Works Department men?—No.

Does the karnam take?—No.

Do the taluk peons take?—No.

Do you think there are too many cattle grazing in your reserve?—Too many cattle. It is overgrazed.

Is that the reason that there is nothing to eat in it?—Yes. The cattle are very many and the grass is very little.

If there were fewer cattle, can there be more grass?—The soil itself does not grow grass well.

Will the grazing be better if so many cattle do not go in it?—If only 100 cattle go to the reserve there will be more grass.

Would you like to have the number restricted?—It will put us to inconvenience.

To whom would it be inconvenient?—To the ryots of the village.

Would you like to have grazing for nothing?—Yes.

To all?—Yes.

Would you like to have an unlimited number of cattle grazing?—The ryots themselves will distribute the grazing according to the number of cattle each one has.

How will the ryots do that?—How can they prevent any people from taking their cattle into the reserve, if the Government allow it free?—The villagers will divide the land into plots, and according to the number of cattle each villager has, they distribute and when there is grass, then only would cattle be allowed to graze.

Do you think it will be bad for fuel?—There will be no harm to trees growing.

Will young trees come up in due season?—They will grow.

Will not cows eat them away?—No. They are thorny trees.

Are there no trees which are not thorny?—There are no such trees.

What trees are there?—There are Jala, Thumma, Kaliga trees.

How many cattle can graze well?—If the cattle are to get good grazing, 100 cattle will graze well for six months.

Are there any kanchas in your village?—Yes.

Are they Government kanchas or private ones?—They are private ones.

What do they charge for grazing?—They charge As. 10, As. 12, or even Re. 1 per head.

If the Government gave the reserve to the panchayat, will it manage it well?—The panchayat can only settle disputes. They cannot do anything when the land is insufficient.

Will they protect the forest if left to them?—Yes.

Will they allow unlimited cattle?—Yes. They will.

If quarrels arise about the cattle will the Panchayat be able to settle the dispute?—Yes.

Will there be unlimited number of cattle allowed?—There may be limited cattle allowed.

Who is the man that is to limit it. Is it the village munsif or the karnam?—The big pattadars and rich ryots will settle it as to how many cattle of each must have to graze. They will apportion it according to the number of cattle.

Is there any collection for common purposes in your village?—For a village community to make any common collection there are no common shekadas. Each man has got his own patta lands; so there is no occasion for contributing for any common purpose. Before the reserves were constituted all lands were common lands. Afterwards whether a man has cattle or not there was proportion to be adopted and there was proportion according to the common contribution.

What were you doing with the contribution?—From those common contributions we were feeding the poor that came to the village and giving money to religious ceremonies and karnams also were getting batta. The carriers that went along with them had to be given money.

Why did you sell away your goats?—Because there is no grass. So we sold away 100 sheep seven or eight years ago.

To go to your pastures, have your cattle to go through the forest?—Yes.

Are there any pasture lands?—Yes; 40 acres.

On which side is it?—To the east of the railway station.

Are there any reserves on the south?—Yes. There are Vendodu and Boondapoor.

How many roads are there?—There are four roads.

Do your cattle go to the Vendodu reserve?—Yes.

Have you any lands there?—Yes.

What cattle go to the Vendodu reserve?—Cattle of Vendodu, Venkatesapalayam, etc.

Can you suggest any means for removing the difficulties caused by the guards and watchers?—If the Forest Department do not take it up, but on the other hand, if the Revenue Department or the Village Panchayat take the management under their hands then the grievance may be redressed.

What is the distance between your village and Venkatagiri Zamindari?—They are adjoining.

What is the nearest village?—Kummanur.

Was there a dispute between the Zamindar and the Government about part of your village?—Yes.

On what side were you then?—On the side of the Government.

Do you desire that it should remain under the Zamindar or the Government?—Under the Government.

Would it be an advantage to you to be under the Zamindari or the Government?—If it is under the Government it will be very advantageous to the cattle.

How would you lose if the land was transferred to the Zamindar?—My cattle would not be allowed to go there.

Even when you pay fees?—No.

How much do they charge?—They lease out by kanchas.

Do they lease out all of them?—Yes.

How much do they get per acre for Zamindari kanchas?—They get 3 or 4 annas per acre.

Do you desire to get a permit from the Government better than from the Zamindar?—I would prefer the kancha system.

Why then did you say that it should remain under the Government system?—Whether we pay or not it will be for our village. The land belongs to our village.

If it is worth 3 or 4 annas an acre there must be some grass for grazing?—Yes, there is some.

With regard to the road through the forest, what is its breadth?—About one yard.

Is it near the Railway line?—Yes.
Is there any path left by the Forest Department for going there?—Yes, there is one.

M.R.Ry. M. PURUSHOTHAMA RAO Avargal, B.A., Tahsildar of Kovur.

What is your name?—My name is Purushothama Rao.

Of what place are you the Tahsildar?—I am Tahsildar of Kovur.

Have you considerable experience of forest grazing in this district?—Yes. I have some experience.

Do you think it is overgrazed?—Yes.

Are you in favour of limiting?—Yes. I am.

Are you in favour of free grazing?—No.

Do you wish to reduce the present grazing fee?—No.

Is the present fee too heavy?—No.

You are in favour of limitation. What is the best measure of doing it in practice in your opinion?—There must be selection with regard to cattle.

By whom, and how?—That is the trouble.

Have you any useful suggestions to make?—No.

What do you think of the suggestions made such as extending the kanchas, and kancha holders limiting the grazing?—They recognise the necessity of raising grass, and they do it. Blocks of forests should be given to groups of panchayats in the same way as kanchadars, and they should be responsible for keeping the grass good.

Some tell us that the panchayats could and would keep the grazing in proper bounds. What is your opinion?—It is obvious that under any system all the cattle cannot have it.

If the limitation is carried out, some body has to go out?—Yes.

Are you in favour of limiting grazing, bearing in mind that it entails the exclusion of some cattle which would otherwise graze?—Yes. It is necessary.

In spite of a certain amount of hardship?—Yes.

Do you think it better to carry out the limitation by means of the panchayats or by means of the Revenue or Forest officers?—It must be taken out of the Forest officers' hands.

To whom is the selection to be left?—To the people themselves.

You think they can best exercise it?—They can be given a trial.

You said cattle are charged?—Yes; because the path is too small, so we cannot allow the cattle to go lest they should be impounded.

Do you think that the Government should fix a limit to the grazing or leave it to the panchayats?—The panchayats could not have the opportunity to go through the whole forest.

What about the blocks which adjoin villages?—It must be left to each village or group of villages. If the blocks are limited, it can be left to the panchayats.

Are you in favour of giving blocks?—Yes.

Granting blocks, are you in favour of allowing villagers to manage the blocks? Do you think they can limit the grazing effectively?—They will try their best.

Would you retain those blocks as reserve forest or disafforest them?—There must be some control.

What do you think is the cause of the general unpopularity of the Forest Department in the villages?—There is restriction of liberty.

Is the taking of mamuls a cause of unpopularity?—It is not felt much.

Is that the only department that gets mamuls?—No. The grievance is more as regards the restriction of liberty.

Under the control of the panchayats too, they cannot have complete liberty?—Parental authority is different from autocratic authority.

Will the village panchayats take any account of the forest growth?—They will not have that interest at heart.

Would it be possible to hand over the grazing to the panchayats and retaining the control under the Government as far as forest growth is concerned?—Yes. Grazing only should be left to the panchayats.

Would you like to see the kancha system extended in this district?—No. It is not a good system.

Is it not popular among the people?—No. It is popular only among the rich.

Among the poor people?—No.

Do not the poor grumble about it?—I do not know.

What is the reason for your dislike of the kancha system?—The poor cannot have so free a pasture.

Is it impossible to have free grazing?—It must be very limited.

Have you received any complaints from the poor ryots against the kancha system?—I have not had any specific complaints, but that is my impression.

You said that the control must be handed over to the villagers. What sort of control?—Protecting, guarding and safeguarding.

You said the Forest Department has abused their power. Is that so?—Yes. To some extent.

What sort of abuse?—It is only in cattle grazing.

How do they abuse their power?—Cattle are taken to the reserves and there they are given certain areas for grazing. If they trespass and go to some other area they are punished.

Are they true or false charges?—Some are true and some false.

Are you in favour of panchayats so long as there are some real forests?—Yes.

You are not for giving panchayats control over extensive forest?—No.

When nothing grows in small blocks, would you have these blocks retained as a village forest?—If there is nothing growing, I do not know whether it is called a reserve.

Have you seen forests consisting of scrub jungle?—Yes. There is some grass growing there.

Would you have it as a reserve, or would you let the ryots to roam about?—

Certain areas not used for pasture or jungle properly so called may be taken up for the purposes of domestic and agricultural implements.

If there is prickly pear only would you like to have the reserve disafforested?—I do not think there is any such forest.

If there is any?—It is not worth having as reserve.

You said it will work satisfactorily if the control is under some department. Under what department will it be satisfactory—the Revenue or the Forest department?—The Revenue department cannot be given the control as it is already overworked.

What do you think of having a special officer to manage and rule over these panchayats all over the Presidency, as is done with co-operative societies now.

The question of working must be solved by experience. I have not formulated anything.

Would you like to have any special officer appointed?—The forest officer himself can manage it.

With or without the subordinate officers?—With the staff.

But there is the Guard?—He will not have any control. The grazing will not be under his hands.

Will there not be a clash between the villagers and watchmen in other matters?—Such cases will not be common. There may be stray cases.

If they did injury, some one will have to interfere?—Yes. But limitation will be considered a hardship.

What about leaf-manure in your district?—There is not much of it. It is not extensively used.

Where used, do they try to get it from the forest?—They do not go to the forest.

Are all the leaves obtained from outside the forest?—Yes.

Have your villages sufficient unreserved pasture lands?—Not sufficient.

Is there enough poramboke?—There is not much.

Are you aware of any blocks being too near the villages so as to be troublesome to the villagers?—There are only two such villages. They are Vidavalur and Suninalla.

In what taluk?—In Kovur taluk.

How close is it?—It is close to the village site. It is a hill.

How can you take a boundary to exclude part of the reserve?—A portion of the hill must be left out.

Is the village building right up to the hill?—It is close to the hill.

Is the village at the bottom of the hill?—It is to the east of the hill. They have to go by the foot of the hill to go to their fields.

What does the reserve grow?—Brush-wood.

Is there fuel?—Yes.

Is it close to the patta lands?—Yes.

Are the patta lands advancing towards the reserve?—Naturally they are advancing.

Is there any assessed waste available for cultivation?—Whether it is useful or not, there is a likelihood of extending the cultivation under the delta tracts.

Will cultivation be more profitable to Government or the people?—It will be profitable to the cultivator.

Will it be profitable to the Government also?—Yes.

Does the present reserve produce enough to compensate for the loss?—It is full of palmyra trees and there is good grass.

What is the grievance of the people who cultivate there?—There is shekada land on one side, and the tank-bund on the other side, and the reserve is in the middle.

Which reserve is it?—Vidavalur reserve.

Is it a very big reserve?—It is 175 acres.

Is it a tope?—It is a palmyra tope.

Without interfering with the trees, if people are allowed to graze under the village panchayat system, will that grievance disappear?—Yes.

You said the kancha system is unpopular. Will you please explain why it is so?—I own a number of cattle. I will purchase the kancha and use it exclusively for myself.

Under the existing conditions of sale, is the kanchadar obliged to sublet it or give it to other people?—No. He may do whatever he pleases.

What is the general practice in this district? Does he use the kancha for his own cattle or does he allow any other cattle to graze in it?—In my taluk the kancha system has not been in force. So I have no experience of it.

Do you know as a matter of fact, that kanchas sold by Government are also grazed by other people?—I do not know.

Are they solely used by people that purchase them?—That is my belief.

In what taluk is it?—I do not specify any particular taluk. From my general impression I say it.

What is the state of things so far as you know of kancha?—I cannot say.

Assuming that the kanchas are to be abolished, what is your plan?—My plan is to constitute blocks and transfer them to the village panchayats.

Would you transfer all the kanchas in this district to the village panchayats?—All the grazing areas should be transferred to the villagers for their own management.

Are not these too large to be transferred to village panchayats?—I do not know.

In how many taluks have you served?—In Kanigiri, Atmakur and Kovur.

Assuming that the grazing rights are transferred to the village panchayats, will you leave the fuel to be dealt with by the department?—That must be under the department.

The whole of it?—Yes.

Do not you allow anything for domestic purposes?—They have separate grounds. Several villages have got shekada lands.

Do you allow fuel to be managed by the panchayats?—No.

Will some of those reserves worked for fuel only work well under the Forest department, or under the panchayats?—Under the Forest department.

In the same forest, the pasture should be given to the village panchayat and the fuel must be controlled by the Forest department.

Would it work well?—Yes.

If free removals of thorns are allowed, will not the forest become bare?—Yes.

Will you allow the unreserves to be in the hands of the panchayats?—No.

Does the wood required for agricultural purposes come under classified trees?—Yes. But they can have it on payment.

Can you use Nallaregu tree for agricultural implements?—I do not know.

If the trees are classified, and given to the panchayats, will it not be their interest to keep the trees in proper condition for their own agricultural implements?—I doubt it.

Why should you doubt it? Are they not able to control the pasture?—If they lose the pasture, they will suffer. About the forest trees they would not much care.

Will it not be their interest to keep them without wasting them unnecessarily?—If it is pasture land, they will not allow other cattle to go there.

If panchayats are worked systematically with some rules framed, and if they are made responsible, will they not feel their responsibility?—They will not be able to control them.

Is it for want of knowledge or for want of power?—It is for want of power and technical knowledge.

What technical knowledge is necessary?—Some trees must not be cut before they are grown to a certain height.

Do you think the villagers are ignorant of these facts?—I do not know whether they will take particular care.

How do you propose to deal with some of the animals which do not find pasture in the forest?—There are other pasture lands, or there is fodder.

Do you throw them on the private pasture again?—They have fodder.

You are pleading for limitation. How will they deal with the animals that are thrown out of the reserves?—Even now all animals do not go. They can also manage then. They must be stall-fed.

Are any fodder crops grown in this district?—Yes.

What do they grow?—They grow cholam.

RAGHAVA REDDI of Chennagiripaliam.

What is your name?—My name is Raghava Reddi.

What is your village?—Chennagiripaliam.

What taluk?—Gudur taluk, Sriharikota range.

How many acres have you?—I have 340 acres.

How many wet, and how many dry?—40 acres wet and 300 dry.

How many cattle have you?—I have 100 cattle.

How many bullocks and how many cows?—50 bullocks and 50 cows.

Where do you graze them?—In my own lands. We sometimes send them to the reserves.

To what reserve do you send?—To Sriharikōta reserve.

How many cattle do you send to the reserve?—We have taken only 50 permits, but we do not graze them.

Why?—The forest department throw obstacles in our way.

What obstacles?—When they go to the forest the forest officials take hold of them as if they went into closed areas.

I suppose they do not go to the closed areas?—They do not.

You do not send your cattle to the reserves at all?—No.

Then why do you take permits?—I have to go through the reserve lands to my patta lands.

How far have you to go through the reserve forest?—About $\frac{3}{4}$ of a mile.

Is there any path?—There is a narrow path.

Is it a regular foot-path?—Yes.

Is it a right of way?—Yes.

Who takes your cattle there?—My coolies take them.

What happens if they stray into the reserve forest?—They are impounded. Even if they touch the margin they are taken.

Is there good grazing in the reserves?—Yes.

Why do you not use them?—Because of the forest officials' troubles.

What difficulties are they?—If the cattle go into the forest we do not know where to graze and where not to graze. If they go into the forest, they say the cattle went into closed areas. So they are impounded. If along with cattle covered by permits, a stray uncovered cattle comes, then the whole herd is impounded.

What else?—If they go twice or thrice, they are prosecuted.

Have you any fuel grievance?—Yes. We are not allowed to bring fuel from the forests.

Do you desire to bring it free?—Even though we bring from the unreserved forest, we are caught as having brought from the reserved forest.

What else?—If the guard is not tipped by means of a fowl, or some other mamul, he impounds the cattle.

If you give, does he impound the cattle?—If there is change of guard he will repeat it.

How much is the mamul?—It is 4 annas a goat.

If you give 4 annas, are you allowed to go into the reserves?—If it should stray, he will excuse the same.

How much mamul do you pay to the other departments?—We have no grievance against the other departments.

Do you not give mamul to either police, taluk, survey or demarcation peons?—No. But if there be any quarrel in the village and if the policeman comes in, then he has to be paid.

You say you have 100 cattle. How much had you before?—I had 2,000 cattle before the reserves.

How many years ago?—About ten or twelve years ago.

How did it reduce itself?—For want of space to keep the goats.

How many goats had you?—I had 1,000 goats.

How many goats have you now?—Only 34.

Why?—For want of fodder.

What caused the want of fodder?—There is no room.

Is the fuel from that forest sent to Madras?—Yes.

Which is of greater public interest -- to graze your cattle or to supply fuel to Madras?—If my goats are fed, that is enough.

How far is the reserve from your house?—It is only 4 or 5 yards from my house. I am 45 years old, and the reserve was constituted 25 years ago and the house was built by my ancestors. The boundary of the patta lands is the reserve itself. If the bullocks in ploughing put a foot within the reserve land, then fees are collected.

There must be an efficient forest guard?—Yes.

How many days back did that happen?—It happened only this year.

Is your house alone near the reserve or all the houses?—All the houses are near the reserve.

Are forest prosecutions too many in your village?—I cannot exactly say. There are many cases. There is no space even for boys to play. There is the Pulicat lake to the west of our village. On the other side is the reserve.

Do you want the reserve to be removed?—I do not say that. I want the forest to be removed a little farther.

Will you not build your houses near the forest?—We must limit the building of houses.

Will it not be difficult?—No.

VEMASAMI VENKATAPPA NAYUDU.

What is your name?—My name is Venkatappa Nayudu.

What is your village?—Kammavari-paliam, a hamlet of Kadivedu.

In what taluk is it?—Gudur taluk.

How many wet and how many dry lands do you possess?—I have 36 acres of wet and 300 acres of dry land.

How many bullocks?—I have 20 bullocks.

How many cows and buffaloes?—I have 80 cows and 5 she-buffaloes.

Where do they graze?—In my own lands.

Do not they go to the reserve?—Before it was a reserve, they were grazing there.

Do they not graze now in the reserves?—The forest department do not allow them.

What reserve is it?—Kadivedu reserve.

Do you go to the Pidathalapudi reserve?—We do not go.

Is Kadivedu a kancha?—It is closed for fuel for the past five years.

Previously were you not in the habit of grazing in the Kadivedu reserve?—We were taking permits and grazing.

How many villages used to take permits?—There were permits given for 400 or 500 cattle.

What is the grievance?—Even though cattle do not go to the forest, the forest subordinates take hold of the cattle and bring false charges.

Has this been done to your cattle?—Yes.

When was it?—Last year.

What charge was it?—For having grazed in the reserve.

Did not your cattle go into the reserve?—No.

Were you yourself there?—My cultivators were there.

Do you want the boundary to be taken away a little farther from the houses?—Yes.

Do all the cattle in your village graze in the reserve?—Some go there and some to the patta lands.

What is the trade of your villagers?—They are agriculturists. Some are fishermen.

What is the trade of Beripet villagers?—They are also cultivators.

What do they cultivate?—There is wet and dry cultivation.

If it is due to the fault of your cultivators, would you punish your men?—Yes. But my own family members such as my brothers and others generally accompany the servants.

Can you give the details of the charge?—The Munsif and the Forest Officer brought a charge that 30 cattle grazed in the reserve, but they caught hold of twelve. We paid poundage for 30, but payment for 18 was divided among the subordinates themselves, and Government got only for 12.

Have you poramboke lands?—There are some, but not useful for grazing.

What do you do for ploughing instruments?—I take wood from my own lands.

What do you do for fuel?—I get it from my patta lands.

Where is the fuel sent?—It is sent to Gudur depot.

Is none sold in the village?—No.

Even if you pay, they do not sell?—No. They do not give.

What is the distance between your village and the reserve?—It is $\frac{1}{2}$ a mile.

How many cattle have you got?—150 in all. In the hamlets there are 1,400 or 1,500 cattle.

Where do they graze?—They were grazing there before it was a reserve.

If so many were grazing in that small reserve, there would not be a stone left?—There is another piece of ground, 400 acres in extent. That was another reserve also. It is not now a reserve.

Is there any grazing there?—Yes.

Have your ryots any lands?—Yes.

How many goats are there?—There were 1,000. We have sold them away.

When did you sell them away?—About 10 years back. They were grazing in the reserve. Now we have sold them away.

How many acres of unassessed waste have you?—I have 700 acres.

Are there any private kanchas?—Yes. I have 200 acres.

Is it patta land?—Some are patta and some are shrotriem.

What does the shrotriemdar take?—Four rupees for 3 acres.

Do you desire all the cattle to graze without permits in the reserve?—No. You may levy a fee.

Will the villagers undertake the management by paying a lump sum to Government?—Yes. They will.

CHENNUR LAKSHMIPATHI.

Where do you come from?—I come from Muthialpad of Gudur taluk.

Your name?—Lakshmipathi.

What caste?—Brahmin.

How many acres of land have you?—100 acres.

How many cattle?—Sixty head and also 100 goats.

Where do you graze them?—I graze them in my patta lands and in open lands in the village.

Have you any kancha in your village?—There is disafforested land in our village that is used as village shekada. We graze our cattle there.

Do you send your cattle to any reserve?—I don't.

How far is the reserve from your village?—Two miles.

Which reserve?—Kadivedu and Thikavaram reserves.

Why do you not send your cattle to Kadivedu?—Because there is enough pasture in my village.

What do you want to say?—I know all about cultivation.

How many bullocks have you?—Twenty bulls and 40 cows.

How many calves do your 40 cows give you in two years?—Ten.

What do you do with those calves?—I use them for my cultivation purposes.

What do you do with those that are used up?—I sell them to others for cultivation.

Of these ten, how many male ones and how many female ones?—Equal halves.

Do you sell female cows?—We don't sell female ones.

Do you sell old cows?—I sell no cows. I don't keep cows for speculation but for cultivation. There may be deaths every year.

Will there be no quarrel?—No. We have learnt some experience by leaving the management under Government.

If you have the management, will you limit the number of cattle?—We will come to a conclusion as to the number of cattle which should be allowed to graze.

Will the poor people be able to graze without complaint?—Yes.

Do you burn private pastures after removing the grass?—No.

Why do you not burn them?—We leave it to the poor people for their cattle.

How many animals died in the last two years?—Ten. There will be cattle diseases at times. On an average there will be five deaths every year—about 8 per cent.

Do you use the manure of these animals for fertilising your fields?—Yes. During summer they are penned in the fields and manure collected in pits, and the manure is spread over the fields. During winter they are tied in the house.

From what month to what month are they in the fields?—From about April onwards to July—about four months. They are penned in cattle sheds, and the manure collected. The manure is collected in the very same pits during winter, and when there is rain the manure is removed.

Do you use this manure for wet land as well as dry?—Yes.

How many acres of dry land will be fully manured by ten head of cattle?—It is hardly sufficient for one or one and a half acres.

For how much of your dry lands do you use this manure?—I don't cultivate any dry lands. Only very little.

About how many acres?—10 or 12; and the rest is pasture.

Do you let your cattle out into others' fields for manuring their fields?—I don't.

Do other people do it?—Nobody in my village. As soon as rains set in we conserve certain area for grazing till the end of December.

How long would be sufficient?—For one month.

If cattle are few and the pasture good?—It will last for two months. By the time the pasture is exhausted paddy is cut.

How many cattle do you graze per acre?—If there is good pasture one head of cattle for one acre, otherwise one head for two acres.

Is your ground level?—Yes.

Is there any reserve near your village?—Yes.

How many cattle should be sent in for the benefit of the cattle?—There is no use sending good cattle for grazing to the reserve. Grass in the reserve is not conserved in proper season. After the grazing season is over it should not be closed till the rains set in. It should then be closed for two months and opened at the end of the season.

What is the use of driving your cattle out?—We can't afford to stall-feed them, and therefore, we allow them to graze over the reserve. They roam about and pick and eat here and there. When the grass is tender the sweet portion is eaten away, but when there is nothing more left they eat the remainder of the shoots; also there may be some water to drink.

Would you limit the number admitted in the reserves?—There should not be more than one head for one acre. If the ground is level, and there is no rocky soil, grass will grow well; if not the grass won't grow so well.

If the reserve is closed in this way will the ryots be willing to pay higher price for their grazing?—They would be willing.

Will they pay a rupee a head?—If the soil is worth that we will.

If the system is followed with reference to the two reserves near your village would the ryots pay a rupee?—They will.

One rupee a head?—They will not.

How much will they pay?—As. 4

How much do they pay now?—As. 4.

When the first two months that the reserve is closed is over you will have to send the good cattle there?—All that I have I will send.

But you could not get them all in. Supposing we make this limitation, one cow for two acres, how would you distinguish which cattle are to be let in and which not?—We will keep back the ploughing cattle and send the cows.

If you want enough grazing for the cows would you divide them into good ones and bad ones?—We don't.

How would you limit them?—Keep back half and send the other half.

What do you do with cows that are past breeding? If you sell them they will be of no use to butchers?—We don't sell them.

Are all the ryots in the villages as well to do as you are?—Pretty well to do. There are some poor men. Any higher rate of fee will affect the poor ryots in my village.

Do you use any leaves as manure?—We do.

From the reserves?—No.

How do you manage for your implements?—From trees of our own and private lands.

Any facilities in the reserves for getting them?—It will be useful if we are given facilities for implements, but we are not given.

How many cattle are there in your village?—Two hundred head; and including the adjoining villages there are 800 in all.

Do all these cattle go to the reserve now?—Yes.

Do all these people take permits?—They don't take.

How many have taken?—About 100, 200 or 300.

You mean in all the three villages?—Yes.

Are there no private reserves in these three villages?—There are private pastures.

Are they also given out for rent?—They are not. We graze our own cattle in our own lands.

GUDUR PARATHESI REDDI.

How many cattle and how much land have you?—Five acres of wet and 10 acres of dry land. Ten bullocks and 20 cows.

Where do you graze them?—There is a shekada of 1,000 acres, and deducting the proportion that could not be sent there we send the remainder to the reserve. My proportion alone comes to 20 head.

To what reserve do you send?—Gudur reserve.

For how many months?—They graze for three months.

Where do they graze during the rest of the time?—They go back to the village common reserve.

Which do you call a village common reserve?—There is the village joint patta.

How many acres?—One thousand acres.
How many of you hold this joint patta?—Fifteen pattadars hold this; but every cultivator that ploughs has a share in it, and there are about 200 of them.

Who manages this shekada?—Four persons manage the shekada.

Is it held under patta or assessed waste?—I do not know. By shekada I meant assessed patta land.

Is it held on patta or not?—It is held on patta.

Is the shekada of 1,000 acres and the joint patta the same?—No. There is no assessed unoccupied land in my village fit for cultivation.

What have you come to say about forest grievances?—The reserve extends to the whole length of the patta lands. There is a pond close to the reserve, and the cattle that may go there to drink water are caught and impounded. Also though the permits are for the whole year, the cattle are allowed to graze only for three months. The cattle are let go only when we pay the mamul. Otherwise they are taken to the pound, and instead of to the Gudur pound they are taken to Palacherra pound in the zamindari village.

How much yearly mamul does the whole village pay?—Rs. 100 for the whole village.

To whom is it paid?—The guard or watchman takes the money, and we do not know who all get the share.

Did you pay Rs. 100 this year?—We have; and if we did not, they do not allow us to live there.

Did you complain to the Collector?—We have not complained.

Why not?—The next day there will be a repetition of the grievance.

What do they do?—They send men to assault and beat us.

Whom did you pay Rs. 100 this year?—To the guard.

What is his name?—I do not know the name, as there is a change every month.

AUDINARAYANA REDDI Garu.

Your name?—K. Audinarayana Reddi of Allur, Kovur taluk.

You own 500 acres wet land and 25 acres dry. I own more than 25 acres of dry land, but I cultivate only 25 acres.

How much of waste dry land have you?—I have about 700 or 800 acres and more.

As pasture?—As pasture. But all the 500 acres of wet land I do not cultivate. I lease out 100 acres.

Can you show the man you paid?—I can.

Why do not the ryots prefer criminal complaints against Forest officers who receive illegal gratification?—There will be false concoctions of forest cases against us. Therefore we do not complain.

You said you are paying Rs. 100 to the forest guard; for how many years have you been doing it?—For the past ten or sixteen years.

How is this amount raised?—All those who take permits contribute according to the head of cattle owned.

How much for a permit?—It comes to 2 annas per head.

How many cattle take out permits in your village?—Between 300 to 400.

Apart from the quantity of the grass available in our private pastures, we take permits. All contribute 2 annas, but it may vary every year from 1 to 2 annas.

Who is the man that takes the money to the guards?—We big men, and I am one of them.

Were you present when the money was given?—I with my own hands paid him.

Are they satisfied with the Rs. 100?—When once we pay Rs. 100, there is no more trouble. But in one year there happened such a bother. The man we paid was transferred and there came another party, and they impounded our cattle that went to drink water in the pond.

What month last year?—I cannot exactly say; may be about December or January.

If you pay you say there is no trouble—what do you mean by “no trouble”?—They will not concoct false charges against us.

Do they prosecute your cattle grazing without permit?—Even if we pay the mamul they will not allow our cattle to graze without permit.

N.B.—The District Forest Officer states that the Gudur reserve was leased out as a kancha last year.

Is that all patta lands?—All patta lands.

What is your total annual shist?—About Rs. 5,000.

You are one of the largest ryots in the taluk?—Yes, and there are bigger men too.

You say you have 120 bullocks?—Yes; that is, approximately. I have also 230 cows and calves. In all I own about 400 cattle.

You never send your cattle to any of the Government forests?—No.

How long ago did you discontinue sending your cattle to any Government forest?—About 16 or 18 years ago.

What is the nearest reserve for you?—Kothapalli, about three miles. It adjoins my village lands.

Why do you not send any of your cattle to Government forests?—It is not worth while. Only poor and helpless people that have no other go send their cattle to Government forests. There is no good grass in it, almost nothing.

Why is that?—Because the forest people do not reserve it when it ought to be reserved, when the rains set in, as we do. The nature of the soil of this district is not favourable to the growth of good grass. Lastly they allow too many cattle to graze there, and my cattle will not have sufficient grazing.

Are there any kanchas in that reserve?—In my taluk I do not know. The kancha system is not useful to the ryot population.

Why not?—When it is sold rather cheap one particular man buys it; and if he happens to be a jealous agriculturist he will not allow it to others; and so it will not be used by all.

I suppose it is very good for the rich man?—In some cases a rich man also suffers. When such things are sold there will be a sort of combination where there is no faction; and in such cases all people combine together and set up one man in the interest of all the villagers, and when the bids go high, as they sometimes do, owing to enthusiasm in bidding, some people simply bid him good-bye and go away, and in this way it is ruinous to the rich man as well.

So you are not in favour of the kancha system?—Not at all.

What system you prefer for the management of the forest grazing?—I am quite in favour of the panchayat system.

Do you consider limitation essential?—Yes; without limitation there will be no use.

You think it is better that few people should get good grazing and others all bad grazing?—I am not for it.

But if you limit, some people would not get license at all?—I propose that it should be distributed to all the people. If a man owns 100 cattle 10 of them might be allowed, and if he owns 10 cattle 1 might be allowed.

You think it is better that few cattle should be fed well and others badly fed?—In the other case all will be badly fed. You let in as many cattle as that block can afford to feed.

In that way will the grazing be improved?—Yes.

Give us your idea as to how the panchayat should be worked?—Select some desirable persons of the adjoining villages.

Do you think it will be possible to give one block to each village or one block to several villages?—That is rather a difficult point. I beg to propose that if one village alone cannot sufficiently feed all its own cattle I will give it to that village alone; but if I find it in excess I will give it to others also.

Do you think one panchayat can manage several villages?—If you assign a certain block to several villages, or it happens to be close to other villages I propose that some people from all the villages may be selected so that the interest of all will be more safely guarded.

Supposing there are 5 villages to be grazed in one block you will then have 20 people?—It need not be 20. The highest number will be two for each village. Some villages may not care to select their own men.

If a joint panchayat is selected for 4, 5 or 6 villages will there be no friction?—In this case there will be no friction; because the interests of all are involved. They work together in the matter of a joint panchayat. There are kanchas on private lands, where the grazing is distributed according to acreage. Although there happen to be factions about other points there will be none about this; because their interest is common they will work together.

Do you think that the Government should give the grazing free or on payment?—If it is free the ryots' difficulties will almost be over. If it cannot be so granted the ryot is obliged to accept the terms of Government. In some taluks they were enjoying that privilege.

If Government continued to levy a fee for grazing how should it be paid?—Is it by the panchayat in one payment?—No, on permit system alone. This panchayat will decide the number of cattle to be taken to a particular block and also to what number. In that case those whose cattle are allowed to graze will pay money to the panchayat through any man appointed for that duty.

Could you not do without permits at all?—I think, that also can be done. But for better safety I suggest permit system. There will then be an account. The panchayat will be responsible for the number of permits given to them. They distribute it among the villages and collect money. For any others this may be difficult.

If you were a member of a panchayat in these circumstances how would you limit grazing?—I would regulate the grazing according to the area cultivated and the total number of cattle to be admitted to that reserve. The highest I can allow is one animal for every four acres.

Would you forbid grazing during the early rains?—We must.

For how long?—For at least two months.

Up to what period?—We must wait for the heavy rainfall as well.

The grazing season commences from the 1st of this month, but as yet there has been no rain?—For this year there is no use of reserving it.

When would you open it?—After the grass grows at least to a cubit in height; and the time varies according to the season and the rainfall.

After that how many months would you graze it?—So far as forests are concerned even four acres for one cattle cannot afford satisfactory grazing for more than a month. Afterwards also the cattle will be grazing.

Would you allow the cattle to graze right up to the end of the hot weather?—Till the harvest is over I will have them there; that is to say till about January.

After that would you close the reserve?—There is no necessity for closing the reserve, as nobody will keep their cattle there except those who have no other go.

But by keeping cattle there after the grass is gone some harm may be done to the forest?—No.

Will not the soil all be trampled and loosened, so that when rains set in they will be washed away?—No danger could be done to the forest on that account.

Is the Forest Department very unpopular?—I should think so.

You yourself are not brought into contact with it very much, and therefore you do not know much personally?—But I have heard complaints.

What is the general complaint?—That the lower subordinates of the Forest Department are troubling the people very much.

How are they troubled?—Even some adjoining pattadars used to complain to me that their cattle are impounded for simple trespass.

How long have you been hearing such complaints?—For the past ten years.

How many cattle would you allot per acre in a private kancha?—If the kancha happens to be a good one, I would allow one cattle per acre.

What are the difficulties in Government forests?—There is not much grass in the reserves.

Why do they not get sufficient grass?—As far as I know of this district the reserves are not fit to supply much grass. Most of the area is taken up by trees and bushes and the like, and all through the 12 months they allow cattle to graze.

Do you know of people who take their cattle to other districts?—Yes, many.

Why do they take them out?—Because the pasture there is said to be richer. My own relation at Kovur sends all his cattle about 60 or 80 of them to Cuddapah.

To which forest?—I do not know. He pays on an average As. 3 and the cattle can graze there for more than three months.

Do you make any selection in admission of cattle to your kancha?—We will never allow diseased cattle. This is also another disadvantage in the reserve forests. No provision is made to forbid sick animals.

You think this will not be the case under the panchayat system?—No. Especially in the class of buffaloes there is a kind of disease which makes an end of the animal in the course of a week.

Have you goats?—I had, but none now. I sold them away.

Why have you sold them?—I must allow them only in another pasture land. If I allow them on my grounds the cattle will suffer. Even though the grass is abundant, if goats once enter the ground and wander about this side and that no cattle will touch the grass afterwards.

You keep the goats apart?—When I had goats I used to do that. I used to set apart separate grazing grounds.

When rainy season comes some forest land is necessary.

Why?—Goats always require dry soil and dry fodder.

Have you any idea of the zamindari pasture?—I have much idea of it.

Do they allow goats, sheep and cattle together?—No. They set apart certain blocks. I can say about some shrotriems

which are about 5 miles from my village. They have extensive forest kanchas belonging to them, and they set apart separate blocks for goats. But I have not seen them myself.

You do not know if they are allowed to graze together?—I do not know. But those that take cattle there told me that they drive their cattle there at the rate of As. 2 and above.

You said you did not like the kancha system. I suppose, you know kancha is divided into local kancha and eastern kancha?—Yes. Nellore, Gudur and some parts of the Kovur taluks use kanchas known as eastern kanchas.

I suppose, the result of your proposal will be that these kanchas will be taken away from the use of these villages if they are transferred to the panchayat? These having been found to be in excess they have set them apart.

Would you transfer these kanchas also to the panchayats to be managed, or would you like them to be used by the people of these three taluks? Would you reserve those kanchas now in the use of foreign cattle for the use of these three taluks?—They may be reserved. For legal purposes panchayats from those parts cannot be taken and the villagers adjoining these eastern kanchas may not have enough of pasture lands. The selection of panchayats from those villages may not help these taluks.

How do you propose to manage these kanchas for foreign cattle?—It may be set apart for the use of the eastern villages framing certain restrictions.

Would you allow the eastern villages to be as managed at present?—It is a difficult matter and I cannot say anything about it now.

You say that kanchas are purchased by the rich people and consequently difficulties are felt. What difficulties?—Other people's cattle are not allowed in those kanchas.

How do you think the panchayat will apportion it?—According to the needs.

Is there much mortality among the cattle that go to the forest now?—I do not personally know.

To whom will the panchayats be responsible? To the Revenue Officials?—To their own conscience. If they do not do their duty their own interest will suffer, and complaints will be sent up to the District Collector who may enquire into it.

Will they be responsible for the protection of timber?—Yes.

Do you propose to give power to the panchayat to cut fuel to meet their agricultural purposes?—They ought to be given that power. To avoid difficulties such blocks may be left in charge of the panchayat who will take care of it.

Where do the cattle from delta taluks go?—Mostly to Cuddapah district, and to some places in the Rapur taluk.

What is the distance? Cuddapah is 70 or 80 miles and other places about 30 to 50 miles.

When do they go?—After sowing is over so far as bullocks and buffaloes are concerned, and cows go even earlier.

When do they come back?—If they take their cattle to Cuddapah where there is richer grass they are there for 2 to 4 months; after which time those that can afford to feed them bring their cattle back home. Such are very rare in this district. Others will keep them there. There are some others who take their cattle to other parts near Rapur, where the rate for kancha is rather high. It ranges from 7 annas to 11½ annas in some cases. They purchase another kancha there and feed their cattle till their harvest here is over. Then alone they bring their cattle back home.

What is the proportion of the cattle in these delta taluks that go out in this way?—More than 50 per cent. go to Cuddapah.

To whom would you make the panchayat responsible in case certain rules are not properly kept up?—I would prefer Revenue Department.

Why?—Because of the bad rumours against the Forest Department. Have you any opinion of the Revenue Department?—Comparatively much higher.

How would you deal with the money collected by the panchayat?—The money collected must go to Government, and the panchayat will do according to the directions given them.

How would you have it spent by Government?—If they please they may spend it in the interests of the ryots.

How would you spend it on the village grazing grounds?—There are several waste grounds that may be cultivated with fodder crops.

Do you spend any money on your private kancha?—I am just beginning to try. I may say that I am a non-official visitor of the Agricultural College.

Coimbatore, and of the Pasteur Institute, and in that capacity I am making some experiments in my lands by raising fodder crops for cattle, where 10 acres of land will yield as much as 100 acres pasture.

Are there any fodder crops raised in the delta taluks?—I myself cultivated Palappa Zonna to a great extent in my wet lands after we reap our paddy.

How about the dry taluks?—I have no idea.

Have you tried green manure crops on your wet lands?—I have tried sunn-hemp.

What season?—On wet lands, after the reaping is over if there is water.

Do you plough it or cut it?—Some are cut and some ploughed. If the growth is little they plough; if it is abundant it will be cut down and sown.

Would it be used for that ground only or for other grounds also?—It will be sufficient only to the area in which it is produced. There is also much failure in the crop. I myself have not been very successful; but I found it very useful.

Do you use any leaf manure?—Yes.

Which pays best, the manure crop or leaf manure?—Manure crop suits us better.

Is it cheaper?—It is not cheaper.

VEMAREDDI RANGAREDDI Garu of Varagali.

What is your name?—My name is Rangareddi.

What is your village?—Varagali.

Do you own 700 cattle?—Yes.

How much land do you cultivate?—I own 600 acres which are cultivated by myself.

Are they wet land?—Yes.

Do you send 40 cows to the reserve?—Yes.

To reserve do you send?—To Varagali and Momidi reserve of Gudur taluk.

Have you private pasture?—Yes.

What is its extent?—I have 3,000 acres of private pasture.

Do you lease it to others?—I use it all myself. I do not lease it to others.

Are they patta lands?—They are patta and inam lands.

Are you in the habit of sending your cattle to Rapur taluk?—Yes.

Do you send them to Government reserves?—We send them either to zamindari kanchas or to kanchas of private persons.

What does it cost you to grow it?—About Rs. 5 an acre. If it is green gram, it is less.

How many cartloads of leaf manure do you use on an acre?—Five cartloads. The present rate is Rs. 2 a cartload. It does not generally suit us even though the rate may be As. 8 a cartload. It may suit those who are adjoining such forests; otherwise it costs much to bring them all the way from the forest.

Does any one use manure leaves from the forest?

None in my village. We cut our own leaves and use them.

What is the usual kind of manure for wet lands?—Many use indigo refuse which appears to be very useful.

Where do you get it from?—We ourselves grow indigo, and we take the indigo and use the refuse.

Have you any Shekada land in your village?—Ten years ago there used to be one number called Shekada whose extent was 104 acres. During the resettlement it was assessed as dry land, and now there is nothing worth the name for the whole village.

What about the grass on the tank bed?—When the rains set in for about one month there will be some.

For how many months do you send them?—For 2 or 3 months.

What do you pay for that?—We pay sometimes As. 2, As. 4, or even As. 8, to the zamindari kanchas, and As. 10 to private kanchas.

Is the grazing good in the Momidi reserve?—I take out permits not for grazing. It is not a good grazing reserve. Only to protect my cattle, I get permits, as I have patta lands on both sides of the reserve.

Are you afraid of their straying into the reserve?—Yes. Only to avoid trouble, I take forty permits.

After paying for forty permits, are you free from trouble?—I have no trouble now.

Are your cows not impounded by the forest guards?—I arrange that they do not impound them.

Do you think that the number of cattle grazing in the Government reserves should be limited?—It depends upon the area of the reserve.

Should it be limited according to the area and the grazing available?—Yes. It is necessary.

Or should all be allowed to graze if they pay?—It is only on account of that that we do not go to the reserves even if we are allowed free.

Is it overgrazed?—Yes. It is overgrazed and there is no control. Some infected cattle from other places also come there.

Do you think that it should be controlled by the Panchayats?—I think so.

Are you in favour of Panchayat control?—I am in favour of it.

You say the Panchayat must be given powers to carry out any regulations which they might frame. What powers are they?—Power of limiting the number of cattle according to the kanchas.

If they go wrong, what is the arrangement—to fine or prosecute?—The powers of prosecution could be given to the Panchayatdars.

Could the Panchayats not be able to control such things without prosecution?—If they happen to be wise they may manage.

Do not private kanchadars resort to prosecutions?—They manage it by compounding.

Are you in favour of free-grazing?—Yes. It is good to all.

It is good for grazing?—There must be a limit.

How many acres are required for one bullock in the Government reserve?—I have not myself seen all the western reserves.

In the Momidi reserve?—Even 40 or 50 acres per head will not suffice.

As it is now, in order to have good grass, how many beasts will you allow?—It is hopeless to expect any good from any of these reserves.

Why?—They are all sand-mounds.

Is there no good grass?—No.

Are there any trees?—Trees grow well.

What trees are they?—They are neredu, sara and vepa.

You say you have no trouble with the Forest department?—None at present.

What trouble is there for others?—By way of impounding cattle.

Do they escape from these troubles if they make the same arrangement as you have made?—By arrangements I mean that I take care of my own cattle and do not allow them to go into the reserves.

You said you are not in favour of free-grazing. Now you say free-grazing is good for all?—Free-grazing is good. If the Board do not approve of it, some fee may be levied and the management given to the panchayats.

Do you think that the grazing should be closed at the beginning of the rains?—It is necessary that it should be closed.

Is that done by all kanchadars?—Yes.

Is it till the grass gets up?—Yes. Until the grass comes up to a certain height.

You say that if better grazing is provided, the ryots will be paying higher fees?—I do not remember. I meant that by unlimited grazing grass will become spoiled.

Were there illegal cases?—I am suffering from it myself.

What is it?—In 1901 the village munsif gave permits for 40 cattle. My servant was grazing the cattle in the reserve. At noon he came for meals. The Forest Ranger then happened to go to the forest and he found the cattle without the shepherd. He attempted to impound the cattle. The cattle that were there were covered by permits. He would not listen but impounded the cattle the whole night.

Where was the permit?—It was with the shepherd who went home.

It is stated that the permit must always be near the cattle?—Yes. It is so stated. I gave the permits to the man, but he went home for meals.

If your servants deliberately broke the rules, you cannot complain?—The shepherd went home for food.

Did they not give time even for ten minutes?—No. It is not the rule that is the hardship but the working of the rule.

Why was it so?—It is known all the world over that there is mamul to the Public Works Departmentmen and to the forest.

Which is the bigger?—In their season both are very harmful.

From when did you refuse to give the mamul?—Two months before the occurrence I refused to give the mamul, and this was the result. They then reported to the Magistrate that the person in actual charge of the cattle agreed to compound the case.

Though your people did not allow to compound the offence, you did not give permission?—I did not agree to

compound, but the forest people wrote to the Magistrate to say that the shepherd agreed to compound.

Did not the shepherd agree to compound?—No. He would not do it without my permission.

What was the result?—The Magistrate believed the evidence of the forest people and fined me Rs. 60.

Do you get fuel from the forest?—We give fuel to others. We do not get anything from the forest.

Is there any contractor?—The fuel is sent to Madras by contractors.

What do the other ryots do for agricultural implements?—The ryots get implements from other sources, not from the Government reserves.

If the panchayat is given, will there be satisfaction to the smaller ryots without trouble?—There will be no trouble. The panchayatdars will not do injustice. They will safeguard the interests of the poor. There will not be so much grievance then.

B. PATTABHIRAMAREDDI of Buchiredipalayam.

What is your name?—My name is Pattabhirama Reddi.

What village?—Butchiredipaliam.

What taluk?—Kovur.

Have you 350 cattle?—Yes.

How many are ploughing ones?—50 are ploughing ones. I have 300 cows.

To what forest do you send your cattle for grazing?—To Palakonda hills in the Cuddapah district.

How many do you send?—I send 200.

For how many months?—For three or four months. They go in September and return in February.

Are you in favour of limiting grazing?—I am in favour of limiting.

Are you in favour of free-grazing?—Yes.

Why?—From the time of Adam and Eve, we have been using the forest. I do not know why the forest department should come in and fix a fee.

Do you want free-grazing for all?—Yes.

How much do you charge for grazing on your private lands?—If it is by acreage, it is at one or two rupees per acre.

Do you charge?—I do charge.

Why do you not give free-grazing?—To my own ryots I do give free-grazing. Their ploughing cattle and lifting cattle are allowed to have free-grazing.

You talked of two reserves—Varagali and Mommidi. Are there two reserves?—There is only one reserve.

As regards Mommidi reserve, you say you have cultivation on both sides of the reserve?—There is no cultivation. There is only pasture land.

What is the extent of the unreserves?—About 1,000 acres.

Are they unassessed waste lands?—They are sand-mounds and watercourses.

Is there any pasture in the unreserves?—There is pasture and others send their cattle there.

What is the number of cattle that graze in the unreserves?—About 150 or 100.

Is that all?—Yes.

What is the number in the village?—I do not know.

Is there any fuel or brushwood in the unreserves?—Yes. There is.

Do people take fuel from the unreserves?—Yes. They do. Those that have no private pasture do get it.

For how many of them?—I have got 16 men under me to all of whom I give.

How many people pay you?—I lease out 40 or 50 acres, especially those which are not quite close to my house.

You said small forest reserves should not be disafforested. Reservation is necessary for the growth of small timber and fuel. But you now say that you do not know why the reserve should be constituted?—By small, I meant tender trees.

But you said that reserves are necessary for the growth of fuel?—What I now say is true.

What is the cause of the change?—I thought over the matter and made subsequent inquiries also.

Is it your desire that small forests should be cut off?—Small and big ones are both harmful to us. The constitution of small forests has tended to increase of crime. People that used to resort to those small areas for private timber, and private pasture, are now deprived of them. Some were used to gather leaves. They are deprived of their right now. Yanadis that used to gather twigs have now lost their privilege. Some Lombadis who used to live by grazing cattle, have also lost that right. Gollas too used to graze sheep. Such men have caused the increase of crime.

Any other thing?—On account of the reserves, the growth of cattle has suffered. Cattle and goats and sheep have died. Consequently, the price of ploughing cattle has risen by two or three times.

Have you anything else to say?—The price of food grains has risen.

RAGHAVARAJU.

What is your name?—My name is Raghavaraju.

Of what town?—Rasapaliam.

What taluk?—Atmakur taluk.

How much of patta lands have you?—I have 50 acres.

Wet or dry?—Both wet and dry.

How many cattle?—I have 70 cattle.

How many bullocks and how many cows?—I have four pairs of bullocks and 50 cows.

Where do you graze them?—I send them to the Kullur reserve under the permit system.

How many cattle do you graze in that reserve?—Fifty. When there is no grass in the reserve, I send them to the Palakonda hills, in the Cuddapah district.

What have you got to say?—I speak of forest grievances.

Tell them one by one?—If we take cows, goats and sheep to the reserves they are impounded.

With or without permits?—We send permits with boys. If these boys happen to play here and there, the cattle are impounded.

What else?—There is not much grass, and cattle and sheep have died.

Why is not there much grass?—It is rocky, and full of prickly-pear, and therefore there is not much grass.

What is your remedy for that?—The nature of the soil is such that it does not grow much grass.

What do you ask the Government to do?—It does not matter if there is not grass. Let us be allowed to get leaves.

First talk about grass?—There is very thin grass.

How can it be improved?—It cannot be improved.

If you reduce the number of cattle can the grass be improved?—If there is a limitation of ten cattle a house, there may be some improvement in grass.

Will it not be difficult for the other people who are excluded?—They will go elsewhere—some to the Palakondas and some to other forests.

Is the Forest department responsible for all your misfortunes?—Yes. The price of meat too has risen by two or three times.

If the panchayat system is given will it be useful?—It will be to the interest of the people.

Will it be a good thing to prevent cattle from grazing from the beginning of the rain until the grass is grown?—It will be a good thing.

Who is to limit the number—the villagers or the forest department?—We will manage it by panchayats.

Can you manage it without any partiality?—Yes.

Will there be no difficulties?—No.

Are there any factions?—There are no factions.

But if the number of cattle admitted be limited whether it be by Government or by the panchayat, what will become of the cattle that are excluded?—They should make their own arrangements.

What cattle do you reserve, and what cattle do you send?—Milking cows we will retain, and we will send out other cattle. The ploughing cattle are stalled from the grass and fodder.

Do you want free-grazing?—We would prefer the mamul kancha system.

What is that?—Kancha leased out on darkhast.

How was the kancha arranged?—The kanchas were purchased jointly by villagers.

How much were you paying?—About Rs. 70 for our village.

What do you do now?—The kancha area has now become a permit area.

How were you collecting the Rs. 70?—We used to apportion it according to the number of cattle.

Who is to apportion it?—The elders of the village—five in number.

Was there no hitch?—No. The poor did not suffer by the arrangement.

Why were the village kanchas stopped?—I do not know the reason.

How many acres was the village kancha?—I do not know.

How many cows were grazed?—Between 200 and 300 cows.

Was there no strict limit to the number?—Our village had only 200 or 300 cattle.

Were they all grazing?—All used to go to the kancha.

Does anything grow in the kanchas?—There will be leaves.

Of trees?—Of small bushy trees.

Are there any big trees?—No.

Are there only thorns and small shrubs in the reserve?—Yes. There are no big trees useful for fuel.

What other difficulty have you?—Cattle from outside the reserve stray into the reserve and they are impounded and this is a grievance. Those that did actually go and those that did not go—all were impounded and hence we suffer. If we are allowed to get into the reserves, our difficulties will be removed.

If you have free grazing, would you have more grass?—No. Unless we limit the number, the cattle will die.

If the number is limited, what benefit is got by free-grazing to those who do not go to it?—Even if we go free, the grass will not grow. There must be some proportion fixed.

You spoke about leaves. What is it?—The fee has risen for manure. Formerly it was taken for 5 or 6 annas per bandy.

Where did you get the leaves?—We get bandar leaves which are found there.

From what distance have you come down here?—From a distance of 47 miles.

Who sent you?—I came of my own accord.

How did you know?—I saw the Gazette notification.

ENADI PITCHU REDDI.

What is your name?—Yenadi Pitchu Reddi.

What village?—Varakavipudi.

How much land have you?—I own 500 acres of wet land.

Do you cultivate all that yourself?—I let out 100 and the rest 400 I cultivate myself.

How many cattle have you?—I now own 1,600 cattle.

Is it not more than you require to cultivate your land?—These 1,600 are cows. I have 200 bullocks.

What do you do with all these cows?—Unless I pen this cattle in my lands I do not get a blade of grass.

Is it for manure?—Yes.

What do you feed them all on?—I have patta lands of 1,000 acres and I have also 1,500 acres of shrotriem and I feed my cattle on these lands.

Do you read the Gazette?—Some one read and told me.

How many came here?—Three from our place.

How many cattle have you in your village?—About 100 or 150.

Do all those graze in the reserve?—Yes.

Does everybody in your village take permits?—Yes.

You say there is not much pasture in the reserve. Why do you take permits?—Because we have no other help.

Is there no grass?—There will not be such grass as will improve the breed.

How far is the reserve from your village?—About 8 furlongs.

Do you feel any inconvenience by the reserve being near the village?—Yes.

What is it? It is nearly a mile?—I cannot control the cattle. They stray.

Is there not one mile between your village and the reserve?—In one portion it adjoins the village.

In what directions?—It adjoins on the west.

How far?—About two furlongs.

Is it near the village lands?—Yes.

Is it near the houses?—No.

You have no trouble on that score?—No.

What is the distance between your house and the reserve?—It is nearly one mile.

Is it near the cultivated land?—Yes.

Do you cultivate any land?—Some here and there I cultivate.

Mostly for grazing?—Yes.

Do you sell cattle?—Retaining those I require for ploughing I sell a few.

How many a year?—About 60 or 70.

Young ones or old ones?—I sell the middle aged ones and also old ones just to replace them.

You can breed enough; why do you purchase?—I sell the very big ones because I cannot maintain them and in their place I purchase small ones.

Do you use Government forests at all?—I do.

Which reserve?—Eppinappi and Nelli-palli reserves.

How many cattle do you send there?—Retaining about 20 cows I send the rest.

You send them with permit or to kancha areas?—To kancha areas.

All of them?—In Rapur I have some shrotriem.

Do they go to Government kancha or Government reserve?—I have taken 1,600 acres in kancha and pay Rs. 400 at As. 4 per acre.

How many years have you had it?—For the last three generations I have had it, at rates ranging from 1 to As. 4.

How many cattle do you send there?—For these 1,600 acres I send 400 cattle and the rest to the shrotriem.

Do you allow any other cattle in your kancha?—No. I have allotted 4 acres for each animal.

For how many months are they there?—From 1 to 2½ months, as long as there is grass.

What arrangements have you made for watching or guarding?—I should have six men. Ten years ago I paid Rs. 2 a man; and now I pay Rs. 4 a month.

Do they stop there the whole year?—No, for 5 months.

You do not watch it in hot weather?—I do not watch it. We give the kancha over to Government.

When do you begin to graze in it?—If there is timely rain and good grass grazing commences. It depends on the rain.

Do you send any cattle on permit to the Government forests?—I do not. My cattle do not graze there.

Have you goats?—Only 3 or 4.

Have you any difficulties with the Forest officers?—My cattle go only to the shrotriem and to the reserve forests.

Would you like to allow your cattle to go there without fee?—It is not my desire.

Then what is your difficulty?—If they go there they are impounded. Those that live near the forests have grievances throughout the year. I only live at a distance.

Why can you not buy a kancha for yourself?—I must offer higher rates in

the purchase. I cannot bear to pay so much.

Supposing big ryots purchase the kancha, would you give the money?—Yes, we do. If respectable panchayats are selected they can be trusted. If the management is in the hands of the panchayat there will be no grievance.

How far is your kancha area of 600 acres from your village?—50 miles.

What is the village in which these kanchas are situated?—Gundavolu.

Only one village?—Velugorru of Rapur taluk is another.

Have you any lands in these two villages?—Yes. In one 90 acres and in another 50 acres.

Are they Government or Zamindari?—Government.

How do you get your kanchas every year. Is it by tender or by auction?—I put in a petition and pay the money that they demand and take it.

To whom is the money given?—To the Forest officer.

Who fixes the rate?—I do not know.

Are there any other applicants for the kanchas of which you are in possession?—Yes, but they are not given.

How do you get it then? Do you pay higher rates?—We have been getting it for the last three generations.

How do you manage to get it?—I have constructed ponds there for use of cattle.

Do you make arrangements with other people not to pay more than yourself?—I do not.

How many ponds have you dug?—I dug only one pond; but it fell under repair and I had it repaired for Rs. 10.

Is that all the arrangement you did in this kancha?—That is all.

Is there any dissatisfaction in the village that you have been getting this kancha for three generations?—Yes, there is.

N.B.—The District Forest Officer states that the digging of ponds, etc., gives a prior claim to a kancha.

TUVUR SOMIAH.

What is your name?—Tuvur Somiah.

What place?—Kullur of Atmakur taluk.

How many acres of land have you?—Between 100 to 150 acres.

All patta lands?—I own two shares of a shrotriem.

How many acres is that?—It comes to about 40 acres.

How many cattle?—I had 400, but gave them away to my ryots.

Did you give them away or sell them?—Sold them.

Have you any cows now?—I have a few ploughing cattle and cows for milk.

How many?—Thirty cows.

Where do you graze them?—In the shrotriem and the village poramboke.

Are they sent to Government reserves?
—There is no facility for them there.

Which is the nearest reserve?—There are reserves to the east and south of the village.

How far is the reserve from the village?—Almost close to our fields.

You do not send your cattle there?—Some buffaloes that I keep for milking I send.

No other cattle?—No.

Have you sufficient grazing?—No.

What do you wish to say?—I have come to speak about forest grievances.

What are they?—Fuel grievance is one.

What is the fuel grievance?—We want permission to go to the reserve and take fuel as we like. To allow the poor free and to take permit fees and allow the rich.

What is the next thing?—There is the difficulty of leaf manure.

Do you use leaf manure?—We do use.

You want to get it from the forests?—Yes.

Have you been in the habit of getting it from the forest?—We have been doing it.

Have you ceased to take it from the forest now?—Yes.

Why?—We do not get our licenses in time. Moreover formerly the fee was

M.R.Ry. SESHAGIRI RAO Avargal, Forest Ranger on Special Duty.

What grade are you?—I am now on Special duty on preparation of working plans.

How long have you been a Ranger?—For the last five years. I have been for three years in this district.

Have you been in charge of any forest in Nellore, and have you issued any permits?—Yes.

What else have you been doing?—Looking after the protection of the reserves, supply of fuel and other administrative duties.

Whenever there is a cattle trespass or anything else like that how do you get the offenders punished or reported?—You get a report from the guard?—Yes.

And do you submit a report to the District Forest Officer?—Yes.

And the District Forest Officer passes orders on it?—Yes.

Either for compounding or for prosecuting?—Yes.

In what cases is prosecution ordered?—When the party fails to pay the compensation fee, he is prosecuted.

from As. 4 to As. 5, but now the fee has increased.

How far away do you live from Nellore?—We live 46 miles away. If we want leaf manure permit we have to go to that place and take it.

They do not give license at Atmakur.

Who will not give you?—The officers there do not give us. We have to come all the way to Nellore.

Have you ever been to Atmakur and asked for permit?—Yes.

Whom did you ask?—The Ranger.

[N.B.—The District Forest Officer states there is no Ranger at Atmakur.]

When?—Last year.

There is no Ranger there?—I asked the Guard.

Did you ask the Tahsildar?—Yes.

He refused to give it.

What is the next grievance?—Our cattle suffer by wild beasts.

How many cattle have been killed by wild beasts in a year?—From 40 to 50 a year.

Was that in your village?—Yes.

What sort of wild beasts come there?—Tigers, etc. All that I say is true. If you want you may enquire of some of the people that have come here and they will say the same.

[The late Tahsildar of Atmakur was asked whether there was any truth in these statements. He observed that there might be a small substratum of truth but he new by experience there was exaggeration.]

Do you get damage assessed, and is there any enquiry made about damage?—We do not assess damage.

Does the guard, in his report of any illegal grazing or trespass, report the amount of damage done?—No.

Do you know how the District Forest Officer fixes the compounding fee?—Do you know the rules?—Yes. When the cattle trespass in an area that is closed for regeneration the punishment is heavier—about a rupee a head of cattle.

Is that the maximum?—Yes.

A rupee per goat or per cow?—Per cow. The mamul is that the District Forest Officer fixes Re. 1 per cow if it happens to be a closed area. If it is not a closed area about As. 8 is levied. Sometimes it may be more and sometimes it may be less.

Do you mean to say you have not come by cases where more than one rupee per goat was levied?—For goats it may be even Rs. 3 or Rs. 4.

So for goats you do not make any distinction either in the land open for grazing or closed for grazing?—No.

You have browsing ground for goats in this district?—Yes.

I think the browsing grounds are reserved?—Yes.

Do you know that there are certain grounds set apart as browsing grounds for goats?—Yes.

But even cattle and sheep are allowed in this browsing ground?—Yes.

So there are no separate pasture grounds set apart for goats alone?—No.

As a matter of fact the levying of the compounding fees is left to the discretion of the Forest Officer?—Yes.

No evidence is collected?—The evidence is collected only when the District Forest Officer suspects.

But I suppose in the majority of cases the report of the guard is accepted?—No, the Range Officer also enquires into the case when he suspects.

When he does not suspect he accepts the Guard's statement?—Yes.

But makes no enquiry about illicit trespass?—No.

You accept the report of the Guard and make a report. Can you tell me the percentage of cases in which the District Forest Officer has made any enquiry before fixing the compounding fee?—About 3 or 4 in a 100.

What is your opinion so far as you know? How is the department liked by the people?—Unpopular.

You said the prosecution was resorted to in case of compounding when the fees have not been paid. Are these the only cases?—When more punishment is necessary the District Forest Officer orders prosecution.

You say that ordinarily the District Forest Officer fixes Re. 1 per cow in closed areas and As. 8 in open areas. Do you mean to say that it is a uniform rate? Does it not vary according to the character of the offence?—It varies.

How long have you been a Range Officer here?—For about seven months.

In what range?—Nellore.

Do you always recommend a uniform rate?—Yes.

Would you not recommend a higher fee, at any time?—I do.

Does the District Forest Officer disregard your views?—No.

Supposing the case is an exceptional one, does the fine vary?—Yes.

You collect evidence only when the District Forest Officer suspects the case? Or else the case is disposed of by you when there is no room for suspicion at all?—Yes.

Does the Forest Guard report direct to you?—He sends it through the Deputy Ranger.

Does the Guard himself make any enquiry?—Yes.

Where does he make the enquiry as a rule?—In the presence of a Village Munsif.

When you get the offence report do you get a report signed by the Village Munsif?—Yes.

So there is an enquiry in all cases?—Yes.

If there is no signature of the Village Munsif in the report as to his enquiry into the matter you do not accept the report?—No.

In all cases without exception, an enquiry is made?—Yes.

You say that sometimes the Range Officer, if he suspects the case, enquires into the matter? You mean to say that this is done in spite of the statement of the Village Munsif?—Yes.

Have you found that so?—Yes.

So you do not always accept the Village Munsif's statement?—No.

Is there any order that all reports should come through the Village Munsif?—Yes.

Is there an order to that effect?—That is the custom.

How long have you been a Ranger?—Three years.

Did you investigate any case reported to you during these three years by the Guards?—Yes.

How many?—About three or four.

How many were reported to you?—About 300 or 400.

And you had reasons to suspect only in three or four cases?—Yes.

What is the reason?—In some cases, since the report is made, the ryots come to me and say that the complaint is submitted falsely by the Forest Guard.

It is a case of coming to you and complaining?—We also make local enquiries. Whenever a case is suspected to be a false case we suspend disposal when there is a rumour circulating that it is a false case.

You had those suspicions only in three cases out of 300?—Yes.

How long does it take for the Guard's report to reach you?—Twenty-four hours, as a rule.

As a matter of practice when does it come to you?—It comes the next day.

In all cases it is accompanied by the Village Munsif's statement?—Yes.

Does the accused appear invariably before the Village Munsif?—Yes.

How long do you keep the report with you?—For a day or two, and send it on to the District Forest Officer.

How long does it take for you to get the District Forest Officer's order?—Four or five days.

If he is in camp?—It may take a fortnight.

In regard to compounding fees do you suggest any fee yourself?—Yes.

Is it duly adopted by the District Forest Officer, or does he interfere?—Now and then, when my recommendation is very heavy and if he thinks it too much he reduces it.

What are the grounds on which you recommend any fee?—When the area is closed for regeneration, and when the man persists in his fault, then we punish him rather severely.

How do you know he persists?—We keep a register of offences.

Is there any system of warning?—Yes; we issue a notice.

How do you mark a closed coupe?—It is generally fenced.

Otherwise?—There is no other mark.

Are there no sign-boards?—No.

Then how would they know?—When we issue permits we give them definite instruction that they should not graze their cattle on such and such ground. They understand all the locality.

How do they know the limits of the reserve?—We have lines cut.

You have not seen the Village Munsif's order?—No.

What sort of report comes from the Village Magistrate? Does he send you his report and the complaint of the Guard to you or simply submit his report through the Magistrate? How is it supported by the Village Magistrate?—The accused is taken before the Village Magistrate if he is willing to come. His evidence is then

ABDUL RAHIMAN SAHIB.

What is your name?—My name is Abdul Rahiman.

Do you hold lands?—Yes.

In Nellore?—Yes.

How much?—Ten acres wet and 20 dry. I own ten to twenty cattle. I sold 4 cows. I have six bullocks.

What have you specially come to talk about?—I have been wandering from 1884 in Nellore, Chingleput and Kurnool districts.

taken and is asked if he has committed any offence. If he accepts he is asked whether he is willing to pay the fine or not.

You do not record a statement from the accused personally?—The Village Munsif does it.

The accused is asked to sign it?—Yes.

Are you sure he signs it?—Yes.

All these 300 cases bear the signatures of the accused?—Yes.

As regards your going about supervising the work of these Guards, how long do you take to take one turn all over the range?—It will take two or three months.

Is there any staff under you?—I have a Deputy Ranger and Foresters.

How long do they take to make their rounds?—They go about once a week.

Can you say if a Guard has under his charge more than one or two reserves?—Yes.

How does he manage to go round these reserves?—He has two or three men under him.

And they go about?—Yes.

You say that the Guard takes the accused to the Village Magistrate. What becomes of the cattle? Is it impounded? Is the impounding done before the statement is taken?—There is no option to the Guard to release the animal.

But if he shows the permit will he not release the cattle?—If it is a case of trespass the accused is produced by the Guard.

But what becomes of the cattle?—The cattle are impounded before the statement is sent. Then the man is produced before the Village Magistrate, a statement is taken and then sent up.

You say there were 300 cases in the last 3 years; are they all grazing cases?—All sorts of cases.

No cases of firewood?—No.

In all the 300 cases you suspected only 3 cases?—Yes.

On what business?—As a contractor and on other business. I know the disadvantages of reservation to cattle in the forests of these areas.

Your cattle are very few. How do you know?—Do you send your cattle to the reserves? Yes. I was sending them.

To what reserve?—To Kakatur reserve.

What do you wish to say?—The proximity of reserves to villages, public paths going through the reserves to cultivable

lands, the narrowness of pathways in the reserves, all these are difficulties, and it is not possible to control the cattle in the reserves. Only one man for every 20 or 50 will follow the cattle. If there are four blocks, two will be closed and two will be open, and the line between the two will be very narrow. It will be only 6, 12 or 16 feet wide. There are some ponds in the reserves. Cattle have to go to the ponds to drink water. In some villages, reserves adjoin the village tanks. We are not given permits to get fuel. We want the permit system to be revived.

Do you want free grazing or do you desire that a fee is to be levied?—The reserve should be removed from the proximity of villages. All the cattle should be allowed to graze with a lower fee. If all cattle are allowed the grass will be exhausted. There should be differentiation in the reserves.

Who is to limit the number of cattle?—The village panchayats and the Government servants.

What Government servants?—The Tahsildar and the Range officer.

Are you a fuel contractor?—Yes.

Where do you get fuel?—Marappur.

How long have you been doing so?—For six months.

Only this year?—Yes.

How many acres of fuel do you lease?—2,200 acres.

How much did you pay?—4,000 and odd rupees.

Where do you sell your fuel?—In Nellore.

All of it?—Some is sent to Madras.

At what rate do you sell in Madras?—Rs. 5-8-0 wholesale, and retail from Rs. 6 to Rs. 6-4-0.

Do you always have a supply of fuel?—Now I have a stock of 1,000 tons.

How much in Nellore?—I have 300 tons.

You have 1,000 tons in Nellore and in coupes?—Yes.

Are they all felled?—Yes.

How far is the coupe from Nellore?—Between 16 and 18 miles.

Is that retail rate fixed by other contractors?—We do not agree with the contractors.

Is it a competitive rate?—It is not a constant rate.

Could you get more?—No. There are some reasons for this increase also.

What is the reason?—Cartage has risen from Rs. 1-12-0 to Rs. 2-6-0.

Why so?—When the control was under the Forest department, people had their own privileges. We have to tie the bullocks to the yokes lest they should go astray. The felling rate was one rupee before. Now it is Rs. 1-4-0.

Are you bound as a contractor to keep any quantity of fuel in your depot at any time?—No. I am not bound.

BODIREDDI RANGAREDDI of Nellore.

What is your name?—My name is Rangareddi.

What village?—Nellore.

Have you 50 cattle?—Yes.

Have you 45 acres of wet land?—Yes.

Where do you send your cattle for grazing?—To private lands. None to Government forests.

Have you private lands and shekadas?—Yes.

In what village is your shekada?—In Nellore.

How is it controlled and managed?—It is managed by villagers.

Is it held on patta?—It is poramboke.

Who controls the grazing?—Some village ryots.

Are you one of them?—My brother is one.

How do you control it?—As soon as the rainy season commences, we keep watchers to keep cattle off, until the rains are over.

When do you permit grazing?—Generally in the month of November or December.

After that, how many cattle do you allow to graze?—About one cow to an acre.

How do you settle whose cows are to graze?—Generally the ryots will settle it.

How many acres of shekada lands are there?—Nearly 2,000 acres of shekada lands in Nellore.

In your village?—Yes.

How many cattle do you allow on those 2,000 acres?—About 2,000 cattle.

Do all the cattle of the village use it?—Yes.

Some outsiders also?—Yes.

How many cattle are there in Nellore?—About 2,000.

Not more?—Perhaps a little more.

Do you make no charge for outsiders?—We only collect what is necessary to guard the lands.

For how many months is there grass on the shekadas?—Grazing lasts for two or three months.

Are there any trees?—There are some shrubs.

Are there any vepa trees?—Yes.

Are they to the south of Nellore?—Yes. They were specially planted by one of the Collectors.

Who takes care of the trees?—No-body.

Is anybody allowed to cut them?—No.

Are you in favour of limiting grazing in the Government reserves?—Yes.

Why?—If too many cattle are allowed, there will be no sufficient grass for all cattle.

Have you any personal experience of forest grazing?—No.

Are you in favour of grant of free grazing in Government reserves?—Yes.

But you get no benefit?—No.

You take no harm for it?—No.

Why are you in favour of free-grazing?—It is advantageous to the ryots.

Have you been a magistrate?—Yes.

And a Deputy Tahsildar?—Yes.

Are you a Government pensioner?—Yes.

You have heard as a magistrate and a native of this place complaints against the Forest department?—Yes.

Are you in favour of the panchayat system?—Yes.

Do you think it will work well without harassment and oppression?—Yes. When it is properly controlled by some higher authorities—say the Revenue Department.

Not by the Forest department?—No.

You are not only a native of this place but most of your relatives are reddis of this place?—Yes.

Some own thousands of cattle?—Yes.

Have you any experience of grazing?—I have.

What kist do you pay?—I pay Rs. 250 kist to Government.

You think the panchayat system will not sacrifice the interests of the poorer ryots?—No.

What have you to say about goats?—

The goats are almost disappearing. Is that good for the ryots?—They find it difficult to manure their lands.

PENCHULU REDDI of Nellore.

What is your name?—My name is Penchulu Reddi.

What village?—Nellore.

Are you a landholder?—Yes.

Do they use them for milking purposes?—Yes.

Would you like them to be admitted in the forest?—Yes. In some portion.

Will it not interfere with cattle grazing there?—No.

Which is more important?—The cow or the goat?—The cow.

What provision should be made for the goat?—They must find some place.

Where can you find a place?—Some land must be available from the extensive forests.

The goat is a destructive animal. Is it not?—It is not generally so. The statement made by the previous witness was an exaggerated statement.

How can the forest continue if the goats eat the young trees?—To some extent the young trees may be guarded.

If the goats are shut out for some period and afterwards are allowed, will they do much damage?—No. But they would do some damage.

You say they are disappearing. I suppose cattle and sheep have been flourishing for a long time?—When I was young, there were hundreds of goats.

Where did they feed them?—In the present shekada lands.

Why not now?—They are not allowed.

Would you allow them in your shekada lands?—No. If they graze, cattle will not graze.

Was there less number of cattle when there were many goats?—I think they were almost the same.

Though they were kept out, the cattle have not increased?—No.

Are there any more cattle in the district than there were ten years ago?—I do not exactly know.

Do you mean to say that the disappearance of goats adds to the growth of cattle?—No.

I suppose there has been considerable extension of cultivation?—Yes.

I suppose you will also admit that along with the extension of cultivation there is also an increase in the number of cattle?—Yes.

Do you mean that cattle have disappeared considerably in this district?—No.

How much land do you have?—I have 100 acres of wet and 10 acres of dry land.

Have you kancha lands?—I have no kancha lands.

How many cattle have you?—I have 80 cows and 80 bullocks.

Where do you graze them?—In private pastures and in unreserves and not in Government reserves.

Whose private pastures?—Private pastures of other ryots.

What do you pay?—We take it on lease. It varies according to the quality of the grass.

What do you pay?—If the kancha can graze a 100 cattle, I pay 50 Rupees.

How many cattle do you send to the Government forest?—We do not send regularly.

Where do you send them?—We send them to the Cuddapah hills.

How many cattle do you send?—Two or three years ago I sent my cows, but not my bullocks.

Since two or three years, did you not send them?—No.

For how long will they remain?—They remain there for three months.

Who goes with them?—My servants go with them.

Do you pay 4 annas each for them?—Yes.

To what part of the hills?—To Palakonda hills.

Do you graze any cattle in Government reserves in this district?—I am not in the habit of sending in this district because there is not much grass.

Is Cuddapah grass good?—Yes.

Why is the grass bad here?—Are there too many cattle grazing?—Permits are invariably given throughout the year and grass is not sufficient. There is more of tree than of grass, and also the soil is poor and rocky. It is not also properly conserved.

How can it be properly conserved?—If permits are given in June, grass will not grow well.

Are not permits given in June in Cuddapah?—Before June the grass is grown there.

In the Cuddapah hills, are there not too many cattle grazing there?—The extent is large and it is a fertile soil.

Is the incidence very heavy?—It is not so heavy.

Where do you take your permits?—In Cuddapah.

Who takes them?—My servants take them.

While your cattle were grazing in the Palakonda hills, did you have any trouble with the Forest Department?—No trouble with the forest people there.

They complain of trouble in this district?—There the extent is very large. There will be no grievance there.

One of the principal grievances is trespass in closed coupes. Is it so there?—I learn that there are no closed reserves and the villages are not near the proximity of forests and reserves are extensive.

Do cattle come from many places to those reserves?—They come from Nellore district and Cuddapah district.

Where the grazing is insufficient you are of opinion that the number of cattle should be limited?—Yes. There should be limitation.

Are you in favour of grant of free license to grazing?—It is good in my opinion.

Is there any reason why the Government should give free grazing while the zamindars and other private persons charge fees?—If the ryots are allowed free grazing, there will be improved cultivation and the Government will be thereby profited.

How can cultivation be improved by free grazing?—When the cattle get fattened, there will be more of manure, and much of yield.

Will free grazing help to get that?—If free grazing is allowed, they will take care to conserve grass.

If they pay, they would not take care to conserve grass?—Every man is the lord then.

If grazing is free, will not every man be a lord?—They will form a panchayat and will conform to some rules.

But the grant of free grazing does not necessarily mean that it should be given to the panchayats?—The panchayat will be naturally formed if free grazing is allowed.

If grazing is free, how will you restrict the number of cattle?—It depends upon the capacity and quality of grass. The villagers will arrange this.

Do you pay something per head of cattle?—The lease amount depends upon the number of cattle. Private pastures are taken on lease.

For how many do they allow free?—In kanchas small calves are not taken into account. Half-grown animals are charged less. An animal is said to be half-grown when it is two years and above. Before two years it is not charged. But in reserves, there is not that distinction. Every animal is charged.

From what age? Though it is a calf it is charged in the reserves. A suckling calf is also charged. In private kanchas, half the fee is charged till four years old. Our cattle are taken to the Palakondas and left in the hands of the Sugalis. We pay Rs. 50 in private kanchas because the grass is conserved.

For how many months do they graze in private kanchas?—They graze full three months.

What is your grievance?—Even if we own lands near the forest, we do not send cattle to our own lands.

Why so?—There is no barrier between the closed coupe and the open coupe. There will be only one man in charge. There are no fences. It is a grievance that the forest is close to the patta lands.

Do you think it illegal to bring such cases?—It is impossible to avoid breaking the law.

You cannot keep animals from straying into closed coupes?—No.

How can you prevent them from going into cultivated lands?—If they are close to pasture lands they are fenced. When pastures are private lands, the private owners take care to prevent cattle straying on them.

If the forest guard takes particular care it is regarded as a harassment?—He must take care to drive the animal away. What I say is that reserves should not be close to cultivable lands.

Can you not say that cultivable lands should not be close to the reserves?—Our cultivable lands are all in one plot.

Did your cultivable land come first or the forest?—The cultivable lands were pre-existing.

Where do you get your fuel?—From my own lands.

Is the forest useful to you in that respect?—There are thorns useful for that purpose in forests also. But we get them from the unreserves.

Did you get forest leaves before the fee was raised?—Long ago I used to get them.

When did you stop getting?—Several years ago I stopped.

When was the rate raised?—We left off getting when the rates were levied.

How far is the reserve from your village?—It is 4 miles.

Has cultivation been extending towards the reserve for some years?—It has been extending towards the reserve.

When was the reserve made?—Ten or twelve years ago.

During these ten or twelve years was cultivation extending towards the reserve? Were lands being granted on patta towards the reserve?—It has not been extending that way.

You said your lands were nearer the reserve. What do you mean?—I meant unreserves. There is proximity between the reserves and the unreserves.

You were speaking of cattle straying into the reserve. Is it reserve or unreserve?—I meant into the reserve.

How far are you from those of which you are talking now?—4 miles.

Is that not a reasonable distance from your cultivable fields?—It is a reasonable distance.

You say there is some difficulty in distinguishing between coupes and other reserve lands. What is the difficulty?—Persons that are entrusted with the cattle do not know.

Why?—They are ignorant. Is there nothing to distinguish one from the other?—If there is a fence, they will be able to know it.

Is there no cut line between the two?—There will be some cut line in the middle.

Have you been going there?—Yes. Is there any distinguishing mark?—There is a path cut.

Is that not understood to be a boundary between the closed coupe and the open one?—Ignorant herdsmen do not know it. I suppose you know it?—Yes.

Do you not tell them?—I do tell them but they do not understand it.

What do you want to distinguish them?—There must be some fence. Do you want it all round?—Yes.

Are there frequent trespasses into private kanchas?—There are cases of trespass into private kanchas.

What safeguards do you take to prevent such trespass?—We keep watchers? How many?—It varies according to the extent of the kancha. It is one man for every 10 acres. If the extent is large, the number of men is less.

What is the extent of your kancha?—It will be 200 acres.

How many do you employ?—About 10 or 20.

For how many months?—For three or four months.

What do you pay them?—I pay Rs. 4 or Rs. 5.

Who pays?—The kanchadars pay.

Do you know anything about the kanchas in Rapur taluk?—No. I do not know anything.

Do you know anything about the eastern kanchas?—They take the kanchas on lease and they graze there.

Have you ever been there?—No.

VENKALA SIVAIYYA of Madamanur.

What is your name?—Sivaiyya.

Of what caste?—Brahmin.

Of what town?—Of Madamanur.

How much lands do you possess?—I have 100 acres.

You said the reserve is 4 miles. What distance is the reserve from the cultivated lands?—It is 3 miles.

What do you pay to herdsmen on the Palakonda hills?—I pay 2 annas a month for each head of cattle.

How many cattle have you?—I have 40 cattle.

Where do you graze?—In my own pasture lands.

Do you send any to Government reserves?—I do not send any at present.

RAMA REDDI of Venad.

What is your name?—Rama Reddi.

Of what village?—Of Venad.

What taluk?—Of Gūdūr taluk.

How much land have you?—I have 100 acres.

How many cattle?—I have 70 cattle.

Do you graze any of them in Government reserves?—We do.

In which reserve?—In Venad reserve.

Is that village on the island?—Yes.

Is there good grazing in Venad reserve?—There is not good grazing.

Why?—It is all sand.

Why do you send your cattle there?—There is no other place to send.

Is there no grass in the reserve?—No.

What is there in it?—There is brushwood.

What is it useful for?—Government fell it and take it.

What is your complaint?—The village is in the middle, and all round is the forest. Round the forest are our cultivable lands. All round the lands is the lake. From our house to the lands, we have to go through the reserve. The path is narrow.

If your cattle stray, they are impounded?—Yes.

What is the next grievance?—Unless the forest is disafforested, we cannot get on.

If you disafforest them, what will you do?—We will keep our cattle there and have a free thoroughfare.

What would you do with the trees?—We will use them for our agricultural implements. We have troubles now for those implements.

Your request is to remove the reserve?—Yes.

What jungle is it?—Chikireni, Alli, and stray Neredu.

How many years is it since the forest was cut by Government?—For the past 7 years, they are cutting every alternate year.

But you said in your statement that it was cut only 30 years ago?—Yes. But for the past 7 or 8 years it is cut every alternate year.

Who fells the area?—The contractors.

Do the contractors sell the produce?—No.

Do you not get your implements from them?—No.

Did you ever ask them?—No.

Why did you not ask them?—When I asked them, they referred me to the Revenue Department, and the Revenue Department referred me back to the Forest Department. If I pay the contractor, he will give me. But I am not able to pay the contractor.

What rate does he require?—I am not able to pay the rate fixed by the contractor.

What do you use for cooking?—We have palmyra trees there.

Do you use dry cow-dung cakes?—Yes.

Is not cow-dung good manure?—Yes. We have no facilities for fuel, and we use cow-dung cakes to the detriment of manure.

Before it was a reserve, were you using the leaves?—Yes. For manure.

What do you do now?—We do not get them, the forest people do not give us.

Why?—They refer me to the contractor.

Have you any wet lands?—Yes.

Have you goats?—Yes.

How many?—There were 1,000. Now, I have only 200 or 300.

Have you any objection to get free grazing in the forest?—In rainy season, we should be allowed to pen our cattle in the reserves.

Why?—There is salt-water, and there is no room in our village.

What do your villagers pay as kist?—We pay 3,500 Rupees.

How many houses are there?—There are 200 houses.

What is its population?—The population is 1,300.

Are there many fishermen?—Yes.

How many acres do you cultivate?—We have 1,200 acres of cultivable land.

You said the reserve is too near the village. Is it not?—Yes.

How far is it?—It is within 200 yards.

Is it all round the village?—To the east of the village.

You said 200 yards. Is it from the house or from the fields?—Within 200 yards of the village houses is a dry land. Beyond that is the forest.

How far is it from the village site?—200 yards.

Do you say there are 300 goats in that village?—Yes. Sheep and goats together.

How many were there before?—There were 1,000 or 2,000 sheep and goats.

How many are sheep and how many are goats now?—There are 300 sheep and 200 goats.

Do you know that the average for 5 years was 296?—Was it false?—All we had we sold, and subsequently, we purchased some now.

Do you know that there are 1,600 acres of unreserve for grazing?—Yes. But it is all swamp.

But there are another 500 acres?—It is also salt swamp.

Do they assess a salt swamp?—Yes. But grass does not grow there.

You say here—in your statement—that if the Government removes the forests, you will pay what Government was getting from that. Are all the villagers prepared to do that?—Yes.

Do you know what it is?—It is about Rs. 5,000 or Rs. 6,000.

For the last year it was Rs. 2,500.

Are you prepared to pay that sum every year?—I am not prepared.

Why did you suggest that?—30 years ago, they felled some forests there. That average could be taken.

You say it is too close to your village. Will you suggest a distance at which it might be pushed away?—In one place to the south, it must go about 50 chains distance, and about 10 chains away from wet lands to the west.

Will that satisfy you?—In the north, it must go about 30 chains.

Will that meet your wishes?—There must be other adjustments also according to the proximity of the land.

Are you desirous of taking the reserve and not graze goats in them?—Yes.

If cattle alone are allowed free-grazing, will that be sufficient?—If free-grazing is allowed to cattle, we will be satisfied.

You have heard that many of the witnesses express their opinion in favour of panchayats?—Yes.

Give us your opinion about that proposal?—I cannot say anything about the management of the panchayat system itself, as I have no experience of one actually in existence.

Just imagine a village panchayat in existence?—I think the present kanchadars can manage the grazing areas much better than the panchayatdars.

But the kancha system provides only for well-to-do ryots? Is it not so?—Not necessarily.

How do the poor ryots benefit by it?—In course of time, of course. Later on the kanchas will be thrown open to poorer ryots.

Would you divide all the reserves into kanchas?—Yes.

No permits whatever?—Yes.

You heard the proposal that village panchayats should be constituted in order to manage the block of forest which would be assigned to a village for grazing. Would that be the effect of a village kancha?—Yes.

But there is no system?—Anybody that offers the value of the kancha can have it.

You prefer that?—Yes.

Do you not think that the people who are nearer the village forest have better claims for it?—As a matter of fact there are 7 lakhs of cattle in this district; and only one lakh of them are grazed in the forests; but the people say that even these 1 lakh are miserably fed. What are they doing with the remaining 6 lakhs of cattle? Why can they not manage like that for their cattle for some time more.

How does that cause you to prefer the kancha system to the proposed village panchayat system?—What I mean by the kancha system is that there should be such a system by which all people can buy by competition.

You favour auction?—Yes.

The Government takes the highest price?—Yes.

Would it not press hard on poor ryots?—In course of time everybody will be satisfied.

The ryots who have been grazing their cattle up till now near their forests and enjoyed so many privileges in those forests will feel it much if they find themselves suddenly thrown over?—But they can drive out the competitor by bidding higher.

The system which you favour is that the Government take the highest price offered and make it a competition system?—Yes.

You speak of using a portion of the money collected in the improvement of forests. How will you do it?—I will have about 30 or 40 acres cut clean of prickly-pear, and make allowance of so many trees per acre. Then wherever the growth of grass is poor, I will buy up the land, plant grass and allow it to grow and if possible, improve the quality of the grass wherever it is inferior.

Is it possible to improve the grass by cultivation?—I think, it is possible.

In the Palakondas they have very superior kind of grass. I do not know why this should not be introduced here.

With reference to forests which are used for grazing grounds and not for fuel would you allow the same system of kancha to be extended?—They would be worked under the same system.

How would you regulate the grazing in fuel forests?—I will close the cut areas for at least five years. That is very necessary.

Apart from that, how will you manage the area which can be grazed?—If possible I will also close such areas for about a month in the year just before the rains set in.

Under what system?—Under kancha system; however it should gradually come to that. The general idea is that the kancha system must be extended wherever grazing is available, and if grazing is available in fuel forests I do not see why the system should not be worked there also.

Are there any forests in this district which are mostly used by eastern cattle? Do those cattle generally go to kanchas?—Yes.

Do any of them go to permit areas?—No.

And the permit areas in the Rapur taluk in the west of the district are used by the local villagers?—Yes.

Are there any other forests?—Timber forests but none near. They are too remote. There is no demand close by.

The supply of small timber for agricultural and other purposes is very poor?—Yes.

Is there a good demand?—Not very much, I should say. They get mostly from their own men.

In these fuel areas, among the fuel which is felled is there any big enough which can be used as implements?—Yes.

Do the contractors sell them other than for fuel?—Very rarely; because there is no demand for them.

They would be glad to sell if there is a demand?—Yes; but there is no demand.

Do you think that the requirements of the ryots are fully met with in this direction?—Yes.

Where are the trees grown?—In private lands and hekadas.

There is a notification to the effect that the ryots cannot cut their wood from reserved and classified trees without a permit. What is the process by which if he wishes to cut classified trees, he gets permission to do so?—He gets his permit from the Tahsildar of his village. The Tahsildars are supplied with permits and any ryot who wishes to have a permit must go to the Tahsildar. He cannot get it from the Forest officer.

What are the rules?—I do not know the rules.

But they are published (rules shown).

How long does it take to get a permit from the Tahsildar?—I cannot say.

What is the total Revenue in this District under II (a), Budget Head?—I have not got the figures: roughly a few thousands.

They seem to be mostly from delta lands; and in fact the total revenue to Government from unreserves is only nominal?—Yes.

I think it is hardly worth collecting?—I should think so.

You do not advocate the panchayat system?—No.

Give us your objections?—I am doubtful whether the people can manage it properly, and fear that the forests will be allowed to deteriorate.

If they are able to manage a village kancha why would they not manage a panchayat. Almost all the ryots seem to think they can do?—I am not of that opinion.

You think there will be unfairness?—Yes.

The small ryots will be oppressed?—Yes.

Of course, you have heard a long list of forest grievances?—Yes.

As a man of the world there is a good deal in many of them?—Yes. There is more of corruption than oppression.

You have little doubt, as a Forest Officer of experience, that mamuls are taken?—Yes.

Voluntarily offered?—Yes.

In consideration of the mamul, what are they expected to do in return?—If any man wants to graze in excess number or to graze them free in closed coupes he is allowed to do so; and if he does not give mamuls it will be made very uncomfortable for him.

What about this very popular story of impounding. The common complaint is that if a herd graze on the edge of the forests, or if they happen to step into the reserve they are at once impounded. Do you think there is truth in it?—None.

When you go to inspect the reserve and when you find marks of grazing or damage in closed coupes, do you check the forest guard?—Certainly.

Of course, in many parts in this District the cultivation extends right up to the village. Is there no way of avoiding it?—If the forest is taken away the cultivation will come forward, unless a rule is framed that no assignment should be made to the extent of 5 or 6 chains from the reserve.

How long have you been a District Forest Officer?—Twelve years.

Have you known of cases of forest guards and watchmen suddenly quitting or leaving the service?—There are some cases.

Do you know if they are generally well-to-do after they quit the service?—I did not make enquiries.

What are they paid as guards and watchmen?—Between Rs. 9 and Rs. 12.

I suppose, you know that the panchayat system is more or less an Indian system?—I have not seen it practically working.

You have not heard of villagers managing their own affairs, such as their temple affairs?—But they are mismanaged.

Have you known they have been managing their own disputes?—I think they are managed by one or two select men and not a regular panchayat.

You have no faith in the village people?—I have faith.

You have known that Co-operative Societies have been coming into existence?—Yes.

Do you not think that, when common interests are concerned, the villagers can combine together and arrange and manage to their best advantage?—I do not know what number of years it took to form the Co-operative Societies.

You know of Co-operative systems coming into existence in this Presidency; how long?—I suppose, in the course of a decade.

And yet it has been declared by Government to be successful. But Government put their heart and soul into the thing.

And so if Government put their heart and soul in the matter, you think the village panchayat will work well.

In that case, everything is possible to Government.

What you mean is that the incentive must come from Government and the people can then be made useful.

The people must be taught, educated and supported; otherwise they will fail. In all matters the villagers are like children.

Formerly you have been telling us about the forest reserves. Are you sure that you have realised all your expectations of reserving small blocks in cultivated areas and in improving the land, within the last 30 years?—I think they are much better now.

In what matters?—In the matter of growth, in the nature of soil, and in preventing erosion.

You think you are meeting the demands of the agricultural population by reserving these blocks?—We are preserving forests and conserving them for the convenience of the population.

Are you meeting demands for grazing, fuel or timber?—We are not.

Are you meeting the demands for firewood in reserve forests?—We are meeting them as much as possible in towns.

Is there any demand in rural villages?—No.

Can you sell firewood in rural villages?—No.

You give timber for domestic and agricultural purposes?—The forests in this district are poor, and the ryots grow their own trees.

Do you think your isolated blocks are able to meet the whole demand?—No.

You said that under the village panchayat system there will be oppression of the poor?—Yes.

You do not think it will occur if one man gets hold of the whole thing?—I do.

If it is competition, it might bring in more revenue?—It may bring.

But do you not think that competition will be detrimental to the interests of the ryots?—No, I think it will be helpful.

I would like to know why when panchayats are made under rules of Government, they should fail?—There is no objection to a trial being made. But whether it is worth the trial it is a matter for consideration.

Why?—As for village people, if we go to the western parts we find that they are not only ignorant, but quite unable to manage their own affairs.

I suppose, they manage their own cultivation and pay Government fees regularly?—Of course, they do.

They have got some communal lands also? Some grazing grounds?—They have porambokes. But they are not managed by the community.

Do they enjoy without fighting for it?—The biggest man enjoys the lion's share.

But if they combine?—In South Canara and South Arcot I have found influential men cutting trees worth about two to three hundred rupees and utilising them all for their own use. Of course, the men were prosecuted and convicted; and the villagers gave evidence.

And the complaint came from the villagers?—Yes.

I ask you if there were any such complaints here?—Not after I came.

You think if properly trained men are put to direct the management, the thing can be done?—It is possible.

Would you say that Government should take the initiative and put these people in the way?—What I say is that people are not properly equipped at present. They must first be educated.

You have been disposing of so many cases. How do you assess damages?—I mean in case of trespass? The guard reports to you the trespass of any goat or cattle. How do you fix the compounding fee?—I pass my orders according to the gravity of the crime. If the crime is at the commencement of the season I am lenient; and if it is later I am more severe; and also the number of cattle goes to magnify the crime. There are many considerations.

You do not make enquiries?—It is not possible to make enquiries in all cases.

What is the percentage in which you make personal enquiries?—Two or three per cent.

But does the guard report to you the amount of damage done in any illicit grazing?—No, he simply states the circumstances under which the matter is reported.

Have you got any such report here?—I have not got them here. I will produce them later.

You have a circular issued in this district about report on evidence. Is it issued by the District Forest Officer?—Yes.

What is your opinion about the popularity of the Forest Department?—The Forest Department is unpopular.

Do you not think that it is worth while for Government to see that this ryot population is kept satisfied?—It is worth while to Government that the department makes the ryots satisfied.

I believe there are several of these reserves under working plans?—Yes, about 25 per cent. of the area.

And the remainder?—Under working schemes.

Most of these are fuel and fodder areas?—Yes.

I take it generally speaking that none of the forests in these districts are available for timber-producing purposes?—Yes.

You say you are to introduce kancha system for all grazing areas. Would you like to see the system introduced in all the present permit areas throughout the district gradually?—Yes.

With regard to this you advocate limitation?—Yes.

You also think that under a system of extended kancha there would be some kind of limitation?—Yes, automatically.

Have you statistics to show what the grazing is in the Government kanchas?—We have taken regular census.

When was that?—I think, last year—1910–1911.

Can you say what the incidence of grazing was in that year?—It was one cow per acre on Government kanchas.

Do you consider that satisfactory?—Not very satisfactory.

Do you not think the same will happen if you extend the kanchas?—The kanchadars will manage it better. Now there is only a limited number of kanchas; and when they are extended they will be able to do much better than now.

That is if there is a large number of kanchas you say that the limitation will be much better worked out. How could that be?—It is only the natural law.

Supposing it is done departmentally, how would you fix the limitation?—According to the quality and quantity of grass obtaining in the kanchas.

You would fix it every year?—I cannot fix it every year. We fix it once for all, and plans will be revised periodically.

Supposing you would wish to work out the permit system, how would you fix the limitation?—Even there I would look to the quality and quantity, and would then fix the number of cattle, and see whether the area is over-grazed or under-grazed, and form an idea.

What is the average area you would fix?—It depends on the individual locality.

There cannot be a hard and fast rule?—No.

Would it be right to take an average of five acres for a cow?—I think 1 to 1½ acres sufficient for a cow.

Under permit system would you generally work out at 5 acres per cow?—The average may be satisfactory; but for some forests it may be even 6 acres a cow and for some two may suffice.

Has the question of limiting the number of cattle in each of the reserves in this district been examined at any time?—I do not know whether it has been examined critically.

Has it been examined at all?—Yes; with reference to two or three ranges.

What ranges?—I think they have taken Nellore, a portion of Rapur and also Kavali.

These are the kancha ranges?—Yes.

What year?—Last year.

Can you tell me what the averages were which you arrived at?—There was a report on the subject; but I have not got that here.

I suppose, you fix the possibility with reference to each reserve?—Yes.

Does it vary with each reserve?—Yes.

With reference to kancha, areas the possibility has also been fixed?—No. It has not been fixed.

You left them out of your calculations?—Yes.

You only examined with reference to permit areas?—Yes.

With reference to kanchas, would you say if you would preserve this distinction between foreign kanchas and local kanchas?—I would have the distinction only with reference to the incidence of grazing.

If an area is moderately grazed you would still recognise the claims of some of the villagers to the grazing in the neighbourhood of the villages?—Yes; to begin with.

You will maintain the distinction?—Only for a period; then the distinction is levelled.

We now have local kanchas and foreign kanchas. Local kanchas are used by the villagers in the neighbourhood of the village, and foreign kanchas by the eastern people. Would you have that distinction here?—No.

Would you abolish and sell by auction every one of them?—Yes, ultimately.

Will you please let us know the present method of disposing of local kanchas? Is it done by auction?—Up to this it has been done by tender system for the local kanchas.

Who tenders?—Any one who wants it.

Any body?—That has to be settled by the District Forest Officer, who will give preference to ryots adjoining the local kanchas; they are generally not given to other people.

Is it given away at so much per acre or at so much per kancha?—At so much per acre.

May I know the average rate per acre?—There was an area of 420 acres; one hundred and twenty was sold away at Rs. 5 per acre and on the remaining three hundred acres only Rs. 83–8–0 was realised.

I suppose you say that one single individual tenders on behalf of the whole village?—Yes.

Have you ever got more than one tender for any of the villages?—Sometimes.

How do you decide with reference to competing tenders?—Preference will be given according to the proximity of the tenderer.

Supposing there are two tenders in the same village, how is the rate fixed?

They offer a rate?

Does the rate vary very much?—It is almost stationary.

You say you give it to one individual on behalf of the whole village. Do you enter into an agreement?—Yes.

Written agreement?—Yes.

Is it stamped?—No.

Does he take it in his own name or in the name of the whole village?—He takes it for the whole village.

Do you know, as a matter of fact, of any complaints that the kancha is leased to one man?—No. If there were there might have been only very few. Generally there are none.

With reference to persons who take kanchas for eastern cattle, are they local

men or of these taluks?—Generally they are taken by the eastern people.

Who is the man who deals with the department?—The man who belongs to the eastern taluks.

Does he allow other cattle into his kancha?—He allows only his own cattle.

I wish to know if the system of selling eastern kanchas has been a monopoly?—Yes.

No complaints have been received?—No.

Is it done by tender or by auction?—This year we introduced the auction system.

Do you think that in the case of eastern kanchas the grazing fees realised give a fair return?—I do not think it is a fair return.

Is it as good as private kanchas?—Not very bad when compared with them.

Is there any system of closure?—The kanchadar does it.

When do you sell them?—In August. The lease expires with the 30th of next August.

In whose possession is the permit?—In the possession of Government.

Is there any guard or watcher?—Yes.

Whose watchers?—Government watchers.

During what months?—During all the 12 months.

You want to sell both foreign and local kanchas by auction?—Yes.

Is it one of your reasons for selling the whole of this area by the system of kanchas to eliminate the oppression of the guards?—That is one of my reasons.

You think that a system of panchayat will not be preferable to selling it by auction?—I think so.

Do you not think that you can transfer them to the villagers? Do you not think that they would be able to close it properly and conserve it?—I do not think so.

It is only the individual that has an interest in the matter?—Yes.

With reference to minimising forest offences, or rather the existing oppression, or the discontent of the working of the Forest rules, can you suggest any improvement?—The abolition of the permit system, and the introduction of the kancha system is one; that eliminates the guard. I will not have any permit areas.

Would you advise any of the existing offences to be taken off the list?—No.

You say that cases of unintentional trespass are very rare?—They are very rare.

All of them were deliberate?—Yes.

Do you think that the villagers do not properly guard their animals and are careless in this matter?—The ryots are careless in this matter.

Do you mean to say that all cases are intentional cases?—Most of them are intentional.

What proportion of cases do you think are unintentional?—About 5 per cent.

How do you propose to deal with this 5 per cent. of unintentional cases?—People may be warned and let off. They are all reported, but I let them off.

Do you consider this impounding as a hardship on the people?—It will be felt as a hardship anyway.

Would you suggest a way as to how one punishment could be given consistently with the efficiency of the department? Would you allow that a rule be framed that in cases of first trespass people can be let off with a warning? Do you think it will be harmful for the department?—Yes. This has been tried and found wanting.

What do you mean by saying found wanting?—We cannot put down the crimes. It does not produce any good effect.

Some people are feeling the difficulty of distinguishing between the closed coupe and the open. Is there any difficulty on that score?—No.

Your Ranger said that the scrub of rubbish in the felled coupe formed the outside of it as a fence?—Even then it is taken off by the people for fuel, and it does not stand for five or six months.

Did you try thorny fence?—Yes. I tried in South Arcot. People took them away.

Can you kindly give me an instance of trespass let off with a warning?—Yes. I can give.

After the report was duly made to the forest-guard?—Yes.

What was the reason?—The history was narrated, and I found that no prosecution could be made and so I let it off.

Is it after your coming?—Even before.

M.R.Ry. Diwan Bahadur R. RAMACHANDRA RAO Avargal, B.A.,
Collector of Nellore.

There is only one point on which I wish to ask your opinion, and that is what you think of the possibility of creating and working village panchayats for the management of grazing grounds such as has been suggested by several

You say that the villagers combine and give a tender?—Yes.

Do you say in reply to the Hon'ble Mr. Ramachandra Rao that the villagers combine and one man tenders?—Yes.

Villagers combine and one man takes it and he enjoys the kancha?—Yes.

Do you not think it will be much better, instead of giving it to one man and subordinate the other people to be subservient to him, to give it to a number of people on some other conditions?—We find it more practical.

Do you like the idea of making two representative ryots responsible?—I cannot give, in certain conditions.

How many forests have you in this district conserved on climatic and physical grounds?—We have Veligondas and some of the reserves.

How many?—The whole range of the Veligondas.

What will be the percentage of reserves that will supply bamboo for commercial purposes?—There are none.

Are the rest minor forests and pasture lands?—Yes.

What would be the percentage of pasture reserves open to grazing?—The whole area except closed ground is grazed.

How many minor forests and pasture lands have you?—I cannot draw a sharp distinction.

Have you only two classifications—reserves and unreserves?—Yes.

What is the classification to which all the sandy banks, rocky soil, and big forests fall?—They are all reserves.

You cannot say which reserve will be profitable to Government and which will not?—No. There is no record to answer that question.

For agricultural purposes, has not a villager to purchase wood?—There are unclassified trees which he can get.

I am asking about the reserves?—Nothing is given free from the reserves.

From an unreserved forest, he must pay for a classified tree?—Yes.

Are any unclassified trees used for ploughs?—Yes. Some are used.

What are they?—White Thumma, Pala, Jala, Munukudu, and Chikireni.

of the witnesses here?—My idea is that only village forests can be managed by village panchayats. So far as fuel reserves, major pasture grounds and timber forests are concerned I do not propose to hand them over to the panchayat. The suggestion is simply to apply this system to the most of the reserves which are solely useful for local needs. For conciseness, I shall use the term "village forests" to denote such forests though the term is ambiguous. Village forests practically include all forests besides fuel reserves, major pastures and timber forests. The panchayats are not fit to manage large grazing areas; but it is not so much of the largeness of the area as the largeness of the number of villages the residents of which resort to those places.

The reason why I wanted to get the small village forests not disforested is to give the panchayat powers to impound the cattle which come under their limits. Unless they were given powers under the Forest Act they will not be able to exercise due control.

Do you not think that the poor people will suffer if they were exercising their powers in an unsympathetic manner?—I do not. If there is a vicious man in the village and if he insists on his independence the village combines together and prohibits the washerman, barber, scavenger and other menials from serving him.

It is a traditional habit among them. Why interfere?—But this is oppression and hence I would that regular panchayats were formed. When I came across one or two reserve forests I went and asked the people, who came and complained to me of a good deal of hardship, if they would agree to take it if I gave the forests over to them on obtaining the Board's sanction. Unfortunately my Tahsildar, who thought he had much to do, went to the village, took a statement from the villagers in English and said that the people were afraid of collective fines, and that they did not want the forests. This shows that it is all the more reason why a special officer should be appointed.

You said that the auction system will bring in more revenue. How do you spend the revenue?—Personally I consider that cattle being so useful for agriculture and already there being 50 per cent. of the tax as land revenue, the grazing revenue should be given back to the ryots. The advantages are a good deal

of discontent would be removed and grazing would be considerably improved if most of this revenue is spent in some manner to help the district cattle.

You mean improving the capacity of the pasture land?—Yes. I wish to add that in this district the Forest Department has to frankly admit that to provide good grazing is one of their functions.

Will you consider now that anybody can plant a tope in a poramboke or in a public land and call it his own or the village community's?—At present that is not the rule.

I see that most of the dharma topes have been taken by Government?—Many of them are. Because according to the rule in the District Gazette, a dharma tope is deemed not properly managed if the number of trees falls under ten trees per acre. Wherever I find that the number falls below ten I report it to the Board for resumption.

Does the Forest Department sell wood, timber of these topes or cattlestands at so much per cubic foot?—Forest Department has nothing to do.

You do not know of any instance where the Forest Department have sold timber of cattlestands?—No. The Forest Department never did; but the Revenue Department might have.

You distinguish between poramboke land and Government forest; do they not take possession of the trees that are grown there? I mean the Forest Department?—The Forest Department have nothing to do, except to supervise. The Collector may require his advice. He does not interfere unless called on to do so.

I have known cases where such trees under which cattle have been taking shelter were taken away by Government?—I do not remember of any such instance. Whenever it is reported that a cattlestand is no longer useful for that purpose, or is required for houses, local inspections are made and the transfer is made to village site poramboke or assessed. Very frequently large tracts of land which are assessed by the Settlement Department are transferred to the cattlestands.

My point is if people think they have a right to plant trees, will they not grow them?—They will.

You said you are for the constitution of village panchayat?—Yes, for village forest.

I suppose the Royal Decentralization Commission recommended village panchayats for several purposes?—Yes, for sanitation, management of justice and the management of the forests and schools.

Do you now propose a general panchayat as proposed by the Decentralisation Commission or will you have a panchayat separately for each purpose?—I would make it a panchayat for the management of forests alone.

You mean to say it is quite possible to have one panchayat for forest matters and another for other matters in the same village?—Yes, my reasons are that, if one general panchayat be constituted and it breaks down in one of its functions I do not want it to break down altogether. Further the electorates for the several functional panchayats will be separate.

As regards this village panchayat of forests what would you generally fix to be the number of panchayatdars?—In a co-operative society the number varies from 1 to 50. It depends upon the villagers and circumstances.

Would you not fix a maximum or minimum?—Everything depends upon the local conditions. I will not fix an average. Generally speaking you may have three to five.

Do you think that the constitution of panchayats would be any oppression on the smaller people?—Absolutely none.

Would you have this panchayat nominated or elected?—Elected; I think, that is essential.

By whom?—By an electorate.

How would you constitute an electorate?—It depends on circumstances.

Would you, under any circumstances, allow the panchayat to admit goats?—Yes, if there is no grass, but only leaves and if local workers permit.

Do you know the results?—Yes, but the local ryots know exactly when this can be permitted with impunity.

You said you would make the panchayat elected. Would you make that dependent upon the extent of land owned by the individual?—It depends mostly on the circumstances.

You would not allow the individual cattle owner to go running all the way to the Tahsildar?—Certainly not.

What duties would you give this elected panchayat?—It depends on local circumstances. They would supervise grazing, collection of fuel from forests and tree planting. If there is a sandy forest they could raise casuarina plantation.

Supposing the panchayat raises a certain amount?—Out of the total amount collected a certain fixed amount should go to the Government, and the balance to be given over to the panchayat to be spent on general purposes.

What would you have them do?—They can do anything they please.

Supposing they collect Rs. 200 would you like them to divide it between themselves?—I let them do what they like.

Then supposing there is some money raised from fuel in the same way you fix a certain proportion to go to Government and the remainder to the panchayat?—Yes.

Would you see that people should take fuel free or they should pay and the fuel sold and proceeds again divided?—I would leave it to the panchayat.

Now this is all with reference to the village forests. There are several classified trees. In whose control would you keep these trees?—Under the village panchayat. When the village forest is handed over to the panchayat we take stock of the trees. I will make the village panchayat responsible for all the trees; and if any of the trees is cut down I would recover the cost from the panchayat.

If the cutting is against the by-laws of the village would you give the panchayat any special powers?—I will not give them any legal powers to recover anything from the villagers either for grazing or for fuel or for theft of any classified trees.

But it is against the essence of your scheme?—Certainly not. It is the exercise or misexercise of such powers by a rapacious forest subordinate that is objected to; a village panchayat elected dare not misuse such powers.

Now, with reference to this panchayat would you have them supervised by any?—The Forest Department should continue with the annual inspections of the forests; and if the management is very bad and certified to be so by the District Forest Officer, a collective fining will be made by the District Forest Officer. This ought to be the only function of the District Forest Officer.

Would you give the power to wind to a District Forest Officer?—No. To a special officer. The Collector may also consult the District Forest Officer. Even the special officer should have only one function.

So far as you said the special officer is to organise them. What may be his other powers?—He may advise them from time to time.

As regards this panchayat, will you think that the power to prosecute people will be properly managed?—The panchayat will be the best and most suited arrangement for this.

With reference to the constitution of the village panchayat, say in Nellore, the number of reserves is 252. Obviously you cannot constitute a village forest everywhere. Only in selected places, I suppose?—Certainly. In few villages only village forests exist.

Do you think it will be proper to people in other villages?—Yes. They obtain their fuel elsewhere even now. Or if they get it from the forests they may continue to get it on payment as now.

It will not be a hardship on the other villagers?—I do not think so.

I do not consider it necessary to hand over the supervision of grazing in kancha areas to the Forest Department. It is better for the Forest Department to give up managing petty details.

Would it cause any inconvenience to Government?—No.

I see from the papers that Mr. Weir came here in 1907 on certain complaints being made by the poor ryots against the kancha system and the question of the abolition was considered?—Yes.

With reference to that it was suggested in 1910 that in order to keep down the evils of kancha system the permit system should also be introduced and worked side by side with the kancha system?—That is the Board's orders. It is necessary that the permit system should go on; and the suppression of it should be only gradual.

You were in Kurnool for a long time?—Yes.

Do you think that the forests there are overgrazed or undergrazed?—I do not think they were overgrazed when I was there.

You have heard the evidence of some of the witnesses of the oppressions of the guards. Can you make suggestions for improvements apart from village panchayats? If the kanchas extend there would be no question about grazing; but still the people will be there for fuel, and they will still be worried?—Perhaps.

Have you any suggestions to make to improve the existing state of things?—I am afraid, I have not thought over the question carefully. Perhaps one suggestion would be that the village officer should hold an enquiry immediately; but I think he always does it now.

Are there any persons entitled for free grazing in the kanchas?—I should say no.

As a general rule no?—It is said that in Udayagiri there is a small exception.

Before the reservation of the small forests evidently there were free grazing grounds?—Yes.

Take the instance of regularly worked fuel forests like Sriharikota in which the grazing is worthless. Now there are certain number of permits issued for that forest. In future, how would you manage it?—Exclude them.

enquired into. Surely about the proximity of reserves to dwelling houses, whenever any instance comes to notice either on petition or on inspection, a conservancy boundary is formed if found necessary.

The panchayat management is not fitted for those areas which are resorted to by cattle from a distance, *i.e.*, from a number of distant villages.

Are not some arrangements to be made with regard to local cattle kanchas?—All the arrangements must be left to the kanchadars themselves.

What about the smaller reserves?—My idea of the capacity of the people to run a village panchayat is that when the subject of administration is such that its disposal depends on a knowledge of local circumstances and that its proper management conduces to the self-interest of the people it will work well.

Also I suppose there will be this great advantage, namely, that the friction with the forest subordinates will be removed?—It will be but that is a subsidiary idea; but my advocacy of the village panchayat is based on the conviction that efficient management is impossible otherwise. For the purpose of this examination, we need not consider casuarina topes, fuel reserves and timber forests. What I mean by fuel reserves is reserves from which we supply fuel to Madras, Nellore and Ongole. These can never be worked by the ryots. The rest of the reserves in this district I would divide into two main classes—major pastures and village forests.

Give us the distinction between the two?—Village forests are constituted close to villages and serve the petty needs of the people near.

What are petty needs?—Ordinary agricultural implements, fuel and grazing. These are the main needs. There is practically speaking no demand on village forests from villagers more than 10 miles away. By major pastures I mean chiefly as typical Veligonda pastures.

But in the Veligonda reserves, there are also local villages which require grazing?—But the main purpose of these pastures is for the distant cattle. Distant cattle that come to any kancha or permit area and which are drawn not from one village but from a number of villages are distributed amongst such forests.

When that is so, how would you propose to manage the grazing in the areas which are resorted to by distant cattle?

Would you have kanchas or the permit system?—Limitation is absolutely necessary. As the President is aware, the Board passed orders directing the Collector to submit practical proposals for limitation and I have been considering about it a long time. One method of limitation that has been proposed is the hard-and-fast rule of 5 acres to a cow. But the grazing capacity of the different pastures is so different that though this is a working average it is a wrong thing to say of any particular kancha that the 5-acre average is right. Sometimes the incidence has been as high as $\frac{3}{4}$ acre per head in particular areas.

It may be as high. But that is only for a limited part of the year?—Yes.

The grazing goes so long as the grass remains. The cattle wander freely in the reserves?—Yes. In the kanchas, the kanchadars voluntarily surrender after the season.

You say the incidence is very high in some of the kanchas. But I say that as the kanchadars only graze for the period of the year as grass is available, therefore the high incidence does very little harm?—I do not think it does much harm. Though there is the shortness of the period, there is better grass. My point is the incidence fluctuates greatly with the locality.

Do different areas vary very much?—Yes. Therefore arbitrary limitation is out of the question. Another argument is, I believe, that limitation ought to vary even from year to year. It depends upon the grazing in the previous year and the rains. The limitation correct this year will not be correct for the next year.

Surely it will be impossible for departmental officers to work a varying limit like that?—Quite so. That is just the reason that I give my remedy. I believe that my remedy meets these objections. Another consideration is the period of closure. The best thing is to throw open the kanchas for three months on the expiry of four to six weeks after the rains. But the first period of the heavy rains is not fixed. It varies year to year and from hill to hill. Rules that are published in the Gazette for the whole district announce in advance the period of closure and cannot discriminate these points. I mention all these difficulties to emphasise the fact that local management, variation of local details to the area and to the season are necessary, and that it is not possible to be done by one District Forest Officer for one district. So long as there

is local management, the knowledge of local details and local seasons is secured. Hence I consider it essential that the agency to manage the major pastures must be some local person. While searching what the best type of local management for the purpose is, I notice that in certain parts of the district, private people manage their grazing concerns much better. There is one kancha where a ryot realises as much as Rs. 8 a cow.

Which taluk is it?—It is in Kavali taluk. That is willingly paid and he turns out many other applicants who are willing to pay that amount.

Is that on private land?—Yes, and grazing of the best kind specially conserved and fostered. I argued that if private people are able to make cattle owners come voluntarily, (and remember if the owners come they cannot be falsely run in for trespass), there must be some reason for that, and I conclude that if you raise the kancha rate higher so that the kanchadar will be bound to give an adequate return for what he ought to charge the cattle owner if he is to pay the rent to the Forest Department, the grazing must automatically improve.

I do not quite follow how the raising of the kancha price must improve the grazing?—Suppose he agrees to pay a large amount to the Forest Department, and goes on permitting a very large number of cattle into the kancha. The cattle will get poor grazing and the owners will not send their cattle for that kancha at any rate paying such a fee that will enable the kanchadar to pay his rent to the Forest Department. If, on the other hand, he lets in too many cattle, and grazing is insufficient, no one will send his cattle to that kancha. Suppose the kancha can serve only 100 cows, and the kanchadar has agreed to pay Rs. 100 to the Forest Department, he must charge the cattle owner at least Rs. 2 per cow so that he may pay the rent and expenses. If he lets in more than 100 cattle, the cattle will not get adequate grazing and the cattle owner will decline to pay Rs. 2 for indifferent grazing. He will go elsewhere where another kanchadar takes more pains. At the same time he must give each cow grass worth Rs. 2; and to fulfil his contract he must improve his grazing as the ryot in Kavali. My idea is to extend the system right through, abolishing all permit areas. But if we do it all at once, there will be transitory harm. We must do it in course of time. We can ultimately offer the best grazing to the cattle owners.

Do you desire the kancha rate to be raised?—Yes, by auction and not arbitrarily.

Do you wish its gradual extension to all the forests in this district?—Yes. I think that all the kanchas must be auctioned. Last year some kanchas were auctioned. This year in the grazing rules, the rule is that every kancha must be auctioned.

Has that resulted in raising the rate per acre?—Sales have not yet been held. But my object is to raise the rate. Because for three generations a man has had a kancha, I see no justice he should have it for a nominal price in the future.

As I understand you then, part of the forests in the district should be worked under the kancha system, and part by the village panchayats?—Yes.

Do you apply the kancha system to all the major forests?—Yes. It is impossible to work such areas under the permit system. I will explain why I think so. Cattle from a number of villages go to one kancha. The persons interested live in different villages. The management must be with the people who have interest. It is impossible to get the panchayat from residents living in scattered villages.

I think no one will contest your theory that the management of major pastures must not be made over to village panchayats?—Nor do I think that it is possible to set aside blocks of major pasture for a dozen selected villages.

I think I put to one witness the possible case of four or five villages being given a block?—I say that it is not possible.

Is it not possible for even small groups?—No. I shall explain myself. All the cattle of a village do not now go to the same block. Some cattle from village A, some from village B and so on go to block X. Again some other cattle from village A, some from village D and so on go to block Y. It is not possible to distribute the blocks among the villages.

What about village-forests?—It is entirely different.

I wish to hear your ideas of the local village forests. Can all be given to panchayats?—I think all the village forests could be given under suitable conditions.

The first question is, do you expect the Government to give grazing free to the villagers?—No.

Who should pay?—The panchayat must pay. The difficulties of co-operative societies are that the conditions in no two villages are alike, and the by-laws of no two societies are alike. Considerable care and local enquiry are necessary to

find out the exact conditions and limitations and powers which should be given to the panchayats. But for the purpose of criticism and discussion, I would generally indicate what I mean by the management of a village forest by a village panchayat. I would find out what the total revenue we have hitherto been getting. I will give not only the grazing but also the fuel and everything else.

Do you give free?—No, not at all. Both grazing and fuel should be made over. I am against mixed control. I would estimate the average revenue for the last three years and direct the panchayat to give that to the Government subject to revision once in three years or once in five years. In some places the Forest Department plant, and we have to pay the cost of planting.

Would you require the village panchayat to plant up?—If that particular village is willing I would ask the panchayat to plant up, and I would give a reward of 80 per cent. of the trees for planting as a payment to village panchayats. On the other hand, an estimate of the fuel that goes up must be raised. A portion of it must be given to the village panchayat and the rest belongs to Government. The management is to be theirs, but the income will come to Government in a certain percentage. The trees are Government's, the land is Government's; but to induce the village panchayats to take an interest in the conservation of the trees, I will make it work at half proprietorship. The fundamental principle is that the interest of the village panchayat must coincide with the Government's interest and both for the management of the forest. The management becomes more efficient. It must be something like a co-operative society.

I think we must be careful not to carry the parallel between the co-operative societies and village panchayats too far. It won't apply in every respect?—I see no harm. The co-operative capacity to work is there and you adapt it to the forest problem and to local conditions.

Do you think that a committee of villagers would be able to manage the tree growth on a piece of forest land in such a way as to prevent its destruction?—Yes, certainly. Better than the Forest department. That is my emphatic opinion, and much better than the Revenue department.

I think we have never had any definite proposals as to how any control was to be exercised by the Revenue department and it has struck me that while the

Revenue department was mentioned, the preference was merely because it is understood that control by the Revenue department may mean no control at all?—If so, village control is some control and is better than no control. All that I wish to emphasise is that I see a latent capacity for self-management under certain conditions, and this capacity has shown most wonderful results in the co-operative credit society. I do not see why they should not apply here. In the co-operative credit societies, people have extended the knowledge they have gained by directing co-operation in other directions, absolutely without any suggestions from the Registrar or his officers, such as civil suits, schools, temperance work and so on.

In the case of an isolated reserve, upon which 2, 3, or 4 villages lie adjoining, will you hand them over to all the villages?—There again, I am afraid I must borrow from the parallel. If the villages are knit together by common intercourse, I would form one village panchayat. If, on the other hand, the villages are distinct, or separated by factions, then I would divide the village forest into separate blocks. There again, the amount of capacity for co-operative work that the particular villagers exhibit must be taken into consideration.

Please consider this point. In the case of some of these small reserves, they would be very inadequate to meet the wants even of one village, much less of two or three. Then people finding that the reserve is not equal to meet their requirements, would not take much trouble about it?—They will take due trouble. They are grossly inadequate now, and will become less inadequate under care. Something is better than nothing.

Suppose there are 500 cattle and the grazing available is only sufficient for 50?—I think they will limit it to 50. I shall give an example from Rapur taluk. In Rapur taluk, there is a lot of unassessed lands in the village which are loosely called shekadas. It means lands not yet taken up for cultivation and porambokes. Shekadas are lands not yet occupied by pattas. I was surprised to learn that villagers finding that the incidence of grazing on such lands was heavy, have formed a self-management to regulate grazing on such lands.

Is it on the unreserves?—Yes. In unassessed or assessed wastes. Legally speaking, every head of cattle ought to have free access to the shekadas. The

system is that this, as a constituted panchayat village, nominated leaders. They levy generally 4 annas a cow and 6 annas a bull for the privilege of grazing in the unreserves. From the accumulated funds, they employ watchmen, who see that young grass is not eaten and cattle are kept off. For two months only cattle for which fees are voluntarily paid are allowed to graze, and afterwards all the village cattle are allowed to come in.

Cattle which pay fees are allowed?—Only such cattle when the grazing is valuable. It is afterwards thrown open to all. This arrangement obtains in several villages in Rapur taluk. And to some extent this arrangement is against law. Because every one has a right to graze, and he is kept out. Nevertheless, for all these years, there has been only one complaint against this management, and people have been able to do work well.

Has the complaint been made in your time?—Yes. Just now. There was some exchange of abuse between a Muhammadan's wife and some other woman. The Muhammadan complained that he was kept out of the shekada lands. He complained that he paid fees, i.e., Rs. 1-8-0 for six cows. The complaint was that two of the village ryots monopolised the shekadas. On his complaint the two ryots were assessed on imperfect enquiry to pay the assessment of the entire shekadas. They appealed, and their main ground was that if they were to be assessed, the whole village ought to be assessed as they were simply the managers of the community.

You say that in certain cases where villages could not combine, it must be necessary to divide the village forest. That division would be very difficult, say, in the case of a hill to be divided between three villages?—I see no difficulty. We divide it, and each village looks after its own.

Do you not think it will be a source of trouble?—No.

BIRADAVOLU VENKATARAGHAVAYYA.

What is your name?—Venkataraghavayya.

Are you a village munsif?—Yes.

Have you twenty-five cattle?—Yes.

You have ten acres of wet land?—Yes.

How much dry?—About thirty acres. I have got in some other village, about twenty acres.

To what reserve do you send your cattle?—To Biradavolu reserve.

Who should make the division?—To begin with, we shall have to make the division. Probably in most of these village forests, the division is already made. It is only very rare that the portion is used as unsurveyed blocks.

Do you give the lands within the village boundaries?—Yes, if no other better method of division suggests itself.

I recollect reading in your paper that you said that you consider supervision of the panchayats by a careful and sympathetic officer was very necessary?—I do not think I said so about supervision. I said only about the formation of the panchayat.

Is it absolutely necessary to appoint an officer of sympathy to organise a panchayat?—Yes. To start them it is necessary. It is necessary to judge whether the local circumstances (chiefly the mental attitude of the people) justify.

But that officer will be able to do this only for a small area?—One officer would be able to do it as in the case of co-operative credit societies.

Surely for a village panchayat to manage the village forests, it would be very much more numerous than the co-operative credit societies?—No. For one village panchayat, there can be 100 co-operative credit societies in the Presidency.

How many credit societies are there in this district?—Only three. But in Chingleput there are about 200 societies.

Would you disafforest the village forests?—To escape legislation, I am against disafforesting. Then the village panchayat can enforce laws. The panchayat will have enough powers.

What powers can it exercise?—But a village panchayat is not recognised by Forest Act? Surely legislation may be necessary?—They can get powers from the Collector like the Forest Guard.

(Definition of "Forest officer" read out).

It is possible but it is a matter for the opinion of the Advocate-General.

How far is it from your village?—It is about half a mile.

You said that grazing is bad, due to overgrazing in that reserve. Is that so?—Yes.

Is there any other reason why it is bad?—Yes. Permits are issued on 1st July.

From what date ought they to be issued?—It should be only from the time when there is grass.

You say there should be no limit in the number of licenses?—Yes.

But you said the reserve was over-grazed?—When there is no grass, and when too many cattle tread upon the roots, the roots die out.

You think that if the cattle graze in proper time, there need be no limit to the number?—No.

If 1,000 cattle wish to graze, can they be allowed?—Yes. If there is grass.

But is there grass?—I do not know.

How many cattle do graze now?—All the cattle in the village, i.e., about 500 or 600.

Is there grass for 1,000?—I cannot say.

Is there grass for 2,000?—I do not know.

Is there grass for 5,000?—I do not know.

Do any other village cattle except your village cattle graze in that reserve?—Yes.

How many other villages?—Chatakotla cattle also graze there.

What others?—None else.

How many cattle has that village got?—I do not know.

Is it your deliberate opinion that there should be no limit put to the number of cattle that must be allowed to graze in that reserve?—Yes.

Have you got grievances or complaints?—The reserve remaining under the Forest Department is itself a difficulty. If the forest is handed over to the villagers, they will divide it into two or three blocks, and graze them in turn, conserving the grass.

What is the difficulty of its remaining in the Forest Department now?—We are paying higher permit fees.

How do you fix it?—I want free grazing.

You said all the cattle must be allowed. Does it mean all the cattle of your village or of all villages?—Of my own village and my hamlets.

What is your name?—My name is Subbaramayya.

Of what village?—Turimerla.

What taluk?—Rapur taluk.

Are you a village officer?—Yes.

Have you fifty cattle?—Yes.

How many bullocks?—Eight.

You have 10 acres wet and 50 dry?—Yes.

VEPAKOMMA SUBBARAMAYYA.

Tell us about the harassment of the Forest Department?—They say they will impound the cattle and ask money for leaving off.

They sometimes ask Rs. 50 and Rs. 60.

They threaten to impound the cattle and make out a case against us. I am also told that they take 3 pies per each permit issued over and above the permit fee.

None about impounding?—The ryots are afraid of cases and try to give money to them, and they are demanded Rs. 2 per each head of cattle.

Did you ever pay?—My cattle were never impounded.

What is the pound fee per head of cattle?—4 annas.

Why should they pay Rs. 2?—For fear of cases.

Are you a village magistrate?—Yes.

You say that after disafforesting it must be given to the Revenue Department.

How can it be favourable to the ryots?—If it is under the Revenue Department, there will not be so much trouble.

Is it because there will be no guards?—It is not that. Unoccupied lands are in the hands of the Revenue Department, and there is no trouble about those lands.

Do not ryots steal there?—If they steal, there will be cases. Even if it is transferred to the Revenue Department, there will be cases if they steal.

Do you get manure leaves from the forest?—We were getting, but not now, because we have to pay for permits and it is very difficult to get them.

Why should you not pay fees and bring manure leaves?—It is not an advantage to us.

That being so, what do you manure your fields with?—With ashes and leaves of mango and tamarind.

What about thangedu?—You can take thangedu from the unreserves?—When we take away the leaves, we cut away the young branches also, which is objected to by the thangedu contractors, as they will lose a great deal of wood.

Is there sufficient grazing in it for all the cattle that go to it?—Yes.

Is it a village kancha?—Yes.

Is that reserve sold as a kancha?—Some are under kancha.

How many acres are kancha?—Three hundred and odd acres.

Who takes the kancha?—The village ryots.

In whose name is it taken?—In Palur Venkoba Nayudu's name.

How much do they pay?—About Rs. 90 or Rs. 100.

How many cattle graze in that kancha?—About 300 cattle.

Is it for two months or three months?—For a month and half or two months.

Is the grazing then finished?—Yes.

What do you do with the kancha after that?—No other cattle are grazed after that.

Is there also some of that reserve open to permit?—Yes. There are about 200 acres.

Do any of your village cattle graze in the permit part of the reserve?—Yes.

How many of them?—About 200 cattle of my village.

Is the grazing in the permit area better or worse than in the kancha?—It is not better.

Which is better—the permit area or the kancha?—In the kancha the grass grows better than in the permit area.

Why is it worse in the permit area?—In the permit area, the cattle graze always.

Are there too many cattle grazing in the permit area?—About 200 or 300 cattle graze in the permit area.

Is it too much for that?—The grass is not sufficient for the cattle that graze.

You say that cattle of your village alone should be allowed and not others?—Yes.

If you allow other cattle, do you wish to limit the number?—Our cattle do not themselves get good grass. Other village cattle cannot be allowed.

Is levying fees a grievance in itself?—Without fees I wish to have grazing.

DUMPA NARASA REDDI of Dachur.

What is your name?—My name is Narasa Reddi.

Of what village?—Of Dachur.

How many acres have you?—I have 60 or 70 acres.

How many cattle do you possess?—I have 50 cattle.

Where do you graze them?—In the unreserves, as well as in the reserves.

But you have to spend something on the grazing?—The villagers must form into a panchayat and collect fees.

What will they do with the fee?—They will spend it upon the land.

If the Government wants the panchayats to protect the lands and pay something, will they do so?—Yes.

What do you do for leaf-manure? Do you get it from the forests?—Before permits, we were getting them from the forests.

What is it you have to pay?—It seems they demand Rs. 4.

Do not they get them from the forests now?—No. Since the conservation of the forests, the villagers do not get them.

Were you using it before?—Yes.

Do you use leaves found in the village?—Yes.

How many acres of unreserve are there in your village?—98,000 acres.

You think the Government should give the grazing without taking a fee in the reserve forests?—Yes.

Do you think that the shrotriendars and pattadars should also allow their people to graze in their lands without fee?—No. They cannot be compelled.

Do you think the Government can be compelled?—As the ryots pay assessment to Government, they want a compensation.

They pay assessment for specified areas of wet or dry land, not for forests?—They pay assessment for waste patta lands.

How much do shrotriendars charge for grazing?—They charge according to their desire.

How much is it?—It is sometimes As. 6 and sometimes As. 8.

Do not they take Re. 1?—Sometimes they take.

Do you like them to give free-grazing?—The shrotriendars will not permit free-grazing, because they pay assessment to all the lands, whether pasture or cultivable, and so they would not permit free-grazing.

In which reserve?—In the local kancha.

To whom is it leased out?—To one Guruvayya.

How many acres is that kancha?—It is 624 acres.

How many cattle do you graze?—About 200.

Whose are they?—The ploughing cattle of the villagers.

Where do the other cattle of your village go to?—They graze in the Yerragonda reserves and in the unreserves.

How far is the Yerragonda reserve?—It is $1\frac{1}{2}$ miles.

Do you graze on permits?—Yes.

Do any of your cattle go there?—My cows go there.

Is there good grazing in your kancha?—It is good after rains.

How many bullocks have you?—I have four pairs of bullocks.

Where do you purchase them?—We go to Ongole, and we get some from our own cows.

Do the bulls go to the Yerragonda reserves?—Some go with the cows.

Are there any bulls in the village?—There is only one.

Are all the cows covered by that bull?—Yes. There are some of the local stock which cross the cows.

Have you any private pasture lands?—No.

To whom does the pasture that is found to the west of the Dachur reserve belong?—To Ramaswami.

Do they graze themselves or do they allow other cattle also?—Their cattle only are allowed.

In the Yerragondas there are permits, and in Dachur there are kanchas. Is there better grazing in the Yerragondas or in the kanchas?—In the Yerragondas there is no good grass.

Why so?—The land is of that nature. It is rocky. The grass does not grow well.

For how many months do they graze in the Yerragondas?—From this July till next July they will be wandering there.

When the rains come, if cattle are not allowed, will there be good grass?—There will be some grass.

Do you desire it?—If grass is reserved, they will have good feeding for at least one month in the year.

Do you manure your wet lands?—Manure is not sufficient.

GIDDALUR CHENCHAYYA.

What is your name?—My name is Chenchayya.

Of what village?—Of Giddalur.

What taluk?—Rapur taluk.

How many acres of land and how many cattle do you possess?—I have 30 cattle—6 bullocks and 20 cows. I have 100 acres of land.

Where do you get your leaf-manure?—From the Yerragondas.

Do you take permits?—Yes.

What leaves do you bring?—Tangedu and Bandaru leaves.

Have you any grievance?—In some portions there is water and in some portions there is no water. If cattle go there, they are caught. Even the watchers have got their own private servants who are witnesses in cases.

But are those servants paid?—The watchers and servants seize our cattle, and threaten to impound them. We are afraid of the heavy fines and the prosecution. So we go to terms with them, and pay something and release our cattle.

Where do they impound them—in the reserves or the unreserves?—They are impounded both when they are in the reserve and when they are close to the reserve. If one or two stray in the reserve the whole herd is driven to the pound.

We get three punishments for one offence.

What are they?—Cattle-pound, compounding and prosecution.

After compounding fees, do they prosecute?—No.

Are cattle driven in your village pound?—Yes.

Are those cattle impounded for straying into the kancha?—Yes.

What is the reason?—Since there is no water, the cattle go there.

Even if the kanchadar does not make a complaint, the forest guard impounds them?—Yes.

Where does the cowlidar live?—He lives in a distant place.

Is there any road for your cattle to go for water?—No. There is no road.

To what river does your cattle go?—To Savitivagu.

Is there no water anywhere else?—No.

Is the Kandleru very far?—Yes.

Do you desire a road in that way?—Yes.

How much wet and how much dry?—30 acres wet and 70 acres of dry land.

Which is the nearest reserve?—Giddalur reserve.

How far is it?—It is within two miles.

Is it kancha or is it under the permit system?—It is under the permit system.

Is there no kancha?—No.

Do you send all your cattle to the reserve?—Yes. But cattle from Venkatagiri are also allowed to graze in the reserve. In consequence, there is not grass enough for my village cattle.

How many cattle of your village go?—Since we have no unreserve, we cannot help sending all our cattle to the extent of 200 or 300.

Do you send bullocks or cows?—Bullocks are not sent at all. Only cows are sent. Bullocks are stall-fed.

If the Venkatagiri cattle are kept out, will the grass be improved?—Even then it will not be sufficient. There are nearly 1,000 cattle. There are 400 acres adjoining our village, and another 300 acres of Molakalapundla.

Is Molakalapundla a reserve?—Yes. There is considerable waste in your village. Who graze on that waste?—The better lands are under cultivation.

Is there no grass?—The rest of the land consists of vagu, and saline soil and grass does not grow.

Is there not land assessed at more than a rupee per acre?—There is no doubt the rate is high, but only 100 acres are useful for grazing purposes.

Do the people keep that for themselves, or let Venkatagiri people come there?—Only our cattle go there.

Who prevents Venkatagiri people to come there?—That land is west of our village. They cannot cross over.

What is the name of that reserve?—Giddalur reserve.

Would you prefer to have this reserve which is now grazed on permit, as a local kancha?—In my village there are 500 bullocks, 800 cows, 200 buffaloes and 1,200 sheep and 200 goats. We have not much unreserved land. If it is given to us without permit, we will reserve it till November and then we can graze plough bulls alone for three months. And that too, only for 400 bulls.

If Venkatagiri people are not allowed how much would you pay for the ploughing bullocks?—We pay Rs. 9,000 kist.

Do you like to have lands without kist?—We will give for cultivation lands.

Do you like to have grazing lands on patta? If the Government refuses to give you for nothing, how much will you be prepared to pay?—I am prepared to pay As. 2 an acre.

Suppose others offer to pay more for it?—We cannot live in the village. Cultivation must be stopped.

Can you get shrotriem kanchas or private kanchas for As. 2 an acre?—If we are given the kancha at As. 2 we will reserve it at our own expense, and graze it for 2 months, and then we will go for shrotriem kanchas.

What will you do with the kanchas after two months?—There will be no grass, but the cattle will be simply roaming about.

Afterwards you would not shut it up?—No.

How do you feed cattle that do not go to the reserves?—We give dried grass. Some people have sold away their cattle. Others are stall-fed with paddy straw and cholam-straw.

How much does it cost to feed on those straws?—They get it from their own lands.

How do they sell?—They sell 4 or 5 bundles a rupee.

How many bundles can a cow eat in a month?—It eats 8 bundles.

Do you give them anything else?—None.

Do you give ulavapottu (husk of horsegram)?—No. Not to the cows.

Where do you get your cows?—We get them from the north, i.e., from Ongole, etc. If we purchase more, there is no grass.

How much kist do you pay?—We pay Rs. 8,000.

How much land do you cultivate?—We have 4,000 acres of cultivated land.

How much shekada lands have you?—About 100 acres of pasture land unreserved.

What about the other unreserves?—They are vagus, and chowdu and quicksands. Therefore cattle are not allowed to go.

What is cultivated there?—Paddy, cholam, aruga, ragi, etc.

How many ryots are there?—There are 400 pattadars. There are ten houses who are under easy circumstances. All the others have to borrow for cess.

Since you pay kist, you want ploughing cattle to be given free-grazing?—Yes.

Do you use leaf-manure?—Yes.

Where do you get them?—We get them from some trees in the village.

Do you get them from the Government reserve?—We are obliged to pay permits. So we do not get them.

What do you do then?—We use cowdung.

What do you do for agricultural implements?—We go to shrotriem villages and get them.

What trees do you get?—We get black thumma, white thumma, chikireni, and mulukudu.

Is there none in the unreserves?—There may be stray white thumma. But owing to the forest difficulty, we do not cut them.

What difficulties are they?—We have to pay, and if we do not pay sufficiently, we are punished.

Have you to pay more for the Government trees?—Some get it free from the shrotriem village. Venkatagiri is near my village. They have little reserve. They graze goats and sheep.

Where do your goats go?—They go to some unreserves here and there.

Do they give permits in the reserves?—They give one year and in another year they refuse.

Have you any grievance?—80 acres coupe was formed.

Are they cutting that coupe?—One Venkatasubbayya has taken a contract.

MARLAPUDI NARAYANA REDDI.

What is your name?—My name is Narayana Reddi.

What is your village?—Marlapudi, east of Rapur.

How far distant is it from here?—It is 15 miles from here.

What have you to say?—We have grievances.

What are they?—We have fuel, leaf manure, and cattle difficulties.

What cattle difficulties have you?—There is a coupe and there is a kancha.

Who has taken the kancha?—My villagers have taken the kancha.

Then what difficulties have you?—Our sheep and cattle are not allowed to go through the kancha for water.

Who stops the cattle?—The forest men. Do the kanchadars give you permission to go?—Yes.

Do cowldars allow sheep and goats to go through the kancha?—Yes.

What other grievances have you about grazing?—Permits are issued to eastern cattle and there is not sufficient grass for our cattle. Fuel is not allowed to be brought.

Who does that?—The forest guards and watcherr.

Has he begun working?—Yes. He has commenced operations. We are not able to buy.

Do you want to buy from him?—We cannot live in villages by paying for fuel also. The coupe is to the north. My cattle have to go south. The road is small. Boys go along with the cattle. So cattle are impounded if they stray into the coupe. Since there is a coupe, the ryots are afraid to send their cattle to the reserve.

Would you like to have the reserve disafforested?—Yes.

Can the villagers try to manage it themselves?—We will form a panchayat in the village.

You say you will pay As. 2 per acre in the reserve?—Yes.

At present you pay As. 4 an acre for 1,200 acres?—We cannot help it.

This has not driven you to leave the village?—No. But we have sold many cattle.

But you have not fled from the village. Some have gone.

There was a census last year. How much was it?—The population is 1,752.

Are you willing to pay fee for firewood, or do you want to take them free?—We want to take them free.

Is there any coupe?—No.

Is the forest closed to all cattle, or is it closed to goats and sheep only?—It is closed to goats and sheep.

What other grievance have you?—The forest men say that we have more cattle than we have permits for.

Do they impound them?—Yes.

How many cattle were impounded this year?—About 30 were impounded this year.

What other grievance have you?—Without permits, some portion is to be kept apart for bullocks, and one portion for cows.

How many villages besides this village use this reserve?—Only one shrotriem village uses it.

How many Government villages use it?—Only one Government village.

If it is given as a kancha, how much will you pay?—We will pay two annas an acre.

What else have you got to say?—The area that is to be set apart for bullocks, should be given at the rate of As. 2

an acre, and for cows, at one anna. Fuel, manure and agricultural implements must be given for nothing.

Would you like to have your lands also for nothing?—We do not fence our lands. If we do not fence our lands, cattle graze our crops.

How much land have you?—I have about 100 acres.

How much do you pay to Government?—I pay Rs. 250 kist.

How many cattle have you?—I had 150 cattle. I have sold some. Now I have 50, and the rest I sent to Venkatagiri reserve.

How much have you sent to Venkatagiri reserve?—I have sent 100 cattle.

How much do you pay for permit?—

About As. 2 or As. 3 per head of cattle. I am also a ryot of Venkatagiri. I have 10 acres of land there. But I have it only because I have these cattle.

The Ryots of Podalakur.

Who are you?—We are the ryots of Podalakur.

Who is the biggest ryot in Podalakur?—Mannamala Raghava Reddi.

What do you want to talk about?—We desire the abolition of the permit system and the restoration of the old kancha system.

You like it?—Yes. At present, there is no real kancha in our village, neither have we any shekada land. We want the abolition of the reserve itself and the reserve handed over to a village panchayat who should have powers to graze all the cattle of the village.

You want to graze all your own cattle and wish to exclude other cattle from the reserve?—Yes.

What else do you wish for?—We request that the reserve may be made over to a village panchayat, and we may be permitted to graze our cattle at an anna per acre.

How many acres is that reserve?—2,500 acres.

How many cattle graze there?—2,263.

Is there good grazing in that reserve?—No.

Why?—Numerous cattle come from various villages to our reserve and, therefore, there is not sufficient grass in the reserve.

How many villages graze their cattle in that reserve?—About ten villages.

How many cattle are there in your village?—1,000.

Why?—For the maintenance of my cattle.

You are a Government ryot?—Yes.

Is there any shekada land?—Yes, but not good land. There is brushwood, and even that is of small growth. There are 1,000 acres of cultivable land. About 150 acres are wet and the rest are dry.

What is the condition of the ryots?—They are becoming poorer every year by paying Rs. 100 and Rs. 200.

Why?—Because cattle are impounded, and falsely charged, and people have to pay the guards to release them.

Have you leaf-manure?—Yes. We must get them from the forest.

Do you get them?—We do not get them. We have to pay As. 5 and then when we take the bandies, they say the time is barred, and they threaten us with cases, and we give Rs. 4 or Rs. 5 and bring away the leaves and thus escape them.

How many bullocks?—600 in three villages.

How many cows?—1,000, and also 400 buffaloes.

Will the panchayat allow all the cattle into the reserve?—Yes, they will.

Is the grazing in the reserve sufficient for 1,000 cows, 600 bullocks and 400 buffaloes?—If outside cattle are excluded it will be sufficient for our own cattle. There are also sheep and goats.

Are sheep and goats now admitted?—They are not.

Do you want them to be let in?—Yes. We do want that they should graze in the reserve.

Are you the Degapudi village munsif?—Yes.

Are any ryots from your village come?—No.

Do your cattle go to Podalakur reserve?—Yes.

How many cows?—400; also 300 bullocks, 1,000 sheep and 500 goats.

Do you wish to keep the Dugunta people out, or you do not want them?—We do not want them. Since the introduction of the permit system we have been grazing our cattle in the Podalakur reserve.

(Another man from Dugunta village.)

Do your cattle graze in Podalakur reserve?—Yes.

What do you say about the proposal of the Podalakur people claiming the reserve for themselves?—Our reserve is quite useless for our cattle.

Which reserve are you talking about?
—Dugunta reserve.

Your reserve consists of only prickly-pear?—Yes; that is why our cattle have no fodder there and we are obliged to send our cattle to Podalakur reserve.

How do you wish to graze your cattle in Podalakur reserve?—We used to have it as a kancha hitherto. We will take it like that. We used to pay at that time. Before the introduction of the permit system we grazed our cattle under the Pulleru system.

But the Podalakur people want us to give the reserve for their exclusive use?—It should be given to them and to us also; if not what can we do.

The Ryots of Kalavai.

How many acres have you?—50 acres.

How many cattle?—50 cows.

What have you come here for?—To speak out our grievances. Formerly the extent was the villagers' shekada, and now it is constituted as a reserve.

Since when?—About 16 years ago. It is quite close to the village site.

How far from village site?—Within a furlong.

What more?—The cattle as soon as they leave the village go into the reserve. There they are caught and impounded and harassed by the forest officials.

But if they go into the reserve without a permit, I suppose, they are always impounded?—We take permits.

Have you permits now?—No permits were issued this year.

It is cowle kancha?—Yes.

Near the village, is it kancha?—Yes.

Who has taken the kancha?—We.

You yourselves have taken the kancha and you yourselves complain of trespass of cattle?—One Sahib of Kalavai took the kancha.

When?—Last year.

This year who has got it?—No one yet.

He took it on behalf of the other ryots?—Yes.

When?—Last year.

Do your cattle graze in it?—He takes fees and allows our cattle.

Who do you pay to?—To the Sahib.

How much does he take?—Rs. 2 or 3 for a pair.

He does not allow cows?—He allows only plough bulls.

Where do you send your cows?—They go to Yerrakunta reserve.

And to seven other villages too?—To other villages also. We all ten villages will form a panchayat and work it. We pray that the Government will be pleased to arrange it like that.

What do the Podalakur people say?—No. Dugunta people have their own reserve, but if they come to our reserve what are we to do. Our cattle suffer.

(A man from Dugunta.) We have been paying for permits for the past 20 years. If we are disallowed now, we have no grass and no other go.

If all of you want it, how do you propose to do it?—We will make a proportionate distribution among the number of cattle.

I want to know if this kancha is taken by the Sahib on his own behalf or on behalf of the other villagers?—He took it in auction for his own private use and on behalf of the ryots.

What did he pay for it?— $4\frac{1}{2}$ annas an acre.

Why did you not take it yourselves?—Some of the villagers were absent from the village and some were afraid of subsequent loss.

Has the Sahib any cattle?—One or two.

Is that usual?—It is not usual.

What is your next grievance?—We have no firewood; and are not given permits for them.

Are you willing to pay for permits for firewood?—No; it has not been the custom up till now. There are only three or four rich ryots and all the rest are poor and cannot pay for fuel. We pray that we may be given them gratis.

At present, what do you burn?—We use cow-dung cakes.

You have no fuel on patta lands?—No.

If the Forest Department opens a coupe for you near your village, would you buy it?—We are not able to buy. Most of us are poor.

What else do you wish for?—We want more manure leaves.

Do you always use them?—When the land was a shekada, we used to get leaves for manure.

How long ago was it?—Sixteen years.

You do not get them now?—Occasionally one or two men who can afford it send their men to distant places and get leaves from there. By the time we return

to Kalavoi time is barred; and only one or two get permits, and the rest cannot go.

Have you anything else to say?—We want thorns free. If our goats and sheep are permitted to graze in the sekada we will be satisfied, since we will have manure free of cost. Even when we take our permits sometimes the permits are not forthcoming, and for that reason we have sold all our goats and sheep. Our cattle also suffer much for want of grazing, and we are obliged to send them to Cuddapah district.

You do not send your goats to Cuddapah district?—No.

Why do you send your cattle to Cuddapah district?—For want of sufficient fodder.

If you allow goats into the forest will the fodder be more?—The goats only browse the leaves. We are not so parti-

cular about the goats; but if sheep and cattle are allowed there will be more manure.

How much of unreserve is there in your village?—None.

How much of wet land and how much of dry have you in your village?—In all 2,200 acres are under cultivation. They are both wet and dry.

How much kist do you pay to Government annually?—About 10 or 11 thousand rupees for the whole village.

Was it sekada before it was made a reserve?—Yes. We had more than 500 acres of sekada before it was reserve.

Does the Sahib possess any land?—Only a small extent of land; about 1 or 2 acres.

What is it that grows in your reserve?—The reserve consists only of small brush-wood.

The Ryots of Morapur Village.

Where is the village situated?—It is situated between Podalakur and Amicherla.

Did we not see you on our way?—Yes.

You came to state the forest grievances?—Yes. There is a coupe to the north of our village near South Morapur.

Is it a coupe this year?—Yes. Last year also it was a coupe.

Is it one coupe?—Yes. There is a plough-bullock kancha to the east of our village. The kancha is taken as the extension reserve of South Morapur. Bullocks going to the wet lands, cannot go on account of the proximity of the reserve coupe.

Have you to go through the coupe?—From the kancha to the wet lands, they have to go along the line. At the extremity, they have to pass through the coupe.

Is that the shortest way?—The southern portion of the wet lands are cultivated first and they cannot pass through cultivated lands.

Was the coupe a portion of the kancha?—No.

What do you want then?—We want a way along the coupe, between the coupe and the wet lands.

Is that near the main road?—No.

How far is it from the road?—It is 2 miles. Bullocks going to the fields have to go to the tank to drink water. Bullocks come from the east from the kancha, and cows come from the south.

Have any of your cattle been impounded for straying into the reserve?—Yes. Many were impounded.

Produce the pound-register?—(Pound register shown.) 17 impounded in May and June of last year, 5 in October, 4 in December, 29 in February of this year, and 7 in May of this year.

Were all these impounded for straying into the reserve?—They were impounded on the plea of straying into the reserve.

Were they true?—I do not know. If they approach the line, they are impounded.

Are there no herdsmen?—They will be there. But they are small boys.

Were they sleeping?—They were boys.

Why cannot you send men?—We cannot afford to pay men.

What is the nearest pound besides that?—Podalakur pound.

Why do you send boys?—Cattle are kept only for manure, and we cannot afford to pay bigger men.

Were they ploughing bullocks?—No bullocks are kept with the cows. They will be kept separate. In hot weather, bullocks are taken out for the exercise, and stall-fed.

Since you have no use for these cattle, you wish to have grazing for them free?—No. But they are sent with the boys. So they stray.

What else have you to say?—I want the line to be shifted further back. The kancha should be made a cowle-kancha and not turned into a coupe.

You do not want it to be cut?—No.
What is to be done with the wood?—
You may take the wood.

Where do they take it to?—They take it to Nellore.

What wood is there?—There is jala, kaliga, uti.

Can you purchase them?—We cannot afford to purchase them.

The Government say they are supplying?—We have no objection for their taking wood.

If the Government leave it open after cutting, then trees will not grow?—Even if there is a small damage, we pay pul-lary.

It is not money that is important. Wood is important for other places?—We want to have it open for use.

Have you any other grievance?—The permit system is very inconvenient.

What do you want instead of it?—We want the whole area to be given at so much per acre. If the reserve is given to us at As. 2 an acre, we will graze our cattle.

Why As. 2?—Because it is poor soil. It is rocky. There is no good grass.

Suppose anybody bids more?—We cannot live in the village if the reserve is given to somebody else.

Is there no shekada land in your village?—There are 1,000 acres of poramboke, including vagus, and tank, and stones.

How much kist do you pay for your village?—We pay about Rs. 4,000.

Are all your ryots well off?—They are all poor.

Are you the bigger ryots?—Yes. I have 200 acres of wet and dry land.

What do the smaller ryots have?—They have 40, 30, 20 and 10 acres. There are also some who have 2 and 3 acres only.

How many cattle has a ryot who has only 2 acres?—Only four or five cattle.

What do you do for manure?—Cattle have decreased.

Do you send your cattle anywhere else?—No.

The Ryots of Kakivaya Village.

What taluk?—The village belongs to Atmakur taluk.

What have you got to say?—The reserve is quite close to the village-site.

Is the reserve open to all cattle?—Yes.

Where do you graze?—In our own kanchas.

Do you take permits?—Yes. The cattle were grazing in the reserve, and the Forest officers demanded the permits. Since the permits were not with them, the permits were cancelled.

Is it not written on the permits that it should be taken always?—Yes. But it will be with some people behind.

If you have no permits with them, how can the forest-men know whether you have permits or not?—Permits are with the men who are behind the herd.

How far behind?—At a distance of a furlong.

Do all of you give permits to one man?—We keep them all in a tin-tube, so that they may not become wet.

Who was the Forester?—One Gopal-ayya.

For how many years was he there?—He was there for two years.

Who gave the permits?—He gave some, and another higher officer gave some.

Where do you get the wood for making ploughs?—We get them from our friends who are in other villages.

Where do they get them from?—From shrotriams and from their friends. We have no trees on patta lands.

What trees do you use?—Thumma, pala and chikery.

What about chikery?—It is not classified. We are told that we should not cut those trees.

Is dundra good?—Yes. For some purposes.

Are they in the reserve?—Yes. But the contractor takes them.

Does the contractor sell?—No. He takes them to Nellore.

Did you get your permits back?—No.

Did that Forester know your cattle?—Yes. Even after seeing the permits, since I did not show it at the time he asked, he said he cancelled our permits.

We told him that we would go and tell it to the higher authorities. But he said that he would give us back our permits, and that if reported, we would suffer more troubles.

What reserve is there to the north of your village?—Telugurayapuram reserve.

Is there a palmyra tope to the west?—Yes.

Are you allowed to graze in that tope?—The whole is a vagu.

Are you prevented from grazing?—There is nothing to graze.

If cattle go there, are they impounded?—Yes.

When do they impound?—They impounded several times.

What is your grievance?—We have cultivation all round the village, and the reserve is quite close. We cannot take our cattle to our land without straying into the reserve.

The Ryots of Gudigunta and Chilakamarri Villages.

What taluk?—Atmakur taluk.

What grievance have you?—All our shekadas were constituted into reserves. We had some waste lands which were split into separate numbers, and assigned as darkhast.

What did you lose by that?—There is no ground for our cattle to move about on.

Who took the darkhast?—All the ryots of three villages.

Are you the big ryots of the villages?—Yes.

Where do your cattle graze?—They will have to go to the reserve or they must be stall-fed.

To what reserves do they go?—To the Veligonda and Gowravaram reserves.

Do they go to kanchas or permit areas?—They go to permit areas.

How many go from your village?—About five hundred or six hundred.

Have you anything to say about the permits?—We send boys and even big men, but many cases are brought against us.

How many people were prosecuted in your village?—About ten or twelve.

Is it in this year?—Yes.

Were your cattle impounded?—Yes.

To what pound were they sent?—To Kambampadu pound.

How far is it from the village?—About two miles.

What were they impounded for?—The boys in charge had no permits with them.

Why did they not take permits?—Now and then, they forget.

Is it not written that it must be taken always?—Yes.

If you will not do what you are told to do, should you not suffer?—Yes.

Is that not justice?—Yes. But if there is one calf in excess, they are impounded.

Do you take permits?—Yes.

Why?—Because our cattle are taken to the pound.

Do you graze your cattle there?—There is no other ground for our cattle, and the soil is not good.

Is it red soil?—Yes.

How old are the palmyra trees?—Some are old ones. Owing to the reserve difficulties, we sold away all our goats and sheep.

First talk about permits. Is it unjust?—No.

Why do you come and make a fuss about it?—We do not make any fuss.

You say that if one calf is in excess, the whole herd is impounded?—Yes. It is also the case with the sheep. We used to get our agricultural implements, and now we do not get them. We have stopped cultivation.

Now you do not cultivate?—Persons who can afford to purchase, get the implements.

Have you stopped cultivation?—I have stopped cultivation.

Why do not you relinquish your lands?—I have leased it out.

How much do you get for it?—I get half of the produce.

How much is it?—It is half a putti, i.e., ten tams.

To another ryot.

Where do you get your agricultural implements?—From my fields.

What other grievance have you?—We are not allowed to bring our ploughing instruments from the reserve. Our goats are not permitted to graze, and we cannot cultivate without our goats.

To another ryot.

How much land have you?—I have 40 acres of waste.

Why cannot you graze in those 40 acres?—They are full of small shrubs. But in the reserve there are big trees.

Why should it be so in your village?—They are Kalavi trees.

What do you want for the goats to eat?—We want Munaga and Kalavi trees.

But you have Kalavi trees?—It is not enough.

Why do you not cultivate?—I have left so much land for grazing the cattle.

Do you graze goats there?—Yes. They are grazed now.

Has the area of cultivation increased or decreased since the reserve?—It is as it was.

How far is your village from here?—It is nearly 30 miles.

What is the distance between the village and the reserve?—It is very near the village.

What is the name of your reserve?—Gowravaram reserve.

Is there not a hill?—Yes.

What is the name of the hill?—Dig-gama hill. We have lands under wells.

Do you sow paddy?—No. We sow sajja.

What leaf do you use for manure?—We get a small quantity of mango leaves.

Has leaf manure decreased?—Yes.

What kist do you pay?—We pay Rs. 2,400. We send some cattle to Lankamala in Cuddapah district.

How many do you send?—We send 400.

How much do you pay per head?—We pay As. 3.

Do you yourselves graze the cattle?—No. They are grazed by Sugalis.

What do you pay for Sugalis?—We pay As. 2 a head.

For how many months do they stay?—They stay for five months.

What cattle go?—Only cows go. The bullocks are always engaged in lifting water for our fields.

Do any breeding bulls go there?—One or two go occasionally.

What breeding bulls do you use?—We have no breeding bulls in our village.

What village bull do you use?—There is one at Gowravaram, which we use.

Is that a good one?—Yes. It is a big one.

Are they privately owned?—No. They are dedicated.

The Ryots of Kotagunta and Lingampalam Villages.

What have you to say?—Our reserve is made into two blocks. A portion of it is kancha, and the rest is reserved. There are too many cattle in our village. There is not sufficient space for all the cattle in one portion.

What do you want?—We want that the portion reserved as a kancha should be thrown open to all cattle after the bullocks have done with it.

Why do you not take it as a kancha yourself?—We have taken it as a kancha.

How far is Lankamalai from your village?—It is 40 miles.

Why do you not send to the Veligondas?—We have to purchase another permit.

But you will have to purchase a permit in Cuddapah?—Yes.

Why do you prefer Cuddapah?—There is not enough grass in the Veligondas.

Is there water in the Veligondas?—Yes.

Are the Lankamalas grazed even in hot weather?—Yes. We have grass.

Is it good grass?—It is better grass.

What else?—After getting our cattle, we send them again to Marimanipenta near Sidhout. We take permits in Gowravaram, Veligondas, Marimanipenta, and Lankamala. Even in the permit area, a Kancha has been given, to a man from Bommavaram. He took the kancha, and sells it to the man who pays him the highest rate.

Does he graze his own cattle now?—Yes. He does.

Does he allow other cattle?—Yes by taking money.

How much is it?—Half a rupee or one rupee per head.

Before he took it, was it a kancha?—No. It was a shekada.

Would you like to have it as a village kancha?—We do not want it as a kancha. We will rather like that somebody else takes it. The villagers would not join together.

Why cannot you take it as a kancha?—When they reserve the land, the other cattle have to suffer.

How far is that kancha?—It is very near the village. It is one furlong.

What cattle would you graze if it is given as a kancha?—We will graze cows and bullocks and goats.

Why cannot you purchase it?—We have purchased too many permits, and we cannot pay more.

After the bulls have done, you want to have it open for other cattle?—Yes.

For sheep also?—Yes.

Would that not do harm to the kanchas?—No. There are only thorns.

Why do not kanchadars allow any cattle after the bullocks?—The Forest department do not allow it.

But in other places, Shrotriem kanchadars never allow any other cattle?—They do allow all cattle.

What other grievance have you?—We take permits for our cattle. If they stray into the kancha, they are impounded.

But it is not a permit area?—No. But we purchase the kancha with our money. So we want to use it for other cattle.

But others may want it?—If anybody takes, we cannot live in the village.

Would you like to let goats in the kancha?—Yes.

Can you tell us when your cattle were impounded when they went into the kancha?—They were coming on the way, and they had no permits.

Did he compound the case?—Yes.

Who did the compounding?—The elders were not at home. The cattle were sent and brought half-way. Boys were in charge. Rupees 10 were demanded.

Who demanded Rs. 10?—The watchers. The boys said they will bring their father, and settle the matter. He was two miles off.

Why did you compound the case?—He threatened us by saying that if we did not compound the case, we would be charged Rs. 10 per head.

If you said in the Magistrate's court that it was your own kancha, and it was your own cattle, you would not have paid fines?—But we had paid fines already to the extent of Rs. 300.

Did you read the kancha agreement?—Yes.

Is there any provision forbidding you to allow other cattle after your bullocks have done with it?—No. But the forest people do not admit.

Did you ask permission from the forest people?—Yes. We asked them and they said no other cattle should be allowed except bullocks.

Whom did you ask?—I asked the watcher.

Did you ask the Ranger?—No.

Did you ask the District Forest Officer?—No.

Then you should have complained to the Ranger?—I did not complain.

Why were you fined Rs. 300?—There was a supervisor in our beat. He asked us a bribe for allowing our cattle in the reserve. Our villagers were afraid that something will happen if the goats go into the reserve. Therefore they did not pay anything. So he collected a large number of watchers of Gundagolu and

other villages, and said that permits are to be checked. So they drove all the cattle to a place called Jangambavi where the supervisor said the Ranger was. They cheated the boys and drove the cattle to Jangambavi. Then the forest people took all the permits. The boys asked where the Ranger was. They said he was somewhere further off, and they must go there. So they went to the boundary of Chaganam. The Ranger was not there. But some had their own suspicions, and they returned to the village. Then all the villagers went to the place. In the meantime, they drove the cattle to the pound, and they were handed over to the Chaganam Munsif. The permits were shown to the Village Munsif. He wanted to know why they should be caught when they had permits. "We do not care for them. Will you take the cattle and give us the receipt or not?" was the question put to the Munsif by the watchers. The Village Munsif would not give the receipt for a long time, since he has seen the permits. We put in a petition to the Collector, and the District Forest Officer, and told all our difficulties. The Magistrate fined us Rs. 300—Rs. 50 each man.

What was the offence?—The offence was that we grazed in the closed kanchas.

When did this happen?—It happened two years ago.

Did you make an appeal?—We made appeals in two previous cases without success. So we did not make an appeal. It is for fear of that we paid compound fees.

Were you a karnam then?—I was in the village.

When the cattle were driven to the pound, were you in the village?—I was in the village, but I sent my nephew.

Have you a record of the case?—Yes. We want that the permit area adjoining our village should be converted into a kancha and given to us so that there may be no interference from outside.

What will you pay?—Whatever you fix, we will pay, so long as there is no interference to us.

Can you manage without hardship to the poor?—Yes.

Will you look after the trees?—Yes.

Will you exclude the cattle in the early part of the rains?—That is the way we do.

Where will the cattle graze in the remaining period?—They will graze in the shekada lands; if they graze for at least two months well, that will do.

What is the rate charged in the zamin-dari lands?—In July, August and September, it is one anna per head. In other times, As. 4 in good grass seasons.

The Ryots of Brahmanapalli.

What taluk?—Atmakur taluk.

Who is this boy?—Is he the specimen of herdsman that takes cattle into the forest?—No. These boys are some of the ryots in our village.

How many acres of land have you?—10 acres.

No other bigger ryots?—There are; but they are small boys.

What sort of land do you all generally own?—Both wet and dry lands.

To what reserve do you go?—We go to Badivelu reserve. Our cattle must pass along the reserve line to the tank to drink water.

What tank?—Kalavoi tank.

That is not true, according to plan?—We have rebuilt our village.

You have built it near the reserve?—Government have given us some more land.

How far was the old village from the reserve?—About half a mile.

How far is it now?—One furlong.

Why was it necessary for you to go nearer the reserve?—The reserve was made after we rebuilt the village.

Why did you not object?—We rebuilt the village before the constitution of the reserve.

How long has the reserve been there?—15 or 16 years ago.

Why should you go along the line to take water?—The cattle have to go there for grazing.

The line marked out is done specially to give space between your land and the reserve?—The village was constituted before the reserve.

We have 170 acres of unreserve and 300 acres of reserve in our village. The unreserve is near the village; and if our cattle go there they say that the cattle have entered into the reserve. It is a small isolated block, and we have not sufficient sekada. We will pay any rate fixed by Government for grazing of our cattle. The only growth is small brush wood.

What is the difficulty with regard to the permit system?—Every ryot takes permits in July. There is no restriction. Under the kancha system, the kancha is given to all the people together. The permit is current throughout the year.

What other cattle beside yours graze in that reserve?—Cattle coming from Venkatareddipalli come to that reserve; also the cattle of Baddivelu and Kulluru. What is the acreage?—1,075.

Is there room enough for all these villages?—It is only sufficient for our own village, and not for other villages.

You are not prepared to share the grazing with the other three villages?—It is not sufficient. It is only 500 acres in extent.

How many cattle can graze there?—200 cattle.

Supposing we give it to your village on kancha what will the other villages do?—They have separate kanchas.

What reserve has Kullur?—Veligonda reserve is nearer.

Where would Badivelu cattle go?—They have no other reserve. They might graze their cattle in our reserve.

Can you not make any arrangement with Kullur and Badivelu and come to some conclusion?—It is not sufficient for all the cattle.

Can you not apportion it among yourselves?—You say 200 cattle can graze there. Why not you send 50 cattle from each village?—Kullur people could go to Veligonda.

How would you arrange with Badivelu?—We go halves.

How many from each village?—All our cattle have to graze there.

If all your cattle graze there there is no need for any change?—Hitherto we had 150 per cent. of Sekada land for our cattle.

You say there is only room for 200. If 1,000 graze they will all starve?—Yes.

But yet you say you and Badivelu people should be allowed to graze there?—The reserve is close to our village, and our cattle cannot go in any other direction. Hitherto the Badivelu people used to graze their cattle to the north of Someswara road and we to the south of the road. If we divide the

reserve into two by means of the road and give the north to Badivelu and south to you, would that work?—We have done like that hitherto.

How much acreage would you give to that portion, that is, to the south of the road?—One anna per acre.

What else do you want?—We want that firewood also should be given to us from the reserve.

As half of it is reserve and half unreserve why cannot you take your wood from the reserve?—It is all prickly-pear.

There used to be wood there, what has become of it?—We do not know what sort of trees there were. But there is nothing now except prickly-pear in abundance.

Do you want it to be given as shekada?—Yes.

What do you do for manure?—Hitherto we used margosa leaves. Now we have no leaves to speak of; and the crops are not thriving well.

Where did you get those leaves hitherto?—From the reserves.

How many years ago?—10 or 16 years ago.

The Ryots of Penubarti Village.

What have you come to say?—The reserve lines are close to our lands on all sides.

What more?—The line goes close to the tank; the reserve is close to the patta lands.

What if the Government complained that the patta land is near the reserve?—No permits are issued in our reserves. The whole is leased out as kancha.

What do you want?—Formerly there was shekada for our village.

How long ago?—Before the formation of the reserve.

What do you want to be done?—We want disafforestation.

Is that all you want?—Yes. Our goats are not permitted to the eastern reserve.

Is there shekada in your village now?—We have a small extent of shekada; but it is all cut up; and what was shekada formerly is reserved. The Ranger who was then on duty made it into a reserve, because we did not pay him what he demanded.

How much kist do you pay to Government?—Rs. 1,500.

What trees grow in the reserve?—Jala, Manga, Kalivi, etc.

The margosa trees mentioned are found by the channel. What prevents you from taking leaves from there?—Now we are not allowed (It is a Public Works Department channel).

Are there no goats in your village which will give manure?—There are very few.

Do you get goats from other villages for manure?—We purchase our manure from other villages. Agriculture is very poor in our village and we request that we may be given manure free.

What do you pay for a bandy of leaf manure?—They take a rupee. We used to take leaves when the rate was As. 4 or 5. We have to take permits from Nellore, and the time allowed for permits is not sufficient.

Did you ask your Tahsildar for permits?—We never asked the Tahsildar for permits.

Why?—Last year some of the ryots took permits from the Forest officer.

What did they pay for them?—They paid As. 5 or 6.

Who takes the kancha?—The kancha is taken by the people in the east.

Half by your people?—Yes.

Is the kancha taken for bullocks?—Yes. It is not sufficient for bullocks.

Where do the other cattle go?—They go to Veligondas past Gonupolli and we lose their manure.

Is there no place for your cattle?—Except the ploughing cattle the other cattle cannot have pasture enough in the village.

Do you wish to take the whole as a kancha, eastern kancha and all?—If they are given for a less amount.

Why should we take less if we can get more?—We pay assessment to Government.

Do not eastern people also pay assessment?—The land included in our boundary should be given to us alone.

In that case how much will you pay?—Two annas an acre.

What do the eastern people pay?—We do not know. They pay As. 5. They are rich people and we are very poor.

Would you like to have it under permit system?—Under the permit system there will be trouble with the Forest Department. We want it made shekada.

The Ryots of Amanichiruvella Village.

In what taluk is your village?—Atmakur taluk.

What do you want?—There is a palmyra tope quite close to our village. The reserve was constituted about three years ago. Permits are issued for the last three years. Survey No. 9 is very close to the reserve.

What is the name of the hamlet?—Gowdopalayam.

When was the hamlet built?—It is more ancient than the reserve.

What about it?—We want that it should be disafforested.

Is there any grazing in it?—There is nothing. It contains only palmyra trees, dates and prickly-pear.

Do you take permits for it?—For the last three years we take permits.

Why do you take permits?—Because our cattle are impounded if our cattle go there. There is a pool there, and our cattle are impounded if they go there to drink water.

What else?—This Maligapalli is close to the reserve and the cattle are impounded if they go there.

Where do Yenuguduru people go?—If the Yenuguduru people have to go to Maligapalli reserve, they have to pass through the reserve. The people of Zemgampalli have also to go through Maligapalli reserve. We have been taking permits for the Maligapalli reserve for the last 10 or 15 years. The forest people prevent us from passing through the tope reserve, and they want us to take permit for the tope reserve also; and in several cases our sheep and goats were impounded. The cattle have to go into the tope reserve for water, and then they are impounded.

The Ryots of Chaganam Village.

To one ryot.

How many acres have you?—I have 40 acres.

What grievance have you?—There are several mica mines in our village. There are coupes in our limits. There are kanchas which are sold in auction. The reserves are in three localities. We have to pay for two permits.

Do you want to go to two places?—Yes. The coupes are closed against cattle and we cannot be sure that our cattle will return in the evening to our houses.

Why do you take two permits?—Reserves are in two places. A portion of

We have a good number of cattle, but the reserve is small.

You are not restricted to your own village limits. You get a permit and you can go into the whole reserve?—The cattle of other villages also go into the reserve and therefore it is very inconvenient for our cattle, and we want that the land included within our limit should be given over to us. We are prepared to pay any amount that may be fixed (1 anna) or any amount and form a Panchayat and work it through.

You do not like the permit system?—No.

Why not?—We have great trouble with the forest people.

What more do you want?—We want fuel and leaf manure given to us for nothing.

Anything else?—Permission to take wood for agricultural implements.

We want only 195 acres included in our limits at 1 anna per acre and free grant of firewood and manure.

There are several cases of impounding for grazing in the tope reserve. Our cattle are taken to Gowvanam, Pongur and old Thevaroyapalli pounds.

Have you goats and sheep?—Yes; we had 3,000, and now have about 2,500 sheep and goats.

Where do they graze?—In the reserves under permits. The goats do not graze in the reserves.

Where else do they graze?—In the patta lands.

How much shekada lands have you?—Two hundred acres of poramboke and other unoccupied lands. All the lands are overrun with prickly-pear and some of them are quicksands.

the reserve is the B extension of the Saidapuram reserve.

What is its extent?—B block is 400 acres.

Chaganam reserve is to the north of your village?—Yes.

Is Saidapuram reserve to the east of your village?—Yes.

What difficulties have you?—We have to pay for two permits. Unless we take permits for both the places cattle stray. The reserve which is included in Chaganam and Saidapuram reserves is within our limits.

But there is a mile or more between them?—Yes.

Why do cattle stray from one reserve to the other?—We have shekada lands to the west of Saidapuram block. Cattle go and stray into the reserve.

Why should Chaganam cattle go and stray in that reserve?—One reserve is not sufficient. So they have to graze in both blocks.

The same cow does not graze in both the blocks?—They graze for some time here and for some time there.

Then you have to pay for two blocks?—If we are allowed to take one permit, we will be satisfied. The portion included in Saidapuram reserve should be constituted as a separate reserve, and incorporated with our village.

What about the cowle-kancha?—They are given to us. Goats and sheep are not allowed to go in there.

What is the area of the cowle-kanchas?—800 acres.

You have yourselves taken both the kanchas?—Yes.

What do you pay?—Rs. 175 for one and Rs. 200 for the other.

What is the difficulty of taking permits?—Goats are allowed only under the permits. Sheep stray from the permit area into the kancha.

Do you like to stray into the kancha?—Yes.

Have you any other lands for grazing goats?—No. If we are allowed to graze all of our cattle everywhere at the rate of As. 2 an acre we will be satisfied.

What area do you require?—All the kanchas and the reserves.

What will you do with it?—We will reserve the grass and graze the cattle in convenient seasons.

Will you allow the cattle of other villages also?—No.

Do they graze now?—They do under the permit system.

What cattle?—Eastern cattle.

Do Jaffalapuram cattle graze there?—No. They graze when they find sufficient grass.

Only your cattle graze there?—Yes.

How long will the eastern cattle graze?—As long as there is grass.

How many come?—Sometimes 100, and sometimes 200.

Do they go back after grazing?—Yes.

You want the whole land at the rate of As. 2?—Yes.

How many cattle are there?—There are more than 500 cows and 250 bullocks.

Which cattle graze in the kancha?—Cows and bullocks graze.

Which graze in the permit area?—Cows and sheep.

Do bullocks graze there?—No.

Have you shekada lands?—Yes. But it is perfectly useless.

Why?—It is full of vagus and prickly-pear.

How many sheep have you in your village?—There are 2,000 sheep.

What kist do you pay?—We pay Rs. 3,000.

You said you have a grievance about mica. What is it?—They occupy a portion, and we are prevented from entering the portion they occupy.

How much have they occupied?—There are four or five miles. All the coolies available in the village go to the mica mines and we have no labour for agriculture. That is the reason why we have sold many sheep.

What grievance have you about the coupe?—Our cattle cannot go there.

How many goats are there in your village?—There are no goats. Agriculture is not improving.

Why?—Manure is not sufficient. Cow-dung has to be used for fuel. So it cannot be used for manure.

Do you want fuel from the reserves?—We want to abolish the reserve.

How much do they pay the coolies in those mica mines?—They pay from 3 to 8 annas.

What do you pay?—We give 1½ seers of grain.

Did you ever before put in a petition to do away with the reserve?—No.

When did you first think of it?—We only thought of it because we heard you were coming.

You never thought of it before that?—No. We have had grievances all the while, but we had no opportunities of ventilating them.

Is there no Collector in the district?—We once referred to the Collector, but he referred us back to the Forest Department.

Which Collector was it?—There was a Muhammadan Collector.

Who was it?—Mr. Khader Nawaz Khan.

The Ryots of Chintalapalam Village.

What have you to say?—There is no way to go to the cowle-kancha.

Who takes the cowle-kancha?—We have taken it.

What do you want?—A portion of the Yerragonda reserve is included in our limits. It is on the eastern side of the kancha. Four hundred and twenty acres were given as cowle-kancha. But we have not been sending the cattle because of want of a path. It is full of brushwood and prickly-pear.

Why do you take it if you do not want to send your cattle?—It is quite close to our fields.

How much do you pay for it?—We pay Rs. 100. We were paying at the rate of 4 annas. This year we pay As. 4-3.

Is it of no use?—No.

Why do you take it?—When the cattle graze in the adjoining patta lands, the forest people impound them.

Is it of no use for grazing?—No.

If the prickly-pear is removed, can you have any way?—The whole reserve is full of it.

What do you want?—We want the thorns and prickly-pear to be removed.

Is it possible to remove them?—If goats are allowed, they will eat the thorns and bushes.

How many goats are there?—There are about 150.

For how many years has it been a kancha?—For the past four or five years.

Is it always taken by the village?—Yes.

The Ryots of Nernur Village.

What is your grievance?—The reserve is within one furlong of our village. Formerly, it was nearer. We once appealed to the Collector, and it was disafforested for one furlong. In 1910-11, they have closed it against goats. We want that goats should be allowed to graze all over the reserve. They are allowed at the northernmost extremity. If the whole reserve is given to us at As. 2 an acre, we will be rid of all forest grievances. The place in which we used to graze our bullocks was one reserve, and if the whole is given as mentioned above, we will be happy.

If you are given at As. 2 an acre, what will you do?—We will graze our bullocks in one portion, our sheep in

Have you any solid grievance?—We have no shekada in our village. We want that the kancha should be disafforested, for getting firewood, and thorns, and for grazing goats.

Is there grass in the place where permits are taken?—Yes. But it is used by cattle of several villages.

Your villagers cannot go through the kancha?—No.

Why not?—The cowle-dars will not allow.

Who are the cowle-dars?—Some of the ryots of the village.

Is there no other way?—No. It is almost within the Kalavai tank.

Will not the shrotriam people allow you?—No.

Why?—They sell the kancha for Rs. 400 and they would not allow our cattle to pass through.

To whom do they sell?—To the eastern people.

How many acres?—500 acres.

Will there be only 500 acres sold for Rs. 400?—It may be 800 acres.

What else?—There is no road for our cattle to go to the Veligondas. There is a vagu.

What do you do for manure?—We go to the Veligondas. If the kancha is disafforested and given away, we can go in it free.

Do you want the kancha to be thrown open to goats, cows, and sheep, and everything?—We will reserve a portion of it for our bullocks.

How much an acre will you pay?—We will pay 2 annas an acre.

another portion, and cows in another portion.

Will you allow people of other villages to graze?—No. It is not sufficient for us. We have been enjoying the whole of it.

Do other villages take permits?—Galipaliam and Eturukandrika take permits.

What are they to do then?—The reserve within one particular village must be given over to that particular village.

If there is no reserve in another village, what are they to do?—They must do as they used to do before the reserve was formed. They manage as best they can.

It does not matter to you how they do?—The area is not sufficient for us. They will manage somehow. The whole reserve must be given at As. 2 an acre.

Who fixed the rate of As. 2?—It may be As. 2 or As. 3. The revenue for that for the last year may be taken into account and given for that amount. We will be rid of all trouble. We had 4,000 sheep and goats. We have now 1,000 sheep and goats. There were 2,000 cows. Now there are only 200.

How many bullocks have you?—We have about 400. It was always the same. There was no decrease.

Is there room in your reserve for 4,000 sheep and goats, and 2,000 cows, and 400 bullocks?—They graze them in patta lands.

For how many beasts is there room in the reserve?—2,000 sheep, and the existing buffaloes and cows can graze.

Then there will be no grass?—The reserve is overrun with prickly-pear and bushes.

Are the goats much fewer than 15 years ago?—We have sold them away.

Why does the book show that there were 614 goats and now 900 goats?—I do not know.

The Ryots of Vaviler Village.

What is your grievance?—The reserve is quite close to our village. The distance is only 2 chains. The forest people promised to remove the boundary but they did not do it. We had 800 sheep and goats, but we have sold most of them.

Why?—The proximity of the reserve, the troubles of the forest department, made us to sell them away.

Is there no place for them to graze?—No.

Do you take permits to graze in the reserves?—Even if we take permits, they are driven to the pound.

Why do they impound when you take permits?—It is a closed area. The closed area is to the east of our village. Our elders constructed a pond in the reserve, and our cattle are not allowed to go for water.

Is there no way?—The forest people will not allow us. We have shekada lands also there.

How far is the distance from your village?—It is about one mile. The tank is to supply water for four villages. A portion has been added to the reserve.

To whom do you sell your sheep?—To Madras market.

In what time of the year?—Whenever they come, we give.

How many goats are there now?—Only 300.

How many sheep?—Perhaps it will be 2,000.

If sheep go for grazing, do they go without goats?—No. They want a goat to lead them. Since the goats are not allowed, we feel some difficulty in driving them.

What have you in the reserve?—We have Kalivi, Danti and Budda Jala.

Are your cattle driven to the pound?—No. But we pay something to the watchers and get away our cattle.

When did this happen?—It happened this year.

To whose cattle?—The cattle of us three. Instead of their being driven to the pound, we paid Rs. 40.

Why did you bribe?—We wanted to escape from the difficulty.

Why did you drive goats into the reserve?—Boys go along with the goats, and these forest people drive away the goats as if they were grazing in the reserve.

Is that what the boys say?—Yes. But we sometimes beat the boys also.

Are you prevented from drinking from the outside portion?—We have no way.

Why?—We have to go through the reserve to go to that portion.

How long is it since this reserve was settled?—About 8 or 10 years ago.

Did you claim that tank at settlement time?—We claimed, but we did not get it.

Whom did you ask?—I asked the Ranger.

Did you ask the higher officers?—No.

What is your grievance?—The existence of the forest is itself a grievance.

What is there in the reserve?—There is Nagajamudu, and Danti.

Is that owing to goats grazing there?—On account of the reservation, the whole plot is overrun with prickly-pear.

Is it grazed by goats?—Goats are not allowed.

Which part are you talking about?—One portion is open, and another is closed.

Have you a local kancha of 200 acres?—Yes, but it is saline soil.

Who takes it?—I do not know. We do not take it.

Have you no village kancha?—No.

If you eat the whole thing up, how can you have a kancha?—There are quicksands in the shekada all round the village. Before it was reserved, there were 6,000 cattle. But now there are only 2,000 or 2,500.

Are there not 6,000 acres of unoccupied waste?—Yes. But if they are cultivated one year, it cannot produce another year. Grass too does not grow there. It is a swamp. Sheep were impounded and one man was fined Rs. 100, because he came in the way of the watcher getting subscriptions from the village.

To what pound were they driven?—They were driven to Chittalur pound.

What became of the case?—The sheep were impounded. The ryots were prosecuted before the Magistrate, and fined Rs. 100.

Who were the witnesses?—The ryots gave evidence on our side, and the watcher alone on the other side.

Did you appear before the village munsif?—No.

Who was in charge of the goats?—My nephew, a boy of 13 years.

How many cattle were there?—There were 60 cattle.

How did you know that the cattle did not graze in the reserve?—The boy told me.

Does the boy always speak the truth?—The boy told us so.

The Ryots of Gundavolu Village.

What taluk?—Rapur taluk.

What grievance have you?—The reserve line is quite close to the wet lands. We have to go to Nellore reserve by that line. There is a cowle kancha. The kanchadars do not allow us to go through.

Why do you go along the line?—Why can you not go straight?—They are wet lands.

Why can you not go on the tank bund?—The village munsif drives the cattle to the pound.

What else have you to say?—We feel great inconvenience on account of the cowle-kancha.

How much do eastern kanchadars pay for it?—They pay As. 4 per acre.

Are you willing to give the same for it?—We cannot. If it is given for a smaller amount, we will have it.

Why should it be given to you?—We are the villagers adjoining it.

They also should live?—They have extensive lands.

If they had extensive lands, they would not come?—There are two blocks and they are given to them in that locality.

Have you not plenty of room in the Veligondas?—It is very distant.

Is it not one mile distant from the village?—Yes. But it is not sufficient.

There are 100,000 acres. Will that not be sufficient?—It is full of rocks. There is no road.

But there is a road through Enugutapalli?—Yes. We go there.

Will not that reserve be sufficient?—No.

Who graze in those kanchas in your village?—People from Varakaipundla. They come from 50 miles distance.

Do they take it in auction?—They take it as cowle kancha for 5 years. The lease will be over by this year.

For how much will your villagers buy?—They will buy at the rate of one anna, or two annas.

What does your village pay as kist?—We pay Rs. 3,000.

What else have you to say?—Permits are not given for goats. Two or three villages have to graze there.

How many goats have you in your village?—Five hundred goats. There are 2,000 goats and sheep.

Have you any profit by them?—We get our manure.

Do you sell to skin merchants?—We have sold some.

What is the price of a goat one year old?—It costs from Rs. 2 to Rs. 3.

Do they give milk?—Yes.

What do you do for implements?—We get them from shrotriams.

Does grass grow in the kancha?—Yes, if it is conserved in certain seasons.

What portion of forest is within your village boundary?—All the extent is within the village limits.

Why do you not take permits?—There are difficulties. There are 9 lots.

You want the kancha but you want it very cheap?—If they give As. 4, why should we give it to you?—What are we to do if it is not given to us.

The Ryots of Bommavaram Village.

What have you to say?—We have to take four permits.

Why do you want four permits?—We want to go to four reserves. The shrotriam comes in our way to the reserve.

What is the shrotriam grievance?—The shrotriams do not allow our cattle to go through.

What have the forest people to do with it?—The forest people impound our cattle.

If you take a permit for Gowravaram reserve, you will not be impounded?—No. One Pitchi Reddi has taken the kancha. He belongs to our village. But he does not allow our village cattle.

How many cattle of his own has he got?—He has two pairs of bullocks and five or six other cattle.

How much does he charge for admitting other cattle?—He charges Rs. 4 per pair of cattle. How much does he give for this kancha?—At the rate of As. 4 per acre, he has taken 500 acres.

Why did you not take it?—The Ranger asked us all to take it. But Pitchi Reddi said that the kancha may be taken in one man's name, and cheated us.

Does he live in your village?—Yes. Is he popular there?—No. He is not popular.

What difficulty have you?—The reserve is closed in Bommavaram. The cattle stray and are impounded.

You said four permits are taken?—Yes. One for Bommavaram reserve, one for Gowravaram reserve. We have to take one for the Veligondas, as there is no water in hot weather in our places.

Is there water in the Veligondas?—Yes. There is a vagu called Katamannerru.

How far is the reserve from the village?—It is about $1\frac{1}{2}$ miles. Every day they go there and come back.

Are they penned?—No.

The Ryots of Kummarakunta, Hamlet of Kambalapalle.

What do you want to say?—There is a reserve to the east of Kummarakunta and four villagers have to graze in the reserve; and if the cattle go to the river near Kummarakunta, they are impounded.

Can you not go to the river without going through the reserve?—They say that the river also is included in the reserve.

Which side of the river is the reserve?—North.

Have you to bring them back every night to the village?—Yes. The fourth permit is taken to the Nallamalais.

How many go to the Nallamalais?—About 150 go.

Who graze them there?—Sugalis.

Is not Gowravaram reserve sufficient?

—No. The cattle of all the villages go there and it is over-grazed, and they live there as if in a pen.

What assessment do you pay?—We pay Rs. 2,000.

How many goats and sheep are there?—1,500 sheep and 500 goats. There is a shrotriam also in which we graze.

Do you take permits from the shrotriamdar?—I am the shrotriamdar.

How much do you pay?—I pay one anna per each sheep or goat. There were thirty shepherds then. There are only ten houses now. The shrotriam has not been cultivated for the past three years. But there are thumma trees and small brushwood.

Do you allow goats?—Yes.

Will they not spoil the grass?—No. Because the forest people do not allow the goats to graze in the reserve, we allow it in the shrotriam. We do not allow the shepherds to cut off the trees.

Do people also pay for grazing in the shrotriam?—The grass is conserved for four months and bullocks are admitted at the rate of Rs. 2 per bullock.

How many graze?—About 100 graze.

What bullocks are they?—They are water-lifting bullocks.

What do you want now?—We want to revert to the state of matters that existed in the time of Queen Victoria.

What was it?—There is no wood for implements and other purposes in our village. We want permission for grazing sheep and goats within our boundaries. Any fees may be taken without loss to Government.

The Ryots of Pullakonda.

How far is your village from Dachur?—Five miles.

What have you come here for?—We came here to request that our goats may be allowed into the reserve without permit.

What reserve?—In the Yerrakonda reserve. We also request that, as the reserve is included within our boundary, we may be given the reserve at one anna per acre. Moreover the kancha is quite close to our village.

M.R.Ry. D. VENKATACHELLA AIYAR Avargal,
Tahsildar of Rapur.

What is your name?—D. Venkatachella Aiyar.

How long have you been Tahsildar of Rapur?—Two years.

Have you any personal acquaintance with any of the reserves in the taluk; have you entered and seen the inside of them?—I have seen some of them. The Veligondas I have entered on my way to Bonupalle, Thellacherla and Chintalapalaiyam.

What other reserves have you seen?—I have seen the Saidapuram reserve.

Is it all prickly-pear?—No.

The unreserves of the taluk are in your control?—Yes.

What is the total area of the unreserves?—About 98,000 acres.

Does that include poramboke?—No. The area of poramboke and the reserve forests comes to 100,602.

People who wish to cut classified trees in unreserves have to get permits from you?—Yes.

And from none except you?—Only from me.

How long does it take to get it?—He puts in a petition to the Tahsildar, asking for such and such a tree in such and such land. The petition is then referred to the Revenue Inspector for valuation. Trees like palmyra, etc., have to be valued according to their cubical contents. The whole process does not take less than a month.

What will be the maximum?—At the utmost these cases are completed before two months.

And never under a month?—Not likely; and only seldom it takes two months.

You like it further away?—It is not sufficiently far, and is not fit for grazing bulls.

Who takes it?—Our villages.

Why do you take it?—As it is very close to our village we cannot help taking it.

It is half a mile from the village. It lies along the western boundary of the village?—The cattle which have to go to Yerrakonda reserve have no other way except through this cowle-kancha.

What else do you require?—We want to graze our cattle free in our reserves.

After receiving the Revenue Inspector's report we send the notice to the party to pay the money.

And that takes another week or two?—Yes.

He comes to pay the money in person?—Yes.

How long does it take your office to give him the license?—It is generally sent to the village; and the licensee is asked to pay the money to the village munsif and take the license.

Supposing a man requires a license to cut a classified tree for his own use you say it will take him from one to three months to get the license?—Generally it takes six weeks.

Do you not think that it is too much, if you put yourself in the position of the man who wants to cut the tree?—Of course, the man may feel some inconvenience.

Does it not result in cutting the trees without permit at all? Is the cutting of classified trees without permit in the unreserves fairly common?—It has not yet come to that.

Have they all been cut on permits?—Not all.

How are the others cut?—It is not possible to say.

Are you fully acquainted with the kancha system?—Yes.

Do you think that the existence of the eastern kanchas is hardship to the local ryots?—The eastern kanchas are in certain localities where the reserves are very extensive, and as such I do not think they will cause any annoyance.

What system do the local ryots prefer generally?—They prefer the kancha to the local system for grazing.

Why?—Because it leaves them masters of the field—the kancha system.

You said you have a very large number of assessed waste lands? Why is there so much?—People do not take to cultivate them.

What is the annual average area cultivated?—93,000 acres.

Your taluk is thickly populated?—No, rather poorly populated and the villagers are mostly ordinary and not very wealthy.

Should the villagers come personally to the taluk office to apply for classified trees?—They generally send their applications by post.

Your replies are sent to them not paid?—No. We pay. After the valuation of the Revenue Inspector is accepted a notice is issued that the licensee should pay so much within such and such time.

RABALA SUBBA REDDI.

What place do you belong to?—North Mopur.

How much land have you?—400 acres of wet and 1,200 acres of dry land.

How many cattle do you own?—I own 600 cattle—ploughing cattle, buffaloes and other miscellaneous cattle all included.

Do you own any kancha?—I own patta grazing grounds.

How much?—1,200 acres.

Do you graze in Government reserves?—No. I send only my sheep there.

How many sheep have you?—500.

Where do you graze them?—I graze them in Kagullu and Talamanch reserves. They are within five or six miles from my village. They are grazed and penned there.

Are they penned inside the reserves or outside the reserves?—They are penned in the reserves.

Have you enough grazing?—There is only ordinary pasture for sheep.

Why can you not graze your sheep in your own lands?—My lands are enough only for my cattle and cannot be spared for any sheep.

What do the smaller ryots do?—They take permits for all cattle.

Do the ryots of your village take permits?—Petty ryots of my village do

How many classified trees are there in your taluk?—Margosa, palmyra.

How many classes are there?—I do not know.

Do you know of any other classified trees?—Nallatamma.

Most of these assessed wastes are not good lands?—They are ordinary lands.

How does the department stand in the eyes of the public? Is it popular?—I cannot say it is.

Do you know the amount that has been paid for classified trees in the last year or in the two years?—I have no statistics.

Can you give me an idea as to how many applications you receive a year?—I have no idea.

They will not be very many?—Not many.

Is there much land taken up as private pasturage?—Yes.

What proportion does it bear on cultivation?—Very small. The wet land is only 7,000 acres.

not. They feed them on dry fodder and graze them here and there.

What are the grievances in the reserves?—We find no difficulty for sheep in the reserves.

Then what other difficulty have you?—There is too thick growth of trees in the reserves, and so there is no room for pasture to grow.

Is there any Government kancha near your village?—There is no Government kancha near my village.

Do you send any of your cattle to the kanchas of the western taluks?—I do not.

You own any sheep or goats yourself?—Yes, I do.

Why do you keep them? For manure for my fields.

Have you goats?—Yes. How many of them?—200.

They give manure for dry or wet land?—For wet fields.

How many goats do you require to give you enough manure for one acre of wet land?—About 600 goats for one acre.

What do you do with only 200 goats?—We join them with other cattle.

For how many acres will 600 goats suffice?—That depends upon the amount of pasture they get.

For how many days do you allow the goats to stand on the ground in a year?—For six months.

On one field?—Yes; they will be going round and round the field.

For how many acres?—These 600 goats go over 30 or 40 acres in six months. With good manure an acre

will yield one putti; without good manure the yield goes down to even $2\frac{1}{2}$ tuns. If there is no manure the land will not yield at all.

You do not use leaf manure?—As the forest is not quite close to my village I do not use it.

DODLA VARADHA REDDI.

What village you come from?—Butchireddipalaiyam.

Of what taluk?—Kovur taluk.

How many cattle do you own?—600 cattle; I also own 800 acres of wet land.

What manure do you use for your lands?—I use cattle dung, sheep manure, ashes and good earth.

You do not use leaves?—No.

Why?—I own extensive lands, and for one acre I require five or six cart loads, and I cannot get so much of leaves as I require and therefore I do not use them.

Where do you graze your cattle?—In my private lands and also in the reserves.

What reserve?—Vavveru reserve.

How much kancha have you taken?—I have taken about 620 acres in Vavveru reserve.

How much do you pay for it?—I pay at As. 4-6 per acre. Five years ago I paid As. 5.

Did you take it at auction?—Yes.

Do others also bid?—Yes.

How many cattle graze there?—100 cattle.

What are they?—Cows and plough bullocks mix together.

For how many months do they graze?—Two months.

Do you close it for the rains?—We reserve the grounds for three months and then leave it open to be grazed.

After that how do you graze?—After using for two months there will be nothing to graze on, and so I simply keep it watched.

For what purpose do you protect it by watching?—To see that no fuel is felled and that no sheep graze.

Do you take permits?—I do not.

What do the smaller ryots do?—Petty ryots do take permits and send their cattle.

Where to?—To the same reserve.

How far is it from your village?—Within three miles.

They return every day?—Yes.

When do they take permits?—They graze throughout the year.

Why?—Because they have no other grounds for their cattle to graze on; and to avoid trouble from the forest officials they take permits and graze them all through the year.

Have they any grievances?—Petty ryots do not own any private pasture lands and there is no room elsewhere for their cattle to graze, and, as even if one animal grazes the whole lot of them is driven to the pound, they are obliged to take permits for the whole lot whether there is pasture or not.

What do you do for fuel and other agricultural implements?—Those that have private lands get their fuel supply from there; and those that have not find some difficulty.

Have you goats?—Yes.

How many goats are there in your village?—About five or six hundreds, and they graze in the 500 acres of unreserves that are scattered about here and there.

What about the sheep?—Permits are taken for the sheep and sent to the reserves. Goats and sheep are not kept on a large scale on account of the reserve restrictions, and several of them are sold.

What grows in these reserves?—There are not very many big trees in the reserves but only small brushwood. Kalava, Bira and such like grow there.

What is the extent of the reserve?—2,000 acres.

This reserve is used by 10 or 12 villages?—Whether there is pasture or not the cattle must live there, as there is nowhere else, and therefore, permits have to be taken in all those 10 or 12 villages.

If they are placed under a Panchayat system, will the villagers like it?—Yes, if the Government are pleased to do so.

You say the reserve is 3 miles from your village and your cattle go there because there is no other place for them to go to. In these 10 or 12 villages there may be some villages that are 10 or 15

miles away from the reserve. Do they also send their cattle there because they have no other place to go?—Yes.

And do those cattle return the same day?—No. It is only the poor people's cattle that go there. Ten or 12 of the ryots join together and take their cattle there and keep them there.

What reserve do they go to?—They go to Rapur taluk forests.

You said that this kancha was yours for the last 4 or 5 years. The first year you took it, were there many bidders?—There were no bidders.

The second year?—No; I took it once for all for five years.

Then you were the only man that competed for it?—There were some others who competed and bid up to As. 4-6, but I offered As. 5 and got it.

How many competed with you from your village?—None from my village.

Do you admit any other cattle except your own into this kancha?—I do not admit. I own too many to let in other cattle.

How many more cattle are there in your village except yours?—About a thousand more.

And all the others go to the same reserve?—Some take permits and others have their own pasture lands.

Do you sell bullocks?—We sell, and purchase also.

Wherefrom do you purchase?—From the north; we purchase locally also. From Kistna, Gōdāvari and also from Badrachellam.

Do you send your men to those parts or do they bring them from there?—They bring them here, and we purchase them. We purchase only bullocks.

How many graze in the kancha?—One hundred.

But you own 600; what about the others?—I own other villages and other pasture lands, as well, and they graze there.

Where do you send your best cattle; to the kancha or to your private pasture grounds?—To my own private lands.

M.R.Ry. T. V. VENKATARAMA AIYAR Avargal, Vakil, Nellore.

What is your name?—My name is Venkatarama Aiyar.

Are you a landowner?—Yes. I have 250 acres.

Where?—In Trichinopoly and Nellore.

How much have you in Nellore district?—I have 50 acres of wet land.

How many cattle have you?—I have very few cattle in this district.

Why not to the Government kancha?—There are too many trees in the Government kancha, and consequently the growth of grass is poor.

You have had it for 5 years. Why did you not improve it?—The soil is not good for good growth of grass.

How many plough bullocks have you?—One hundred and also 40 buffaloes.

Are they stall-fed?—No, they are let loose. Sheep also are let loose.

How much do you pay Government?—Rs. 13,000.

Where are your private pastures? Are they on the Pennar?—Some on the banks of the Pennar and some in Udayagiri taluk.

How many cattle do you put on the banks of the Pennar per acre?—If there is good pasture I put two cows in one acre, and that for two or three months.

What are they worth; these private lands on the Pennar?—They vary from Rs. 70 to Rs. 100 per acre. We pay Government kist As. 14.

Do you keep any goats or sheep?—I keep goats.

How many?—Three hundred.

Where do you feed them?—For some days in unreserves and some days in my private pasture lands.

When do you allow them into the pasture lands? Along with the cattle?—No; only after the cattle leave the pasture grounds we send in the sheep.

Are there any bushes in your private lands?—In some none, and in others ordinary trees.

What are these ordinary trees?—Mostly Thumma. There are some mango trees also.

By allowing the sheep will there be good grass in the next season?—Yes; for there will be good manure for grass to grow.

You allow goats to graze before the rains, and when the rains come the manure gets absorbed with the soil and improves the nature of the soil? Is this done every year?—Yes; and the growth of grass is not affected thereby.

How do you come into contact with the forest?—I do not come into contact in this place. But in this district, I own an inam village, and a zamindari village.

What is the name of the inam village?—Kakatur.

In which taluk?—Kavali.

What is the zamindari village?—Dupagunta.

How much do you pay to Government?—I pay about Rs 2,000.

Is it quit rent?—Yes.

Is it for both?—Yes.

What do you pay for the zamindari village?—I pay Rs. 463.

Is it separately registered?—Yes.

How long have you been in this district?—For 25 years.

Are you acquainted with the condition of the ryots?—Yes.

Have you known anything about the forest department?—I have heard a great deal on hearsay and to some extent on enquiries. As a vakil, complaints were made by the ryots from time to time.

Will you kindly give some ideas of the difficulties of the ryots?—The great difficulty is the existence of reserve areas near the habitable areas. That is the initial difficulty. Cattle occasionally get into these reserves. They impound the cattle, and the ryots are harassed by the lower officials in the Forest department.

Anything else?—There is also the difficulty which people in the villages feel, that they cannot get sufficient pasture and timber.

Will you kindly give us some solution about making blocks amidst cultivated areas?—My own impression is that all these difficulties will disappear if it is disafforested and placed in the possession of the village panchayat.

You mean the management of the forest must be handed over?—Yes. All the small blocks must be handed over.

Is it necessary to disafforest them?—By disafforestation, I do not mean to say that they should be thrown open to grazing indiscriminately.

You mean to take it from the Forest department and place it in the hands of the village panchayat?—Yes.

It may be kept on under the same Forest Act, and the management may be transferred?—Yes.

How would you constitute the panchayat?—I would have it elected by all the ryots holding lands, and cattle in the village.

Do you think the ryots will be able to manage them?—In this part of the

country, they will be able to manage them. I think Government is bound to provide grazing for all ploughing bullocks.

Should the panchayat have any power of raising any money?

Yes. For the protection and preservation of the forest.

How would you give powers?—I think the Act may be so amended that the panchayats may be given powers.

If the management only is to be transferred, do you think they could not live under the same rules?—At present the fee is fixed. There is no mention of it in the rules.

Which fee do you mean?—The grazing fee.

You mean the panchayat should have discretion to fix the fee?—Yes, either to increase or decrease.

Will not rules under the Act be sufficient to do that?—I think the rules framed under the Act give Government power to frame rules for fixing the fee. But I do not think the powers can be delegated to panchayats.

You have knowledge of other districts?—Have you heard complaints against the Forest department?—In Trichinopoly, there is a great deal of forest difficulty.

In what taluk?—In Trichinopoly and Kulittalai.

I suppose there is no forest?—Except Padugai, there is no forest.

Any difficulty?—There are difficulties. Cattle trespassing there are impounded, though there is very little grazing.

What other districts do you know?—I know some portions of Guntūr also.

Do you think the panacea lies in the panchayat?—Yes. I think something also may be done by conserving small areas required for fuel and fencing them off.

Even in smaller areas?—Yes.

Will not the panchayat be able to arrange for grazing as well as fuel?—The panchayat can be given powers to manage both for domestic and agricultural purposes and buildings also.

You think Government is bound to supply grazing for all cattle free?—Yes.

Do you think Government could do it?—I think the Government can do it.

How for instance can it do it in the Trichinopoly taluk?—In the Trichinopoly taluk, cattle are stall-fed.

Will it not be the duty of Government there also?—I do not think the people there require it.

Take the delta taluks of this district. How do you think the Government should discharge their obligations?—In so far as it lies in their power.

You said the Government could afford free-grazing for all, and now you modify that statement?—In places where there is not sufficient land for the use of the village cattle I would not even ask the Government to provide grazing.

You are aware that the average herd of village cattle is composed of 100 or 200 plough-bullocks and any number up to 1,000 cows, and miscellaneous cattle. Do you require all of them to be supplied with free-grazing?—I am thinking of bullocks actually used in ploughing.

Take a certain village which has a reserve in its neighbourhood. Each village is at present accustomed to take permits for grazing all their cattle. Under your proposed system, if cattle from the eastern taluks (plough-bullocks) wish to have grazing in that reserve, will you allow it or exclude them in order to provide for your own cattle?—I will only allow other cattle to come in after sufficient reserve has been set apart for the plough-bullocks.

For all the plough-bullocks in the district?—Not all. If there is a reserve near a village, I think the Government can provide the needs of that village.

But there are a great many villages which have plough-bullocks, which are not near. Will you allow miscellaneous cattle of the village in preference to cattle from the taluk? Will you allow cows and other animals which are not actually used, in preference to other bullocks used for agricultural purposes coming from a distance?—I have stated that wherever there is a forest near a village, Government will be in a position to provide free-grazing for the agricultural cattle of that village.

You have saved the Government from providing grazing for agricultural cattle unless they belong to a village that is adjacent? That is a very different statement from that which you just now made. You said Government is bound to supply for all agricultural cattle?—That is what I meant.

You think the local cattle ought to have preference?—Yes. The village cattle ought to have preference.

You do not include cows and buffaloes?—No.

If the grazing is free, why should you allow the panchayat to levy a fee?—That is only in respect of other cattle.

Those other cattle may belong to the poorest people. Do you wish to give free-grazing to the rich and charge the poorer?—As a landlord, I allow free-grazing in respect of cattle employed in ploughing.

Is it in your village?—Yes.

Therefore you think Government should allow?—Yes.

You will find that there is a considerable difference between what you charge for wet lands and what the Government charge?—Yes. There is a difference.

It will be interesting to know what you charge for wet lands?—I charge from Rs. 4 to Rs. 10. I am speaking of Nellore district.

What is the Government assessment on similar ryotwari lands?—I think the rate is about Rs. 4 to Rs. 7.

You charge very much the same as the Government?—Yes.

In what taluk is your village?—In Kavali taluk.

It is not delta?—No.

How much do you charge by way of pullary?—I sell kanchas to villagers.

At how much?—It is put to auction.

But in that kancha will agricultural cattle be allowed free?—For free cattle there is a special kancha set apart in which no fee is levied.

Will you give us the average per acre for the kancha that you auction?—There is a kancha which is a good one, in which one cow can graze one acre.

On an average, how much do you get per kancha?—From As. 12 to Re. 1 per head.

You give your tenants' ploughing bullocks free grazing?—Yes.

Do you give thorns and fencing free?—Yes.

From what lands?—From forest waste lands in the village.

Like the Government unreserved forest?—It is kept reserved.

By whom?—I keep my own watchmen.

Are these watchmen kept for the grazing?—For fuel.

As regards kanchas, you said you put them to auction. Does your kanchadar allow other cattle or graze his own cattle?—It is taken by the villagers generally.

Is it taken by the whole village?—People who are near take it. Generally it is taken on behalf of the whole village.

But are all village cattle allowed in the kancha?—They allow it proportionate to the grass. If there is grazing for only 100 cattle, they allow that number only

Who determines that?—The people that take the kancha.

Is there any complaint from the poorer ryots?—No.

Do you know anything about the kancha system in the western taluks?—Yes.

Do you think that, if the kancha system is extended, there will be oppression by the larger ryots?—I think those kanchas are taken by the delta taluks.

But there are local kanchas too?—I have no knowledge of the local kanchas. I know only about foreign kanchas.

Is it taken on behalf of several people?—Yes. Sometimes the whole village joins together. I have known cases in which one man has taken a kancha and allowed a number of poor people to graze there free.

You think the extension of the kancha system is desirable with reference to grazing?—No doubt the kanchas are taken by the bigger ryots, but the poorer ryots cannot be able to take the cattle to the western kanchas.

Practically it is a monopoly for a few people?—Yes. It will not be useful to the smaller ryots of the eastern taluks.

Do you think the panchayat can manage the village kanchas?—No.

How do you propose to manage them?—The only feasible way is as at present done by auction. I do not think it possible to manage it otherwise.

You recommend fencing for fuel areas. Do you use fences in your shrotriem?—No.

In the matter of fuel, you could well remember the time when the permit system was in force, and the fuel was brought by coolies who cut it on permit. Was it cheap then?—Yes. It was somewhat cheap.

After the Government depots were established, you paid Rs. 5 per ton?—Yes. Since the Government depots are closed, and fuel is sold standing to the contractor, he cuts it and transports it into the market, and sells it as he desires.

What do you pay?—I pay Rs. 5-10.

We had a contractor who said he could not get a higher price?—No. He cannot get.

You consider the fuel supply of the town of some importance?—Yes.

But if you give away all the fuel to the control of the village panchayats, what will the towns do for fuel?—If all the forests are given away the panchayatdars will be able to control

fuel also. They will take care that the trees are not destroyed.

But how is the town to be supplied with fuel?—Nellore town is getting its fuel from private lands.

Last year there was a Government depot. It is now under the contractors. 25,000 tons are being sold. How will you supply the want of that?—I think they are getting fuel from a good many places.

Give us an idea of how you will supply the wants by giving up the reserves with their fuel growth to the panchayats for management and the supply of their own agricultural and domestic requirements?—There will also be a surplus of fuel from most of these reserves after the local want is supplied.

Who is to exploit that?—I do not know.

It is a serious thing. You will create a fuel famine in the taluk? Have you not thought of that?—No.

Would you transfer large casuarina plantations to the panchayat?—No.

Would you transfer larger fuel reserves to the panchayat?—No. I only said that where there are small reserves near villages, they may be handed over to the villagers.

You do not want to transfer to the panchayat anything more than is necessary to the village?—No. For instance, 5,000 or 6,000 acres must not be transferred to the panchayat. That fuel must be utilized elsewhere.

Even in such reserves, there is grazing. How will you regulate grazing?—Grazing should be given to the panchayat and fuel supply to Government.

Do not you think there will be a friction between the panchayat and the forest guards?—I do not think so. There are particular blocks which are cut off from year to year, and only small areas from which fuel is cut, and that portion is again reserved and cattle are prevented from going there. Such portions can also be fenced up.

If it is fenced, there will be a large expense?—They are reserving 200 or 300 acres. After two or three years they can give the ground for grazing. I know in my own village after three years cattle can graze.

Have you got a good coppice growth afterwards?—The fuel is not fit to be cut for five or six years. I think it is a small growth.

What species is it?—Generally it is babool.

Do they cut the whole tree down?—I do not know.

How much does it cost to fence all round?—I think wire-fencing will be cheaper. As they go on reserving, it can be used in other places.

You know how much a wire-fencing costs?—For 500 yards of wire-fencing, you generally require Rs. 11.

Is it one line?—No. Three lines.

500 yards of fencing costs Rs. 11.

With three lines that comes up to Rs. 33.

Will you take up a contract for Rs. 33?—

You will have to pay for iron nails also.

I have purchased my fencing at Rs. 11.

Perhaps you are making a mistake between feet and yards?—Perhaps.

Apart from the cost of fencing, is it bad to impound when there is no fence?—It is not wrong.

Why is it more unfair to impound them if they go into a forest than if they go into a paddy field?—I think everybody knows that there are paddy fields and so keep off the cattle.

They do occasionally go. Are they impounded?—Sometimes they are let off.

Why is it more unjust to impound them for going into a closed coupe than for going into fields?—If the land-owner

sees that cattle stray in the field a dozen times, he may impound them.

Is it not the case with the forest guards? When he is 10 miles away, the cattle stray twenty times?—I do not know.

Have you ever seen any fuel-coupe?—No.

Do you know any steps which are taken to prevent cattle from going there?—No.

How can you say then that it is unfair?—Because I am told that cattle going into the reserves to graze with permits are impounded.

If you do not see what the Government does, how can you say that it is unfair?—There is no fence. They can have other signs. Generally men in charge of cattle have business, or go out to eat, and in such cases, cattle trespass into the land and then they are impounded.

Do you think the cattle-herdsmen can go away?—No.

Do you think that strong measures should not be taken?—He is punished by his cattle being impounded. In addition to that he is also prosecuted.

Not necessarily?—Very often he is.

Does the private land-owner exact a compounding fee?—No.

VENKATAREDDI of Oottukur.

What is your name?—Venkatareddi.

Of what place?—Oottukur.

How many cows have you?—Twenty.

And bullocks?—Ten.

Where do you graze them?—In my village.

Do you send them to the reserves?—I send neither my cattle nor my sheep.

Have you reserves near your village?—There are only casuarina reserves, and cattle do not go there.

What are your grievances?—I own patta land to the south of my village and another in the west; and my lands are practically all round the village.

What is the name of the reserve?—We have two reserves, Oottukur and Varni reserves.

What grievances have you?—We take permits for cattle and as we own patta lands on all four sides the cattle that graze in the patta lands sometimes stray into the reserves, and are taken by the Forest officials and a compounding fee of Re. 1 or Rs. 1-8-0 is levied.

How many permits do you take?—I do not take any.

Do not your cattle stray into the reserves?—No. I have my own land.

Only the cattle of those who own no land stray into the reserves?—The cattle of those that own lands adjoining the reserves will stray into the reserves.

Do you own any lands near the reserves?—No.

What is your remedy?—I do not advocate abolition, but I only request that cattle that have taken permits need not be impounded.

As a matter of fact cattle with permits are not impounded?—The man that is grazing the cattle may be a little late, or may be walking a little behind the herd. And sometimes even if he shows the permit he is not let off, and the cattle are impounded. The cattle simply stray into that reserve. There is no grass there, except dry casuarina leaves that drop down from the tree.

What do you take permits for then?—To avoid difficulty with the Forest Department, and also there is likelihood of cattle straying into the tope reserves. It is why we take permits. For myself

I do not own lands adjacent to the tope but I own some lands to the east of the topes, where I graze my cattle. Others also have such dry lands. We cannot help taking permits to avoid trouble.

Are there no fences?—There are.

What fences?—Palmyra fences.

Then what is the meaning of saying that the cattle cannot help straying?—Cattle easily get through between two trees.

How?—The trees are not full grown yet; and even if the trees grow to their full height the cattle can stray.

You said that the reserve is near the village? On which side?—To the north.

How far?—A mile and a half.

DASARI VENKATARAMIAH

Have you any cattle?—I have fifty cattle.

How many bullocks?—Twenty.

Where do you graze them?—I stall-feed them, and also graze them along the tank-bed.

Have you no reserve near your village?—There is one to the west of my village.

How far?—Adjoining the tank within a furlong—Kottapalli reserve.

What grows in that reserve?—Only small trees—kalivoi, gutti and pala.

What is the acreage?—2,230, of which 900 acres kancha.

Why do you not take permits for your cattle?—I have taken permits for my cattle.

But you said that you have been grazing them on the tank-bed and do not send them to the reserve?—This year the reserves are all transferred to the kancha area, and therefore no permits are issued this year. The rest is all reserved for fuel purposes.

Are permits not issued for it?—No.

Is there no coupe area?—There is no area as coupe. They have all been closed and only opened last year.

Were they all opened at the same time?—Some were opened the year before last and some last year.

Is there any grass in the kancha?—Yes.

In other places?—The others are rocky.

Is there no grass in them?—No.

Then why do you take permits?—There is no other ground for our cattle to

Is that the nearest site to the reserve?—That is the nearest point on the north.

How far is the cultivation of your village from the reserve?—There are cultivable lands in the north of my village.

This distance of $1\frac{1}{2}$ miles is all unreserved?—They are all patta pasture lands.

Is it kept by ryots for grazing their cattle?—It is kept for pasture purposes.

Do you mean to say that the cattle go into the casuarina plantation?—They do.

What for?—To graze.

Were your own cattle ever impounded?—No.

Can you give us any grievance of your own against the Forest Department?—Personally I have no grievance.

of Putteru Kagollu, Kovur Taluk.

stray when the tank is full and therefore we take permits.

What if you do not take?—Our cattle cannot stray elsewhere. Even after the permits are taken if our cattle stray into kanchas or closed coupe reserves they are impounded.

Why can you not guard them well?—Even if there are to be four men for every twenty head of cattle, it is impossible to guard them well.

Is it customary to send four men for every twenty head of cattle?—Yes, we do send.

How many cattle in the whole village?—Five hundred cattle, and every day forty men follow them.

Do forty men go every day?—Unless forty men go we cannot get on. Of the four men one will look after the bulls, one will go with the buffaloes and one with cows, and the fourth will carry a meal. The cattle are all grazed separately.

In the same locality or in other places?—In shekada lands too.

You say that forty men follow the five hundred cattle. Is it in reserve or unreserve or private lands?—If one man takes into the field twenty head of cattle he must have his four men; but if the cattle go in a herd, so many men will not be necessary.

Do you send four men for every twenty head of cattle?—I am doing it.

Who buys the kancha?—I have taken it on behalf of the village.

For how much?—I do not remember what I paid for it. It will be in all about 600 acres in extent.

How many kanchas are there in that reserve?—Only one kancha.

Are there not three kanchas?—No.

How many acres is that approximately?—For two years I have taken 100 acres each year and now I have taken about 400 or 500 acres.

How much did you buy it for?—One block at As. 4-3 and another block of 170 acres at As. 6.

Was it sold in auction or were you the only tenderer?—There was a bid of As. 4 for the latter block and I offered As. 6 and took it.

Whose cattle graze in this kancha which you bought at As. 4?—My village cattle; also the cattle of Kottapalli.

How many cattle graze in the area at As. 6?—There is none this year. The land was received rather too late after the grass.

Do you mean to say that you have not yet started grazing?—I am speaking of last year.

How many in the As. 4 area?—We let in cattle at one head for 3 acres.

How are the cattle divided among the villagers?—The money was realised on the head of cattle owned by the villagers.

How did they select this cattle at the rate of 3 acres?—The bullocks of all the villagers.

All the bullocks?—Yes.

How many?—More than a hundred graze over 400 acres.

CHERLO SUBBA REDDI of Gotlapalayam, Kovur Taluk.

How many cattle do you own?—I have sixty bullocks.

How many acres of land do you own?—I own 200 acres; all of them wet.

Have you cows?—I have sixty cows.

Where do you graze all these?—In my private lands and in reserves—Marripad and Vaweru reserves. Marripad reserve is about quarter of a mile from my village.

Do you take permits?—Yes.

For how many cattle?—For forty or fifty. I take separately for both the reserves.

Is it for one and the same cattle you take two permits?—No.

What is the distance between the two reserves?—They are four or five miles apart.

What have you come here to say?—The reserves are situated in quite inconvenient places for our cattle to go.

Is there no other way to the west of the reserve?—No. The reserve extends as far as Buchireddipalayam and if I wish to go from there to Gotlapalayam I have to go five miles round about.

Is there no way made by Government?—There is an ordinary path within the bed of Putteru tank. The reserve people do not allow us by that way, and we take license only nominally.

Who stopped you?—Forest guards and watchers.

In what month was it?—Four years ago. We take permits even now.

What are your grievances now?—They worry me for mamuls and paddy.

Who does this?—The guards and watchers. One Venkatachellam. I do not know whether he is a guard or a watcher, but I gave him the money.

Did you complain to the Collector or anybody?—No. If I do so I will not be allowed to remain there.

Are you afraid?—Yes.

How does the fear come to disappear now?—I was made to understand that I can freely express myself before the Committee.

Who said that?—That is the rumour.

I want you to explain the fact that this affair occurred for many years and you made no complaint to the Collector?—If I make a complaint against one man, his successor will trouble me.

But how do you mean to escape this trouble now?—Henceforward I would persist in petitioning the Collector and remedying my grievances.

What grows in your forest?—None, except Ooti, Gotti and Pala trees. No grass and the land is not fit for it.

Who else asked you for money?—Venkataroyalu, one Saheb and seven or eight others were asking for money since the time these reserves came into existence.

How broad is the path?—It is four yards broad across the reserve.

You say that if the cattle stray along the path they are impounded?—Yes.

What is the distance through which you have to pass this reserve?—I have to go one mile along the reserve.

RAMACHANDRA NAYUDU.

What is your name?—My name is Ramachandra Nayudu.

Have you cattle?—Yes.

Are there reserves near your village?—Yes.

How far is it?—There are reserves touching the cultivable lands. It is within three furlongs from our village. There is a hamlet known as Sidhavarappadu, near which is the reserve.

Do you take permits to graze?—Some take permits.

How do they graze who do not take permits?—They use the tank-beds.

Why do they not take permits?—For the past five years there is famine. They could not take permits. If we do not take permits, they impound our cattle and we pay pound fees.

Is there any coupe near it?—For the past five years some portion or other is reserved as coupes. Last year some portion was thrown open. There are some portions closed and some portions open. If from the area thrown open, one or two cattle stray into the closed portion, the whole lot is impounded. There are 960 acres of reserve land for the main village and three hamlets.

How much is the unreserve?—600 acres.

Where are they?—They are to the west and south of the tank, excluding the tank-bed. The cattle of all the four villages have to go for grazing into the reserve and there is barely ground to stand.

How many graze from all the four villages?—About 1,000 cattle.

How many on permits?—Only 400 or 500. Others stray round the tank-bed.

What are your difficulties?—The reserve is insufficient. Other cattle cannot go. We have also goats and sheep. There is a shrotriam village close by. Cattle go and graze for eight months in the year and pay pullari. For the remaining four months, those lands are conserved. During those four months, we feel the greatest difficulty for our cattle. The unreserve is insufficient for four villages. Cattle trample about the reserves and grass does not grow.

What do you wish us to do?—If the cattle are allowed to graze free in the reserves, we will reserve a portion and throw open the others for grazing.

Have you fire-wood?—There is brush-wood in the reserves.

What you want is free-grazing?—Yes. The Government can reserve the fuel.

You say the reserve is insufficient. If it is given to you, will it be more sufficient?—We will conserve a portion for a while.

Will you make it sufficient for all the 1,000 cattle in your village?—We will let in only as many as it will suffice.

What will the others do?—Some have their own private pastures and some use the unreserved land.

Do you graze in the kancha across the road?—There is no kancha.

What cattle graze in the shrotriam?—Sheep and goats.

What do you pay?—Hitherto we were paying one anna, and now we pay one anna four pies.

How many goats and sheep are there?—There are 600 goats and 900 sheep in my village.

Where do they graze in the shrotriam?—In the jungles or in the porambokes?—In the jungles.

Do they charge one anna each?—Yes. Is it all forest?—Yes.

From what month to what month do you graze in the shrotriam village?—We go there after December, and they begin to conserve it after August. The shrotriamdars use them from August to December. After that, we go there.

Do goats go after cattle are done?—Yes.

Is there any harm done to the growth of grass by allowing goats?—By allowing them, grass grows well on account of the manure.

When the goats go into the forests, is there anything for them to graze?—They eat the leaves.

What leaves?—Danti, etc., and brush-wood. There are no useful trees there.

Do goats eat Bontajamudu?—Yes. After it is dried.

Do they eat Nagajamudu?—It must be dried and then burnt. Then goats will eat them.

M.R.Ry. V. KRISHNASWAMI RAO Avargal, Union Chairman, Kavali.

You are the Union Chairman of Kavali?—Yes.

And Member of the District Board, etc.?—Yes.

You cultivate any land yourself?—No. You let it all out?—Yes.

Do you own any cattle?—I own only domestic cattle.

Are you sending any cattle to the Government reserve to graze?—I do. I have also lands for grazing purposes.

How many of them do you keep?—About ten. Both cows and buffaloes. I send them all to Rudrakota reserve.

How far is it from your village?—About four miles.

Do they all return daily?—I keep them all there.

In the village?—Yes.

Not in this town?—No. I have my lands there as well as here.

I gather from your written statement that you are in favour of limiting grazing in reserves?—Yes, because, I think, at present, they are overgrazed, and they have deteriorated for want of control.

You also state that you are in favour of panchayat system?—I am in favour of panchayat system. But only I am doubtful if it will properly work in all the villages; because it will be rather difficult to procure men suitable to form a panchayat in smaller villages.

You also say that the present fee is rather too heavy?—The poor people feel it so.

And you would like the fee reduced?—Yes.

But I suppose, the result of reducing the fee would be to cause a larger number of cattle to graze in the reserve?—Yes.

But you said that they are already overgrazed?—It does not necessarily mean that the poor would send in more cattle. What I meant was that the cost of finding fodder for the cattle in the case of poor people would be much less.

But all the same, if you reduce the fee more cattle will go?—I think some rules will be framed for that also by limiting the number of cattle, but I would charge less for those admitted.

Who should make the limitation?—The panchayat may be left to do it.

Who should pay the fee to Government?—The villagers.

In a body?—Not necessarily. All those who send their cattle to graze can pay to Government individually.

Would it not be possible to have the money paid in a lump by the panchayat?—That would be also feasible.

You say that you are in favour of free grazing to all ploughing cattle, subjected to the strictest control?—Yes; because, in certain cases there are people who possess more bullocks than are necessary for agricultural purposes for the sake of speculation. Care must be taken to see that he does not keep with him too many cattle.

Are you of opinion that the villages which are near the forest reserve should have preference over those at a distance?—Yes.

How would you provide for all the cattle that are at a distance? For instance, many ryots send their cattle from the eastern taluks to the western kanchas to graze?—If there is a sufficient extent of reserve to admit their cattle also it might be done.

On what system?—I would maintain the kancha system for distant cattle.

You are strongly in favour of closing the grazing ground at the beginning of the season?—Yes.

You say that the Forest guards are required to produce a certain number of cases every year. Where did you obtain that information from?—I cannot say I got it from very reliable sources. I heard it from other people.

Have you any personal knowledge of it?—No.

You think that the panchayat system would relieve the people from the harassment of the forest guards?—Yes.

You would have the panchayat to be supervised by the Revenue officers?—Yes.

What would you do with the small reserves of one or two miles which have no appreciable growth of grass?—They can be removed from the list of reserves.

Do you know of any which answers that description?—There are some. At Rudrakota there is such a reserve.

Which reserve?—I do not know its name.

The Rudrakota reserve forest is a very big one?—I do not know about it. But I know, as a matter of fact that a plot has been set apart for free grazing, though there is no pasture worth the name, and it is reserved.

Have you seen any forest from this Railway station to the next station?—I have not seen any.

Have you not seen forests where there is no tree growth?—Can you tell us some reserves?—I do not know the names of reserves.

You can at least describe their situation?—I cannot.

You said there are large areas of pasture browsed?—Yes, on kancha system.

Is it sold by auction? Or is it at so much per acre?—At so much per acre.

What is your opinion of kanchas for local people or the villagers of neighbouring villages being put to auction. Will that be helpful to the poorer ryots?—That system will not be advantageous to the poorer ryots.

You think the poorer ryots will suffer?—Yes; because of competition among the neighbouring villages. The richer man will have the lion's share.

You say that if poorer people are given free grazing, that will not make him add to his cattle. Is that so?—Yes; because he will feed only as many as are necessary for his purpose.

What do you think of the permit system for fuel? How did it work here?—It worked excellently well here, and people did not suffer at all as regards fuel supply.

How do the poor people fare now?—Much worse. The situation is very hard for them now.

Can they get fuel in small quantities from the contractor on the permit system? The coupes were sold to contractors only two or three months ago, and already the effect of that system is being felt in the town of Kavali. We feel the scarcity of fuel and also the high price.

Is it higher than was in the Government depots?—Yes. By about Rs. 1-8-0 a ton.

How do the poor get their supply?—From the contractor, and consequently feel great hardship.

You say you will disafforest the small reserves which have no growth, and I asked you if you knew of such reserves personally, and you say you do. Can you not tell me of any such reserve which you personally know of?—I cannot give names, nor the exact situation. It is very near Rudrakota.

But there are reserves to the east as well as to the west of it; and the nearest reserve is 7 miles long.

I am not speaking of the forest reserves.

What reserves then are you speaking of?—There are reserves with only small shrubs which are close to forests.

Are they reserves?—No.

Then how would you disafforest them if they are not forests? I do not know.

You are making a mistake, I suppose?—Yes.

You said, with reference to bulls, that people have more bulls than are necessary. Is that your opinion that there are more bulls than are necessary? Can an agriculturist keep more bulls?—As a matter of fact they do keep more animals than are necessary for their purposes. But generally they do not. Some keep a number of cows and miscellaneous cattle which are not required for agricultural purposes. They are kept for agricultural purposes of manure.

But do you say that they should find their pastures in the reserves?—Yes.

And also the bulls?—Yes, if possible.

But I thought you were for limitation?—If there should be limitation I would limit the grazing only to bullocks employed for agricultural purposes; and I will shut out cows and other cattle if there is no provision consistently with limitation.

With reference to fuel you said that the permit system was working well. What are the merits of that system?—All the poor people were getting their fuel by paying only 1½ pies, and some of them also used to sell their fuel to the rich of the town and thus earn their livelihood.

What is the inconvenience felt by its abolition, except the increase of price?—In addition to the cost of fuel they have also to pay the transport charges from the depot to the house. The charge is about As. 4 for transport of a rupee worth of fuel.

You mean that when the Government depots existed such was the case?—Yes.

How far was it from your house?—How can this be a grievance against the Forest Department?—The abolition of Government depots has acted prejudicially to the poor people. The supply by the contractor is not constant.

How much does he keep at a time?—About 50 or 60 tons.

For how long is this enough to meet the requirements of a place?—For about 15 days or so.

How long has the contractor's depot been here?—Only for two months. Immediately after the abolition of Government depots there was no fuel for some time;

but afterwards he brought a supply and is now selling at a high rate, at Rs. 6-8-0 a ton.

Independently of this, are there not persons who gather fuel and sell it in the town?—No.

You know where the contractor gets his fuel from?—It is believed that he gets it from the coupes.

The Zamindar of Muthyalpad.

Have you about 150 cattle?—Yes.

Do you send any cattle to the Government reserves?—No.

I understand from your paper that you are in favour of limiting grazing in each reserve?—Yes.

Do you think the present charge of 4 annas per permit very high?—I do not think so.

How would you propose to effect this limitation in the number of cattle that graze?—It should depend upon the nature of the soil and be managed by a panchayat.

Do you mean the panchayat of each village or panchayat of several villages?—I mean a panchayat for every reserve.

Suppose a reserve is 20 miles long and 10 miles wide. Do you think the panchayat can manage it?—There may be two or three panchayats if 2 or 3 villages adjoin the forest.

What charge do you make to people for cattle grazing in your zamindari?—For cow cattle I charge 8 annas. We do not charge anything for calves and bullocks.

Is that on all the waste lands in the zamindari?—Yes.

You charge nothing for ploughing cattle?—No.

That is so on all the waste lands of your zamindari corresponding to the reserves?—Yes. Over the whole un-reserves and some portions of the reserves in the zamindari also.

Do you make reserves in the zamindari?—Yes.

How do you treat them? How do you manage them?—There are some watchers.

What are they for?—To see that fuel is not felled.

Are they also to keep cattle out?—Yes. Till pullari is settled, grass is conserved.

Do you charge pullari for each head of cattle?—Yes.

Who collects it?—The gumasta in charge of the village.

But as a matter of fact we are told that he does not?—I do not know. As he has a coupe it is believed that he gets it from there.

Does the contractor sell split fuel?—Yes.

So you are for the permit system?—Yes.

Have you one gumasta in every village?—Yes.

Does he collect from each ryot or from each head of village?—He collects it from every ryot along with the revenue.

Do you lease out any kanchas?—I do not.

Are there any kanchas in the zamindari?—No.

How many villages have you?—I have 14 villages.

Ploughing bullocks are allowed free in each village?—Yes. As many as there are in the village.

Are they allowed into the reserves also?—Yes. Into the reserves also.

Do you allow goats and sheep?—Yes. I do. In some reserves I keep out goats and sheep for two months till the cattle are finished.

Do you make any distinction between goats and sheep?—No.

What charge do you make for cutting fuel and timber?—I make no charge for all agricultural implements.

Of any kind?—No.

What do you charge for then?—I charge for domestic fuel on separate application.

Who gives leave?—The Sarishtadar gives permission.

Is it a written permit?—Yes. Written permits are used.

What is the charge?—It is charged at so much per cartload.

How much is it?—It varies from Rs. 1-4-0 to Rs. 2 according to distance.

What do you charge for a bandy?—You have no concern with the distance?—If the forest is close to the village the rate is high. If it is at a distance, the rate is low.

Who cuts it?—The permit owners cut it.

Is it green wood or dry wood?—Green wood.

Do you charge for dry wood?—No.

Do you charge for brushwood that is taken by the ryots now and then?—I make a free allowance for every plough that a ryot owns for fencing material.

What do you charge for sheep?—In some places I charge one anna, and in other places, $\frac{1}{2}$ anna.

Why is the difference?—Where the forest is extensive, I charge much. Where the forest is small I charge low. The same rate applies for goats also.

Is there no harm done by goats and sheep grazing?—The grass grows well next year after goats and sheep graze upon them.

Do you think the Government should remove the charge for ploughing cattle?—Yes.

You say that you are allowing the ploughing cattle to graze free of charge. Can you tell us the total number of cattle so admitted into the reserves or unreserves?—It varies according to the village.

How many in each village?—It may be from 100 to 200 for each village. There may be more too.

May I know what the income is from grazing fees?—I cannot definitely say.

Will it be a thousand rupees?—No.

Will it be Rs. 500?—It may be that amount.

What is the extent of land reserved as forest?—One reserve is 2,000 acres. Another is 800 acres.

What is the establishment which you keep for keeping off cattle for these 2 or 3 months?—We keep one or two men for every reserve—for every village.

You said there are 2,000 acres, and grass must be conserved for two or three months. How many do you have for guarding?—There are two men to guard the whole reserve.

What do you pay?—I pay Rs. 5 each.

Do the villagers take any interest in guarding?—The villagers also, and the Village Munsif take interest in it.

Do they also see that grass is conserved?—Yes.

Do you demarcate or fence, to show which is reserve and which is not?—I have boundaries for it.

What boundaries?—I have planted stones.

Is that all?—Yes. There are some marks on trees also and men know it.

What happens if animals trespass in reserves which have not paid pullari?—

Once or twice we give warning, and then we impound them.

Any other punishment?—No.

You say you have 14 villages. Do all of them adjoin the reserves?—All the 14 adjoin to some extent or other.

If they pay pullari, are they allowed to go all over the reserve or confined to one portion of it?—They can graze throughout the reserve.

Is there no special portion of the reserve set apart for each village?—There is no such distinction.

How do watchers distinguish between cattle which have paid and cattle which have not paid?—It is the gumasta that manages it. He takes a census of the cattle and he allows only those that have paid.

Does he take census every year?—Yes.

What proportion of the cattle take permits?—They take permits for all female cattle.

In that case there is no distinction at all?—No. There is no necessity.

Do you charge whether they go in the reserve or not?—No.

Do you mean to say that cows in each village are counted and permits are taken in each village?—Yes.

For all the cattle in the village?—Yes.

Whether they are taken to the reserve or not?—Yes. It is left to them.

Have you made any attempt at any time to limit the number?—No.

Certain areas are set apart for ploughing bullocks. Are they?—No.

Ploughing bullocks and cows graze together mixed?—They graze indiscriminately.

Can you tell the number of cows admitted in the reserves in this way?—I cannot say. They will be many.

What restrictions apply to those reserves which do not apply to the unreserves?—In the one fuel is reserved. In the other fuel is not reserved. So also with thorns.

There is no distinction in the matter of grazing?—No.

Cows graze first and then goats are allowed?—Yes.

Does that apply to the unreserves as well as to the reserves?—Yes. Grass grows well. The same distinction applies to the unreserves also.

M.R.Ry. N. SETHA CHARLU Avargal.

You used to practise as a Pleader?—Yes; but not now.

Where did you practise?—In the District Munsif's Court of Kavali.

And now you confine yourself to agriculture?—Yes.

You live in Kavali?—Yes.

How much land do you own?—I own 20 acres of wet and 120 acres of dry land; and among the 120 acres, 100 acres are pasture land. I also possess eight bulls, ten cows and three buffaloes.

Are you sending your cattle to any Government reserve?—I send them only for twenty days or thirty days in the year to the Kavali reserve, when it is very rainy.

You take permits for a year, and use them only for about twenty or thirty days?—Yes.

You think that the grazing in the reserves in this district has deteriorated, owing to their being grazed throughout the year?—Yes.

After the grass is all eaten up do you think that the cattle should then be allowed to walk on the ground?—We want the reserve only until the paddy is cut. Afterwards they will graze and wander about in our own wet and dry lands. Generally our cattle do not go to reserves after the paddy season. But for water convenience they go there for a few hours; but they will not remain in the reserves. Especially during summer it is very hot in reserves.

Does their going to the reserves in summer do any harm to the grazing?—I do not think there will be much harm.

You are strongly of opinion that the grazing in reserves should be limited?—I would like two limitations; one is in respect of the number of cattle to be grazed, and the other is the number of cattle to be held by a ryot in accordance with the extent of land he holds.

How would you propose to have it limited?—Five acres of wet land can be well cultivated with one pair of bulls; also 10 acres of dry land.

That is the scale on which you allow it. But, how would you affect this limitation?—Generally ryots keep only just that number. They may also keep some cows for manuring purposes; and about 2 or 3 cows for every 5 acres of wet land and 10 acres of dry land will be ample.

You would admit to the reserve that number of cattle?—Yes.

But supposing you find that admitting that number of cattle to the reserve, there is no room and there is no sufficient grazing in the reserve?—Arrangements can be made in the nearest reserve.

For distant villagers, near villagers, and in fact everybody?—Distant villagers must go to some other village. I am only talking of villages adjacent to the reserves.

How would you provide for distant villages?—They must go to some distant places such as Nallamalais and other hills where pasture lands are sufficiently good.

But the poorer ryots cannot take their cattle so far?—I suppose, their suffering is inevitable. If they were wise they would leave some lands unoccupied in every village; that will be for their own good.

What is your opinion about panchayat control of grazing?—I am not very much in favour of it; but still it may be tried; but only for grazing purposes and for nothing else. It is worth the trial.

Do you think that a panchayat of big ryots of the village, if they were given the control of a certain reserve or block, would manage it in such a way as to produce sufficient grass out of it to meet the interests of the other ryots?—There may be some place where people may take much interest, and do the business. But there are some places where people will not take so much interest. With some control of a responsible Government officer the thing can be tried.

You do not think that the panchayat would promiscuously allow all cattle into the reserve?—I do not think they will allow it at all.

You do not think that the present fee is heavy?—No. The difficulty is that we want better grazing.

You are also of opinion that in the case of panchayat control there will be no partiality among them?—No.

You say that the grazing capacity should be fixed by the Forest Department in consultation with the panchayat. Do you not think that the panchayat is capable of doing what is best for the villagers?—I think it will be better if the Forest Department is taken into confidence by the ryots and that Forest Department takes the panchayat into their confidence. The best thing will be for them to work harmoniously.

If the control of the grazing in any reserve or block is given to the panchayat, would you leave the control of the fuel and timber growth to the Forest Department?—I should like that.

From your written reply I observe that you are not much in sympathy with the complaints against the Forest Guards?—The Forest Act is not made for any individual; and a rich man may cause some harassment to the poor man; and I do not think that the ryots also are not to blame. Such grievances are against every department.

With regard to fuel in Kavali you say that the price is very heavy?—I do not use fuel myself, as I use kerosene stoves for kitchen purposes; and if I want to use fuel I get it from my private lands.

Is there any fuel brought from private lands?—Not now.

Why is it not done now?—I do not know. Probably enough of fuel is not available now.

What has become of it?—Occasionally when a ryot owning some small plot of ground finds a sudden demand for some money, he may cut some fuel and dispose of it and make some money out of it.

You say you have no experience of leaf manure?—No. I would also make a request that cattle and sheep should not be allowed to graze together. Permits are given for them together. I should also like that the sheep is not allowed till after the cattle have had the best grass.

You said that the ryots have to reserve a portion of their holdings for pasture. To what land do you refer?—Wet or dry?—I never meant that the ryots should reserve any of their lands. It is not worth while to reserve any wet land for grazing purposes. There should be a kind of contract from the ryots to allow only a fixed number of cattle; so that their own cattle may have some convenience.

Do you not think that it will be good for the ryots to apply for it and raise both fodder and other crops?—Yes. It is more costly to have their bulls and cows stall-fed or send them away to distant villages, and then losing some of them and at the same time losing the manure for which the cattle are kept; and thereby incurring a great deal of loss.

Will it be agreeable to the ryots to withhold making applications for lands available for cultivation?—For my own part I have reserved 100 acres of dry land. If I only cultivate them or let it

out to others, I can earn about a thousand. But I only allow 20 or 30 cattle into it. If cattle should be maintained in efficiency such a thing is necessary.

On the other hand would you like a system under which you let out a portion of your holdings for purposes of pasture?—Out of my 120 acres I leave 100 acres and cultivate the remainder, the next time I leave another 100 and cultivate the rest and so on.

Do you raise any fodder crop in this taluk?—Not in a very large quantity.

What do you raise?—Palappa zonna, under wells.

Is the area much?—No; very little. It requires water and it is not raised for more than about three months. There should be water in wells, and if there is enough of water you could have two cuttings.

Is it possible to grow Pallappa zonna in this district?—There is not enough water.

What other plants are cultivated in this district?—Horsegram; and except that I do not know any other that is being raised.

Do the ryots think that they can get enough fodder out of their cultivated land?—Yes, and there is no more extension of fodder crop possible.

With reference to agricultural implements, is there any difficulty to the ryots?—Yes.

What is the timber that is used for agricultural implements?—What is largely required is Babul wood for ploughs and some other forest woods. Chikareni is good for kadi. Pala is one of the very useful kinds. I think Babul is also available in unreserved lands. I think there is a Board's Standing Order that when the ryots apply for agricultural implements they must be given at a nominal price. I think, I got it at the rate of As. 3 per tree.

Is there any difficulty in the case of the poor ryots?—I think not.

But you say there are difficulties in the way of agricultural implements?—Other woods are not available in the un-reserves.

I understand that the ryots keep a large number of cows which are not quite useful either for milking purposes or for anything?—Exactly so. If you want to be convinced of it, all cattle will meet at Kuchukunta and you can then have an idea as to how many useless cattle there are.

How are they useful in other ways?—Even their droppings are very poor.

Then how can they be got rid of?—Nature must do it.

That means starving them?—They are starving now.

Can you not get rid of them by sale?—The ryot is very conservative and will not part with his cattle. Even for hides they are not of much use.

You said you have 8 bullocks, 10 cows and 3 buffaloes, and you set aside a 100 acres of pasture lands. Is not that more than necessary?—Yes; but I also let in about 10 cattle more for grazing fee.

What fee do you charge?—For one plot I charge from Rs. 1/8 to Rs. 2, and for the other plot, where I rarely let in other cattle, I charge from Rs. 5 to Rs. 8. This year I charged Rs. 8.

Is this for a pair?—No, for a single one. Out of this 100 acres I cultivate 20 acres.

Is it always the same 20 acres?—I have 90 acres in one plot and 30 in another plot; and of this 90 acres, I cultivate portion of it every year. I cultivate horsegram.

Is it not true that a good many ryots cultivate the same land every year. Do you find that in your land you have a larger yield?—Considerably better.

Are there many applicants for grazing in your lands, and do these people pay Rs. 8 regularly?—Yes. There are many applicants.

What are the cattle that graze there?—Only the best bulls are sent in.

Do you sow any grass seed?—No, it grows spontaneously.

As regards the issue of permits do you think the village munsif and karnam will do as well? Are there not temporary men going about?—There were none last year. With regard to village munsif you just give him a number of permits and hold him responsible for the proper distribution and collection of the money.

Do you think the village munsif will prefer some people and keep out other men?—I do not think so.

Supposing there are 400 permits demanded and there are only 100 permits available, how is the Forest Department to entrust the village munsif with any particular number of permits? Would you ask the Forest Department for an unlimited number of permits?—They will keep an unlimited number.

So you say that under existing system village officers can do it?—It will be the best and the simplest means of doing it.

You say with reference to the small reserves of about one or two miles, that you object to disafforestation and also to the transfer of them to the Revenue Department.

I think the Revenue Department would be detrimental.

Are the village munsif and karnam necessary men for a panchayat?—The village munsif is generally the smallest man in the village, and, as such, I would exclude him.

And the karnam?—Neither do I think the karnam is necessary. They are not very much interested in the welfare of the ryots, and if you put them in the panchayat they would try to be more important and cause annoyance.

As regards the success of the panchayat?—There are not many people who will take part in the matter of supervision of all these things.

Do you not think that the ryots will combine for the success of the administration of their own village?—The ryots will not combine. The panchayat must take care of themselves. In most cases the ryots will deceive the panchayat. Only such reserves as are solely devoted to grazing, easy to take care of, and near the village, and which will not involve much energy on their part can be given over to a panchayat.

Supposing a panchayat is to be given to your village?—This is a village which has 1,000 pattadars, and I do not know whether half the number knows the supply channel. An initiative may be made with some provision and guidance.

You said that the grazing capacity of each reserve should be fixed by the Forest Department in consultation with the panchayat. How is the Forest Department to know?—I said it, so that the Forest Department may not afterwards interfere and say that the reserve is over-grazed.

Independently of the villagers do you think they have any special facilities?—I do not think so. As to the point of grazing the villagers are better able to understand it. Only the influential ryots will form the panchayat, and therefore, they can easily fix the capacity of their own lands, and it is much easier too for them than for the Forest Department.

You say the people have useless cattle and it is a burden to the ryots. How long have you been seeing this?—From the time I became a ryot. I am only a ryot of 17 or 18 years' standing, and since then I have been noticing this state of affairs.

You had not any idea of these things before the village reserves were made?—I had no idea.

You say you take permits for the year and only graze them for 20 days; is it because your lands may be free from grazing?—No; that will be the actual rainy season. I cannot keep my cattle there.

You want to conserve your pasture, and you take permits in order to give exercise to your cattle in the reserve, by which time the rains will have ceased?—Yes.

Why do you not graze in other days?—Because there is no grass. If from July to September the forest should be closed I should like to take advantage of the small fee system and let my pasture out to bigger men and make money.

Do you not think that As. 3 is too high, considering that there is no grass?—I suppose it is paid for nothing now.

You said, in reply to the President that you would not allow sheep. Would you have a separate block? Do you not think that the panchayat would make some arrangement?—Sheep should never be allowed into the reserve during the time the grass grows; because they always take away the very tender grass.

You said you would not allow cattle during certain months and after grass grows you would allow goats and after them the sheep?—Yes. Cattle will not graze the grass to its root. It will only eat about a half of the height, and the other portion will be left for the other cattle.

Do you know of any reserve with nothing in it?—Near Bitragunta there is a small bushy reserve. I do not think there is any wood available there. I hear it is a reserve. It is very near the railway station.

How long has it been reserved?—I do not know.

Do you think it would be good to disafforest it?—It may be abolished; it is all the same. I do not think that the Forest Department should incur any expense on that forest.

You said that you got babul tree at a cheap rate. Is that a classified tree?—I should think so.

But do you know that a cart-load of babul wood is sold at Rs. 1-4-0?—I applied for agricultural implements to the Tahsildar and I got it at As. 3 four or five years ago.

We would like to know whether applications for implements are numerous from ryots?—Probably very few knew the rule.

You say you want to disafforest the Bitragunta reserve, because, it is of no use?—I am speaking of that portion which is close to the railway line.

But it seems to be a substantial reserve. Is it under felling?—I think so. But the one that is to the west of it seems to be a bushy reserve.

What you mean to say is that unless it is worth having it should not be retained, whatever its extent may be?—Yes.

Why do you pick out Bitragunta reserve for disafforestation? Is it close to any village?—I think, it is not very close to any village. I think, it is close to Gowravaram.

How many miles from Gowravaram?—A mile and a half. If the reserve is a big one, I should say that it is worth while for the department to try and make it all right.

Who is to elect a panchayat?—I would like to leave the matter to the Collector.

Do you think that the Collector would be able to set up all the panchayats in the district?—In villages where it is necessary that he should be present he can attend in person. For other villages he can ask the Tahsildar to give his recommendation. I think the Tahsildar may do the whole thing himself, if he wishes. It is not beyond his powers.

Do you think under the existing state of circumstances this is possible?—I think, for grazing purposes they can easily do it.

And they will be able to find out the best men to make a panchayat?—Yes, for grazing.

You think there will be no complaint about the Tahsildar's selection?—For grazing purposes the biggest owners of cattle should be put in the panchayat.

Do you think the biggest owners would extend fair play to the smaller ryots?—I think so. When it is made known that the panchayat is to work in the interests of all; and in these days the present state of the ryot is such that he understands, especially when a panchayat for grazing is formed in the village; and he is also made to understand that a limitation at a certain rate is fixed and, therefore, he can easily exercise his rights.

The Ryots of Padamatinayanipalli.

What is your name?—My name is Grandhi Chennam Setti.

Of what village?—Padamatinayanipalli.

What taluk?—Udayagiri taluk.

Why did you come?—To say our forest grievances.

What is the distance between this place and your village?—My village is 70 miles from here.

Where is the reserve in your village?—It is very near. It is within two furlongs. The Veligondas is within two furlongs.

Is it all round?—Yes. On the south and west of my village.

What grievance have you?—Some could afford to take permits and some could not. Those that could not afford are not allowed to take their cattle.

Is that a grievance?—Yes.

What else?—We are not allowed to bring fuel for cooking purposes. Tanks are close to the reserves, and cattle going to drink water are caught.

What is the distance?—It is within the bed of the tank.

But it is nearly half a mile?—No. It falls within the tank-bed.

What do you do for water?—They have to go to the tank for water and if they stray, they are impounded.

Do they go without anybody?—There are men going with them, but animals are dumb creatures. We cannot get manure leaf.

Why can you not?—We are not allowed.

Even if you pay, you are not allowed?—All cannot afford to pay for manure leaf.

Do you give leaf manure for your wet lands?—For paddy crop, we require manure.

What else?—We are not allowed to get thorns and fencing material, nor agricultural implements. Even if we pay we are not given licenses.

How do you get fuel and agricultural implements for your use?—We get it from depots.

What depot?—Venkatapuram depot.

What distance is it from your village?—It is 15 miles. That depot is now closed.

When was it closed?—It was closed more than a year ago.

Do you get license for leaf manure?—Yes. We get it for 5 annas.

Why can you not take?—I cannot afford to pay.

Did any one take it at that price?—Some have taken.

Did you ever take?—I used to take it before.

At 5 annas?—Yes.

How much do you pay?—The tank breached four years ago. It was repaired only last year. I do not take any now.

Are there any big ryots in your village?—Yes. There are 20 in number.

How many poor ryots are there?—There are 120. They cannot afford to bring manure leaf even at 5 annas.

Do the poor people of your village have wet lands?—Yes.

Is there no unreserve jungle in your village?—There is not much.

You said some of your cattle go to the Veligondas?—They do.

How many go there?—About 400 or 500.

Where do the other cattle graze?—Some go to the Yerragondas. From my village cattle go only to the Veligondas.

Where do you take permits?—We go to Udayagiri.

How far is it from your village?—It is twenty miles.

Do all go together, or does each individual ryot go for himself?—One goes on behalf of all.

Does only one man go for the all 1,000 cattle?—One or two or sometimes all according to their desires.

Does anybody come to your village to issue permits?—Yes. They do.

How often do they come in the month?—They come twice or thrice in the month.

In which month?—From August to December, they come.

Is he the permit gumasta?—Yes.

If he comes, why do you go?—We are not going now.

How long have you not been going?—For the past three or four years, we were not going.

All these four years, permit-issuing gumastas are going to your village?—Yes.

Then there is no trouble in getting permits?—No.

You said there are two permits in the Veligondas. Do you take two permits?—No. Only one permit for both blocks.

Is there any kancha?—Yes.

Who takes it?—No one has taken it this year.

Who took it last year?—Our villagers took it.

Why did you not take it this year?—There is no grass.

Will you take it hereafter?—It remains to be seen.

Was it put to auction?—Yes.

It has not been taken by anybody?—No.

Do they auction it or sell at so much per acre?—Three years ago, there was a fee of 4 annas an acre. Last year, there was an auction.

For how many years did you take at so many annas an acre?—I took it for one year.

The Ryots of Chunchulur Village.

What is your name?—My name is Kante Venkatakrishnayya alias Pichayyer.

To what caste do you belong?—I am a Baliya.

Of what village?—Of Chunchulur.

Is your village by the side of Padamatinayanipalli?—Yes.

Do any of your cattle go to any reserve?—Yes.

How many go?—About 400 go.

What is your difficulty about these cattle?—All the 400 are cows.

Is there good pasture in the reserves?—There is not much.

Do you find any difficulty in getting admission into the reserves?—Yes. The Forest-officers live close by. If any cattle stray, they are impounded.

Where do they live?—They live in the reserves.

Why do they impound the cattle?—

If the cattle-herdsmen do not have the permits with them, they are impounded. If there are some cattle not covered by permits, the whole lot is impounded.

Has that been done often?—It often happens.

How often does it happen?—It happens several times, and permits are cancelled.

Were your permits cancelled?—No.

Do you own any cattle?—Yes. I have.

Do you send your cattle to the reserves?—I do.

How many do you send?—I send ten cattle.

Have you anything else to say?—There is difficulty with regard to grass and leaf for cattle, and fuel for men.

Will you take it per acre or by auction?—If there is grass we will take it.

What did you pay last year for that kancha?—I paid Rs. 175.

For how many acres?—For 900 acres.

Before the reserves were made, I suppose there was the pullary system?—Yes.

Do you know how much pullary your village paid?—I do not know.

For the sake of this pullary, did they take the whole of the Veligondas or allot a part for your village?—We used to graze the whole area.

When was the reserve constituted?—I do not know.

What is the difficulty with regard to grass for cattle?—We used to go to the forest and get grass for cattle. Now we cannot go and cut grass. The forest rules prevent us from doing that.

Did you ever try to go and cut grass?—Those that attempted have been convicted.

Was it without permits?—Yes. Those that went without permits.

Do you use leaf-manure?—We do use.

What leaves?—Gonzi.

Is that available only in the reserves?—Yes. It cannot be had elsewhere.

Were you having it free?—Yes.

How long before?—Thirty years ago, we were having it free.

What did you do afterwards?—For a time we were getting on permits.

What were you paying?—I was paying As. 4.

Do you know what the rate is for leaf manure?—I do not remember.

How far distant is the reserve from your village?—It is about two or three furlongs.

To the houses or to the village fields?—To the houses.

But it is very nearly a mile?—Towards the east it is a mile.

In what direction is it two furlongs?—It is on the west.

Have you sheep?—I have no sheep. The ryots of my village have sheep.

How do they graze?—They take permits but graze on private lands. Some do take permits nominally. Some take sheep to the reserves.

Have you goats?—We had goats. There are no goats now in the village.

Why?—They have all been sold on account of the forest restrictions. On account of the disappearance of the goats, the land has become unfertile. Therefore, price of grain has risen high. Where there was one putti, it does not even yield five tums.

Where do you get your implements?—We get them from shrotriem villages and zamindari villages, from a distance.

What do you do for fences?—We get thorns from patta lands.

What is the distance to your village from here?—It is sixty miles.

The Ryots of Epinapi Village, Hamlet of Chinna Annalur.

How far is your village from here?—Only 20 miles.

Is there a reserve in your village?—Yes.

How far is it from your village?—It is only $1\frac{1}{2}$ furlongs.

Is it not $\frac{3}{4}$ of a mile?—In the north of the village, it is $1\frac{1}{2}$ furlongs.

What grievance have you?—All our lands are patta lands. We have no other lands. The rest is reserve. What cattle we own, should go to the reserve. There is no room for them to stand elsewhere.

Why can you not pay and graze?—Even if there is a delay in getting permits, if cattle stray, they are impounded. Then there is a penalty of Re. 1 per head in addition to four annas permit rate. There is difficulty with regard to fuel and manure leaves for wet lands.

Do you get leaves?—Leaf manure is not given in the forests.

Have you a license?—No. It is not given.

Did you ever ask for it?—I asked the guards and watchers and they did not give.

Are they the people to give?—We asked them. We got cattle permits from the Ranger.

Did you ever ask the Ranger?—No.

Why cannot you ask the Ranger?—While we have to pay for grazing cattle, how is it possible for us to pay for leaf-manure. It is not possible.

Because we were unable to pay for permits, we sold the goats.

How many goats were there?—Each man used to own 200 or 300 goats.

How many were there in all?—There were 2,000.

How many of you came here?—Five or six came here. They are engaged in court business.

Did you come for the court business?—No. I came to give evidence.

How many goats had you in your village before?—There were 5,000 or 6,000 goats.

How many acres of cultivation are there in your village?—I do not know. There may be 50 or 60 acres for the whole village.

How much dry land is there?—There are 2,000 or 3,000 acres of cultivable dry land.

According to your statement, there is a goat and a half per acre?—Perhaps so.

When did you sell?—Soon after the reserve was constituted, we sold them away.

What about sheep?—They were also sold. Each man has now 10 or 15. The village has now 500 or 600 sheep.

What do you do for agricultural implements?—If any one sells, we purchase from them. We purchase from private parties.

Is it sold on permit in your village?—No.

Where do you get them from?—We come to Kavali to get them.

What reserve is near your village?—There is Chinna Annalur extension reserve.

What is there in the reserve?—There is Danti, Uti, and Kaliga. Nothing else grows.

Are all the others eaten by the goats?—The soil does not grow anything but that.

When did the goats disappear?—They disappeared fourteen years ago.

You have known the reserve for the fourteen years?—Yes. Since then, the trees have become stunted for want of water.

When the goats were in the village, were there good rains?—In those years, there were good rains.

Is it because of the disappearance of goats that there is no rain?—I cannot say anything.

If you have plenty of goats, will there be good rain?—I cannot say.

Why do you say that because goats perished, there is no rain for the past 14 years?—I did not say that there is no rain for the past fourteen years. I make no connection between the goats and the rain.

If all those goats were existing, there would have been much manure and fields would have given good yield. Now an acre does not give even 10 tums. Ryots have all become insolvent. Cattle manure is now used for fuel.

Why?—On account of the reserves.

You said there is nothing in the reserves except Danti?—Danti serves the purpose of fuel.

You say all the goats disappeared years ago?—Yes.

Because the reserve was constituted?—Yes.

Because goats were not allowed to graze?—Yes.

Are permits given for goats?—This year it was given.

Two-thirds of the reserve is open to goat-grazing. What do you say about that?—That is not for Epinapi village.

It is for any village that takes permits, and last year it was so. Are you telling the truth?—I know that the area was thrown open last year for goats. Before that I did not know it. Hereafter we will go in for goats.

Is there no other place besides the reserve for goats?—No.

Would you be surprised to hear that there are 8,000 acres of unreserve in the village?—Within Epinapi village limits, there is no unreserve.

But it is for the whole village?—It is far away from my village. It is 4 miles.

Have you sold all the sheep?—I have sheep but sold all my goats.

Have sheep increased or decreased?—They have decreased.

M.R.Ry. A. KRISHNA RAO Avargal, Pleader, Kavali.

You are a pleader practising in Kavali?—Yes.

Do you hold any Government land?—Yes.

How much?—Ten acres wet and twelve acres dry.

How many cattle do you keep?—I only keep domestic cattle and no ploughing cattle.

How do you come in contact with Government forests?—I send two or three of my cattle for about three months to Government forests on permits.

During the cultivation season?—Yes.

And for the rest of the year?—They are fed in the tanks and cultivated lands.

I gather from your note that you are not in favour of the panchayat system?—I am in favour of panchayat system only as far as it is convenient.

Would you be surprised to hear that fifteen years ago, there were 3,000. Now there are 4,500?—In Epinapi, there is not more than 500.

Of what village is Epinapi a hamlet?—It is a hamlet of Chinna Annalur.

How many hamlets has that village?—There are 22 more hamlets.

What were you talking about?—Was it about your own hamlet?—Yes.

Do you mean to say that there is no unreserve at all in Epinapi?—In Epinapi limits, there is no unreserve.

There is nothing to stop you from grazing in Chinna Annalur?—It is far from my village.

Which is the nearest hamlet to your village?—All the 22 hamlets are in a line. My village is about 4 or 5 miles to the east.

Is it the last village in the east?—Yes.

Which is the nearest village to yours on the west?—Kudumalathindapadu.

Do you graze in the reserves in that hamlet?—No.

Then all the 22 hamlets confine themselves to their own respective unreserve?—Yes. All join together also and graze.

What is it that is being done now?—Each hamlet confines itself to the limits of that hamlet.

Would you be surprised to hear that in this particular page in your village account, there are 300 or 400 acres of waste?—It is reserve.

It is not a reserve?—We have no unreserves.

(Written answer read out.)

Do you think that it must be subject to these limitations?—Yes; because, there are parties in some villages and in such villages the members of the panchayat should be elected from both the factions.

You are in favour of limiting grazing?—Yes.

How will you allot the number of limited licenses?—According to the amount of land available in the village and according to the number of cattle, and these things only panchayats can ascertain and do.

There are no kanchas on the Kavali reserve?—No kanchas. It is all permit area.

You think that the present fee for grazing is too heavy?—No doubt, for the poor people, the fee is too heavy.

What do you think they can pay?—Half of what is paid by them now.

If the panchayat is to limit the grazing in a particular reserve what is to become of the cattle for which there is no room?—For ploughing cattle a portion can be set apart, and grazing can be limited; as for the other cattle all should be sent. I think that the area that is now allotted to this village is sufficient for all cattle. If a portion is set aside for ploughing cattle, the rest can be allowed for unlimited grazing.

But you say the forests are overgrazed. If you allow unlimited number of cattle in a forest it may lose its grass?—Generally permits are given from July. If time is given for the grass to grow, and then unlimited grazing is allowed it will be good.

How long will that last?—Four months.

You really think that the grass will be sufficient for all cattle?—Yes. All around Kavali and neighbouring villages there is sufficient reserve for the cattle that are in these villages.

What is the acreage of Kavali?—2,602 acres.

How many plough cattle do you think there are in this village?—More than 500.

How many acres of kancha will they require?—Five hundred cattle require no less than 700 acres of land. About 2 or 1½ acres per head if the grass has grown well. The rest, 1,900 acres, will be for the other cattle.

How many other cattle are there?—I do not know.

You think 1,900 acres would suffice for them?—That must suffice.

Your proposal seems to me to increase the evil?—It will not; because, when it is well watched for four months there will be good grass in them.

That will not be the case in all villages.

In the case of a village where the reserve is small what are you to do?—Some of the cattle cannot be sent to the forest. Is it better that some should be well fed and others badly fed, than to have all half fed?—It is better than having all half fed.

In any case do you think that all village cattle can be properly fed in Government reserves?—In certain villages they can be fed.

In smaller villages they cannot be fed?—Generally all villages that are near good grazing reserves have good cattle.

You know Ongole taluk?—Yes.

What do you say about their cattle?—No doubt they have the best cattle, but only very few of them. The breed of Ongole bullocks is different from that of other bullocks. There are only dry lands there, and no wet lands. In the case of wet lands, when there is crop the cattle cannot graze. Because they have all dry grounds in Ongole they allow their cattle to graze about as they like. Anyhow the good quality of the cattle is due to the condition of the climate.

Is there a great variation from the climate of Ongole to that of Kavali?—Yes, there is much. The fodder there is much superior to that obtaining here. Here only straw is given to the cattle and no fodder crops are raised.

Are fodder crops raised in Ongole?—Yes, zonna is raised.

Do any of your cattle here subsist on zonna?—Only very few western side cattle come to this taluk. Moreover the cattle at Ongole are stalled; but here cows are not stalled.

Do you take any care about breeding in this taluk?—Not as much as in Ongole.

Are there any breeding bulls?—Yes.

Who takes care of them?—The whole village community takes care of them. They generally dedicate these bulls to the gods.

How are the ryots of your village?—Are the majority of them rich or poor?—The majority are poor and indebted too.

You say that the ryots may be given certain leases or rather cowles as it were, to produce timber?—Yes. On the sea-coast lands are given on darkhast to raise casuarina plantations. Here it is not like that. That facility may also be given to the ryots to grow timber.

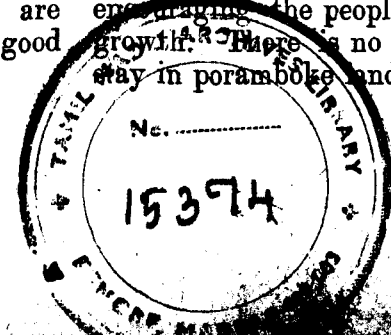
You want also a nominal rent to be levied?—Yes.

For how many years?—For 10 years.

And then?—And then it may be assessed regularly; because, the owners will reap something out of that.

You are not aware of any orders. You think such sort of thing would encourage tree-growth?—In certain places it will encourage the growth of trees.

Even on poramboke lands there are no trees now. If the ryots are permitted to take wood free, I think they will take care to plant trees. This is one way of encouraging the people to help the tree growth. There is no shade for cattle to stay in poramboke lands, now.



You said that smaller reserves of one or two miles in extent can with advantage to people be disafforested?—Yes. Here, in some parts, the reserves are so near the village and also to the cultivated lands that when the ploughing cattle merely put their head into the reserve they are impounded. It is better to have the forest limits removed to a certain distance and place them far from cultivated lands.

Are you in favour of the permit system? I am for the permit system.

You know nothing about manure?—No.

You say that when cattle simply put their heads into the reserve boundaries they are impounded. But, as a matter of fact, there is an order that the cattle can be allowed to the bounds of reserves?—It is only an order, but it is not kept up by the Forest people.

Can you give us one instance?—I have heard many.

How long ago?—About two or three years ago. Generally watchers place themselves near the reserves and whether the cattle enter or not they are at once taken on to the pound.

On what authority does your statement depend?—From the owner of the cattle who suffered. So many come to me now and then and report that such and such things were done.

You think that the guard's words are to be sooner accepted or the villager's?—I think that the guard's words are better. But that is the general statement and, I think, I believe it.

Are you acquainted with any such small reserve which you wish to see disafforested?—Yes. Amadaladinne, where the reserve is close to the villagers' houses. In Kavali extension there is a small plot where there are only bushes and it is reserved.

Do you think that the impoverished growth has nothing to do with the unrestricted cutting in the reserves?—I do not think so. Persons that pay 3 pies were allowed to cut what and where they liked.

What was done under the permit system?—They used to cut only from a portion.

The Ryots of Gopasamudram Village.

To what taluk do you belong?—To Kanigiri taluk.

What reserve is near your village?—Nandanavanam block of the Veligonda reserve.

They gave preference, I suppose, to the portion that was nearest to their village?—Yes.

You say that reserves should be removed far from villages. Can you tell me how you remove a reserve?—The boundary line may be taken away far from villages and cultivated lands.

But you must know that the cultivation is continually extending?—Unless the land is given on darkhast it cannot extend.

Is it the cultivation of assessed or unassessed waste that is extending?—Unassessed waste is not extending.

Is not more land cultivated every year?—Only if the land is available.

But, as a matter of fact, is cultivation increasing or not?—It is increasing.

If you remove the reserve boundary cultivation will follow it?—May or may not.

We will say, yes. If it does, will you remove your boundary line?—If orders are made that such lands should not be given over for cultivation it would not be increased.

Will that not be considered a hardship to the poor ryots?—They may not feel it.

You meant by removing the boundary line further the annoyance to the villagers will be avoided?—Certainly.

Do you know whether under the permit system—3 pies per head load and 6 annas per cart load—the permits were issued for dry wood or for green wood?—For green wood.

If permits were to be given only for dry wood at the same rate, do you think there will be any deterioration of forests?—I think there will be no deterioration if only dry wood is allowed to be taken. It is not necessary that green wood should be cut to obtain dry wood.

Do you think you will get a good supply of dry wood from the reserve forests?—There may be some dry wood available.

Will that be sufficient in itself?—It will not be sufficient.

But are you aware that when Government Depots were existing they were cutting down green trees and replenishing their supply?—Yes.

What grievance have you?—That block was made a parcelle. Some area is closed in that parcelle. The Veligonda on our side was divided into six parcelles. Cattle go to all the parcelles.

How far are those parcelles?—The whole length of the reserve is $7\frac{1}{2}$ miles.

What is the extent of reserve near your village?—The third and fourth parcelles are near my village.

What is the length of them?—It is about $5\frac{1}{2}$ miles.

Do you take permits for both?—I take permits for all.

Will one permit do for all?—Yes.

What grievance have you?—There are some closed areas and some kanchas formed out of these parcelles. Some is used as plantation ground.

Do you take any kanchas?—No. We do not.

What is the grievance?—There are 16,000 acres?—The reserve is extended towards the cultivable lands in the village.

When was it extended?—Ten years ago it was extended.

The forest is near your village?—It has come close to our village within a furlong or $1\frac{1}{2}$ furlongs. There is no land for cultivation. All the cultivable lands were taken in the reserve. Because there are these pasture grounds, kanchas, and plantation land, though we take permits, if cattle stray and even if they do not go, they are impounded, on the plea that they go.

What else?—Patta lands are close to the reserves. If cattle are let loose, and if they happen to stray, they are impounded.

Have you goats?—Yes. Before the reserves were constituted, the goats were grazing in the Veligonda hills. Even now, we are keeping them thinking that they will be allowed hereafter.

What else?—Three or four years ago, there was a case and it lasted for three

years. We were fined Rs. 700. Some were imprisoned also. Then we sold away all the goats.

Did you appeal in that case?—Yes.

To whom?—To the Deputy Collector.

What did he do?—A portion of the fine was remitted.

How much?—Rs. 340. It lasted for $3\frac{1}{2}$ years. We lost our money, our property and goats.

Why were they imprisoned?—For obstructing public servants.

Did you beat the forest-guard?—The case was we obstructed the ranger.

What about fuel?—We have no fuel.

Is there not 3,700 acres of unreserve?—They are poramboke.

Do goats eat trees?—There are no trees fit for goats to eat.

Were they eating before in the unreserve?—No.

What are the poor goats getting now?—For the last two years, a portion has been set apart for goat grazing.

How many goats have you in the village?—About 400.

How many sheep?—About 500.

Is there grass in the unreserves?—No.

Why?—It is poor soil.

You said there was a case about goats. How many goats were impounded?—Goats were not impounded. It was a case of obstruction.

Did you obstruct when they tried to send the cattle to the pound?—No.

Did you give compound fees?—No.

You were fined for obstructing Government servants?—Yes.

How many were imprisoned?—Four were imprisoned.

How many got fines?—Eighteen men got fines.

The Ryots of Musanur Village.

What is your village?—Musanur.

What taluk?—Kanigiri taluk.

What distance is it from here?—It is 60 miles.

Is there a reserve near your village?—Yes.

What is its acreage?—700 acres.

What have you to say about that?—The reserve is close to the village within a furlong. If our animals should go to the margin of the reserve, the Forest department puts us into every inconvenience. We have no facilities for leaf-manure. Therefore lands have become barren.

Have you wet lands?—No.

Is there any use of leaf-manure for dry lands?—Yes. There is use for garden lands.

Did you ever take leaf-manure from that reserve?—Not of late.

How long ago?—Ten years before the reserve was constituted.

Since it was constituted, have you taken any?—No. We are not given permits.

If you ask for them you would have got them?—We did not ask.

If you did not ask, would they give?—We asked.

Whom did you ask?—We asked the guards and watchers.

Where do you get your grazing permit from?—We go to the ranger.

Why cannot you go to the ranger for leaf-manure?—The guards and watchers generally take the money and bring us the permits for grazing.

Did you ask the guards and watchers for leaf-manure permits?—Yes.

Did you offer money?—We offered to give money.

How much?—According to the rate.

What is the rate?—We were not told.

What else?—Permits are not given for goats. There is not much pasture for big and small cattle.

Why not?—It is not a soil that would grow grass.

Is it because too many cattle graze there?—No.

Is it because it is not closed at the beginning of the rains?—I do not know whether it is conserved or not.

Is there a hill to the west of your village?—Yes.

Is it a shrotriem?—No. It is a zamin-dari.

What zamindari?—Kalahasti zamin-dari.

Do you graze your goats there?—They would not permit.

Do they allow your cows there?—No.

Why?—They leave it on pullary system as kanchas.

Is there any kancha in Musanur reserve?—No.

Are all allowed on permits?—Yes.

How many cattle have you got?—I have ten cattle.

(To another.) How many cattle have you?—I have 40.

For how many do you take permits?—I take for all 40.

(To another.) How many permits do you take?—I take six permits.

How many cattle in all take permits?—About 200 permits are taken.

Do any other villages graze in that reserve?—None else.

Suppose that is given to you to manage what will you do?—We will give the fuel to the Government and we will graze our cattle.

All the cattle?—Yes.

After that will it be of much use to the Government?—It is not a soil that will have any trees.

M.R.Ry. T. J. ABOYI NAYUDU

How long have you been Tahsildar?—This is the third year.

Are you well acquainted with your taluk?—Yes.

Do you know the acreage of the reserves in the taluk?—I think, it is about 60,000.

Would you take any precautions to preserve grass?—It does not grow grass at all.

What is the use of it to you if it does not grow grass and if it does not grow trees?—If you allow free grazing, we will graze our cattle free.

But there is no grass?—We will graze without forest difficulties. My cattle are now gone to the Nallamalais. We have left them in charge of Sugalis.

How many have sent there?—Four from our village.

How long are they going to stay there?—For six months.

How many cattle are there in your village?—100 cattle. Both cows and bullocks and buffaloes. I speak of one hamlet.

What about the other hamlets?—They have 400.

Altogether there are 500 cattle?—Yes.

How many of these 500 go to the Nallamalais?—400 go and 100 stop here.

These 100 graze in these reserves?—In the reserves as well as here and there.

(To another.) What is your complaint?—There is an agrapham land along the reserve. My cattle are impounded on the plea that they go to the reserve.

Why should you go to the agrapham land?—I want to have my cattle grazed.

Have you to pass through the reserve?—No.

What is the trouble?—Though they do not go, they are impounded on the plea that they go into the reserve.

Does the agrapham land abut the reserve?—Yes.

What do you want to be done?—I want the reserve to be thrown open. Otherwise we shall have to quit the village.

Have you any lands?—Yes. I have.

How many sheep have you?—I have 100.

How many cattle?—30.

Have you any cultivation?—I have four ploughs.

How much do you pay to Government?—I pay Rs. 100.

Garu, Tahsildar of Udayagiri.

What is the acreage of the unreserves?—Unreserves and unoccupied 87,000 acres.

Many of the villagers of your taluk are very poor?—Yes.

Also they keep a large number of goats?—Yes.

Has the number of goats decreased for the last two years?—I do not think there is a decrease; but they say that compared to the past there is a decrease.

Do they keep good ploughing cattle in the villages?—Not very good cattle, and there is very little of wet cultivation. It is only for garden cultivation that better cattle is required. The dry soil is mostly light, stony and saline.

Very large numbers of cattle are kept in some villages?—Not a very large number. They keep only sufficient to meet their ordinary requirements.

You mean they keep no more cattle than is required for their cultivation?—Yes, with some margin.

Is the grazing generally sufficient in the taluk for the cattle?—Yes.

But they are mostly in a very poor condition. Are they not?—Yes.

Are there any eastern kanchas in the taluk?—There are only one or two. For instance, in the Veligondas.

Are there many local kanchas?—Very few.

Do the people use the permit area?—Yes.

Do the people prefer taking permits to kanchas?—They prefer permit areas.

But better grazing is provided in the kanchas?—I cannot say.

Have you any personal knowledge of a kancha?—Have you ever entered any?—Yes.

In my marches from one place to another, at times, I take a turn and enter these kanchas.

Are there any small reserves of a mile or two in extent in your taluk?—I do not think so.

Are you acquainted with the Balia-palle reserve in your taluk?—It is a zamindari village. It is close to Basimenipalle which is also a zamindari village.

What sort of grazing does that afford?—Ordinary grazing; I cannot say very superior one.

Is there any good growth in it?—Ordinary growth.

Are there any small reserves in your taluk within your knowledge which are of no use?—I think Guvvadi is one.

What tree grows there?—There is much of prickly-pear and other thorny shrubs.

Do people take permits to those reserves?—They do, because during the cultivation season they have no other grounds to graze their cattle.

Do you get Forest cases from that reserve?—Yes, illicit grazing in the ordinary permit area.

Except Guvvadi, do you know of any other such reserve?—There is Thota-cheruvupalle and Bhimavaram. Even there the growth is poor.

Are goats admitted into them?—No.

What do you put the worthless condition of the reserve down to?—To the stony and saline soil.

You do not ascribe it to over-grazing?—No.

Do you issue any permits for cutting classified trees from unreserved lands?—Applications are few.

How long does it take from the time the man applies for the permit to the time he gets it?—About two months.

What do you do?—As soon as the application is received, I refer it to the Revenue Inspector for valuation. When the valuation is received from the Revenue Inspector, it is checked and if it is found correct a notice is issued to the applicant for the amount to be paid.

What will be the average number of applicants per year?—A few hundreds in the year.

From what source do the ryots supply their wants for wood?—The whole is zamindari and shrotriem forests and the ryots get their supply on payment, and also the zamindari people come to the neighbouring villages and sell their wood.

Are you well acquainted with the zamindari forests in your taluk?—I have seen them here and there.

What is their condition?—In some places they are very bad. They say that the growth of timber was once very good, but now they are not well cared for. They are mostly small zamindari villages.

As far as my information goes the estate (Kalahasti) is very much mis-managed?—Yes.

Is there any management at all?—They have something of the nature of a gumastah on Rs. 10 and sometimes even on Rs. 4. There is no Range officer in the Kalahasti zamindari.

Have you seen any of these gumastahs going about your taluk issuing permits for grazing?—Yes.

How often do they go to each state?—How many of these gumastahs are there in your taluk for issuing permits?—I think, there are about a dozen gumastahs

for the whole taluk. The Government villages are few. There are only 34 villages, out of 134 villages comprising the taluk.

How many gumastahs of the Forest Department go about these blocks?—I am not quite sure of the figure, but it is about a dozen. They run to each village for the purpose of their commission. They go about twice or thrice in a month. They are always on the move from July to September.

How often do they visit each village?—I cannot say that.

Is there any difficulty for the poor people to get their permits?—I think, there is none.

Are you for limitation of cattle?—No. Why?—Because, in course of time it will reduce the stock of cattle and also the quality of the pasture.

But you say that the quality of grazing is generally poor?—Yes, in some tracts; but in some places they are good. The Udayagiri and Veligondas are good.

You have limited number there or unlimited?—We have only a limited number allowed. There is no provision even for the eastern cattle. These reserves will afford grazing to any number of cattle. As regards smaller reserves the cattle are few in the villages adjoining these reserves, and consequently no limitation is necessary. The pasture of one year will not be the same as the pasture of another year. If it happens to give a poor pasture and if you limit the number of cattle, then the number that graze in that reserve will decrease, and the ryots will not know what to do with the number of cattle that is left behind with him. It is not ordinarily possible for a poor ryot to maintain a superior kind of cattle. Ryots generally are poor, and some of these cattle that are left with him may die for want of good fodder, and if they lose their cattle in one year they cannot afford to go in for them in another year.

Do you not think that the limitation will improve grazing?—I do not think it will improve the quality of grazing. We cannot fix what the consumption of cattle will be. No limitation at all is necessary.

In the kanchas which you speak of, is there any limitation?—No.

Do they admit as many cattle as there is demand for admission, or do they automatically limit the number?—I think they allow all the cattle that has been applied for.

But are the owners of the cattle satisfied with the grazing?—The plain villagers have demands only on plain forests. It is only some of the rich ryots that send their cattle to the hills.

How are the kanchas disposed of?—Formerly at so much per acre, and now sold in public auction.

Who purchases them?—Is it a local man or a man from the eastern taluks?—The man from the eastern taluk generally buys it; and he admits not only the cattle of his village, but any other cattle that may come to graze.

What about the foreign kanchas?—There are very few kanchas in the taluk—one or two.

You say in the local kanchas any number of cattle is admitted?—Yes.

Do these kanchadars conserve the grass for any particular period?—They do.

How long?—I think, for a month or a month and a half.

And admit all cattle available?—Yes.

You say here something about the conduct of the subordinates. What is the conduct of the subordinates referred to?—These guards and watchers demand illegal gratification from the villagers, and unnecessarily say that they produced no permits, and for similar other reasons they impound their cattle.

As regards impounding of cattle do you know of any instance where cattle were impounded unnecessarily?—I cannot say.

But you might have acquitted some cases?—I have, on the ground that they were not true cases.

What are the class of cases that frequently come before you?—Cattle trespass without permits, or in excess of the number covered by permits, and goats.

Could you suggest any method by which you could reduce the number of prosecutions?—A cattle census may be taken and the same permit system may continue, and the village officer may be held responsible for the issue of permits.

How does that get rid of all the troubles enumerated?—Each village munsif, who is generally the pound-keeper, may be supplied with the permits, and as he is in a position to know what number of cattle each ryot owns, he can make the ryots take permits.

You mentioned four classes of cases that come before you frequently. How would you propose to reduce these prosecutions which are undesirable?—The cases of trespass are few, and in the case of simple trespass there is no prosecution,

and consequently no charge is framed, and the cattle are let off. In some cases the owner of the cattle is shown as the accused, and if he says, on enquiry, that he was not present with the cattle, the cattle are released.

But how would the issue of permits reduce the number of prosecutions?—The man could be given the option of taking a permit. Before the prosecution is lodged or a regular trial commences, if the party pays the fee he can be let go.

As soon as the cattle are impounded you would give the person an opportunity of paying a compounding fee and taking permits and let him off without prosecution?—Yes.

And without a compounding fee?—Yes.

But he will pay the pound fee?—Yes.

In that case there will be no necessity to any person to take out a permit until he is caught?—It is for that reason I suggested the census. If the forests are properly conserved, he could not trespass. That will mean a larger establishment.

Do you know what the present establishment is?—It is one guard for every 16 square miles?—Yes.

Do you not think that if the herdsmen find difficulty to keep the cattle in order the watcher will also find some difficulty?—Yes, he may find some difficulty.

And do you mean to say that all cases of illicit trespass are detected, and that none escape?—Some may escape.

How often do you think a man can graze in the reserve forest before he is caught?—Would you put it down to one capture to every 20 offences?—May be.

Would you favour the system of panchayat for the management of smaller reserves?—I am not in favour of it, and I do not think we can constitute a panchayat.

Cannot a Tahsildar constitute a panchayat?—He cannot.

Nor the Collector?—No. Generally every village is full of factions, and now people have no unity in them and consequently I am afraid that the panchayat system will not work.

M.R.Ry. M. KUPPUSWAMI CHETTI Garu, Tahsildar of Gudur.

Are you the Tahsildar of Gudur?—Yes.

How long have you been in this district?—For about 16 or 17 years.

Cannot the Tahsildar or the Collector do anything?—I do not think they can.

Supposing you are asked to constitute a panchayat in your taluk would you be able to do it?—Only in some parts it is possible.

What are the other taluks where you have served?—I have served in Rapur taluk.

Can it be done in Rapur taluk?—I do not think so.

In what taluks could it be done so far as this district is concerned?—In the eastern taluks and in Nellore and Kavali.

How long have you been a Magistrate in this district?—For about ten years.

Have you had any complaint against the Forest Department as a Magistrate?—Very rarely.

You have had definite cases?—I had one or two definite cases.

How many in these ten years?—About half a dozen.

How does that compare with the Police?—I have had no complaints of the Police.

These gumastahs that get commission, are they paid servants?—They are not paid servants. I think they get $6\frac{1}{2}$ per cent. commission.

Do you know of any orders which require that so much money should be collected, and so much revenue is expected?—As far as I know there is no such order.

Are you for kanchas being sold in auction?—I am not at all for kanchas.

You think that would place the poorer ryots in difficulties?—Yes.

You are not for limited grazing?—I am not.

Am I to understand by that that you think that the cattle will disappear and the poor ryots may find it difficult to find cattle for cultivation?—Yes.

Will you give me an idea of the cultivated area of your taluk?—About 60,000 acres or a little over that.

Assessed area is 132,599 and cultivated area, holdings both ordinary, dry and inam about 57,224, out of which dry is 54,992 and wet 2,242. The figures were not verified. [Apparently they are not correct.]

As a Tahsildar?—As a Deputy Tahsildar for $1\frac{1}{2}$ years, and as a Tahsildar for 15 years.

Have you seen the forest-reserves?—Yes.

Are you for limitation?—No.
Do you think that will entail much hardship on the poorer ryots?—Yes.

Are you for giving free license?—No.
Why?—I do not see the reason why Government should lose the revenue. There will also be favouritism shown.

Do you advocate the Panchayat system?—If the kancha is given to Panchayatdars, free license may be given. If the Panchayatdars may be given control over the kanchas, free licenses may be allowed.

When will the free license be not desirable?—When no control is given.

What do you mean?—One reason is Government loses revenue. Pasture may suffer.

But you oppose limitation?—But the permit system itself will be a sort of limitation. That will limit itself.

Do you think the permit system will limit?—Yes. To a certain extent.

Will it not be a hardship to the poorer ryots?—It is only a small amount they have to pay.

What will you do with the revenue that is collected?—It may be used for pasture, and in planting palmyra trees, and in unreserves also.

When you advocate the permit system, you are for giving the permits for local and agricultural cattle?—Local and agricultural cattle may have the benefit of it, and kanchas may be given at so much per acre or sold to bidders whether they are foreign bidders or not.

You would set apart a portion for kanchas?—Yes.

And the other portion for permits?—Yes.

Are you for charging local and agricultural cattle?—Yes.

You say kanchas may be sold even to foreign people?—Yes. It may be leased or sold. It may be put to auction too. After making proper provision for local cattle, it may be auctioned.

If local kanchas are sold, would you advocate the auction system?—I am not for local people. It will be made over to Panchayatdars.

You think the auction system would work injurious to the poorer ryots?—Yes.

It may give room for speculators to get in?—Yes. Even if sub-letting is not permitted, it may be a hardship, and higher fees may be charged.

But the provision about sub-letting has been abolished?—I think it is not enforced.

Have you any opinion about manure leaves?—They are used for wet lands.

Is it largely used?—It is not largely used.

How many cart-loads are taken from your taluk?—Manure is not obtained from me. I have no idea.

You do not know that it is sold?—I think it is sold at the rate of As. 1-6 per bandy.

If you do not know, do not say anything you please?—I do not know.

You said you would apply the revenue from grazing fees for the purpose of improving the pasture. How would you do it?—By planting good trees.

From what revenue? The revenue of the whole district?—Part of it.

How much?—Half of it. I would use it for sowing good grass and for planting useful trees which will also include fuel and timber supply.

That is done by the Forest department?—Yes.

Did you say you would spend half for the improvement of pasture?—Yes. Half of the net income.

Of the whole district?—Of the village.

You mean of the reserve?—Yes. Of the kancha.

You will spend half on that kancha?—Yes.

You would do that in the case of each reserve?—Yes.

What would you do with the other half?—You must give me sufficient time to work out details on the subject.

You would spend half of the revenue on planting. Where will you plant?—Is it on the reserve?—Yes.

How would you protect the planting?—By fencing.

Do you fence the whole reserve?—I fence each tree.

Would you fence each tree?—No.

Would you fence the whole reserve?—No.

What would you fence then?—I would plant such trees as would not suffer by cattle trampling.

Are there any such trees?—There are palmyra and babool.

Have you ever seen a babool planted?—No.

CHENCHU OBAYYA NAYUDU, Village Munsif of Udayagiri.

What have you to say?—The Forest department has constituted reserves. Permits are given to cows. It is a good system. Even if the conditions of the permit are strictly obeyed, the Forest subordinates put us into inconvenience.

What inconvenience?—They will say that hatchets have been taken along. They say that cattle not covered by permits were taken in excess. Generally they do go in excess. Though a permit-holder may take the right number, if other cattle should stray into his herd, his cattle are also impounded. If permits are not produced when demanded, it is taken as an offence.

How far is your village?—It is 60 miles.

If the permits are not produced, is it not an offence?—It is.

Then why do not you take permits?—

The man that takes the cattle is an ignorant man. Something or other happens to him. Because he does not produce it in time, difficulties arise. There are cheetas, and if one cheeta takes a cow, the man runs after it. Then cattle are impounded.

When did a cheeta come last time?—Eight years ago, there was a man-eater. If there is an accident to any cow, the herdsman goes after it, and then the guards come. These rules are a hardship to the ryots, and they cannot get on with these rules.

In spite of those troubles, you still say that the permit system is good?—If the rules of the permits are removed, the permit system is good.

What rules should be removed?—Rules regarding compounding and prosecution should be removed.

You want the permit system?—Yes.

You want the rules to be removed?—Yes. On account of the rigidity of the rules we have sold many cattle, we have sold many of the goats.

To what forest do you refer?—Udayagiri forest. Appasamudram block.

The Ryots of Veerapalli.

What have you come to say?—About forest grievances.
Speak on.

Before this we had as much of unoccupied area as we had occupied area as sekada. Subsequently two reserves were formed—Mocherla and Virapalle

Blocks are too near the village cultivation.

Is the forest near the actual cultivated lands?—Yes.

What difficulty is caused by that?—Ploughing cattle when let loose get into the reserves.

What else?—We were getting leaves in the summer season. We have 200 acres of wet lands.

When were you getting leaves?—In my younger days.

After it was As. 5 did you bring leaves?—No.

Now that it is Rs. 2, have you ever brought it?—We have completely avoided it.

What do you do for fuel?—We have shekada lands.

Is it dry?—Yes.

Do rich ryots alone take fuel?—All ryots take it. There is no dispute in the matter.

What do you want in the matter of leaves?—We want that a lower rate should be fixed.

What fee do you require?—The old rates may do.

What is that?—As. 5

When it was As. 5 you did not take leaves?—In those days there were plenty of cattle and sheep. Now there are not so many.

Have goats increased or decreased?—Goats have increased. But sheep have decreased.

(From accounts it is found that on the total, sheep have decreased, but goats and cows have increased.)

According to village accounts, cattle have largely increased?—Yes. During the rainy season, cattle are in the village; afterwards, they go to the Veligondas. Therefore manure has decreased.

You said cattle have decreased?—The present account shows the number after the Forest department was formed.

reserves, and now a third reserve is formed—Chellam Cherla, and we are required to take three different permits for the three different blocks. Even now it is the same.

Do you get the District Gazette?—Yes.

Is it not published in the Gazette that in this year the three blocks have been made into one?—I do not know. But I have a permit, and if I produce that permit the forest people say that it is not for the particular block I refer to but it is for some other block.

Which year was it?—This year.

In what reserve?—Virapalle reserve.

To what place did you take this permit?—To Mocherla, Chellum Cherla.

(Permit produced). What is the date?—1st June.

That is before the notification. Did you take your permit this year?—We have not yet taken.

This year they have made it all into one block. What other grievances have you?—We were getting leaf manure before. Unless leaf manure is used our lands will not yield, and consequently we have lost most of our cattle.

What has happened to your cattle?—We sold them away on account of the troubles we had to undergo from the forest people.

How many have you now?—About four or five hundred.

How many you had before you sold them away?—Each man had 50 or 60; and in the whole village we had about 600 cattle ten years ago.

You say you have no leaf manure and so you sold all your goats. How many goats are there now in the whole village?—About 300 to 400. I have no goats myself.

Do you use leaf manure?—We used to; but not since the reserve was formed. We do not go for the leaves, because of these restrictions.

You never enquired the price?—No.

Then I think you are not interested in the subject?—We have lost the practice of using them.

How is the wet land manured?—You said you could not do without leaves?—True. We have not even half the yield we used to have.

Are the ryots well-to-do in your village?—If the same condition continues for four or five years more all will become insolvents.

How much wet land have you?—In the whole village 375 acres.

How many plough bullocks have you?—About a 100 or so.

What else have you to say?—Before the reserves were formed people were getting their agricultural implements from

the forests; but now we are not allowed. We are having great losses on account of this. Also we do not have fuel.

Is there a coupe in the reserve?—No.

Would you buy a coupe if it is offered?—We cannot buy.

Why?—We cannot afford to buy it. We are now managing with our own private lands.

What do you do for cow dung cakes?—Those that have a number of cattle about five or ten, use brattees and wood from their private lands for fuel purposes. Before, ryots used to cut and pick up fuel here and there.

What land have you?—I have my own patta land of 120 acres. I paid Rs. 400 for it. I also had 3 pairs of bullocks, 40 cows and 200 goats and sheep; but now all have gone.

How?—We have sold away sheep and goats.

Why?—On account of these restrictions of the Forest Department, and troubles from the forest people. Once in four or five days our cattle are impounded and we have constantly to appear before the Magistrate, and therefore, I have sold all my goats.

But according to figures cattle have increased in your village. How is that?—One or two may have some now.

Do they not have to suffer from the same troubles as you did?—They have, but still they manage. But, I think, they have sold their goats.

You say you scarcely get 5 tums an acre and with leaf manure you will get 20 tums. That is you have 15 tums more by using leaf manure, or four times greater yield. At how much do you sell a tum?—At Rs. 2 or 3.

So you get Rs. 30 more by using leaves. How many cart-loads of manure do you require for one acre?—Four or five cart-loads.

What was the price which you were required to pay by Government for four cart-loads of leaves?—I do not know.

If it was As. 5 it will be As. 20 or Rs. 1-4. How far is your land from the forest? It is quite close?—Yes.

Now, supposing you make cost and cartage Rs. 5 instead of Rs. 1-4, if you spend Rs. 5 you can make Rs. 30, according to your calculation; that is, Rs. 25 clear profit per acre. And yet you never took the trouble to ask the price. Now, do you, as a sensible man, expect me to believe that?—We do not know these rules.

Why did you not make yourself aware of them?—Until last year we were given permits for unreserves also and that was stopped last year.

Do you manure your fields at all, now?—We rarely manure.

What manure do you use?—Cattle and buffalo manure.

Do you send any of your cattle to the three blocks?—I am sending my cattle to the Mocherla, Chellum Cherla reserves.

How many?—I send ten.

What are they?—Cows.

What becomes of the bulls?—They are grazed on our private lands.

Why?—Supposing Government allows a ryot to graze his bulls free in the reserves will he send them there?—If there should be sufficient pasture for the bulls I will send my cattle there.

Is there good pasture in the Chellum Cherla reserve?—There is none.

Was there good pasture last year?—Yes.

Did you send your bulls last year?—I did not.

Why?—I have enough pasture for them in my private lands.

Will the cows fare so well in the reserves as they do in your private lands?—I give them green grass from wet lands. Even to cows and also to bullocks.

Good grass?—Yes.

Do all the cattle from your village go to these two reserves which you mentioned?—Yes.

Only to these two reserves?—Yes.

Are any of them sent outside to any other reserve?—No other reserve is close to us.

They send to these two reserves only their cows?—They send their sheep also.

The Ryots of Razulapadu, Erlapadu, Allampadu and Chunchulur.

To Razulapadu Ryots.

How far is your village from here?—We have come from 40 or 50 miles.

What forest is near your village?—Yerragondas.

How far is it from your village?—It is $1\frac{1}{2}$ miles.

Is the reserve north or south of your village?—It is to the west.

What have you to say?—When there were no reserves, I had 900 goats.

Were they yours or were they from the whole village?—In my village, there were 10,000.

Neither you nor any other ryot send your ploughing cattle to these reserves?—No.

Not even the poorest ryot?—They may send.

Why do the poor send and not the rich?—Because the rich have their own patta pastures and the poor have not.

You do not get manure from your own cattle?—I have not been getting enough of manure from them.

If you are given free grazing would you increase your cattle?—We will.

Is there any grazing now?—If there is rain there will be.

Would you have enough grazing for your cattle in these reserves if there were rain?—There will not be enough grazing.

Why do you bring more when there is not sufficient grass for the existing ones?—We will manage somehow.

You say it will not be sufficient for the whole year?—We feed them on grass for the first half of the year, and the other half we will feed them on straw.

Have you anything else to say?—If all the three blocks were made into one we will be perfectly satisfied.

Also our pasture lands are beyond Mocherla and Chellum Cherla reserves and if we want to go to our lands we have to go through the reserve; and if our cattle in their way happen to step into the reserve they are impounded. The path is not broad enough for the cattle to go.

What is the difficulty if you go there?—We want permits to go through the reserve.

But you are permitted to go?—We are not allowed by the Forest people.

Why?—The path is too narrow.

What breadth do you want?—A chain or a chain and a half wide.

How many sheep were there?—Sheep were fewer and goats were many.

How many sheep have you on the whole?—We have about 2,000 or 3,000 sheep.

How many goats have you now?—I have 30 goats now. There are very few goats. Because I have lost my goats, I have become an insolvent.

Have you sheep?—Yes.

How many?—Three hundred sheep.

How many cows?—Twenty cows.

How many bullocks?—Four pairs of bullocks.

How do you get insolvent with all that?—My family consists of 40 or 50 members; we are all one family. We are Gollas.

Are you cultivating?—There is no good yield—not even of 10 puttis. I am forced to borrow from Komatis.

How many acres have you?—I have over 40 acres.

Is it wet or dry?—Dry.

Have you gardens?—Yes.

How much?—Seven acres.

Do you yourself cultivate?—Yes.

How much debt have you?—I have a debt of Rs. 2,000.

What other grievance have you?—Goats are not allowed.

What do you want us to do?—Even on permit if you allow all the cattle, we will be happy.

Would you desire to go without permits?—According as you desire, we will go.

To another.

Where do your cattle graze?—They are stall-fed.

Where do you graze your cows?—They go to the Yerragonda hills.

How many sheep have you now?—I have 300 sheep.

How many young ones do they produce?—It varies according to the grazing. 40 or 50 were born last year.

What did you do with them?—I rear them up. We sell a few for Government kist.

How many did you sell last year?—If I sell 40 or 50, it is sufficient for pul-lary and kist.

How much do you get for a sheep?—Rs. 2½ or 3.

What do you charge for a goat?—I do not know.

Did you sell young ones or old ones?—Pretty grown up ones.

How old?—They were aged six months.

Do any traders come from Madras?—They come for goats.

Where do they come from?—They come from the east. They take them for manure purposes.

You said you sold 40. Did you sell to one man or to several men?—I sold to 10 men (i.e., several men).

Are they local men?—They came from the east.

Did you know them before?—No.

Did they come to your village to buy?—Yes.

Are there many Gollas in your village?—Yes. There are.

How many are there?—5 or 6.

Is there any unassessed waste?—No. A line was formed in the unreserve. The whole ground is red soil.

Do you take any of these goats and sheep for manuring other's lands?—Yes.

From what part of the year to what part are they so taken?—They come out in January. Even now they are out.

When do they go back?—After rains set in and grass grows.

Do you get anything for allowing goats to manure another's lands?—No. We are only fed.

Why do you come all the way from Udayagiri to Nellore?—Because we are unable to feed them there.

Do you mean to say that there is sufficient pasture here?—This is a cool climate.

Is it on account of better pasture that you come here?—We come because these are wet villages.

Do not the ryots pay something for allowing these goats and sheep to stand in their lands?—They give one food. All of us are not invariably fed. Some of us are fed, and some are not.

Do many Gollas from Udayagiri come to Nellore taluk?—Yes. Many of them come.

Why do they come?—Because we are unable to feed them there.

Where do you feed them here?—They feed on grass here.

Even in hot weather?—Yes.

Irlapadu Villagers.

What have you to say?—There are 200 sheep in my village now. There are 60 cows. That is the number for the whole village. There were 600 or 700 goats before. After the Forest department came, all the goats were spoiled.

What became of them?—We sold them to the butchers.

Why?—Because we were unable to bear the troubles.

What trouble?—The woodmen trouble us.

What do the woodmen do?—Cattle were being impounded and fined Rupee 1. per head of cattle. We were unable to bear it. So we sold them away to the butchers. So we have become beggars.

Previous to the institution of reserves, did you live wholly on your goats?—Yes. On sheep and goats.

Are you a Golla?—Yes.

Have you any lands?—No. We were grazing on Government lands.

Did you pay anything?—I was not paying. My elders perhaps were paying.

What were you paying?—I was not paying anything for getting my goats grazed. We were never given permits for goats.

The Ryots of Tummalapenta Village.

What taluk?—Kavali taluk.

What have you to say?—We want the forest to be disafforested.

You want to abolish the reserve?—Yes.

Which reserve?—Principally the Gollapalam, and the plantation area. It is all sandy soil. It does not grow grass. They are close to the villages.

What reserve are you speaking about?—Of Gollapalam reserve. We find it difficult to get into occupied lands. On account of the proximity of the reserve, cattle without permits, even if they go near, are caught as if they went into the reserves. Hitherto we were getting leaves from the forest.

Up to when were you getting from the forest?—Before the reserve was constituted.

Since then, had you leaves?—No.

Why not?—Our villagers are poor.

Can you not pay 5 annas a cart-load?—For how many cart-loads are we to pay?

Because we are poor, we cannot have stone-walls.

What is the stone-wall for?—To fence our compounds. Also to fence our gardens.

What for?—Otherwise, cattle may stray into our compounds and gardens.

What has the forest to do with that?—If we are allowed thorns free, we can bring them for fence. We can not get fuel now. We can not go freely into cultivable lands. Before the forests were constituted, we had 3,000 cattle.

What cattle?—Cows. Now we have less than 2,000. We had many goats before.

How many were there?—About 2,000 or 3,000 before the reserves. Now, there are only between 100 and 200.

How many sheep are there now?—We have 2,000 sheep now.

(From accounts. Goats ten years ago were 98 only. Then they went up to 626, and now gone down to 229. Cattle are about the same as ten years ago. There is a good deal of increase in the buffaloes).

You said you sold everything to a butcher. How much did you sell them for?—Rs. 2-4-0 per goat.

In your village how many Gollas are there?—There are 40 or 50 houses.

Where do your sheep graze?—They go to the Yerragondas.

When was the reserve constituted?—Twenty or 25 years ago the reserve was constituted. There were 2,000 goats before and for four or five years after the reserve was formed.

Where is your cultivable land?—It is to the east and west of Gollapalam reserve.

How many acres?—Two hundred acres.

Are there any lands to the east of the Gollapalam reserve?—Yes. There are wet lands. There is no wet land to the east of the canal. The east of the canal is occupied and unoccupied tree growth.

Who planted the trees in the east of the canal in patta lands?—The ryots planted trees.

Are you given permits?—Yes. But grass does not grow. It is sandy.

Did we not see it yesterday?—You saw only the land reserve.

What is meant by land-reserve?—Free-grazing is allowed, but trees are taken by Government.

How many ryots are there in your village?—There are 400 pattadars.

How many pay more than Rs. 100?—Twenty people.

Between 50 and 100?—More than 200.

How much do you pay?—I pay Rupees 175.

How much debt have you?—Rs. 500.

How many cattle have you?—Ten bullocks, 15 cows, 2 buffaloes and 100 sheep. I have no goats.

Where do you send all your cattle?—I send my cattle to pastures which are in Chundi Zemindari.

Only cows?—Yes.

The bullocks and buffaloes you keep here?—I keep them in my village.

Do many people send away their cattle to the Chundi Zemindari?—I am the only man that sends.

What do others do?—Some are forced to take permits because there is no other land.

Are there any private pasture lands?—There are to the extent of 10 or 15 acres.

Is there much pasture in your un-reserves?—No. It is all swamp, sand mounds.

Do all the five hamlets about the Gollapalam reserve?—Yes.

What is the number of cattle in all the five villages?—2,000 cattle.

Where do they go?—Some graze in tank-beds, and some are stali-fed.

Do any of them go to the Gollapalam reserve on permits?—Yes.

How many go?—I send ten.

How many go from all the five villages?—About Rs. 400 or Rs. 500 are realised from all these five villages.

You said cultivation was on the other side of the reserve. Are there any rights of way?—There is one.

Is it one for all the five villages?—There are three pathways.

I mean for your cattle?—Yes.

What difficulty have you then to go there?—It is not possible to manage the cattle to go in one line.

What is the width of the path?—It is between 9 and 10 feet.

What is the number of cattle that usually go to the other side every day?—All the 2,000.

Do they go all at one time?—No.

Is there any other place in which the cattle may drink water except the big tank?—No.

The Ryots of Bhimavaram Village.

What is your taluk?—Kandukur taluk.

What have you got to say?—Survey No. 1 is the reserve of Bhimavaram. It has been split up into two blocks.

Are both open to goats?—Yes. One block was split up again into A and B. Till seven or eight years ago, one portion was unoccupied land. It had then been published that it was open to ryots for free-grazing as shekada. Seven or eight years ago it was made into Bhimavaram reserve. After this was constituted, the original reserve was named Chagollu reserve. The area of the new reserve is 300 acres. This 300 acres is a long strip going on three sides of Chagollu block. That land is not fit for pasture. That village has no other unoccupied land. There is only one number of 70 acres. The other unoccupied lands are scattered. Our request is to remove it from the forest area.

What should be removed?—Bhimavaram reserve.

What about Chagollu?—Though it may be retained, Bhimavaram reserve must be removed.

All the cattle have to go through the paths for water?—Yes.

Are there any other paths by which they can reach this place?—There is no other path.

Have you got a kancha in your village?—There is one.

How much are they taking it for?—At As. $5\frac{1}{4}$ an acre.

In how many persons' names is it taken?—It is not taken by the ryots of my village. Shrotriam ryots have taken it.

Which Shrotriam?—Mamangidinne.

Why can you not have it?—We cannot have it.

Is there free grazing on the other side of the road near the Shrotriam?—It is a land reserve.

Do you graze free there?—Yes.

Do you make any applications for palmyra trees in Government reserves?—Yes.

Is there any timber available except palmyra?—No.

Does anybody get teak or anything for building purposes?—We do not.

Do all of you build houses with palmyra trees?—Yes. With palmyra and margosa.

When was it reserved?—It was reserved 25 years ago. The line was marked out recently.

But the reserve existed for 25 years?—Yes.

But you said seven or eight years?—Ten years ago, the line was marked. There was no line before.

You want Bhimavaram reserve to be removed?—Yes.

Where do you graze your cattle?—We graze in the other blocks.

In what other block?—Blocks known as Chagollu A and B. The permits are given to Chagollu village. We want that permits should be given us first and our cattle should be first grazed there.

What have they to do?—They have Chagollu C reserve.

But that is very much smaller?—But these blocks do not supply the cattle of our village.

Will C block be sufficient for them?—No.

What are they to do?—The area within my village belongs to us.

You do not care what they do?—But we have been litigating for the past three

years. In 1909 there was a rule that two permits should be taken separately for A and B blocks.

Is it so now?—No. We take one permit for both. With one permit, we are allowed to graze in all the blocks.

When did you petition?—Three years ago. This year, though the Ranger directed the guards not to impound our cattle for one permit for both the blocks, still the guards and watchers impound our cattle.

Did you pay the pound fees?—Yes.

Did they prosecute you?—We were reported.

What was the result?—We were asked to take permits.

What about leaf?—We are not allowed to take leaf. We have wet lands.

Do you use leaf manure?—Yes. We do.

You do not bring them from the reserves now?—No. On account of the restrictions.

If you pay, they will give?—Even if we pay, they do not give. Though we get from our own patta lands, we are charged.

How?—If they find green leaves in our possession, they charge us on the plea that it was brought from the reserves.

Were you charged?—My brother was charged.

How much did you pay?—I paid Re. 1.

Before whom?—Before the Magistrate.

When was it?—Three years ago.

You do not use leaf-manure now?—No. We have given it up.

Did you ever take leaf-manure from the reserve on permits?—No. Never.

How much wet lands have you?—Five hundred and eighty acres.

What manure do you use?—Cattle manure and ashes.

How many goats have you?—Forty.

How many are there in the village?—Seven hundred and twenty-five.

How many sheep?—One thousand five hundred and twenty-four.

How many cows?—Cows and calves together 700.

What is the population?—It is 1,900 and odd.

How many plough bullocks are there?—About 360.

Buffaloes?—Over 500 excluding he-buffaloes.

How many he-buffaloes?—Fifty-six.

With all these cattle, there is a fair amount of cattle-manure available?—It

will not suffice. Because we have much of wet lands.

How many cart-loads of manure do you want for one acre of wet land?—Five or six cart-loads.

But you have 500 acres of wet land?—Yes.

So you want 2,500 cart-loads of leaf-manure for your wet lands?—Yes.

Will Bhimavaram reserve produce 2,500 cart-loads of leaves every year?—All the lands are not manured in one year.

How many cart-loads will the reserve produce?—About 100 cart-loads.

That would not go very far for manuring your 500 acres of wet lands?—We want permission from other reserves.

What will the other villages do?—We want from reserves which are within our limits.

If your reserve does not produce 100 cart-loads, Bhimavaram and Chagollu together cannot produce 200 cart-loads?—Each man manures only to a quarter of the extent which he owns.

According to your account, even for 150 acres there are 750 cart-loads required?—If you take 750 cart-loads there will be no reserve left?—But we would not manure every year. We use them only for the second crop.

Can the leaf be used along with other manure?—Yes. To some extent after the crop has grown.

What other manure do you use?—Sheep manure principally.

Do you use the wool?—No.

You presented a petition. You say that a portion of your shekada is included in the reserve. How long was it a shekada?—Till ten years ago, it was a shekada.

Then it was included in the reserve?—Yes.

You said that 300 acres should be taken off from the reserve?—Yes.

But you were saying that the whole of the Bhimavaram reserve should be removed?—Yes.

What is the request? Is it for the removal of Bhimavaram reserve or for those 300 acres?—We want the portion to the north and west of the line to be thrown open.

Is that the portion which was newly joined ten years ago?—Yes.

You do not want the rest of the reserve to be thrown open to you?—We do not want the reserve known as Chagollu to be thrown open.

Where do all the 3,900 cattle shown in your petition go for grazing?—Some to the Veligondas and some to private pastures.

Are there any cattle grazing under permits in the two reserves?—There are some.

How many?—About 100.

What cattle are they?—They are cows.

What do you do with ploughing bullocks?—We do not send them. They are grazed at home.

Why?—There is not good pasture there.

Why do you not send them to the Veligondas?—We cannot plough here if we send them.

Is it not a custom to send them for a portion of the year?—Unless we take care of them, they will be spoiled.

You do not send them to any reserve?—No.

Where are those goats and sheep sent? Are they sent to Bhimavaram and Chagollu reserves?—Yes.

You said you were sending some cattle to the Veligondas and Bhimavaram. Are they cows used for breeding purposes?—Yes.

Do you keep any cows at home without sending them to the reserves or private pastures?—We keep the old ones and send the others.

Do you send your good cows to the forests?—We do.

Do they breed for sale?—They are for cultivation purposes.

M.R.Ry. K. NARASINGA RAO Avargal, Pleader, Kavali.

You are now practising as a pleader?—Yes.

You own some cattle?—Yes.

About 25?—Yes.

But you do not send any of your cattle to Government reserve?—I do not.

You say grazing in the forest of your taluk has deteriorated?—I refer only to Kavali reserve forest.

It is not so good as it was?—It is not at all good.

You think that if it were not reserved it would be better?—Yes.

How has the reservation affected the forest unfavourably?—By the reservation scrub jungle has spread all over the area and consequently no grass grows.

Have you been inside it?—Yes.

Which portion of it?—Just opposite to the Railway line on the eastern portion.

How much of it have you seen?—I have seen to a distance of four miles.

Have you been through it?—Yes.

You do not sell any?—If there is any extra we sell.

You said you find some difficulty in procuring manure leaf?—Yes.

You send your cattle to the Bhimavaram reserve. What becomes of the droppings in the forest? Do you pick them up?—No.

What becomes of these droppings?—It is dissolved there.

Do you care to bring it home?—We are not allowed to bring it.

Have any of you got private grazing grounds?—No.

Are there any Thangedu and Bandaru on the private pastures?—Yes.

Are those trees in the unreserves also?—Yes.

Do they cut them every year for manuring their fields?—One year there was permission. Afterwards, it was withdrawn.

Who gave permission?—The Revenue Department.

Who withdrew it?—The same Revenue Department.

Is it the Revenue Inspector?—It was published in the Gazette. There was an order that ryots should not indiscriminately cut it, but they must go to the village munsif.

Did you ask the village munsif for permission?—I did.

What is the extent of unreserves?—Nine hundred and three acres. Assessed unreserves is 275 acres.

And you would prefer to see it unreserved?—Yes.

You are aware of the condition of the unreserves in this taluk?—I have not particularly noticed any unreserve.

What is their condition as far as you have seen?—Very poor.

When a land is unreserved and when it is also of small extent, the whole village cattle graze upon it and nothing would grow. That is what you propose?—If in the case of reserve forests, such as we have at Kavali, if the scrub jungle and all that is removed there is every possibility of good growth of grass.

Why should there be better growth of grass there than in an unreserved land?—

Because the whole village cattle tread upon the unreserved.

If this also is unreserved, the whole cattle will go there?—That is why I said there should be limitation.

How do you propose it should be carried out?—It may be left to the panchayat, and they will fix the number of cattle that shall graze in the reserve.

You know that under the law the unreserves are thrown open to everybody?—Yes; but the present village forest which is to be made unreserve may be left to the village panchayat. The village panchayatdars will manage it and they must also be given some legislative powers.

Would you extend the power of the panchayat over the whole of the unreserved lands?—Yes.

You say the grazing fee is not a grievance in itself?—Yes.

Would you treat all the reserves in that way—remove the bushy growth and give them up to be grazed?—I think, wherever there is a forest like that at Kavali it should be unreserved. The fuel from this reserve is not worth the fee. I do not know whether any appreciable quantity of fuel is produced from this reserve.

What is the size of the annual coupe?—I do not know.

It is 150 acres, producing about 2 to 3 tons per acre. That is the fact, and you did not know it. If the bushy growth is removed from the reserve from whence would you supply the Government Depot which you desire to maintain at Kavali?—From any of the other forest reserves. There are other villages where the forests grow luxuriantly. I do not mean to say that every forest should be unreserved, but only that Kavali reserve is, in my opinion, of no use to produce fuel.

You say you are not in favour of free grazing?—Yes. I meant by free grazing that all cattle should be allowed into unreserved forests indiscriminately.

You are talking of reserves or unreserves?—Of unreserves. As to reserve forests, there should be a certain amount of limitation.

Would you advocate free grazing in reserves?—Provided the Government can afford to do it.

Granted that Government can afford it?—I think it will be good.

If grazing is to be limited those persons who were allowed to enjoy unlimited grazing, will they not consider it a grievance?—It cannot be considered a grievance by them.

Would it be sufficient for all their cattle?—I think there should be a limitation; that is, if it is left to the Panchayatdars, they would restrict unlimited grazing.

Then some people would not be allowed to send in their cattle?—Some must be excluded.

If some get grazing for nothing and others are excluded and have to buy it from private pattadars at Rs. 1-8-0 or Rs. 2, they may consider it a hardship on them. You think it will be just to give this boon to a select few. You think the pattadars would be able to say which should have the grazing and which not?—All pattadars must be able to enjoy.

But you wish it limited?—Yes. But the distribution will be proportionate to the extent of land possessed by each pattadar.

You think that will remove the discontent among the poor?—It will remove discontent provided they are pattadars.

But the poor are not at all content with the grazing they get. Do you think they will be satisfied?—I think so.

As you do not yourself graze any of your cattle in Government reserves where did you obtain your knowledge and experience from?—I used to send my cattle to the reserves sometime ago.

Where do you graze them now?—I have my own pasture patta lands, about 36 acres in two blocks. In those lands I graze my cattle. Sometimes I let them move about.

You have 22 acres of wet land?—Yes.

How many acres of patta have you?—I have 36 acres.

You graze only your own cattle there?—Yes; I do not let in other people's cattle. I also do a good deal of stall feeding.

You say people who own large areas allow cattle to graze in their grounds at Rs. 2 to 3 a head; is it done in this neighbourhood?—Yes.

Are you sure you have seen all the reserve?—I have seen almost all of it.

You said that by the removal of shrubby jungles or other things you can produce good grass. Will you give me an example?—There is a part of land near by where you will see that it is occupied and surrounded on all sides by the forest reserve.

Is it cultivated?—Yes.

And manured?—It is a dry land and not manured.

There is no limitation on the grazing then?—The younger animals graze there.

You say by the removal of the scrub jungle there will be grass growing?—Yes, because, the sun's rays will be fall-

ling upon the ground and seed germinate there, and the growth of grass will be better.

What is the extent of that land?—That will be about 15 or 20 acres.

At what distance is it from here?—It is only $1\frac{1}{2}$ miles or 2 miles.

Is it close to the road?—Yes.

Then, I have seen it this morning. What sort of wood do you say is useful for fuel?—It must be generally a smooth wood. Thorny wood is simply used by washermen, and for fencing. It is difficult to handle thorny wood, and by the time a man makes up one cart-load of thorny wood he can make up five cart-loads of other wood.

How long have you been in this village?—I am a native of this village.

You have seen the cattle here. Do people keep more cattle than is necessary?—I do not think they do.

Do you know the number of cattle in this place?—According to the census of 1905 bulls and buffaloes come to 1,018, and the cultivated land 3,100 acres of wet and about 800 odd dry.

You think two bullocks can plough five acres of wet and five acres of dry land?—They can.

Except ploughing cattle do you think the ryots keep more of other cattle than what is required for their purposes?—I do not think they keep unnecessary cattle.

Do all the people take permits?—They do not.

Why?—There is nothing to graze in the forest reserves; and also there is difficulty from the forest guards and watchers.

How many conferences have you had in this district?—Three.

Have you had any complaints of the Forest Department?—We have.

Do the ryots take part in your conference?—Almost all the ryots in the district attend it.

How would you have a panchayat appointed?—It may be either by election or by selection with no reference to caste or creed.

How many among them should be pattadars?—No matter whether he is a pattadar or not. It is sufficient if he is intelligent enough to manage the affairs of the village.

So you think five cattle are necessary for one acre of land for manure. Do you think that scale can be kept up throughout the Presidency?—So far as my

experience goes, five cattle are necessary to manure an acre.

But do you think that scale can be kept up?—I cannot say.

You know the number of acres under cultivation in this district?—I do not know.

You said that the cattle maintained by the people now are quite necessary for their purpose. There are now in all 309 cows. Do you think all these cows are milkers?—All these are not milkers.

What do they keep them for?—For manure.

And the 629 she-buffaloes that are in this place—are they all milkers?—Some of them are.

Then why do they keep so many?—They are also useful for manure.

How long have you known the Kavali reserve?—For a long time.

How long before was it made a reserve?—Some twenty years ago.

Has the tree growth improved in that reserve?—I do not think it has. The trees that are now there have grown to their full height, and they will not grow any more even though you may keep them for a century. Generally speaking the soil is rocky. But there may be exceptional growth here and there.

You said you have seen other reserves also. What are they?—I have seen a portion of Tummalapenta reserve.

Is it the same as Kavali reserve?—It is pure sand.

Have you any lands in the neighbourhood of Kavali reserve?—I have none. But I have some lands on the western side of the railway.

How far is it from the reserve?—It is about 100 yards.

Are those lands under cultivation?—No. I keep them for grazing.

Is there good grazing in that land?—It gives me some pasture.

Is there any tree-growth in those lands?—No. We cleared it.

Does that land yield you more pasture than the reserve?—It does.

Is the soil same as the Kavali reserve?—Yes.

Do you mean to say that the forest reserve is not fit for tree-growth?—Since there is no timber and no valuable growth it may be allowed to grow grass.

If it is unfit for tree-growth, would it be useful for pasture?—Yes. I bought a piece of land some years ago, and I conserved it and allowed the grass to grow for some years; and now there is luxuriant growth of grass there.

You said that the reserves should be managed by the village panchayat. Talking of the Kavali reserve, would you transfer it completely to the village panchayat, or would you keep it reserved forest, and only transfer the management to the panchayat?—It may be entirely handed over to the village panchayat.

How would you do it? Since it is disafforested anybody can apply and take it?—It cannot be so. There must be restriction that the land should not be given on darkhast.

Do you think that will be agreeable to the ryots?—Some may desire that they should possess a large extent of land. But it is not desirable when common interest is concerned.

Is it common for ryots in this country to apply for large plots of land for grazing on darkhast?—Yes. In Udayagiri they do.

What is the state of things in Kavali? Has any inconvenience been felt in Kavali owing to large blocks being given away on darkhast?—Not much.

You say the soil in Kavali is poor. Does it not account for the fact of the poor grazing to a larger extent than to the fact of trees and bushes being grown?—May be.

You said that on your land the soil was the same as that of Kavali reserve, and that it was not until you reserved and looked after it for several years that the grass began to grow. Then if they disafforest Kavali reserve, they will have to look after that land for some years?—Not necessary.

Is your private land cultivated or ploughed?—Only one year I ploughed.

Then as regards the ground it is possible that they should look after it for one or two years?—I do not think that even that will be necessary. Grass will grow spontaneously. If it is closed and conserved grass will grow with the rain, and spread itself.

Does grass grow better in the open than it does under the shade?—It grows better in the open.

You say that it is not every one that takes permits in this district, and the reason of it is, apart from the grass, there is the difficulty of watchers and guards?—Yes.

Do you own cattle in this village? Have you had any difficulty with the watchers yourself?—I was not a victim myself.

But your neighbours have been oppressed?—I was told so.

You are the Chairman of the District Conference?—Yes.

What action did you take when your neighbours told you that the watchers took bribes?—I told them, but they were afraid to act.

What did you tell them?—I told them to complain.

You did not find it your duty to communicate this fact to the authorities?—Since I was not personally concerned I did not think it my duty.

You know how much money they gave?—At the rate of As. 1-6 per head of cattle.

Can you give us the names of people who gave them money?—Yes.

How long ago was this?—About a year and a half ago.

And you did not consider it your duty to communicate this fact to the District Forest Officer or to the Collector?—It is easy to report, but it is extremely difficult to have it proved. No body would come forward to speak the truth.

What is the source of fuel supply to Kavali now? From what reserves do they get their fuel?—I was told that the contractor gets fuel from Maddurpad, Thettu and Rudrakota reserves.

You do not get any fuel now from the Kavali reserve?—No.

Do you not think that the distance of the reserve adds to the cost of fuel and that it is desirable to have the reserve near your village?—It may add to the cost, provided there is only one reserve.

You said about Maddurpad village that there are some unreserved lands and that it pays about 8 or 9 thousand rupees. Do you know if there is any assessment from them?—I do not know.

You said five cattle are necessary to manure one acre of land. Then I asked you if you knew the extent of cultivated lands. According to your calculation the number of cattle required to cultivate, at the rate of five cattle for an acre, comes to 835,000 odd. Do you not think that if all these cattle were to be found in the whole district, the district will appear to be more like a cattle-pound than anything?—(No answer.)

Do you think that your village lands are properly manured? Is it wet or dry land?—For manure, I refer to wet lands.

Are dry lands manured?—Not much. Cattle manure is used only for wet lands.

The Ryots of Munganur.

What have you come here for?—The forest reserve is inside our tank bed.

What sort of reserve?—Palmyra reserve. It is within our tank bed.

What difficulty is there?—Our cattle cannot go to the tank. If goats go there they are impounded. But all other animals can go. Water has become black on account of Babul trees growing in it. We have no other source of water supply, and the tank is the only source.

Are there Babul trees in the reserve?—There are.

Are there any other Babul trees except those in the reserve?—There are none.

What do you want to say?—102 is the tank survey number, and 103 is the reserve number, and the reserve actually measures 150 acres and odd and the Forest Department shows only 90 acres. On account of this reserve water does not spread throughout the bed, and the sub-channel is checked and obstructed by the weed that grows in the bed.

What else?—Though Government repaired the tank the ryots did the labour, but even then we are not allowed to go through the tank.

Is the tank under the Public Works Department?—Yes.

Did you complain to them?—Yes.

How much unreserve have you?—About 26 acres.

How much do you cultivate?—2,650 acres.

How much poramboke have you in your village?—1,041 acres, 50 cents.

What sort of poramboke?—Channels, streams, tank, etc.

Is there good pasture there?—No.

Has any unassessed land been assessed within the last three years?—Yes. About 214 acres were transferred on patta.

All the ryots took it?—No, only one ryot took it.

Where do your cattle go?—They graze in my patta lands.

They do not go to any forest reserve?—Some ryots take their cattle to the reserves.

What reserves?—Bitragunta and Kolaginni reserves.

Kolaginni reserve is open to free grazing?—There is also permit area; and the reserve is open to free-grazing to all cattle except goats.

How many cattle have you?—200.

Are you a poor ryot?—I am an ordinary ryot.

What is the reason that in your village, out of 900 acres of patta you only cultivate 100 acres?—Because we have left it all for pasture.

Your place is a breeding country, is it not?—Yes. Cattle breed well, if there is good pasture.

Have you any bulls?—Yes.

How many breeding cows have you?—I have 120 cows.

How much patta land do you hold?—120 acres of wet and 100 acres of dry land.

Of the 100 acres of dry, how much do you cultivate?—I do not cultivate them. I leave it all for cattle.

Do you fence it or do anything of the sort?—I do not fence it.

How do you keep off other cattle?—I keep a watchman.

On how much?—Two tums a month.

You have only one watcher for the whole 100 acres?—Yes. It is all in one block.

For how much do you sell your full grown bullocks?—Big ones vary from Rs. 50 to Rs. 60 and young ones from Rs. 20 to Rs. 30.

When do you generally sell them?—After they have grown two years.

Are they castrated then or afterwards?—When we yoke them for ploughing we castrate them.

Are they allowed to cover cows before that?—We do not allow.

How do you prevent them?—After they are three years old we separate them from the cows.

Do not they cover before three years?—No.

You said you applied for 220 acres, and you are now interested in only 20 acres. Who are the other persons interested in the other lands?—Other ryots.

Are they here?—No.

How many pattadars are there in your village?—Approximately?—About 100 or 150 pattadars. Each man put in his application for the extent of land he wanted and got them.

Your application was only for 25 acres?—Mine was only for 25 acres, and I got only 20 acres. The other applicants also were granted lands individually.

Were they your relatives?—Only one or two were my relatives.

M.R.Ry. A. S. KRISHNA RAO Garu, Vakil, Nellore.

Do you live and practise in Nellore?—Yes.

Have you been Joint Secretary to the Nellore District Congress Committee for the last four years?—Yes.

You express certain opinions which, I have noted. But you say "simple trespass of cattle should not be treated as an offence". What do you mean by simple trespass?—It means ordinary trespass.

What is extraordinary trespass?—If it is accidental or unintentional, it is ordinary trespass. I think trespass of cattle ought not to be made a subject for separate prosecution.

What measures would you take to prevent it?—The provision regarding mere impounding will be continued. Double punishment is not necessary.

You say you are not in favour of kanchas being given to some individuals as such a system is likely to cause hardship to the poorer ryots, and is also injurious, on account of speculation. Are you well-acquainted with the kancha system?—I am not personally acquainted with it. It is based upon complaints made from time to time. If one individual takes the kancha, it is difficult for the others to get it. Richer ryots also complain that the poorer ryots form themselves into a combination and do not allow their cattle to graze in the kanchas, and thus put them to loss. Because the rich ryot alone cannot afford to graze his cattle only in the kancha, there will be provision for the cattle of other villages also. But, if all the villagers combine, he is not allowed. But the poorer ryots will probably be put to worse hardship.

Is not the kancha system a very old one?—Yes.

You do not know when it began?—No.

Is it not thoroughly established in this district?—Yes.

Do not you think there are good points about it?—Yes. There are good points.

Of course, it is liable to abuse?—Yes.

But you would not propose to abolish it?—No. It may be given to the villages for the benefit of all the villagers—not to a single individual.

But we have many ryots in the eastern taluks in this district—men of solid means and possessing good cattle. In the eastern taluks, there is very little forest-grazing. They send their cattle to the kanchas in

the western taluks. Would you not allow them to do so?—I would allow them. My suggestion is that after making provision for local and agricultural cattle, those kanchas which are being used by persons of eastern taluks may be set apart. It should not be given to one individual.

What villages do you refer to?—I refer to those villages which are actually benefited.

Is there nothing to prevent them from taking the kanchas?—There is nothing to prevent them.

How would you provide grazing for the valuable cattle of the eastern taluks?—The pastures available, which are now being used for the purpose of grazing, should be divided into blocks, and allotted to several persons.

There are blocks and cattle-owners take them?—My proposal is that instead of a block being given to a particular individual, it may be handed over to the panchayat.

How can a panchayat in the eastern taluk manage a kancha in the western taluk?—Persons actually enjoying the grazing can arrange and take it at the rate proposed.

So they can now. What change do you propose?—It need not be offered for a particular individual.

But suppose the whole village does not want it?—If the whole village is not prepared to take advantage, I have no objection to other people taking it.

You would apply that system both to eastern kanchas and to local kanchas?—Yes.

You mention panchayats with reference to eastern kanchas. How can a panchayat of ryots living in Kavalik taluk manage a kancha in Rapur taluk?—If those cattle do not go and graze in those distant places, if the villages agree to take it for themselves, they can form themselves into a panchayat and arrange for its being properly and evenly grazed by the cattle of all the villagers that send them.

That is exactly what is done now. How does it differ from the present system?—I object to its being given to a particular individual.

What I want to know is this. You said you would appoint a panchayat for its management. It is impossible to appoint a panchayat of the eastern taluk

to manage a kancha in the western taluk. Do you think that the person who took the kancha, and the persons who send cattle, should manage?—Yes.

That is exactly what they do?—My point is that it should be made over to a body, and not to a particular individual.

Frequently, of their own accord, one or two villagers apply for the kanchas in their own names on behalf of the whole village?—If all the villagers approve of the kancha being given to a particular individual, I have no objection to that course. My point is that it must be to the benefit of the whole village. If the whole village requests that it should be given to a particular body, it may be given.

It is so. What change do you want?—My information is, that in cases where it was given to an individual, it did not follow that that individual had the consent of all the villagers.

What claim have the other villagers on that kancha?—Where it is given to a single respectable ryot in the village, if all the other villagers approve of this man being the spokesman, I have no objection.

It is good in the case of a local kancha. But I fail to understand it in the case of an eastern kancha. If Rama Reddi takes the eastern kancha, what claim have the others upon this kancha? What is to prevent them from taking one for themselves. Why should they interfere with Rama Reddi's kancha?—What I said is that if kanchas available are divided into blocks, and thus limited according to the circumstances of distant villages, it must be to the benefit of all the villages.

Will you please explain?—So far as agricultural cattle are concerned, grazing may be limited. I am for limitation of grazing. Due regard being had for the quantity and quality of pasture available and the number of cattle in the particular area, the number of cattle allowed for free grazing must also be limited.

It is the same opinion as the witnesses that preceded you have expressed?—Yes.

May I ask where you got these figures from?—I got it from the latest administration report of the Presidency, 1910-1911.

With regard to the formation of village panchayats for the management of grazing in any particular reserve, you say "I suggest the average income realised from any forest or pasture-land for

the last ten years may be determined, and it may be given to the adjoining villages on condition of their paying that as a lump sum. If they are unwilling to accept on the terms suggested, it may, on the same terms, be given to the ryots of distant villages.

Do you think that will be a fair arrangement of working a 10 years' average?—I do not think, it is too much. Ten years' average is fair. In individual cases, it may be high.

Are you the Secretary to the District Congress Committee or the District Association?—I was a Secretary to the District Association. But since it ceased to exist, I was one of the Joint Secretaries to the Congress Committee.

I take it, you are authorised by that Association to give evidence?—Yes.

Are your views the views of the Congress Committee?—Yes, and some of my own also.

Has any conference been organised here?—Three conferences have been held.

Was there a resolution about the forest grievances?—Yes. In all the conferences, there was a resolution.

Will you please let me have them?—Yes. (Presented.)

May I know whether the ryots of this district attended this conference?—Yes.

All the three?—Yes.

I take it that this conference in 1909, asked for limitation of cattle into the reserves?—Yes.

Was this resolution come to in any other conference?—Yes. It was also come to in 1910 and in 1911.

Is the same resolution found in the conference held in 1911?—Yes.

I suppose the opinion of the conference is that there should be limitation?—Yes.

Does that represent the opinion of the agricultural population in this district?—Yes. Most of the ryots attended, and they took part in the proceedings.

Proceedings were also conducted in Telugu and these resolutions were unanimously passed.

I see also that "permits should be granted as a whole at a reasonable rate." Will you please explain?—There was another resolution passed regarding the constitution of panchayats. This was only for the benefit of all the villages.

Was there any condition that there should be no individual issue of permits?—The villagers must have the responsibility of distributing permits among

themselves, instead of other bodies doing it, taking into consideration the local conditions.

You would advocate a system by which, the permits are handed over to the villagers under a system of limitation?—Yes.

Who is to propose and fix the limitation?—The villagers.

How?—It can only be done if the panchayats are constituted.

I see your next recommendation made is that criminal prosecution should not be resorted to except in very rare cases. What do you mean by this recommendation?—There are two methods—one is impounding and the other is compounding. What do you wish to have done?—Compounding and prosecution should be given up and impounding alone should be retained.

There cannot be any independent system of compounding. If the person is not willing to compound, he must be prosecuted. Must he not?—The idea is that there should not be two punishments.

What would you fix as the fee for the impounding of cattle?—What I would suggest is that the usual grazing fee taken for permits may be charged.

Do you think that will be a deterrent punishment against trespass?—I think it will be sufficient. Almost all cases of trespass are beyond the control of the owner.

What is the pound-fee on a cow?—Four annas. My belief is that most cases of trespass are either unintentional or accidental.

What is the produce that you refer to in clause D?—That is about grass and trees.

You refer to cases of theft of forest produce?—Yes. Of illicit felling of fuel.

You say here that the present policy of selling manure should be discontinued and ryots permitted to collect, etc. Do you think it is possible for the village community to collect themselves and divide it in proportion to their respective holdings?—If a panchayat is introduced, the whole may be collected in one place. I think it is possible only if the panchayat is established.

The cattle are straying all over the forest. Who is to collect the manure droppings?—The villagers must make their own arrangements.

Is there any complaint with reference to agricultural implements?—Yes. There are complaints.

About what kind of trees?—Generally for the class of trees used, namely, thumma. Such important trees are among classified trees.

Cannot they get them from the unreserves?—Even in the unreserves, they are classified trees. There were many complaints, and the resolution has taken this consolidated form.

I find in the other resolutions some additions, namely, that some communal land be reserved. Do you think there is enough of land for reserving? Do you think it will be agreeable to the ryots to reserve unassessed land? Do not you think there will be a check upon the spread of cultivation?—To guard the grazing capacity of these lands, the old system may be continued, and sufficient land set apart for the purposes of grazing.

Which do you regard as more important—grazing or cultivation in this district?—I think both grazing and cultivation are important. One is dependant upon the other.

You cannot graze and cultivate at the same time. Do you propose to prevent cultivation on certain unassessed lands?—If it is not possible for the village cattle to be properly grazed, unless some land is reserved for grazing purposes, I think, cultivation should not be extended.

You think it should be at the expense of cultivation?—Yes. If it is impossible otherwise.

With reference to the kancha system, I see it inserted in the lease a clause to the effect that the lease is taken on behalf of the village. Do you think that is satisfactory?—That will be satisfactory if the consent of the villagers are taken by the lessee.

You wish that the agreement should be made to run for the benefit of all the villagers?—Yes. I have no objection to its being given to a single individual. We only wish that all the villagers agree to one man taking it.

Suppose they do not agree. Would you prefer not to have the kancha or give it to the individuals who ask?—I would, in the next instance, try small bodies to whom I would give it. I think people will come to some understanding.

Have you heard many complaints that these kanchas are being leased to single individuals and a good deal of difficulty felt? Are there any existing complaints?—I have heard some complaints.

Where?—With reference to kanchas in Rapur taluk.

Is that worked on a monopoly?—Yes.
Is the District Conference or the Congress Committee fairly representative of all the ryots of this district?—Yes.

We have before us the last three years' proceedings of this Conference?—Yes.

One of the headings is forest grievances?—Yes.

I take it that the Committee who drafted the resolution has included all the grievances that were represented?—Yes.

Anything that was not included was not considered a grievance?—It does not necessarily follow.

In this list, there is nothing said about free-grazing?—No.

Does the fact that it is not mentioned, mean that there was no demand for free-grazing?—I do not put it that way. Persons have not been pressing that point because they believe that the Government will not be pleased to remit the revenue.

Every farmer will be glad to live without rent if there is a Commission going about on land revenue. Do not you think so?—I cannot tell what sort of demands will be made.

If it were felt as a real grievance, do not you think it would have been included in this list?—So far as the representations before the Conference was concerned, the poorer ryots did not actually take part in the Conference. Generally, the intelligent part of the community and the persons who have been in a position to understand these matters attended. There were poorer persons whose demands were not properly represented.

You mean this is the intelligent agriculturists' opinion?—Yes.

The system of paying mamuls to forest-guards is not mentioned. Is this not a grievance?—It is not mentioned, but I can explain it.

How would you explain it?—In the course of discussion, the difficulties which the ryots were experiencing were specifically referred to. But those were not made subjects of specific resolutions because, the law is clear that they should not give bribes.

You have got a general resolution about village panchayat but no specific resolution about the forest panchayat?—Would you propose the village panchayat to manage, or appoint a special panchayat for the forests?—I am for entrusting such powers to village panchayats.

The same body for both?—Yes. I find that the Decentralisation Commis-

sion's recommendation is also the same. I am for giving these powers to village-panchayats.

Not to special persons who have a knowledge of breeding?—No. But in the constitution of a village panchayat, persons who have knowledge regarding cattle-breeding will have to be taken into consideration.

Will you tell me, whether as a matter of fact that, at either of these three Conferences, any complaints were made about the payment of grazing fee?—So far as I remember, no specific complaints were made. That question was not before the Conference, and no complaints were made.

You said that as regards the bribes, a suggestion was made to the Committee, and it was rejected on particular grounds. Was the proposition about free grazing similarly made and rejected?—I do not think it was made.

With reference to your statement just made that you would have a general panchayat, and not a separate panchayat, for the management of the forests, do you think that the same set of persons can manage a village forest?—It depends upon the circumstances of the village and upon the number of the panchayat also.

Assuming there is the same panchayat for education, sanitation, and administration of civil and criminal justice, do you think the same set can manage this?—If proper safeguards are made, they can. Persons representing different interests have to be members of the panchayat. So long as those interests are not conflicting, I do not think there will be any difficulty. I have also strong objections for separate panchayats for this reason. Even according to the circumstances of the village, I am not for increasing the panchayat, or several panchayats sitting in one and the same village.

What is the difficulty? There is a separate panchayat for school, and another for the administration of justice. I suppose persons who administer civil and criminal justice, must have some acquaintance of law. Is it not so?—I do not think it is necessary to have a knowledge of law to deal with broad civil and criminal cases. If one member at least possesses a knowledge of law, if one at least possesses a knowledge of education, and if there are two or three persons

possessing ordinary commonsense, I think it will be a proper panchayat. Only we want persons who can understand things.

Do not you think that if you have a number of panchayats, the villagers will be rather bored with elections for the different panchayats?—Yes. I am not for multiplying, but some person may know about agriculture, and school, and civil and criminal cases; though as time advances, necessary safeguards may be made regarding the investing of powers or withdrawal of powers. If the panchayat is obtained, they can be given powers. My suggestion is that if they misbehave, such powers may be withdrawn.

You said here that the hardships have sapped the cattle-owner. Is it so?—Yes.

The Ryots of Duttalur Village.

To what taluk does your village belong?—To Udayagiri taluk.

What have you to say?—We have grievances about the Duttalur reserve.

What are they?—Since the reserves were constituted, we are unable to get fences. Therefore, cattle are damaging our crop. Before the reserves, we were having many cattle. For want of money to pay for permits we had to sell our cattle gradually, and also use the money to pay Government kist, because lands are not yielding well, as the cattle have no grazing and therefore there is no manure. Fuel, too, is not allowed to be brought, and so we use cow-dung, and manure has decreased. Consequently the crop, too, decreased.

How many have you sold?—Before the reserves, I had 200 sheep, 20 cows, 10 buffaloes. I am paying Rs. 100 as kist to Government.

How many were there in your village before the reserves?—There were 16,000 goats and sheep. There were 20,000 cattle in all.

How many have you got now?—There are no goats at all now. They were sold to butchers.

How many sheep are there?—There are 1,200 or 1,400 sheep.

Do you want to have 20,000 goats and sheep again?—Yes, it is our wish.

If you can graze in the reserves without permits, you can get them again?—Yes.

What do you wish us to do?—Disafforest the whole area and give it to us as a shekada.

Each resolution was supported by all the ryots?—Yes. Mostly by ryots, especially those regarding the forest rules.

What would you do with the grazing revenue? Would you have it taken and added to the general revenue of the country?—Grazing revenue may be spent on the improvement of the forest for the benefit of the agriculturists.

Who should spend it? The panchayat?—Yes.

How can a panchayat spend the money? As a practical matter, how should they spend it?—I think in some cases, they can improve the quality of pasture.

Can they not also spend it for providing water for cattle?—If water is not sufficiently available, they can provide water also.

Are you ready to pay pullary?—We will be glad if the ancient system is revived.

How much pullary did you pay when there were 20,000 cattle?—We were paying Rs. 6 for every hundred.

Then, were you paying Rs. 1,200?—Yes.

Now you wish to have it all for nothing?—It is just as you please.

How many villages' cattle joined together, made up 20,000?—Five or six villages.

Is Duttalur a main village?—Yes.

How far is the reserve from your village?—It is half a mile from the village-site.

Is the reserve to the west of your village?—It is to the west, south and east of our village.

What is the extent of the unreserved land in your village?—I do not know the account.

Is there much?—There is not much of unreserved.

What is it that grows in the reserve?—Brushwood and prickly-pear are found. There is also kaliva and danti.

Are there big trees?—No.

Is there good grass?—Before the reserve was formed there was good grass. After the reserves, there is no grass on account of the shade of the trees.

If the brushwood is removed, will there be good grass?—Yes. There will be no shade then.

Is it rocky soil?—Yes.

If the Government asks something to be paid, will you form yourself into a panchayat and graze your cattle?—Yes. We will do so.

Will you give pullary?—We will consult our villagers and then say. We are not able to live on account of the grievances of the Forest Department.

The Ryots of Pedda Alavalapad Village.

What is your taluk?—Kanigiri taluk.
What are you?—We are gollas and kmmas.

What have you to say?—Since the forests, all cattle have died. The reserve is close to my village.

How far is it?—Two and-a-half miles. But my hamlet, Vengalapuram, is near. We are the sufferers now.

What do you want to say?—It is a source of inconvenience to goats, sheep and cows. We had 400 goats. We sold them away, as we cannot afford to pay for permits.

How many goats had you in Vengalapuram?—There were 600 goats.

How many had they in Pedda Alavalapad?—They had also 700 or 800.

How many in Goddipaliam?—None.

How many sheep have you now?—The whole village has now 400 sheep.

How many goats?—Two hundred goats.

What do you want us to do?—Two reserves are closed alternately, one each year. On account of that, we feel great difficulty. The present guard compels us not to pay pullary for all goats. Permit fee has risen from 1 anna to 4 annas. Our cattle are impounded.

Why do they drive cattle to the pound?—If the cattle grazed in one reserve, it is taken to the pound on the plea that they grazed in the other.

Why does he do so?—Because he is not bribed, he does so. This year, the overseer asked us to pay for permits. But the guard said that we should not take permits, and that we should pay half a rupee per permit. If, notwith-

The Ryots of Ulavapad Village.

What taluk?—Kandukur taluk.

What have you to say?—Since the reserve, our village is suffering much.

What reserve?—Kullurupadu reserve. One side of it is plantation.

But the other side is open to goats?—It is within a furlong of the village.

What do they do?—Whether there are permits or not, whether cattle stray or not, they are all impounded.

Do men die on account of that?—On account of want of food, they die.

What other grievances have you?—In addition to impounding there are compounding fees and fines, and we are unable to pay them.

The Ryots of Pedda Alavalapad Village.

standing his threats, we take permits, we will suffer.

Did you pay at the rate of As. 8 as the guard said?—We have not yet paid.

What did he do last year?—We paid last year to go to the reserve close to our village.

At what rate did you pay?—At As. 4. Is it for the permit or for the guard?—It is for the permit.

Is it the same guard?—Yes.

Did he ask a bribe last year?—We paid for the reserve close to the village.

Are there too many ryots in your village?—There are only 10 or 12 ryots.

What is it that grows in the reserves?—Regu and prickly pear.

What do you want to be done with the reserve?—Give the reserve to the hands of the villagers.

Will not you quarrel?—No.

Will you pay pullary also?—Yes.

How many goats have you in your village?—There are 200.

How many sheep are there?—There are 400 sheep.

Has that number increased or decreased?—After the pullary system was introduced, we got these.

Five years ago, there were 2,800 and odd?—We had sold away since.

Do you take out a permit for all the sheep and goats?—We do.

There are 5,000 acres of unreserve in your village. Why do not you graze there?—It is full of vagus, jungles, and it is saline soil—not fit for growing grass.

How far is your village from here?—It is 50 miles.

Is that the objection?—Yes.

To which village is it a furlong?—To my village. It is near the village.

Is it not fenced?—Yes. It is fenced.

You cannot say the cattle stray?—They do stray.

Who knocks the wall down to let the cattle in?—There is a right of way right through the plantation. Because there is grass there, cattle are tempted to jump over.

What else have you to say?—They impound the cattle and levy 12 annas and Re. 1 for a buffalo, and 8 annas a goat. All round the reserve, we have patta lands. We have not enough reserve for our cattle. Permits are given for cattle of any village. Excluding the planted area, there is only a small reserve. There is not much of unoccupied land. There is an area of 100 acres which is under the submersion of tanks. There is another area of 140 acres which is saltish, submerged under the Manneru floods. The remaining reserve is submerged under the Kanredu tank beds. The dry level land is all planted. When the grievances were represented to the Collector, he said he will no more extend plantations; but still, that has also been experimented upon by sowing vempalu and zilledu trees. There is no grass for our cattle to graze. We are not allowed to go through, even if we ask them.

Can you not get a permit?—We have to pay for the permits merely to go through the reserve.

Why should you go through the reserves? There is the main road?—That goes to the west of the plantation.

Where have you to go?—We have to go to the east.

Why cannot you go round?—They are all patta lands and we have to go through them.

One reason is as good as the other?—But the patta land owners will not allow us. When the ryots whose interests are

The Ryots of Brahmanapalle.

What have you to say?—On all four sides of our village we have reserves, and if our cattle leave the village on any side they have to pass through the reserves.

What else?—The forest line runs at the foot of the tank bund, and if our cattle go beyond the bund for water they are impounded.

Is there water outside the tank?—No. The tank is outside the reserve?—No, it is inside the reserve.

Where is the tank, south of the village or to the west?—To the west.

Is there cultivation under it?—Yes.

Is there cultivation in the reserve?—There was cultivation, but it was all included in the reserve.

to be looked after by Government are not cared for by Government, how can a ryot look after another ryot.

What is the width of this right of way?—First we were given six yards. It is now ten yards.

How did it become ten yards?—It was after representation.

To whom did you represent?—To the Forest Officer, and also to the Tahsildar and the Collector.

Is ten yards quite enough for all your cattle to pass through?—No.

Why?—A herd of 100 or 200 has to go together.

How wide do you want?—We want a chain-width. Ploughing cattle are not allowed to go alone. We are required to yoke the animals and take them in the early morning and bring them back by 7 o'clock in the evening.

Is the path closed at 7 o'clock?—No. But we are stopped on the way.

Who stops you?—The guards and the watchers.

Does the guard go and see you at 7 o'clock?—The entrance to the plantation is near the entrance to the village; and the guard lives in the plantation.

All your complaint is about the path?—Yes. Also the reserve is not sufficient. We are forced to take a permit for the right of way.

Do not you graze there?—No.

Do you send your cattle to any other reserve?—We send them to the Nallamalais.

How much kist do you pay?—I pay Rs. 600.

Have you made any appeal in Court?—I have not made any appeal.

What about Upparapalayam tank?—Close to it there is Yerrakonda reserve. There is no tank there, but a small pond.

What else?—South of the village there is Zoovalakonda vagu where our cattle have to go for water. If our cattle simply go along the path through the vagu they are impounded by the guards. The vagu is inside the reserve.

Do you take permits for your cattle?—Yes; but we have not as yet taken our permits for this year.

What is the name of the tank you are complaining about?—Gopireddi Cheruvu.

Is it inside the reserve?—Yes. At the foot of the bund there is a line.

How do cattle go? Through your village?—They should go through the tank bed.

What difficulty have you?—The line is outside, and if the cattle should go to the tank they have to cross the line, and consequently cattle are impounded. There is fine as well as prosecution.

How many ryots are there?—About 60 or 70 houses; and several of the ryots have sold their goats and sheep and have gone to other places to live as coolies.

RAVULAKOLLU SIMHADRI.

Have you 15 cattle?—Yes.

Do you send any to the reserves?—No.

How do you graze your cattle?—I have my own pasture lands.

Do you come from the north of Kandukur taluk?—I come from the western side of it.

Is it where some Ongole cattle are bred?—Yes. In the adjoining villages.

In your village you do not send any to the forest?—Twenty cows go to Nallamalais.

Out of how many?—Out of 200.

The rest do not go, but graze on patta lands?—Yes.

And some are stall-fed?—There are sufficient pasture lands.

How do the cattle up there compare with the cattle in Kavali?—My cattle are far better than these.

What is the reason?—Here, there are too many cattle. There, they are less, and they graze well there.

If, in these parts, there were fewer cattle, will the breed of cattle be improved?—The land there is suitable, but not here.

You say that the cost of keeping a bullock is Rs. 10, and Rs. 8 a cow. Is it correct?—Yes.

Is this per month?—Yes.

That is Rs. 120 a year for a bullock?—Yes.

You say that persons who lease out pasture, charge Rs. 4 or Rs. 5. Is that correct?—Yes. For 3 or 4 months.

Does it pay them to send cattle at that price?—Yes. It is easy for the owner of the cattle.

Is the pasture worth that price?—Yes.

Have you any kancha?—Yes. I have.

Do you allow other cattle to graze in your kancha?—I have pasture enough for my cattle. I do not let it out.

How many a year would have left your village?—One or two a year.

Have you bullocks?—Yes.

Do you take permits to the reserves?—About 40 or 50 ryots take out permits for sheep and cattle, and not for goats. Goats are not allowed.

What else?—We have forest grievances.

What grows in your forest?—Kalivi, Thandi, Ooti, Oolintha.

What do you want us to do?—If there is no forest we will be satisfied.

Do poor ryots also pay Rs. 4?—Ordinary ryots having ploughing cattle pay that price.

How many do you put on per acre?—One animal grazes $2\frac{1}{2}$ or 3 acres.

How many bullocks and cows are there in your village?—There are 188 bullocks and 200 cows.

How many acres of cultivation are there?—Including inam lands, there are 3,000 acres.

How much wet and how much dry?—They are all dry.

Do you find any difficulty about manure?—No.

People in these parts say that it is necessary to keep 5 cows per acre to manure it. What is your opinion?—It will be a necessity.

How is it that you get on with 400 cattle?—Though we own 3,000 acres, we do not manure even $\frac{1}{8}$ of the area.

Do you manure in rotation?—Yes. We do. We rotate crops and manure. Also, ulava and varigo, do not require manure. But peddajonna requires manure.

You say you have to incur an expenditure of Rs. 10 a month for your stall-feeding cattle. How do you expend that Rs. 10?—One head-load of straw costs Rupee 1. One bullock requires 5 or 6 head-loads for one month. Then we give ulava at the rate of 22 manichas a month. It comes up to Rs. 3. So, the total comes up nearly to Rs. 10.

Are most of the cattle and cows stall-fed in your village?—Almost all the ryots have some pasture-lands. Those that do not have, go to those that have and pay that much. Also, they go to unreserved lands.

Are there many who pay at Rs. 10?—I only gave the money value of feeding.

What is the proportion of stall fed cattle in your village?—There are no such cattle.

Either cows or bullocks?—Each man has some land or other. No one has a necessity to stall-feed, the whole year.

You said you have a kancha. How many acres is that private pasture?—It is 1,000 acres.

Is it in the village?—Yes.

What is the extent of cultivation in the village?—It is 3,000 acres.

Does that exclude private pasture lands?—Yes.

What is the extent of the unreserves?—It is more than 800 acres.

Does this include poramboke?—It is excluding the poramboke.

Do any cattle of the village go to the reserves?—Yes. They go to the Nallamalais.

How many go?—Only 20 or 30.

What is the distance they go?—It is 60 or 70 miles.

DODLA BERA REDDI.

Are you a big ryot?—Yes.

What sist do you pay to Government?—Rs. 1,000.

How much land do you own?—One hundred and forty acres of wet, and gardens, topes, dry, etc., 60 acres.

How many cattle do you own?—Fifty or 60 cattle.

Where do they feed?—Here and there.

Do you not send them to the Government reserve?—A few of the young animals go to the reserve to graze, on permits, during the rainy season, because there is no other land elsewhere.

What is your age?—75.

Do you know when the reserve was constituted?—I know. I knew the land even when it was under the pulleri system.

How much was the pulleri?—For a big animal As. 8, small ones As. 2 and 4, and no pulleri under six months.

What did the animals get under this system?—They had their belly-full of pasture.

Where did they get it from?—In all the open area.

But it is all now forest?—Yes.

There was good grass then?—Yes, and not this brush-wood that you have now. No fee was levied on cultivators.

Who paid pulleri?—Pulleri was paid by those who had no cultivation in the village. Miscellaneous persons who had no cultivation were given these papers, in 1850. Now it is all rocks and stones.

Why do they send them that long distance?—It has been the practice to send more. Those that have no lands whatever, and whose fodder is consumed very soon, send their cattle to Nallamalais.

Is there any reserve near your village?—No.

How much private pasture have you?—I have 38 acres.

How much cultivable land have you?—I have 32 acres of cultivable land.

During what months of the year have you to pay Rs. 10 for stall feeding?—There is no necessity for us to spend. I gave out only the cost of feeding.

You said something about the soil being superior. What do you mean?—Here it is all wet land. There is much of trouble from insects here. There, it is all regada soil.

Do you use dried jonna straw?—Yes. That is what we use.

We had good grass in those days. Was there good grazing to the west of the railway in those days?—There was good grazing. When it was under our control we used to remove all prickly-pear, small jungle shrubs and keep it clean.

Did you do it to the whole of the area?—We were doing so in the whole land, and because we were doing so we were paying the pulleri.

There was no reserve then?—No.

Now it is reserve?—Yes.

There are also unreserves now?—Yes.

In those days were they all the same?—All the same.

And you used to remove prickly-pear in both of them?—We were doing so.

And Government took the reserve away from you?—Yes.

They left the unreserves to you?—Yes.

How many acres of unreserves in the village are there?—Now the unreserves are covered with prickly-pear, and increase on them.

How did they get into the unreserves?—We have no control now. When one portion of the forest was reserved we protested, and some portion was left free. Later on that portion also was made a reserve.

When did this happen?—Sixteen years back.

You say that if the prickly-pear is removed grass will grow?—Yes.

Does anybody take the prickly-pear in your village?—The washerman may use it for fuel.

Who prevents it now?—The unreserve is the far side of the reserve, and when these things are brought from the unreserve through the reserve the forest people say that they were cut from the reserves.

Do you know of any such case?—Yes.

What else have you to say with regard to the reserve?—We want that the reserve should be thrown open to us.

Would you pay for the land if it is given to you by Government at so much per acre?—We were paying Government Rs. 800 for a thousand acres. Afterwards it was given away on the cowl patta system, and Government have lost the Rs. 800 and also we are put into considerable difficulties.

If Government is prepared to give it away to you you would be ready to pay four or five hundred rupees again?—Very readily we would give.

You do not want your grazing free?—There was a mamool to allow free grazing for plough cattle, and if this were allowed it would be good.

And for cows?—The land should be leased out at so much per acre. If the area is given as patta to four or five pattadars they will reserve the area, and would take the census of the ryots and cattle and manage it proportionately. Under the present regulations I cannot get even a good stick even if I pay for it, nor a plough either.

If you pay money to the contractor he will give it you?—The contractor fells the wood whenever he feels convenient. But we want our sticks at certain times; and moreover we have to pay whatever he demands for it. Also, we are not allowed to cut our wood for implements in any coupe area.

If you pay the contractor he will give you them?—He will not fell the particular stick or sort of wood we want. He cuts what he likes.

What tree do you want for your implements?—Pala, Ooti.

If you pay him for it he will be very pleased to give you?—He demands a rupee for a stick worth only As. 4.

Where do you get wood for your agricultural implements now?—We go to the village near Butchireddipalayam, and cut either Tumma or Pala and take them.

Where does that wood come from?—We pay a permit fee of Re. 1 and cut them from shrotriem or private lands. I send my own men.

During what month do you send?—A month before this. It is about June that we want these felled.

You want them all fresh cut?—We bring them fresh cut.

How long would a plough last?—I want 40 ploughs a year. During cultivation season a plough lasts for four or five months, and afterwards it becomes worn out.

Have you any dry lands?—No.

How much sist per acre do you give?—It varies from Rs. 6 to 8.

How much do you give for dry lands?—Rupee 1 per acre.

Do you alone feel this difficulty, or the other ryots also feel it?—It is felt by all; and especially the poor people suffer very much for want of fuel and wood for agricultural implements, etc. If, at any time, people from the west bring implements, people pay a rupee for an implement worth only As. 4.

You think a rupee is very high for a plough?—Yes. To my knowledge I was getting these implements free from Government lands.

Was the Government giving you agricultural implements and fencing materials free?—Yes. There was a condition once at Rapur that persons paying Rs. 100 sist to Government can have a cartload of wood for implements free.

From the reserves or unreserves?—Anywhere, either from reserves or unreserves.

How much do you pay annually to the guards and watchers?—I cannot say how much. They come during the harvest season, and to each man I pay a tum or half a tum.

Is that given as a mamool?—Yes.

Do you give to persons of other departments?—There is no such trouble from the other departments. We have no grievance with the Revenue department.

What about the mamool for the taluk peons?—We give no mamool for them.

D.P.W. men?—We never see their faces.

And the Police?—Only if anybody gets into trouble, and not otherwise.

What do the guards do with their money?—Each guard engages two servants, and these men give evidence against us, and also act as informers.

They must be well known to the magistrates?—But the magistrate thinks they are true witnesses.

How long have these mamools been paid?—From the time the reserves were constituted.

To whom were you paying in 1872?—Even then we were paying these mamools.

The Ryots of Inimerla Village.

What is your taluk?—Kanigiri taluk.

What reserve is near your village?—Vankalabidu reserve.

How far is it from here?—It is 50 miles.

What have you to say?—The boundary line of the reserve runs by the side of our garden lands. It is inconvenient to us.

What do you want us to do?—We want it to be removed.

How is it to be removed?—We will take it on pullary. Except Tangedu, no tree will grow there. Grass does not grow well.

Do goats graze there?—Yes.

How many goats are grazing from your village?—Now they are not allowed.

How many cattle graze there from your village?—Fifty cattle and 400 sheep graze.

What other villages are grazing there?—Pathivur and Peddavuru.

Do Chilakalapadu cattle graze there?—It is an uninhabited village.

Do Chinchureddipalli cattle go there?—They do not come to this reserve.

Why?—There is no grass.

Where do they graze their cattle?—They graze in the big reserve.

Altogether, how many villages graze in your reserve?—My own village cattle graze. Cattle of other villages do not come to my reserve.

Where do they graze?—In Vallamkonda reserve. They are all small hills.

How far are those reserves?—They are within two or three miles.

When you speak of reserves, do you mean of blocks?—Yes.

The Ryots of Chinna Annalur.

What grievances have you?—There is a land reserve. There is a vagu in it. Cattle have to go for water there. There

Were you paying more in those days or now to the guards?—Gradually the amount is increasing now.

What kind of trees were there forty years ago in the Kāvali reserve?—This forest never contained trees useful for any sort of material.

Were you paying anything to Government before the reserves?—If we paid Rs. 200 of Rs. 300, we were allowed to take it on lease.

When was this?—Before the reserve was formed.

What were you taking then?—We were taking the whole kancha area.

Were you taking it as a kancha?—Yes.

Why cannot you do so now?—If it is given, we will take it.

How much will you give?—As much as the Forest department now gets.

What other difficulties have you?—We cannot pick up fuel. The lands that were not constituted as reserves, are not allowed to be cultivated now. We cannot get access to the Mannaru.

If it is given as a kancha, will you make arrangements without any quarrels?—Yes.

You said goats were grazing there. When was this?—It was before the reserve was constituted.

When was the reserve formed?—It was formed ten years ago.

What sort of lands is in your village?—Is it sandy?—It is red sand and white thuvva.

Are there no trees?—No. It is saline soil. It is all cut up by vagus, six feet deep.

Do not the trees prevent the sand from being blown away?—If there are trees, the winds do not blow away the sand.

Are there any trees in the reserve?—None.

Is there not even a tree?—Except slender Thumma that is blown away by the wind, there is nothing else.

are palmyra and date trees there. People are not allowed to cut trees.

GUNTUR DISTRICT.

M.R.Ry. C. RAMA RAO Garu, Retired District Munsif, Ongole.

By the President.

Are you a retired District Munsif living in Ongole?—Yes.

A paper of questions was sent to you which you kindly returned with answers. Just one or two answers occurred to me as requiring further elucidation. Do you make any use of the local forest-reserve?—No.

Do you send some few cattle to some of the distant reserves?—No.

You say you send some five or six cows?—That was long ago.

You do not do it now?—No.

Where were you keeping your cattle then?—My cattle used to be in Narasaraopet.

Where did you send them to?—To the Nallamalais.

Did you send them to Markapur taluk?—I am not quite sure of the place. My people did not take them. Lombadis take the cattle.

Did you pay the Lombadis a certain sum?—Yes. I pay one or two rupees a head.

Did you leave it to their discretion as to what forest they took them to? Or did you give instructions to take them to a particular reserve?—No. I do not know any reserve.

You simply told them to take them to the Nallamalais?—Yes.

Did they select the localities?—Yes.

At the end of the season, they used to bring them back?—Yes.

Did you lose any?—No. But many people used to complain that they lost one or two cows. The Lombadis said they were taken either by cheetas or by robbers.

Was this true or false?—It might be true or false.

Was there anything in the nature of a general complaint in the matter of losing cattle?—No.

As a rule the Lombadis were trusted?—Yes.

You never sent a larger number than five or six?—No.

You have no personal acquaintance with the local jungles in this district?—No.

Turning to general principles, you say that you think that where the forest is insufficient for all the cattle, there must be a limit to the grazing?—Yes.

Of course you are not saying from any personal knowledge?—The natural answer will be that. Because the pasture is not sufficient, there must be a limit for the cattle.

Otherwise what is the result?—It will be over-grazed, and the cattle will return quite starved.

Do you think that some cattle should be well fed rather than all the cattle should be badly fed?—Yes. It is so.

What is to be done with the rest for which there is no room?—There are other forests.

You say that Zamindars and Shrotri-amdars and other persons charge for grazing on their lands?—Yes.

Are you personally acquainted with them?—I am acquainted with all the ryots that pay fees.

At what rate do they generally charge in this district?—From Re. 1 to Rs. 2.

For how many months do they pay?—They pay for 4 or 5 months.

Is that the custom?—Yes. It is so throughout the district and also in the Zamindari tracts.

What is the case in the ryotwari tracts?—There are small pastures in the patta lands.

Do they make charge for allowing other cattle?—Yes. But not so much as Shrotri-amdars do.

What do Shrotri-amdars charge?—They charge from Re. 1 to Rs. 2.

In jungles?—In poramboke pasture lands.

Do you think the present fee charged by Government is too high?—No. It is not at all high. The charge is only four annas per head, and that too for 3 months. That is no charge at all. They do not grudge to pay it.

What is the grudge then?—The difficulties their cattle and they themselves are put to by the forest subordinates.

You need not explain all that. We are well acquainted with it. You say they do not mind payment but they mind the troubles?—Yes.

You say that the payment of fees in lieu of free-grazing which was enjoyed until the enactment of the forest laws was a grievance. Is that a grievance?—It is not so in the big jungles, but in the scrub jungles it was so.

I am inclined to think you are mistaken. Records show that 120 years ago, there was a charge called pullary levied on cattle whether on forest or village lands. They all paid pullary?—Yes. That was an old custom.

At the same time, a tax called moturpha was levied on every sheep and goat even if it is grazed in the backyard. In view of these facts, are you able to say that it was free?—At all events it was not considered to be a charge.

Surely it was a charge. Was it not?—So far as I know, it was not complained against.

Were they ploughing cattle which you used to send to the Nallamalais?—No. They were cows.

Are they ploughing cattle or cows which other ryots send to Nallamalais, to your knowledge?—Very rarely ploughing cattle are sent. When the forest is quite close to the village, they send ploughing cattle.

Do not the distant cattle go?—No.

Not even for a portion of the year?—They are not sent for even a day.

What are the animals that they send to the forest?—They send cows, sheep, and goats.

First tell us about cattle?—Only the cows are sent. Not even the he-buffaloes are sent.

For what purposes are those cows kept?—They are kept for breeding purposes only and also for milk.

When you send them to the Nallamalais, you cannot get milk?—Only lean and useless cows are sent. Milch cows are kept at home.

You say inferior cattle are sent. For what purposes are those inferior cattle kept?—They are kept for breeding purposes.

Where do they drop calves?—They drop in the Nallamalais or at home. If they drop in the Nallamalais how do you get them?—The Lambadis bring them.

Where are the more valuable cattle kept?—They are kept at home.

Even the agricultural bulls are kept at home?—Yes. Even cart-bulls are kept at home. Even cart-buffaloes are kept at home.

How are they fed?—They are fed with dry straw.

That is what we call stall-feeding?—Yes. Besides that, they leave some pasture in their private patta lands. They graze them there also.

You made some remarks on the village panchayat. Let us have your ideas on that subject?—Wherever it is possible respectable ryots may be formed into panchayats, not exceeding five in number. They may be entrusted with the disafforested portion or anything that the Government would leave them for their management.

Firstly, you said 'disafforested portion.' Perhaps you do not quite know what you mean. If a thing is disafforested, every one has a right to graze in it under the law?—I mean 'disafforested' for this purpose only. I do not mean it in the technical sense.

To what should their management extend?—To limit the number of cattle to be grazed, and to state what village cattle are to be grazed there satisfactorily.

Will your panchayat be composed of several villages?—It will be composed of the nearest villages.

Will a panchayat represent one village or several villages?—It may represent 4 or 5 villages.

You have considerable knowledge of people of this district. Do you think it will work? Will they co-operate?—I think in matters like this they will co-operate.

Will they be obedient and amenable to the decisions and orders of the panchayat?—Yes. I think so. Because they manage so many other things among themselves, I do not see why they should not manage this.

What sort of things do you allude to?—To several things. When there are quarrels, fights, or even civil suits, they sometimes dispose of them.

But those are panchayats which are convened for a special purpose. They are not permanent panchayats?—Two or three people are asked to settle disputes.

Do the litigants abide faithfully by their decision?—Yes. In many cases they abide faithfully.

What do they do in other cases?—They go to the constituted courts.

You would allow the panchayats to limit the grazing and control it?—Yes.

With regard to forest-growth, that is of forest trees and scrub, will you give the panchayat power over that?—They can take care of it.

But supposing that a particular forest is worked for supplying fuel. In Guntūr and Narasaraopet, fuel is very scarce. If you destroy the jungles, there will be difficulty. Would you have Government stop its fuel works and hand them over to the panchayats?—No.

Would you limit the panchayat to grazing only?—Yes, and to taking of the fuel by the local ryots.

If they take it, it will be impossible for the Government to work it for the town-supply. Is it not so?—They can limit the fuel also for the ryots.

Do you think that will work in practice?—There may be evasions, and some frauds. But all the same they cannot be helped.

What will the inhabitants of Guntūr and Narasaraopet say if they have to pay Rs. 20 or 25 a ton instead of Rs. 5 or 10?—Why; they have been paying now.

What are they paying now?—They are paying Rs. $2\frac{1}{4}$ or $2\frac{1}{2}$ per ton or some cwt.

I gather that the question how far the subject of extending the control of panchayats over fuel and timber has been not thought of very much by you?—No. I have not thought very much.

Will you have the panchayat controlled by the Tahsildar?—It may be controlled by some Revenue officer, say the Divisional officer.

To what extent?—To the supervision.

Would you allow an appeal against decisions?—No. When two or three influential ryots say, there cannot be appeals against decisions.

You have not much to say about fuel-supply?—No.

You are not a land-owner. Are you?—I am a land-owner. I have 200 acres.

Do you lease out your lands?—Yes.

Is leaf-manure used on it?—It is considerably used on my land.

Whence is it taken?—From the village waste lands.

Are you well acquainted with agricultural matters?—I think so.

How many cart-loads of manure are required for manuring one acre?—About 20 cart-loads.

Is that a full cart-load?—The cart-owners bring such quantity as they can.

How much do you pay for a cart-load delivered at your field?—We do not buy at all. We get leaves from the waste lands all round the fields. Hitherto there was a practice of leaving $\frac{1}{4}$ of a field fallow for the grazing of cattle. Only half of the rates, I was told, was levied on these portions left for cattle.

How long ago was that?—About twenty or twenty-five years ago.

By the Hon'ble Mr. Kesava Pillai.

Did you not say that there were village commons?—Yes. The village cattle used to lie freely there. There were village commons where the cattle used to graze something and lie down there.

By Mr. Paddison.

Do you mean cattle stands?—No. It is not called so.

By the President.

Is it the Dharmakhandam you are speaking about?—No.

By Mr. Paddison.

What do you call it in Telugu?—It is called *Mandabailu*.

By the Hon'ble Mr. Kesava Pillai.

You say something about terrorism in your answer paper. Is it general?—It was general.

Was it general or is it general?—I am not in touch with the forests now. It was general and it is general.

Why do you say that four annas is not too heavy?—Looking at the charges made in the Zamindari and Shrotriem villages and also by the ryotwari holders of lands, it is not heavy at all. Four annas is no charge.

Will it not be heavy for the poorer classes of people?—The poorer classes of people have very little cattle. Very poor people cannot have many cattle to send to the forests. They may have sheep.

You say there was a complaint that they pay more than what is necessary. Is it so?—Yes. It is virtually true. This morning another gentleman was telling me and he is a big ryot paying Rs. 1,000 assessment—that the forest guard used to take Rs. 50 a month. Without that he could not get on.

Have you heard people collecting more than the usual fee, or are you speaking of the mamool taking by the guards?—

Whether mamool or bribe, they take more than what the Government asks them to do.

By the President.

Who issues the grazing permit?—A ranger or somebody.

Have you heard of a permit-gumasta?—There might be one.

By the Hon'ble Mr. Ramachandra Rao.

I suppose Ongole is a great breeding centre?—Yes.

May I know the number of villages in which the breeding operations are conducted? I mean in the whole taluk?—I think there are 20 villages of that kind. Also there are other villages whose cattle come to be shown.

I am talking of the villages in your taluk where the breeding is going on. Does it go on all through the taluk?—Yes.

Is it a fact that in certain villages it is much more preponderant than in other villages?—Yes. In Tungutur, Nidumanur, etc., near the Paler and the Musi.

Are the cattle of all these villages sent to the forest?—No.

I am speaking of those which are used for breeding purposes—the cows and the better kind of bullocks?—They are not at all sent.

You said in your answers that many cows are sent to the forest for breeding purposes. I suppose you will qualify your answer by saying that they are very lean ones?—Yes. They are not at all to be kept at home.

Are the better kind stall-fed?—Yes.

Where do they find their pasture?—In some of the patta lands left fallow, and in the pasture lands of other ryots in other villages.

In the same taluk?—Yes.

By the President.

Are they called Kanchas?—In Nellore they are Kanchas.

By the Hon'ble Mr. Ramachandra Rao.

What are they called in Ongole?—They are called Bidu.

Are these kept as permanent pastures?—No.

Do they keep these pastures in rotation?—Yes. Some are permanently kept. Big ryots generally keep some ground fallow.

How do the cattle breeders get pasture? Do they pay?—They pay Re. 1 or Rs. 2.

Is there any difficulty about pasture in the Ongole taluk for cattle?—The dry

fodder of Ongole, that is choppa (chulam straw), is the most nutritious food for cattle. And the dry fodder is kept all the year round. The poorer ryots also keep some portion, and they feed on their pastures.

I take it then that in Ongole there is not much difficulty for finding pasture for the cattle in the taluk?—It is not for all the cattle. The cows are not kept in Bidus unless they are valuable cows. Other cows are sent to the Nallamalais.

Why do the ryots keep those cows?—They are kept for breeding.

I mean the cows that are sent to the forest?—When they are at home they are used for manure purposes. They are made into bratties and when fuel is scarce, they use the bratties. But ash is used as manure.

Do the people grow any fodder crops in this taluk?—Yes.

What are they?—The principal one is Palapujonna. They have also grown some other grasses for the last 10 or 12 years. I do not know their names. They grow also some leaves.

In their patta lands?—Yes.

For pasture?—Yes. But that is very rare.

You said that till 20 years ago, the system by which some portion of the assessment was remitted on pasture lands was in existence. Would you advocate that system now?—I think that will save all unpopularity.

Will you go that length of remitting?—Yes.

Does it not mean that the portion of land under cultivation will decrease? Will it be more advantageous for the ryot to keep the ground for half the assessment rather than raise both food and fodder crops on it?—Otherwise it is not valuable. The ryot keeps a portion of the land as pasture. Because that portion gets enriched, by the end of the season, it will yield good produce. Thus the land that is cultivated this year will be enriched next year, and so on in turn.

By the President.

Do you think it will not diminish the total outturn?—No.

By the Hon'ble Mr. Ramachandra Rao.

What portion of the assessment was so remitted?—I think it was $\frac{1}{4}$.

Was it on all the land kept fallow?—Yes.

Was it so in each holding?—Yes.

Was it within your knowledge?—It was, but I cannot quote.

By the President.

Was it done in your time?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

As regards panchayats, who is to constitute them?—The Government.

How is the Government to do that?—Through the Collectors and Revenue officers.

Is the Collector to nominate them?—Nominations will be made by the villagers.

I do not understand you. Is it the Collector through his agents who is to select the persons, or do you advocate the system of election?—All the village people will say that such and such a gentleman is a perfect gentleman.

By the President.

Is not that election?—It is a sort of election.

By the Hon'ble Mr. Ramachandra Rao.

Is the Collector to ascertain from the people who is to be the members of the panchayat?—Yes.

Is it your idea that the Revenue authorities should ascertain the will of the people?—Yes. After a time, when more experience is gained, it will come to regular elections.

Would you have a panchayat for all the village affairs or only for the forests?—That does not concern us here. If it did, I would be for the panchayat to control the whole except the Government's taking the Revenue. Even for that the panchayat will be responsible for the whole revenue of the village.

You would not go back to the renting of the whole village?—No. You have fixed certain assessment. Collect it from the head of the village and he will pay it.

We are limiting our inquiry to the forests. Supposing there is a reserve from which some income is to be derived. Who is to pay it?—The panchayat will collect it.

You do not say that any small reserves should be transferred to the panchayat free?—No.

You will still ask the village to pay?—Yes.

By the President.

Suppose that what they are paying now is too much?—If it is too much, the Government might reduce it. But it is not too much.

By the Hon'ble Mr. Kesava Pillai.

If there is nothing to graze in the reserve forest, how will you ask the panchayat to pay?—In that case, there will be no necessity for reserving that land for the panchayat to control it. How will they control barren fields.

You say then that reserves handed over to the panchayats must have some good grass in them?—Yes.

It should not be merely prickly-pear and sandy land?—No.

By the Hon'ble Mr. Ramachandra Rao.

You said you will advocate limitation. To which class will you give priority? Or will you leave it to the panchayat?—The panchayat will use discretion. Brahmins and sudras generally leave their cows to their own destinies. It is only the agricultural cattle and cart-cattle which are mostly looked after.

You say the useless kind of cattle are sent to the forest and better kind stay at home. Which class will you give preference?—To cows and to agricultural cattle.

Do you think there will be enough of room for all?—If there is not room, $\frac{1}{4}$ of the land should be allowed at $\frac{1}{2}$ the rate or $\frac{1}{4}$ the rate.

By Mr. Paddison.

I should like to know, as regards the panchayats which you say settle disputes, who convenes the panchayat?—There is no regular convening. Only 2 or 3 influential and big ryots sit and decide these matters.

Do they do so at present?—They were doing so until very recently. Even when the High Court decide that a certain wall should go to one brother the village people could set it aside by saying that the other must use it.

Is this for a particular caste or is it for the whole village?—It is for the whole village.

Do you not refer to a dispute between certain members of a certain caste?—No.

By the Hon'ble Mr. Ramachandra Rao.

The persons you are talking of generally settle disputes in the whole village?—Certainly. All the disputes are not coming to the courts.

By Mr. Paddison.

Are they formally recognised?—No.

You could not say that such and such persons are the panchayatdars?—No. It is a matter of question in each locality.

Would the villagers in a particular village know who will settle disputes?—They know it. They will give out their names.

By the President.

If you go to any village, will you know the panchayatdars?—We will know the elders who will control the matters. People will say such and such a gentleman is an independent gentleman.

What do you say about the factions?—There will be factions.

Even in panchayats, will you get persons not belonging to either factions?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

Can you not put both the factions on the panchayat?—Yes. But they might be quarrelling and tearing up papers.

By the Hon'ble Mr. Kesava Pillai.

You differentiate panchayatdars from the caste-guilds?—Yes.

There are caste-guilds also to settle disputes. Do they exist now?—No. But there used to be a Balija Chetti who decided disputes among certain castes. But that institution is gone.

Is there such an institution among the Gollas?—Yes. There are gentlemen who can decide their own disputes.

M.R.Ry. LUTCHMANA NARAYANA RAO Avargal, Pleader, Ongole.

By the President.

You are practising as a Pleader?—Yes.

Where?—At Ongole.

I notice that you do not answer the question as to how many cattle or lands you own. Do you not own any land or cattle?—I lease out all my lands.

How many acres?—Twenty-five acres.

Is it ryotwari land?—Yes.

You do not keep any cattle?—No.

Not even domestic cows?—No.

Have you any personal experience of the grazing in the forests?—No.

So the information which you give here is derived from other people?—Yes.

You say that the grazing in the forests of this district has deteriorated?—Yes. The closure of coupes causes deterioration. The grass is allowed to grow and wither away.

Are there Pettandars?—Yes. There are.

What were their functions in the old days?—They were settling all these disputes and collecting money where they are irrecoverable and also settled disputes between husbands and wives. I know of a woman who was directed to go to her husband by a civil court decree. She refused. But the village Pettandar was able to send her in a minute.

The court could not do that?—No. We can only imprison them.

Are there Pettandars in every village in this district?—There were. But they died a natural death.

How many Pettandars were there?—There used to be as many as there were big people.

Were they recognised?—Some were recognised and even were paid by the Zamindars.

How did they get on with the village-head?—They were all united in their voice. The village-head will not differ from them.

By Mr. Paddison.

Could you for instance say in any village which family is a Pettandar family? I suppose that in your village there were some?—Yes. But I left it at two years old.

Do the villagers now know whether there are any Pettandars?—They can tell us that such and such were Pettandars in the village.

Are you in favour of limiting the number of cattle allowed to graze in a particular reserve?—It may be limited in big forests.

But the question is not so much of limitation of big forests but the small ones?—Certain plots may be set apart for free grazing, and grazing may be allowed in the rest on permits.

You say that the present grazing fee is not too heavy, and, at the same time, you say that it may be further reduced? If it is not too heavy what is the good of reducing?—There are some people who do feel it heavy.

In answer to the question whether the number of village cattle to be allowed to graze in a village forest should be limited or not you say that limitation may be done. Have you any ideas as to how it should be done?—By free grazing I mean that villagers that are

near the forest reserve should be allowed to graze their cattle free, and fees may be levied on those that come from a distance.

Why?—Because, some places which are now reserved may be taken as communal lands for the common use of all persons in the village, and the rest may be reserved for grazing on permits.

Would you limit the grazing in the portion which is reserved?—It must be limited.

Why?—So far as the grazing of a year goes we know how far the grazing will go and according to it the number of cattle will be limited and permits issued to that extent.

To those who are unable to obtain permits, what would you do?—When one owns a plough and has fields he must be able to pay.

Have you any connection with the Cattle Show at Ongole?—Yes. I have been President, as well as Secretary to it.

Is there much export of cattle from Ongole?—Yes.

Where to?—To foreign places. There are inland purchases too. Cattle are sent to America, Brazil, Java, and many other places.

How many cattle go out of India in a year?—More than 400 every year.

Have they got breeding bulls in this village?—Yes. Certain sudra families take upon themselves to dedicate a bull to one of their gods in connection with

some ceremony, and that bull is used mostly for breeding purposes.

Who looks after the grazing of those bulls?—The villagers themselves.

Is it a fact that the villagers do not purchase breeding bulls?—They do not generally do it.

Do any of these breeding bulls go to forests?—I do not know. But in certain cases when the cow-herds are sent the ryots may take it into their heads to send one or two bulls along with them. But the most valuable cows are all stall-fed.

You say you have 25 acres of land. Are they wet or dry?—About 10 acres of it is wet and the remaining 15, dry.

You lease these out?—Yes.

For money or for share?—For money.

Is any part reserved for pasture?—None of it is reserved.

If it were reserved would you give any remission?—It is not my concern what they do with it, provided they do not spoil the land.

Do you know of any closed area where, as you say, grass is allowed to grow and allowed to wither away?—I have no idea. Not in Ongole. In closed areas grass is allowed to grow, and on permits it is allowed to be cut, and cattle are not let in until then. The ryots cannot afford to pay cutting charges.

What closed areas do you refer to?—In forest reserves which are not open to free-grazing. More attention is paid to timber growth.

KOSARAZU NAGAYYA.

What village you come from?—Turu-mella village.

Of what taluk?—Tenali taluk.

How much land do you own?—40 acres.

Wet or dry?—Wet.

How many cattle do you own?—Sixty.

How many of them are plough cattle?—Six of them are plough bullocks.

Do you send your cattle to any Government reserve?—No.

How far is the nearest forest reserve from your village?—About 60 or 70 miles.

How do you feed your cattle?—With the straw and sunn-hemp produced in our wet lands.

You grow sunn-hemp for that purpose?—Yes.

How many plough bulls have you?—I have eight of them.

What are the other cattle?—I have six she-buffaloes for milking purposes, twenty cows and seven or eight young animals.

Were all these young animals bred by yourself?—Yes.

You breed your own cattle?—Yes.

All your plough bulls were bred from your own cows?—The better sort of the young ones are produced by my cows.

Do any of the ryots in your village send their cattle to Government reserves for grazing?—Cows are sent to Palnad and Vinukonda taluks.

Who takes them there?—Lambadies come here and take them.

What do you pay for them?—The cattle remain there for six months, and we pay at the rate of Rs. 1-8-0 per cow, including the Government fee. We pay the sugali, and he pays there.

You yourself do not come into contact with the forest people?—No.

Do the lambadies make any complaints to you against the forest people?—Now and then they do complain that some cattle have been impounded and that they have lost some. Along with the lambadies some of our own people also go. They keep all these animals in the jungle. Before they can enter into a contract with the forest officials and pay Pullari, the cattle do not remain in order but stray away into the jungle, and they are consequently impounded.

You mean before the grazing fee is paid?—Yes.

That is justice, is it not?—Why do you not pay some fee and graze them?—The cattle of Tenali all go to that place together for one or two months; and it is not possible to get permits for all the villages.

Do you grow any green crop on your land for manure?—Not in my village.

How is the land in your village manured?—With cow-dung and that sort of thing.

Do you not use leaf manure?—We use green-gram. Sunn-hemp leaves are also used.

Do you grow them on your land for that purpose?—Yes. I myself cultivate them.

What other crops do you grow?—Green-gram and indigo.

You plough them in or stamp them in?—We plough the lands and then sow the crop.

When the crop is grown what do you do then?—We water the land and plough the crop with it.

You cut sunn-hemp?—The sunn-hemp crop raised for manure is not cut.

Is that very beneficial to the land?—Yes.

Do any people in your village or in the neighbouring villages use leaf manure?—They use vempali (*Tephrosia purpurea*) leaves from Public Works Department bunds; also kanaga (*Pongamia glabra*).

Which is the best of these?—Vempali leaf is the best for those lands. It is also very good in regada soils.

Why?—Because it is easily decomposed and gets absorbed.

How many cart-loads of vempali leaves do you require for an acre?—Two bandies of green leaves.

Last witness said that he used 20 cart loads?—I use only two cart-loads.

Any other manure with it?—No. Only leaves.

In what lands are the two bandies of leaves used?—We use the leaves before the transplantation of wet paddy. Afterwards, no other manure is used.

You do not use manure leaves for dry cultivation?—I have no experience of it.

You have no dry lands?—No.

Yours is wet taluk?—Yes.

Where do your cattle go after transplantation is over?—They go to Vinukonda and Palnad.

You do not send them, but entrust them to the Sugalias?—Yes.

Do all the ryots do the same?—Yes.

What cattle do they send?—All cows, those that do not give milk, and those that are not used for agricultural purposes.

You do not send your plough bulls?—No.

Why?—There is not enough pasture to be had there.

How are those cattle that remain behind fed in your taluk?—They are fed with sunn-hemp and paddy straw.

Are there any grazing grounds, private pastures, assessed or unoccupied waste lands in Tenali taluk?—No.

The whole taluk is cultivated?—Yes. Here and there very little plots may be left.

Would you like to reserve a portion of your holdings?—Even if our lands are reserved grass does not grow there.

You mean they are too wet? Is it all surrounded by water?—It becomes sowdu, and does not give a good growth of grass. In only a few of the villages of the Tenali taluk there are lands in which grass grows.

Do your cows also go there?—Yes.

You said that vempali and kanaga are grown in your village. Are they procurable in large quantities in the villages adjoining the Nizampatam canal?—Not quite in large quantities.

Where can you procure them? On private lands or Government lands?—Only in Government lands are they procurable.

Do they pay anything for the Public Works Department for that?—The Public Works Department leases out the plot. We merely apply for kanaga leaves and the Public Works Department grants us permission.

Do you give any fee or do you have it free?—They charge an anna for half a cart-load.

Does the whole village take the contract for the leaves or does one man take it?—Some 3 or 4 people in the village take the contract.

But all will not have a share?—No.

Are you a village munsif?—No.

Can you say what is the extent of assessed or unassessed waste in your village?—I cannot say.

Where do all your cattle stand when there is water all round the cultivated lands? How do they take exercise?—They do not have any exercise.

Is there any standing room for cattle?—There are only Government lands.

No porambokes?—No.

So after the cultivation, all the cattle will have to be tied up at home?—Yes.

How long are they fed that way?—For some seven months. From the end of July until December they are tied at home.

Do you mean to say that they are not taken out for any exercise?—No.

Not even for work?—Except for plantation.

You say that the Sugalias collect the cattle and take them up to the jungle. Is that so?—Yes.

Who settles to what jungle the cattle should go? Do the Sugalias take the cattle wherever they like?—One or two of the residents of the village also accompany the cattle.

Who selects the jungle?—First, the Sugalias go and see the jungle, and then come to our villages and inform us. Some of the villagers take the cattle and follow the Sugalias, and if they do not find sufficient grass they take the cattle somewhere else.

You say you pay Rs. 1-8 for six months. Does that include Pullari also?—Yes.

It has been suggested by a good many of the witnesses that the cattle of the people who live near the jungles ought to have preference over other cattle. How will this suggestion affect you?—I do not object to the letting in of other cattle.

Where is there grazing for your cattle if the surrounding villagers send their cattle? Would not the people say that the land is over-grazed and your cattle should not graze there?—There will be difficulty; but in case of big forests trouble will not arise.

If it is a small forest it will not be sufficient even for the cattle of the surrounding villages. How can you send in your cattle?—Of course, in case of small forests the cattle of the adjoining

villages must have the preference. That is but just.

Have you sent your cattle out this year?—Yes; about the 23rd July.

Where to?—To Palnad.

To what reserve?—I do not know yet, as the men have not yet returned.

Do you make any attempt to see how they get on there?—Some of the villagers go there once in a month.

What is the number of cattle thus sent to Palnad from your village?—About 500 cattle have gone.

What is the proportion of cattle that are sent in this way?—Half the number of cattle are sent to this reserve.

Supposing any of them falls sick, what will they do?—If they die of any disease, the followers produce the head of the cattle that died, for identification.

Supposing that disease is prevailing among the other cattle that go there, will you not be afraid that your cattle may die?—Yes.

You take the chance?—If we hear that there are sick cattle in a forest, our cattle are at once removed from that forest and taken on to other forests.

And thus spread the disease?—Yes. First we take our cattle to one reserve say at Bapatla, and if there are any cattle suffering from disease we try to take the cattle to another place; and because, we have not paid Pullari for that reserve, the forest people put us to considerable inconvenience.

Is this in accordance with the rules?—But we have paid for the Bapatla reserve, and simply because there is disease prevailing there we take our cattle elsewhere.

Is the disease due to forest subordinates?—No.

Have you to make these double payments often?—Yes.

Who pays it? Does the Sugali pay or you pay out of your pocket?—If the villagers are present when the second payment is demanded they pay it, otherwise the Sugali pays it.

You object to paying permit fees for two blocks?—Yes, I object to payment of separate fees for two blocks.

Supposing the Government is willing to lease a portion of the forest to you for all your cattle, would you like to buy it?—It would be better.

Will the whole village be able to manage it on that system?—The villagers will combine together and take up a portion.

Instead of paying Rs. 100 for 400 acres, if you are given 400 acres for 100 rupees would you prefer it?—It is very profitable to us.

If it is so arranged, will the ryots be benefited by it?—If the forest is also apportioned according to the number of cattle there will be no difficulty for the ryots.

Do any of the cattle from Teuali or Repalli go to the Nallamallais?—They do not go so far.

Do you cut only part of the sunn-hemp you grow, and plough in the other part?—If the sunn-hemp is required for the use of cattle all that will be cut.

I want to know what proportion you cut and what proportion you plough in?—Do you sow sunn-hemp for all 40 acres?—No, 35 acres.

Out of this 35 acres how many acres do you cut and how many do you plough in?—I cut all.

What proportion is ploughed in the village?—The crop is not at all left on the ground for manure in our village.

What do you do for fuel?—We use casuarina wood and madakarra. For ploughs, etc., we buy babul trees from Public Works Department bunds.

What do you pay for it?—Rs. 2-8-0 per bandy.

Is it green wood?—Yes.

How does the casuarina wood come to you? Does it come by the canal?—Yes.

What do you pay per ton for casuarina wood?—Rs. 10 per ton.

And for madakarra?—Rs. 7 or 8.

Why do you pay less for madakarra?—Because, it cannot be easily broken.

PERALA VENKATASUBBA RAO.

By the President.

To what village do you belong?—I belong to Perala.

Where is it?—It is near the sea.

How much land have you got?—I have 80 acres.

How much wet and how much dry?—20 wet and 60 dry.

How many cattle do you possess?—I have 40 cattle.

How many are bullocks?—There are 6.

Do you send them to any Government reserve for grazing?—I send my cattle to the reserves which are not closed.

Which one is that?—It is Muthayapaliam reserve.

Do they come back to your village every day?—Yes.

Do your cattle go all the year round?—No. They go in July and remain until January.

How do you feed them from January to July?—The straw produced in wet lands and also straw of dry crops are used as fodder.

You keep them at home?—Yes.

You send no cattle to the distant reserves?—No.

What crops do you grow in your 60 acres of dry land?—I grow ulava, ragi, and ariga.

Do you grow any casuarina wood?—The water is saltish and so casuarina trees do not grow there.

What have you come to say?—Owing to the extent of the reserve, cattle cannot go and graze to a large extent.

But they do go and graze there? You send them?—The reserves are divided into parcels, and permits are issued only to a portion thereof.

Do you object to closed areas?—Yes. Since the land is not good land, grass does not grow abundantly. As the ryots own a number of cattle, they buy mada leaves.

Where do you get mada leaves from?—They are found near the sea. By using those leaves, cows give good milk, and also get strong. We are not permitted to cut mada leaves now.

Why?—It is closed. It is reserved.

Why is it reserved?—Perhaps to improve the grass, and trees and for other purposes.

Are you aware that it is regularly cut for fuel?—Yes. I do know.

Why are parts of it closed?—With the object of improving the reserve.

At what periods are they closed?—Once in four or five years.

Is it not immediately closed after it has been cut?—The wood has never been cut.

How much of it is closed?—About 200 acres where mada leaves are found in plenty.

But there is no closure at all in Muthayapaliam reserve?—In Peralikhandam it is closed.

You mean Surayalanka jungle?—Besides the area covered by the casuarina trees, the area close to it which contains mada leaves is closed.

Would you like it to be thrown open?—
Yes.

Is it closed to cattle or leaves?—It is closed to cattle.

By the Hon'ble Mr. Ramachandra Rao.

Are permits given for grazing there?—
Yes. Permits are issued for grazing but not for taking away leaves.

By the President.

Would you like to be allowed to pluck the leaves?—Yes.

Do you think it will be good to the towns of Narasaraopet and Guntūr which want mada for fuel?—Unless the leaves are plucked, the trees will not grow.

By the Hon'ble Mr. Kesava Pillai.

Are not the leaves sold in auction?—
Yes.

Were they sold in auction?—They were hitherto sold in auction. The sales took place in Nizampatam reserve.

By Mr. Scot.

When was it?—It took place even this year.

In what month did it take place?—I do not know exactly in what month it took place. I saw the leaves plucked and cattle grazing there.

By the Hon'ble Mr. Kesava Pillai.

Were any leaves sold in auction in your village?—For the last two or three years they were not put to auction. Before that they were sold in auction.

By the Hon'ble Mr. Ramachandra Rao.

How long was it auctioned before two or three years?—For two years they were sold and then permits given for plucking leaves.

Is there any plantation in your forest?—
No. If cattle trespass in Surayalanka, they were impounded and a fee of Rs. 5 collected. The Upputeru washed away a portion of the plantation.

Is it still called a plantation?—Yes.

What are the villages which took permits for cattle in this Muthayapaliam reserve?—Devanutala, Marupurapalam, Maddirayanipaliam, Kottapalli, Perali, etc.

How many villages in all took permits?—Sixteen in all.

By Mr. Paddison.

Do not you send cattle from Pundla and other places? Do you send any from the wet places?—We send from Guddam, etc.

Do the cattle of villages beyond the Romperu come?—No.

Do they come from Karanchedu?—No. Only sheep come now and then.

Where do the Karanchedu cattle go?—
They go to the Nallamalais.

By the Hon'ble Mr. Ramachandra Rao.

As regards this Muthayapaliam reserve, is there much pasture for cattle?—There is pasture.

Is it all sandy soil?—Yes.

What is the number of cattle taken out on permits from your village?—1,500 or 1,600.

What is the total number of cattle in your village?—It is over 2,000. Including sheep and goats, it is 6,000.

What is the number of sheep and goats?—4,000.

Are you the karnam of your village?—Yes.

By Mr. Paddison.

Where is your diglott and other village accounts?—(Presented.)

By the Hon'ble Mr. Ramachandra Rao.

When are these sheep admitted into the reserve? Is it after the cattle are grazed or simultaneously?—Simultaneously. All in the rainy season.

By the Hon'ble Mr. Kesava Pillai.

What is the name of your reserve?—
Peralikhandam, Muthayapaliam reserve.

What is the acreage of planting there?—
There were 40 or 50 acres. But 30 acres were washed off, and there are only 20 acres left.

What is the extent of unassessed waste in your village?—The poramboke is 5,376 acres.

What is the assessed waste?—There are 800 acres of assessed waste.

By Mr. Paddison.

Ten years ago there were 2,500 acres of assessed waste. Where are they now?—
They were taken up for cultivation.

Was it taken for cultivation or pasture?—
They were taken for cultivation.

By the President.

Do you say that it was not taken up for plantation?—A ryot holding 100 acres of land may grow 1 or 2 acres of casuarina trees.

There are 1,840 acres of waste on patta. What is that for?—For want of rains no crop could be raised. Grass does not grow there. The land does not yield a good crop.

By the Hon'ble Mr. Ramachandra Rao.

Does all that land abut on this forest?—
A portion of it is close to it.

Where do you get your fuel from?—
We used to get it from the reserves.

From which reserve?—From Peralikhandam reserve.

How many years ago was it?—Until three years ago, permits were issued by the license gumasta. Before that the ryots were getting it free. Now there are no permits and they are not allowed to bring it free.

Is the permit giving per head or permits given by the license gumasta more advantageous?—If it is given on a contract, it will be better.

How?—If the ryots take the permits they will distribute them among themselves.

But suppose other ryots take it?—It is also better to issue permits.

Do you desire a panchayat for the issue of licenses for grazing, for fuel, and implements?—Yes.

What is the benefit to you by that?—
The forest grievances will be lessened. Unless permission is given to pluck mada leaves cattle cannot be maintained.

By the President.

I believe other parts of the Presidency do not use mada leaves and still cattle live there. Are the cattle of Bapatla specially fond of these articles?—It has been the custom here. Only cattle that are produced hereafter may live without them, but those that are hitherto born cannot live without them.

By Mr. Paddison.

Ten years ago there were only 390 cows. Now there are 980. They have increased three-fold. What is the reason for that?—Because the ryots feed their cows in the reserves properly, they have increased.

Were they not feeding them properly before?—Previously there were timely rains, and they could cultivate all their lands. Now there are not proper rains,

and so they graze cattle, where the crops used to be.

By the Hon'ble Mr. Ramachandra Rao.

Are there Gollas in your village?—
Yes. There are 300 houses.

Do all of them keep goats and sheep?—
Yes.

What is the total kept in your village?—
2,000.

Is the number of goats and sheep increasing or decreasing in your part of the country?—Sheep are increasing and goats are decreasing.

Why?—Because they are not at all allowed to go to the forest.

By Mr. Paddison.

If they are decreasing, why did you record that goats have increased from 130 to 203?—Those are the figures of fasli 1319.

By the Hon'ble Mr. Ramachandra Rao.

Do you count all the cattle in your village?—Yes. Except sheep and goats for which we put down figures according to the number of permits applied for. All the other cattle I count.

Do you count every year?—I count once in four or five years.

By Mr. Paddison.

You said just now that the reason why the cows have increased from 300 to 900 was that there was less cultivation because of want of rains. Did you say so?—Yes. I said so.

Why do you record in the book that ten years ago there were 1,000 acres of cultivated land, and now, 2,120 acres are cultivated?—The cultivation of Ulava has increased on a large scale.

Is ragi less cultivated?—Yes.

Why do you record in your book that the present acreage of ragi is 717 and previously 604?—Hitherto one acre of ragi will yield one putti. Now even four acres do not yield one putti.

DEVABATHUNI ANANTHARAMAYYA Garu.

By the President.

Where do you live?—Chebrolu.

How many cattle have you?—25.

How many bullocks?—4.

Do you send them to any Government reserve for grazing?—I do not send my bullock.

Where do you send your cows?—I am not sending my cows.

Is there no reserve near your village?—
No.

Did you not send your cattle even to the distant reserves?—For the past ten years I have not been sending.

Did you send them previously?—Now and then I sent.

Where to?—To Palnad.

How do you feed them now?—I stall-feed them.

What have you come to talk about?—
I have come, because, I am asked to.

By the Hon'ble Mr. Kesava Pillai.

Do you know anything of the grievance of the people against the Forest Department?—I have only heard of them.

What are they?—Difficulties arise now and then owing to reserves being made. Personally I have no grievance.

What difficulties have you heard of?—People say that, because there are some blocks of forests reserved, the Forest subordinates are impounding their cattle.

You have only heard of such reports?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

Yours is a wet village?—There are both wet and dry lands.

Are there many pasture grounds there?—No.

How do they get on with their cattle? Do they send them to any forests?—They are all stall-fed.

All through the year?—In some months they go about the fields, and during others they are stall-fed. They also graze in porambokes.

Do any of your people keep any lands for pasture without cultivation?—I have two or three acres of such lands.

Is that enough for your cattle?—I lease out my lands, and graze my cattle on the Public Works Department bunds.

By Mr. Paddison.

Are there many tumma trees in your pasture?—The lands are Garuvu on which no tumma trees grow. Here and there there are babul trees in my lands.

Are they planted?—No; they grow spontaneously.

Are they protected when they are young?—They are not protected.

Do you keep goats?—There is no loss by allowing goats.

Do they grow palapu zonna (hot weather cholan) in your village?—They grow pedda zonna; but if the crop does not grow well, it is used as fodder.

How many times do they cut it?—Only once.

In some parts they cut it two or three times?—In our parts it is cut only once.

Are not any cattle sent from your village to the forests?—None to the

RAVULLA LOGANATHAM, Kurnam of Perala.

By the President.

Do you own any lands or cattle?—I own 15 acres dry and 16 acres of wet lands.

And any cattle?—I own eight.

distant forests. I know of no one who sends them. But the goats of neighbouring villages may go.

Why not your village?—We have had a good many deaths, and so we do not send our cattle to forests now.

How did they die?—I do not know how.

Were they sold by the Sugalis?—I do not know whether Sugalis sold them or they died for want of pasture.

You find that you can maintain your cattle without sending them to the forests?—We are maintaining them with difficulty.

By Mr. Scot.

You send your cattle to the Public Works Department lands which you lease?—Yes.

How many acres did you lease out?—All the lands within the anicut between villages are sold, and they are taken out on lease.

They are sold mile-war?—Yes.

Did you lease out any area to others?—My relations leased out the lands, and I also have taken a portion of it. One man leased it out and the others joined him.

What did that man pay for it?—Over Rs. 200.

How many cattle graze on it?—Cattle were not allowed to graze on it.

Why?—Because, the bunds are spoiled.

How long did this cutting of grass continue?—The grass is cut for over two months.

By Mr. Paddison.

From what month to what month do you cut?—We commence cutting from August. If the land is leased out today we commence cutting a month after.

You only have one crop on it?—If there is good growth of grass we even cut twice.

Do you sell your grass or use it for your own cattle?—We use it for our own cattle.

How many persons among you graze their cattle on it?—About 10 or 12 big ryots.

The poorer people—how do they graze their cattle?—The straw produced in the land is stored up and used as fodder.

Any bullocks?—None.

Any ploughing bulls?—No.

Then how do you cultivate?—I do not cultivate my land, I lease it out.

What is the assessment on your land?—Rs. 150.

How much do you lease it out for?—I get 7 candies of paddy, and Rs. 50 or 60 in cash from mango and other gardens.

Is that all?—Yes.

What have you come to say?—The reserves of Ipurupalayam and Peralavalayapalayam are within a mile from our village, almost adjoining the village and our patta lands, and so we feel difficulty. There are wet lands in Ipurupalayam and Kothapet. The spring channels irrigating those lands lie on the borders of the reserve. The spring channels are to be repaired by the ryots. The channels have existed for 50 or 60 years, but the lands were formed reserves some 10 years ago.

Is the rate that is paid for the lands a consolidated rate?—Yes.

Did you ever complain to the local officers about this?—The forest people objected to our extending the spring channels into the forest and therefore the land was included in the B form.

At the time of the last settlement were these sonas included in the reserve or excluded?—They were not included in the reserve.

Then what is your complaint?—The forest does not contain any grass; it is all sandy.

You can appeal to the Board with regard to channel.

By the Hon'ble Mr. Kesava Pillai.

Do you take permits for these reserves?—Permits are obtained for all sorts of cattle, including goats. The surrounding villages are all hamlets, and they contain small patches of land on which ragi is grown, and if cattle are let loose they must go into the forest, and so people obtain permits to graze their cattle in these forests.

JAGARLAPUDI LAKSHMIAH NAYUDU.

By the President.

What is the name of your village?—Karachedu, Bapatla taluk.

How much land do you cultivate?—I cultivate 500 acres of dry land and 50 acres of wet.

Is it all ryotwari?—Yes.

How much land do you let out?—Four hundred and fifty acres wet and 700 dry.

How much assessment do you pay?—Rs. 8,000 odd.

How many cattle do you own?—One hundred cattle. All cows and bulls.

Is the land on which the reserve exists suitable for planting casuarina or other trees?—It is fit for casuarina plantation.

Would private people take it for planting, if allowed?—If land is given on patta like that there is no ground for our cattle to move about.

Would you not all combine and buy it?—If the land is given in the hands of the panchayats and if it is to be managed by them it may be convenient.

For money or free?—Fees may be collected or the land may be given free.

How many villagers use the reserve?—The people of 15 or 16 hamlets use the reserve.

How could one panchayat do for all these 15 or 16 hamlets?—They are all shepherds and uneducated; and residents of other villages may be appointed to act as panchayats. A group of some villages should be formed and some respectable men chosen to form the panchayat.

How is it to be decided who is the respectable man?—The villagers will decide.

What will the villagers do in that case?—They will graze their cattle in the reserves, and if directed they will also plant trees. If the land is given to them on cowl system they will do it.

By the Hon'ble Mr. Ramachandra Rao.

You do not want to take away any portion of your reserve now?—I want to remove the area from forest reservation, and give it over for free grazing, and the land should not be given away on patta to ryots; because the cattle will suffer.

What is the extent of Ipurupalle reserve?—I do not know.

And Perala?—There was a reserve for Perala also, but it was disafforested in 1907, as a petition was sent to the Board of Revenue.

How many of them are cultivating bullocks?—Forty of them; 20 cows and 20 ploughing buffaloes; and 10 she-buffaloes.

Where do you feed all these? Do you send them to the forests?—I send none to the forests.

I suppose, there is no forest near your village?—No.

What is your nearest forest?—Ipurupalli forest.

It is not worth sending your cattle there?—No.

It is some 78 miles away?—Yes.

You never send your cattle to Palnad or the Nallamallai?—No.

You keep any dry land uncultivated for pasture?—I keep 200 acres fallow for pasture.

Do you admit any other cattle but your own into that land?—No.

During what months do your cattle find grazing in that land?—From September to December. During the cultivating months.

Is there good grass on it?—Some of the pastures are good; and some are left for sheep.

Do you let in your cattle to graze on that land at the beginning of the rains when the grass begins to grow?—No: I wait until the grass is grown to a certain height. Until September.

Is that the custom generally in this district?—Yes.

It was also a general complaint in Nellore district that the Government forests were not treated in the same way, and that cattle were admitted from the beginning of the rains, and therefore grass was never allowed to grow and was eaten away before it grew. Is it your opinion that the Government forests in these parts are treated in the same way?—The people here suffer from the same complaint.

Why?—Most of the people here keep cattle and send them at the beginning of the rains. If they do not send their cattle during June or July, they will suffer.

Your opinion applies to wet villages or dry?—Only to wet villages.

Your business does not bring you in contact with the Government forests at all?—I only send my sheep.

How many sheep do you own?—Three hundred.

No goats?—None.

Where do you graze the sheep?—I have some 1,400 acres of casuarina plantation by the seashore.

In what village is that?—In Adivi and Ipurupalaiyam.

But the grazing is poor in casuarina forests?—Yes, but I have plenty of ground, and only 300 sheep are allowed. There may be some waste land, and the grazing may be poor, but it is sufficient for the number I send in.

You take permits for your sheep?—Yes.

For which reserve?—Voderevu reserve.

That is a small little patch?—That is the way to my casuarina plantation.

I suppose that is rather a nuisance to you?—What more can I do, but take permit.

It is more or less in the middle of your plantation?—Yes.

Supposing Government offers it to you, will you buy it?—I have sufficient ground.

But this reserve is a bother to you?—I pay only Rs. 20 or 30 to Government for permits; and I find no use in buying it and paying assessment to Government.

By the Hon'ble Mr. Kesava Pillai.

What is the assessment?—Four annas per acre.

You have to pay now Rs. 20. If you were offered a lease of it for the same price as the assessment, would you take it?—I will be very pleased.

Do other people also take permits to that reserve?—I cannot say exactly.

There is no proper path?—There are paths, but one or two sheep may stray into that small area.

Do you pay any mamul to the forest people?—I do not.

You are a pretty big planter of casuarina trees. You find it very paying?—Yes. I sell certain blocks to contractors, and they cut and sell.

How do you sell it?—I sell it by weight.

How much a ton do you get?—At present, I get Rs. 4 and odd a ton, and it costs me nothing to fell.

At what age do you fell?—Usually at the seventh, eighth or ninth year.

At that age how many tons do you get per acre?—It varies from 10 to 15.

It is a very good return on 4 annas assessment?—Yes.

You sell it on the spot; you do not take it to the market?—No.

Where do the contractors take the fuel?—To Masulipatam, by sea.

Does any of it go by land?—By railway it is carried to Chirala and Vetapalayam. There is another way by the salt creek, and through that they load and take the fuel to Tenali.

Your business has extended rather rapidly?—Yes.

Many people take up land and grow casuarina trees; are you afraid that the price will fall?—I cannot say. Hitherto we used to dispose of at Rs. 1-8-0 or Rs. 2, but now the price has gone high.

If the supply increases the price is bound to fall surely?—That is not my opinion. Because the demand is very large.

The demand from inland towns is met very unsatisfactorily?—Yes.

How many years have you had this land?—About 35 years.

You went very early into the business?—Originally it was all waste land; and since they planted we took the land. Sometimes we lose money. Government objected to the export by the harbour.

By the Hon'ble Mr. Ramachandra Rao.

You could not send your fuel by sea originally?—No. Now we take our wood by small boats to the limits of the ports.

By the President.

What is your nearest port?—Ipurupalaiyam.

You took all this land up thirty years ago?—Yes; but not during the last five or six years.

I suppose now you take them on darkhast?—No. Government gave me on cowl patta. The Collector gave me 1,200 acres in one day.

You say that many people are taking up lands for planting?—No.

Is there any difficulty now?—At present there is no difficulty. But there was once.

Any one who sends in his darkhast will get his land?—Yes.

You anticipate that the supply of fuel available in Guntur is likely to extend?—Yes.

There will be much more wood available in the market than it is at present?—I do not think so.

By the Hon'ble Mr. Kesava Pillai.

You say you lease out a number of acres of wet lands to the ryots. Are you to simply take the profit out of it, or do you help them in any other way?—I pay the taxes. I am also a money-lender.

How do you treat your tenants?—I give them money for cultivating purposes without interest, and for substantial ryots I charge interest. They return either in money or in kind.

What do they do for agricultural implements?—Ploughs are not in use now. They are working only with mamuties.

Is it not a very tedious process?—For that method cattle are not necessary. No cattle and no plough is used. It is all manual labour and coolies are hired for the purpose.

By the President.

Is that cheaper than keeping cattle?—The wet lands are very muddy, and it is

very difficult to plough or make the animal to go.

You have no experience of the Forest Department?—No.

Do you come in contact with ordinary ryots?—Yes.

They have nothing to do with the forest people?—I have an agharam village called Vanikunta near Ipur.

How far from Ipur?—About 1½ miles. There the ryots are complaining about the Forest Department.

You say you are in a wet taluk?—Yes.

Both sides of the taluk are wet?—Yes. There is some difficulty about pasture grounds for cattle?—Yes.

And the cattle are mostly stall-fed?—Yes, especially at Bapatla and Tenali.

Do they send any portion of their cattle anywhere else?—All the cows and buffaloes are sent to the nearest forest.

Where to?—On the borders of our district. I cannot exactly say to which place.

Have you anything to suggest for the convenience of the ryots in the wet taluks for improving the facilities of pasture?—It is a most difficult subject. In the first place you must spend thousands of rupees, and you must also reserve blocks.

But there is no available land?—You may take lands from the ryots.

Will they not resent it?—Of course, they will.

But even if you take it could you provide for the cattle in these taluks?—No.

At present, some grazing is found on the channel banks?—Yes.

There are no private pastures?—No.

Supposing certain portions are set apart in Vinukonda and Palnad taluks for the delta villages, will that be helpful to the villagers?—Yes.

Would you abolish the permit system and give portions of block to each village or give it to individuals?—Permit system is the best, in my opinion.

Why is it so? If you have permit system we must have a host of watchers and guards?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

Supposing a certain portion of a block of the reserve forest is set apart to the villagers, will they be able to settle the number of cattle that ought to be allowed into that block?—It cannot be done by the villagers. There will be no unity among them. Big ryots will go first and the poorer ryots will suffer.

By the President.

Is that so now in all village affairs? Are the big ryots careless of the small ryots?—The big ryots always have the upper hand.

By the Hon'ble Mr. Kesava Pillai.

Do you mean to say that the bigger ryots do not concern themselves about the welfare of the poorer ryots?—In most cases it is so.

In matters of communal interest, will they not take any interest?—I cannot say about the future.

Supposing a portion is hauded to you, would you be able to make satisfactory arrangement for the number of cattle that ought to go from the village?—As regards myself, I can do it to the satisfaction of all the villagers, and can arrange the system of calculation and fix the number of cattle that ought to go to the forests.

Would you pay at so much per head or at so much per acre?—At so much per acre according to the number of acres which is to be had.

Supposing there is good grazing to be had, how would you pay?—According to the number of cattle admitted.

By the President.

Who is to watch and see that an excess number is not admitted? Forest guards, I suppose?—It is the duty of the headman that we have employed to watch.

By Mr. Paddison.

Do you settle a number of disputes in your village?—Yes.

Are you regarded as one of the pettandars?—Yes.

Are there such people in the villages?—Yes.

When you settle disputes, do you do it yourself or you have others with you?—In some cases I have assistants and in some I settle it all myself.

Are there any pettandars now?—Yes.

Are they hereditary?—No.

How are they selected?—The low class people go to some gentleman and request him to act as their pettandar. The disputants choose their own person and decide the matter. It depends upon the character and position of the man.

Take the village of Swarna, how many pettandars are there in that village?—Nearly six.

In Chinnaganjam?—I do not know. In my village there are 14.

By the Hon'ble Mr. Kesava Pillai.

These pettandars do not take any remuneration?—No; the poorer ryots do not go to such people.

You do not take anything for all the trouble?—No.

Do they abide by your decision in all cases?—In 90 out of 100 cases they abide.

Is the village headman a pettandar?—Only in some cases; but not necessarily.

By the Hon'ble Mr. Ramachandra Rao.

How many months in the year are the cattle stall-fed in the wet villages?—For eight months they are so fed.

During that period do they move about in the fields when the crops are in them?—Till the transplantation is over they move about. There is no other place. For myself I send my cattle to grazing lands.

People who have no dry lands—what do they do?—They send them to the forests.

Is there enough room for all the village cattle to stand?—No.

Did they exist at any time?—There are some fields with such names.

Is that one of the difficulties of the ryots?—Yes.

What would you propose to remove that difficulty?—To take some adjoining lands.

How?—By acquisition.

Who is to pay for it?—Government.

By the Hon'ble Mr. Kesava Pillai.

If you panchayatdars sit together and tell the villagers that it is for their own benefit, will they not contribute Re. 1 or Rs. 2?—They may pay a rupee or two, but the present rate of wet lands is very high—about Rs. 500 an acre.

How many ryots are there in your village?—Some 400 or 500.

How many cattle have you in your village?—4,000 odd.

How much ground is required for these cattle to stand?—About 15 or 20 acres.

Where do you keep your cattle—in the backyards?—Yes. An acre is required for 200 cattle to stand.

By the Hon'ble Mr. Ramachandra Rao.

I think, most of the cattle are now tied in the street and the backyards of the village, and make the village very insanitary?—Yes.

Are your villagers wealthy?—Not very.

By Mr. Paddison.

How much dry land do you lease out?—700 acres.

Is that all cultivated?—Some are cultivated and some are pasture lands.

How much do you lease them for?—They do not pay more for pasture lands than for cultivated lands. The rate may vary in different villages.

If it is retained on pasture you would not let it out for a lower rate than cultivated land?—No.

Do you do the same in your agraaharam?—Yes.

Is there any forest in that agraaharam?—Very little.

Do you get any pullari for that?—I lease it out to the village ryots for a lump sum and they put in what cattle they like. I take only Rs. 80 for about 400 acres. But I do not know how they manage it. That will be done by the villagers jointly.

Who manages it—the pettandars?—I will give it to four or five men and they pay me Rs. 80 and arrange between themselves.

Do you think they work it to the benefit of the poor ryots?—Yes.

What caste are the pettandars?—Kshatriahs.

By the Hon'ble Mr. Ramachandra Rao.

Why do you keep the sheep?—For manuring purposes.

Not for sale?—It is not very paying.

How many acres do they manure?—Nearly 4,000 sheep are required to manure one acre for one day.

How many acres do your sheep manure?—About 30 or 35 acres yearly.

Dry land or wet land?—Wet lands in hot weather.

What do you do during the wet months?—I send them to my casuarina plantations.

The Rev. G. N. THOMASSEN of the American Baptist Telugu Mission, Bapatla.

By the President.

Have you been a resident in this district for a good many years?—I have been here for over ten years.

In this district?—Five years in Kurnool and the rest in this district.

Did you live all the time in Bapatla?—No. I lived for some time in Ongole, Vinukonda and Bapatla.

As such what knowledge have you acquired of the Forest administration and

Are the sheep absolutely necessary for manuring?—Yes. It is advantageous to the ryots.

What are the other manures that take the place of sheep manure?—Pig manure, cow-dung, etc.

Do you grow any manure crops in the delta?—No.

Why do you not keep goats?—They always go in for leaves.

Do goats do good or harm to the pasture land?—They will not graze very well.

Do cattle use the same land which have been grazed by goats?—Never. First we send bulls, then cows, buffaloes, then she-buffaloes and lastly sheep.

Each year?—Yes.

In the forests they let loose all together?—There is big area; but if the sheep have grazed the buffaloes and other animals never go there.

How long do you allow the bulls to graze?—As long as grass is very high.

In that period you do not allow cows?—No.

You divide your pasture lands—some for bulls, some for buffaloes and some for sheep, and keep them separate?—Yes.

Do you fence them?—No. We sow pillipesara broadcast.

On the whole pasture?—Yes.

Does it grow high?—Yes. It grows one foot.

Is it a kind of grass?—It is more like pesalu.

Was there any difficulty about the assignment of lands for growing casuarina plantations in this taluk?—No. Not now.

Before that what was the difficulty?—Up to two or three years, they were raising some objection or other. Now there is no difficulty at all.

its contact with the people?—In my younger days I used to travel all over the Palnad. I had charge of the Palnad. When I was in Kurnool, I had charge of the western side of the Nallamalais; and since I have been here since 1889, I have been in Bapatla, Tenali and Repalli.

What do you know about the Forest administration and its effect on the rural population of the country, and the views which the rural population hold about

it?—I suppose it is more or less what you have been informed by other people?—I have personal knowledge as well as the information of the people.

If you have any views will you kindly tell us?—I think that in some respects there is great improvement in the administration from what it used to be. Twenty-five years ago, I had a little newspaper fight over the forest administration. I wrote it up and I think that many of the abuses of former years have been corrected.

Which abuses are you referring to?—For instance, going into the ryots' houses and taking utensils and saying that they stole wood from the forests and that they should pay for that or compound the offence.

You say that that used to occur?—Yes.

I suppose it does not occur now?—I is much less.

Have you come across instances of that in this district?—I have not personally seen it but I have heard reports.

As regards grazing what have you to say?—That is a very large subject of course. I speak now not as a Missionary but as a public man of a co-operative association. We have tried to do something in cattle breeding, and cattle selling. I applied to the District Forest Officer for the privilege to graze cattle here in the Bapatla forest.

Did you ask for free grazing?—No.

What is the privilege then?—The forest was practically closed to us, and so I was informed that we could not have it. I did not know on what ground, but the District Forest Officer told us that it is impossible to let us graze our cattle. In the forest we could get grass but it is not open for grazing.

Are you referring to the Bapatla reserve?—Yes.

When did this happen?—It was at the beginning of this year. I do not remember it exactly.

An application was made for the exclusive privilege for breeding cattle? Is that what you refer to?—I am not breeding cattle or working in that line. We wanted the privilege to graze our cattle in the forest according to the rules.

On permits?—Yes.

Who refused it?—The District Forest Officer.

By Mr. Scot.

I think you said you wanted an exclusive land and the reply given was that

there was a very high demand for cattle and we could not give an exclusive right to graze your breeding cattle on a particular area.

That is what I refer to. I asked as an association.

By the President.

If you wanted to graze your cattle all you had to do was to take permits?—I did not know about it.

But all your ryots know it?—They evidently did not know it.

Do other ryots graze their cattle on permits?—People here in Bapatla tell me that they do not. They say the shepherds can try their sheep on such conditions. As to the grazing of cattle in the forest I am told that it was next to an impossibility.

(Mr. Scot. The number of cattle grazed in this reserve is 776 cows, 480 buffaloes, 5,000 and odd sheep.)

In view of the figures quoted by Mr. Scot, do you maintain that cattle were refused to graze in the Bapatla reserve?—Evidently it was a misunderstanding. I understood that was closed to the grazing of cattle. I thought it was open to sheep but not to cattle.

You admit that it was a misapprehension?—Yes. But what I think the public of Bapatla have been speaking about is this. I understand that a very large area of the forest is not planted by the department. We sent a mahzar petition for the Revenue authorities to ask those parts of the forest that are not needed to be disafforested. The people are very anxious to plant up the forest. There is a tremendous demand for firewood and people are therefore anxious to plant it. That is one of the complaints I have heard often.

Why should not it be granted to the people?—That is a thing which merits consideration.

Is that one of the complaints?—Yes.

But there is a difficulty arising locally. Provided these areas in this reserve and coast reserves are not planted by the Forest department, if it were given to private persons or leased or allowed to be taken on patta for planting purposes, that will largely diminish the area available for local grazing?—Yes.

It will be so especially for sheep. And there will be considerable local objection for grounds being disposed of in this way?—Like taxation grazing is a question that can be settled with great difficulty and we should at the same time

be just to all. What the people are hoping for here is that in some way or other the waste lands should be made useful.

That I can understand. But the difficulty arises in choosing between two ways. Is it not possible to please everybody?—No. But I have had a great deal of experience not only in this country but in other countries as well, and what one of our people said in our Association is this. We want demonstration. And I think a great deal could be done by demonstrating to the people on these waste parts and thus obviate many difficulties.

What demonstrations are they?—That you can raise more fodder for the cattle. For instance there are certain trees which grow here. The roads are almost deluged when there are heavy rains. When shepherds come with their sheep they come to the roads to certain trees and chop down the branches to keep the sheep alive.

That is a mischievous practice. Is it not so?—Yes. But how to keep the sheep alive.

What do you ask the Forest department to do?—They should grow trees of this nature in the forest. There is one tree which the merchants and all the people use for feeding buffaloes. It grows very quickly and very plentifully. If an area is planted just to show what can be done in that way, it will be very useful.

By Mr. Paddison.

What is the name of the tree?—I do not know the name. It grows all along the way. The Komatis know it.

Is it Chitikewar?—Yes. Perhaps. There are several trees like that. I saw in South Africa the Karoo. That is a very big plant which might grow very well in these salt wastes. There is also the desert called the Karoo desert. Something in that line could be demonstrated by the department. For instance, when I came to this part of the country, cattle were so starved during the hot season, it was impossible to get them fed. Somehow or other, the people were taught to cultivate sunn-hemp. That I think may be profitably introduced into these forest places.

You are aware that in these as well as in other places, the number of cattle for which grazing is desired is very much larger than the area can be grazed. Is it in your opinion better to limit the number of cattle so that some at least may be fed well or do you want to admit all

so that all are half-starved? Which is better?—There comes again the subject of demonstration that I am speaking about.

Apart from demonstration, where the Forest department has a certain amount of land for grazing, do you admit all or do you limit the number of cattle?—I do not see how it could be done and be just to all.

It is a very simple rule of life that you cannot give what you have not got. Would you limit the number to 200 if there is 1,000 cattle asking for grazing?—In a case like that, I would try in some way or other to show that by labour-saving machinery the number of cattle might be decreased.

Until you change the methods of the rural population what will you do in the meanwhile? It may take some years, perhaps, some centuries?—It is a very difficult question. The ryots have not too many cattle to work their lands on the primitive methods. But they have far too many cattle for nine months of the year and they have to feed them some way or other. There is the same question in America where the farmers might understand the benefits of labour-saving machinery. There is a whole train of cutting machines, etc., showing to the people what can be done. There is nothing like that in this country. I think that if the people could realise the benefits of these labour-saving machines, they will breed better cattle.

I think you have succeeded in preaching to the people the benefits of labour-saving machinery. But if there is at present a large number of cattle what is the best way of feeding them all, especially in places where the forest is small for all the cattle to graze?—I see a great deal of waste lands; for example all along the railway line there are thousands of miles. If cattle trespass on the railway they are impounded.

Do you refer to patta lands?—No. I speak of the railway lands. There is much grass there.

We have nothing to do with that. We have to do with the Government forests. How is it to be done?—As I said, we should try and raise grass and improve the grazing.

Where the land is able to support only 200 cattle do you think it will be made capable of supporting a thousand?—I think the land cannot be made to support a great many more head of cattle.

Do you consider the present fee charged to be too heavy?—Not at all.

It is only four annas a horned beast annually?—I think it is very little. But the indirect taxes make it difficult. In Tenali where there is no forest grazing people have a very large herd of cattle. Tenali is a paddy country.

Is there no reserve forest?—No. Ryots in Tenali and Bapatla drive 2,000 head of cattle or more to the reserve in the Palnad and they tell me that they have to pay eight annas a head of cattle.

To whom?—After the permits are taken half of it goes practically to the pockets of the guards and watchers.

I do not quite understand that. We heard two big ryots sending cattle. But they pay the Sugalis who take the animals Rs. 1-8-0 for their remuneration for looking after them and out of that Rupees 1-8-0 the Sugali undertakes to pay the forest fee. If there is any other fee he will specify also?—Tenali ryots have informed me that they make extra arrangements with those forest-men and Lambadis. They give them food. Also grain and money. But eight annas is for Government charges as they call it.

Do they pay any other money?—Yes. Something to bring them back.

Is there no fixed charge?—They have their own men and make their own arrangements.

Do you know what the Government fee is in the Palnad and the Nallamalais?—I do not know.

Eight annas for the whole range of Palnad. So there is nothing for illicit exaction?—Their statement was that six annas goes to Government and two annas to the guard.

I suppose you hear all the usual complaints about the behaviour of the subordinates and so forth?—Yes.

Is it so about impounding?—It is not the only thing. There is one thing that has not been brought out. I have been credibly informed by the subordinates in the department. Why they take the mamul is that the Rangers and others will make them sign the acquittance roll, and take the whole month's pay for weddings and other expenses. So they have to make it up in some way, and that is one reason why they take the mamul.

What is it that prevents them from complaining against the Ranger?—If a subordinate in the department complains against the Ranger, the Ranger puts the screw on him.

Did you hear it from the subordinate?—I have it from very reliable men.

Having an extensive acquaintance with the rural population, have you ever heard of similar complaints about any other Government departments?—I have heard about the Public Works as well as the Forest department.

You think the Public Works is worse?—I think so. This mamul system has eaten its way through every department more or less.

We have been informed that the Forest department is the only one?—That is not true. The Public Works department has a system of mamul just as elaborate as it is in the Forest department.

Why is it so much more resented in the Forest department than in other departments?—I presume that it is because people look upon the forests as their own. They cannot get firewood and cannot take a single stick without being handed over to the Magistrate.

The Forest department has interfered with their liberty?—That point is the whole thing. The Public Works department is as unpopular as the Forest department.

But it is on a much smaller scale?—Yes. This is the reason for complaining against the Forest department again and again that they pay mamul and yet they have no surety their cattle will not be impounded.

I wish to have your opinion on a question of rural economy. A great many of the witnesses put forward before us the idea that panchayats in villages would be able to control the grazing in definite blocks and forests which are adjacent to the villages; and that they will enforce in their own interests a limitation of grazing, especially in the Nellore district. They are keen on that, and they will pay a definite sum to the Government for grazing, and will take over the management themselves. Do you consider an arrangement of that sort possible in the rural villages in which you are acquainted?—I have no doubt that the villages will welcome that as the best solution.

But will they proceed to utilise it and honestly control it?—I have had much experience with panchayats and I have always found that panchayats are trustworthy and faithful and do most excellent work.

Your opinion is that where the forest is valuable solely for the grazing which it contains and not of any practical use for

any other purpose, it could in practice be managed by a committee of villagers and that Government thereby would receive the same money as it gets now?—I have no doubt that it will do most excellent work.

Do not you think there will be a possibility of their being a little careless about the clearance of tree growth?—I do not think so. The union panchayat works satisfactorily and if there is a Forest panchayat and certain rules laid down and the matter seen to I have no doubt that the people will abide. One of the beauties of the Hindu character is this. Where they will resist individuals they will never resist the panchayat.

Is it not a common saying that they made you go contrary to the panchayats?—They will not go. Especially if these men are liked by them, and these men are men like Pedda Golla, Pedda Kapu, who are heads of cultivation, etc., I am sure the people will be very obedient and it will make them realise the benefits.

Do you think the panchayats will treat the villagers fairly?—Yes.

Would they not favour the rich at the expense of the poor?—Not at all.

If certain conditions were imposed, will they faithfully observe them?—Yes. Mr. Gharpurey will bear witness to the fact that there are men who have a certain system, and who will be faithful to every trust given to them.

By the Hon'ble Mr. Kesava Pillai.

Do you come into contact with the Forest department?—The people at present do not know to whom they should go to hear their complaints. They will realise that there is an intermediary between the Government and themselves. The people in the union here come to the panchayat and the panchayat passes it on to the higher authorities. So this panchayat will investigate the complaints and pass them on to the higher authorities. There is another side to the question which is that the District Forest officer has a body to whom he can appeal.

Referring to your system of panchayat, do not you think it advisable to take away the control of men like the guards and watchers from these forests and allow the panchayats to control them in the best way possible?—I think the panchayats will be able to undertake the controlling authorities. A village watchman can manage the affairs of the village without the police.

You said something about the Department of Public Works. It is confined only to two taluks. Do you refer solely to where you have irrigation?—I know that I have heard complaints even in the dry taluks.

Do not you think that the Forest department comes into contact with a larger number of people than the Department of Public Works? Is that not the reason why you hear more complaints about the Forest department?—In these three taluks Repalli, Tenali and Bapatla, the Public Works Department comes into contact with the people more than the Forest department.

You were talking about limitation. Now as a matter of fact all the cattle of a village do not go to the forest?—No. Certainly it is impossible.

If a forest could maintain or could only give pasture to a number of cattle do you not think it will be possible for the panchayat to limit the number of cattle?—I think they will themselves make suggestions in regard to that as to what limitation could be fixed upon. The best breed of cattle come from Guntur district. They go to Cambam and other places. Bulls are better up this way.

So the panchayat can limit the number of cattle that can profitably graze in the forest?—They can do it undoubtedly.

Will there be no partiality?—Will each ryot allow according to his holding or according to the number of plough-bulls he has?—There will certainly be partiality if the panchayat represents only one village. But if it represents a larger group of villages, there cannot be partiality. Everyone cannot try to get everything for himself or for his village.

Will they settle disputes and apportion it properly?—I think they will.

By the President.

Surely if the grazing is limited to one village, there will be no harm to limit the panchayat also for one village?—In that case there will be no difficulty at all.

By the Hon'ble Mr. Kesava Pillai.

Will it be much wiser to select panchayatdars from different villages?—Yes; like the taluk board or the district board. They can also supervise.

You also said that it is a trait of the Hindu to obey the panchayat?—There is no doubt about that.

There will be no factions between the panchayat especially when it affects the communal interest?—There will be no

faction when the different classes are represented, i.e., when the different land-holding and cultivating classes are represented.

Do not you think that will improve the moral tone of the village?—Decidedly it will.

By the Hon'ble Mr. Ramachandra Rao.

I suppose you are fairly acquainted with the agricultural condition of things in the delta taluks?—I have known it since 1852 when I first came here.

Is it a fact that people feel considerable difficulty in regard to finding ground for cattle to stand in the villages?—There is very little room where cattle can stand.

How do they manage now?—They keep the cattle tied during the cultivating season.

For how many months do they do so?—For six months of the year.

Could you suggest a way by which that state of things could be bettered?—There is one thing which I have thought very often about. Government, I understand, refuses to give the Lanka between the Kistna river and the Bank canal on patta—the cause being that there is a great danger of floods. There is a flood at present. That is a very rich and good grazing ground and if that could be set aside for these taluks, I think it will be a great deal of help to the people.

Does the Lanka abut on each village?—The villages have already certain parts of the Lanka. A large part of it belongs to private individuals. But the Government no longer gives patta to the people because there is a great danger of inundation from the Kistna river. I think it will be made a good valuable ground.

Is it a very large acreage?—I do not know. It must be 20 or 30 or 40 miles in length and a varying breadth from 4 miles to a few feet.

Is that strip of land now in charge of the Public Works or the river conservancy?—Parts of it are with the river conservancy but the rest is with the Revenue Department.

By Mr. Paddison.

Is not most of it given on patta?—No.

I suppose there is nothing against grazing now?—The village-cattle graze on it. I say it will be very much improved. It is the richest of land.

You mean you will improve the grass by conserving it?—Yes. There is one fodder, alfalfa, much used in Australia. They have the same conditions in Queens-

land as we have here. The drought-resisting fodder there is planted and stored and it is very nutritious, and it is one of the greatest benefits. Something of that kind might be done on the Lanka or near the Railways.

By the Hon'ble Mr. Ramachandra Rao.

Who is to do it?—Would you assign it to particular individuals to grow a particular kind of grass or hay? Or would you ask the Forest department to undertake the hay-making operations?—The Forest department may undertake it to demonstrate it to the people and afterwards transfer it to the panchayat and bind them as it is with other lands.

As regards cattle stands, you have not said anything. The question was about making better provision for cattle standing or taking exercise?—In Tenali there is a very large area of roads. The irrigation came into the delta regions. Irrigation canals cut off donkas.

But the old donkas are still there?—They are used to some extent now by the ryots for grazing purposes. That is all the ryots have. It is a very rare thing. I think those donkas might be put under the charge of the panchayat. Because if these lands were given on patta for cultivation no more land can be given for cultivation because there is no water. All these should be conserved as commons for grazing purposes and handed over to the panchayat.

Are these donkas available in each village or group of villages?—There are many of them in all directions.

Will they be enough?—There is an enormous number of cattle sent to the forests.

Why should they send them to the forests?—Because I think it is absolutely necessary for the cattle to have some green grass.

Supposing any ryot keeps these cattle, is it possible for him to maintain the whole lot of cattle on the straw?—He possibly might, but it will be very difficult.

Do you think that it will do if certain portions of the forest in Palnad and Sattenapalli be reserved for the use of the cattle in the delta?—I think it could.

Supposing you reserved land for particular villages. How do you think they will be able to manage the lands reserved at such a great distance? I already said that the district board or the taluk board or some organisation will look after these interests. We have found that the

co-operative credit works very well and a system on that line might be devised for the supervision of the panchayat.

I am asking this question. Suppose a certain portion of the reserve is made over to the villagers in some of these wet taluks. Do you think they will be able to look after it and conserve it properly and make it useful for the purpose; or would you ask it to be put to auction and ask these people to make their own arrangements with the purchasers?—At present they are sending some people to look after their cattle. If they trust the Lombadies, they will have a report every day that one of the best cattle was killed by the tigers. These people sent are intelligent and capable ones and a panchayat will have no difficulty. They will carry on things very easily. There will be no difficulty in managing their own affairs even from this distance.

By the President.

You have been in Nellore district. Do you know the kancha system?—I know very little about it.

By the Hon'ble Mr. Ramachandra Rao.

Is there not considerable difficulty for grazing in this taluk?—Goats are of course out of consideration. Complaints are made that sheep are much less now than they used to be because the Forest department has taken up so much sandy waste here.

Where?—All along the railway line from Bapatla to Chinna Gangam. Gollas complain that they cannot get into the jungles because their ways are closed.

Which reserve do you refer to?—To Bapatla reserve. They complain of difficulties of getting into parts where they are permitted.

Those sand ridges are closed against sheep?—Not all is closed, but the best parts have been taken by the Forest department within recent years, and they have planted casuarina trees, and the sheep are dependent for a living on a small bush growing plentifully in the sand. Now they cannot get that in the hot season.

By the President.

Would you stop casuarina plantations?—So long as the Forest department has thousands of acres, why should they take the sand-ridges.

Do you suggest that it should be removed from the Forest department's control?—I think it will be advisable

though I like that casuarina plantations should be encouraged.

Would you suggest any special measures for improving the food available for goats and sheep in this part?—It would be better to plant these trees and get from other countries those drought-resisting plants and finding out others also. Of course it is a very large problem. In the United States of America there are men looking the world over. I am corresponding and finding out what they are doing in South Africa, where there are similar conditions as here. Something may be done to improve the growth of fodder. The bush that grows here may also be increased.

As regards panchayats who is to constitute them?—They are to be selected by the people.

What is the process of selection?—The men who are at the head of the cultivating, cattle-grazing, and land-holding classes whoever they are must be elected. There must not be people outside of these interests.

Who is to select them?—I think the people can be informed by the Collector of the Revenue department, or the Forest department, or if you have a Registrar of the panchayat, he ought to appoint them.

Do you think it will work successfully?—Take the case of the Gollas. Will they select the Pedda-Golla?—I have no doubt about it. The intelligence of the people has wonderfully increased within the past ten years.

Will there be no difficulty at all?—There will be no difficulty whatever in ascertaining their wishes.

By Mr. Paddison.

You spoke about panchayats, you know. Did you refer to Union panchayat or District Boards?—I have fully 6,000 members of my church.

But they are particularly a caste panchayat?—No. We have different castes among us. They are scattered all over these taluks. We have our local taluk panchayats who look after the local matters. These panchayats all join together and make the central panchayat. I have absolutely nothing to say except as being the head of the panchayat, I may exercise a veto power which the Registrar of a panchayat if you appoint one, can also exercise in cases of necessity as the Collector does in the District. I have found that this is the easiest way of doing the work that I have to do, and I have

seen in village courts again and again how people bow before the panchayat when they would not bow before the Collector.

You refer to the village people? Is the panchayat which settles disputes specially called for that occasion or is it a permanent body?—That is a permanent body. When I speak of village-courts, that is appointed for the time being.

How is it selected?—For instance, in marriage troubles or in land-disputes of a certain kind, they will meet together and appoint a pedda man to settle it.

But is there no general village panchayat?—Every morning you will find people at the Munsif's chavadi talking of the day's defence, and settling many disputes in that way. It is an old established custom in this country.

I suppose a large proportion of your congregation belong to the panchamas?—Yes.

Do not they complain of ill-treatment at the hands of the caste-men occasionally?—In what respect.

In any respect whatsoever?—They are practically slaves of the soil. If they wish to be independent, other castes object.

If you have a village panchayat constituted for grazing, it is extremely improbable that one of the panchamas will be elected?—I think they will be elected. Because they are the greatest cattle-breeders and they get prizes at the annual cattle show.

Would they get fair treatment at the hands of the panchayat?—I think the panchamas are far ahead of what they used to be, and they are the educated ones in the village, and they have a great influence in the village, and the villagers trust them.

By the Hon'ble Mr. Ramachandra Rao.

Do you purchase any cattle in the Ongole cattle show?—We have purchased cattle of the villages of Bapatla taluk principally.

You mean your association purchased?—Yes.

For what purpose do you purchase?—We export them to Ceylon and other Governments for breeding purposes.

What is the number so sent out?—I do not know the exact number. About fifty head of cattle were sent last year.

Is there any systematic breeding carried on?—No. Cattle breeding, as is done now, is the panchamas generally get the female calves; they are distributed especially

at weddings; the panchamas bring them up and they even steal fodder so as to keep their cattle alive, and they sell it at good prices. Then they breed again, and sell bull calves for a good price, and in that way, they have prize-cattle, and they send them to Ongole, and there is a large price for cattle.

Could you suggest any means of breeding bulls here?—The feeding of the cattle, I think, is very poor, as it is at present. In other countries, they chop up the straw and mix it with bran. There is absolutely nothing of that kind here. Of course there are some men who own 200 or even 500 cattle, but they are few and far between. The majority of the people have only one or two cattle and if you wish to get cattle, you have to buy them here and there.

Is there any way of improving the breeding?—I think a demonstration farm in that respect will be a great blessing to the people. They can show that something can be done in preparing straw and keeping them. It will be more economical.

By Mr. Scot.

You have seen Guntūr district. Have you seen any land kept fallow in the dry taluks?—They do.

You suggest demonstration areas to show the methods of improving the grazing in certain areas. Do the people leave the land fallow, or is there any practice of improving the area?—There is not much in that way.

To what extent is that practice?—There is very little practice.

What is it that they do?—In the upland taluks, they generally let a good many trees grow on it, and occasionally they leave it for the cattle for two or three years. That is a very rare thing. They will only have to do it when they are forced to do it.

They cultivate it when they can no longer do so?—Yes. It is not very common.

Do they let the cattle on throughout the year?—Whatever grass there is, the cattle may pick up. They are so called topes near the village. Population has increased enormously than in former years, and land was to be added on dark-bast.

Do cattle and sheep go all together indiscriminately?—Yes. They go all together. But, if it belongs to a private individual, he will not let others come.

By the President.

You said sheep have decreased. From accounts, we find the contrary to be the case. Do you state it from what you have heard?—I have no census of them.

The cattle census taken for five years show an enormous increase?—The Gollas complain that they formerly had thousands of sheep, and now they have only hundreds.

M.R.Ry. D. MARKANDEYA SASTRI Avargal.

By the President.

Where do you live?—I live at Ongole. Do you own any lands?—I own 1,000 acres.

All patta lands?—Some are patta lands, and some are inam.

How many acres of it are wet land?—160 acres.

How many cattle have you?—I have 10 plough bullocks and 10 cows and she-buffaloes.

How much of your land do you cultivate?—Sixty acres of wet land and 40 acres of dry.

How many bullocks do you use to cultivate these 60 acres of wet land?—I use my 10 bullocks, and also borrow cattle from others.

Do you send any of your cattle to Government reserve?—I send only 5 or 6 cows.

To what reserve?—They go from Kandukur taluk to Nallamalais.

How many of them?—Generally five or six every year.

I suppose they go with other people's cattle?—They go along with my ryots' cattle.

How many of them go like that?—About 100 or 150.

Who takes charge of them?—The Lambadis come from those places once a month. A man from our village also follows him.

What does the villager go for?—To watch these cattle.

Does he stay there all the time?—Generally he stays there so long as the cattle stay there; and if he comes away in the meantime, another man is sent in his place.

What do you pay the Lambadi?—From Rs. 2 to Rs. 2-8-0 per head of cattle.

Who pays the Government fee?—I do not know. I do not pay anything more than that.

You leave it to him whether he pays or not?—Yes.

That is so. But in turning up the Karnam's account I find the contrary. I want to know whether you have any information on that subject?—Last year there was a decrease, and sickness was very severe. As I say, they have not got the former grazing grounds. One reason is that they cannot have as many cattle.

You pay a sum and he arranges with the Government?—Yes.

Do you know to what part of Nallamalais your cattle go?—I do not know.

You do not know to what taluk they go?—I do not know.

You know the kancha system at Nellore?—I do not know it well.

Does it not exist in Ongole taluk?—No.

In Kandukur?—It does not exist in the villages I own in the Kandukur taluk. I only know that the system exists, but I do not know anything more about it.

You know that people from Nellore send their cattle to Dachur and Rapur taluks?—I do not know.

You know that the cattle of Kandukur taluk go to the west?—I know.

They take kanchas?—For Ongole cattle it is not customary to take kanchas.

If any of you Ongole ryots were offered kanchas on the Nallamalais for yourselves would you take that? Or would you prefer to take permits as you do now?—In Ongole and Kandukur people only keep such cattle as are necessary for their purposes. Persons who possess thousands of cattle may take up such lands. Ongole ryots do not want them.

Do your cattle get good grazing in the Nallamalais?—Yes. When the rains set in there will be good grazing.

There are not too many cattle grazing there?—I do not know.

Do your cattle come back fat?—Yes.

Have you anything else to tell us?—I know of two things in regard to the Forest Administration. The margosa trees are leased out to contractors. Four years ago one contractor leased out all the margosa trees and put to difficulties the other persons who wanted seeds. The margosa trees in forests were few, and in private lands there were many. The contractor who took the lease of the forest trees used to say that, even if people carry seeds produced in other lands, they belonged to him. Next year another

contractor came, and if he saw a man with the margosa seeds, he said that they were brought from his forest, and wanted him to sell it for half an anna, and if the man refused, he was threatened that he would be reported to the Police that he had stolen it.

It is a matter for the Police. I do not see where the Forest Department comes in?—The forest people file some cases against him.

What further grievance have you?—The Forest Department leases out to one man the gum produced, and he sublets it to another, and whoever produces the gum the contractor asks him to sell it to himself.

You can tell the contractor to mind his own business?—We even petitioned against him.

Did you do it to the Forest Department, or to the Taluk Board?—At that time the Forest Department was doing it. Now they do not give any gum.

By the Hon'ble Mr. Ramachandra Rao.

Ongole Cattle Show has nothing to do with you?—I am a member of the Cattle Committee.

How many cattle come there?—About 1,000.

KATRAGADDA BASAVAYYA of Tenali.

By the President.

From what taluk do you come?—From Tenali.

Do you own a large number of cattle?—Yes. I own 300.

Of which 80 are agricultural cattle?—Yes.

How much land do you cultivate?—Two hundred wet and 50 dry.

Do you cultivate yourself?—I lease out some.

Do you cultivate 300 acres?—Yes.

You require 80 bullocks?—Yes. I cultivate 50 acres dry.

Where do you send your cattle?—To Palnad.

Do they go with other cattle?—Yes.

Who takes charge of them?—The Lambadis come and fetch them.

What do you pay for them?—I pay about Rs. 1-4-0 a head.

What is the actual sum you pay for the whole cattle?—I pay at Rs. 1-4-0 per head.

Who pays for grazing?—They pay.

There are no reserve forests in your taluk?—No.

Have you ever been to Palnad?—No.

Where is the breeding done?—They are bred in Ongole and Kandukur taluks.

Where do they find all their pasture?—They are not sent to forests.

Do the people in Ongole keep fewer cattle than people in southern districts?—Much less.

Why is it?—The ryots at Ongole do not possess so much land as those of southern districts.

Why?—There are no good pasture lands near Ongole.

How are their lands manured? It has been stated in Nellore that cattle are absolutely necessary for manuring purposes?—The land owned by these people is small. They generally manure their fields with the dung of these few cattle and also they use ashes.

Is there no other way of manuring their fields?—No other way. In Ongole taluk they use green leaves.

What leaf?—Vempali and jilledu. Where do they get it from?—Here and there.

Not from forests?—The forests are far from us.

Are there any bulls dedicated for breeding purposes?—Yes.

For she-buffaloes?—Only young buffaloes cover them.

You have never seen where your cattle graze?—No.

You know nothing about them?—No.

I was going to ask you whether the number of cattle to a forest ought to be limited. Have you any opinion?—Unless it is limited, there will not be much grazing there.

But you have never seen the effects of over-grazing?—No.

How do you know about them?—I suggest it.

You have never seen yourself. How do you know that it is over-grazed? Is it a suggestion by common sense?—Yes.

You said you are in favour of panchayats being formed from the people of the villages surrounding the forest. Do you allow your cattle to be controlled by the panchayat of Palnad?—Yes. Because it is very difficult for these people to go.

Would you like the grazing in Palnad to be controlled by the Palnad panchayat?—The people from distant villages that is from Tenali, cannot manage there.

Another suggestion I have to make to you is that suppose you are offered a block

By Mr. Scot.

Have you heard of cattle being impounded?—Yes.

Do you know whether the Lambadi gets the cattle out himself?—He comes to us for money.

How can you pay?—Because we have confidence in him and we trust him every year with the cattle.

By the President.

Has it happened to you yourself?—Yes. Some cattle were impounded, and so we used to pay the impounding fees.

Did you ask what they were impounded for?—They went to the portions to which they should not go.

Why can you not say? "I asked you not to send them there"?—He cries saying they stray.

Have you heard only of the impound fee? Have you heard of compounding fee and prosecution?—No.

What did the Lambadi say happened in that case?—He says they were impounded.

By the Hon'ble Mr. Ramachandra Rao.

You said you are sending 200 cattle every year to the forest?—Yes.

For how long?—For five months.

Assuming that you keep them at home, what will they cost you per month?—Nearly Rs. 4 a month each.

Does it cost you so much, or is it the general approximate cost?—It is the approximate cost.

Is it possible for the ryots to keep all these cows at home for five months of the year and maintain them?—For some time at least, they must go out.

We shall assume that you are able to feed them?—Still, they must go out for walking exercise.

You cannot manage to keep the cattle in Tenali tied up all the year?—No.

By the President.

But large numbers are kept?—No. They are not kept.

By Mr. Paddison.

Do they wander about the Donkas?—Yes.

M.R.Ry. C. V. SUBRAMANIAM Avargal, Pleader, Tenali.

By the President.

You are a Pleader practising in Tenali?—I was practising for five years at Bapatla and thirteen years in Tenali.

Do you own lands and cattle?—Yes.

of forests in Palnad or other distant taluk for your use or for your villagers. Would you prefer that?—Yes.

That is known as the kancha system in Nellore?—I do not know about it.

I am asking you what you think of it. Would it suit you?—Yes.

At present you pay As. 4?—I pay Rs. 1-4-0.

You pay only As. 4 to Government and the rest go to the Sugalis?—Perhaps so.

Supposing you are given a block at As. 4 an acre, will you take it?—Yes.

You pay only As. 3 here. It is As. 4 in Nellore?—Yes.

For how many months do you pay?—I pay for five months.

Do you consider the present As. 3 grazing fee to be too heavy?—It is not too heavy in my opinion. Because in my parts, we cannot maintain cattle at such a low cost.

By the Hon'ble Mr. Ramachandra Rao

Do you know the rate you have to pay to Government reserve forest?—I do not know.

By the President.

If it is As. 3, is it too heavy?—No. But you say in your paper that it is too heavy?—I thought of Rs. 1-4-0 then.

Did you think that the whole Rs. 1-4-0 went to Government?—I thought As. 8 was to Government and As. 2 per head for six months was too heavy.

For the question "are you in favour of free-grazing to all cattle or to any particular cattle?", you say "Yes". Which do you mean?—I did not know it was As. 3. That is why I said I am in favour of free-grazing.

But you have no objection against As. 3?—No.

Have you got anything else to say about the relations with the forest department?—No.

By the Hon'ble Mr. Kesava Pillai.

You do not know anything about the forest?—No.

You have no difficulties with the forest department except with the Sugalis?—No.

You now own six cattle, four for agriculture and the rest for purposes of manure?—Yes.

You let out your dry and wet lands?—Yes.

You used to cultivate 8 acres wet and 40 acres dry?—Yes.

You used to send eight cattle to the reserve forest during the months of September, October and November?—Yes. But I did not send any this year.

To which reserve did you send in your cattle?—I send them to the west of Palnad.

With Sugalis?—Lambadies took them.

What did you pay the Lambadies?—Rs. 1-8-0 to Rs. 2, including all charges.

They settle the Government grazing fee?—Yes.

I suppose you sent your cattle along with others?—Yes.

You have nothing to do with the local reserves?—There is no local reserve for us. There is reserve in Bapatla, but it is of no use for cattle. It is all sandy. But when I was here the people in these parts used to send their cattle to the Bapatla forests.

You did not send yours?—No.

Why not?—It is all sandy; but there are some places which are useful for grazing.

It is not good enough for you?—Yes. All my cattle were in my native place, and I used to manage them with my people there.

You have no cattle here?—I have only two here.

Would it be advisable to limit the number of cattle that ought to graze in a particular reserve?—You say in your answer that local cattle should be admitted free and also that there should be limitation? You mean that the local cattle should not be charged or limited, and that limitation should only be made to distant cattle?—Yes. If the number is unlimited and if there is no charge levied, there will be rather a heavy pressure. So far as my village is concerned people that go to the forests will not be large and do not own large numbers of cattle.

Your opinion is that cattle which are near forests should be allowed free and without limit?—It is only their privilege.

You do not think there will be any harm done?—My suggestion operates only on agricultural cattle. License for cattle other than local may be limited; but at any rate local cattle must be allowed free.

And without limit of number?—The cattle could not be unlimited. No ryot keeps more than he must own to meet his purposes, and such cattle would be

allowed free. If the forest is insufficient for them, steps may be taken to increase the space available.

How would you do that?—By extending the area, if necessary, of the present existing reserves.

Would that be a measure which would meet the approval of the ryots?—If grazing is insufficient, the ryots would only be too glad if you increase the area, if it is available.

By the Hon'ble Mr. Ramachandra Rao.

Would you suggest any place in the Tenāli taluk?—There is no place in Tenāli taluk.

By the Hon'ble Mr. Kesava Pillai.

Your idea is that extension should be made in forest lands?—Yes.

By the President.

What lands would you add to the forests?—If lands are available in Government porambokes, they may be added.

By the Hon'ble Mr. Kesava Pillai.

But the condition is that the grazing must be free?—Yes.

By the President.

You think that the present charge of As. 4 is too high?—I only paid Rupees 1-8-0 for every head of cattle to the Lumbadi. Taking our taluk the fee of As. 4 may not be heavy, but the ryots which are close to forests and the upland ryots may feel it rather heavy. We do not feel it heavy, because we are void of any pasture grounds in our taluks.

By the Hon'ble Mr. Ramachandra Rao.

Have you any lanka lands?—Yes. There are some lanka lands in the taluk close to my village.

All that lanka land is under Public Works Department?—Much is under patta. Some portion is under river conservancy. A portion of it is also under Government.

Is there any assessed waste?—I do not think there is any. All lands that are held by ryots are patta and not Government's. The lands that are now lying waste are all unassessed lands and are under the river conservancy.

Do any of the cattle of Tenāli find pasture in the lanka?—Very few.

Are those lankas private property?—Yes.

Those that are between the two embankments?—They are reserved by ryots for pasture, and there are also other

portions newly acquired which are under the supervision of the river conservancy department.

Do the cattle find pasture in the lanka lands under patta, or are they thrown out?—The ryots will only allow their own particular cattle on their particular fields; and some who own larger areas may also let out the lands for pasture. Many of the cattle from Tenāli go to Palnad.

Can any of those cattle find pasture in the lanka lands?—No, impossible. Very few cattle can find grazing in the lanka lands. Only big agricultural bulls can find pasture there. Thousands of cattle are now being sent to the forests. Little bulls too are sent now and then.

By the Hon'ble Mr. Kesava Pillai.

You said that cattle may be allowed free grazing, and that if the reserve is not sufficient, it may be extended, and also that porambokes might be reserved. What is the object of reserving poramboke which is already open to free grazing?—There are certain hilly places in some taluks which are not used at all by the community. Such lands, I believe, are all porambokes and might be left out for grazing.

By the President.

But if they are porambokes they are allowed free grazing?—I do not know.

By the Hon'ble Mr. Kesava Pillai.

By porambokes, I suppose, you mean waste lands?—Yes; those that are on the other side of the forests, if available, may be added for grazing purposes.

By the Hon'ble Mr. Ramachandra Rao.

What do you call the unreserved lands of the village?—There are certain places in our own village which are not reserved by Government, and they are used by our villagers for communal purposes.

By the Hon'ble Mr. Kesava Pillai.

You say that some villages have got porambokes, and some donkas. Do you want them reserved?—I do not want to reserve such things.

By the President.

Which are the porambokes which you wish to be extended?—(No answer.)

By Mr. Paddison.

You say you want the local cattle to have free and unlimited grazing in the forest if there is room; that is what you meant?—Yes.

But when we look at the figures we find that in these villages there are a greater number of sheep now than they were some years ago. Let us take the figures for Perali. Ten years ago there were 300 cattle, and now there are nearly 930. Would you allow the 300 only or all the 900?—They can be allowed only so far as Government can make provision for them.

But you said they ought not to be limited?—It could not be unlimited.

I suppose, you meant that we should fix arbitrarily the number for each village?—My meaning that it should be unlimited does not mean that there should be quite a large number.

What does it mean then?—A village containing about 100 ryots could not own more than a thousand cattle.

Supposing it did so happen?—I do not know of such a village.

I simply quote an instance. If we see the cattle increasing from 300 to 900 in ten years, the consequence of free and unlimited grazing would be an enormous increase in the number of cattle?—If it so, I think, in that case also all the cattle may be allowed free grazing.

And let them increase as they like?—Yes.

You say there are many thousands of cattle which go from Tenāli to Vinukonda. Do you not think that Tenāli people would not like it if the cattle of Palnad were allowed to increase at such a rate?—Some of the difficulties the ryots are now actually experiencing in not finding sufficient grazing. If people are fortunate enough to live near the forest, I think, they should have the privilege of grazing all their cattle free.

By the Hon'ble Mr. Kesava Pillai.

Do the ryots keep more cattle than they require?—I do not think so. In our taluk people do not keep more cattle than it is necessary for them.

But in Palnad they do?—I do not know about that.

Do the people in Palnad keep any cattle for manuring?—They may. If I have 10 or 12 acres of land I can only have one pair of bullocks, one or two cows and one or two she-buffaloes.

Do you keep cattle for manuring purposes?—No. People may keep some for that purpose, and even then only as much as they can afford to bring up. By that experience I say that the number of cattle may be unlimited in the villages nearest to the forests.

By Mr. Paddison.

I suppose that you know relatively that the number of cattle in the villages nearest the forests is greater than those in the villages at a distance?—May be. The number of cattle may be limited for the distant villages.

Who is to settle that?—Any persons who are appointed to look after such things.

You are for a panchayat?—Yes.

Do you think that the villagers of Tenāli would welcome certain portions of forests being set apart for certain villages?—Yes.

Such a procedure you think would meet the demand?—I think, it will meet the demands of the delta people. I think that many of the villages surrounding the forests are far away. Only cattle from very few villages which are nearer the forests may go.

Have you seen the forest of Sattenapalle?—No. I only went to Nizampatam. I also went to Dhanikonda. As I send my cattle there I had to go and see the forest.

What taluk is it in?—In Kurnool district, beyond Vinukonda.

Do all the villagers in Tenāli send all their cattle?—Many villagers do send their cows and calves; but very few buffaloes.

Would you rather the grazing of certain blocks was separately sold to villages?—I think such a procedure will be much better.

But is it feasible?—I think, Government may make provisions for setting apart portions by auctioning them; or give them for a fixed price, considering the extent of the village and the number of cattle in each village.

Should not people from distant villages also graze their cattle there?—The adjoining villages should have the privilege of free grazing, and the rest may be sold to the district cattle, subject to the condition of the local cattle having preference, and parcels might be made out for them.

By the President.

Have you any personal experience of green manure?—Yes.

ALLUR LAKSHMINARAYANA REDDI.

By the President.

Do you own a large number of cattle?—Yes. I have 80 cattle.

How many of them are ploughing cattle?—Twenty are ploughing cattle.

How do you get it?—We generally make use of indigo plant.

Will indigo or that sown in the land?—It is sown when rains set in and we plough them. We also grow green gram. It is only in sandy portions that green manure is generally used.

By the Hon'ble Mr. Kesava Pillai.

Do people sell green manure?—No.

Where is it available?—In small places in the lanka lands. Between the embankments the ryots grow indigo leaves; and after the rain they transplant them, and if there is no inundation they grow luxuriantly. They cut it and sell.

By the President.

What do they charge a cart-load?—Rs. 4.

How many cart-loads do you consider necessary for an acre?—Two cart-loads.

By Mr. Scot.

Do you get manure every year?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

Have you no other manure?—Yes; green gram is also sown.

By the President.

In addition to the green leaves do you use any other with them?—We also use Kaniga with them.

Where do you get them?—From the banks of the canal it belongs to the Public Works department?—Yes.

And they sell it?—Yes.

How many cart-loads of Kaniga leaves are required for an acre?—I do not know; but I think two cart-loads. I send my ryot and get it manured.

How much did you pay?—I did not pay at all. They get it somewhere. But I was told by a friend of mine that on one occasion he gave Rs. 2 a cart-load, and on another only As. 8. I do not know anything about it personally.

When you sow indigo in wet lands do you first plough and then sow and again cut and plough them in?—Yes. We cut the leaves, but leave the seeds. They are right into the ground.

Does any indigo come up without sowing afresh?—No.

How much land do you cultivate?—200 acres.

Is it wet or dry?—Forty acres wet and 150 dry.

By the Hon'ble Mr. Ramachandra Rao.

When were these casuarina plantations made by the Government?—In the famine of 1877 trees were planted, and those trees were felled as they were all dry.

Were there any further plantations?—Yes.

When?—Two or three years ago. Some were planted this year also.

Were the plantations gradual from 1877?—Yes.

How much is your pasture land?—100 acres.

Is it kept continuously as pasture land or cultivated by a system of rotation?—It is always pasture land.

In what month do you allow your cattle to get into the pasture land?—We reserve it for a month and then allow the cattle.

What month is that? How long is it after the rains?—It is one month after the rains.

Why do you do it?—In order to enable the grass to grow.

How high does it grow?—It grows one span high.

Is that all?—When it grows so high, we allow grazing to some extent.

What is the longest period of closure for any portion of your holdings?—It is all grazed.

Do you allow all the cattle to graze the whole ground after one month?—We begin the grazing from one side.

How many sheep have you?—I have 150 sheep.

By the President.

Have you goats?—No.

By the Hon'ble Mr. Ramachandra Rao.

When do you allow them to go for the pasture?—Some days after the cattle have grazed there.

By the President.

After the cattle have finished grazing?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

Is there much pasture land available for taking on lease in your village? Does any body take it?—If there is grass they will take it. But pattadars do not lease them out.

Is anything taken per head of cattle?—If they pay sist, they will allow the cattle of other people also.

Do you mean to say that you will apportion the land?—Yes.

Do you send any cattle to the Government reserves?—No. I have 100 acres of pasture land and they graze there.

By the Hon'ble Mr. Kesava Pillai.

What do other cattle do?—There is pasture land in our village for other cattle also.

Are there no donkas in your village?—No.

Is there sufficient grass for your cattle?—In the rainy season there is green grass. In the hot season we have straw.

You have nothing to do with the forest?—There is reserve in Kottapalem in the midst of our cultivated land.

What is there in it?—There is nothing except sand.

By Mr. Paddison.

Are there casuarina trees there?—Yes, they are planted there.

By the Hon'ble Mr. Kesava Pillai.

How many acres are there of the reserve?—There are 400 acres. Some portions of it are planted.

Is there cultivated area all round?—Yes.

What difficulty have you by that?—We are afraid of cattle being impounded.

Do you know of any case?—Some cattle are impounded, and some people are convicted.

If the Government gives it to the ryots to plant trees, will you do so?—It is not fit for plantation.

Will not casuarina trees grow?—No.

Do not the Government grow trees there?—The Government have planted trees only within the last two or three years. It is more costly, and I do not think any good has come out of it.

If the Government gives the land, will you plant the trees?—The ryots cannot grow trees at that expense. The plants have to be watered always at great cost.

The Government say that it was reserved merely to show to you how it can be planted. What do you say to that?—We have planted trees on all good lands.

By the President.

How many acres of casuarina plantations have you got?—I have 200 acres.

By the Hon'ble Mr. Ramachandra Rao.

When did you grow that 200 acres?—For the past 10 or 16 years.

By Mr. Paddison.

Did you cut any portion?—Some portions are cut and some have not been cut.

Do you allow other cattle in your pasture to graze?—I do not allow any in my pasture.

What does it come up to for each head of cattle if they have to pay at that rate?—If there is good grass, 100 or 150 cattle will graze.

By the President.

For how long will they graze?—For four or five months if timely rains come.

Will 150 cattle graze on 100 acres for four or five months?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

What is the assessment of the land?—It is Rs. 150.

Is any portion of it fit for cultivation?—We do not use it for cultivation.

What is the lowest assessment in your village?—In the sandy soil it is 4 annas.

Yours is not sandy?—No.

By Mr. Paddison.

Is it near the river?—No.

By the Hon'ble Mr. Kesava Pillai.

Is there any other grass given?—If there is not sufficient pasture, we also give it fodder. For two months, we do not give it any further fodder at home.

Afterwards, they are stall-fed?—They are given fodder now and then.

By Mr. Paddison.

Do you sow any pillipesara in your bidu?—We do not sow in the bidu, but in some other lands.

Do you sow any grass?—No.

NAKALA PARAMAYYA.

What place do you come from?—Marupurallapalayam.

Of what taluk?—Bapatla taluk.

What caste do you belong to?—I am a shepherd.

You have goats or cows?—I have sheep.

How many of them?—500 of them.

How many are there in the whole village?—There are no other sheep except mine.

There are no other Gollas there, except yourself?—No. Mine is the only house.

Do you take any permits?—I do not have any necessity for the reserve.

By the Hon'ble Mr. Kesava Pillai.

Your sheep do not go to the reserve?—I do not allow them to go to the reserve, as it is near. We tie the sheep and do not let them go there. Once the guard tied me hand and foot, and threatened to

Do you plant anything on the pasture land except conserving it for one month?—No.

Do you fence it?—There is a man to watch. There is no fence.

By the Hon'ble Mr. Kesava Pillai.

Will any other cattle come there?—In summer, all cattle are allowed.

When there is grass, what will you do if other cattle come?—We warn the owners once or twice. Then they take care of their cattle.

You never send them to the pound?—When there is nobody in charge of the cattle, they are sent to the pound. Sometimes they come and say that their cattle strayed and ask us to let their cattle go.

Are there pettandars in your village?—Yes. There are.

Are you one?—Yes.

Do you constantly settle village disputes?—Yes.

What kind of disputes do you settle?—I settle land disputes, cases of abuse, etc.

Are you the only person who settle such disputes?—There are village officers also doing it. I also do it.

Do all of you sit together or is it done individually?—Some are done that way and some are settled by all.

Are your decisions accepted by the parties?—Yes.

Did they ever disobey?—There may be one or two cases.

impound my cattle last year; and I had to pay him Rs. 32.

Whom did you pay to?—To one Usuf Khan. We give him at the rate of two sheep for a flock.

You said you were tied up and threatened that your sheep would be put in the pound. Were your sheep actually impounded?—They were not put in the pound.

He simply threatened you and got the money?—Yes.

You say you are giving two sheep per flock? Explain that?—We give them as bribe. Those that pay pullari say that when the sheep carry young ones pullari is levied on the young ones also. If we do not pay the mamuls we are put to trouble. Again my sheep were impounded in the Perali pound, and I had to pay Rs. 32 to release them. My sheep were also impounded in Gowriwala pound, and three months later my sheep were taken to Perali pound.

How many did they take to Perali pound?—100 sheep. I agreed to pay Rs. 14 to release them, and I paid the money to the guard.

By the Hon'ble Mr. Ramachandra Rao.

Did you not pay any pound fee?—They were not put in the pound.

By the Hon'ble Mr. Kesava Pillai.

Is it the same man?—Yes. I am terribly afraid of him. In order to impound my cattle they are watching me.

How far is the reserve from your village?—Within a mile.

Why cannot you take permits and graze your sheep?—I manure the ryots' fields and graze my sheep on garden lands.

Why do you not take permits?—My sheep do not graze in the forest.

Why do not they graze?—Once we took permits and sent the sheep to the forests, but 20 of them died. Although there is enough grass my sheep do not graze there.

Do other people's sheep go there?—Yes.

Of what reserves are you talking?—Ippurupalayam and Peralikandam.

Are there any other villages whose sheep do not go into this reserve?—Only my sheep do not go there.

But do not the others feel the same difficulty?—Although they are put to inconvenience they are sending their sheep to the reserves. In four Palayams I manure the ryots' fields and graze my sheep.

Do you get any fee for it?—They give me food.

For how long?—We remain for six months, and go to Intur and other villages for the other six months.

Why do you go to Intur side?—During summer we have no water in this Garuvu.

Do you not receive any money at times from Intur people?—Yes; they pay something at times. For keeping 100 sheep one night they feed me and give 2 seers of grain.

How many sheep are required to manure one acre of land?—1,000 sheep for one night.

How many men watch them?—There should be 20 men to watch 1,000 sheep.

By the Hon'ble Mr. Ramachandra Rao.

You said you have 500 sheep. What do you get by them per annum?—My

sheep graze in ryots' land and they give us food.

Do you sell any of them every year?—No.

What is the annual rate of increase of your flock?—As the old ones die young ones come out. The number remains almost stationary.

Is it so every year?—Last year alone 200 sheep of mine died, owing to heavy rains, and disease, also owing to the comet.

Do you get anything by sale of milk?—We sell milk for about a month in a year; especially during Sivarathri we sell milk to the people in towns at the rate of an anna a seer.

You said you gave Rs. 32 to Esuf Khan. Where did you get the money from?—I mortgaged my waist-band.

Where did you get the money to redeem that jewel?—I sold some of my sheep.

I asked you if you ever sold sheep, and you said you did not?—I only sold young ones.

For how much did you sell them?—At the rate of Rs. 1-8-0 or Rs. 2.

Your flock or any portion of it was never impounded?—No.

By Mr. Scot.

Did you make any complaint to the District Forest Officer or to the Ranger?—I did not.

Nor to the Magistrate?—No.

Why not?—I was afraid that he would again beat me.

Are there any other people in your village that gave money to Esuf?—I do not know.

Was Esuf Khan by himself on the occasion when he tied you up and beat you, or was he with some others?—There were two or three others with him, but they did not come to the rescue, and I was alone.

Why did you not complain?—Esuf Khan is here now, and I am terribly afraid of him.

How long ago did this happen?—One or two months ago.

How long have you had the sheep in the village?—From the time of my father.

Did you have such trouble before this with Esuf?—He came only four or five years ago.

Did he trouble you ever since he came or only just now?—I was put to trouble thrice.

By the President.

You were always afraid to go and tell the Magistrate?—Yes.

What made you so bold to come and tell us all this?—I was told that you were here and will willingly hear my grievance.

YERRAKULA LAKSHMUDU of Kondapaturu.

By the President.

Are you a Golla?—Yes.

What have you to say?—I pay pullary for sheep every year for Vedullapalli reserve. A portion of it is closed. Through the reserve, a channel has been dug. The portion of the reserve near the road is also closed to grazing. Only a small portion is open to grazing, and sheep of four villages have to graze. 2,000 sheep of Bapatla, 1,000 of my village, and 1,000 of Vedullapalli, and 2,000 of Jammalpaliam have to graze there.

(From Mr. Scot. The total acreage is 1,140, of which 487 acres are closed for Bapatla plantation, and a portion for Vedullapalli plantation. Over 3,000 units graze.)

There are only 3,000 permits. Are you not paying for the remaining 2,000 sheep?—When there are heavy rains, and sheep cannot stand on porambokes, people take permits.

(From Mr. Scot. 344 cows, 268 buffaloes, 3,988 sheep, and 431 goats graze there. The total in cow units is 3,089.)

What is your grievance?—If elders are present, there will be no trouble at all. If we leave our servants and go home, on any business, the guards and watchers drive my sheep to the pound saying that they went into the closed area.

Were you there then?—No.

Who told you all this?—There were my brothers watching other flocks. They all assembled. When my people came there, they told them that if Rs. 20 were paid, they will release my sheep. They also thought that if they let all sheep go, they will be taken to task. So they impounded 14 sheep. He paid pound fees for them. I had to pay a fine of Rs. 5.

Did you pay Rs. 20?—My elder brother paid it.

Did you pay Rs. 2 compounding fee?—Yes.

By Mr. Scot.

How far is your village from Surayyalanka?—Two miles.

Have you ever seen me in Surayyalanka?—I hid myself. I was afraid that even if I say good words and truth it will not be accepted on.

By the Hon'ble Mr. Ramachandra Rao.

Did you pay the money to the magistrate?—I sent money to the boy, and he sent it to the persons watching the flock, and they took it to the Ranger.

You said that you feel some difficulty in going to the reserve. What is it?—What is the distance between your village and the reserve?—It is ten miles.

By Mr. Scot.—When did that case occur?—It happened two years ago.

By the President.

Since two years, you had no complaint?—The waterman or the gardener had collected about 40 sheep from all the flock—I gave two sheep.

By the Hon'ble Mr. Ramachandra Rao.

When did you give?—I gave two years ago.

Are those 40 sheep still with the waterman?—Yes. He also allows them to graze in the reserve.

You said there was some difficulty about path. What is it?—There is only one small reserve in the west. Close to it, there is a new channel.

Suppose the flock start from your village. What is the first obstacle?—There is none.

Where is the difficulty then?—Our sheep remain for six months in the year here.

You said something about the road. There is no difficulty about the road?—No.

Is there any road to go to the reserve?—We must go through the ryots' lands. We feel difficulty in part of the reserve being closed.

By the President.

What is your remedy?—The closed area should be opened. Also we want that only one fee should be levied although the cattle graze in different reserves.

By the Hon'ble Mr. Ramachandra Rao.

Do you mean for one taluk or for the whole district?—I want one permit for this taluk only.

Have you anything else to say?—There is nothing else to say.

By the President.

Do not you want leave to graze in the reserve without permit?—No. I do not ask that.

But I ask you whether you want?—No.

You do not think that 1½ annas is too much for the sheep?—Yes. It is difficult to pay.

How much would you pay?—I will pay one anna. When they die, we throw them away.

By the Hon'ble Mr. Ramachandra Rao.

Were you always paying one and half annas?—Yes. I have permits.

VALLURU JAGANATHAM of Bapatla Taluk.

By the President.

You keep 30 cattle?—Yes.

How much land do you cultivate?—I cultivate 80 acres of wet and 80 acres of dry.

You are in the habit of sending your cattle for six months to the forest?—My village cattle go there, but not my own.

You put down here that you do?—I used to send them formerly, but not now.

Where do your cattle go?—To Pullalacheru in Vinukonda taluk; also to Bothana.

How long do they stay there?—For six months.

How much do you pay for that?—Some years it is Rs. 2 and for some years Rs. 2-8-0.

What did you pay this year?—Last year I paid Rs. 2 a head of cattle.

Inclusive of everything?—Yes.

Who goes with them?—Some of the village ryots go with them and hand them over to the Lambadis.

The Lambadi does not come to your village?—They also come to us sometimes.

Is there no reserve near your village?—No.

If there were too many grazing in a reserve, would it be desirable to limit the number?—It is desirable to reduce the number so as to give sufficient pasture to other cattle.

But you say in your answer "No." What is your real opinion?—I think it is better to limit the number of cattle.

By the President.

You want it to be reduced to one anna?—Please reduce it by half anna.

Would you not like it to be abolished?—If it is abolished for the whole world, I also want it to be abolished.

When they took Rs. 20 did you make any appeal?—No. If we complain some say "Is it men like you that is to fight against the Forest Department?"

By Mr. Scot.

Did you pay Rs. 2 compounding fee?—No. It was a fine. They said it was a fine and I paid it.

Do you know the difference between the compounding fee and the magisterial punishment?—I do not know.

By the Hon'ble Mr. Kesava Pillai.

Did you ever go to court?—No.

Do you consider the present grazing fee too heavy?—It is higher than what it was formerly.

Do you think it too high?—I am talking of the Government fee.

Do you know how much the Government fee is?—I do not know.

It is As. 3. Do you think that is too much?—I think As. 2 will be better.

If As. 2 is better than As. 3, do you not think one anna will be still better than As. 2?—Of course, Government cannot have too low an income.

You say "most of the cattle are deteriorating day by day owing to increasing fees." Is it owing to fee?—The men that take the cattle for grazing sell some of them.

But that is not Government fee?—What I meant was that less cattle are taken to the forest owing to the fee.

But you say that the cattle are deteriorating day by day?—I did not properly understand the question.

Then you did not mean it?—No.

If you do not even know how much you give Government, it will be rash to say that the cattle are deteriorating owing to the fee. Is that not so?—Yes.

By the Hon'ble Mr. Kesava Pillai.

Were you ever grazing the cattle without pullari?—The cattle were never sent to forests without payment of pullari.

There was a similar fee then, perhaps?—Yes.

You say that the higher the pullari the less are the cattle that are sent to the forest?—Yes.

You say that cattle are deteriorating owing to less cattle being sent to forests on account of the heavy fee, and some cattle are spoiled there and those that remain mostly die away?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

What do you mean by the fee which you think heavy? To whom is it paid?—We pay in a lump sum to the Lambadis.

How much is that?—Rs. 2 per head.

That you regard as a fee?—Yes.

That is heavy, you say?—Yes.

But that is a matter between you and the Lambadi. You can do as you like?—If we reduce it, they may say that they have to pay higher kist there, or some other thing.

Is it a matter of bargaining?—Yes.

Do you settle it every year?—Yes.

Does the same Sugali take your cattle every time?—They change now and then.

You do not employ the same man?—No.

How many cattle go from your village?—About two to three hundred.

Are all these entrusted to the same Sugali?—No, to four or five of them.

They all come to the village and take them?—Yes.

Do all the people pay the same rate?

—If they require better grazing they pay As. 8 extra.

What do they get for the As. 8 which they pay in excess?—They are paid on the understanding that their cattle are better grazed and made stronger. When the pasture in one place is over, the Sugalis take these cattle to another.

Do you entrust all your 200 cattle to the same man or to two or three persons?—To two or three persons. They are divided into groups, and one man takes charge of one group.

How many are in charge of one man?

—Forty, fifty and sometimes hundred cattle are in charge of one man.

Is there any mortality in the forests, or you get the same number that you

send? Some may die? What is the percentage?—About four or five a year.

Is the Sugali responsible for the loss?

—They say that the cow died on account of disease and they show the head and tail in proof of it.

Do they bring them here?—There is a middle man between the Sugali and me; and if I go there he produces the head and tail.

By Mr. Paddison.

Who is the man?—Some man in the village.

Is it the same man every year?—No.

You do not make any enquiries, but simply take the word of the Sugali?—Yes.

By Mr. Scot.

Do you know if your cattle were ever impounded?—I do not know.

Were you ever asked by the Lambadi to pay any impounding fees?—No.

By Mr. Paddison.

Why have you stopped sending your cattle to the reserve now?—Owing to mortality and higher rate of pullari.

By the President.

Do you call the payment to the Lambadi pullari?—It is called water fee and pullari.

By Mr. Paddison.

Does the Lambadi take the cattle to Government forests or to agraaharam lands and other places?—I do not know.

By the Hon'ble Mr. Kesava Pillai.

How long is it since you stopped?—For about five or six years.

By Mr. Paddison.

Where do you feed them now?—In my own lands. I have a pasture land of my own.

How many acres?—Ten acres.

By the Hon'ble Mr. Ramachandra Rao.

Is that enough for the cattle?—Yes; I put 30 cattle on these ten acres of land. At first I send in female cattle to graze—cows and she-buffaloes.

By the President.

Are they also fed on straw?—Yes; also hay and zannu.

M.R.Ry. S. RAMAYYA Garu, Tahsildar of Ongole.

By the President.

What is your name?—My name is S. Ramayya.

Are you now the Tahsildar of Ongole?—Yes.

Where were you previously?—I was in Bapatla for one year.

Where were you previous to that?—I was in Nellore.

Were you in any other taluk of this district?—No.

Have you any knowledge of forest matters in this district?—Not much in this district.

In Ongole there is no forest?—There is a small forest near Chinnakurti village of 3,500 acres. There is another extent of 1,500 acres, but that is casuarina plantations.

Has the Zamindar of Venkatagiri got any reserve in this district?—Yes.

Does he charge any grazing fees?—He does not do it himself. He leases out as kanchas and kanchadars charge fees.

What do they charge?—They charge Re. 1 to Rs. 2 per head.

For the season?—Yes. It is for five months.

Do they limit the number of cattle admitted into the kanchas?—Yes. At 150 per 100 acres.

What sort of forest is that?—It is a waste land reserved for two months or three months.

Does it contain tree-growth?—There are some trees here and there.

Does he make any use of it, or does he sell it to contractors?—It is sold to contractors.

Does he call it forest or is it only waste land?—It is called forest. It is only in three villages.

What is its extent?—It is about 5,000 acres.

Does he call it kanchas?—No.

Does he lease out blocks?—Yes.

The kancha is not known in this district?—It is not known.

Do you know it?—Yes. In Nellore I knew it.

Have you served in Nellore?—Yes.

Have you any acquaintance with the forest of this district?—No.

Are there any casuarina plantations on the coast in Ongole taluq?—Yes. There are some.

Are they Government or private ones?—They are partly Government and partly private.

There are 1,000 acres near Kanuparti?—Yes.

Are there any considerable extent of private plantations?—Yes.

Is there much land taken on darkhast for planting?—Not much now. It is all Zamindari land.

What about the lands to the north of Kottapattu?—It has been planted.

How much of it has been planted?—About 1,000 acres have been planted by private people.

For how many years have they been planting?—For the past 20 years.

Is it regularly felled and sold?—New plants were raised in some cases, but in some others, they did not repeat.

Why was that? Was the ground found unsuitable?—The land is suitable.

Why did they discontinue?—I do not know.

Was there any complaint in Ongole taluq for want of grazing?—There is not sufficient pasture. The land is regada and fertile soil. The assessment varies from Rs. 3 to As. 9. For want of sufficient area, the ryots have set apart one-sixth of their holdings for pasture purposes.

In other taluqs, where there is no facility for grazing, it is the custom to send the cattle to the hills?—It is also done here. The ploughing cattle are not sent.

Which cattle are sent then?—The other cows and calves are sent.

Are they inferior cows?—They are dry cows and calves.

Is that custom extensive in Ongole?—Yes.

Where do they send?—They send them to the Nallamalais, and to zamin-dari tracts in a large number of cases.

Is it in Ongole taluq or Nellore district?—They send to Podili division.

Are there villages for Gollas in Ongole?—There is no village set apart for them.

Are there Gollas in coast village?—There are not many. They are in this taluq, but many live in hill tracts to the north of Addanki.

Are there many sheep kept in Ongole taluq?—There are some in the out-skirts. In Bapatla there is a large area. It is all saline.

It is not saline to the same extent as there is sandy waste in this taluq?—No. Kanuparti is in Ongole, and there are two Golla hamlets. I submit that some of them have removed themselves to Bapatla for want of sufficient cultivation ground. There is a village called Adavi newly formed.

Where is that village?—It is four or five miles from here.

Is it near Perali?—It is to the north of it. Adavi was only an abandoned village. People from Kanuparti came and settled there.

Did they migrate?—Yes.

What people are they?—They are Gollas, and they brought sheep with them.

Where do people in Ongole get the firewood from?—They get from poramboke lands, and also from casuarina plantations from the sea coast.

What is the price?—Jungle wood purchased from the coupes sell at Rupees 7-8-0 a ton.

What coupe is that?—Kandukur coupe.

Are they brought by railway?—Yes.

They are brought from Nellore district?—Yes. Casuarina wood is sold at Rs. 9 a ton in Ongole.

Do people complain about high prices?—No.

Prices have risen very little?—It used to be Rs. 8 five years ago. Now it is Rs. 9.

Was there at any time a Government depot?—There was one but it was abolished in 1911.

Where was it supplied from?—It was supplied from Nellore district.

Are green leaves much used for manure?—Wherever there are wet lands people used to bring leaf manure, but they get Jilledu, and Vempalli from the waste lands.

Is it a general custom?—No. People who can afford to get them do so.

What does it cost?—A cart-load costs As. 8 including carriage. It may be less. It depends upon the distance.

Is it used for dry lands?—No. The indigo refuse is used for garden lands.

Is any crop grown for manuring purposes?—No.

By the Hon'ble Mr. Kesava Pillai.

You said there is a small forest, Chinnakurti, of 3,500 acres. What does it produce?—There is grass in it and also jungle wood.

Do they work it?—Yes. It is under the control of the Forest department.

Is it on a working plan?—They used to issue permits before but not now.

How many villages depend upon that for grazing?—Mainly Chinnakurti village grazes. It is on the outskirts of the taluk. The western side belongs to the Zamindar of Venkatagiri. Cattle of three villages go to the zamindari tracts. The other cattle are Chinnakurti cattle numbering about 600.

Do sheep also go?—Sheep are not allowed.

You mean goats?—Goats are not allowed. But I am not sure of sheep.

Is there sufficient grass?—Five hundred acres are not fit for grazing. The remaining 3,000 acres grow grass.

How far is that reserve from your village?—It is nearly two miles.

By the Hon'ble Mr. Ramachandra Rao.

Is there any complaint about this portion being kept as a reserve?—There is no complaint at all.

Does it cause any inconvenience?—I have not heard of any.

You know Nellore. Do people in Ongole taluq keep more cattle than in Nellore?—Yes. They do.

Why?—The soil of Nellore is very poor when compared to that of Ongole.

By Mr. Paddison.

You said there were three zamindari villages?—Yes.

Do those villages send cattle all over the zamindari portion?—I do not know. There are no blocks. The whole is one compact block.

Do they keep out cattle belonging to other villages?—I do not know.

You know the kancha system in Nellore?—Yes.

In Ongole, from the evidences we have heard, it is a habit to send cattle in charge of Sugalis to Nallamalais, instead of sending them to kanchas. Can you give any reason for the difference in practice in the two adjoining districts?—I am aware that the cattle of Ongole go to the zamindari forests. The parts where they go are malarious. People send their own men along with the Lombadis only to leave them there. They return on account of malaria. In Nellore they send cattle to the Veligondas which is not malarious.

Do you think the cattle owners of Ongole will not welcome the system of kanchas? Supposing instead of sending the cattle in charge of Sugalis, a portion of the land is given in Pálnād. Will that be welcome?—That will be welcome. At present they complain of the unsafety of the animals.

By the President.

Now that would not make them safe?—They will make their own arrangements and send men. As a matter of fact they send men because though the Lombadis might have sold some, they say they were lost.

By Mr. Paddison.

You say that cattle of Chinnakurti village go to the Chinnakurti reserve. Why do not the cattle of Ramanagiri go there?—They told me that the reserve was not sufficient. I inquired of one

person of a shrotriem in the neighbourhood. I asked him why they were not sending their cattle. He said there is very little pasture after the wants of the Chinnakurti village is supplied.

Do they wait till grass is grown before sending the cattle?—It is worked under the Forest department. They take permits and allow cattle.

Do you think that if the grazing were allowed to panchayat of Chinnakurti people, they would regulate the grazing?—I believe so.

Will they regulate in the same way as they do in private pastures?—That is what they would do.

Do you think it would not be resented by the adjoining villages?—No.

By the President.

Do you think that the adjoining villages would be prepared to recognize the prior right of the Chinnakurti villagers?—Yes. It is already recognised. It is one of the understandings of the people outside that Chinnakurti people must use it first.

You said part of it is rocky. Is it on the slope of the hill?—There is pasture lands called pentas. Portions of these lands are devoid of pasture. Some are at the foot of the hill, and some on the slopes of the hill.

Speaking generally, the greater part of the hill is the slope?—It is mostly on the slope.

I have been told that cattle grazing on the slope will gradually denude the slope altogether if they are allowed to graze on the slope. If it is handed over to the Chinnakurti villagers, do you think they will keep the cattle off the slopes?—The slope is the most important portion. It is there that grass grows luxuriantly.

The slope is not denuded?—Arrangements should be made that grazing is regulated.

You mean that the number should be limited?—Yes. As to the constitution of the panchayat, for some time the Forest department must advise the panchayat. Ongole is one of the backward taluks in the Presidency and a panchayat must have some advice. If not it will not work well.

By the Hon'ble Mr. Ramachandra Rao.

You say in your paper that the panchayat must be under the moral control of the Tahsildar. What do you mean by that?—There are trees and shrub jungles and grass. With regard to the management to graze it may be regulated by the

panchayat. With regard to the growing of fuel, that should not be given to the panchayat without control.

What do you mean by the moral control?—When a panchayat is formed, there must be not merely villagers, but also the Revenue Inspectors wherever he could be had, and a panchayat may be working under the control of the Tahsildar. It must be subject to the moral supervision of the Forest department.

By the President.

What is the moral supervision?—I mean that the people are not able at present to manage the trees. If the panchayat is allowed to manage the forest without some check from the outside, the forest may be over-grazed.

By the Hon'ble Mr. Ramachandra Rao.

Is it your idea that the Tahsildar should be the moral adviser?—Yes.

You want the Revenue Inspector also?—Yes.

Do you think he will have time?—If his head-quarters is there, and if he is available, he may also be a member of the panchayat.

By the President.

You want the Forest department to have nothing to do at all?—I stated that a Forest officer wherever could be had must also be a member of the panchayat.

How many members would you have?—Five.

One will be a forest officer or ranger, and the other will be the Revenue Inspector. Who are the others?—The reddy and the karnams. The reddy must necessarily be one of these.

By the Hon'ble Mr. Ramachandra Rao.

Do not you wish to have the panchayat consisting of independent men?—I wish it provided there are men like that, but in Chinnakurti village there are no such men.

By the President.

To what caste do the educated ryots belong?—They are reddy and karnams.

Do you find educated men among the reddy?—Yes. The minimum of the panchayat is five. It may be raised.

By the Hon'ble Mr. Ramachandra Rao.

Why do you want the revenue inspector on the panchayat?—I am not very keen on that point.

By Mr. Scot.

In zamindari villages how is grazing sold?—It is sold by auction.

Is it sold for a lump sum?—Yes.

You said that one-sixth of the occupied portion is left fallow. Is that custom regular?—Yes. It has been existing for some time.

From the economic report of last time, the total extent of holdings left is one-fifth. Now it is one-sixth. Is it decreasing?—Yes.

Do they cultivate the land and leave one piece fallow one year and another

piece in another year?—They leave one piece fallow for five or six years.

Do they get particularly good crops after fallow?—Yes.

If the area that is cultivated is left fallow for five years, does that yield a very much larger crop than the other area?—For the first one or two years, there is a marked increase.

OOTLA ANKAMMA of Zamulapalayam.

By the President.

What do you pay to Government?—Rupees 2,500.

How many acres of land do you own?—250 acres of wet land.

How many cattle have you?—125 cattle.

Do you take them every year to the Nallamalais?—Yes.

All of them?—Not all; I take 90 of them.

When do you go?—In July cows are taken. He-buffaloes are to plough our wet lands, and so we have not taken them yet.

When are you going again?—About the end of August.

Are any of your cattle gone already?—Cows have been sent.

Did you go with them?—Yes.

You come back?—Yes.

With whom did you leave them?—With the Lumbadis.

To which reserve did you take your cattle?—To Kattamrasmali, to the north of Markapur.

Is there good grazing?—There was only a little rain, as yet. If there is heavy rain there will be good grazing.

Where do you get your permits from?—Through gumastahs or overseers.

Where?—At Markapur taluk.

At what station?—In Diguvalalaiyam or Dornala.

When you say overseer, do you mean the ranger?—Yes.

Do you always go to the same forest every year? Or you go to different places in different years?—Until last year we took our cattle to the same forest, but last year, for want of grass, we took them to another place.

Do you pay for one block or for all blocks?—For one block.

Is it large enough for you?—It is not sufficient.

What is the extent of it?—It is a big one.

But you said it was not sufficient for you?—Several other cattle graze there. Cattle from Ongole and Bapatla go there.

Do all go to the same place?—Yes.

What do you pay for your permit?—I pay As. 8 for she-buffaloes for three months; and for cows I pay As. 4. Our cattle remain there for six months, and we pay twice that amount.

In what month do they go?—Cows go there in the beginning of June.

When do you take your second permit?—In September.

Where are your permits?—The permits obtained for June and August are taken by the Forest Department, and those of September I have at home.

Do you have much trouble there?—Yes.

What does it consist of?—The reserve is divided into blocks there. If our cattle graze in one block the guards and watchers of the other blocks impound our cattle.

On what excuse do they impound your cattle?—With the plea that our cattle have trespassed into the other blocks; but if we bribe them, they keep quiet.

How much bribe do you give them?—We give according to the number of cattle, say Rs. 10, 20 or even 50.

If you pay that your cattle are allowed to graze in as many blocks as you like?—They do not allow our cattle to graze in other blocks, but they overlook the trespass.

Who suffers by that?—The ryots.

What do you lose?—We have now to pay permit fees as well as bribes.

What is the extent of the block?—I cannot say. But there are about 8,000 or 10,000 grazing cattle in it.

Cannot you keep the cattle within it?—It is not a round piece. There is water in one place, and grass in another.

Why do you not go to another block?—In all blocks there are too many cattle grazing. They are all full.

Would you like the number to be limited? Where will the other cattle go? Would you like to have a block for yourself and pay for permit?—Yes. If a proper assessment is fixed, we will take it.

What do you call a proper assessment?—The same as is fixed for Bapatla. Ours is a hilly tract, and Bapatla is sandy. Both are the same.

Which has the better grass?—Of course, you find better grass in hilly tracts.

And you want to pay the same fee for better grass?—But there are other crops raised at Bapatla, such as horsegram, and none are raised in our place.

How much do you pay for a cow now?—We pay As. 4. Altogether we pay a rupee in four instalments. The cattle remain there for only six months, and we pay As. 8.

How much will you pay for an acre of land?—As much as the assessment paid here.

That is As. 4?—Yes.

By the Hon'ble Mr. Kesava Pillai.

How long have you been taking your cattle to the reserve?—For about 30 years.

Did you take them this year?—Yes. I go four times a year. First I take them there and entrust them to somebody and come back, and twice again I go to see if they are all well looked after; and the last time I go to bring them back.

Who looks after them after you come away?—I have paid servants who look after the animals.

You said that there was difficulty of trespass, and also that you gave bribes. Why do you pay bribes?—For fear that we will be put into difficulties.

Can you mention there any such case?—Once our cattle were impounded, and we paid fines and came back. But we were prosecuted in Markapur taluk.

How long ago was this?—Some 8 or 9 years ago.

How long did the enquiry last?—For six months.

You went there to defend yourself?—Yes.

What became of the case?—It was proved that the cattle grazed in the block for which we had taken permit, and so the case was dismissed.

Do you own any sheep?—Yes.

Where do you graze them?—In Bapatla.

You do not take them to the Nallamalais?—No.

What do you pay to the Sugalis?—I pay for 100 head of cattle per month Rs. 12-8-0.

You pay at that rate for how many months?—For four months for she-buffaloes, and six months for cows.

And then you said that you pay twice?—Yes. One rupee for a buffalo and half a rupee for a cow.

Do you find any difficulty in taking your cattle to the Nallamalais?—There is difficulty in taking them.

What is the difficulty?—On the two sides of the Nallamalais there are reserves. The way is narrow in the middle, and they tell us to take the cattle with their mouths tied up, and they also want us to lead them with ropes, lest they might go into the reserves. We have to travel like that in the forest for 48 miles.

Do you have the reserve all through the 48 miles?—Not throughout; here and there.

So you mean you have to pass through reserves about 48 miles at intervals?—Yes.

What taluk is it?—In Markapur and partly in Vinukonda.

What is your route?—We go to Vinukonda and from there to Gopukonda.

How many reserves do you see on your way?—In Vinukonda there is a reserve of 4 miles.

By the President.

Did you go by road or by cross cut?—We went through a donka.

By the Hon'ble Mr. Kesava Pillai.

Then?—Near Thirupuravaram there are 4 miles of reserve, and after that there is patta land, and beyond that we go through the Malais.

You say you have trouble in going through these?—Yes.

How do you then get through these restrictions?—We take more men. If in spite of these efforts we are put to inconvenience; we pay now and then Rs. 10 and take our cattle.

Do you cultivate your land yourself?—Yes.

All the 250 acres of land?—Yes.

How do you manure them?—Cattle dung and ashes. Also we use the manure of sheep, and patti earth as far as it is available. But we have not much patti earth in our village.

By the Hon'ble Mr. Kesava Pillai.
How many sheep have you?—300.
Do you use manure leaves?—No.

By Mr. Paddison.

Why is it that you go yourself to the Nallamalais?—Lest the cattle may unjustly be killed.

Why do not the other people go?—From my village about sixty men follow me.

Why do you not leave the guarding to the Jeethagadu, but leave them with Sugalis?—Our servants cannot live in those parts; they get fever.

By Mr. Scot.

You say you are followed by sixty men from your village?—Yes.

And you yourself go four times?—Yes, and they go twice, first when they are taken to the hills, and again when they are to be brought back. Ten or twenty people, including myself go there four times.

Is it customary in other villages also to go in this way?—Yes.

Do all of you go more or less together?—The ryots of one village go at one time.

Does the guard come up with a big army to fight with you or does he come alone?—He brings with him some thirty or forty of the villagers.

Then he is in friendly terms with those villagers?—Yes.

Then is the bribe divided up among all of them, or does the guard take it all?—The guard takes the money from us, and we do not know what becomes of it.

By the President.

The villagers help him out of friendship, I suppose?—I do not know if the amount is divided among them.

By Mr. Scot.

What kind of muzzle do you put on to the cattle?—We do not use any muzzle. They ask us to do it, but we do not.

How many cattle follow these sixty men?—About 1,000.

By the President.

You say with 1,000 cattle sixty men go together?—Yes.

They pass through reserves in the way?—Yes.

They are not allowed to stray at will in the reserves?—No.

That is considered a hardship?—Yes.

If 1,000 cattle which go from your village, and 1,000 cattle that come from another village, and another thousand of another village are all allowed to stray in these reserves as they like, do you not think that there will be terrible damage to the forest?—The cattle come through a long way, and how are they to live if they do not find something to eat on the way; otherwise are they all to starve?

What is your wish in the matter?—I want that on payment of a fee either here or in Markapur the cattle must be allowed to graze there.

By the Hon'ble Mr. Ramachandra Rao.

What is the time taken up to reach the Nallamalais?—We must sleep for eight nights on the way.

How do you manage to feed your cattle in the way?—Do you purchase straw or hay?—We take straw as far as Vinukonda.

How do you carry it?—We carry it on our heads, or take it in bandies.

Do the sixty men carry straw for 1,000 cattle?—There are other persons who follow us up to Vinukonda. And after Vinukonda straw is not available to be purchased.

How do the cattle live then?—They mostly starve and some die also.

Where do you camp at night?—In any maidan or vacant place.

Are your cattle allowed to graze there?—There will be nothing to graze upon.

I take it that they live on what they can pick up on the way?—They do not allow the cattle to graze.

If the cattle go for eight days without food they may die?—It takes three days to reach Vinukonda, and five days after that.

Can they starve for five days?—If we can purchase straw on the way we do so.

Are these cattle penned in the forests?—There is a fence, and they are penned there.

Who pens them?—When I go I have this pen raised, and I entrust them to Sugalis.

Do you pay anything to the Forest Department?—We pay Rs. 5.

For penning?—Yes.

By the Hon'ble Mr. Kesava Pillai.

Who takes the manure?—We cannot bring the manure from that place, and neither is it stored. Nobody will buy it.

What is the breadth of the way?—Through the forest it is ten or twelve yards wide. I request that on taking a permit cattle may be allowed to graze until they reach the reserve. I want the privilege of grazing through the district with one permit.

M.R.Ry. K. VENKATA RAO Garu Pleader, Bapatla.

By the President.

Do you represent the taluk association?—Yes.

Are you a pleader?—Yes. I am an agriculturist too.

How much land have you?—I have 60 acres wet land.

In what village have you lands?—In Morukondapadu.

Have you any dry lands?—I have 20 acres of dry lands.

How many cattle have you?—I have 25 cattle.

How many ploughing bullocks?—I have 10 ploughing bullocks. The rest are milch cows and buffaloes.

Do you send your cattle to Government reserves to graze?—I send only my cows to Markapur.

Do other cattle graze in this reserve?—Yes.

Who takes your cattle to Markapur?—The Lombadis take them.

What do you pay for them?—I pay from Re. 1 to Rs. 4.

Why is it graduated?—It is according to the demand.

Do you bargain for it here?—Yes.

What does he pay for permit?—Re. 1 or Rs. 2.

Would it be of any use if I were to tell you that you have to pay only As. 4?

Will you be surprised to hear it?—We will not care about the payment, but we will be glad if our cattle return.

You said you pay double permit fee. I ask you whether you know how much the permit fee is?—I do not know.

You do not know now?—I do not know what he pays actually.

Do you know what the Government charge is?—I do not know.

What did he tell you it was?—Re. 1 per buffalo.

I offer you the information that it is only As. 4?—He says that unless we pay Rs. 2 he would not take our cattle.

You are not much concerned with the fee?—I cannot help it.

You are in his hands?—Yes.

Did you ever lose any cattle?—My sister lost two cattle.

By the Hon'ble Mr. Ramachandra Rao.

Is there any grazing in the forests between the village and the Nallamalais near Vinukonda?—We have to pass through five miles of reserves; and there are some leaves to be had there.

How did the Lombadi account for the loss?—He said they were devoured by a tiger.

You never lost anything?—I am managing her affairs too. She owns about 100 cattle.

You send a small number. Some people send a much larger number. Instead of paying for permits for grazing your cattle in these distant forests, how would it seem to you either individually or combined with others to take a jungle or a block to yourself and rent the grazing for your own use?—We will make our own arrangements.

Suppose it is announced that blocks can be had in the Nallamalais. What do you think of this suggestion? Has it not certain advantages?—There may be advantages.

Is the idea new to you?—Yes.

What other matters have you specially come to speak to us about?—The imposing of grazing fees on sheep is come to be a hardship.

Have you sheep?—No. I often come into contact with the Gollas. They own them for the sake of others and not for themselves. They have to use these sheep for manuring others' fields. So they have to get something on these sheep.

Some have patta lands?—There are not many who own patta lands.

But it seems a curious claim that a man should expect to keep an enormous number of sheep such as 800 for his own profit, on the public land without paying anything. Is it not extraordinary?

The Government will be only losing a small income.

Do you think that so many sheep should graze and pay for nothing for it? Others need manure and they help others.

Their help is hardly disinterested?—I do not know.

Do you think all should be allowed to graze their sheep for nothing on Government lands?—Yes.

Why should it be for sheep?—Why should not goats be allowed if sheep are allowed?—I have no objection for goats too. But goats are more likely to spoil the shrubs.

If the shepherds have this privilege, why should the much more useful bullocks be excluded?—There is no sufficient pasture here.

Why should the unfortunate animal pay?—They are not so many as sheep.

There are vast extents of country not very far away where they do without it. I do not see why you want it?—In those parts the ryots own a number of cattle. It will be sufficient to give manure for his fields. Consequently he has to go for sheep. So sheep are necessary.

Would you limit the number also to be allowed for grazing in any particular reserve?—I will allow all.

If the number of sheep increase, there will be no food for them? What will you do for them?—If all these reserves are allowed, the difficulty of want will be more in the imagination than in practice.

Then cattle should be gradually excluded, will they not? Which is more important—cattle or sheep?—Cattle are more important.

But you are hardly acting on that principle. You say that sheep should be allowed without limiting the number and also free and that cattle must be charged?—I do not mean that they should be given a lower place. People can afford to pay because there is a limited number of cattle.

Cannot they afford to pay for sheep?—Money will be wanted for hundreds and thousands.

By the Hon'ble Mr. Kesava Pillai.

You mean that the shepherds are very poor?—Yes.

By the President.

Should the exemption depend upon the means of the owner?—No answer.

By Mr. Paddison.

When they become rich, do you wish to impose the fee again?—No answer.

By the President.

Will this principle apply to all reserves, or reserves on the coast and neighbourhood of Bapatla?—I am only speaking of Bapatla.

Is there any point of forest administration which strikes you?—Yes. The permit system.

Do you want to limit the grazing in any particular reserve or have it unlimited?—Limitation would be necessary.

But if the permit is to carry the sheep all over the district, how is it possible to enforce limitation?—Portions for bullocks may be set apart.

If a permit is to carry a bullock or cow at will to any reserve in the district how is the limitation to be effected? Can you see any way in which it might be done?—A man of this place does not go to a distant reserve. He will naturally go to the surrounding reserve.

If his permit gives him permission to go free anywhere how can limitation be enforced?—I am not recommending that a permit should be given for anywhere in the district.

What do you mean then?—I mean of places in the vicinity.

To what distance is the vicinity to extend?—The distance to which it is likely to go. A cow cannot go more than two miles.

You want a two-mile radius?—Yes.

Do you think that will quite satisfy the objections?—It will satisfy.

Would it be very surprising to you that many blocks are more than two or three miles in extent?—There are no cattle coming from four or five miles away.

When the number of cattle in one village is more than in another village, it is the question of how many cattle should go and not the question of villages?—Permits should be given to a particular number of cattle. Those cattle can go anywhere.

Your limitation is not to depend on the amount of grazing?—On the amount of grazing also.

Is there any other point on which you wish to say anything?—The conservation of forests very near the villages is a great hardship; especially the Vedullapalli reserve.

But as a matter of fact, what is the distance of Vedullapalli to the edge of the reserve?—It is half a mile.

Is that too near?—It extends almost towards Bapatla.

What is the distance between the reserve and the nearest village?—It may be two or three furlongs. It will be adjacent to the cultivating fields also.

You would not allow reserves to be near villages. But you are aware as a practical man that cultivation is extending? Is it not so? When Government constitutes reserves, would you have Government to say that no cultivation ought to approach within half a mile of the boundary? Will that not be a great hardship to the people? You must be aware that proximity of patta lands is due to the approach of cultivation towards the reserves. If you move the reserve another half mile, will not patta lands come

up again?—No difficulties arise in connection with the local reserves. Cultivated lands were already in existence and reserves came subsequently.

If cultivation advances again, what will you do?—I am for prohibition of extension of cultivation also, if it is interfering with grazing.

We have asked a good many witnesses, and they are opposed to it. They say it will be a hardship to the cultivation?—They will be opposed to the lands already acquired for cultivation.

Will your association also like to see that?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

Is there any scope for further cultivation?—No.

It would not be possible in a place like Tenali?—There is no land available for extension of cultivation.

But where lands are available, will you advise it should be reserved for grazing?—Some land is necessary for cattle. Irrespective of the whereabouts of the land, something must be reserved. Unless cattle live, cultivation cannot go on.

It is not possible to raise both fodder and green grass from the land?—Under the existing state of things it is impossible. Unless some new fodder is raised, it is not possible.

Jonna is one that serves both as crop and fodder?—Yes.

As regards the Gollas' complaint, you say that they desire free-grazing. Were they grazing free before the reserves?—They were not paying per head, but it was under some pullary system.

DUNDA NAGIREDDI.

By the Hon'ble Mr. Ramachandra Rao.

What is your place of residence?—Vetupalem.

What land do you own?—Fifteen acres wet and twenty acres dry.

How many cattle?—Twenty-five cattle and fifty sheep.

Where do they graze?—In my Kunderu wet lands, and for four months in Nayanapalli and Villupalayam reserves.

During what month to what month?—In the rainy season they graze in the reserves, and in summer they graze in our wet lands.

What do you pay to go to the reserve?—Annas 6 for she-buffaloes, and for cows annas 3.

The Gollas invariably own all the sheep?—Yes.

They have no lands practically?—No.

They must make their living out of their sheep?—Yes. I appeared in a case.

Were you for the plaintiff or the accused?—I appeared for the accused.

By Mr. Paddison.

Do you say that you send some cattle to the Nallamalais or Markapur?—Yes.

Do you send them in charge of Lombadis? The people of Jammalapalem say they take the cattle themselves?—My cattle are sent to Pundla and thence they go.

Why is it that the people in that group of villages go themselves, and Pundla people do not go?—They can afford time. They think it necessary to go, as the Lombadis privately sell cattle, and say they were eaten by tigers. To avoid those things they go.

I thought that you would have sent some ryots at least. It strikes me as very peculiar in this delta that they do not care where their cattle have gone to. Do you know where your cattle have gone?—I do not know.

By Mr. Scot.

Do you know where they went last year?—I do not know.

You do not cultivate your lands?—I cultivate through gumastas.

By the Hon'ble Mr. Ramachandra Rao.

You do not send any buffaloes?—No. Only cows. My sister sends buffaloes.

Are they in charge of any persons or with Sugalis?—They are sent along with Lombadis.

Have you any difficulties with the forest people?—We have several difficulties. The reserve is not even one furlong from the village.

What if it is quite close?—There is no vacant place where we can let our cattle to stand in groups, and there is no ground for men to ease themselves. The forest people are putting us to many troubles that we should not even enter the reserves.

What troubles were you put to?—When we go to our putta lands for cultivation purposes they say that we have no right of way. On the sides of the reserve lie our putta lands. The reserve runs midway between the putta lands and to the east and west of our lands we have reserves.

Is it the same case with reference to Vetupalem?—Yes.

How many ways are there to the reserve?—One or two.

And all your cattle have to pass through these two ways?—When large number of cattle are taken through these two paths a few of them stray into the adjoining reserves and the forest people trouble us for bribes.

How many cattle pass through every day?—Some two hundred or three hundred cattle.

What is the width of that way?—In closed reserves it is only four or five yards. In the open reserves we do not know where the path is as they do not allow us to pass. So all the cattle go only through this one path; and this way leads us to the forest and not to our lands.

Then how do your cattle get to the fields?—There is a road from our village to the hamlet, and they tell us to take our cattle by that way.

Why can you not do it?—It is round about. When the Kunderu is full in the rainy season we cannot go that way. As the forest people do not allow us to the forest we pay them bribes and do it.

What more have you to say?—During cultivation season there is water in the wet lands. As soon as our cattle are removed from the ploughs we must let them stand on the dry ground.

Which is the dry ground you refer to?—It lies near the reserve.

Do you mean that there is no place for the cattle to stand after cultivation?—Yes.

The place where the cattle used to stand had been reserved?—Yes.

Is there no place at all available?—No.

Do you not bring your cattle into the village?—Yes.

Then you have some place in the village where the cattle can stand?—There is no such place.

Are any cattle grazing in the Nayanapalli reserve?—Yes.

How many?—About four hundred cows and two or three thousand sheep.

How many buffaloes?—Two hundred.

What does he mean by saying then that there is no pasture?—For eight months they graze in wet lands; and in the rainy season there will be little grass here and there, and they will graze.

Is there anything else you want to say?—We must also have some ground where we can store our paddy after it is cut.

Do you not make your stacks in your fields?—No, for there is water in them.

When was this reserve made?—Some ten or fifteen years ago.

Where were you having these stacks in former years?—In the reserves.

How long were you doing it in the reserve?—From the time our lands became wet.

Did you have all these stacks last year?—Yes.

Then they are preventing you now?—Yes.

Were you paying anything for making these stacks?—No.

Then how did you manage to have these stacks in the reserves?—For a long time we were doing it.

Did you obtain permission from any one?—No.

Did the Forest Department object to it?—Yes, and we put in a petition, and we are permitted now to store the paddy there.

So there is no complaint now?—I want that there should be no reserve. There is a protected reserve within a furlong from the village. If the boys watching the cattle go elsewhere these cattle are taken to the closed reserve and impounded.

Who takes them?—The forest guards and watchers.

Did you make any complaint about this conduct?—No.

Why not?—If cattle go from one part to another a separate pullari is demanded.

Is it for this reason you did not complain?—Yes. Some three months ago when our cattle were grazing in Kunderu lands the forest watchers drove our cattle to the reserve within a furlong from Malapalle and took them to the pound, and we had to pay at annas 8 per head of cattle for 40 cattle. There were 900 acres of land in the Nayanapalli reserve and all that is closed, and our sheep and goats cannot graze in it.

By the President.

You complain that you are not allowed to graze in the closed areas?—Yes.

Are there any casuarina plantations planted by private persons in your village or in the adjoining villages?—Yes.

Will they allow your cattle to graze in them?—No. The ryot will graze only his own cattle in his land and will not let in other cattle.

Why do they not allow you to graze in their plantations?—One man's cattle do not graze in another man's land.

By the Hon'ble Mr. Kesava Pillai.

You said that forty buffaloes were impounded and you paid As. 8 for each. Who took it from you?—The forest watcher, but it was not given to the pound-keeper.

By Mr. Scot.

Why did you give it?—For fear we will be put to troubles.

M. R. Ry. P. NAGESVARAN Avargal, Deputy Tahsildar.

By the President.

How long have you been in this taluk?—One year and two months.

Are many darkhasts for land on which to plant trees received in this taluk, at present?—Yes.

Are they given under ordinary darkhast rules or as cowles?—The Board of Revenue was pleased to issue a Standing Order to give a general notice to the effect that if people apply for lands within one month, they could get it free.

Are many applications for darkhast being received now?—Yes.

Will you give me roughly the number of acres taken on darkhast within this year or last year?—About 3,000 acres, for the past fasli. Most of it was for plantations.

Were they all planted at once?—Generally in three or four years they complete planting. If the land is extensive they may not plant at once.

Has that business extended during the last three years?—Yes.

Have you any idea of the previous fasli?—In fasli 1320 about 1,600 acres, and previous to that only 600 acres, and in 1317 about 2,200 acres of land was granted.

Why did it fall off so much after 1317?—Owing to the Kistna irrigation project. It was ordered that pending the disposal of the project the darkhasts were to lie over for a time. They were also refused at times. Previously whenever lands adjoining forests were applied for reference was made to the forest officers.

M. R. Ry. A. HANUMANTA RAO, Forest Ranger, Bapatla.

By the Hon'ble Mr. Ramachandra Rao.

What is the number of reserves in your range?—44.

How many are there in Bapatla taluk?—23.

How many in Ongole?—5.

Are the remainder in Tenali?—They are in Repalli.

You have never complained about that?—Because they would again impound our cattle and bring false charges against us.

You pay him something every year?—We pay mamuls every year.

And never complain about it?—No.

Do you think it a hard thing to pay these mamuls?—Yes. We have to pay it for fear they will bring charges against us.

Where were you before?—I was at Ongole for four months.

Is firewood cheaper here than in Ongole?—About the same.

Has the price fallen or risen during your residence in this town?—The price has risen.

What is it due to?—Due to large demand.

But the supply also is large?—The wood is mostly exported to greater distances.

I suppose it is a very paying business?—Yes.

Is there much use for green leaf manure in this taluk?—It is used only in sandy wet villages.

Is any permit taken for taking leaves?—I do not know.

The use of it is not extensive?—No. It is confined only to few villages.

By the Hon'ble Mr. Ramachandra Rao.

Can you say the number of private plantations in the Bapatla taluk approximately where casuarina is grown?—In almost all putta lands and sandy villages casuarina trees are planted.

Do you know all the reserves in this taluk?—I have seen two or three.

You are not acquainted with the soil of others?—No. I might have passed through some reserves, but it is not possible to distinguish reserves from un-reserves.

By the Hon'ble Mr. Kesava Pillai.

Why not?—Because, the reserve lands are no better than the other lands.

Does your range consist of 3 taluks?—Four nominally.

As regards the reserve in Bapatla taluk, I suppose most of them are sandy tracts?—Yes.

They are fit for casuarina plantation?—Yes.

What is the original idea with which it was reserved?—It was not only for the purpose of casuarina plantation but also to prevent the shifting of sands.

Such as those that are by the side of the railways?—Yes.

How are they prevented?—They are prevented by planting.

What is planted?—Casuarina mostly.

Approximately what percentage of the land has been reserved in Bapatla for planting?—About 2,000 acres have been planted.

Can you tell me how much percentage?—About 5 per cent.

What about the rest?—They are not planted.

What is the prospect of these 95 per cent. being planted? Are there any working plans?—There are proposals.

For how much land are there proposals?—Altogether 2,500 acres are intended to be planted in Bapatla taluk.

How much is planted altogether?—About 1,350 acres were planted already.

Only 1,000 and odd acres remain to be planted?—Yes.

In how many years do you expect these 95 per cent. to be planted?—It depends upon what is planted every year.

How many years did you take to plant the 5 per cent. already planted?—Five years.

At that rate, if you plant the 90 per cent. how many years will it take?—It will take 90 years.

To plant all the existing area will it take 90 years?—Yes.

Assuming that you allot it to private individuals, could the people do it in the same period?—Yes.

Do you think the department will suffer in any way?—Yes. It will suffer.

Will the grazing suffer in any way?—Yes.

Keeping these under the Forest department, will it be possible to lease them for the purpose of allotting them to private individuals for planting?—No.

Why?—We have to provide for grazing.

What is the number of cattle grazed in the reserves of Bapatla taluk?—33,125 and odd cow units.

What is the area open to grazing?—25,384 acres.

What is the amount of closed area?—2,245 acres are closed.

Are there many private plantations in Bapatla taluk?—Yes. There are.

How many acres are under private plantation?—I cannot say.

Can you say approximately?—It is a much larger extent.

How much larger?—I cannot say. It will be ten times as much.

By the President.

Will it be 20 times as much?—I cannot say.

By the Hon'ble Mr. Ramachandra Rao.

I suppose plantation is not required as a matter of demonstration in this taluk?—No.

As regards Repalli, are they all casuarina plantations?—They are also Mangroove's swamps.

What is the object of reservation?—It is for fuel supply.

What is the extent of the acreage under plantation there?—There is no plantation at all there.

Are they all now under working plans?—Regular working plans have not been framed.

What is the extent of income that you get?—We get about Rs. 10,000 worth of fuel.

Is that gross or net income?—It is gross income.

Is that area closed to grazing or is it open?—Except those that are under felling, the rest are open to grazing.

What is the period of rotation?—There is no fixed rotation.

I suppose there is no grass?—No.

Are the mada leaves greatly used for cattle as fodder?—No.

Do not the cattle eat the mada leaves?—They do eat.

Are they allowed to be taken from your reserves?—We allow grass to be removed.

Do you allow leaves to be removed?—Yes. In two places.

Why do you do it in two places?—They have been accustomed to use them for a long time, and we cannot cut short all at once the area under lease.

It grows by itself. Why do you reduce the area for them every year?—It is injurious to the growth of mada.

Have you always been successful in plantations?—We were generally successful. In one or two places we have been unsuccessful. In Vedullapalli it is sandy.

With reference to Ongole reserve, is the whole area used for fuel?—200 acres are casuarina.

What is the whole area of Ongole under reservation and the area under the working plans?—The whole area is 5,317 acres. 3,500 acres belong to Chimakurti and there are 1,500 acres on the coast.

How much of the 1,500 acres are planted?—500 acres are planted.

Is the whole intended for plantation?—Some are salt-swamps.

Is there any grazing there?—No.

What is the object of reserving the Chimakurti area?—It is for the protection of the hills. To prevent the silting up of the tank below it.

By the Hon'ble Mr. Kesava Pillai.

You said that somewhere plantations have failed. Do not you examine beforehand which land is suitable for plantation?

—That was a trial plantation.

Is there any expert to examine it?—No.

By the President.

I suppose you are an expert?—Yes.

Have you been to Dehra Dun college?—Yes.

By Mr. Scol.

Do you select land for plantation haphazard?—No.

Is it not the case that there is fresh water on some areas you select and after a few years after a certain amount of water is used, the water turns brackish?—Yes.

Is not all the area of rivers in your reserve land surveyed?—Yes.

In this recent survey, is it not determined which areas are suitable and which are not?—Yes. It was settled.

That is done I think with a view to drawing up a working plan as to how these areas should be worked?—Yes.

Your present scheme is only a preliminary scheme?—Yes.

By whom was it drawn up?—It was drawn up by the District Forest Officer.

If a good deal is planted by the private people, will there not be complaints for want of grazing?—Yes.

You said that no demonstration areas are necessary?—Yes.

Is the planting done by Government the same as that done by other people?—No.

In what way does it differ?—They plant 4 feet and even 3 feet apart.

Do you plant other species along with casuarina?—Yes.

Do not you think it will be better to demonstrate certain advantages?—Yes.

Have you seen certain experiments in the casuarina coppice?—Yes.

Do not you think it possible by experiment to regenerate by coppice instead of planting every year?—Yes. It will be possible.

Will it not save a vast deal of money?—Yes.

If Government does not own lands, do not you think that these advantages cannot be demonstrated?—No. They cannot be demonstrated.

Will the people do it themselves?—Only after demonstration they will do it.

By the Hon'ble Mr. Kesava Pillai.

You said that you have to limit the space for planting hereafter and the rest left out for grazing?—Yes.

Is that your plan of operation for the future?—Yes.

Is there good grass in other portions?—There is very little grass.

Would it not be better to leave it to the local villagers?—I do not think they will manage it.

Do you think they will not manage it as well as the Forest department?—No. There is no co-operation among themselves.

Will it not avoid friction?—It can be tried.

You said you have got a little amount of grass, still you take money for permits?—We limit the number.

Most of these lands are sandmounds. Will it grow much grass even if there is limitation?—There will be some improvement.

I read in your paper that in order to avoid discontent, you would give one permit to the whole range?—Yes.

By the President.

Explain what you mean. Do you mean that under the present system, if there is limitation, it will be impossible?—Yes.

By the Hon'ble Mr. Kesava Pillai.

What is that impossibility?—A certain block can graze only a certain number of cattle. If a man takes his cattle to one block, he cannot take it to the other block. That will be a condition.

Do you think that people take cattle for a long distance to graze in the sandmounds?—They take them to the Palnad.

Will they take them every day?—No.

What about the Golla sheep? Do they wander?—Yes.

By the President.

Do they go manuring ryots' fields?—Yes.

By the Hon'ble Mr. Kesava Pillai.

Are you aware that such a system exists in the Bombay presidency?—I do not know.

One permit suffices for the whole forest?—I do not know.

By the Hon'ble Mr. Ramachandra Rao.

You said that private persons plant 4 feet apart. What distance do you observe?—We plant 9 feet apart.

What is the advantage of planting 9 feet apart?—It is for the development of the boughs.

Are not the people planting anywhere 9 feet apart?—No. I have not seen.

Supposing it is 6 feet. Will it make much difference?—Yes.

What is the number of years they allow before they are cut?—6 years.

At what age is it generally cut in Government plantations?—I do not know.

You say that the demand for agricultural timber is not met?—Yes.

What agricultural timber do you refer to?—There is no timber for ploughs at all in Bapatla.

Are there no reserves in Bapatla for agricultural timber?—There is only one place—Muthayipalam reserve. We cannot grow Babool here. We are sowing some seeds.

What is the Telugu name for the seed? Chikareni.

GOLLA MAHALATCHMI of Thevanuthalapalayam.

What do you want?—We want permission to take fuel and fruit in the forests.

Have you got your husband?—My husband was dead when I was young.

In whose house do you live?—I have a separate hut.

Have you any brother or sister?—None.

The witnesses that came with you, are they all in the same position?—Some of them are widows like myself.

Are they all of your village?—Yes. In the forests there are ootupandlu, thodinthapandlu and vagapandlu. We pick them in baskets and sell them in the villages. We get them thrice every year. We have been living on this for a long time.

Are you allowed to go in now?—We are not allowed to go into the forests now.

Were you getting fuel from forests?—For the last 15 years we have not been permitted to take and sell fuel.

Were you not used to take head loads at 3 pies a load, and sell them?—Previously we used to do it.

When was it stopped?—Some 6 years ago.

You never tried it elsewhere?—We are trying.

By the Hon'ble Mr. Kesava Pillai.

How do they get agricultural implements?—They get it from private lands.

By Mr. Paddison.

You said that some thousands of acres are open to grazing in this taluk?—Yes.

Are they open to some years for grazing?—Yes.

Is there anything done in the way of improving the grazing?—Nothing at all except reservation. We also demonstrate cocoanut growing here.

By the Hon'ble Mr. Kesava Pillai.

Do not you think that these small areas would be advantageous to the people?—It is a forest and as a demonstration it was reserved. It is there that Cauarina was first started.

Do you think that it is necessary to further continue the reservation?—Yes. To carry out the same and such other demonstrations.

But you have taught it already? Is it necessary in that locality?—I do not think it necessary.

Were you paying anything for fruits?—The fruits were leased out to contractors and the contractors used to take a rupee or 12 annas a basket.

What leaves did you take?—Nelliaku and paliaku. They are used as vegetables.

How have you been living for the last 6 or 7 years since you were stopped these things?—From that time we used to remove palymra leaves, etc., in putta lands, and sell them and live thereby; but now that has also exhausted.

By the Hon'ble Mr. Kesava Pillai.

At what rate do you sell them?—At an anna or nine pies. We are not selling any fruit now.

What did you get for the leaves?—They used to give us grains or some rice.

Do they use those leaves as fodder for cattle?—Yes.

By Mr. Scot.

You say you paid a rupee a basket. For how many months did you get your fruits?—On payment of a rupee we were allowed to pick fruits for 10 days. But now if we pluck fruits we are seized and arrested.

Who arrests you?—The forest peons.

By Mr. Paddison.

How many people in your village live in this way?—The whole village.

How many are there in your village?—There are about 60 houses. All of them are coolies, and both men and women live on this.

Have you any lands?—I have none; but even the lands we own do not yield anything as they are all sandy.

What reserve are you talking about?—Muthupalayam reserve.

By Mr. Scot.

Can you give us the name of the man who took the rupee?—I do not know his name or what he is.

Do you know who your gumastah is?—Our gumastah belongs to Oopiratla and Bapatla, but I cannot recognise him.

To whom did you pay the rupee?—To a man at Oopiratla.

Does the contractor employ any man?—Yes.

Why does he not employ your men?—Because, our males are not educated, and are not fit to be employed by the contractors as they are required to write down figures. The contractor himself does not collect the fruits but allows other people to collect it.

Does the contractor give you any chit for the rupee?—Yes.

The chit lasts for only ten days?—Yes.

KOTU ELAMANDA REDDI of Chimakurti Village.

By the Hon'ble Mr. Kesava Pillai.

Have you land?—Yes.

How much did you pay to Government?—I pay Rs. 1,000.

How many cattle have you?—I have 150 cows, 20 he-buffaloes and 20 she-buffaloes.

How many sheep have you?—I have 600 which belong to three of our brothers.

Where do they graze?—Hitherto in the reserves. Afterwards they do not graze there. It was given as shekada. Half the number of cattle have died.

How many have you now?—I had 150. Fifty are dead. I have now 100.

By the President.

You have 150 and 50 are dead. How many head do you keep?—I have 150 now.

Where do these graze?—I have 200 acres of pasture lands. The cattle graze there.

During these ten or fifteen days how much value of fruit can you collect?—We merely get some grain. We cannot say what price it will fetch.

Do you think it is worth paying a rupee for these ten or fifteen days?—We cannot sustain further loss; and for the last four days I have not had food.

Do you save anything by selling fruits?—No. By paying one rupee and getting fruits I only maintain myself for ten days.

Do you do any cooly work in the neighbourhood of your village?—I cannot get any cooly; for, if I work for the whole day I get only eight pies.

What work do you do?—Transplanting of paddy.

By the Hon'ble Mr. Ramachandra Rao.

Is there much cultivation around your village?—No.

Where do you go then?—We go to distant places and remain there for the whole day and only return the next day.

Why do you not go to places where you can get better cooly?—I am afraid of castes and other principles.

Do any other people go from your village?—Some three or four widows like myself go now and then.

How far have they to go?—Some six miles from Bapatla.

Cannot you get any cooly work within ten miles of your village?—No.

Is there dry cultivation?—For want of rains dry fields are not cultivated.

Is there poramboke for your village?—No.

Have you vagus?—Not much.

What difficulties have you?—There is no grass for cattle. We get leases from the Venkatagiri zamindari.

Why can you not go to these reserves?—We also take permits. But if there is water there is no grass, and if there is grass, there is no water.

Is there no water on the hill?—When there is rain, there is water.

By the Hon'ble Mr. Kesava Pillai.

Are there springs?—There are, but it is not useful for cattle to drink water.

Do your cattle go or not?—They go.

For how many months do they graze?—For four months at the rate of 15 days per month.

Where will they be in the remaining 15 days?—They will be in patta lands.

If the cattle are to remain there always their hoofs will be broken.

Why so?—The soil is stoney.

What is your grievance?—We want that the forest should be abolished, and our cattle permitted to graze there.

Why can you not pay and graze?—Permits are taken only for a certain number of cattle. What is to become of other cattle.

You are a big ryot. Why can you not pay?—In the nights, we cannot go to the forests. If we send cattle in the morning, they cannot return in the evening.

How far is it?—It is two miles from the village and up the hill the cattle must go two miles. If cattle remain there in the nights, we have to pay Rs. 4 per hundred. That is a grievance. Also forest people threaten us and impound our cattle even if they are in patta lands.

By the President.

Have your cattle been impounded?—No. But some cattle of my village were impounded.

When?—Ten days ago.

Is this the only time in this year in which they were impounded?—Yes. The Jangamareddi may be examined in that respect.

By the Hon'ble Mr. Kesava Pillai.

Is there grass in the reserve?—Yes.

How many village-cattle go?—The cattle of three villages go. Permits are given to all. At the same time grass is sold in auction.

Which grass?—The grass of the hill-forest.

Does the grass become less?—Yes.

When do they auction?—Once a year. It is not a specified time. From August till November there is enough grass. Even then the grass is auctioned.

What do you pay per permit?—Annas 4 a head of cow.

What do you pay for a buffalo?—They cannot go there.

What fee for sheep?—As. 2 a sheep.

You are taking permits to enable your cattle to graze throughout the year?—Yes.

Are there any trees?—There are no big trees. But there are shrubs. If those leaves are cut and used as manure, for wet lands, they yield well.

Do you get them?—We are not allowed to bring them. Permits are not issued for them.

Why can you not collect money from one village or groups of villages and pay to the Government and bring them with-

out quarrels?—If it is granted free it will be very good. If not even this condition will be satisfactory to us.

By the President.

If it is given to a panchayat of your village, the first thing you will do is to turn out other villagers?—Yes.

Can you arrange to have the cattle of all the three villages grazed?—Yes.

You say there are too many?—There are 400 or 500 cattle.

Is that too many?—It is not.

You said something about sheep. Will you turn them away?—If sheep are allowed to graze, cows cannot graze.

What will you do for sheep?—A place must be set apart for sheep.

Is it in the same reserve?—Yes.

Would you allow cattle to graze on the first of July?—Yes.

You would not keep them out till the grass grows?—No. There is no necessity. Ten or 15 days afterwards the cattle can go.

Will you keep them out for 10 or 15 days?—Yes.

Are there more cattle in the village than formerly or are they fewer?—They are fewer for want of a reserve.

You have a reserve. It is not for want of it?—Ryots had a large number of cattle when they were allowed to graze free.

By Mr. Scot.

You said that they only graze for 15 days in a month for four months. Why is that?—The hoofs are spoiled.

Then it is entirely for the benefit of the cattle that they do not graze throughout the month?—Yes.

You do not give rest for the grass in your patta lands?—For the improvement of grass in the patta lands and for the benefit of the cattle.

Do other people also alternate like this?—Yes. All the ryots do similarly.

By the Hon'ble Mr. Ramachandra Rao.

When was the hill reserved?—Twenty years ago.

Were the people grazing their cattle before on that hill?—Yes.

Were they paying anything for that?—No.

Was there any tree-growth upon that?—It is in the same condition as it was.

By the Hon'ble Mr. Kesava Pillai.

Did you pay pullary?—No.

By the Hon'ble Mr. Ramachandra Rao.

Is there any tank near your village?—Yes.

How far is it from the foot of the hill?—It is within a furlong from the hill.

Is the supply of water to the tank from the hill?—Yes.

Is the supply the same as before?—It is less than before. Has the supply increased after the reservation in any way?—It has become less.

By the President.

Is the tank silted at all?—Yes. It is silted.

S. PONNIAH of Nizampatam.

By the President.

Do you own lands?—Yes.

How much?—50 acres patta and 150 acres inam.

How many cattle do you own?—Only ten.

What sort?—Four cows, three buffaloes and the rest calves.

No plough bulls?—No. I do not cultivate myself.

You lease out your lands?—Yes.

Do you send any of your cattle to the forests?—Yes.

To what forest?—Nizampatam forest.

What do you get there?—Mudda leaves, kalangi leaves and kadu grass.

What have you come to tell us?—The Nizampatam people and surrounding villages have sent two memorials to the committee, and if you kindly read through it everything will be known.

What is the particular subject?—We have considerable difficulty about grazing leaves. Our cattle graze on mudda leaves and kadu grass.

Your cattle cannot live upon grass?—No.

In that respect I understand your cattle differ from other cattle?—Yes, because, other cattle do live without mudda leaves or kadu grass. They are not used to it from time immemorial.

Are all your cattle bred in your village?—Yes.

You never buy?—No, if we buy they die in a short time.

The mudda leaves which are necessary to your cattle will kill other cattle?—Yes.

You never sell any cattle?—If others buy them they will die before they reach the village to which they are taken.

In that case you will not be doing a very extensive business?—No. And there is no place for our cattle. On the

By the Hon'ble Mr. Ramachandra Rao.

Do you remember the tank 20 years ago?—Yes.

What was its depth?—The silt is now 2 yards deep.

Do you repair it every year?—For the last ten years it was not repaired.

Does anybody repair it—either the villagers or the Government?—The Public Works Department do it.

Were any lands under the tank thrown out of cultivation since the reserve?—No. But irrigation is supplemented by well water to the fields.

south and east there are reserves, west there is Salt factory and north wet lands.

Where do you get moisture for this grass?—From the salt water.

And for the mudda leaves?—From the same source.

By the Hon'ble Mr. Ramachandra Rao.

Do you purchase paddy straw from other places?—Yes.

Any choppa?—We are not accustomed to graze them on it.

Is there any wet cultivation in your neighbourhood?—Yes.

So you have enough of paddy grass?—No; the main grazing is mudda leaves and kadu grass.

Are you getting it now?—No; we are prohibited from getting them.

From what time?—I cannot say the exact date. May be some ten years ago.

What do you want done?—We are not allowed to go to the forest and cut the grass. There is a contractor who demands payment.

Why cannot you buy it from him?—What about these 400 poor people?

Who is the contractor?—It is not the same man that takes up the contract every year.

What does the contractor do?—He gives permits monthly.

How does he oppress the people?—It is not the contractor who oppresses the people. It is the forest officials.

How do they oppress you in the matter of grass? Have you any complaint with regard to grass?—Yes, because it is being sold. From time immemorial we have been grazing our cattle free.

Supposing the Forest Department are willing to give it to you for a consideration for the whole year, will your villagers take it?—Yes, for nothing. For, they are not able to pay heavily.

By the Hon'ble Mr. Kesava Pillai.

If others are willing to pay it is fairly reasonable that they should have it?—There is nothing that was done by Government for these leaves or grass. They grow spontaneously.

What is the assessment the villagers pay to Government?—I do not know exactly; but, I think, about 6 or 7 thousand.

You have poor ryots in your village?—Very poor ryots.

What are the smallest holdings of the poor ryots?—Some possess two acres, some one, and some even half an acre. The reserves are dry and barren and produce nothing but mudda leaves and Kadu grass.

What you mean is that since Government have not spent anything this place of pasture should be left free for the ryot population?

By the President.

Are these mudda leaves of any use except for feeding cattle?—They are sometimes used in building houses.

Previously there was a Government fuel depot in your village, and that was closed last year, and when it was closed the people petitioned to have it re-opened?—Yes, but it was not opened.

What fuel was sold in the depot?—Mudda.

Whence was that fuel obtained?—From Nizampatam and Kothapalayam forests.

Now the depot has been closed and the fuel is sold by Government in coupes. What becomes of the fuel after it leaves the coupes?—If we want to buy from Government coupes we have to go to distant places and bring the wood all the way, paying all charges.

Would you like Government to deliver it at your house?—No; I only want them to open a depot at a moderate rate.

There was a Government depot there, where mudda wood was sold?—Mudda is not so useful for fuel.

Is it not taken into Intur, Tenali, Repalle, etc.? If the mudda in that reserve is to be destroyed by the cattle of the Nizampatam village fuel will be more scarce for the inhabitants of these villages?—I do not think that will be the case. The forest will never be spoiled.

At present do not your cattle graze on permits?—Yes.

Except in those portions that are closed?—Yes.

And they are closed only after the fuel has been cut?—Yes.

Why should it be closed?—To allow the tree to grow.

After it has been cut if the cattle are allowed to go into the coupe will the coupe grow?—Yes.

And thereby the fuel supply will be improved?—Yes.

By the Hon'ble Mr. Kesava Pillai.

By allowing grazing the growth will not be spoiled?—No.

How much were you paying per head load?—We were paying three pies.

How much per cart load?—I do not know.

Would you prefer permit system again?—Yes.

Free permits?—No, on payment.

Do you think that if the poorer people pay their wants will be supplied?—Yes.

Have you now to pay the money and take fuel?—Yes.

How do poor people get it?—They suffer.

Is it brought and sold in retail?—No. Some ten or twelve of us join together and go to the coupe and purchase in one lot, and take it in carts to Nizampatam all the way. There we divide the wood among us, ten or twelve.

What is the distance between the village and the reserve forests?—At the end of Nizampatam there is a salt coupe, and beyond that all is reserved.

Does the Salt factory divide your village and the reserve?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

And the northern side of it all is cultivable land?—Even there there are certain salt creeks which are reserved by Government. We are not allowed to go even there. The Forest department are prohibiting us from the forests, and the Revenue department from porambokes.

Have you made any enquiries?—Yes. We are not allowed either to graze or to cut fuel.

How long has it been going on?—For the last three or four years.

What is the extent of it?—Some 200 acres.

Who prevented you?—The Revenue officers.

By the Hon'ble Mr. Kesava Pillai.

Is the land useful for making salt? What is the object of reserving it?—I cannot say.

By Mr. Scot.

You recommend the reversion to the old permit system as regards fuel?—Yes.

You said the poor people cannot get permits now?—Yes.

Do you say that the poor persons who want a permit for a head load of fuel cannot get it now?—Might be, but I do not know.

You do not know whether the permit system is in force now or not?—I do not know.

For the last three or four months the people are given permits month by month and are allowed to take fuel and sell?—I am not aware of it.

M.R.Ry. K. PUNDARIKAKSHUDU Garu, Pleader.

By the President.

What is your name?—My name is K. Pundarikakshudu.

Are you residing in Guntūr?—Yes.

What is your occupation?—I am a pleader.

You say that you have very little to say about grazing?—Yes.

You had something to say about the fuel-supply?—Yes.

You live in this town and purchase it?—Yes.

From whom do you purchase?—From the depot before; now I purchase from private owners.

How many private dealers are selling fuel in this town?—There are many.

Is there anything in the nature of a combination among them?—They sell by combination.

What do you mean?—They sell at the same rate. They sell at a high rate. I think there is combination.

What is the contract's rate?—Rs. 13 a ton.

What is the rate in the Government depot?—Rs. 9 or Rs. 10.

Do you think the contractors can sell lower and still make a profit?—Yes.

You do not wish to have the business carried on as a charity?—No.

Did the Government make profit at Rs. 9-6-0 a ton?—The Government must have made some profit.

If the Government can make a profit at Rs. 9-6-0, the dealers make an enormous profit?—Yes.

Supposing you are told that the Government did it at a loss, what would you think of it? I cannot believe it.

By Mr. Paddison.

You say that you were not allowed to graze your cattle or to let them walk through the Government porambokes. Were any cattle impounded for going on these porambokes?—I do not know; but my cattle were never impounded.

What steps do you take to prevent your cattle from entering it? Is there any notice or any such thing put up?—I have not seen any notice.

Then how do you know that they were prevented?—I was told that people were prohibited from cutting fuel and so I concluded that cattle also were not allowed to go.

You merely guessed that, and you were not aware of it as a fact?—No.

Where do these contractors get their fuel from?—I was told that they get it from the forest and also from their own pasture lands.

You mean from forest reserves?—Yes.

You know under what system Government sell fuel now?—They make some stacks and then sell it in the forests and some contractors get it from them, and some buy fuel from the owners.

Do you know whether any comes from the coast?—I do not know.

Does the Government supply all the wants of the town?—The supply here is not sufficient.

Where do the Government supply come from?—They get from the reserves.

Which reserve?—Near Kolakalur.

Do they get it by rail?—It used to come in bandies.

You have the Government supplies from the neighbouring reserves?—Yes.

What else do you wish to represent on the subject?—Some 15 years ago fuel was selling at Rs. 5 a ton.

Where was it supplied from?—I think they used to get it from forests.

Which people?—Those who sold.

Did they get the wood free?—Sometimes free and sometimes they had to pay a little.

Did they ever steal it?—Perhaps.

What else do you wish to say?—I can only say that the rate is too high now.

What you wish to say is that it is too expensive?—Yes.

Do you wish to see Government supply charity fuel?—Even if the Government were to suffer a little, it should be sold at a lower rate.

Are you aware that a large number of people are making a business of growing fuel plantations on the coast of this district?—I do not know.

If they are taking up such business do you think it will be a good thing for the district?—It is a good thing.

But you do not expect them to do it if it is not paying them?—Of course not.

In one word you will allow them to take up the business with some profit?—Yes.

But if Government sell fuel at charity rates it makes it impossible for these private persons to conduct their business?—It all depends upon the rate to which it is reduced.

But if Government sells lower than the market rate, is it possible for private persons to do the same thing?—Would it not affect their business?—I think not.

I suppose you think it will be a bad thing that the private producers should be discouraged?—Of course, they should not be discouraged.

But if a bidder comes into the market and sells at a loss, do you know that it will be considered as a discouragement? Would it not interfere with their market?—I think not.

By the Hon'ble Mr. Kesava Pillai.

Have you any idea of the permit system?—I have no idea.

By the Hon'ble Mr. Ramachandra Rao.

How many factories are there in this place?—About 15 or so.

What are they?—Rice, oil and gin factories.

What is the fuel that is consumed by these factories?—Babul wood.

Where does it come from?—They buy from certain pasture lands and also from forests.

Do you know the annual consumption of all these factories?—I cannot say.

What is the main source of supply to this town now?—We get from forests.

Whereabouts?—From forests which are very near.

Where does the local supply come from?—Except the casuarina I think all other fuel is got from the forests here.

Where do you get casuarina wood from?—From some miles off.

How long have these factories been in existence?—For the last 15 years or even more.

To what do you ascribe the increase in price of fuel?—To the reservation of forests.

Why do you say that it is due to reservation?—Before it was reserved, larger number of people used to go to the forests and cut fuel and sell them. They used to get them from the neighbourhood of Guntūr, and now that has been stopped.

How long has it been stopped?—Some 10 or 12 years ago.

Do you say that this is the reason for the rise in price?—I think so.

Have you seen any of the coupes where the contractors buy their fuel?—I have not seen them.

Do you know the system under which the contracts are being worked?—I do not know.

Who are the contractors?—Mostly local men.

Do you know how far from Guntūr the fuel is sold?—About six miles off Guntūr.

By the President.

You say that people of these factories mostly use fuel from Government lands?—Or from private lands.

Is wood fuel principally used?—Yes. They do not use coal?—Not much of it.

Messrs. Gill and Best & Co., do they use wood or coal?—They use wood.

Have you been to these factories?—No. Then how do you know they use wood?—I have seen other factories.

Are you not conducting a factory yourself?—Yes.

By Mr. Scot.

Which factory?—Sri Krishna Cotton Press.

And that burns wood?—Yes.

Does it burn wood as the main source of heating?—Yes.

By Mr. Paddison.

You say that fuel was sold at Rs. 5 a ton 15 years ago?—Yes.

Was that casuarina or ordinary wood?—Ordinary wood.

But according to the district casuarina and other wood were sold at Rs. 9 per ton?—At that time we used to buy what was cheaper. But now we buy Babul wood which is cheaper.

Do you think that the figure in the District Manual is wrong?—I cannot say.

By the Hon'ble Mr. Ramachandra Rao.

Did the price vary from taluk to taluk?—It used to, before.

If too many people go to forests, then the price is low.

Were there any private source of fuel supply?—Only from pasture lands.

By the President.

Will you tell me how many pounds of wood an ordinary household of 5 persons consume in a day?—Daily they use fuel worth As. 4.

M.R.Ry. U. VENKATAPPAYYA Garu, Pleader.

By the President.

Where do you live?—In Tenali.

Are you a pleader?—Yes.

Do you cultivate any lands?—Yes.

How much do you cultivate?—Four and a half acres in Tenali, but my joint family cultivates 200 acres.

How many cattle do the joint family keep?—Fifty.

In what village are they?—They are in Nagayalanka.

Have you no cattle in this district?—I have.

How many have you?—I have about five cattle of which two are bullocks and one cow and one buffalo.

Where are these cattle?—They are in Tenali.

Do you send them to any Government reserve?—No.

Are you in any way acquainted with the forest grazing matters?—Not directly. I have heard something about it.

From what sources are your information gathered?—I gathered it from the ryots.

From what village ryots did you gather information?—From the ryots of Divi taluk.

You said that if the number of cattle were greater than any particular forest could support, the number ought to be limited. Is that your opinion?—Yes.

"How would you allow the restricted number of licenses?" To this question you reply: "Generally poor people and people without sufficient pasture lands may be chosen for the issue of licenses." Is that your opinion?—Yes.

How will you proceed to choose those people?—The matter may be left to the villagers and the panchayat.

Develop your system a little more?—A panchayat may be formed in a village where there is pasture land.

You mean where there is a reserve forest?—Yes. The details may be left to the panchayat.

That is very vague?—The panchayat may choose the persons to be given

Do you buy daily, weekly or monthly?—I used to buy half a ton at a time when the depot was in force, and it will last me for 15 days.

Have you ever heard of wood being imported to Guntūr from Kurnool?—I have no knowledge of it.

licenses to, and also the cattle to be grazed in the reserve.

Who is to say as to how many cattle are to be admitted?—The panchayat.

On what consideration should they be guided in settling the number?—Generally the agricultural cattle should be given preference.

But the agricultural cattle generally belong to the rich and well-to-do people?—The agricultural cattle belonging to poor people should be selected first.

Do you think the panchayat will do that?—I think so.

Will the representative panchayat composed of big ryots of the villages say so?—If it is given to the panchayat they will see to it, but if it is given to individuals, it may not be the case.

Of whom should the panchayat consist?—I think the members should be elected.

By whom should they be elected?—They should be elected by the villagers.

By all the villagers?—The assessment or taxes paid by each ryot may be taken to determine the voter.

You mean that there should be a minimum qualification?—People who do not pay a certain assessment should not vote?—Yes.

The poorer ryots will not be admitted?—No.

What is your minimum tax?—Rs. 10.

The ryot who pays Rs. 7 will have no vote?—I leave the details to Government.

But you are making the suggestion to Government?—Rs. 10 or even Rs. 5 may be allowed.

The ryot who pays Rs. 4 will have nothing to do with the panchayat?—He will have very few cattle.

He is one of the poor people, I suppose?—He can manage with one or two cattle.

Yet you propose that they should not be represented?—I do not think it is possible to represent all.

You would not give them any vote in choosing the panchayat?—I do not think it is possible that everybody should be represented.

The poorest one should be eliminated?—There must be some qualification.

You think the present grazing fee too heavy?—I do not think so.

It is 3 annas a cow in this district. Is it too heavy?—No.

You do not propose to abolish it?—I am not going to abolish it on the ground of its being too heavy.

Do you wish to abolish it?—Yes. On principle. In case the fee is to be retained it is not too heavy.

I ask you whether you wish to abolish the fee?—If the cattle are to be selected and poor people allowed, the fee may be abolished.

You want it to be abolished for the cattle of poor people?—Yes.

Are the rich people to continue to pay?—Yes. They can afford to pay.

You are not in favour of abolishing it for all persons?—I am not.

I understood that you were. You say "I am in favour of free grazing to all cattle as the loss of income arising from the abolition of the fee is insignificant. I suppose you have changed your mind? If the Government is to change its policy and abolish all fees, I am for it."

Previously you said you were in favour of free grazing for all. Have you changed your opinion?—I have not changed my opinion, but if it is possible it can be done.

You say the loss of income is insignificant. Do you know the income of grazing fees in this district?—I am sorry I cannot give any figures.

Then why do you say it is insignificant?—It is my impression.

What do you think it will be?—Not more than Rs. 1,000.

It may surprise you but I can tell you that it is more than Rs. 88,000. Do you know the number of cattle grazed?—No.

They are 240,000. Do you think the abolition of fees will be insignificant?—Having heard the figures, I do not think it is insignificant. Still, if the Government is going to show a concession, I have no objection.

Have you any views to represent about fuel supply?—I am not in favour of Government selling fuel in towns.

What is the reason?—I do not see any reason why the Government should sell fuel alone out of the forest produce.

Has the price of fuel risen lately?—Yes.

You used to get from Government depots at Rs. 9-6-0 a ton and now you pay Rs. 12?—Yes.

In spite of that you do not wish to go back to the Government depots?—There will be variations of prices.

Does it sometimes get less?—Yes.

What is the cheapest price at which you get it now?—Rs. 9.

Is that casuarina or mada?—It is casuarina. Mada is cheaper.

Where does mada come from?—From the Government reserve at Kottapaliam.

Is that sold still by the contractors?—Yes.

Where does casuarina come from?—From the Nellore district and Ongole and Bapatla.

Are you satisfied with the supply of fuel in Tenali?—Yes.

Is it sufficient?—Yes. There were many depots throughout the town.

At that time, was the price in Government depots less than in private ones?—It was a little less.

Was the supply in the Government depot sufficient for the whole town?—It was not sufficient.

Was it supplemented by private ones?—Yes.

What will be the effect of abolishing depots selling fuel?—It gives considerable room for private enterprise.

What is the private enterprise?—More merchants are brought into the business.

Has that brought more supply into the market?—Yes.

By the Hon'ble Mr. Kesava Pillai.

You advocate the abolition of grazing fees?—Yes, if possible.

I suppose you mean for the villagers of the neighbourhood of the reserves?—Yes.

I do not make any distinction between the villagers living near and far.

Do not you think the requirements of the nearest villages should be first met?—Yes.

You mean that the agriculturists who live near the reserves should have the preference?—Yes. In proportion to the pasture. Other cattle from the distant villages may come.

Then you think it will be just to charge any fee?—If it is possible all fees should be abolished.

Then you give preference to local cattle. The distant cattle come from richer people?—Very few people have many cattle.

You would not make any distinction in the matter of abolishing the fee?—Poor people may be preferred.

By the Hon'ble Mr. Ramachandra Rao.

Where do all the cattle from Tenali taluk go?—They go to Palnad taluk.

What is the distance?—It is about 60 or 70 miles.

Do the cattle of Tenali taluk alone go or does any other taluk go?—They go from Repalli and Tenali.

What is the approximate number?—They are driven in large herds.

How do they send them there?—One or two people of the village accompany the cattle. There they entrust them to the Lambadies.

Do the Lambadies come back and leave them in the villages?—Yes.

How long will they stay away?—They come only at the harvest season.

Are the pasture facilities in Tenali and Repalli enough?—No. It is not enough.

Have you any suggestions to meet that want?—Some concession should be shown to the ryots.

How?—By reserving portions.

Where should they be reserved?—It should be reserved where there is pasture.

Should it be reserved in Sattenapalli?—Yes.

What kind of concession are you talking of?—Blocks may be reserved for villagers from distant villages from the wet taluks.

How will the wet taluks people manage them?—If the reserves are not close to the village, I think it cannot be managed by the panchayat. If the people are not in touch with the reserve, it must be managed otherwise or as usual.

That is under the permit system?—I mean by the Forest department.

Supposing they are put to auction. Will that meet the convenience of the people?—I think it will.

M.R.Ry. P. NAGESAM Garu, Deputy Collector.

How long have you been in this district?—Two years.

How long in this division?—Four months.

What are the districts where you have served?—Kistna, Guntūr and Kurnool.

Are you in any way acquainted with the reserve in your division?—I am not quite well acquainted.

Then you do not know if the reserves here are overgrazed or not?—No.

Will the richer persons purchase big blocks and put the people to inconvenience?—It must be settled in the village as to the number of cattle to be allowed to the block.

Is it possible to come to an agreement in the village?—I think so.

How do you propose it could be done?—It could be done by the panchayat system I am not able to conceive of another system.

As regards fuel, you said you object to Government selling fuel. Do you object to Government growing fuel also?—No.

Why not?—Where there is land available in the reserves, Government may grow it and sell it in blocks.

Will not Government compete with private persons who might equally grow fuel for sale?—For everything there will be competition.

Do you know Bapatla taluk?—I do not know it very closely.

Are there plenty of casuarina plantations?—Yes.

When there are private individuals quite willing to take up land, and willing to grow casuarina, do you think it necessary for the Government to do it?—No. I say that where wood is naturally growing without any effort on the part of Government, the Government may allow it to grow and sell it.

You do not wish the Government to spend anything?—No. I do not wish it. Where wood grows naturally, they may sell it.

By the Hon'ble Mr. Kesava Pillai.

The Government may keep the land for the demonstration of growth of particular species, in order to make the people understand them?—I think the people are freely conversant with the growth. I do not think any further demonstration is necessary.

You say that if limitation is to be had the best way is to increase the fees?—Yes.

Supposing you double the fee and the number remains the same, would you double it again?—I see no other way of reducing the number.

You say that in this division private land-owners charge for grazing in their own lands?—Yes.

Do you know that personally?—I was told so.

What sort of land is that?—Fallow land.

Do they charge for it?—Yes, they charge Rs. 2 per head of bullocks.

Is that a common rate?—It is mostly a common rate.

Is there good grazing?—Yes.

These people who pay such high rates, why do they not go to Government forests and pay As. 3?—In these lands they send in only a selected number of cattle, and that is why they pay high rates, and the grass also is good.

Have you any idea of the scale of limitation?—It depends on how many cattle each man has.

How many acres do they allow a head?—I cannot say.

By the Hon'ble Mr. Kesava Pillai.

You said that in private lands the grass grows 4 or 5 feet high?—Yes.

And then you propose to double the fee? How much would you raise it to?—I suggest only prohibitive rates to make it impossible for the distant cattle to come.

What is to become of the local cattle?—The cattle surrounding the forest will have grazing.

So you mean that the object of levying a heavy prohibitive rate is to prevent distant cattle from coming in?—Yes; because if they are allowed in the local cattle will suffer.

What do you think the prohibitive rate is that will prevent the distant cattle coming in?—It must be worked out, so as to make it impossible to bring in second or third rate cattle into the field.

Do you take into consideration the cattle of the poor people?—No.

So you do not consider the interest of a poor ryot or the interests of a zamindar?—No.

You simply confine yourself to the thought that there should be a prohibitive rate and the cattle should not come in excess, and it is no matter how the poor may suffer?—Yes.

How do you fix the number of cattle in order to levy a prohibitive rate? Do you fix it according to the capacity of the pasture ground?—Yes.

How will you do it?—The Forest officer will do it according to the acreage or according to the pasture available.

The Forest official will determine the number of cattle to be admitted?—Yes.

Is it to be done for every season?—Yes.

You will fix the number according to the season?—Yes.

So the number will not be the same every year?—No.

The Forest officer should be of what rank?—The Ranger will be able to do it.

The number of cattle to be decided and the licenses to be sold?—Yes.

Who is to decide who gets the license?—All those that pay.

Do you not think that it is the concern of Government to see that the ryots' cattle get any pasture or not?—It is the concern of Government. Formerly it was a custom to set apart a certain plot of ground, and that land was never allowed to be granted on patta.

Then you mean to say that such lands ought to be reserved for each village?—Yes. But it is not possible to have such lands in delta taluks.

How would you decide the acreage of such lands?—It is impossible to say. We must work it out. In certain villages there are some unassessed plots and there you might try to grow some pasture.

Who should grow it?—The Government should do it through the ryots. But it may be impossible to work it through the ryots, because there are no enlightened ryots who know the method of growing. There are some large tracts of unassessed lands which may be granted on patta, and we can see if we could induce the ryots to work them up.

Have you any idea of these forests?—No.

You have no idea of the capacity of these lands?—No. But I only know that the cattle are sent there to stand; and on account of extensive grazing the pasture is poor.

Who makes that complaint?—The ryots; and I have also seen that the cattle when they go to these parts are fat and when they come back they are somewhat lean.

By the Hon'ble Mr. Kesava Pillai.

What you mean to say is that the villagers are not able to do anything for themselves?—Yes.

And also even the near forest reserves, if it is oppressive on account of its proximity, should be disafforested?—Yes.

By Mr. Scot.

Can you name any such place in Satanapalle?—I am not talking of that.

As regards the land where you grow some pasture, what will you do with the village cattle?—I would remove the reservation.

You would allow the village people some land for the cattle to stand and graze?—I would disafforest certain portions that would allow standing room and grazing for the cattle.

You have no acquaintance with the people of this district?—No.

So you cannot speak as to the capacity of the people for co-operative purposes?—If I am not sufficiently acquainted with them, it does not necessarily follow that I am unable to speak about their capacity for co-operative purposes. At any rate I do not find that there is much hope for co-operation for some years to come.

Can you kindly give me the number of years in which the people can develop their capacity?—I cannot say.

You limit the number of years?—It may take about ten years or even more. May be twenty years too.

You say that if they like they can even put out fires?—I meant that they could give a valuable assistance. When once the forest takes fire it is rather difficult to put it out.

Do you mean to say that if a forest takes fire all people combine together and set fire to it?—I cannot say that.

Can you give me an instance to prove that the people have wilfully done that?—No.

What is the usual cause of fire?—Somebody may throw a lighted cigar. Usually carelessness is the cause.

Are you aware that the village panchayat deals with domestic quarrels?—I am not aware of it.

Have you not heard of any pettandars?—I have heard of them some time before, but I think it is dead now.

For the last 26 years of your experience, have you not heard of any arbitrations done by the villagers themselves?—I might have heard of one or two rare instances.

What about the Ceded districts?—I do not know much of them.

You are not passing any judgment upon the capacity of the people?—No.

By the Hon'ble Mr. Ramachandra Rao.

You said the cattle limitation should be guided by the increase of fees?—I cannot think of any other rule by which you can keep out overgrazing.

Do you not think that it will be a hardship to limit the number of cattle by increase of fees?—I think it will be. People at a distance, such as those from Tenali and Bapatla, will be prevented from bringing in their cattle and they will feel the difficulty.

You do not think that it ought to be one of the considerations that guide Government?—The Government should consider the difficulties also.

I suppose you know several of these reserves. In the case of small reserves in Guntūr taluk the neighbouring villages are mainly dependent upon them. They do not get sufficient grazing there?—I do not know.

I suppose, generally speaking the reserves in Guntūr taluk are mostly used by the villagers in the neighbourhood?—So far as there is grazing, yes.

Assuming that the village is handed over for management to the villagers, do you think that the villagers will like that idea?—I do not know. But I think, that one or two influential people will monopolise the reserve to the exclusion of the poorer ryots. What I would suggest is that it must be worked under official control.

Supposing there is a small reserve by the side of a village, you do not think it will be good to hand it over to the villagers for management?—No.

I think you said that there were pettandars in Gōdāvari and Kistna districts?—Yes.

When did they exist?—Some twenty years ago. Even now, in out of the way villages, there are.

Is it also true that there are pettandars in the zamindari villages? Do they take any remuneration?—They do not receive any remuneration for settling disputes in villages. They are more or less the zamindar's servants.

Do you think that they managed the affairs of the village satisfactorily?—Yes.

Are there no families where the pettandars are hereditary?—No.

To what does the pettandar owe his position in the village?—Generally his capacity and a sharp tongue.

You mean to say that he bullies everybody in the village?—Otherwise he will not get the place.

By the Hon'ble Mr. Kesava Pillai.

You said that twenty years ago there were good pettandars?—But I cannot lay a definite line of demarcation.

What are your reasons for saying that small reserves cannot be managed by a group of villagers?—My reasons are that there are factions in almost all villages; and as they do not contain any enlightened man, every man looks to his own and not for the public benefit.

But assuming that you put both the factions on the panchayat, would they do it then?—They will not.

I suppose there are factions everywhere too?—Yes.

But notwithstanding the existence of factions they still join and work together in certain village matters?—I am not aware of any such instance.

By Mr. Paddison.

You say there are factions in all villages. Do you mean to say that there are no temples being built conjointly in these districts?—What I mean to say is that you can produce better results in non-factionous villages than in the factionous villages.

By the Hon'ble Mr. Ramachandra Rao.

What is your proportion of factionous to non-factionous villages?—Only one-fifth are non-factionous villages and the rest four-fifths are all factionous villages.

They will not combine, you think, on any matter of communal interest?—I doubt it.

I suppose you have heard of co-operative societies. Is that working satisfactorily? Have you any idea of it?—I have no idea.

Do you not think that at the beginning even though there are factions, they may be made to combine later on?—May be.

Can we not try and see if they cannot get on with each other?—We can do it but with great difficulty.

You believe in official control?—Yes.

Do you always consider it very efficient?—It depends upon the Officer.

Taking the Forest guard, do you know the extent of land he looks after?—I do not know.

It is 16 square miles. Do you think it efficient?—I think not.

If it is to be efficiently managed, what should be the area of each guard?—I cannot say.

Between the existing state of things in villages and the existing circumstances in Government, which do you think is the best?—The Government management.

You said that there was a system of having pasture grounds set apart. How long ago was that?—Some ten years ago.

Assuming that the same thing is to be done now, do you think it quite possible in the existing condition of cultivation?—I will still persevere.

Where?—In dry lands.

Is it possible in the delta taluks of Gōdāvari?—No.

And in Kistna?—No. But might try it in Bāpatla.

With regard to wet taluks, which are the taluks you think it might be done?—Satanapalle, Palnad for this district. I do not know Ongole.

It is possible in every village?—No.

How would you work it out?—I will begin where there is land available.

Is it for the use of the local cattle?—Yes.

It cannot satisfy any of the distant cattle?—I do not think so.

What sort of land would you reserve for this purpose?—Whatever is available. I would first limit cultivation.

Would that be agreeable to the ryots?—They cannot help it.

With regard to panchayat control, who is to control the management?—I would have official direction. You might make the Tahsildar or Revenue Inspector supervise their management. I think the Ranger also should be put on the panchayat to advise and direct all proceedings of the panchayat.

Would you allow an appeal against the decision of the panchayat?—I would have it at the beginning. If we find that the people are going in the right way and work satisfactorily, we might give them more powers.

By the Hon'ble Mr. Kesava Pillai.

You know that the village people are celebrating their festivals every year?—I do.

And these people are able to collect so much per plough and so on?—Yes.

And they combine for a common purpose of this sort?—Only certain groups of people combine.

What do you mean? Do they not celebrate their village goddess festival?—Sometimes there are two celebrations, and even when only one celebration is made there is heart-burning among some people; and every time there is a fight.

But do they not get over it somehow?—Yes. But whether it is according to reason or justice is quite a different matter.

But they do not go to Court for that matter?—No.

You talked about some co-operative society at Tenali. Has it collapsed?—No.

It is doing business?—Yes.

You said you have heard of oppression and harassment by the Forest officials. Would you not like to avoid them?—Yes.

Would you not allow that to be done by the panchayat?—No.

But how will you do it?—By better supervision.

You know that there was a complaint that the officials are always in the wrong?—The ryots do not understand the Forest rules.

You believe that a portion of the cases may be true and another portion untrue?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

But under the circumstances it is the same case in all the Government departments?—I do not think so.

What about Public Works? The rich ryot has always his own way in getting

water?—But after the Irrigation scheme the evil is gone.

Does it not exist now?—In that way it exists in every department.

By the President.

But does it exist in the Public Works Department?—Yes.

Do you think it exists everywhere?—It must be.

Why should you then object to take the chance of having a panchayat?—I think it may be done.

You think that the troubles caused by the official subordinates could be put down by better supervision?—Yes.

How much supervision would you require?—I cannot say.

NAMBURI VENKATAPPAYYA Garu.

By the President.

To what town do you belong?—To Dharakota.

How much land have you?—I have 300 acres.

Are they patta?—They are patta and inam.

How many cows have you?—I have 100 cattle.

How many bullocks have you?—I have 12 bullocks.

Is there any reserve near your village?—No.

Do you send your cattle to any Government reserve?—I send my cattle to Kundur reserve.

How many do you send?—About 25 or 30.

Who takes them?—My servants take them.

Do you know where they go to? Have you ever gone yourself?—I do not go.

Do your servants know the name of the reserve?—Yes.

Do you let them take the cattle where they please according to their convenience?—Where there is good pasture, I tell them to take the cattle there.

How much fee do you pay for each?—As. 4 per head of cattle.

To whom do you pay?—To the forest-men.

PENTAREDDI CHENNAPPA REDDI of Feringhipuram.

By the President.

From what town do you come?—From Feringhipuram.

What taluk is it?—Sattenapalli taluk.

How much land have you?—I have 50 acres.

Who give the money?—My servants give them.

Why do you pay As. 4 when the fee is only As. 3?—My servants say that they pay As. 4.

Have you got any permits with you now?—I have not brought them.

Have you seen them?—I have never seen them.

Do you know that the amount of the fee is stated on the permit?—No.

What matter have you come to represent?—My servants tell me that the forest-people trouble them when they drive the cattle to the forest.

How did they trouble them?—As soon as the cattle enter the forest, they are driven to the pound.

Have you previously taken permits?—I do not know whether any permits have been taken previously.

By the Hon'ble Mr. Kesava Pillai.

Were your cattle ever impounded?—They did not take money from me.

What did they say they did?—It seems that they would say that they would drive their cattle to the pound.

What do you know about the forest grievances?—My servants say that they are put to inconvenience for not paying something to them.

Is that all?—Yes.

How many cattle have you?—I have 12.

How many bullocks have you?—I have 4.

Do you send them to Government reserves?—No.

How far is the reserve from your village?—It is three miles.

Which reserve is it?—Kondavidu reserve.

What have you come to tell us?—We feel difficulty owing to closed areas. When cattle do not go to the closed area, they are impounded on the plea that they went there. There is fuel difficulty also.

What is it closed for?—It is closed for fuel and grazing.

With what object is it closed?—It is closed to develop the forest and make the trees grow better.

MOKAMATAVI BAPAYYA of Aiyanaolu.

By the President.

Have you lands?—I have 10 acres.

Where have you?—In Velagapudi and Kuragallu.

How many cattle do you own?—I have ten cattle.

Where do they graze?—They graze in the donkas and tanks and porambokes.

Do they go to Government reserves?—They are not allowed to go into the reserve.

Into which reserve are they not allowed?—Into the Mandadi reserve.

Are there Babool trees in the reserve?—Yes.

Is it Guruzala reserve?—Yes.

What else have you to say?—We are paying penalties. Though they graze in the donkas and tank-bunds, cattle are impounded and we pay fines. If the cattle pass through the reserve for going into our private lands, they are driven to the pound.

Why is the reserve closed?—They think they would get money.

Are the Babool trees cut by Government?—Yes.

Are they selling the wood?—Yes.

Have you any complaint?—We want that the reserve should be given for pullary.

By the Hon'ble Mr. Kesava Pillai.

Where is the reserve?—It is within two furlongs from the village.

Where have you to go for cultivating the lands?—I have some lands in Kuragallu village. My cattle have to pass through the reserve forest. They do not allow our cattle to go for ploughing our lands.

Is there no path in the forest?—They unjustly take our cattle, and even if we request them, they charge us for obstruction.

What do you want?—We want it to be open for pullary.

Is it not closed on account of water-supply to Guntūr town? Does not the supply of water come from this reserve to Guntūr town?—Yes. It does.

By the Hon'ble Mr. Kesava Pillai.

You say that owing to the area being closed, poor people are suffering?—Poor people have no other land for grazing.

Is there no poramboke land?—No.

So poor people have to go there?—Yes.

If they go, what difficulty is there?—They impound the cattle on the plea of having gone to the reserve.

What villages go to this reserve?—Chakamodu, Nirukonda, and some other villages.

Is there grazing for all these villages?—No. We have patta lands all round the reserve.

Why do they impound unjustly?—They want bribes.

When were your cattle impounded?—They were impounded last year.

Not this year?—No.

Before last year, when were they impounded?—Some 10 or 12 years back.

They were impounded only twice in 12 years?—Yes. I do not remember well.

By the Hon'ble Mr. Ramachandra Rao.

What are the villages to the east of the reserve?—They are Yerrapalam, Krishnayipaliam, Navuluru, Betapudi, etc.

Where is your village?—It is to the west of the reserve.

What are the villages by the side of your village?—There is Chakalur nearly one mile. To the north is Mandadi.

Do the cattle of all these villages go to this reserve?—We do not allow them to go.

You said some portion of your cultivation is on the other side of the reserve?—Yes. There are about 100 acres on the other side.

Are they all under cultivation?—Yes.

Have you to pass through the reserve for the purpose of cultivation?—Yes. There is a donka through the reserve.

What is the number of cattle that go through the donka every day?—About 100 cattle have to pass through the reserve.

Do these 100 go every day?—Yes.

What is the width of this donka?—It is as broad as one cart can go.

You say this reserve was under cultivation?—Yes.

When was it?—About 30 years ago, the reserve was under cultivation.

Under whose cultivation was it?—Under myself and some others.

Then why did you give it up?—In the famine of Dhatu, I was not able to pay the revenue. There was excessive rain. We did not cultivate it. So we relinquished it. Two or three years afterwards, we wanted the lands, but we were not given them.

By the Hon'ble Mr. Kesava Pillai.

Is there fence on both sides of the way?—No.

DODDA POLIREDDI and others of the Village of Kotanevalipuri.

By the President.

What taluk is it?—Sattenapalli taluk.

How much patta land have you got?

—I have thirty acres of patta land.

How many bullocks do you own?—I have two yokes of bullocks.

How many cows have you?—Four.

How many sheep?—I have no sheep.

Where do you graze your cattle? Do you go to the Government reserves?—Yes.

Is it in the Nevalipuri reserve that you graze?—Yes. Also in the Sitarampuram reserve.

What have you to say?—There is a closed area. There is a coupe. They drive the cattle to the pound on the plea of having gone to the closed area.

What is your remedy?—It may be open for grazing on payment of pullary.

Have you any other complaint?—We want it to be open and given on pullary. We do not know where the license gumasta is. The watchers and guards tell us that we should go to the ranger and pay pullary. By the time we pay pullary they drive the cattle to the pound.

By the Hon'ble Mr. Kesava Pillai.

Do you take your cattle before or after the license is taken?—I take them after the permits are taken. But if we do not pay them anything they impound the cattle.

By the Hon'ble Mr. Ramachandra Rao.

Is it done even after you show the permits?—If any other cattle come and mix with our cattle, the permits for all the cattle are cancelled, and we have to pay fees for all.

Has it happened in your case?—There were several cases in the village.

By the Hon'ble Mr. Ramachandra Rao.

Can they take their cattle by any other way except through the reserve?—No.

By Mr. Scott.

From what place to what place have you no other way?—From my land to the reserve.

How far have you to walk round the reserve?—We have to pass through the fields of other ryots.

Is there no way from Dolakalur to Navulur?—I do not know.

When was that?—It happens every year.

By the Hon'ble Mr. Kesava Pillai.

Do they cancel even the licenses?—They say they will cancel licenses and take money again.

By Mr. Scott.

Were your cattle driven to the pound?—No.

Were your cattle never impounded?—No. I have only four cattle and never send them to the reserves.

Whose cattle did you see driven to the pound?—I have seen cattle of Kondayya, Venkatayya, etc., driven to the pound.

About what time of the year was this?—About a month or two back.

There was no necessity for them to be driven to the pound?—They had no permits by that time.

Did you not know that you are to take permits before the first of July?—The gumasta did not come.

Why can you not go to the Ranger?—When we go to the license gumasta in a particular village he will not give permits that day. He will make us wait for two or three days.

How far is Anupaliam from your village?—It is within 1½ miles.

Is there no gumasta there?—There is one in Nekkarikal.

How far is it?—It is six miles.

Is there not Sadasivaiyya there?—Yes. He is there.

By the Hon'ble Mr. Kesava Pillai.

What does the permit gumasta ask you to pay?—He asks at the rate of one anna per head of cattle.

By the Hon'ble Mr. Ramachandra Rao.

Where do your bulls and he-buffaloes go to graze?—For four months they go to the reserve land.

Is there any special portion of the reserve land for their use?—No portion is reserved for them. All cattle graze together.

What is the number of cattle in your village?—400.

How many of these go to the forest?—All go.

For how many months in the year do they graze?—He-buffaloes and bulls for four months but all the other cattle graze throughout the year.

What do you do for bulls and he buffaloes for the remaining months?—We have pasture lands. We feed them at home.

When was this reserve constituted?—More than 20 years ago.

Where were your cattle grazing before that?—Before that the hill was open to grazing, and there were not many watchers and guards.

Was there any Dharmakhandam for your village?—Yes. Before I was born there were Dharmakhandams and pullary khandams. We have very little unreserved land in our village.

By the Hon'ble Mr. Kesava Pillai.

What do you pay to Government?—About 4,000 rupees.

Do you send your cattle after one license period is over and before another license is taken?—We have to keep them tied in the village until then.

By Mr. Scott.

Why should you not purchase the permit for the new year before the old was over?—The license gumasta does not receive the money. If we go to one village he goes to another village. He does not give us as soon as we go.

Why does he make this delay?—He makes the delay for his profit.

Did you ever complain about it to the District Forest officer?—No.

Did you complain to the Ranger?—I never complained but several others complained.

How did you know that others complained?—When I am in the village I know it.

By Mr. Paddison.

Are there not two reserves near your village—Nevalpuri and Sitaramapuram?—Yes.

Do you pay the same or different fees for the two reserves?—Sitaramapuram is closed to grazing.

When was it closed?—It is closed for the last three years.

Is the whole of it closed?—Yes.

Do they allow the bullocks to come there?—Last year and the year before last they collected Re. 1 per head of cattle for bullocks and cows.

When they collected Re. 1, did they allow all cattle?—Only bullocks and cows were allowed.

Were he-buffaloes sent?—Yes. They also were sent.

By the Hon'ble Mr. Ramachandra Rao.

Is the pasture in the Sitaramapuram reserve good?—If it is conserved for 4 or 5 months, there will be good grass.

By Mr. Paddison.

If it is closed for 4 or 5 months will there be good grass?—Yes. But it will be better if it is open throughout the year.

But you said that if it is closed for 4 or 5 months, it will be good. Why do you say that it should be open?—There will be difficulty if it is not open throughout the year. The reserve is very near our village and so if it is closed, it will be very difficult for our cattle.

If it is left to you, will you close it for 5 months?—We will allow our cattle to graze always.

Used they to close it in the time of pullary?—We were allowing the cattle throughout the year.

By the President.

How many villages besides yours use Nevalipuri reserve for grazing?—Four villages use the reserve.

Only 4?—Yes.

How many cattle go from all the villages?—I do not know.

By the Hon'ble Mr. Ramachandra Rao.

When do you send your plough-bulls and cows at Re. 1? Is it after or before the rains?—We send after the rains cease.

Till then you do not send?—No.

Is it closed all the time?—Yes.

Do you not like it?—No.

Why? Is there not better grass?—Yes. But our cattle must go and drink water in the reserve.

Why should they go there to drink water?—There is a vagu passing through the reserve.

Do all the village cattle go there?—Yes.

By the Hon'ble Mr. Kesava Pillai.

Is there no water outside the reserve?—No.

By the President.

Does the vagu come out of the reserve or does it always remain inside?—It goes through the reserve.

By the Hon'ble Mr. Ramachandra Rao.

Where does the vagu go?—It goes to the west of our village.

GANGASAMI KONDA REDDI of Kottanavaripuri taluk.

By the President.

What is your reserve?—Satanapalle reserve.

How far is it from your village?—It is a mile off.

There is a part of Satanapalle reserve which is kept for plough bulls?—For the last four years it has been a plough bull area, but this year the cattle are not allowed to graze in it.

By Mr. Scott.

Did you send your cattle to that reserve?—Yes, on payment of a rupee per head of cattle. For three months it is closed, for another three months it was opened.

During what months of the year did your cattle go there?—Two months later than this. I do not know the names of the month. I also sent some of my cattle to Navallipuri reserve.

Is the grazing good there?—Bad.

Is the grazing good in Satanapalle reserve when cattle are admitted into it?—It will not be good, for the cattle are admitted before grass grows well.

If we thoroughly close the reserve for a month, and then open it to grazing, will the grazing be good?—If it is closed for full three months the grass will be good.

Even as things stand at present do you not think that grazing in Satanapalle is better than in Navallipuri?—Yes.

It is worth paying a rupee then?—But I think that paying a rupee for only three months in the year is too much.

What do you think the fair rate will be for the three months?—A fee of As. 4 will be good.

If this is too much why do you go there? Why not pay As. 3 and go to Navallipuri?—We are sending our cattle there also.

Why do you send also to Sitaramapuram?—In this reserve there is a vagu for cattle to drink water. But the cattle that go to Navallipuri get water no-

By the Hon'ble Mr. Kesava Pillai.

After how many miles does the vagu come out of the reserve?—It is a long distance.

How many parcels are there in the Nevalapuri reserve?—It is divided into two parcels.

How much do they collect?—We pay As. 6, i.e., As. 3 a parcel.

where. Only during the two months of the rainy season there is water, and after that nowhere.

By the Hon'ble Mr. Ramachandra Rao.

Do you know Navallipuri reserve?—Yes.

By Mr. Scott.

If the grass is to be improved and the villagers must keep their cattle away for sometime, do you require another block for grazing?—Yes.

Where? In the Navallipuri reserve? It is not good land.

But do you know the closed area in the Navallipuri reserve which is closed for cutting?—Yes.

What sort of grass is there?—Good grass; but the grass is not good in the area which is now opened for grazing.

By the Hon'ble Mr. Kesava Pillai.

Is there any vagu through the reserve?—No, but there are two kondas, and there is water there for only two months in the rainy season, after that none.

Is there no vagu outside the reserve?—None.

No tanks? There are tanks, but they also contain water for only two or three months.

Is there any pen in either Sitaramapuram or Navallipuram reserves?—No.

On the way to the village where they keep their cattle, is there no place where they get water?—No.

If all your cattle have to go to this one reserve the cattle will have to die?—Some do die.

By the Hon'ble Mr. Kesava Pillai.

How many times do you pay for the reserve?—First I pay a rupee and then I have to pay As. 6.

For Navallipuram reserve?—I pay As. 6 once only.

Why do you pay the additional As. 6?—Because, there are two parcelles. They take As. 6, but our cattle cannot go and graze for want of water. One portion is reserved for goats, and two other parcelles for cows and one parcelle is closed, and there are also two coupes. If the cattle have to drink water they must go to the other side of the hill. There is one hill on one side and another on the other side and there are also coupes.

How do you take your cattle then?—I had great difficulty, and I represented my case to the District Forest Officer. I saw the ranger and represented the matter to him and he told the District Forest Officer that I was asking for a path through the coupe. The District Forest Officer ordered that if there is difficulty for the ryots the path must be opened. The ranger kept quiet for some days. I again went to him and complained. He said he would go to my village on a particular day and asked me to remind him then. On that day he came to Anupalayam, and I told him my difficulties. He said that because we asked for a path through the coupe we had better bring some thorns and plant them on both side of the way and take our cattle through it. Instead of taking so much trouble at our own cost we took our cattle to another reserve, and also to Dharmakandams. I also used to pay a rupee and graze my cattle in Sitaramapuram. But this year the ranger informed me that the coupe was opened for grazing and that I could send in my cattle now.

By the President.

I understand that the plough bulls areas were made at the request of the villagers?—No.

You do not want them now?—No.

PENUMAKA SESHAGIRI RAO.

By the President.

Where is Penumaka? Is it near Mangalagiri?—Yes.

What do you want?—We want Penumaka hill-Tadepalli reserve.

What have you to say about it?—We want the whole reserve to be open to grazing.

Was a portion of it closed last year?—From 1879, it had been closed. During the time of floods, it was open for grazing. At other times it is not open.

Is it all open this year?—Formerly some portion was open and some closed.

Will you graze all your cattle there?—Yes; because, our cattle have no other place to go for water, and so we ought to be permitted to graze all our cattle there.

By Mr. Scott.

If one portion is made ethulu bedu, and the other portion given to you will you be satisfied?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

You said you have some Dharmakandam. How much is that land?—There are some Dharmakandam by the side of patta lands; but I do not know its extent.

By Dharmakandam you mean poramboke?—Yes.

You do not pay anything for it?—No.

Is there no waste land?—The forest line goes through our patta lands and there is no waste land between the forest line and cultivated lands.

Was there cultivation before the forest line was made?—The cultivation was prior.

When was this reserve made?—Some ten years ago.

Do all cattle from the village go to this reserve or only plough bulls?—All cattle go. Sheep and goats too.

For how many months in the year do the cattle go to these reserves?—Cows, goats and sheep go throughout the year. Plough bulls are sent only for two or three months when we have no fodder. After that we get some fodder for them.

Would you like to see your plough bull better fed than your cows and other cattle?—It is not necessary.

What do you pay for a pair of plough bulls?—About Rs. 300.

Where do you purchase them from?—Is it from the surrounding villages?—Yes.

We were paying As. 4 for a cow and As. 8 a buffalo. We send the permits with the cow-boys. But the forest people seize the cattle and impound them.

What do you want now?—Within four furlongs, there is the Kistna river, and there are plantations and our cattle cannot go to the reserve.

Now they can go if you pay As. 4?—There are some charitable tanks close to our village and between our village and the Kistna river and if cattle go, they are impounded.

Who drives them to the pound?—The forest people.

Have your cattle been driven to the pound from the charitable tank?—Yes. Three years ago they were driven to the pound.

Were you there when they were grazing on the charitable tank?—I was fined Rs. 3 when I obstructed about the cattle going there.

What else have you to say?—We want it as a Dharmakhandam.

Why?—On account of the Kistna floods, all the fodder heaps have been carried away.

You mean this year?—Every year there are floods.

Why should you put them there?—If we keep them in the village, the Magistrate comes and says that they will catch fire, and the whole village will go.

By the Hon'ble Mr. Ramachandra Rao.

What is the population of the village?—1,500.

How many houses are there?—150.

Have you large backyards?—Yes. If we go to the reserve and cut grass they take away our clothes. The guards are changing every month. They come in numbers and drive the cattle.

By the Hon'ble Mr. Kesava Pillai.

Why do they do so?—Because one man cannot collect all these cattle, they come in groups of 4 or 5.

Why do they impound them unnecessarily?—They want to be paid something.

Have you no grazing ground?—No.

You want it as a Dharmakhandam?—Yes. During the time of floods there is no pasture. We are permitted to go to the hills.

Is there good grass?—Yes. The cattle of ten villages are in my village now on account of the floods.

By the Hon'ble Mr. Ramachandra Rao.

Had you any Dharmakhandam at any time?—Prior to 1879, the whole was Dharmakhandam.

By the Hon'ble Mr. Kesava Pillai.

What grass is there in the hills?—There is thatching grass and small bushes. But grass grows well.

Is there fuel?—There is no fuel.

By Mr. Paddison.

Do you say that the whole hill was a Dharmakhandam?—Yes.

Was there no pullary?—No. Each ryot had 60 or 70 cattle.

By the Hon'ble Mr. Ramachandra Rao.

What villages are included in this hill?—A portion of the hill is included in our village, and other portions are in Yerrapaliam, Gundavalli village.

Was it a Dharmakhandam for all the three villages?—Yes.

Are the cattle of other villages allowed to come there?—In the time of floods, they come there.

By the Hon'ble Mr. Ramachandra Rao.

You mean that the cattle of other villages had no right?—They never came there.

By Mr. Paddison.

Suppose they come?—If they come they are allowed to graze.

You never made any objection?—No.

There are many herds of cows going from Tenali. Suppose they come?—Because it is Dharmakhandam, we can allow.

Why should they go such long distances without coming here?—They never come here because it is not good pasture.

Why do you think there is no good pasture on the hill, and good pasture in Palnad?—The hill-grass here has no smell, and so the delta taluks cattle cannot eat this grass.

By the President.

What smell is it?—The smell of coarse grass.

By the Hon'ble Mr. Kesava Pillai.

What is your age?—64.

By the Hon'ble Mr. Ramachandra Rao.

Is there much unreserve in your village?—There are unreserves and reserves.

Are there unreserves for the other two villages?—For Yerrapaliam there is a small portion.

By Mr. Paddison.

Are there no porambokes?—There are 400 acres.

By the Hon'ble Mr. Ramachandra Rao.

Supposing the whole hill is given to those three villages, what will you do?—We will graze our cattle.

How will you manage it?—All cattle will be allowed to graze.

By the President.

Would you allow the cattle of other villages also?—They do not come.

By the Hon'ble Mr. Ramachandra Rao.

Will it be a suitable arrangement for all the three villages?—Yes. There is a tank upon the hill about 50 acres, and there used to be a fort also on the hill. Even in hot weather, water will be coming out. Cattle go and stop there for four or five days.

By Mr. Paddison.

If it is given as suggested, will the ryots have 50 and 100 cattle as they had previously?—Yes.

Would you let them all graze?—Yes.

Suppose there are 5,000 cattle?—Since it is Dharmakhandam all must graze.

By the Hon'ble Mr. Ramachandra Rao.

Supposing it is given on a pullary system. Will all the three villagers take it on a lump sum?—All will not agree. Because some of them take their cattle to Palnad.

If they did pay a lump sum, will you restrict the grazing, or will you allow all cattle? Or will you allow only cattle which contribute?—We will allow cattle which contribute. Other cattle will not be allowed to graze.

I understand that if the hill is given free, they will allow all cattle. But if it is given for a lump sum, they will have restrictions?—Yes.

By Mr. Scot.

Who will enforce restrictions?—The villagers of all the three villages.

How will you arrange to do it?—All will join together.

By the President.

Would you not select the big ryots or Pathandars?—Yes. We will do so.

How will you select?—We will all assemble together, and say that this village must pay so much, and this village so much, and decide upon the particular sum.

Will it be left to the people to appoint the Pathandars?—There are one or two Pathandars in the village.

INDUPALLI VEERIAH of Prattipadu.

By the President.

How far is your village from Guntūr?—Eleven miles off.

Which reserve do you live near?—Kondavidu reserve.

How far is it from your village?—About three miles.

What block?—I do not know.

Has it been closed?—Yes.

How long has it been so closed?—For the last five or six years.

By Mr. Paddison.

Who will settle how many should go from each village?—We will fix according to the proportion of cattle in each village.

How many cattle are there in Yerrapalaiyam?—200.

Supposing you settle the rate, and supposing more come, what will you do?—We will again fix the sum upon the cattle that arrive later on.

By the Hon'ble Mr. Ramachandra Rao.

Where do all the villagers get their fuel?—They cut Thumma trees from the pastures. They go to Mangalagiri to sell fuel.

By the President.

How far is it?—4 miles.

By the Hon'ble Mr. Ramachandra Rao.

Is there much jungle growth on this hill?—No.

Will you pay for the fuel growth?—There is nothing there.

By the Hon'ble Mr. Kesava Pillai.

Are panchayats formed to settle disputes?—Yes.

Will you be one of the panchayat?—Yes. I shall be one.

Are you a Pathandar in your village?—Yes.

If a panchayat is formed, will you protect the tree growth without quarrels?—Yes. As far as my village is concerned, I will do so.

Supposing it is given for all the 3 villages?—I can say only with regard to my village.

Will you be able to manage?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

Is there any faction in your village?—No.

Are there any factions in the other two villages?—No.

Is it cut for hay?—Yes.

Is the grass good?—Yes.

Who bought it this year?—Nobody has bought it yet.

How is the hay removed?—After it is dry it is cut and removed by the Forest department.

Who buys it?—They keep it in a depot and sell, and the ryots buy it.

At what rate do they buy?—At six annas a bandy.

The villagers of what villages buy?—The villagers of Prattipadu and Kondapadu, and some others.

If instead of being closed it were opened would the cattle of all these villages graze in that block?—Yes.

Are there any villages between your village and the reserve?—Yes, there are Nadunapalayam and Kondrapad.

Supposing the grazing control is put in the hands of those villages by panchayats, would they allow the cattle of Prattipadu to come in?—They will not.

Would you object to its being given into their hands?—Such an authority should not be given to one or two villages. If all the villages are allowed it will be good.

But does your village adjoin the reserve?—No.

If even supposing you are given some management of that reserve the people from the other village also will object?—Cattle from distant villages cannot come.

What is the limit on this grazing you would fix?—The cattle within six miles of the block may be allowed. That will be an enormous number.

By the Hon'ble Mr. Ramachandra Rao.

What is the number of villages around the reserve?—About six villages.

And within six miles of the reserve?—Approximately there are sixty villages.

By Mr. Paddison.

Would you have a panchayat for the whole of Kondavidu, or would you have separate blocks of for groups of villages?—I prefer separate panchayat system.

For each village?—Yes, for each village, excluding hamlets.

Then you will have sixty panchayats for these sixty villages?—There are some hamlets which may be excluded.

Then how many panchayats do you want?—About thirty.

Do they know which part of Kondavidu should belong to which village?—I do not know about that.

By the President.

Could the reserve be divided into thirty blocks one for each panchayat?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

What is the number of cattle that go to the reserve from your village?—About four hundred, and including goats there are about one thousand five hundred cattle.

By the President.

May I take that as an average number of each village? It will not be that

much? Then how many would it be?—About five hundred on the average.

Thirty times 500 is 15,000? Is there room enough for 15,000 cattle to graze on that hill?—There is.

The area of the hill is 11,000 acres. Will it be enough for 15,000 cattle?—It will not be enough.

What will you propose to do?—Send some cattle to other forests where there is grazing.

By the Hon'ble Mr. Ramachandra Rao.

Was any part of the reserve within the boundaries of your village before it was reserved?—None of it was.

Were you grazing your cattle in any of the portion of this reserve?—No.

What were the villages that were grazing their cattle in the Kondavidu reserve before it was reserved?—Some 20 villages were grazing on it, within 2 or 3 miles.

The other villagers did not send in their cattle?—No, because there was not sufficient pasture.

Supposing the Kondavidu reserve is given to these 20 villages for grazing purposes, would the other villages object?—They will object.

Why should they object?—Because they were obliged to send their cattle far away to Palnad forests, and now we are sending them to the Nizam's Dominions.

Can you not go to Palnad now?—It is far away.

But you say you are now sending your cattle to the Nizam's Dominions which is farther. Why can you not now send your cattle to Palnad?—There are certain closed areas in Palnad, and therefore we are obliged to go beyond the river and send our cattle to the Nizam's territory.

Are there any closed areas even in Palnad?—Yes.

By the Hon'ble Mr. Kesava Pillai.

You said before the reserves were made 20 villagers were sending their cattle to the Kondavidu reserve, and that you were not sending because there was no sufficient grazing?—Yes. The grass is not sufficient even for these 20 villages now.

Do you own cattle?—Yes.

How many of them?—Ten.

Where do you send them?—I send them to Gurupala taluk. Even now I am sending them to Palnad or Gurupala taluks.

By Mr. Paddison.

You never sent your cattle to the Kondavidu reserve?—Now and then I used to send my cattle paying pullari.

By the Hon'ble Mr. Kesava Pillai.

When did you send them last?—Some five or six years ago.

What is your trouble with the Forest Department?—The issuing of permits.

By the Hon'ble Mr. Ramachandra Rao.

But that cannot be a grievance to you, because you never send your cattle to the Kondavidu reserve?—We used to get bundles of hay from that forest on permits.

But there was not grass enough for the cattle, and was it just that you were let to cut grass?—The grass was cut from one place, and the cattle would graze in quite another place. There is grass available in places where the cattle cannot reach.

By the Hon'ble Mr. Ramachandra Rao.

What kind of cattle do you send to Palnad? Are they bulls or cows?—Cows, sheep and goats, and also she-buffaloes.

Do you not send your plough bulls?—We do not send our ploughing bulls.

How do you manage to feed them?—We keep some pasture lands.

Do you keep any pasture lands?—Yes.

How much?—Four acres.

How many plough bulls have you?—I have only one plough.

Do you always keep it as pasture?—Yes.

You do not cultivate it at any time?—Never.

By Mr. Scot.

Do you grow babul tree?—Yes

Do you plant them?—No. They grow spontaneously.

Do you protect the land from being grazed at all?—No.

By Mr. Paddison.

When do you let in your bulls into that pasture?—A month hence.

Do you send them for grazing for any particular period of the year?—Yes.

How many months?—For two months at the beginning of the season.

KOMMAREDDI RAYAPUREDDI of Rentachintala.

By Mr. Paddison.

How many acres have you?—I have 50 acres.

Are they all dry?—One acre is wet and rest are dry.

How many cattle have you?—I have 20 cows, 6 bullocks and 10 buffaloes.

Do you send them to any reserve?—I am sending 20 cows every year.

Is there much pasture land in the village?—Not much.

Do all the ryots keep pasture lands?—Very few do it.

Do Government have any pasture lands there?—To a small extent they do.

By Mr. Scot.

Do you allow your two bulls only into the pasture land?—Cows and she-buffaloes also are allowed.

How many bulls and she-buffaloes do you send in?—Four bulls and calves.

Are they sent at the same time?—We allow ploughing cattle first, and then cows.

By the Hon'ble Mr. Ramachandra Rao.

Do you know of any plough bull areas in this district?—Yes.

Where are those areas?—In my own village there are some.

And these four acres are one of those plots so reserved for plough bulls?—Yes.

But do you know of any such plough bull areas kept by the Forest Department either in Palnad or Vinukonda?—I do not know.

Do you not know that you are allowed to graze there at a rupee a pair for three months?—I do not know.

Supposing areas are so reserved would you like it?—Only people in the vicinity of such places may benefit but not we.

Why should not your plough bulls also be sent there?—During the time of cultivation we cannot send them.

You can send them afterwards?—There will be always work for the bulls in the villages.

So you say that plough bulls can never be sent to distant reserves?—Yes.

By Mr. Scot.

Do you know that there is a bedu in the Kondavidu reserve?—There used to be before.

It was closed this year and leased out?—I do not know.

Nor Puttakotta?—It was auctioned and bid for by contractors.

Do you know of it?—I do not know.

Do they sell grass there now?—No.

Are bullocks sent?—I keep them at home.

You never sent any bullocks?—No.

Do you know Goli reserve?—Yes.

Do not the people there send their plough-bullocks to the reserve?—They send them during the rainy season.

Why do you not send yours?—I also send mine.

How far is the Goli reserve from your village?—It is two miles.

Why do you not send your bullocks to the reserve?—We keep some for plough purposes. We have also some pastures.

Do the Goli people send their bullocks?—Yes.

In what month do they send?—They send from February to May.

Till Magha where do you send your cattle?—For four months prior to Magha they graze.

Where do they graze?—They graze in the Goli reserve.

From what time will they be there?—From next month they will be there.

Before August what cattle do you send?—We send cows.

To the same place where bullocks graze?—They go to a different place. The villagers near the reserve enter into some arrangement with the Forest subordinates and pay Rs. 3 or Rs. 4 and get their ploughing bullocks alone grazed there.

If a portion is set apart for ploughing bullocks, will you send ploughing bullocks alone there?—Yes. We will do so.

How much are you prepared to pay per head of cattle?—Would you pay the same as the Goli people?—As we pay assessment also, it will be very difficult.

By the Hon'ble Mr. Ramachandra Rao.

What do you pay for cows that you send to the forest?—We pay As. 6.

Are you satisfied with the pasture that you get?—It is not sufficient.

Supposing some portions are given for reserving for plough bullocks and thus give better pasture, will you like that arrangement?—We will like it if it is within two miles.

Would you pay more than you pay for cows?—If it is the same payment as it is for cows, we will be pleased.

By the Hon'ble Mr. Kesava Pillai.

Do you pay As. 6 to graze over the whole range?—Yes.

If you pay As. 3 you are allowed into only one block?—Yes.

By Mr. Scot.

Do you often go to Goli reserve?—Yes.

Do you know what goes on in the village?—Yes.

About last April, there was a dispute about Goli area between the villagers of Goli and another village about pasture. Do you know that?—I know that.

Will you tell us why they were disputing?—Pesarlapudi and Goli were near villages, and Pesarlapudi people also wanted to graze over a separate portion in the same forest. A separate portion was given to them, and they were pasturing.

What is that separate portion?—A separate pullary area.

Pesarlapudi people wanted to get into it?—Yes.

I saw a number of villagers at the time there. Were you there?—I did not come at the time of enquiry.

Do you know when Daida coupe was felled?—No. I have not seen it.

By the Hon'ble Mr. Kesava Pillai.

What have you to say?—We came here to ask the closed area to be opened.

Why were they closed?—To grow grass for sale. They sold the grass last year.

By the Hon'ble Mr. Ramachandra Rao.

Was the grass auctioned?—Yes. It was auctioned for Rs. 110. Four ryots purchased it. They sell the grass for profit.

Was the grass cut and removed?—Yes.

By the Hon'ble Mr. Kesava Pillai.

How did they sell?—They sold at As. 5 or As. 6 a bundle.

By the President.

Why were the cattle not allowed to graze?—It is a closed area.

Why is it closed?—To allow trees and grass to grow.

But they have been cutting trees?—They never cut trees.

Do they cut trees and then close it?—Trees were cut and sold, and then the area is closed.

By the Hon'ble Mr. Kesava Pillai.

How much fuel was there?—About 100 heaps of fuel.

Do you know for how much it was sold?—Rupees 1½ a heap. I myself purchased some.

How many heaps were sold?—One hundred stacks were sold.

How many years ago did it happen?—Two years ago.

Was it closed for these two years?—Yes.

Is there no other place for your cattle to graze?—No. We have to go 16 or 20 miles if we cannot go to the reserve.

How many villages are there near this closed area?—There are seven villages.

How many blocks are left for grazing?—I do not know. I am not sending my cattle now for want of pasture.

Where do you send your cattle?—To Kottapalli and Koppalur.

What is the distance?—About 16 or 20 miles.

What else have you to say?—We are suffering very much for want of fuel.

By the President.

Can you not buy it from the coupe?—Rupees 1½ will not fetch half a bandy.

By the Hon'ble Mr. Ramachandra Rao.

Is there any fuel in the unreserves?—In my pasture lands, there is Thumma. There are no other trees in the unreserves.

By the Hon'ble Mr. Kesava Pillai.

What do poor people do?—They get sticks, cattle dung, red gram stalks, etc., and they are used for fuel.

You do not use leaf manure?—No. There is no leaf.

If there is, will you use it?—Yes.

By the President.

Did you ever use it?—We used it.

How long ago did you use it?—Ten years ago we used it for wet lands.

Why did you stop it now?—The forest people would not allow the leaves to be taken.

Are there no Vempalli or Tangedu leaves?—No.

What do you bring from the forest?—Vempalli and Tangedu.

There is enough in your lands. Why do you not use them?—It is not a suffi-

KURNA GURAVAREDDI of Palnad Taluk.

By the President.

How many cattle have you?—(One hundred.

How many plough bulls?—I have four yokes.

To which reserve do you send your cattle?—To Mandadi, parcel No. 14.

How much do you pay?—I pay As. 6.

What other blocks do they graze in?—In parcel No. 16 also.

There is a plough bull bedu in your village?—A portion of No. 14 is a bedu.

Do you send your bulls there?—Yes.

Paying how much?—I pay a rupee for each bullock.

Do all the plough bulls of the village go to that bedu?—Some do send and some do not.

Was that bedu made at the request of the ryots?—No, Government did it.

cient quantity. It is not found anywhere but in doukas.

By Mr. Scot.

Do any cattle come from Bāpatla reserve?—They do not come to our village, but go beyond. They pass through our village.

Do they go to Palnad or Hyderabad?—To Palnad.

To what part of Palnad do they go?—They go to the west of Palnad.

By the President.

Do they stay for the night in your village?—Yes.

Where do they stay?—They stay on the road side.

What do they eat?—Rich people buy fodder.

From whom does he buy?—He buys from the village.

What is the price?—200 bundles a rupee.

By the Hon'ble Mr. Ramachandra Rao.

Are there any sheep in your village?—Yes.

Where do they go for grazing?—They go to Goli reserve.

Do you keep any?—I have 30 or 40.

Why do you keep them?—I keep them for manuring fields.

Are they your own?—Yes.

Do you pay for other sheep coming and leaving their droppings?—I pay.

From what village do they come?—They come from my own village.

What do you pay?—I give one food and Rs. 2 for every 1,000 sheep or goats.

Do not the ryots want it now?—No, they want it removed. My land also is near it, and if during the time of my taking meals the cattle happen to trespass they are at once impounded by the forest people.

You think the ryots do not wish to have the plough bull area?—No.

By Mr. Paddison.

If the ryots have the area for themselves will they have it closed or leave it opened?—We will allow the cattle for the whole year round. It used to be a free place before, but now it has been reserved.

You say you pay a rupee and do not benefit by it?—No.

Do your lands lie beyond the reserve?—Yes.

What lands?—Both wet and dry lands.

And you have to take your bulls through this reserve?—Yes.

Is there a path through it?—There is a path but they do not allow us to use it.

By the Hon'ble Mr. Ramachandra Rao.

Who prevents you?—The forest guards and watchers.

By the Hon'ble Mr. Kesava Pillai.

Is there a way for the bandies to go?—Yes.

Is there a way for the cattle?—Yes.

Then what difficulty have you?—The illegal seizures.

By the Hon'ble Mr. Ramachandra Rao.

You know the extent of your plough-bull area?—Six hundred acres and odd.

Do the people send their plough bulls there?—Yes.

How many bulls are sent in that way from your village?—One hundred.

Are there any others from other villages?—The village of Theralavi sends 100. The people that cannot pay keep quiet.

For how many years are these 100 bulls grazing in that area?—For about three years.

Are you satisfied with the pasture for your plough bulls?—There is not good pasture.

Is the pasture in the plough-bull area better than in the reserve?—Elsewhere the grass is better.

Then why do you pay a rupee?—Because we are threatened that they will impound our cattle.

Is it because you are threatened you pay a rupee?—Yes.

But you can go to some other reserve and pay As. 3?—The other places are distant.

And therefore you send your plough bulls here?—Yes.

Have you no other pasture in your village for plough bulls?—No.

Have you been into the plough-bull area at any time?—Yes.

When do they admit other cattle in addition to the plough bulls?—For three months in the year.

What part of the year?—I cannot remember.

Is it closed at any part of the year before the plough bulls are admitted?—Yes.

By the time the bulls are admitted the grass is grown considerably, is it not?—

In both places there is much difficulty in the growth of grass; the land is rocky.

What is the other place you are talking about?—A portion of No. 14; that is also a closed reserve.

Does your patta land adjoin the reserve?—Yes.

How would you fix the rate for the plough-bull area?—If bulls and other cattle are all let in at As. 3 a head, we will be satisfied.

You do not want the plough-bull area?—No; we feed our plough bulls in our own lands.

You have separate pasture lands for plough bulls?—Yes.

By the Hon'ble Mr. Kesava Pillai.

You say you are obliged to take permits at one rupee because it adjoins your lands and for fear of impounding?—Yes.

By the President.

We have now heard your objections. What are your remedies?—We want the reserve abolished and given to us for pullari.

What else do you want?—We have no lands for cultivation.

Can you cultivate rocks and hills?—There are some cultivable lands.

You wish to cultivate?—Yes.

But you say that at present there is not enough grass for your cattle, and if you cultivate you will have less?—We will go to some other village and graze them.

By the Hon'ble Mr. Kesava Pillai.

If the reserve is given to you to be managed will you reserve and conserve it?—Yes; and all the villagers will be willing to pay the same pullari as we pay now.

How would you look after it?—We will place a guard to watch over it.

Why should you watch at all?—To keep out other villagers.

Will you allow all the cattle of your village to graze?—We are only two villagers, and we will not prevent those cattle that are already grazing there.

How many villagers are grazing there now?—Only two villagers—Mandadi and Therala.

By the Hon'ble Mr. Kesava Pillai.

You say that in addition to a rupee you have to give another As. 3 per bullock?—We pay the additional fee of As. 3 to graze in other parts of the reserve after the three months of the season are over.

By Mr. Scot.

Do cattle from delta villages come to your village for grazing?—They pass through our village.

Were your cattle ever impounded?—Yes.

How long ago?—About three months ago.

What did you pay?—Rs. 10.

How many cattle were impounded?—Four goats.

By the President.

You know that goats are not allowed into that place?—Even if they have not entered they are impounded.

MEKALA MUSALAYYA of Terala.

By the President.

From what taluk do you come?—From Palnad.

Have you goats?—I have no goats but my brother has.

Have you bullocks?—Yes. I have eight bullocks.

How many cows have you?—I have eight cows.

Where do cows graze?—They graze in the Mandadi reserve.

Where do bullocks graze?—They graze in the reserve in the rainy season.

Do the bullocks go to the bidu?—Yes.

Do you pay Re. 1?—I pay As. 6.

Do you go to Dharmakhandam?—We have to pay As. 6 for that.

Is there a bidu for plough-bullocks?—Yes.

Do you send your cattle?—I am not sending my cattle.

What have you to pay?—We have to pay Re. 1 per head.

How many cattle go?—Six of mine go. All my village bullocks go.

Why can you not send yours?—I have a separate pasture land.

You do not need it then?—During the rainy season I send them as I am not able to feed them here.

By Mr. Paduison.

Do your villagers take permits for the plough-bull area?—I cannot get on without it.

Why?—Cattle are impounded on the plea of trespass. Even if I take permits for As. 3 cattle are impounded on the plea of trespass.

Were your cattle impounded?—My cattle were also impounded and Rs. 300 collected from my village. If I send

How do you know?—My men were there.

By the Hon'ble Mr. Ramachandra Rao.

Are there many gollahs in your village?—Yes.

How many sheep and goats are there in your village?—About a thousand.

Where do they graze?—In parcelle No. 14 for 3 annas.

Do you pay license fees for sheep?—No license was given this year.

Was it given before?—Yes, for some places.

petitions against the forest department they are beginning to tease me and impound my cattle every year.

By the Hon'ble Mr. Kesava Pillai.

When did you send a petition?—Three or four years ago.

So your cattle have been systematically taken to the pounds?—Yes.

How many cattle do you send to the reserve?—I take all my cattle.

You do not send your bullocks?—In the rainy season, I send bullocks also.

Why do you pay As. 6?—I pay for the whole range.

How much pound fees and compounding fees have you paid to Government till now?—Every year I pay Rs. 50 or Rs. 60.

What kist do you pay to Government?—I pay Rs. 100.

By the Hon'ble Mr. Ramachandra Rao.

When do you take permits for cows?—After the cultivation season.

Then you send your cows to the reserve?—All throughout the year they go.

Do you send them before you take out a permit for the new year?—They go throughout the year.

Do you know of any plough-bull area?—Yes.

What is its area?—It is 600 acres.

When are the plough bulls allowed into that reserve?—They close it for two or three months and then they allow the bulls.

You were talking of impounding and compounding. Is it in the plough-bull area that your cattle trespassed?—Yes.

Is that your objection to the plough-bull area?—My objection is that wherever they go, they are taken to the pound.

But you have a permit?—Even if we have a permit, it is closed to us.

By the Hon'ble Mr. Kesava Pillai.

Is there any fencing mark?—No.

Is there any other area closed to grazing except the plough-bull area which is closed for three months?—No.

Then the trespass was into this plough-bull area?—Because we did not pay mamul, all our cattle were impounded.

Where were the cattle when they were driven to the pound?—They were in the places where we paid pullary.

Were they not in the plough-bull area?—No. Some people paid mamul, and some did not. So they impounded the cattle. We complained to the Tahsildar.

Is there no pound in your village?—No.

Which is the nearest pound?—It is $1\frac{1}{2}$ miles.

How far is Macharla?—It is five miles.

You say that your cattle were taken to that pound.

They were kept in a separate yard. He would have impounded all the cattle, but there were some cattle which paid the

mamul. So he kept them separate to distinguish them.

What did he do then?—We reported it to the Tahsildar, and he ordered that they should be released. But the next day the cows and sheep were taken and impounded in the Mandadi pound.

By Mr. Scot.

When did this happen?—It occurred more than a month ago.

Did the Tahsildar encamp in the place, or did you go to him?—The Deputy Tahsildar was in Macharla.

At what time were the cattle seized?—About 3 o'clock.

By the Hon'ble Mr. Ramachandra Rao.

You said your brother's cattle went into the plough-bull area. Do they get good pasture?—It is not very good pasture.

Is there much more pasture in the plough-bull area than in the other parts of the reserve?—In both places it is the same.

You do not like the plough-bull area?—No.

J. BAPPIAH of Muttukuru.

By the President.

What caste do you belong to?—I am a Kamma.

Near what reserve is your village?—Muttukuru itself is a reserve.

How many cattle have you?—25.

How many ploughing cattle?—Six.

Where do you graze them?—During the cultivation season I feed them at my own house.

Afterwards where do you send them?

—I send them to the reserve, paying two different fees to parcelle Nos. 40 and 41.

By the Hon'ble Mr. Ramachandra Rao.

What have you to say?—There is a closed coupe. We have to go to the reserve by the side of this coupe. There is no water in the reserve, and near the coupe there is water. If cattle go to drink water they are impounded on the plea of trespass into the coupe.

VACHIREDDI RAMAYYA of Nambur.

By the President.

What have you to say?—Owing to closed areas, cattle are impounded, and thus we are put to difficulty.

Which is the nearest reserve to you?

—Uppalapadu and Kolakalur.
How far is it?—Uppalapadu is one mile, and Kolakalur is two miles.

By the Hon'ble Mr. Ramachandra Rao.

How long have they been closed against grazing?—For the last seven or eight years.

Have you been sending your cattle before that?—For certain periods, we paid pullary.

What is your complaint?—Closure is the complaint.

You want permits to be issued?—Yes.

By the President.

How many villages used to graze in that reserve?—Nine or ten villages.

How many cattle will there be for nine or ten villages?—For my own Nambur village there are 5,000 or 10,000 cattle.

How many cattle will there be in all the ten villages?—I do not know.

Will there be less than 10,000?—It will be more.

The area of the three reserves is 2,000 acres. Can 2,000 acres graze 10,000 cattle?—There are only two reserves.

The area of the two is 1,588 acres. Will 10,000 cattle graze there?—It will not be sufficient.

What will happen if I allow you to graze in it?—They will be useful for cattle which are kept in the village. Some are sent to Palnad.

What do you want now?—We want permits to be given.

Is it for 10,000 cattle?—It is for all these villages.

By the Hon'ble Mr. Kesava Pillai.

Why do you take permits?—They may just move about whether there is grass or not. They graze here and there.

How many go to Palnad from your village?—About 500 or 600 cattle.

Are they only cows?—Yes. Others remain at home.

How many village cattle graze in the two reserves?—Three villages.

Is it completely closed now?—Yes.

What is there all round?—There is cultivation ground.

What crops are they?—They are all dry crops.

Is there no wet cultivation?—No.

When was it closed?—About seven or eight years ago it was closed.

Were any cattle sent to the pound on account of this?—Yes.

M.R.Ry. Y. KANAKA DURGAYYA Garu, Pleader of Guntur.

By the President.

What is your profession?—I am a pleader of the second grade. I was also for about five years the camp clerk of the District Forest officer, Guntūr. I have also worked as a Supervisor in the Executive branch of the Forest department.

Do they receive compounding fees?—They receive at the rate of Rs. 3.

Were there any cases this year?—Yes.

What other difficulty have you?—There is the fuel difficulty.

What trees are there?—Tangedu and thumma.

Do you want wet trees or dry trees?—I want wet trees.

Before the reserves, was it a poramboke?—It was a dharmakhandam where cattle were grazing. In the Uppalapadu reserve thumma trees do not grow well. In the other reserve thumma grow well.

By the Hon'ble Mr. Ramachandra Rao.

How many acres of land have you?—I have 200 acres.

Are they all dry?—Yes, except 4 acres.

Do you reserve any portion for pasture?—I keep 20 acres for bullocks.

How many graze upon the 20 acres?—16 bullocks graze. If cows are also permitted, it will not be sufficient.

What is the assessment upon the land?—It is Rs. 40.

Do other ryots also reserve a portion of dry holdings for pasture in your village?—Yes. They do.

Do you reserve the same plot every year for grazing?—Yes. It is the same plot. If the land is changed, we cannot get wood for implements.

It is more or less a pasture ground with babool trees?—Yes.

By the Hon'ble Mr. Kesava Pillai.

They do not suffer by grazing?—No. The cattle would not touch trees. The fruits are used for sheep and cows.

Have you sheep?—Yes. I have 150 sheep.

Have you any goats?—I have only 5 or 6.

Where do they graze?—They graze in my wet lands.

By Mr. Scot.

What do you keep them for?—I keep them for manuring purposes.

How much land will they manure?—I have 150 sheep also.

What range were you the Supervisor of?—Bapatla and Satanapalle, and I was mostly doing demarcation work.

What have you come to speak about?—About forest grievances.

Have you any forest grievance?—None. I have come to speak about other people's grievances.

How are you acquainted with them?—When I was the camp clerk I had to go about the district and see forests, and so I have acquainted myself with their difficulties.

What do you wish to say?—With reference to grazing I wish to say that the power which is now given to the Forest subordinates is made a means of their getting bribes from the ryots, and when changes are made the ryots are obliged to pay their fees several times. If certain areas out of each forest be separated and given to the ryots of the neighbouring villages either for a lump sum to be given to Government or at so much per acre, and also if cattle census are taken once in a year or once in six months, and the rates to be paid regulated accordingly, the present difficulties can be overcome, and the subordinates also will have no trouble.

You do not wish to imply, I suppose, that it is possible to provide for every village with its grazing requirements?—I submit that groups of villages nearest the forests may be given separate blocks, and if they cannot find means of providing sufficient fodder they will have to look for other means elsewhere. Besides the reserves there are other sources of fodder. You do not think, I suppose, that there is sufficient area of reserve to provide blocks for every village?—No.

By the Hon'ble Mr. Kesava Pillai.

Your idea is that the villages nearest the forests should get grazing to the exclusion of those which are further away?—I wish to say that villages which are within 6 or 7 miles of the forests should have the right of grazing in those forests; and if there is a surplus other villages also may be taken into consideration.

Then the villages which are more distant than 6 or 7 miles are to be considered only after the requirements of the villages nearest the reserves have been satisfied?—Yes.

You know that a very large number of cattle come up from the delta to the ranges in the interior. Under the system you propose these cattle will not find any grazing?—I propose that the forests may be divided into two classes; one is village forests, and the other distant forests. All the cattle nearest the village forests will find grazing in those places, and the cattle from a distance should be provided for by the Forest department in the other forests.

You live in Guntūr?—Yes.

You buy your fuel in Guntūr?—Yes.

Whence do you get it from?—Since the Government depot was abolished we get it from private depots.

What are you paying for it now?—Rs. 13 to 14 per ton.

It is dearer now?—Yes.

Have you any trouble with them now?—I want the Government depots reopened.

Are you aware that fuel was sold in Government depots at a dead loss?—That also was due to the subordinates.

You do not know the fact that the fuel was sold at a loss even exclusive of the troubles of the subordinates?—I would favour the permit system. In calculating the loss and gain on account of the depots, I am inclined to think that Government should sell at the cost price at the depots.

If Government sells at cost price will it not stifle private enterprise?—Yes.

Perhaps you do not know that there is a profit for persons in the business of supplying fuel?—Yes.

If Government sells at cost price how are they to live?—For the sake of private enterprise the Government is not bound to make all people suffer.

If those private growers are pressed down the price will naturally go high in Government depots owing to scarcity and great demand?—(No answer).

You think that Government should not sell fuel at a profit?—Yes.

You do not like Government to pose as merchants before the people?—No.

What objections have you to reviving the permit system?—I have no objection.

Of the three systems—the depot system, permit system and the contract system which do you prefer?—I prefer depot system.

By the President.

I suppose, you speak in a consumer's point of view?—Yes.

By the Hon'ble Mr. Kesava Pillai.

Do you consider the difficulties of the poorer class of people by stopping the permit system?—Yes.

Do you not think that in the majority of cases the poor people will suffer?—Yes. But the requirements of the towns people ought to be considered first. If Government would undertake to sell fuel at cost price for the benefit of the towns people it would be good.

By the Hon'ble Mr. Ramachandra Rao.

I suppose, you know there were several Government depots in Guntūr. Was the supply to your knowledge sufficient in the depots?—The supply was almost always available.

Was Government able to maintain the supply constant?—I cannot say they met all requirements; but with reference to domestic requirements, there was no complaint that I am aware of.

Was there not any complaint at all?—There was once a complaint from Narasaraopet that the depots did not have enough of fuel.

Was there no other complaint anywhere else?—No.

Neither from Ongole side?—There was no Government depot at Ongole.

What are the sources of fuel supply to Guntūr? From Kolakkalur reserve and also from Kurnool.

Can you give us the quantity of fuel supplied from Kolakkalur?—I think about 1,200 tons a year.

And from Kurnool?—I do not remember what it was.

I suppose that the fuel is now dearer than it was?—Yes.

What is the reason?—Because in the first place Government have closed their depots, and gave over the work to private individuals. I think, competition between depot-keepers also has raised the fees of transport, and also those who bring fuel from Government forests have to pay something to the subordinates. In consideration of all these I think the price has gone high.

Where comes the competition?—In the purchase of fuel they pay more to the forest subordinates.

By the President.

How did you understand that?—I was told by private men.

NAMBURI VENKATAPPAYYA of Mangalagiri.

By the President.

What have you to say?—Mangalagiri hill is adjacent to the village. There is Tadepalli reserve. It has been granted to us from time immemorial as Dharmakhandam.

For how many villages was it given?—Only for Mangalagiri. The hill is the only place of refuge for the village. The village people are mostly poor. Each man has one or two buffaloes. It is very difficult to take them to the forest at As. 8 a buffalo. We want the whole hill to be given as a Dharmakhandam.

By the Hon'ble Mr. Ramachandra Rao.

But how does it raise the price?—Because they pay higher transport charges than what the Government used to pay.

Why is that?—Did not Government pay the same rate for transport?—No. The private owners have to pay more.

Were Government getting carts cheaper than the private men?—Yes.

Why was that?—I do not know. But I know as a matter of fact the people have to pay more for carts.

And that is one reason why you say that the price has gone up?—Yes.

And secondly they have to pay something to the forest subordinates?—Yes.

Has the out-put of fuel supply diminished in Guntūr?—On the whole I do not think there is much diminution.

How many private depots are there?—About 100.

Is there any combination among these men?—No.

There is no reason to suppose that the high price of fuel is due to combination?—No.

You put down the rise in the price of fuel to the higher cart hire and to the other matters you mentioned?—Yes. Also the private owners give credit to people. When there were Government depots the private owners obtained fuel from them and sold it at a profit. Now there is no Government depot, and the private owners get their supplies from Kurnool and from coupes and sell.

By the President.

Do the private depot-keepers give credit?—Yes.

And Government did not do so?—No.

Do you not think that the rise in price is naturally due to this?—I do not think that that is the principal reason for the high price.

Do you want it for your village only?—Yes.

You want the other villages to be excluded?—Yes.

At present how many villages go there?—The cattle of five villages graze. Which villages come? Mangalagiri, Atmakur, Navulur, etc.

You want the hill for your village only?—If it is given as a whole, and free, I do not object to other cattle being brought.

Suppose it is not given free but on pullary?—We are not profited by it.

Do you not pay pullary now?—Yes. Are not the other villages also paying pullary?—I do not know whether they are paying.

What do you want us to do?—It should be given as a Dharmakhandam.

Is it for four or five villages?—Yes.

How many cattle are there on the whole?—There are 1,000 in my village and 400 or 500 in the other villages.

It is three cattle to one acre. There will be nothing else but bare rocks if all are allowed?—Still we want it as Dharmakhandam.

Are you not prepared to bargain on the matter?—That is the land available.

By the Hon'ble Mr. Ramachandra Rao.

You said this was a Dharmakhandam. When was that?—Until the reserve was formed, i.e., from 1885.

Did the villagers send up an arzi?—Yes. They sent one.

To whom did they send?—To the Sub-Collector.

What was the gist of the arzi?—We cannot pay pullary. It should not be given on patta. It should be given free.

What did the Sub-Collector say?—Without paying pullary, we were allowed to graze free.

For how many years did you enjoy that privilege?—For 10 or 15 years.

Afterwards, pullary has been introduced. Was the whole then reserved?—Yes.

How many years ago was it reserved?—30 years ago.

Has there been much growth since then?—There are no trees worth naming.

Have you been taking permits all the 30 years?—Yes.

Did you urge the claims at the time of the Forest settlement?—This order was missing then.

You never urged your claims?—We represented but no orders were given.

What is the number of cattle that graze on that hill?—700 or 800. They are all cows and she-buffaloes.

Were there any goats?—Only a few goats were there.

How many?—About 50 or 60.

LAGADAPATI BUTCHAYYA of Narakoduru.

By Mr. Paddison.

Is there any reserve near your village?—Yes. It is 300 acres.

What grows in it?—Rela, tangedu and thumma.

Is it a hill?—No.

Is it closed?—Yes.

How many villages graze on that hill?—Chiefly my village.

What is your request?—We want the hill as a Dharmakhandam.

By the Hon'ble Mr. Kesava Pillai.

Do you pay pullary for all your cattle?—Yes.

Are there sheep?—There are 400 sheep.

Do you take permits for goats and sheep?—Yes.

Is there grass throughout the year?—Within two months it is consumed.

There are no trees. In the middle of the hill is the temple. On the top also is a hill. The hill is for the God and for the use of the people.

What do you pay to Government from your village?—Rs. 3,000.

How do people live?—They live mostly on cooly work. Out of eight thousand population, several are weavers.

Where do your bullocks graze?—We feed them. They do not go to the hills.

Is there sufficient pasture for cattle?—No.

By the Hon'ble Mr. Ramachandra Rao.

Is there much poramboke land in your village?—Except donka and tanks, there is nothing else.

By Mr. Scot.

Is the reserve you talk of south of the railway?—It is to the west.

In the Mangalagiri block, is there not a path between the hills?—Yes, there is one.

Are both those hills within the limits of your village?—No. Part of the block belongs to Tadepalli. One hill is in the limits of Tadepalli and other in the limits of Mangalagiri.

Do you want the land within Mangalagiri limits?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

Was the whole of the hill a Dharmakhandam or a portion of it?—The whole was Dharmakhandam.

How many acres is it?—I do not know. It will be about 1,000 acres.

Do you object to that?—Yes. Cattle are being impounded on the plea of going there.

Have the trees been cut?—No.

What do you want to be done with regard to that reserve?—If it is given free or on pullary for the ryots it will be better.

If it is given what will become of the trees?—We will graze the cattle. We would not touch the trees.

What will goats do?—Goats may eat away small branches.

Have you private pasture lands?—No.

Where do you graze your cattle?—I send them to the upland villages.

To what place do you send them?—I send them to Palnād taluk.

By the President.

What trees are there?—Thumma, tangedu.

Are there big thumma trees?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

How are you managing for grazing now?—Some are sent to Palnād and some are fed at home.

By Mr. Paddison.

What do you do for the bullocks?—We keep them tied at home.

Is there no grazing at all for them?—No.

By the Hon'ble Mr. Kesava Pillai.

How many villages are like that?—There are four villages.

What does your village pay to Government?—Rs. 5,000.

By the President.

How many cattle are there in your village?—There are 400 cows, 200 she-buffaloes, 800 sheep and goats and 300 ploughing bullocks.

By the Hon'ble Mr. Kesava Pillai.

Is there a pound in your village?—No.

Are your cattle driven to the pound?—If they go to the reserve they are driven to the pound.

What is the distance between your village and the reserve?—It is two miles.

By the President.

What do you want us to do?—We want it to be given as a Dharmakhandam, and we will cultivate lands.

If you cultivate the lands, where will cattle graze?—We will keep a portion for pasture purposes.

M.R.Ry. SESHACHELAPATHI RAO Garui, Editor of the *Desabimani*.

By the President.

What are you?—I am the Editor of the *Desabimani*, and also a member of the Managing Committee of the District Association.

By Mr. Scot.

Do any of the village ryots possess private pasture grounds?—No.

By the President.

How many cattle are there in Vejandla?—There are 1,000 cattle.

The extent of three small reserves is 500 acres. Will 2,000 or 3,000 cattle graze there?—Somehow or other, we will manage.

The cattle would not live then?—We will purchase fodder and feed them.

But this reserve will not help you very much?—Even if that small extent is allowed, it will be something.

By the Hon'ble Mr. Kesava Pillai.

What is the benefit of removing the reserve?—We will graze.

But you say you will cultivate? If it is given for cultivation, we will do so.

If it is given to you will you have no other difficulties?—No.

By the Hon'ble Mr. Ramachandra Rao.

How many cows have you?—Ten.

Are there breeding bulls in your village?—No. The bull comes from Chagollu.

To whom does it belong?—It belongs to some man. It is a private bull.

Is it not dedicated?—Yes.

By Mr. Paddison.

They make no charge I suppose for breeding?—No.

By the Hon'ble Mr. Ramachandra Rao.

Are there many breeding bulls in the taluk?—There are many.

Does anybody purchase them or keep them or own them?—They are dedicated.

Who does it?—When a father or mother dies, it is done in the name of God.

By the Hon'ble Mr. Kesava Pillai.

The bull has got the privilege of free grazing everywhere?—Yes.

By the President.

Is it allowed to graze free in the Government reserve?—If there is grass, it grazes.

Does anybody pay for its permit?—No.

You did not answer the written questions?—No.

What particular subject do you wish to talk about?—I wish to talk about the fuel question.

By the President.

Will you explain what is wrong with the arrangement? Have you been to a coupe?—I have not been personally there. I have enquired into the matter as an editor. If the wood is stacked properly close there may not be so much reduction in weight. But if there is a hollow place in the middle the weight would be much less.

What you say is that they are stacked loose?—Yes.

Do you know whether it is sold at so much per ton or at so much per stack?—At so much per stack.

The weight is not given?—No.

And the dealer simply goes there, looks at the stack and enters into the bargain?—Yes.

Is it sold by auction or at fixed rate?—At fixed rate.

But if no weight was given how can you say the weight was reduced?—It is well known that such and such a stack will weigh so much, and when they bring it to town and weigh it the weight is much less.

But is that an error on their part or is that a swindling on the part of Government?—There is a data that so much breadth and so much length makes up a ton.

Who say so?—The forest people.

Does the Forest department give any guarantee or any statement as to the weight as it stands?—That is the understanding by the purchaser. I do not know whether the forest authorities give any such guarantee.

By the Hon'ble Mr. Ramachandra Rao.

Then the purchaser is disappointed with the weight when he comes into the town and gets it weighed?—Yes.

And therefore, what does he do?—Naturally he raises the price.

He recovers the price from the consumer?—Yes, for the loss he sustains.

By the President.

Does he always make the same mistake or does he learn by experience?—He always makes the same mistake. Mr. P. Hanumantha Rao is here and can speak of his experience as a purchaser.

Is that why you say that the price of fuel is higher than it was before?—Yes. In the beginning when the Government depots were established they used to sell first at Rs. 6-4-0 per ton, and afterwards they raised to Rs. 6-10-0, and then to Rs. 6-14-0, later on to Rs. 7-8-0 and to Rs. 8-2-0 and last of all they sold at

From the point of view of the consumer?—Yes.

You live in Guntūr?—Yes.

And you have lived there many years?—Yes.

What is it you wish to represent?—I advocate the permit system.

Can you give us your grounds?—If Government were to establish depots there will be oppression and corruption.

I fail to understand you?—There are private bandymen in the town, and we have to take fuel from the depots in these bandies in large quantities. There is a sort of private understanding between the bandymen and the depot-clerks, and unless we engage these particular bandies the clerks will not give us permits to purchase from the coupes, and we are made to wait and wait hours together.

What do you mean by permits from the coupes. I thought you were talking about Government depots. Do you mean the Government depot in the town or in the coupe?—I mean the depots in the town.

By the Hon'ble Mr. Ramachandra Rao.

Are there no Government depots in Guntūr for sale of fuel?—For the present we have no depots. But last year we had.

You say there was some understanding between the bandymen and somebody?—Yes.

The understanding is between who and who?—The contractors go to coupes.

There are no contractors?—I meant private dealers who go and purchase fuel in the forests.

Is it standing or cut fuel?—Cut fuel.

What are the difficulties of that?—The stacks are not properly arranged.

You mean they are not properly stacked?—Yes. There may be some hollow place in the middle, and the wood may also be green; and when these stacks are brought to the town there is much reduction in the weight of the stack.

Do they sell by weight?—In town they are sold by weight but not in the coupe.

They are sold by bulk in coupes?—Yes.

What is the difficulty you refer to?—They are sold by bulk and are removed to town?—Yes.

Who removed them?—The dealer.

He purchases the fuel and removes it in his own carts and brings to town and sells the fuel in retail?—Yes. But if the stacks are not properly arranged he will be a loser.

Rs. 9-6-0. I do not know the reason why it varied from Rs. 6-4-0 to Rs. 9-6-0.

At what price would you like the Government to sell?—I do not want the Government to sell it at all.

What is the complaint, then?—We want the permit system.

Let us hear your ideas about the permit system?—People will go to forests freely and cut as much as they want, and bring by kavadies or by bandies to the towns and sell cheap.

And that is why you like it?—Yes; and the poor people also will be comfortable. Up to 1905 we used to buy at Rs. 5 to 7.

And where was that fuel brought from?—From Manubothulagunta forest, etc.

Are they all in the neighbourhood of the reserve?—Yes.

You know Tadapalle? Is there fuel there that can be brought to Guntūr?—I was told by some one the other day that I cannot cut a walking stick in it.

By the Hon'ble Mr. Ramachandra Rao.

What are the reasons why the price of fuel has gone up?—The purchasers always overestimate the weight of the stack and find themselves always disappointed.

Is that the only reason?—No.

What more is there?—There is carriage.

But then the carriage had to be paid even when the Government depots were in existence?—The Government used to pay heavily. They even paid Rs. 2-8-0.

What is the carriage now?—Rs. 1-8-0 a cart.

So it cannot increase the price. How does this contribute to the increase in price?—For jungle wood railway fare also contributes. They take different rates during different months of the year.

What you mean to say is that the rates vary on the railway?—Yes.

By the President.

Does a considerable portion of the supply for Guntūr come from Kurnool?—Yes.

How are you going to bring that under the permit system?—No answer.

Do people go to the forests and bring headloads of fuel?—Many middle class people do go and cut wood there and bring by train and sell here.

What is there to prevent them now?—I request that the authorities may lessen the seigniorage.

There is no seigniorage now? It is sold by stacks?—My idea is to introduce the seigniorage system.

By the Hon'ble Mr. Ramachandra Rao.

You think that by the introduction of the permit system it will be possible to go to Kurnool forest and cut fuel and bring it on head loads or cart loads from there. Is that possible in the distant forests?—That cannot be done for the distant forests.

By the President.

Then the permit system would not meet the requirement for foreign countries? What is the system you will advocate to Kurnool?—The coupe system.

That is the system which now exists there. What is your objection?—I do not object to it, but the prices are very high. They are selling stacks at Rupees 22-4-0 per stack; but I do not know how many cubic feet it is.

By the Hon'ble Mr. Ramachandra Rao.

Is each stack made of the same dimensions?—I do not know.

By the President.

What do they sell for Rs. 22-4-0?—One stack.

Of what dimensions?—I do not know. Then that makes much difference. A stack of 50 cubic feet is not the same as that of 500 cubic feet?—No answer.

You say that you will have the permit system for Guntūr and the coupe system for Kurnool. Would it not be rather hard on the people of Kurnool?—By Kurnool I mean Diguvametta and Chelamma. There are big forests near them but few villages around the forests.

Supposing there were a good number of villages there, would you allow them to cut on the permit system?—I would.

By Mr. Scot.

Have you ever been inside the depot and watched the transactions?—Yes.

And the carts are waiting in the depot to carry the fuel?—They are not waiting in the depot. The depot clerk gives a chit whenever we go. But there is some sort of understanding.

Did anybody complain to you about it?—I am not personally concerned in it. The people did complain to me, and if my recollection is right I have even written about it in the paper.

Did you recommend the complainant to the recognised authorities?—No. But when I write in the papers it is the duty of the authorities to take note of it.

By the Hon'ble Mr. Ramachandra Rao.

I suppose, you drew the attention of the authorities about it?—Yes.

By Mr. Scot.

Do you know that any of the complainants complained to the District Forest officer?—No. I think, I spoke about it to the Ranger, some three or four years ago, but now he is in prison.

In regard to the stacks in the coupes you say they are hollow. Can you vouch for it?—As many respectable people told me I think, I have good reasons to believe it.

Do they complain that the stacks now are lesser than they used to be in former times?—I did not verify. I am not quite certain whether the stack now sold is less than it was in former times.

Only last year we made a written complaint.

B. HANUMANTHA RAO.

By the President.

You are dealing in fuel in Guntūr?—Yes.

For how long have you been dealing?—For four years.

You keep a private depot?—Yes.

Did you do so even when the Government depot existed?—Yes.

Now, where do you get your supply from?—From Kurnool district and the Guntūr reserves.

Is that Government wood?—Babool is Government fuel.

It is sold in coupes?—Yes.

Wherefrom do you get your supply?—I also bring fuel from Diguvametta, Chelama and Giddalur by railway.

You purchase also by stacks?—Yes.

How do you sell?—Wholesale, and retail, by weight.

Do you sell up to a ton or several tons?

—I sell one ton, and also several tons. I sell also by cwts., and also smaller quantities.

What is the smallest quantity?—I sell one viss.

What is the price of one viss?—Four pies.

Have you always got a supply in stock?—Yes. Always.

You are never in short of fuel?—Now and then that is also the case.

Are there many carrying on the same business?—Yes. There are many.

Do you sell any casuarina wood?—Yes. We get it from Vetapalayam.

By the Hon'ble Mr. Kesava Pillai.

Your complaint was that it was always loose?—Yes.

You said you would like to have the permit system?—Yes.

I understand that it would save the cost of labour for the people?—Yes.

Do poor people find it difficult to buy firewood?—Yes, in a large scale.

They have to buy from contractors?—Yes.

That is paying the cost of labour, felling charge, bandy hire and everything?—Yes.

With regard to the reservation of forests I think the Forest department will be pleased not to reserve anything and everything which is of the unassessed waste lands. For instance in Bapatla several villages are feeling difficulties by the reservation.

How do you get it?—I get it by train via Tadepalli.

Do you purchase from private grower?—Yes.

Do you buy any from the Government?—No.

How many tons of casuarina wood do you sell in a year?—About a hundred tons.

You can get more if you want?—Yes. Is it more expensive than other fuel?

—Yes. How much per ton is it?—Rupees 13-4-0 a ton.

What is the price of babool?—It is from Rs. 9-6-0 to Rs. 12-8-0.

What is the price of Kurnool jungle fuel?—The price is Rs. 10-10-0 to Rupees 11-14-0.

While the Government depot was in existence in this town, you know that it sold Kurnool fuel and babool at Rs. 9-6-0 a ton?—Yes.

At that time you also were selling. What was your price?—It was also Rupees 9-6-0 a ton.

You could not sell above the Government price?—No.

Did you then bring casuarina wood?—No.

Why?—It was more costly.

Kurnool fuel was sold at that time—Was it from the Government coupes?—Yes.

Did you sell babool at that price also?—Yes.

Now you have raised babool from Rs. 9-6-0 to Rs. 12-8-0 and jungle wood from Rs. 10 to Rs. 11-8-0, you are making very fine profit now?—The expenses have increased.

Why?—Hitherto, after getting fuel from Chelama, we used to get coolies at As. 10 per waggon for loading. Now they charge Re. 1 or Rs. 1-8-0.

Why so?—The price of labour has gone up, and almost all the coolies left the place.

Why did the coolies leave? Was the Government transporting Kurnool jungle fuel to Guntūr?—Yes.

There were many coolies then?—Yes.

Is it because the Government depots were abolished, that the coolies left?—No. A lot of trouble used to be given to the coolies and so they could not get good wages, and now we cannot get daily labour.

When was that?—Last year the Deputy Ranger charged Rs. 1-4-0 for every waggon. I wrote to the District Forest Officer but no steps were taken.

Did you pay at Rs. 1-4-0 a stack mamul?—Yes.

To whom did you complain?—To the District Forest Officer.

Did he tell you that if you were foolish enough to pay mamul, and that he could not help it?—Yes. He said so. Still, if we go to Chelama, we cannot get waggons, and also, we have to pay the Railway.

How much have you to pay the station-master to get a waggon?—It depends upon the demands. I pay Re. 1 or even Rs. 1-8-0.

What is the usual mamul of the station-master?—It is from As. 8 to Re. 1.

Is it per waggon?—Yes.

By Mr. Scot.

Do not you pay something more for C. G. N. waggons?—Yes. The Railway authorities themselves collect more.

How many are there carrying on the business in Guntūr?—There are thirty people.

Is there any combination?—No. There is competition.

Do you always sell at the same price?—

My price will always be less than others.

How many years have you dealt in fuel?—For the past four years.

Have you any knowledge of the previously existing permit system?—No.

About seven years ago, were there any private dealers?—Yes. They used to take contract, and then bring wood.

By the Hon'ble Mr. Ramachandra Rao.

You said that the Government fuel used to sell at Rs. 9-6-0 before and you were selling at the same rate?—Yes. I used to get it by weight from the Kurnool district.

What was the price that you paid there in Kurnool?—Rupees 3-14-0 per ton.

Did you get it by weight?—Yes.

How do you get it now?—There is no weight system now.

Was it dry wood or green wood that you were getting?—It was always dead wood.

Were you put to any difficulty by there being no weightment in Kurnool?—Yes. There is much difficulty to the people.

What is the difficulty?—Five hundred and forty cubic feet, they say, is 5 tons, but it is only 3 or 4 tons when it comes to Guntūr.

Who tells you so?—There is the District Forest Officer's nominal weight fixed for the stack.

Does he say so?—He never says that he is selling by weight.

Are the stacks all right?—No. They are loosely built.

What was the cost of transit?—It is about Rs. 19 per waggon load.

How many tons is it?—It is about 4 tons.

What is the whole railway charge?—It comes up to about Rs. 9 per ton. That is the cost price by the time it comes to the depot.

You are selling Kurnool wood at the rate of Rs. 10. How does the difference come?—The coolies have to be paid, and for each ton, the transport costs Rupees 4-8-0. The cost price of the wood is Rs. 5-4-0.

Are you given the cubical contents of each stack there?—They would not give the proper cubical contents.

Are there many men coming to Diguva-metta and Chelama for fuel?—Yes.

Who is the man in charge there?—The Range Officer and Deputy Ranger.

I believe you arrange for waggons before you leave the place?—I ask the Railway authorities, and if they can supply waggons, then I go to Chelama, and send a wire to send the waggons. We then load the waggons.

You said you are giving something to the Ranger and the cost of coolies has increased, and there is a deficit in weight and that mamul has to be paid to the Railway?—Yes.

Do people prefer one kind of fuel to another? Do they prefer casuarina to babool?—If they get babool, they buy it.

What is the quantity you get from Kurnool?—About 1,000 tons yearly.

How much babool do you get?—As much quantity as I like. This year I got more than 200 tons from the Guntur reserves and 300 tons from the Markapur reserve.

How much casuarina do you get?—I get 60 tons from Vetapalam.

What is the price you pay for casuarina?—I asked one man to supply me to Guntūr station, and he used to supply fuel. I do not go there and arrange for it.

You do not know the price of casuarina in Government forest?—No.

Do the people have any preference for babool?—Yes. If it is not obtained, they take other wood.

By the Hon'ble Mr. Kesava Pillai.

You said you are selling at the rate of four pies a viss?—Yes.

How many maunds make a ton?—90 in words.

What is the price of a maund?—It is As. 2-3.

By Mr. Scot.

You are talking of a maund of 25 lbs?—Yes.

But the Government sells a maund at 28 lbs.?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

Is there any difference in price between one part of the year and another?—Yes. From the 1st of February to the end of July, it comes up to Rs. 25 per waggon from Chelama, and in the rest of the years, it comes to Rs. 19. If the load in C. G. waggons, it comes up to Rs. 24.

Do you make any difference in price between one season and the other?—In December, we used to get babool from these reserves. So there is no higher rate in this season.

Is there any difference in price?—It is very little—about As. 4.

What is the market-rate in Guntūr for this fuel?—It is Rs. 11.

You said there is difference in freight in the first part of the year and the second part of the year. But you do not reduce the price?—In this month, we sell it at Rs. 12. After July, we sell at less rate.

By the Hon'ble Mr. Kesava Pillai.

According to the price, you sell a ton for Rs. 14-1-0?—Yes.

So the poor people have to pay more?—When you sell wholesale, it comes to Rs. 11 and retail comes to Rs. 14?—Yes.

By Mr. Scot.

Is it not split wood that is sold for four pies?—Yes. What we sell is very high for the poor people. The Kurnool people pay Rs. 13-5-0 for every stack.

By the President

What is the measurement of a stack?—It is 540 cubic feet.

You think the Government is paying too much cooly?—No. They are paying Rs. 13-5-0 and they are collecting Rupees 22.

What is the distance from Kurnool to this place?—What is the seigniorage per cart-load at Kurnool?—It is As. 10.

By Mr. Scot.

Were you in Kurnool at the time of the permit system?—No.

How do you know then that it is As. 10?—I heard it from the Range Officer.

Do you mean that As. 10 is for dry wood?—It is for dead wood.

By the President.

How can so much dead wood come in that forest?—There may be some fire.

But fire-wood destroys dead wood?—Some people may cut a portion of the trees, and if they leave it, it becomes dead wood.

If there is sufficient dead wood lying about Chelama to supply the demand of Guntūr and other places, it will be a jungle of dead wood. How can such large quantities of dead wood come there?—Who cut it?—I think their own people cut it.

By the Hon'ble Mr. Kesava Pillai.

Do you sell agricultural implements?—No. We cannot get them.

Can you buy and sell?—Yes.

Do they sell in the Government forest?—They sell, but we cannot get many.

By the President.

Is there a Government depot at Diguva-metta?—Yes.

Is there one in Guddalur?—Yes.

Do they sell implements?—Yes. But the supply to Guntur is not sufficient.

By the Hon'ble Mr. Kesava Pillai.

Do you get them and sell them at a profit?—Yes.

By Mr. Paddison.

If you remove in considerable quantities, more than the head-load, I suppose it is taken in bandies?—Yes.

Does the customer send his own bandies?—Yes. They pay cart-hire.

Do the same bandies come generally or do different bandies come?—Different sets of bandies come.

Do they come every day?—Yes.

There is a regular set of men in that trade?—No.

It has been said that there is combination among the bandies. Is that so?—No.

By the Hon'ble Mr. Ramachandra Rao.

What was the cost of each bandy for removing from the depot to the house?—It comes to As. 8 or As. 10.

By Mr. Scot.

How many depots have you got?—Two. Do you deliver fuel at people's houses?—No.

You were round Mangalagiri. Are there any areas round here fit to supply fuel for Guntūr?—All the reserves supply to Guntūr.

By the President.

Are there any other areas near Guntūr which can be worked?—Yes. There are some tank-beds.

But my question was about the reserves?—There are none.

Is there any reserve within reach of Guntūr in which agricultural implements can be got?—No.

By Mr. Scot.

But there is a certain amount in Narasaraopet?—They do not come here.

There are 30 contractors. Most of them have started quite recently?—Yes.

As they get the work organised more and more, will they not be able to work cheaper?—Yes.

By the Hon'ble Mr. Kesava Pillai.

Are there any places where implements can be got?—There are some tank-beds where they can be grown.

By the Hon'ble Mr. Ramachandra Rao.

You said you were getting babool into Guntūr. From what reserve do you get them?—From Tadikonda reserve.

Supposing this supply of fuel is stopped, can it be replaced from Kurnool?—No.

By the President.

For instance, if these reserves are given away on patta, there will be a stoppage of babool. Could you replace

the supply by casuarina or jungle wood from Kurnool?—It will be very difficult.

Will that increase the price of fuel?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

Are there any private lands where babool can be provided?—There are tank-beds.

Are there any owned by private individuals to supply babool?—No.

You do not think you can get from private individuals in the Guntūr district for sale?—For the whole year, it may be 100 tons.

You said there are tank-beds?—If they are worked, the supply may serve for two or three years.

Afterwards, it will be exhausted?—Yes. But others may grow.

By the President.

How long will it take for a babool tree to grow?—It will take three years.

By the Hon'ble Mr. Kesava Pillai.

Do you know that the babool trees on the tank-beds are left by Government for the people?—Yes.

They can buy them for agricultural implements. Is it not so? Do not you think the people will suffer by cutting down all these trees?—Yes.

You said some of these forests should be disafforested, and given for cultivation?—Yes.

By Mr. Scot.

Is not the supply of babool coming just when the price is rising?—It comes in four months.

In which months do they come?—In December, January, February and March.

Do you get it just at the time of high prices?—Yes.

There used to be much fuel from Diguvametta and Chelama exported by rail by the Forest Department?—Yes.

Since the depots are stopped, the Government is not exporting much?—Is it not so?—They are not loading waggons.

Was it Government coolies that you utilised before?—They were not special Government coolies then. The coolies were there employed by Government and we cannot get coolies on the spot.

Do you keep a gumasta in Chelama?—No.

How many tons were you carrying to Guntūr?—About 100 tons.

What is your total average monthly sale?—About 100 tons.

What is the daily consumption in Guntūr?—It is about 20 tons.

What fuel reaches Guntūr?—Mostly babool.

Do they use wood-fuel for heating boilers?—No. They use it for lighting.

What do they use for burning?—They use coal.

The coal delivered in Guntūr costs not very much more than wood-fuel?—I think it costs more.

It would not cost much more?—One and a half tons of wood is equivalent to one ton of coal.

Mr. P. M. LUSHINGTON, Conservator of Forests, Central Circle.

By the President.

You have been some twenty-six years in the department?—Yes.

You know the forests of almost all the district of this Presidency?—I know a good many.

You are also a trained expert in scientific forest growth and so forth?—Yes.

There is one matter I specially want to ask you about. We have had several witnesses, especially consumers, who express a strong preference for the permit system of cutting fuel on the ground that it is cheaper and also that it provides livelihood for the poor classes. I would like you to explain by your experience what the system was, how it worked and what it resulted in?—There are two different kinds or ways of working the permit system. One is the permit system, pure and simple, non-localised; and that is the system wished for by all the people. To go and cut anywhere. So I will begin with that.

You have experience of it?—I have had a great deal of experience of it. One of the chief objections to that system is this, and that is that the whole forest is under regeneration. We have heard a good deal about the subject of coupes. If you insist on having it worked, the only way in which it could be done is that we should have to throw out the whole forest. We must either protect the young trees that are coming up by stopping the grazing, or nothing will come up.

The next objection to this system is that a man takes his permit in right away. He then goes into the forest, and under cover of this permit he could cut any number of that particular kind of tree for which he has a permit. It does not matter whether it is a straight tree or a crooked one, and very likely he

Do you know how much the Government depot used to sell?—About 2,000 tons a year.

The Government depot supplied a comparatively small quantity?—Yes.

Do you think the price of fuel will go down?—No.

Why?—There is not much wood. It is getting exhausted.

By the President.

If it is exhausted, what objection is there to cut green wood?—I have no objection.

chooses the straightest tree, which scientifically is the one that ought to be left. And if you go on with the process of that sort, that a single man could cut the best tree that he can get, in a very short time the best growth of the forest is gone, with the result the forest degenerates into a rotten forest.

Apart from that there is a way in which the tree is to be cut which is of the utmost importance. We have known it by experience as the result of coppicing, and, that is, that the tree should be cut to the ground, but the bark should not be taken away, and if it is taken off the regeneration is inferior. On the other hand, if you cut too high the old stem gets bigger and bigger, and at the next period at which you go to cut you have to do it all again. Then again we find that the coppice shoot is very superior to the pollard one that is cut very much higher, and the growth is better, except in a few instances. If you leave cutting to the permit holder he invariably cuts very high, and the result is instead of the trees being cut to the ground and a new tree coming out we have only the original tree standing. That is one of the greatest drawbacks of the system to the forest.

Then comes the system of check. The way in which the permit system is worked is this. A man went to the permit-issuing gumastah. He took out the permit at a village which was probably four or five miles off the forest. He went into the forest, and who could tell where he was going to. He could cut down his tree anywhere, and nobody will know in the least what he was doing. What is the check?—There is the check of paying the bandy for about six miles along the road; and he gets away the six miles, and if he is a smart man he can go in and

collect his produce in evenings and cart it through quite a different route. It is a practice that has been actually going on for many years. The people take out a license for one head load or one cart load and on it take out practically a dozen. We have not sufficient establishment to check these things, but every one of the officers knew that this was going on, and cases of this sort were actually detected.

Another point that I wish to point out is the waste that there is in this system. I think the best way of giving an idea is to take one or two examples that actually occurred in my younger days in Kurnool. It deals not with firewood but with timber. A man took out a license for 10 yepi trees in Kurnool; but he actually cut down two hundred and odd trees and then came and complained that he had only seven trees available. There were two hundred trees actually cut on a license which permitted him to cut only ten.

What became of the rest of the trees?—They were left behind. So the man cut two hundred for a ten-tree permit, and, I think, he was within his rights.

Another point is the fuel supply from Kurnool. For the past five years not a single bit of green wood had to be trounded for this simple reason that there is such a large area of dead wood which was the result of the old permit system, and for these five years they have been taking out about 4,000 tons of the wood which have been cut down, and it is this wood that is now making the fuel supply of Guntūr. But, of course, it has very much deteriorated.

So Guntūr is very much benefited by the abolition of the permit system?—Very likely. There are also several trees which have been cut at the bottom. A man may be cooking at the tree, and the fire got into the tree, and the good timber was destroyed, and that also was due to the permit system, though indirectly.

Shortly you mean to say that the permit system is dangerous?—I am quite certain it is so.

Is that the reason why it was abolished?—The system was also in use in Europe. But it worked badly, because nobody knew what was going on. But directly they come to organise the forests they found that it did not preserve the forests in any way and introduced a better system.

Also it influences the reproduction?—Yes.

You say it was tried in other countries. Can you give us instances?—For instance, France stopped the permit system some sixty or seventy years ago.

Then to go more closely to the subject of fuel supply, one of the chief reasons against the permit system is this. We used to have a rate of Rs. 1-4-0 for green fuel and As. 5 for dead fuel. What was the result of the permit system?—Everybody wanted it at the As. 5 rate, and the result was that large gangs used to go to the forest. And that is not in one case but in number of cases, and we could see, if we go into the forest, the destruction.

Then one other point with regard to the system is the quantity that was taken out. I have spoken about cart loads and head loads; but who is going to say what is taken out on a cart load?—I myself have taken $1\frac{1}{2}$ tons in a cart load, but it was only supposed to hold $\frac{1}{2}$ a ton. And a man was fully justified by taking one ton for half a ton with a license. A head load is 56 lb.

Then the locality is another question. A man took out a permit in Guntūr for the Kondavedu reserve, and if it comes to his knowledge that much better tree was available in another reserve where the permit system was in force, he straight away goes there and cuts his tree. But I have myself seen a man who had a license cut a tree from unreserves; and it was an offence at that time, for he did not do it in right time.

Then comes the question of theft in connection with this system. I have had a great deal to do with it. I will give you two instances. As you know the people who are possibly more engaged than any one in the trade of carrying head loads of firewood to the towns are Sugalis. Now he or she takes out a permit and goes into the forest and takes out a very large head load, but, in addition to that, she must have a middle stick to carry, and, as a rule, one of the finest poles is cut down. I have often seen that that stick was worth as much or even more as the whole head load put together, and when she sells the bundle it is not that she makes a profit with the firewood, but with the stick.

Do you mean to say that she gets a separate price for the stick?—Yes.

For what purpose do the people buy it?—To use it for the sides of carts.

Then in North Coimbatore I have had a great deal to do with the sandalwood,

and the abuse of the license system is terrible. The hillmen invariably bring their loads with a large piece of sandalwood in the middle which is worth more than Rs. 8 or 9. The men used to go up to the forest during the day, and at night cut the bit of sandalwood, and before morning they are down in the village; and no one could detect it.

Then I have seen by experience that to allow all people to a forest, as the permit system does, is to the detriment of that forest. I wish to give one single instance of that. There has been a good deal of talk about the reserve being thrown out for free grass cutting. In many districts this has actually been done. We also discussed as to whether it should be done under license or whether it should be done by simply giving the villagers permission to go in and cut where they like. And in the district that I am referring the right to collect the grass free of charge was permitted, dependent on the good will of the people. In the course of my tour I discovered no less than four cases, in which these grass-cutters cut their bundle of grass and then proceed to cut a tree or firewood in addition to what they were doing. Two of these cases were in Chittoor and two in Bellary.

Then I come to the last point under the non-localised permit system. I made very careful calculation in the way of transport from the forest that can best be carried out, and in Vizagapatam and elsewhere, I came to the conclusion that head-load was by far the most expensive way, when you have anything like a cart-track running to a forest. Supposing you put down a woman servant worth about As. 2 or As. 2-3 a day, then you find that the cost you pay per cart-load is only half of what you pay by head-load. I am talking about the charge on the consumer, and this makes the firewood more expensive. The only way people can really make a profit is by swindling the department; otherwise they cannot do it. In the North Coimbatore district I was supplying brushwood, and we found that we could bring wood to the Bhavani town and sell it there at far less a rate, and the wood was taken from the forest packed very much closer, and the result was that in many parts they sold like hot cakes. Also the rate was known to be so very cheap, because, we had employed carts instead of head-loads.

The last point I wish to impress is the general want of system about the permit

system. If the area of supervision is limited some control can be kept, but how can any control at all be kept over the felling in the whole taluk of 200 or 300 miles. You must have ten times the establishment you now have, and the establishment should be of the forest guards and watchers to which I take strong objection.

The second point is the localised permit system. We demarcated a coupe in Bhavani, and we gave notice to the permit holders that they might come to this coupe and take out permits, and so long as they cut inside that coupe we did not have any restriction. The first day, a number of people came and picked up everything that was good. The second day, a good number of people came and picked up that next best, and after that, nobody would turn up. But they did come to the outside of the coupe. In this localised system you cannot ensure proper cutting, any more than in the non-localised system. In the same way, suppose a forest guard is far away from the coupe, there is no check at all on the cattle. He has to go to the coupe if he discovers whether there is any danger to the tree. The localised system demands a constant presence of the forest guard. It means from the forest point of view, you will always have to give the hated forest guard something, and I have no doubt that the little amount of mamul is as much here as it is outside.

By the Hon'ble Mr. Kesava Pillai.

I suppose your objection to the permit system extends to all kinds of forests?—Yes and some in a less degree.

Here, you have got some working plan of cutting fuel. Do you object to localise it for the villagers to take it on permit? Would you object to the permit system being given to the village?—There is no good of it. If there has been a coupe that has been cut.

Will you allow the people to take fuel from a particular portion on the permit system?—No.

If you mark out a portion of the forest for felling fuel, and if you give direction that it should be cut or felled only in such a way, to the contractors and coolies, will you object to it?—It cannot be done. They do not know how to cut it. We have to get trained men.

Do you mean that coolies are to be trained?—Yes.

Will it be difficult to pick up the training?—No. A great many have been

trained. As a matter of fact a greater part is done by trained men.

Do you think it is difficult to pick up that training?—Is it difficult to remove fuel from the allowed portion of the forest?—How are you going to train them. How can you insist upon people to train themselves.

If you give permits, could it be done?—No.

You cannot confine the permit holders?—No.

If you mark out a certain portion of the forest and ask them to cut only in that portion, will it be difficult?—I think the same difficulty will be felt. They do not know what systematic cutting is.

He may take up fuel. Where is the harm in removing the best fuel in that portion in which it is allowed?—He may be hardly contented with the second trees. He wants the best trees. There is no system about it. We cannot say to the permit holder "You must cut here."

Can you make such conditions?—I do not see the benefit of the permit system.

Do you think it will not benefit the people?—No.

By the President.

Is there not greater supervision required?—Yes.

By the Hon'ble Mr. Kesava Pillai.

The requirements of the villagers of the neighbourhood are of paramount importance to the people according to the forest policy. Is it not so?—Yes.

If you do not allow them, do you think you are meeting the requirements of the neighbourhood?—Yes. We do. The contractors supply their demand. The villagers all came and wanted sticks, but they had to be turned out. The contractor is the best man to do that distribution.

The Board's Standing Orders allow grazing all over the places?—As regards fuel, we do not give permits but allow people to buy.

You think that is a privilege?—Yes. Because they are supplied with firewood. I think they are privileged under that particular rule.

You say no permits should be allowed for cutting trees?—No. Because, they cut more than what their real requirements are.

I can understand that the tree-growth may be destroyed. But what objection

could you have to these village forests?—My objection is this. It is based on experience. If you go to a forest which is under proper control or management, and I will give an example namely, Gollayar forest, on the outside of the forest, trees do not grow higher than one or two yards. But inside the forest, there are trees higher than this room, with the leaves used by all the people, and the greater part of the firewood supply to Coimbatore comes from there. We can supply five times as much if the outside also is left to us.

But will you apply your principle to all kinds of forests?—Yes.

You would apply the principle whether there is timber growth or not?—Yes.

I am talking of fuel forest now. Will you prevent even dry wood, or prickly-pear, or even dry shrubs to be removed? I shall explain. Here there is a forest. Would you not allow the people to pick up dry sticks even? What objection have you to remove that?—No. I have not been asked permission to remove that. If I am asked, I will give it.

By the President.

If it is kept as a forest at all, it is worth keeping it properly?—Yes. That is my idea.

By the Hon'ble Mr. Kesava Pillai.

Is the Government working at a profit or loss with regard to fuel?—I cannot say that we are making an enormous profit.

I was told that you work at a loss in Nallamalais?—A great deal of cattle go there. The forest administration in some districts is conducted at a loss. But capital has been sunk.

As regards the supply of fuel, should it not be done to the greatest advantage of the people?—Yes.

Do you not think it will be hard if it is left to the contractors?—I do not see where the difficulty is.

You know that most of the people are poor, and they will save the cost of labour and guarding, if they are given permits?—I see a great deal of that done. We use to allow the same women to take head-loads of fuel for clearing all those brushwood. One of the things taught in the Training School is packing up the brushwood and we could give them at so much cheaper rates. Those people actually make more profit working under us.

There are large numbers of people who say they are suffering for want of fuel—especially the Lombadis, the Sugalis, and criminal classes?—I know the men are working.

Too much restriction is placed for agricultural implements? Is theft going on in the forest?—Yes. The people steal.

Have you heard that the Lombadis steal implements and go to long distances and sell them, because the ryots cannot get on otherwise?—I have not heard of it.

Instead of such sort of illicit felling, would it not be right to give permits for agricultural implements? Did you ever give permits to remove agricultural implements?—No. I was not asked for it.

Certain kinds of wood are taken on permits. They may cut what they please from those trees. You do not give them now?—We do not give permits now.

You are not concerned how the ryots get their agricultural implements?—I am very much concerned.

How will you improve?—By making fuel coupes. It is done in Markapur.

Do not you think it is rather hard for the people to go to distant places to get agricultural implements?—I think they have to go to distant places.

There is a complaint that they could not get wood for agricultural implements?—It has been a general complaint. I made the same inquiries, and I came to the conclusion that they used some wood.

I know as a matter of fact that Babool is used, and the complaint is they cannot get wood for agricultural implement?—It is a very extraordinary complaint. I see a number of trees on the ryots' own lands.

Naturally the people think that they can take something if they go to the forest?—Yes.

May I know if you would not think it worth while to give satisfaction to the agricultural population?—Yes. They may be given satisfaction.

Would you like to remove such restrictions that, might interfere with their legitimate demands?—Yes; as long as it does not interfere with the forest department.

If a reserve interferes unduly with certain privileges of the agricultural population in the neighbourhood, would you insist upon reserving such forests?

Would you keep them as reserves? If a reserve unduly interferes with the enjoyment of the ryots of the neighbourhood, would you keep it?—No.

Nor will you insist upon reserving such lands after experiment?—I do not know

whether any forest in this country is beyond reparation.

Have you seen Jackalacheruvu forest?—Yes.

Have you seen anything growing there?—I have planted there.

When did you plant?—I planted the year before last. I am talking of Rayalcheruvu. I have not seen Jakkalacheruvu.

How long have you been reserving it?—I do not know.

When did you begin regeneration?—Three years ago.

Is nothing grown?—No. There is very little grown.

How many young trees are growing?—I have seen thousands.

Will you kindly give the names?—Margosa, tamarind, etc.

Where are these?—They are there near the kunta.

What is the size of those trees?—They are only one foot high.

What is the amount spent every year?—That, I cannot tell. We were spending a good deal.

I was told that in some places, regeneration was attempted and failed?—They often sow, and a great deal apparently fails, because they die down in the first hot weather. But they come up again.

Has that been your experience in Rayalcheruvu?—I cannot say definitely. I inspected it once. I know the trees die and then come up again. The ranger reported that it was a total failure.

Do you know its present condition?—No.

Have you heard anything encouraging?—No.

By the Hon'ble Mr. Ramachandra Rao.

I understand you to say that the system of removing fuel by permits was abolished from a purely professional point of view?—Yes, in the interests of forest growth.

At the time it was abolished, was any estimate formed as regards the inconvenience it might cause to the people?—I cannot say.

Was that one of the subjects which were considered?—Yes; it was considered with regard to Government depots.

I understand you to say that the permit system had two merits. One was that it was easy of supply and the price rather cheap?—Yes.

The point against it was that it really destroys forest growth?—Yes.

Would you apply the same system of having coupes and coppicing of plants to all the reserve forests under the Forest Act?—No, I want to have a great number of different systems.

What other systems?—I want to treat different portions differently.

I am only talking of fuel forests. I would like to know whether you would like to adopt a uniform treatment by classifying them into coupes and coppicing these plants. Would you apply this to all the forest areas?—I think you must have some kind of system, and that is the best kind of system for fuel.

Is it necessary to all the forests?—No.

May I know what are the districts in which you served?—I have served in Kurnool, Bellary, Anantapur, Coimbatore, Malabar.

Do you think there are in this district forest areas which you would classify as timber forests?—There are some but I have not seen them.

From your general knowledge of the forest areas?—I was told that one area was considered as a timber forest.

But speaking generally, what is your impression of the forest of the Guntūr district?—I do not think they are timber forests.

Most of them you would classify as fuel and grazing grounds?—I think so. But there is forest along the coast which might shortly be made a timber forest.

We take it that you have less than 5 per cent. timber forests, and the rest of the reserves are mostly fuel and grazing grounds?—Yes.

In Nellore?—I do not know Nellore.

Is it not a fact that most of the reserve forests and reserve lands are really fuel grounds as well as grazing grounds?—Here it is mostly fuel and grazing grounds.

Would you apply the same system of coppicing and felling by coupes to all the reserves for working them for fuel?—If they are fit to be worked for fuel I would apply the system.

Was any trial made as regards the possibility of making them fuel forests?—We tried to find out if they are worth it.

Are you in a position to say that all can be worked for fuel?—No.

I suppose when these lands were made into reserves you took into consideration the requirements of the neighbouring villages, either for fuel for domestic consumption or for grazing?—Yes, we always consider them most carefully.

How do you do it?—If we find our line going along the edge of cultivation we make some deviation.

I want to know what is the way you arrive at the requirements of the villagers?—We made no accurate estimate. In time of selection we left out of consideration what is necessary to meet the whole supply but the immediate supply was looked into. When we took a large block of forest, if we found our lines going near any one of the villages around it we cut off a part.

How do you arrive at that?—One has a certain amount of experience.

I take it then that in reserving most of these lands and making them into reserve forests, the wants of the villagers either for fuel or for grazing were more or less roughly considered?—There is no regular way of doing it, and settling the actual village claims.

Taking the question of fuel did you ascertain the wishes of villagers?—No; for we had no claims of that sort.

Did you, in making these reserves, make any enquiries from the neighbouring villages as regards their requirements for grazing and fuel?—I do not think we made very close enquiries as regards grazing.

Is there any plenary report about that?—The reports merely say that so many acres of land were left out for communal purposes.

Do you show how much has been left out?—Yes.

Did you consult the revenue officer or anybody that was in close touch with the people?—We invariably consult the Tahsildar, and some Divisional officers also take some interests in this.

By the Hon'ble Mr. Kesava Pillai.

You close some of these reserves for fuel cutting or for plantation or for regeneration, without providing any pasture facilities for the neighbouring villages who are dependent on it. Do you do that after consulting the Revenue officers or the people?—Yes. It is all down in the working plan and that has to receive the Collector's sanction.

There is a place in Anantapur forest which is closed all round, and the people had no other place to go to. So they went in a body after a few days and represented to the Collector, and the Collector had it re-opened. Do they not consult the Tahsildar or revenue authorities before closing these reserves?—In each working circle there are five different

departments, and as a rule three out of five will be closed in the long run, and the other two will always be opened.

Should they be opened?—They will be opened.

By the Hon'ble Mr. Ramachandra Rao.

May I know if there is any rule to say that a certain reserve should not be within such a distance of a village?—Yes, I think it is half a mile.

Is that rule strictly observed?—I do not know.

By the President.

Do you think it is impossible in all cases?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

Do you not think that the reserves being too close to the villages has been one of the causes of the complaints against the Forest department?—In Chingleput and Nellore they have justifiable complaints, but I do not think that that is a cause for the complaints against the department. What I mean to say is that it does not give much inconvenience to the villagers.

Then for what was the rule framed?—I quite agree with the rule.

Have you seen all the reserves in this district?—I have seen some of them.

Had there been complaints in this district that the reserves are too near the villages?—I do not think I have heard of them before.

But assuming that there are such complaints, do you shift the boundary?—We should do it, but we do not take it actually out of the reserves, but we give them an area by cutting a line, and tell them that that is a concessional area and that they can graze their cattle there.

What is the acreage of it?—They vary from 50 to 360 acres.

Supposing now that there are such complaints, you could disafforest them?—We could.

There is no difficulty from a Forest point of view?—I cannot say. I should have definite cases.

There would be no real objection?—No.

Is there any standard for the width of the path?—It is all prescribed.

How is that fixed?—It was all enquired into at the time of settlement and fixed.

What is the width required?—You may have 60 feet or 3 feet.

But what is the usual width of a right of way for men and cattle?—Two yards wide.

By the President.

But do you think what is a suitable width for a cattle on yoke is suitable for a herd?—I do not think it is suitable.

What is the greatest width for men and cattle that you know to exist?—I think is 16 or 18 feet is the highest.

What is the most narrow path that you have seen?—Two yards is small, we generally give more.

Do you think it is a satisfactory state of things with regards to the point of view of cattle?—I do not consider it satisfactory.

Nor even sixteen feet?—Sixteen to twenty feet is a good width.

As regards coupes we have heard a number of complaints that there are some difficulties about the closed coupes being distinguished from open areas. What is the system under which that has been worked?—All the closed coupes are to be marked with a red board. I do not know if that is done in this district. I think this district is behind all others.

Do you think that it is ordinarily done?—Yes.

Is that the only thing you suggest?—I am strongly in favour of fencing it as soon as it is cut. It has then a wonderful moral effect.

As regards offences under the Forest Act, may I know what, in your opinion, are the commonest offences for which people are prosecuted?—Grazing and theft.

Now you said there is a large number of grazing offences, is it not?—Yes.

You think it desirable to reduce them without detriment to the administration of the Forest Department?—Yes.

What are your ideas on the matter?—I consider that there should be more defined grazing grounds, and I also consider that preference should be given to certain cattle, and those should be plough bulls.

That will not reduce the number of grazing offences, I suppose?—Do you consider a fair number of those are unintentional trespass?—No, very few are. The unintentional trespass may amount to 5 per cent. of the cases, or even less.

The rest are, you consider, intentional cases?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

Do you think it necessary to have three punishments for one offence. First, there is the pound fee, and then the compounding fee, and if he is not prepared to pay the compounding fees there is the

Magistrate. Do you think there should be all these three for a single offence?—There are only two and not three.

Is it your experience that the discretion about compounding fees given to Forest officers has been properly used? What is the rate of compounding fee?—It is limited in Guntūr. It is four times in an open area and ten times in a closed area.

Do you not receive any complaints that the compounding fees are too heavy?—No petitions have reached me yet.

Have you not heard of any complaints?—I have heard, but I always thought that the man had no business to commit the offence.

But will it not be sufficient to tell him to stop it?—I do not think it will be sufficient.

Do you know in Bombay there is a system under which the people are warned off in the first offence. Why do you think that it is not a sufficient deterrent?—Because, the same people commit the offence time after time.

Supposing it is the first time, would he be let off?—Why should he be let off?

As regards sheep and goats I suppose the policy of Government is to shut out goats from the forests?—I am not clear what the policy of Government is in the matter.

Do you think that it is possible to make any arrangement in regard to goat-browsing?—I do not think so. Either the forest must go or the goats.

Which do you think should go?—The goats. In Pyrennes in France, because of the destruction of the lands by the goats, they have deported all the goats and ordered that they should be excluded from the country.

Are you acquainted with the Forest Administration of other provinces of this country?—I do not know much about it.

Have you been to Australia?—No.

Do you know the conditions under which the sheep are brought up there?—No.

Have you any suggestions to make as regards the increase of fodder output for the cattle?—My idea is to start hay-making. I should like to start experimental centres and teach the villagers how to do it. All the same we have still much to learn about hay-making.

By Mr. Paddison.

You say you would divide the forests into timber forests and grazing forests?—Yes. There are three chief heads.

What puzzles me a great deal is these grazing forests. How far is the forest growth an advantage to grazing purely from a grass producing point of view? How far is grazing ground benefited by having trees on it?—I cannot say for certain, but I find that more grass grows near the trees.

If the forest was to be a grazing forest, then, all scientific cutting which leads to reproduction, and thicker reproduction, might do for the fuel point of view, but not from the grazing point of view?—No. Not from the grazing point of view.

In cases of that sort, there is no need for scientific cutting?—No. We make provision for keeping a sufficient number of trees on.

If you let the permit system run its course, you said they will destroy the trees. How would you regulate that for grazing? You have no need to close it for regeneration?—No.

If you let in unregulated cutting, they will destroy the whole forest?—Yes. That is what happened actually in the Chingleput district. They rapidly cut every single tree.

Have they been prohibited from cutting?—No.

Are you making any suggestions as to how we should regulate the cutting of trees in forests devoted to grazing?—The supposition was that they were to cut the trees.

But you would refuse it to be cut absolutely?—Yes.

By the President.

Do you think it will keep down grass?—Yes.

The consequence of complete denudation causes stunted growth?—Yes.

It will make a village maidan?—Yes.

By Mr. Paddison.

There are some forest grazing grounds which have a good deal of tree-growth, but they have been reserved for some time, and there is no harm in cutting a certain amount, without doing harm to grazing?—Yes.

Tree-growth being useful to villagers, will there be any way by which that could be regulated for their own purposes?—I cannot think of any way. I do not know of any way.

By the President.

Could it be done by naming species of trees that must not be felled?—No, species check has been found a failure

because of the irregular distribution. There is too much tree-growth in some areas and too little in others.

You are not prepared to solve the problem on hand?—No.

By the Hon'ble Mr. Ramachandra Rao.

Do you name the trees under the old system in the permits?—No. The class of tree is named.

The permit can cover even a tree that is not reserved?—Yes.

How is he to know that?—It is notified in the manual.

How is he to know it?—He knows the trees that are shown as classified, in the District Gazette.

—Unreserved trees come under the first class, second class, and the third class.

By the Hon'ble Mr. Kesava Pillai.

Do you think rank growth will be diminished by goat-grazing?—Thorns will disappear.

Will it not encourage grass-growing?—No.

I am told that these thorns grow abundantly in some reserves and that grass disappears?—If you cut down it will be good.

Many people say that it is advantageous to have composition fees in forest offences. Do you know as a matter of fact that things are done without any personal inquiry by the Forest Officer?—In some cases, the Forest Officer makes inquiry.

But as a rule, no inquiry is made?—Not by the District Forest Officer.

As a rule the range-officer also does not?—He ought to make enquiries.

What is the percentage of enquiries made?—About one-third. It depends upon what the cases are.

You expect that at least one-third of the cases should be enquired into before he submits the report of the forest guard?—Yes.

You know as a matter of fact some of these guards think that in order to justify their existence, they should bring cases against somebody or other?—No. There is no rule at all.

You have heard of such things?—No.

Do guards think this is so?—No.

You have heard of cases in which even higher officers have insisted upon cases being brought?—No.

Were you in charge of Cuddapah?—No.

You have heard of some circulars of District Forest Officers set aside by Government? Do you know that one

Forest Officer said that one case should be brought every week?—No.

Do you know that so much amount should be collected. Otherwise, his pay will be stopped?—I have not heard of it.

Do not you think that when people offer to take a composition fee, it might be for the fear of avoiding a prosecution?—I enquired into a certain number of offences, and it is my impression, that the people would not go to the court unless they are guilty. If they are not guilty, they will go to the court.

Do you not think the ryots will avoid going to court, and pay fees?—No doubt, they will do that. But it will be comparatively few.

There is a Board's Proceedings, which I will read. (Here read.) Can you not adopt that plan?—That is of consulting the Divisional Officer?—I do not think that is advisable. That ought to be fixed in the forest.

You hear of complaints of closures near villages?—That ought to be enquired into before the working plan is made.

Supposing a mistake occurred, and villagers are inconvenienced. Will you not allow enquiries to be made?—Yes.

Will you allow the enquiry to be made before the Divisional Officer?—Yes and also before the Collector. When his sanction has been already given, I do not see why any enquiry should be made. Before the working plan is made, it is already enquired into.

What would you do when complaints are made?—As a special case it may be taken up.

Before it is closed, should they not take the wishes of the people—the villagers?—It ought to have been done.

Then you have no objection to making an enquiry?—No. That is ordered only in consultation with the Collector. Before a working plan is sanctioned, there is an endorsement by the Collector that he is satisfied with the provision made for grazing.

A junior officer may make mistakes. You think there is no need for any enquiry?—No. The provision is made first.

But before you close it altogether, and if the people complain, why not you inquire?—It was enquired. Why should we do it again.

In order to avoid trespass to the way-side to the water-way, there is an order in Bombay that no area should be

considered as closed, which lies at 100 yards on either side of the water. What objection have you to that?—I should say it is unnecessary.

As a matter of fact, we hear complaints that cattle are taken to the pound for going to drink water?—I think the limits proposed are far too much, and where there are rights of way, if the people like, they can fence them.

You think they should do it at their own cost?—I think they should.

M.R.Ry. K. VENKATAPPIAH Garu, Member of the District Association, Guntur.

By the Hon'ble Mr. Ramachandra Rao.

I understand you are connected with the District Association of this district?—Yes

What is your position with reference to the Conference Committee here?—I am the President.

You are a native of Guntūr?—Yes.

I suppose you are fairly acquainted with the agricultural condition of the people?—Yes.

Are there many complaints against the Forest department?—Yes.

How long have you been holding your Conference?—Since 1892.

May I have the resolutions passed?—(Produced.)

I see that in 1894 you adopted a resolution on the forest question to this effect. "That this Conference places on record a protest against the reservation of porambokes, etc." Was that the state of things at the time this resolution was passed?—Yes.

There was not sufficient grazing ground?—The lands that were used for grazing were later on reserved by Government and the people were put to great hardship. There used to be Dharmakhandams set apart for the use of villagers.

Were these Dharmakhandam portions of their villagers?—Yes.

When were they abolished?—I think in 1894 or thereabouts.

By the President.

What became of the lands which constituted the Dharmakhandam?—They were incorporated with the reserves. In Kondur there was a Dharmakhandam of 1,100 acres which was constituted the reserve.

What was the extent of land reserved as Dharmakhandam in your village?—30 per cent. of the cultivated area.

Would you give material gratis?—Yes.

Considering the question that most of these reserves are made, will you not leave at least 100 yards?—You need not consider it as reserve land but prohibited land?—I do not think it is necessary. Why should we have 100 yards absolutely useless. I do not think that it is right.

If there is no proper fencing, then will you have 100 yards?—No. It is not necessary.

Was that the old system?—The villagers there thought that it was a long-standing system.

How old was it?—I have no idea. Even the oldest people say so.

By the Hon'ble Mr. Ramachandra Rao.

You said here that the reservations encroach upon the standing ground for village cattle, and that the cattle have not got any communal ground?—Yes. Supposing it is a rainy season and if they want to let the cattle out and herd them in their houses it is very inconvenient. They should be allowed to have a penning ground to stand the cattle. Such lands are not available now.

Was any enquiry made about this by the Collector?—No such enquiry was made.

I see in 1895 you have a similar complaint, and in 1905 you say it is difficult to get permits. There has been some alteration made now. Does this complaint exist now?—Not to that extent.

Does it exist now at all?—To some extent. The permit-issuing clerks go to the villages without giving sufficient notice to the villagers. He once in a way comes to the village, issues permits and goes away; and such people as have had no notice of his coming will not have any permit.

Are you referring to the grazing ground?—Yes.

I find here the words "permits for forest produce." You say (the villagers may be allowed to gather produce, etc.) Is that so?—Yes, in lieu of the Dharmakhandam some areas may be set apart for the benefit of the villagers.

You mean from the reserve forests?—Yes.

Do you think it possible to set apart for each village a reasonable extent of land?—Such of the villages as are near the forests may be given. As regards

far-off villages there may be certain areas set apart for those villages setting separate blocks for each village, and those blocks may be left in the management of those particular villages.

Do you know the conditions of the delta villages?—To some extent.

Do you know of any provisions to be made for these cattle?—Yes.

What provisions?—They ought to come to these upland taluks. Therefore, some areas should be set apart for the benefit of those villages. That is what I meant by saying that separate blocks may be set apart.

You say here that (resolution regarding the issue of permit read out). Why was this portion of the resolution framed?—To begin with there is the infliction of two sets of punishments for one offence. Compounding fee itself is higher than the usual impounding fee.

Do you know as a matter of fact that trespass into plantations and the reserves are double and treble the ordinary impounding fee?—Yes.

In cases of trespass in plantations?—Yes.

By the President.

Where does it occur?—In the Palnad reserves. I mean in the reserved coupes.

By Mr. Scot.

The fines for trespass in reserved coupes are higher than in the plantations. Under what Act or law is this done, do you know?—Under the Forest Act.

By the President.

But are you aware that cattle are not impounded under Forest Act, but under the Cattle Trespass Act?—It is said in the Forest Act that "Under the Cattle Trespass Act, etc."

By Mr. Scot.

Is that rule in force here? Have any notifications been published?—I have not seen any notification. But I was told by some people in the Palnad taluk that they were impounded and have had to pay higher fee.

By the President.

The Additional Forest Officer who is here says that there was no such case?—I was told so.

Do you not think your information is wrong?—May be.

Is it only a second-hand information you got?—I was told by reliable men.

By the Hon'ble Mr. Ramachandra Rao.

Perhaps you have not heard of specially-sanctioned rates of compounding fee for trespass into plantations?—I have not heard.

By the President.

In those days you said 30 per cent. of the area will be set apart as dharmakhandam. 30 per cent. of what?—Of the cultivated area.

Presumably anything outside that 30 per cent. of the area was charged for?—That must have been the case.

Similar to this 30 per cent. there is what is called sekada in Nellore. Mr. Boswell was then the Collector of Nellore, and I may tell you from the Government records that Mr. Boswell was the man who introduced that 30 per cent. sekada here. Do you know?—Yes.

Mr. Boswell is not a pre-historic person. I just suggest for your consideration that far from its being an old system and an ancient fact it was Mr. Boswell who introduced the system here without the sanction of Government. Also you have heard of one Dr. Heyne who visited Palnad, and tax was levied in those days? Presumably grazing was not free then?—It must have been free.

Why do you think so?—Because people say so.

By the Hon'ble Mr. Kesava Pillai.

Have you read Brandis' Report?—No.

Have you read a G.O. (read out). In what year was that resolution passed?—In 1907.

By the Hon'ble Mr. Ramachandra Rao.

What is it that you want now?—We want that permits should be given for head-loads and kavadis.

By the President.

Now that you have heard the Conservator, would you advocate that system?—Yes.

You will introduce the system to the detriment of the forest?—It will not be detrimental to the forests.

Then you do not believe the Conservator?—(No answer.)

Is it possible for villagers to buy a coupe?—They cannot buy such a large stock. There are some people who made their livelihood by carrying loads.

Do you think that the forest should be managed with a view to the convenience of unemployed beggars?—That is not my idea. They had it as a livelihood. It was an employment for them.

You want employment to be given to them?—Yes.

They are a class who are most desirous of employment. Are they?—They are.

How then are they so completely without employment?—That is the work they have been doing a long time.

How is it that they lack employment? Is it that people are particularly anxious not to employ them?—They are more than what is required.

Is the labour-market overstocked?—Yes.

In Nellore district, they said that they want agricultural labour?—In the delta taluks, we have too many coolies.

M.R.Ry. P. POORNIAH Garu, Pleader, Narasaraopet

By the President.

What is your name?—P. Poorniah.

What is your business?—I am a pleader in Narasaraopet.

You are acquainted with the forests of the Vinukonda taluk?—I know a little of them.

Have you seen them?—I have seen a forest on the northern side of Vinukonda.

Is your acquaintance with the forest limited to your passing through the trunk road?—Yes.

Is that the extent of your experience with it?—I was also managing Singarutla Agraharam in the border of Vinukonda.

What village is it near to?—To the village of Karampadi.

How far from it?—About 3 miles. An attempt was once made by Government to resume it, but later on it was given up.

You own no cattle?—At present I own five cattle.

Of what sort are they?—Some buffaloes and some cows.

Where have you got them?—I own them in Narasaraopet.

I presume they are not grazed in any Government reserve?—No.

Are you acquainted with the grazing in any Government reserve?—Yes.

What is the extent of your acquaintance?—I have met with people who told me all about it.

Have you no personal acquaintance?—Not very much.

You were asked whether the forests of this taluk were overgrazed?—As far as Palnad taluk is concerned and the northern boundary of Vinukonda, I do not think they are.

By Mr. Scot.

I was told that coolies are brought from Nellore?—Guntūr town has a factory.

By the Hon'ble Mr. Kesava Pillai.

You want permits for fuel also?—Yes. I want permits for agricultural implements also and for domestic use.

Do you think that the forest people could employ them?—Yes. They are using whatever stalks of jonna, redgram, and cow-dung which have been originally used for manure, have been used for fuel now.

Have you any knowledge of the number of cattle that graze in this taluk or in Palnad?—I cannot give exactly the number.

Do you at least approximately know the number?—No, it is all guess work.

Is your statement that the forests are not overgrazed guess work?—That is my impression. As far as I see, all cattle that go there return better fed. Also the reserved area in Palnad is larger than any in Guntūr. So my impression is based upon a number of observations. That is to say, from what other people say, from the condition of the cattle that return, and the knowledge of the extent of pasturage, all these give me an impression that the forests are not overgrazed.

Is the grazing of good quality?—As far as the reserves of Palnad are concerned, the grazing is of good quality.

Is that so in this taluk?—I cannot say that, as my contact with this taluk is very small.

Do you think that the present fee which is charged by Government for grazing in reserve forests is too large?—I do not think so.

For any class of cattle?—My impression is that the fee is not very large, but when the condition of the agricultural population is considered they may feel it heavy for agricultural cattle.

Do all agricultural cattle go to these forests?—To some extent they go.

By agricultural cattle you mean plough bulls?—The plough bulls cannot go to forests in all seasons. Sometimes the forests are distant, and the bulls must be in requisition for cultivation purposes, and so they do not generally go.

If they do not go they do not pay, I suppose? Only those that do go pay?—Yes.

So the fee does not press very hardly on them?—The cultivators do not send them owing to these disadvantages.

Is it on account of the fee or any other disadvantage that they do not send their plough bulls to the forests?—They cannot send their bulls in all seasons. Only when they do not cultivate they send them to the forests.

Then I suppose you would charge full price for inferior cattle and half for plough bulls?—My opinion is that there should be no grazing fee with regard to the agricultural cattle.

And your reason being?—That they are unable to avail themselves of the forests for the whole year. Moreover the agricultural people have so many disadvantages.

What disadvantages do you allude to?—In this part of the country the cultivation depends very much upon the rain. If rains fail the cultivation also fails. At times they may have famine; and considered as a whole the agriculture is not improving. So if some impetus is given them they may take advantage of it.

You think that concession should be given owing to poverty?—Yes.

Besides these cattle, which other people send their cattle?—Milkmen also send their cattle.

Other than agricultural cattle?—Yes.

But any rule that applies to the agriculturalist applies equally to others?—In speaking about agricultural cattle I was only restricting myself to plough bulls. As a rule a man has few plough bulls and great number of other cattle. But there may also be others who keep only plough bulls and no other cattle.

Do you know of any who have only plough bulls and no other cattle?—Yes.

Would you try and put your proposal into practical form?—My contention is that all agricultural cattle should not pay any grazing fees; and if the concession is to be wider all cattle of the cow kind may be exempted from grazing fees.

What do you mean by all cattle of the cow kind?—I mean buffaloes excluded.

Then your definition of agricultural cattle seems to cover all cattle except buffaloes, sheep and goats?—In all my answers I restricted agricultural cattle in contradistinction to the rest of the cattle. I meant only the ploughing animals.

The animals which furnish manure, are they considered to be agricultural animals?—I only said that concession can be given to plough bulls only; and if it can

possibly be extended further, it can be given for bulls and cows.

You say that private owners in this taluk charge from half to three-fourths of a rupee for grazing in their lands?—Some charge Rs. 4 or 5 per pair of bulls.

In which portion of this taluk?—I am not speaking of any particular portion. There are private owners having bedus, and they charge these exorbitant rates.

Do they exempt agricultural cattle or they take particular advantage of it?—Not exactly. Bulls as well as other cattle too are charged.

Are not rates paid generally for plough bulls only?—That depends upon the nature of the bedu.

Is it not that these charges in bedus are on agricultural cattle alone?—In many cases it is so.

In most cases?—Yes.

In almost all cases?—I cannot say that.

If people are prepared to pay Rs. 4 and 5 for their plough bulls, why should they be exempted from Government fees?—They have greater facilities in bedus.

By the Hon'ble Mr. Kesava Pillai.

If people are able to pay Rs. 4 and 5, why cannot they pay the same here?—All people cannot pay, and neither are there facilities for all the cattle.

Then was your rate intended to apply to all people or only to those who are able to pay?—Of course, all people will take advantage of it. There is nothing to prevent a rich ryot taking advantage of it.

Is it reasonable to give him for nothing that which he is willing to pay for?—A concession for one should be so for all.

Is there any impediment with regard to fuel in Narasaraopet for your daily needs?—There was trouble some time back.

But now?—No trouble.

Where do you obtain it from? The Government depôts were abolished some time ago?—Yes.

You were buying it from Government depôts?—Yes.

I suppose you were paying Rs. 7 or 8?—Yes.

How do you buy now?—Generally by cart-loads.

How much?—Rs. 3 to 4.

Where are these cart-loads supplied from?—From the frontier of the Palnad taluk.

Who gets them?—Generally the ryots of Nikkarikullu.

Do they come from private lands or patta lands?—Some from Government forests too.

Under permits?—Yes.

I was told that the permits were abolished four years ago?—They come from Government coupes.

Is the supply sufficient?—As far as Narasaraopet is concerned, there is no complaint now.

Is it better supplied now than when the Government depôts existed?—Yes.

Is there any other matter that you wish to speak about specially before this Committee?—What I would suggest is that Rangers should be selected from graduates.

By the President.

But let me tell you that there is no burning desire among graduates of this Presidency to enter the Forest department?—I wish to see the responsibility of supervision of a Range officer increased.

You mean that his duties should be confined to an office like that of a Tahsildar?—Yes.

Will you explain to me how this can be done?—My impression is that the Range officer of this day is making more of original work than of supervision work.

But would you leave the original work to the Forest guard?—The Range officer may have power of supervision.

How will he exercise that supervision? What portion of his general duties would you take away from him and give over to the Forest guard?—I understand that he is to report cases himself.

You would not allow him to do so?—I do not want that he should not do it; but he must think more of supervising his subordinates rather than himself detecting cases.

At present, you think that the Ranger does too much of detecting cases; and you would rather leave it to the Forest guards?—I would leave it to the subordinates.

You would confine his functions to criticisms and supervision. Do you think if he does more criticism and supervision work the Forest department would attract more graduates of the University?—Yes. My impression is that there should be less opportunity of concocting cases.

Supposing that to be true, if, as you suggest, the duties of the Ranger are made over to the menials, that, at any rate,

would encourage them?—I also suggest that permits should be granted for the whole range and not for parcels.

That is now done for an extra charge?—And I also suggest that there must be opportunities given for permits to be taken according to the pleasure of the permit holder.

That is to say he should have the permit whenever he wants?—Yes; and also gumastahs should not be entrusted with the work.

Who would you suggest should give the permit?—By sending money by means of money order.

Have you any other proposals to make?—These are the proposals to make the department popular.

It seems to be that the popularity of the department cannot be had by one or two of your proposals?—If permits can also be had from the District Forest office, it will be good.

Does the trouble with the subordinates rise only in getting permits?—Also in the way in which the subordinates are exercising their functions.

By the Hon'ble Mr. Kesava Pillai.

Your idea is that all cases and reports by guards and watchers should not be accepted and acted upon by the Ranger?—Yes.

You think he ought to enquire before charging?—Yes.

And only when the supervising officer is satisfied that he should charge him?—Yes.

You want one permit to cover the whole range?—Yes.

You object to double fees that are now collected from some?—Yes; there should be a uniform fee wherever the cattle may graze in the range.

Will you not raise the fee?—The same fee may continue, and there need not be two different charges. I also suggest that all offences dealing with technicalities may be condoned.

By the Hon'ble Mr. Ramachandra Rao.

Have you any lands?—Yes.

In what part of this district?—In Palnad and in Vinukonda.

Do you own any land in Narasaraopet?—No.

Do the people in Narasaraopet graze their cattle in their own taluk, or do they send them out?—My information is that they send their cattle during summer to Sattenapalle and Palnad taluks.

You mean by the river side?—Yes. There are some fine reserves by the side of the river.

How far do they go from their taluks?

—From 20 to 30 miles.

To Palnad side?—About the same distance.

Do they send all cattle in this way?

They generally send their cows.

They do not send their plough bullocks?—No.

When do those cattle return?—About the month of January.

Is Narasaraopet taluk wholly dry?—With the exception of a few tanks the whole of the taluk is dry.

What is your chief crop?—Cholam and kambu.

Is there much of stall-fed cattle in your taluk?—In Narasaraopet they are stall-fed.

Throughout the year?—Yes.

What is their feeding?—Kumbu and cholam?—There are also inferior crops.

Do any cattle come into Narasaraopet taluk for grazing?—No.

Do any of the ryots set apart a portion of their holding for pasture?—Yes.

Is there any system under which they are worked?—Generally a man holding about 30 acres will reserve about 4 or 5 acres for each pair of bulls.

He uses it purely for his plough bulls?—Mostly.

Is the same thing done in Vinukonda and Palnad taluks?—I do not know. But with regard to some villages there are unreserved lands, and in such places the ryots do not keep special pasture lands.

What is the lowest rate of assessment in your taluk?—I think, it is a rupee.

What is the highest rate?—I cannot exactly say it. I think, it may range from Rs. 2 to Re. 1.

By Mr. Paddison.

What do you pay in Vinukonda?—As. 12.

Is there nothing under As. 12 in Vinukonda?—That is my impression. I pay As. 12.

You say you are managing an Agraharam? Is there any forest there?—Yes.

Do you make any charge for grazing in that forest?—Yes.

How much?—I was managing the place only for 10 years; and then I was charging at the rate of sometimes As. 4 and sometimes As. 6 per each head of cattle.

Including agricultural cattle or not?—They only came occasionally.

If they went, were they charged?—They received special concessions.

What were the nature of the special concessions?—For some years during the season they arranged to pay a rupee per pair of bulls. A special area was set apart for them, and other cattle were not let in.

When the plough bulls were let in they paid a rupee per pair of bulls; and so the people in your Agraharam were paying twice the fee for the cattle for which you recommend free grazing in Government forests?—Yes.

You said you are allowing grazing in your Agraharam. Did you limit the number?—No.

What was the extent set apart for grazing, approximately?—About 3,000 acres.

What was the number admitted?—There was no limitation. The largest number that was ever admitted in a most favourable year would be about three or four hundred cattle.

And these paid, you said, As. 4 or As. 6?—Yes.

And plough bulls?—Only under trying conditions in some years they paid a rupee.

But did you set apart a particular portion for these plough bulls?—It is practically set apart. The best portion of the pasture ground was given to them.

You shut out cows from that good portion?—They were going to the hill portion.

By Mr. Scot.

Is the grazing in these parts confined to the cattle from the Agraharam or do cattle from other villages also go there?—To some small extent the cattle of other villages also used to come.

Was there any distinction made between the Agraharam cattle and other cattle?—No distinction was made.

You say that all technical offences should be condoned. That is to say if a man is found grazing in the forest without a permit it is to be assumed that he may have a permit at home?—There is no necessity to think so.

I suppose that you recommend concessions on two grounds: first poverty, and then for giving an impetuous agriculture?—It is my impression that poverty has increased in recent years.

Do you think that the same condition prevails throughout the Presidency or only in Vinukonda?—I only refer to these villages.

The Rev. JOHN DUSSMAN of Vinukonda.

By the President.

How long have you lived in this district?—For four years.

In Vinukonda?—Yes.

Are you intimately acquainted with the agricultural conditions of the locality?—I was in the Palnad for thirteen years before coming to Vinukonda.

Then you are acquainted with that part?—Yes. I know a little.

Are you acquainted with the condition of grazing in the Government forests in the Palnad taluk?—Yes.

Where did you live?—I lived in Guruzala.

Did you travel about other places?—Yes.

You have seen some of these Government reserves?—Yes.

Is there sufficient grazing available for all the agricultural cattle?—Yes. All the agricultural cattle can be satisfactorily grazed.

A large number of foreign cattle also come there?—Yes.

Is there ample room for those also?—I am not quite sure about it.

Is there ample room for crowds of herds?—There is rather scarcity of fodder.

When there are more cattle desirous of grazing in the forest than the forest is able to support, are you willing that the number should be limited?—Yes. I rather think so.

What do you think of the present fee charged?—I do not think it is too much. I do not think people complain about fees.

You said in your paper that private owners charge Rs. 2 to 4 for a pair of cattle?—Yes for plough bulls.

No one will pay so much for an ordinary cow?—No.

Are you aware that some small portions of the Palnad have been set apart, and that Rs. 1 is charged?—I am not acquainted with it.

In Goli it is so?—It was done lately. I was there four years ago. It was not done in my time.

I suppose that among your flock you often hear complaints of the misbehaviour

Which is the poorest taluk in this district?—I think, Vinukonda.

Next poorest?—Narasaraopet and Palnad.

of the forest subordinates?—It is not from among my flock, but from among the ryots.

What is the principal grievance about them?—The principal grievance is that the forest subordinates must be paid something besides the fees.

Every one has to pay a certain sum to the forest people so as to have the privilege of grazing and cutting wood and getting implements.

If they pay the mamul, they are made free of the forest?—Yes. They have to pay a fixed sum.

Then, they are enabled to cheat Government by paying the mamuls?—They pay illegal gratifications.

And the person who suffers by paying the mamul is not the ryot only?—No. The Government also suffer.

And the ryot who pays this mamul gets something?—He will get whatever he is in need of, and whatever he could get from the forest.

It is to the detriment of the Government that employ the subordinates?—Yes. A great many people told me so.

A man who mixes so much as you do with the ryots for 13 years know what is going on?—Yes. This is what is going on. Everybody knows that.

But we are always told that the grievances against the subordinates are that they impound the ryots' cattle when they do not trespass?—Do you know that?—I have heard of both, i.e., when cattle are impounded when they trespass, and again when they do not trespass. There might be enmity between the subordinates and the villagers.

In fact, there are two sides of the question?—Yes.

I want to hear the other side of the question?—I do not know much. I only heard, and gave out what I heard.

When the ryots' cattle trespass, are they impounded?—In many cases, it is this. The guard and the watcher may be away and the cattle trespass, and if he comes round, he will impound them.

He does his duty?—Yes. But there is difference between some people habitually sending cattle to forbidden ground, and cattle merely straying away.

Could you give discretion to a subordinate to distinguish between accidental and purposeful trespass?—I think he will know.

You do not think he may use his knowledge for pecuniary purposes?—He may know it. He knows whether these people graze without permits in places where he should not graze.

He may know it. But would it be safe to trust him with discretion?—Yes. He can discern whether it is a wilful case or it simply happened in that way.

Would it be safe to give him the right to exercise the discretion?—I think he could be trusted.

You do not think that if he had that right, he will do it for a consideration?—I cannot say that he would not. I mean he would consider what the people might do for him if he misuses them.

You cannot give any information as to the amount of room available for foreign cattle in the Palnad jungle where there is room for an unlimited number of cattle?—No. I cannot give any information.

It is said that some portions are overgrazed?—In many places, there is no grass.

You would not expect the grass there at that time or season under any circumstances?—Why not? I have grazed my cattle up to February and March.

Were other cattle grazing then?—No.

Then yours is a very limited number?—Yes.

By the Hon'ble Mr. Kesava Pillai.

Do you own a large number of cattle?—I do not.

You said you have cattle?—I have a pair of bullocks. I have a cow or two for my own use.

You have known the people for the past 17 years?—Yes.

You think some arrangements could be made by which the village could be given grazing grounds on a panchayat system?

—I am a little doubtful about it whether it would advance the interests of the whole village. It may give benefit to some of them but whether it would advance the whole village, I am not quite sure.

How?—It depends upon the panchayat. Very often, there are two or three parties. Supposing one party is on the panchayat, and that too in a majority, that panchayat will have the benefit of the places more than the others.

But suppose that some rules are made that they must be under the supervision of an officer, and that so many cattle

only should be allowed to graze, will it not work?—If there would be proper supervision of that panchayat, the panchayat will do its work without partiality.

You mean that with proper supervision, it may work?—I think it might.

Whenever common interests are concerned, do not you think that the people will combine and co-operative?—I am quite doubtful about the combination of the people or the co-operation among the people. I am not certain that the people are of that mind.

Have you not seen those people co-operating in anything affecting the common interests?—I have seen them only when they are interested in anything themselves, and when they are interested in their friends. They may be two or three parties in a village.

When it concerns the cattle of the village, i.e., the common interests, do not you think they might co-operate?—I am doubtful about that. I do not know whether the Hindu mind knows anything about co-operation.

You are giving this from your experience of this place?—I give this from the experience of these two taluks.

You are not aware of the panchayat system of the village communities?—No.

You have not seen any experiment made and failed?—No.

You have said that the panchayats may be worked under the supervision of the Tahsildar?—Yes. That is what I said just now. There must be proper supervision.

The panchayats might not work if they are left to themselves?—Yes. I am almost sure they will not.

Have you ever seen village arbitrations going on in the villages?—Yes.

They settle disputes among the villagers?—Yes.

You have seen them successfully carrying on the function?—Yes.

To what church do you belong?—I belong to the Baptist church. But in the case you mentioned where they have made peace, there is disinterested party who tries to bring the two parties together. But in the forest, everybody is interested, and everybody could get something out of that grazing, and so I think the party in authority and their friends will have a majority.

You wanted limitation?—Yes, so that cattle can graze.

How do you limit it?—Supposing in the Palnad and Vinukonda taluks, hundreds of cattle come from well-to-do

villages far away. I would shove out those cattle first, and give the taluk-cattle the first right, and if there is more grazing, they can come here.

Then, you think all local cattle should be allowed without limitation?—Yes, if they pay for it.

Supposing the grazing ground cannot supply the required grazing? How will you enforce the limitation?—If there would be cattle nearest the village, then, I would allow all those cattle if they pay the fees. But limitation is to foreign cattle, if there is no grazing for the cattle of the villages in the taluk.

Should the local cattle be allowed without limitation of numbers?—Yes.

There are small villages which keep 5,000. Should they have the preference?—Yes. I think so. They make a living thereby.

By the Hon'ble Mr. Kesava Pillar.

You think the forests are very bare?—Yes as a rule.

When you do not limit, what is the difficulty in giving it over to the panchayat? Where comes partiality then? Every body has a right to send his cattle?—I suppose the panchayats will give permits if they do not wish to admit all. Supposing the panchayat refuses to give a permit, the people can bring a suit.

But they are working under a supervision?—I do not understand your question. I understood that the panchayat has authority over the grazing. If they have the authority without the supervision, I simply would not recommend that.

Suppose there is limitation, and rules laid down with certain conditions. Say for example that so many bulls for every plough. Do you think any difficulty will arise?—No. I will make a limitation to the cattle of the villages nearest the forest, and to most of the villages in the taluk. Because, those people know that if there is no grazing, there is no use of sending cattle.

By the Hon'ble Mr. Ramachandra Rao.

In these two taluks, there are a large number of Gollas?—Yes.

What is their general condition? Are they well off?—I do not think we could really class them among the poor classes.

Who are the poorer classes in these two taluks?—They are poor Muhammadans, poor Sudras, and Madigas, and Malas.

You do not consider the Gollas among the poorest?—No.

Do the classes mentioned as poorest, keep any cattle?—Yes. They do keep cattle.

Do they keep any agricultural cattle?—Yes.

There are some among the poorest who are engaged in agriculture?—Yes. There may be a family or two only. They may have a pair of bulls.

Will these people send their cattle to the reserves?—Yes. Those nearest the forest do send their cattle. Even the poorest may have three or four cattle.

Will the fee that is paid now be a hardship to those classes of people?—I have never heard of any complaints about the fees being too high.

You do not think it will be right to remit fees in the case of these people in these two taluks?—No. I do not think it is necessary.

In regard to those Gollas and Shepherds, do they keep sheep or goats?—I think most of them keep both.

Would it be a hardship if goats are altogether shut out of the Government reserves?—Yes. I think goats might be kept out.

Do you know the number of goats in the Vinukonda taluk?—No.

The number is 105,000. Do you propose to exclude them?—There are forests where there are scrub and bushes. I do not propose to exclude them from such portions. But where there are trees growing, I will exclude them.

In Palnad, you have 91,000 sheep and goats, and in Vinukonda 100,000. Do they keep equal portions of sheep and goats?—I do not know.

What is your impression? Which is more numerous?—I think goats are little less. There are Gollas who have a regular flock and they have more sheep than goats.

Do you say that they should be shut out of the forest?—There are some parts of the forests where there is nothing growing. These are all hills and no trees. I would not shut them from those parts.

By the President.

You mean that where trees grow, you would not admit them?—Yes.

You will allow them to graze in places where there is nothing to eat?—It is not that. Where there are no trees, I would allow them.

You allow them where you do not expect to grow anything?—I would allow them in places where there is no good grass growing.

I suppose you are acquainted with some of the reserves in the Palnad taluk?—I understand that there are unreserves

and reserved forests, and I do not know which is reserve and which is unreserve.

Taking in that way, even supposing that there is jungle growth, will you allow the goats to brouze?—Yes.

What is the kind of forest where you would not allow?—I would not allow in places where timber is grown. For instance, for 2 or 3 miles, there are thorny trees. They have grown only to a short height all the time. For instance from Mochampadu to the river, you go over two miles, and there are no trees. Jungle grows up to one yard.

I suppose you know the areas for which permits are taken for cows?—I do not know.

Do you know the locality?—Yes.

Would you admit goats into the locality in which cows are admitted?—I will leave to the Forest department to decide in what place goats can go to graze.

You do not like to see the goats exterminated in this country?—No.

From what part of Europe do you come?—I come from Germany.

Do goats exist in that country?—Yes.

How do you manage goats in Germany?—There are no Government forests from where I come.

But there are splendid forests?—I do not know. I come from Wurtemberg.

Is it north or south of Germany?—South. I left it a long time ago.

When you grew up, you were there?—Yes.

Do they keep a large herd of goats?—I was living in a city.

By the Hon'ble Mr. Ramachandra Rao.

But there are large herds of goats?—There might be.

By the President.

Do you know that there are goats?—I suppose there are. I do not recollect.

By Mr. Paddison.

Have you much experience of Lombadis?—I am not intimately acquainted with them.

Down in the delta taluks, I understand that there is a custom of the Lombadis to come down from Vinukonda and take cattle back for grazing?—Yes. They do so.

Do families of Lombadis live in that way?—Yes. They do.

Do you know where they live?—Some in Katrapadu in Palnad taluk, Kammae cheruvu, and Dommarakonta.

There was a good deal of complaint that these Lombadis used to bring the cattle up to the forests, and when they return, they return one or two short, and say that they were eaten away by the tiger. Do you think that they are trustworthy, or do they steal or sell?—Generally, they sell or kill them.

Do they graze in the same places where local cattle are grazed, or do they graze in remoter jungles?—Very often, they graze in the same places. There are places where a few Lombadis are living during the grazing season, and they graze permanently in those forests.

Where is this Lombadi settlement?—It is beyond Bollepalli. They live right in the forests.

By the Hon'ble Mr. Ramachandra Rao.

You said that in regard to pastures belonging to private persons, people pay between Rs. 2 to Rs. 4. In what part of Palnad or Vinukonda taluk do they pay?—Often a man has a grazing ground of 2 or 3 acres. It is often a vagu or a low place. They get 3, 4, 5, and even Rs. 6. I had lands in Gurujala. I rent out 2 or 3 acres for Rs. 6 for a pair of bulls.

By the President.

Is that fallow land?—Yes. It is fallow land.

By the Hon'ble Mr. Ramachandra Rao.

Is that kind of land near a vagu?—Yes.

Is that kind of land extensive?—No. It is not extensive.

Have you known any persons who have paid this sum?—I do not know, but they have asked me for that sum.

Do you know of instances where it has been leased out by ryots?—No.

Do you know the other portions of this district?—No.

Your experience is purely confined to these two taluks?—Yes.

You cannot compare these two taluks with the other parts?—No.

By Mr. Scot.

Is anything done in the matter of improving the Bidu land in the matter of grass?—There is nothing done that I know of. They generally keep it closed for 5 or 6 weeks, and then they leave the cattle—specially the foreign cattle.

Do you think that if the Government forest is closed, it will be very unpopular?—I rather think it will be unpopular for all the cattle to be kept out.

But can you not select some areas?—I think it will be unpopular.

A great many cattle pass through Vinukonda. Have you seen those herds?—Yes.

They take several days to come up. Do you know of any recognised places where they stop?—I think they do stop in some places.

How do they feed the cattle?—They graze along the road, and now and then they will buy a little. They live on what they pick up on the roadside.

Do you get fuel without difficulty?—Yes. There is no work for poor people, and they bring it in heaps and sell it.

That fuel is coming from Agraharam lands?—Yes, and also from dry lands.

Has the price risen at all?—I hear that the price is the same as it was in the Government depot. I think the poor people ought to have a right to get fuel out of the forest on permit, to sell it, just as it was 20 or 30 years ago. There are lots of poor people who have nothing to do except to bring bundles of wood and pay 3 pies for a pass and sell. Now, they cannot do anything, and the difficulty arises from the cutting and giving it to the contractor.

By Mr. Scot.

Have you ever inspected the coupe when felling?—No.

Will the trees grow much better under the permit system?—No answer.

By the President.

You are acquainted with the permit system solely from the point of view of the consumer?—It will be a sort of income, and giving a living to the very poor people.

You want to make it a subsistence, to the unemployed classes?—Yes.

Can I say to the unemployable classes?—No. There are lots of fuel in the forest simply wasting and dried up. That kind of fuel can be taken by the people.

Where did you see them?—If you go to Gudlapalam from Kanamacheruvu, you can see them.

Is it all fuel that died a natural death?—There are lots of dried wood.

How did it become dry?—I think it is a natural death.

Has it died of injuries, or did it die of hacking?—I do not know.

We take it that you have no knowledge of silviculture?—I have no knowledge of it.

By the Hon'ble Mr. Kesava Pillai.

You did not notice dried wood cut and left there? You find it naturally there?—Yes.

Do not you think that it is likely to catch fire and do damage to the forest?—No. I do not think so. Of course on the Karampudi hills, we have fires.

What is the cause of the fires?—People say that the cow-boys set fire.

If there is dried wood and dried grass, will there not be more danger?—There may be greater danger.

By the President.

Is your interest in the forest, or in the poor people?—My interest is in the forest.

You are anxious for the preservation of the forest?—Yes.

If you turn the poor people in, will it be conducive to the preservation of the forest?—No. We must make some restriction.

By Mr. Scot.

Within 5 miles of Vinukonda, there is a very little area of reserve forest. People can remove as much dry wood as they please. Are you aware of that?—I do not know what the rules are. But the people have believed that so long as the depots were existing here, no wood can be brought by those people.

From what distance can a Golla bring a head load of fuel?—He can bring it from 6 miles.

He has to come 6 miles and go back 6 miles?—Yes.

If you give permits, there would not be enough wood for people all round 6 miles. It must come to a stop, and my experience is that when there is not enough wood naturally dead, the permit-holder cuts a tree or even a number of trees, and make them dead. A great deal of the wood is the result of hacking. Do you think I am taking one-sided view of the case?—I know people are very destructive with regard to forest-growth. But with some restrictions, they may be allowed.

What are the restrictions which you would impose?—I would not like any man to take an axe in the forest. The wood he wishes to take must be dry wood. That wood must be got off without an axe.

By the Hon'ble Mr. Kesava Pillai.

Do you think the permit system will help the poorer classes who take dry wood for their own consumption?—Yes. I think it would.

By the Hon'ble Mr. Ramachandra Rao.

Who are the classes who used to make a living by bringing bundles of wood?—They are Madigas and Malas.

When was this system abolished?—It must have happened in 1902 or 1903.

May I know how these people are getting on since then?—Near the forest, they take some wood and sell it to the better-to-do people.

Do they do so even now?—Yes. They gather fuel and sell it.

Do they gather from the forest?—Yes. Villagers near the forest are gathering and selling in their own village, or in the surrounding villages.

M.R.Ry. P. SITARAMA SASTRI Garu, Union Chairman, Vinukonda.

By the President.

What are you?—I am the union chairman of Vinukonda.

You own about 200 acres of land?—Yes.

Where?—Some in this town, and some in Velpur.

How many cattle have you?—Twenty.

How many bullocks?—I have four.

How do you cultivate 200 acres with four bullocks?—I have leased out some lands.

How many acres are your own cultivation?—Thirty acres.

Are they dry?—Yes.

Where do you feed your cattle?—Some I send to forests and some I keep here.

To which forest do you send your cattle?—To forests in the Kurnool district.

How many do you send to Kurnool?—Three are sent.

Do you do that every year?—For the last four years I have been doing it.

Who takes them to Kurnool?—My servants.

What other cattle go with them?—The cattle of Peddakamcherla also go with mine.

Do other people in your village send their cattle out?—No.

Do you know exactly to what part of Kurnool do they go?—I do not know.

Who pays for the permit?—The person who takes them pays.

How much does it cost you to send your cattle there?—They take As. 4 a head for three months.

Do the Lumbadies or Sugalis take them there?—No, my own men take the cattle there.

Did the abolition make the condition worse?—It does not make it exactly worse; it simply makes the people act illegally, and helps the forest-guards a little more.

So you think that notwithstanding the abolition, some people are still gathering, because there is no other profession for them?—Not exactly for want of any other profession, but the times are very often hard. If he finds no other work, he must get something some way.

Is it done with the connivance of the forest guards?—If there is an understanding between the forest guard and the people then, there is no difficulty.

During what month do they go?—During May, and come back in November.

How many permits have you to take during that period?—For each three months or quarter I take one permit.

How much do you pay for each cow annually?—According to the time I keep them there.

What is the most you pay?—About As. 12, the maximum I ever paid.

What is your complaint now?—My request is that the cattle should be allowed room enough to move about.

By the Hon'ble Mr. Kesava Pillai.

You say that by keeping blocks you find great difficulties and that permission should be given to graze in all blocks?—Yes.

Do you take separate licenses for blocks?—Yes. They say we will have to pay As. 6 instead of As. 3. We pay only As. 3, but are able to graze only in one block. If cattle trespass in another block they are impounded.

Do they cancel any license for trespass?—No, they only impound the cattle. But in addition to impounding a case is made against the person concerned.

What are the difficulties you have and what relief do you want?—With regard to the grazing of cattle permits should be issued at As. 4 a permit, and permission should be granted to graze in the whole taluk, wherever there is pasture.

Are there permits of that kind issued now for the whole range?—To some extent they are giving at As. 6.

You think that As. 6 is too much?—Yes.

Have you anything more to say?—
I have some words to say about fuel.
We used to pay As. 6 per cart-load of
fuel and were allowed to take it for our
own consumption. We want that the
same concession to be allowed now also.

You have no need for leaf manure?—
We require that also.

Are you getting head-loads of fire-
wood?—Yes.

For what lands do you require the leaf
manure, wet lands or dry?—For wet lands.

Have you any wet lands?—Yes. I
lease them out.

You told me that you cultivated 30
acres of your own land?—I referred to
my lands in this town. I have some wet
lands in Peddakancherla.

What difficulty have you there?—No
permits are now issued for leaf manure.
In former times we used to get them
from forests.

By the President.

Were you paying anything for it or
you used to get it free?—We used to get
it free.

How many years ago was it?—About
40 years ago.

Afterwards?—I used to get it from
Agraharams.

Were you getting any from Govern-
ment forests on payment?—No.

Do you know what the charge used to
be for getting them from Government
forests?—I do not know.

Is it a fair presumption then that you
never enquired?—Yes. But permits are
not issued now.

Since when permits were not issued?—
For the last 20 years.

Where did you get that information
from?—I enquired.

Did you ever ask for a permit?—I
used to ask for it.

When did you ask and where?—In
this village I asked the ranger.

What did he say?—He said that leaves
cannot be given.

Did you offer to pay for the permit or did
you ask for a free one?—I offered to pay.

By the Hon'ble Mr. Ramachandra Rao.

You said that permission to gather leaf
manure was refused. May I know what

NILANAYAKUDU of Birjepallipad (Lombadi).

By the President.

Have you any lands?—I have nine
acres.

Have you any cattle of your own?—
Yes.

kind of manure you apply to your wet
lands in this district now?—Vempalaku
and Tangedu and also Jillidaku and
cattle dung.

Do the people usually have Vempali
and Thangedu in their lands?—All may
not have.

Is there any difficulty of manuring wet
lands in this taluk?—Yes.

How do they meet their wants then?—
It is not at all obtainable.

Is there any Vempali or Thangedu in
Government reserves?—Yes.

Did any of the ryots apply for them?—
We had no idea that permits for these
were issued; but if we are now told that
permission would be given we would
apply even to-day.

How much would you pay for a cart-
load?—As. 6.

Do you know as a matter of fact you
were allowed to gather Vempali and
Thangedu for As. 5 per cart-load?—I do
not know.

You did not do any manuring for dry
lands?—We have some.

What is it?—Cattle dung.

No leaf manure is used?—No.

Is any portion of your 200 acres of
land pasture ground?—I have pasture
grounds in this village.

How many acres?—I have 12 acres of
Bidu.

Is that under you or have you leased
it out to somebody?—I keep thirty acres
of land for my own cultivation, and these
twelve acres I keep to graze my cattle.

What is the assessment you pay to
Government?—Rs. 1-4-0.

Your wet land is in Pethakkur village?
—Yes.

That village is ten miles from the
forest reserve?—Yes.

Would you cart leaf manure for these
ten miles?—We even go twelve miles off
if we can find it.

What species do you find in the reserve?
—Vempali, Kanuga and Thangadi.

By the Hon'ble Mr. Kesava Pillai.

Where were you getting your leaves up
till now?—We get them free from Agra-
haram.

How many have you?—I have 50
cows.

Do you cultivate any lands?—Yes.

How much do you cultivate?—I culti-
vate nine acres.

Is it all dry land?—Yes.

Do you take other people's cattle also
to graze?—Yes.

How many do you take?—I bring
1,000.

How many Lombadi houses are there
in your village?—There are 60 houses.

Is this 1,000 cattle in charge of your
house only?—We all attend to grazing.

Is it the whole of your village that
graze 1,000 cattle?—Yes. Each family
has got some cattle.

Where do these 1,000 cattle come
from?—They come from Bapatla, Tenali
and Ongole.

Do you go and bring them, or do
people bring them to you?—We go and
bring them.

How much do they pay you for each
beast?—They pay two annas for each
beast.

What does the ryot pay you?—It is
not one rate. It varies from As. 14
to Rs. 1-4-0.

How long do you keep them?—We
keep them for six months.

Who pays the permit fee?—I pay the
permit fee.

Which jungle do you graze in?—I
graze my cattle in Kanamacheruvu.

Do they live in your village, or do
they camp in the jungle?—All graze in
the day-time in the forest, and come back
to the village for the night.

No cattle are kept in the forest in the
night?—No.

Do any of them die?—They do die
sometimes.

How do they die? Do tigers eat
them?—Yes.

Are there tigers in the Bollepalle
reserve?—Yes.

In what other villages on this side are
there Lombadis?—There are Lombadis
in all villages.

Do they all take Bapatla and Ongole
cattle?—Yes.

How many cattle altogether are graz-
ing in those jungles?—Each man has 20
or 30 cattle to graze.

Is there good grass in those jungles?—
There is no good grass.

If there is rain, will there be good
grass?—Yes.

Is the reserve sufficient for all cattle?
—It was reserved for the past 30 years.
It is not enough.

Does your village consist entirely of
Lombadis?—Yes. All are Lombadis.

Are the other villages that you men-
tioned also Lombadi villages?—No.

Do other classes of people keep cattle
in those villages?—Yes.

Have any of those ryots of those vil-
lages come here?—Yes. They are here.

By the Hon'ble Mr. Kesava Pillai.

Do other villages also go there to
graze?—Yes.

You say you are paid from As. 14 to
Rs. 1-4-0, and you yourself get As. 2.
What becomes of the remainder?—The
remainder goes to pay pullary and for
paying for offences and fines.

For what offences do you pay?—The
forest subordinates threaten us, and so we
pay them. They say that this is closed,
and that is a coupe, and that they would
make out a case. So we have to pay
money to them.

You said that it was closed. Were
you grazing before in those parcels?—
Yes.

Now, you say the place of grazing is
limited?—Yes.

How much do you pay for a cow?—
As. 6.

Is it for grazing in the whole range?—
Yes—except coupe and closed areas.

Do you take As. 3 permit?—They will
immediately kill us on the plea of tres-
passing in another parcelle.

Who is responsible for the 1,000 cattle
that you bring?—I am responsible.

Do you distribute those 1,000 cattle to
the other Lombadis?—No. They them-
selves go and bring.

Who enjoys As. 2 per head?—I
myself.

How many coast-cattle are grazing in
your village?—1,000 cattle.

By the Hon'ble Mr. Ramachandra Rao.

You said you have a thanda?—Yes.

Are you the head of the thanda?—
Yes.

How many males and how many
female does it consist of?—It consists of
about 50 males, 50 females, and 60
children.

Are these 50 males related to each
other?—Yes.

Are you all members of the same
family?—Yes.

All the females also are related?—Yes.

How many of you go to Bapatla,
Tenali and Ongole?—We go at the rate
of one or two to each house.

How many houses are there for these
50 males?—There are 30 houses.

So 25 or 30 men go?—Yes.

Do they go to the village and take
charge of their cattle?—Yes.

Do you get paid in advance?—No. We are paid after the grazing season is over.

How do you pay for permits?—We borrow from sowcars.

How many cattle do you look after?—I look after 200 cattle.

In what reserve do they graze?—In Gutlapalli, in parcels Nos. 72 and 73. If I pay double fees, they allow me to graze in all parcels.

In which parcelle do you graze the cattle now?—The pasture has not yet grown now.

Did you bring cattle this year?—No.

Did you bring last year?—Yes. They graze in 71, 72, 73 and 75 parcels.

How many cattle have you yourself?—I have 50 cows.

Did you purchase them? Are you a cattle-breeder?—Yes. That is my livelihood.

Where did you get your 50 cows?—One was multiplied into two, and so on. Before the forest-rules came into force, I had some hundreds.

But you had only 9 acres. How did you get so many?—We got them by grazing, and by working hard.

Did you purchase any of them?—No.

Do other people also graze in parcels Nos. 71 and 72?—Yes.

How many graze in Nos. 71 and 72?—There is no limit.

Are there sheep in your village?—No.

Do sheep graze in the parcelle?—Yes. They come from several villages.

Are you sending back the cattle in the month of February?—We send them back at the time of Pongal feast.

Have you any trouble with the cattle-owners for the missing cattle?—If any cattle die, we will show the skulls.

Do you show them here or there?—We will send for them and show them here.

Supposing some cattle are impounded, who will pay for the pound fees?—I pay the pound fees.

The owners have nothing to do with it?—No.

By the President.

How many times were your cattle impounded last year?—Once or twice the ryots impounded our cattle for grazing in the fields.

By Mr. Paddison.

Did they warn you first, or did they straightaway impound them?—Sometimes they let us off, but generally they impound the cattle.

By the President.

But your cattle were never impounded by the forest subordinates?—No.

They were never impounded last year?—No.

And the year before that?—No.

You do not seem suffer much in their hands? What is your grievance then against them?—There are coupes in the forest. That is our difficulty.

By Mr. Paddison.

Do you remember when these reserves were constituted?—Yes.

Before the reserves were constituted, was there any fee levied for grazing?—Yes.

At that time, were you allowed to take your cattle wherever you like in the forest?—Yes. There used to be khandaams and then they took As. 3, As. 4 and even As. 8.

Who took them?—The Rangers.

But I ask you what the condition was before the reserve?—There used to be a grazing ground in Dhupadi sima in Kurnool district. There was no grazing fee there.

At that time, did the villagers allow these Bapatla and Ongole cattle in the forests?—Yes.

They did not keep it for their own cattle?—No.

Do you know the present boundaries of the Vellattur village?—Yes.

Can you show them?—Yes.

Were the boundaries the same within your knowledge, or were they shifted in any way?—They were changed.

How were they changed? Was any portion included in the reserve?—Yes. A portion was included in the reserve.

Into what reserve was it included?—It was included in Guruzepallipad.

By Mr. Scot.

How long ago did you settle?—For generations I have been here.

What do the owners pay for cattle?—They pay Re. 1 each for cattle.

Who pay?—The ryots pay.

Where do you stop on the way?—We start at about 3 o'clock, and halt at Idumalapad. In the morning we again start and go to Enugupaliam, and there collect all cattle. And from thence we go to the forest.

Are there only two halts?—Yes.

Are they recognised halting grounds?—We tie the cattle by the feet, and keep them there.

Do you feed them there?—Yes.

By Mr. Scot.

Are there many calves born here?—Some calves are born.

What becomes of the milk?—They are all dry cows.

By the Hon'ble Mr. Ramachandra Rao.

You said you are grazing your cattle in parcels Nos. 71, 72 and 74?—Yes.

You are doing it under the permit system?—Yes.

How many permits do you take?—I take for about 1,000.

Would you like to have a separate block for grazing all the cattle of your thanda without permit?—If it is sufficient for the number we will be very glad.

For 1,000 cattle how many acres do you require?—When it is difficult for 30 or 40 cattle, how can I graze the whole number, even when I graze from Gudlapalli to Girizepallipad, and Kanamalcheruvu, there is not sufficient pasture.

How much land do you want for 1,000 cattle?—A line extending from Bollepalli to Polapalur, and from Gaddipadu up to Kattikonda will be sufficient.

By Mr. Scot.

Do you know the boundary of parcelle No. 71?—Yes.

For how many cattle will it be sufficient?—If there is enough grass, it will be sufficient for 100 cattle.

of Brijjipallepad, Hamlet of Vellatur.

What do they feed on?—On straw.

Do you buy straw?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

You said you get Re. 1. Is it for the purpose of the straw you purchase?—They give Re. 1 for 50 cattle for purchasing straw.

Who pays the Re. 1?—The owners pay.

Do you get 50 cattle from each man?—No. We get four or five from each man. They calculate among themselves and pay us at the rate of Re. 1 for 50 cattle.

Do you not deal individually with each ryot?—There will be a village head and he will collect all the cattle and he will arrange everything.

Have you ever sold any of your cows?—We sell the young bulls.

How much do you get?—We get from Rs. 6 to Rs. 12.

At what age do you sell them?—We sell them after three years.

Is there much mortality among the cattle?—If any epidemic breaks out, we write to them.

By the Hon'ble Mr. Kesava Pillai.

What your females do?—They do domestic business.

By the Hon'ble Mr. Ramachandra Rao.

Do they make any living by any other means?—No answer.

DHAMMAVALAM PITCHAYAH

By the President.

Do you live in Vellatur?—Yes.

How much land do you own?—30 acres.

How many cattle?—10.

Where do you graze them?—Sometimes I graze them in my own lands and sometimes in the reserve.

Which parcelle do you graze them in?—Parcelle No. 75 of Bollapalle reserve.

Do the Brijjipallepad Lambadis graze their cattle in the same jungle as you do?—Yes.

How many cattle are there in your whole village?—About 500 cattle.

Do they all graze in the reserve?—Yes.

Is there enough grazing for all of them?—No. But if we have good rain we have sufficient pasture.

Why do you not have sufficient pasture now?—There are too many cattle grazing there at present.

Do you object to the Lambadis taking their coast cattle there?—Yes.

But it is a very old system, is it not?—In former times the whole area was leased out and the cattle that grazed there were limited. Now even cattle from foreign villages are let in and so we do not find sufficient pasture for our cattle.

How much pullari do you pay?—From As. 6 to As. 8. In those times the pasture was sold out to Isaradars and they used to manage the land.

Is it a fact that they used to close the area for sometime?—Yes.

And also they used to admit a limited number of cattle?—Yes.

How your complaint is that all cattle from all parts come up there?—Yes.

Is that the difference between the old system and the present one?—Yes.

What was the general rate of fee the Isaradars usually charged?—About As. 8 per head of cattle.

Was there any difference made between cows, bulls, bullocks and so on, or all were one and the same thing?—There

used to be Dharmakhandams, and 30 acres of land for every 100 acres used to be reserved apart for use of bulls.

How much did the Isaradars charge for cows?—At the rate of As. 8 and sheep and goats were admitted at Rs. 5 per hundred.

Where were the cows going to?—Before the forest rules came into force they were going to Kurnool forests.

Did they use to pass this side?—Yes.

What prevented the Isaradars from admitting all these cattle also into their khandams? They were afraid that it may cause inconvenience to the cattle that were already put on the khandams.

By the Hon'ble Mr. Kesava Pillai.

You say that the Isaradars used to limit the local cattle first?—Yes.

And also that there is not much left for other cattle?—Yes; on account of want of pasture they are prevented.

By Mr. Scot.

This Isaradar is always a local man?—Yes.

Can a man from another village come and take it?—Yes.

Did the same man take it every year?—Whoever bid highest would have it.

Was it auctioned?—The Tahsildar used to auction it.

Do the people ever combine and agree to take it?—No.

You say that sometimes it is leased out to foreign men also. In that case did he not favour the eastern cattle rather than the local cattle?—They do not own any cattle.

Then why did he buy it?—To make profit.

So there was sufficient pasture then?—Yes, for there used to be good rains.

By the Hon'ble Mr. Ramachandra Rao.

What are the villages to the east of this reserve of Bollapalle?—Vellatur, Sankaneripalayam, Vinukonda, etc.

HIRANYAKUDU of Bhattuhipadu.

By the President.

In what taluk is your village?—Palnad taluk.

Do you bring cattle to graze?—Yes.

From where do you bring?—From Guntūr and Tenali.

What are the western villages?—Kandrika, Gangupalle, Mannepallipad, etc.

How many villages all round approximately?—About 10 or 12 villages.

Is there much cultivation in these 10 or 12 villages?—Not much.

What is the number of cattle in your village?—Cows and buffaloes, about 1,000 to 1,200.

How many of these now graze in the forests on permits?—All cows graze there.

How many from your village?—About 700 to 800 of Vellatur, Nayadupalayam and Sankaneripalayam.

Have you sheep?—I have about 2,000.

Do you send them to the forest?—Yes.

How many are there in Gollapalle?—About 500 goats.

Do they also graze there?—Yes.

Do the sheep of Gutlapalle and Gangupalle, etc., find grazing in the forest?—Yes.

Is there much grazing ground attached to your village?—It is all Pullari land.

Is there much unreserve in your village?—No.

Was any portion of this reserve originally in the boundaries of your village?—Yes.

How much of the Vallatur village was joined to the reserve?—30 acres.

Not the Dharmakhandam?—No.

How much of the unreserve was joined to the reserve?—About 2,000 acres of unreserves were included in the reserve.

By the Hon'ble Mr. Kesava Pillai.

That forms your village now?—Yes.

Are you now the Karnam?—I was a Karnam.

Do you know correctly how many acres were joined to the reserves?—I do not know.

If the land which was Dharmakhandam were given to you to be managed for grazing would you accept it paying so much to Government?—Yes.

Will your village people accept it?—Yes.

How many do you bring yearly?—Two thousand cattle come.

How much do the ryots pay?—They pay As. 4 a head.

How much do you pay the Government for permits?—I pay As. 6.

Do you lose As. 2 for each cow?—I am a loser.

By the President.

Where do you keep those foreign cattle?—They will be in our village.

Do they go every day to the forest and come back?—Yes.

What is the distance?—It is about two miles.

You said there are 1,200 cattle in your village?—Yes.

Do they belong to your village?—Yes.

To whom do they belong?—To the Lombadis.

All these are owned by the Lombadis?—Yes.

Do they carry on any cultivation?—Yes. Each cultivates four or five acres.

Do all of them cultivate?—Half the population cultivates and half graze.

Why do these people keep 1,200 cattle?—The 1,200 cattle belong to the ryots of other villages.

These 1,200 cattle belong to the ryots of your own taluk. Is it what you say?—Yes.

And the rest come from the east?—Yes.

Where do these 1,200 cattle come from?—They come from Ambapuram.

How far is it from your village?—It is ten miles.

Do people from ten miles entrust to you for grazing?—They have no fields. So they send the cattle to us.

What do they pay to you?—Palnad people pay one anna per head per month.

Who pays the pullary?—The owners pay the pullary.

What are the other villages that send their cattle?—Nadipudi, Kadamagundla.

How far are they?—They are from ten to twenty miles.

By the Hon'ble Mr. Ramachandra Rao.

Is there no place in all these villages for cattle?—They have no fields.

By Mr. Paddison.

Do you take any cattle to the Nizam's dominions?—I am not going now, as several died.

Why did they die?—They did not die. The ryots themselves take the cattle to the Nizam's dominions.

How much do they pay there?—They pay Rs. 2 per head and graze.

Is it Rs. 2 for each animal?—I do not know what they pay per head there.

Do you like to lose?—I want that I should not incur loss. We get Rs. 1-4-0 per head and I pay As. 6 per head to Government.

By the Hon'ble Mr. Kesava Pillai.

What is the balance that is left to you?—Rupee 1 is left. But we pay for fines, etc.

In which reserve do you graze?—In the Sattenapalle reserve.

Which is the nearest village to the place where you graze?—Bhattupalam, Madinapad, Dachehalli Agraharam.

How many villages graze in that parcelle?—The cattle of all these villages and also from other villages from a distance come and graze.

How many villages graze?—About 20 or 30 villages. About 2,000 cattle graze there.

Do they come from the coast?—Yes.

How many cattle belonging to the villages graze there?—About 1,000 or 1,200 cattle graze there.

The cattle from the coast are only 1,000?—Yes.

If rain falls, is the grazing good?—Yes.

If there is good rain, is there sufficient grass for all cattle?—There is sufficient pasture, but there is the trouble of reserves.

What is the trouble?—If cattle stray, they are impounded.

Do you pay As. 6 for each cattle?—Yes.

You are allowed to go into any parcelle?—No.

Where are you allowed to go?—The order is that we can graze wherever there is pasture, but we are not allowed.

Who prevents you?—The guards and the watchers.

Why?—They want to confine us to a particular parcelle.

Have you brought any permits with you?—I have not paid for this year. I have not brought last year's permits.

By the Hon'ble Mr. Ramachandra Rao.

Have you any cattle yourself?—Yes. I have 10 cows and 40 goats.

How many cattle are there in the whole of your thanda?—Only 100.

How many cattle of the ryots are there?—There are no ryots. We are all Lombadis in the village. All the Lombadis have only 200 cattle.

GARUNA YELAMANTHA of Korakutla.

By the President.

What have you come to say?—I am very much inconvenienced on account of the forests and coupes, and also for want of leaves. Some time ago there used to be 30 acres of land reserved for every 100 acres. We want the same system now.

Is it now cultivated?—It has been added to the reserve.

What else have you to say?—We can get no fuel.

By the Hon'ble Mr. Kesava Pillai.

I suppose, you mean that you have to take your cattle beyond this closed area?—Yes, I have to go five miles off. I have to go five miles and return five miles every day. We feel it difficult. Moreover we have to pay Rs. 5 for every 100 head of cattle.

Is that for penning cattle?—Yes; but we are not allowed to cook our food there. We have to take our food in our houses and then go back to our cattle. There are also tigers and cheetahs in the forests.

You said something about the closed area. Is it fenced?—There are no fences, and the paths for the cattle are very narrow; and if cattle stray a bit into the adjoining grounds they are impounded on plea of trespass, when we have to pay the pound fees and the compounding fees, and sometimes our permits also are cancelled. If we are not prepared to pay the compounding fees we are prosecuted.

But if you pay the compounding fee there will be no trouble?—Yes; but the fees is now raised from Rs. 5 to Rs. 8.

DASARI KONDAYYA of Tangedu.

By the Hon'ble Mr. Kesava Pillai.

Is your village near the reserve?—Yes. It is within a mile.

Where do your cattle graze?—They graze in the reserves.

Is the reserve near, or the closed area near?—The closed area is first and then there is the way, and then there is the reserve for grazing.

Is there a way through the closed reserve?—By the side of it is the way.

Is it there that you graze your cattle after paying the permit?—Yes.

How much do you pay?—I graze in two parcels and pay As 6.

Where is the coupe?—It is beyond the grazing area.

By the Hon'ble Mr. Scot.

I wish to know if your own permits had ever been cancelled?—No.

Can you tell me the name of any person whose permit has been cancelled?—I cannot say.

Then how do you know that any permit at all was ever cancelled?—I have heard people saying so.

Were your cattle ever impounded?—No.

Then why do you complain?—Whenever my cattle are impounded I square up matters with the guard by paying him five or ten rupees and bring back my cattle before they are impounded.

Do you take permits from the Range officer of either Palnad or Sattenapalle?—I take them from the Palnad Range officer.

Does he not come to your village before 1st July?—No.

Then when does he come?—Whenever he likes, or else in some cases we have to go to him.

Do you find it difficult to get your license?—Yes; I have to go to the Ranger, and at times I cannot find him, and even if I went to pay I am asked to wait.

You have to go to the Ranger for permits?—Or to the permit clerk.

How far does the permit issuing gumastah live from you?—He lives at Kottur.

What are your difficulties?—If the cattle stray into the closed area, or into the coupe, they are impounded.

Why should they not impound when they trespass?—The cattle generally do not go in a particular way. Generally they trespass into these closed areas. There is no fence or protection. So they stray. They get out of control. The coupes and the reserves should be done away with. There must be Dharmakhandam for plough-bulls, and the rest of the area should be allowed for distant cattle.

Do distant cattle come here?—Yes.

Do eastern cattle also come here?—Yes.

By Mr. Scot.

What kind of cattle take permits for this area?—Bullocks and cows.

Why do you pay extra money?—Is it because there is enough grazing?—Yes.

Is it not a special plough-bull area?—Those who can afford to pay Re. 1 take their cows and bulls.

Do you approve of this system?—No.

Would you like that area to be treated like the rest of the forest?—Yes. It will be better that it is set apart for plough-bulls.

Your objection is that if cows pay, they are allowed?—Yes. I do not want it as a Dharmakhandam.

But apart from Dharmakhandam, do you want to treat this area as it is at present?—We want that certain blocks should be set apart for plough-bulls.

Will you reserve this for three months in the year?—Yes. We will allow the grass to grow, and graze only our plough-bulls.

By the Hon'ble Mr. Kesava Pillai.

But you do not take bulls at all?—No. I take only cows at Re. 1.

Is it Re. 1 for every three months?—Yes.

Do you graze for more than three months?—No. After three months, we pay only As. 3 for the remaining period.

You say you are going to reserve it if this is given as Dharmakhandam. What is your difficulty with the forest department?—They may arrange it, but we cannot pay for it.

Suppose a block is set apart, you will have to pay something. Will you pay?—If you so arrange, we will pay.

So you are willing to pay something and keep it under your management?—Yes. If it is a small amount we will pay. If it is a big amount, we cannot pay.

CHERAKUPALLI VENKATESWARULU of Nakarikal.

By the Hon'ble Mr. Ramachandra Rao.

Is there any reserve near your village?—Yes. There is a closed area. There is inconvenience for our cattle.

Was any portion of your village added to the reserve?—Yes.

When was it?—Twenty years ago.

Did that 4,000 acres belong to your village limits?—Yes.

Your village is in Narasaraopet taluk?—Yes.

This reserve is in Sattenapalli, Vinukonda and Palnad taluks?—I am talking of Guttikonda reserve.

But is it not in the Vinukonda taluk?—It is in the Vinukonda range.

Is the Guttikonda reserve in your taluk?—Yes.

How are these 4,000 acres of reserve used?—Is it used for grazing?—Some area is used for grazing.

What villages graze in these 4,000 acres?—Vipparla, Kottapalli, Konkala-gunta and Nakarikal.

Do cattle from coast villages come to the Guttikonda reserve?—Yes.

What villagers come?—They come from Guntur side.

The rest of the reserve is used by villagers of the neighbourhood?—Yes.

On the permit system?—Yes. There is Dharmakhandam also for these villages.

Where is the Dharmakhandam for all these four villages?—It is near our village.

Have you any bidu land in your village?—Yes.

Have the villagers any joint bidu for grazing?—There is a portion where grass is conserved for some months.

What grows there?—Grass grows there. There are no Babool trees.

For what purpose is it kept as bidu?—Bulls and cows graze there.

What do you pay?—Rs. 2 a yoke.

Is it useful for you?—Yes. If bulls only are allowed, it will be useful.

Is there much pasture in that area?—Yes.

Is it much better than any conserved portions of the reserve?—Yes. Grass is some what better.

Have the villagers got any common pasture ground, or do they have separately any pasture lands for their cattle?—No. Only rich ryots have one or two acres.

Have you any bidu?—Yes. I have 200 acres of bidu.

How much cultivated land have you?—Two hundred acres.

How do you use your bidu?—I issue permits to ryots for fuel and one portion I use for grazing.

What do you charge for grazing?—The ryots take out the whole area for Rs. 70 or Rs. 80. The ryots of Muppala come and take it on lease.

What about your own cattle?—Do you use the bidu for that?—No.

Where is your bidu?—It is in Narasingapeta Agraharam.

You are the owner of that Agraharam?—Yes.

Do the ryots of Nakarikal keep any pasture grounds?—No.

Do they rely upon these reserves for pasture?—Yes.

MUPPARAZU VENGAMBHATLU, Hamlet of Putsenuthala.

By the President.

How many acres of land do you own?—Sixty acres.

How many cattle have you?—I have 20 cattle.

How many bullocks and how many cows?—Ten or twelve cows, four bulls and the remaining are sheep and goats.

By the Hon'ble Mr. Kesava Pillai.

What is the difficulty you want to express?—Cattle have to go through a small path through the coupe to the grazing ground. Since it is a small path, one or two cattle stray. So they are impounded. Officers do not point out to us the pullary ground, and there is difficulty. As there is no proper fencing, we square up with them, and they show us the way.

Is the path so narrow?—There is no proper fencing. Unless we make terms with them, we will not be shown the proper way. If a new Ranger comes, he will inconvenience us.

How much does it cost to make terms with the Ranger?—I do not pay any.

How wide should the path be?—It must be very wide so that 400 or 500 cattle may go at a time.

Have you any objection to the area which is conserved?—There is a donka leading from Nakarikal to Narasingapaliam. It has been added to the reserve. As the donka is very narrow, cattle stray.

You said there is a coupe. What is done there?—They cut fuel there.

Do you buy wood?—Whenever I want I purchase. But we have some inconvenience. They do not sell it on the spot. We are asked to purchase it there, and Government arranges for the felling of wood.

By the President.

What is it you want?—Do you want to cut yourself?—We have our own servants, and we can go very conveniently to bring wood.

What is it you want?—We want permits for fuel.

Do your village people buy wood from that coupe?—They do.

Do you go yourself?—Yes. I go.

How much do you buy at one time?—About four or five cart-loads.

But poor people do not purchase cart-loads?—They purchase head-loads.

Where do you graze them?—In the Putsenuthala reserve.

What other villages graze in that reserve?—None of the cattle of other villages come to that reserve.

How many cattle of your village graze in that reserve?—About 200 cattle.

How many plough bulls?—We do not send our plough bulls to the reserve.

Why do you not send them?—Because there is no good pasture in the reserve.

But if it is kept closed for a month or two after the rains would you then send in your bulls?—In that case only bulls will be sent, and other cattle should not be allowed to graze there.

Are there any Pettandars in your village?—Yes.

How many of them are there?—About 4 or 5.

Supposing this reserve is given over to the Pettandars on Pullari, will they manage it?—Yes.

What will you pay?—We can pay Rs. 200 for the Putsanuthala reserve alone.

How many acres is the Putsanuthala reserve?—I do not know.

By the Hon'ble Mr. Ramachandra Rao.

Is the Putsanuthala reserve within the boundaries of your village?—It is in our village.

DAVULU BASAVIAH of Kothalur.

By the President.

Do you own any cattle or land?—Yes.

How many cattle have you?—I own 80 cattle.

Do you graze them in any Government reserve?—Yes.

Which reserve?—Brijjipalle, Komattikunta, etc.

How far is that from your village?—About 10 miles.

Where do they stay while they are grazing in that reserve?—They stay near Brijjipalle.

With the Lambadis?—Yes.

By Mr. Paddison.

Why do you not send your cattle to the nearest reserve Kocherla?—The pasture is not sufficient.

Who says it is not sufficient there?—The shepherds.

Do you send your own men with the cattle?—I send my own servants.

ANNAM RAMIREDDI of Atmakur.

By the President.

To what village do you belong?—I belong to Atmakur, Palnad taluk.

What have you to say?—There used to be a Dharmakhandam near my holding and that and some other lands were included in the reserve.

This Ramudupalayam—is it also part of your village?—It is a hamlet of Putsanuthala.

Do any other cattle of other villages come there?—No. There is a thick growth of prickly-pear.

By the Hon'ble Mr. Kesava Pillai.

Is there any Government land there?—Previously there used to be a Dharmakhandam.

Is there any Poramboke?—No.

Are there any trees growing there?—No.

By the Hon'ble Mr. Ramachandra Rao.

Is there much patta land in your village used as bedu?—There is no such land. Only one man has reserved four acres of his land, and all the rest is cultivated.

But the figures show 600 acres of assessed waste?—I do not think there is that much. Only one man owns 3 gorrus of land.

Do all the people in your village send their cattle to that reserve?—Yes.

None send them to the nearest one?—Never.

Do not the ryots of Kondamutla and Kocherla send their cattle to the Kocherla reserve?—They may.

If there is enough pasture for them, why not for you?—All the cattle of these villages cannot graze in that one reserve.

Do they have the preference for grazing?—They have preference.

By the Hon'ble Mr. Ramachandra Rao.

But you have got the right to take out permits to that reserve?—Yes.

Why do you not take out permits and go to that reserve?—The pasture is insufficient.

Have you any thing more to say?—Nothing.

How long ago was it included?—It was included 10 or 12 years ago.

What is the name of the reserve?—Dharamala reserve, fourth parcels. It is a reserve for bulls and cows are not allowed. Hitherto it was a Dharmakhandam. We will take the responsibility of managing and pay pullary.

By the Hon'ble Mr. Ramachandra Rao.

Is there any portions of your village lands in the reserve?—Yes.

How much is it?—It is about 10 acres.

Is that all?—Yes.

By the Hon'ble Mr. Kesava Pillai.

How much land was Dharmakhandam?—About 400 acres.

What became of those lands now?—It is included in the reserve.

What pullary will you pay?—Whatever you please to order, we will pay. There is no fuel for us. We request that you will give us permits for fuel.

M.R.Ry. K. ASWATHAM NAYUDU Garu, Forest Officer, Kurnool.

By the President.

You are the District Forest Officer, Kurnool?—Yes.

What I want to ask you about is the grazing of foreign cattle in your division. Large number of cattle come to your division from Nellore and Guntur districts; is that so?—Yes.

What do you estimate the number to be?—About 50,000.

What is the total number of cow units in your division?—110,000.

What is the extent of the reserved forests?—1,601 square miles.

That works out to how many acres per head of cattle?—Six acres.

Then that division is not overgrazed as a whole?—Not overgrazed.

We have had certain permits produced to us by people in delta taluks which showed that they paid for quarterly permits instead of annually. Will you explain that to the committee?—Those cattle that stay in pentas pay a rupee annually, at As. 4 a quarter.

Do the local villagers' cattle pay the same?—Those which go to the forest and come back for the night pay As. 4 a year.

Those that go to the pentas are charged the same as foreign cattle.

What is the penning charge in pentas?—No charge for pentas.

Do the cattle that return for the night and the foreign cattle graze on the same ground?—Foreign cattle graze on the plateaus in the interior of the forest, and the local cattle graze outside.

Is it easy to set apart different ground for local cattle and different ground for foreign cattle?—Quite easy.

There is room in your department for even more cattle?—Yes.

By Mr. Scot.

If permits are given, will you get implements from the Daruvemala reserve?—No. There is nothing there.

Where will you get them?—We will get them from Mutakur.

By the Hon'ble Mr. Kesava Pillai.

There is nothing in your reserve?—There is nothing except stones and thorny trees.

What trees are there in the Mutakur reserve which are useful for agricultural implements?—Epi trees are found.

What do you use it for?—We use it for Nagelu.

The grazing is of very fine quality?—Yes.

Is the grazing in the Nallamalais forest also of good quality?—Yes.

Who keeps the cattle at pentas?—The Lambadis.

None of the villagers stay with the cattle?—The cattle which belongs to the taluk come with servants, and the foreign cattle are all kept by Lambadis.

Who pays the fee?—The Lambadis.

By the Hon'ble Mr. Ramachandra Rao.

As regards the grazing offences that occur in your division do they principally occur among the local cattle or among the foreign cattle?—The offences occur among the local cattle only.

Why not among the foreign cattle?—They have paid their fees, and also there is no place for them to trespass.

By the President.

In your whole division there are only 37 acres of plantations?—Yes.

They are fenced?—Yes.

Also there is some plot of forest closed to grazing?—Yes, above 40 square miles are closed.

What is that closed for?—As a special protection against fire.

On what account? Because, it is very near the West Kurnool district.

Is it specially by protected?—Yes.

Is it the best piece of timber forest in your division?—Yes.

It is protected by fire lines and fire patrols?—Yes.

The rest of your forests got burnt, I suppose?—Yes. This year there was fire on 30,000 acres in the whole division.

According to calculation we have had 12 fires in the year.

Do you believe the figures you just gave to be accurate?—I cannot believe them.

By Mr. Paddison.

Does one fee allow cattle to go all over your division?—They are allowed in a particular working circle.

By the President.

These circles are very large?—Yes.

How many working circles are there in the whole of the Nallamalais?—Including its extension there are 6 or 7 working circles.

Each work taken separately is more than 100 miles?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

I take it that the As. 4 allows the cattle to graze in the whole of the Nallamalais?—No, in one particular circle. They cannot go to another circle.

I take it that your working circles are not further sub-divided?—No, absolutely none.

Is it possible to tell us the number of grazing offences by local and foreign cattle?—Only local cattle commit offences, and none among the foreign cattle.

There is no question of trespass at all among foreign cattle?—None.

By the President.

What is the nature of offences among foreign cattle?—The offence of grazing excess numbers.

What is the total number of offences for the year 1911-12?—There were 129 without permit cases.

No cases of trespass?—All come under the same head.

Where do those local cattle graze, you said?—They graze in the adjoining reserves.

Are they divided into working circles?—Yes.

What is the average area?—Nearly the same, 100 sq. miles.

By the Hon'ble Mr. Ramachandra Rao.

As regards the fee of As. 4 is it really divided into four instalments, or has a man the option of grazing his cattle for only three months and then take it away?—Only when they come to stay in the forest they pay a rupee a year or As. 4 a quarter; but if they do not stay there, it is As. 4 per annum.

By the President.

Mostly they do not stay for more than six months?—Generally they do not.

By the Hon'ble Mr. Ramachandra Rao.

Is there much mortality among the foreign cattle?—During some years there may be deaths, and in some none.

By Mr. Paddison.

What is the condition of the cattle when they arrive at the forest?—Very bad.

By the Hon'ble Mr. Ramachandra Rao.

When there is any disease among the animals do you do anything to disperse the herds?—Nothing occurs so serious as to justify that.

No disease of any kind occurs which requires dispersement?—If anything serious occurs among the cattle the Lambadis in charge remove them to another penta.

What are the water facilities?—There are some springs.

Are there no difficulties at all for water?—Pentas are usually erected only in places where you can find water.

What is the distance between the place where the foreign cattle graze and the borders of Nellore district?—How many marches do they make?—To some portion of the reserve they have to make one or two marches and to others they may do five or even six marches.

How far is the nearest penta from the border of the Nellore district?—About 10 miles.

What is the distance between Komattikunta and the pentas?—20 miles.

By the Hon'ble Mr. Kesava Pillai.

Is there no reservation or coupes where the cattle might trespass?—None. These plantations and reservations are far away from the pentas and so no trespass takes place.

I suppose it is the special feature of these Nallamalais that the working circles are so large?—Yes.

Are the working circles so large in other districts?—They may be small.

Are you acquainted with this circle, Vinudonda?—Yes.

You know the parcels here?—Yes.

Supposing the areas are made larger, do you think that the grazing offences will be reduced?—I think so.

Is it not rather hard to take double fees for small forests?—It is hard.

By Mr. Scot.

Are there many of these pentas in each working circle?—Yes.

As a general rule, during grazing season, are there cattle penned in each penta?—Not in each.

Where are the cattle penned?—Sometimes the Lambadis take the cattle from one penta to another.

What do the people in that penta say when the Lambadis come?—They will say nothing.

How many pentas are there in the whole area?—There are about 150 pentas.

How many cattle are there in a penta?—It varies from 500 up to a 1,000.

By Mr. Paddison.

Are they permanent pentas?—Penta simply means a place where the cattle sleep.

By the Hon'ble Mr. Kesava Pillai.

Do you clear the pentas yourself?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

The department has certain places where the jungle is cleared and kept?—Yes. They are all fire protected.

We have heard some complaints that the persons who bring these cattle are not allowed to cook their food. Is there any such trouble?—There is no such difficulty here.

By Mr. Scot.

Do you take any census of the number of cattle that are kept in pentas?—No.

The pentas are checked from time to time?—Yes; it is checked by the Range officer.

You keep no record to show where the cattle in the pentas come from?—There is no record.

Generally the same cattle go to the same penta?—Yes.

Are there streams feeding these pentas?—In some pentas there is good water, and in some places there are small kuntas, and in rainy season they also furnish water.

Is nothing done to collect the water?—Nothing is done.

By the Hon'ble Mr. Kesava Pillai.

You have also scrub jungles in your charge?—There are some in the circle of Markapur.

By Mr. Paddison.

Is there any customary halting place for the cattle that go from Nellore to Guntūr?—There are no customary halting places.

By the President.

You have a number of grazing offences with regard to these scrub jungles?—I do not think you have small isolated blocks?—There are three small blocks.

By the Hon'ble Mr. Kesava Pillai.

Do these grow timber?—They grow firewood?—You sell firewood?—No.

By the President.

Would anybody buy from you if you sold it?—Nobody will buy.

By the Hon'ble Mr. Kesava Pillai.

You have many complaints about the grazing fees?—We have had a lot of complaints.

What was the nature of the complaints?—They were complaining that for certain blocks they had to pay As. 4 and for some others only As. 3. But now we have made all into a uniform rate of As. 3 and consequently the cause of complaint is removed.

Do you hear of any other complaints?—No other complaint.

By the Hon'ble Mr. Ramachandra Rao.

You said that there are no recognised halting places for the cattle while on their march?—Yes.

Do you think it desirable that they should have halting places?—I do not think it necessary. It is only a matter of temporary arrangement.

By the President.

How long do they stay in each halting place?—Only for one night.

By the Hon'ble Mr. Ramachandra Rao.

How do they manage for pasture when they march?—They will pass through the reserve.

Do they pay all the way?—They do not pay.

Then how do they get into the reserve?—They have the right of way.

Have they any right to stray and graze in the reserve as they pass?—They are not allowed to do so.

By Mr. Paddison.

Is there any concession allowed to them?—No concession is allowed.

Were they not impounded at any time?—They were once impounded in Vinukonda.

Is it not the duty of the subordinates to impound them if they are found grazing in reserves?—It is their duty.

By the Hon'ble Mr. Ramachandra Rao.

From what you say I take it that the coast cattle that go to Nallamalais might get some pasture in the way?—Yes.

Do you think it a concession to give them something to eat on their way?—There must be something to eat.

Do you think it impossible to give them some kind of concession in the reserves on their way?—It is better to give them some such concession. If they pay for it they may be allowed to enter and graze on their way.

Will it be possible to issue some kind of permit which would give them access to the reserves on the way?—I think it better.

By the President.

What concession would you suggest to give them?—They can be allowed to pass through the reserves.

How will you check the permits?—The forest subordinates will do it.

How many miles do these travelling cattle travel in one day?—About 15 miles.

Never less than 10 miles?—Never less.

By the Hon'ble Mr. Kesava Pillai.

Except reservation was any regeneration done in any of these blocks?—No.

How long ago have these been reserved?—Each reserve is notified under certain periods.

At any rate, about 30 years ago?—Yes.

These detached blocks?—Ten or fifteen years ago.

Are there villages near the border?—There are.

Do you not think that it will give some satisfaction and contentment if you give

M.R.Ry. B. NARASINGA RAO Garu, Member, Taluk Board, Narasaraopet.

By the President.

Are you the Vice-President of the Taluk Board, Narasaraopet?—Yes.

You express the opinion that the forests in this taluk were overgrazed. Is your opinion from observation or from hearsay?—It is from observation.

You also say that the cattle should be limited with reference to the area?—Yes.

You are of opinion that the limitation might be done by a panchayat of ryots?—Yes.

Is it to be done by elected panchayats?—Yes.

them over to the villagers, if they can manage it for themselves?—It might be tried.

By the President.

What timber are you extracting now from the Nallamalais?—Only dead timber.

You are not felling any new timber?—No.

Is the dead timber sufficient to meet the demand?—Yes.

How did all this dead timber get into the forest?—It was the result of the old permit system.

For how many years are you working on these dead fuel?—For the past five years.

By the Hon'ble Mr. Ramachandra Rao.

How many cubic feet did you sell last year?—We sold nearly 2,000 tons, or about 42,000 cubic feet.

Were all these dead wood?—Yes.

For what is this wood useful?—For yokes, rafters, beams, bolts and agricultural implements, etc.

I believe that before the permit system was abolished people were felling both fuel and timber under permits?—Yes.

What was the seigniorage for timber?—It varied according to the class of tree. For fuel they were paying As. 8 to Rs. 1-4-0.

By the President.

The charge for dry fuel was less than for green fuel?—Yes.

By the Hon'ble Mr. Kesava Pillai.

Were you not felling and selling the wood to the Railway Company?—Not in this place.

You are also in favour of free-grazing to all cattle?—I want free-grazing for plough-bulls.

But you said free-grazing for all cattle. Is that a mistake?—Yes.

You did not mean it then?—No.

What did you mean?—I meant free-grazing for plough-bulls.

But my information as gathered in this taluk and other parts of this district is that the plough-bulls resort to the forests only in rare instances?—For three months of the year, they have to visit the forest.

Is it the custom here?—I have observed it.

But our information from other witnesses is different?—I have observed it so.

Where did you observe this?—I have observed it in Madinapad.

Is there any special area set apart?—I do not know.

You say they resort to the reserved forest?—Yes.

You think no charge should be made upon them?—Yes.

Will you give some reason for that opinion?—The plough-bulls are the cultivating bulls, and the cultivation depends much upon them. The people have to pay many charges and so they require free allowances for these bulls.

You do not want free-grazing for your cows?—No.

The same does not apply to cows or buffaloes?—No;—because these bulls will have to toil for something like nine months in the year.

By Mr. Paddison.

Which are cheaper—plough-bullocks or buffaloes?—Buffaloes are cheaper.

If there is a poor ryot, he will have buffaloes and not bullocks?—That is only in rare cases.

In that rare case, this poor ryot will not get that benefit which you give to the richer brother?—No.

Have you seen he-buffaloes used?—Yes.

Would you not give the same privilege to the he-buffaloes?—No;—because they are used occasionally.

By the Hon'ble Mr. Kesava Pillai.

When you give the concession to the bullocks, why not you give the same privilege to the he-buffaloes?—They are used only occasionally.

Suppose they are used, what is your difficulty in extending the privilege?—If they are mingled with bullocks in the places which are used for bulls, those places will not be usefully utilised by he-buffaloes.

But would they be content to be allowed near the ponds of the village?—Yes.

By the President.

But they must eat something? They cannot live upon water?—They require more water.

Lower down in your paper, you say that if the fee is abolished, and in consequence a large number of cattle are sent, the grass in the reserves would be sufficient for all. But you said already that they are overgrazed. Can you

explain it?—Somewhere I might have said that there might be other grazing grounds for foreign cattle. For foreign cattle, separate blocks must be set apart.

You think local cattle should be unlimited even if there is not enough grazing for them?—It must be limited.

By the Hon'ble Mr. Ramachandra Rao.

You say limitation is necessary in the case of local cattle also?—Yes, if the grazing is not sufficient.

Are there any areas which you would specially set apart in these three taluks?—There is no such area.

Would you shut out foreign from all these three taluks?—They might go into the interior of the forest.

I suppose you know there are foreign cattle coming in?—Yes.

Would you have them in these three taluks or would you shut them out?—If the pasture is not sufficient, it is better to shut them out.

What is the reserve which you would set apart for the foreign cattle?—There are some pentas. Foreign cattle come to all the places where there is grazing.

Are there pentas in these three taluks?—Yes. On the banks of the Kistna river there are pentas.

By Mr. Scot.

Can you give the names of the pentas?—No.

How many have you seen?—I have seen three or four.

By the Hon'ble Mr. Ramachandra Rao.

You said you have some remedial measures to suggest. What are they?—The real grievances of the ryots as I understand from my experience are these. In most cases, reserves are close to the village. Grazing grounds are set apart far away from these places. The ryots will have to go through the reserve for the grazing ground, and there is no protection. Naturally the cattle stray. Then they are impounded. That is one grievance. What I suggest is that the grazing area must always be close to the village. The reserve must not be close to the village. In Thummarakodu, and in Madinapad, it is very close. Another point is that in all these parcels which are open to grazing, there is no water. There will be water in the reserve and so they stray into the reserve.

You mean by reserve a closed reserve?—Yes. In some cases, cattle have to go through the reserve and there they will

By the President.

I ask you to give me a concrete example in support of your theory?—No answer.

By the Hon'ble Mr. Kesava Pillai.

When you spoke of reservation, you meant that it diminishes the pasture grounds and then cattle find less pasture, and so many cattle suffer?—Yes. It is so.

By the President.

You told me just now that reservation destroys the growth of grass. I ask you whether you can give a concrete instance to check your statement by ocular demonstration?—There is Emagiripaya.

There, the grass has enormously improved because of the reservation. Can you give us a place where the growth of grass is destroyed? You could not have formed this novel theory without some concrete instance?—No answer.

By Mr. Paddison.

You say that in order to grow grass you want the cattle to graze?—Yes.

You say also as a corollary, if you close it to cattle, there will be less grass?—Yes.

If two fields are side by side, and if cattle are admitted into one, and not in another, after some time, you find the place where cattle have not been admitted, has less grass. Is that what you mean?—It does not much depend on reservation. Even in the places where grass would grow if they are reserved, on account of reservation alone, grass will not improve.

By the Hon'ble Mr. Ramachandra Rao.

Why should not the grass grow?—Because there is not sufficient manure.

By Mr. Scot.

Did you not say they were grazing illicitly?—Yes.

If the cattle are allowed to graze illicitly by paying something to the subordinates, it does not affect the condition of the cattle?—Only persons who could pay go there.

Were fewer cattle grazed when your relative was the contractor, than they are now?—Now more cattle graze.

By the Hon'ble Mr. Kesava Pillai.

When these people pay mamul illicitly, do they allow the cow-dung to remain there?—They do allow it to remain there.

Is it not picked up?—It is picked up sometimes, and people are put to trouble.

be impounded. These are the three real grievances from my experience of 20 years. I had been to the interior of the forest some 25 years back as my relation was a contractor at that time of the Palnad forests under the pullary system. The cattle were then in a fat condition, and there were a number of cattle owned by each ryot. In the outskirts of the village, all the cattle were penned, and I saw each ryot having 200 or 300 cows.

Why has the condition of the cattle deteriorated?—On account of the rigidity of the forest rules and on account of the reservation of important places where grass grows.

By Mr. Scot.

Will you specify some of those places?—In Madinapad there is a small reserve.

Are not the places you refer to open to grazing under the permit system?—No.

Is it your opinion that reservation causes the grass to cease to grow?—It may. I do not know what takes place scientifically.

How does it effect that result?—By cattle going to the reserve, there will be manure and next year, there will be good grass.

Your experience is that in a reserve to which cattle do not go, there is no grass?—There is no sufficient grass.

In fact, grazing improves grass?—Yes.

Could you not give us one specified place where we can verify this?—With regard to reservation, I have seen Emagiripaya, and there is abundant grass. It is a reserved place.

But you said reserving a place causes the grass to stop growing?—No answer.

By the Hon'ble Mr. Kesava Pillai.

Did you say that reservation of forest causes grass to stop growing?—There would not be much grass growing.

Has the growth of grass much decreased?—Yes. Thus reservations are nominal. Practically all the cattle are going to the reserved lands, by paying mamul.

By the President.

In that case, grass will be excellent?—Yes.

By Mr. Paddison.

But you said it is deteriorating and now you say it is excellent?—Cattle generally do not go, but on account of some methods adopted by the cattle-owners, grass grows well.

Is it a fact that in some of these reserves, they collect cow-dung and put it to auction?—If it is auctioned, people would buy. But I have not seen cases of auction.

Did you ever hear of it?—I have heard of it.

Where did you hear it was auctioned?—I heard of one Lombadi auctioning in Pondugal.

By the Hon'ble Mr. Ramachandra Rao.

You said there were three grievances. What remedies do you suggest?—For bulls there must be free grazing. I want to give preference to local cattle. Foreign cattle must be given places somewhere in the interior. With regard to composition, I have come across cases where heavy composition fees have been fixed by the Forest officers.

Did you appear in some cases?—Yes. In a case in which As. 4 worth of grazing implements were taken by a ryot in Madalapad, the composition fee fixed by the District Forest Officer was Rs. 100.

By Mr. Scot.

When was that?—I suppose there was an appeal in that case?—Yes. He was fined by the Magistrate Rs. 125, at the rate of As. 4 per rupee above the composition fee. I had some talk with some Magistrates, and they told me that there was a circular that the fine should be heavier than the fee.

By the Hon'ble Mr. Kesava Pillai.

I suppose you are aware that such circulars were withdrawn?—They are still in existence. This practice is observed by all the Magistrates in fining in Forest offences.

By Mr. Scot.

Do you say that the circular is still in existence?—I presume so. The ryots were invariably fined at the rate of As. 4 per rupee in excess.

You said that some 25 years ago your relative was a contractor. For what area was he contractor?—For the whole of the Palnad taluk.

Did the Khandam include all the lands at the disposal of Government?—I do not know.

Does it include the area now in the forest?—I do not know.

How did he collect pullary?—There were three methods of collecting then. The first was by giving it to the ryots. He first went to the ryots and asked them how much they would pay for the cattle they had. The other method was

to sub-lease it to village officials, and they used to collect pullary. Thirdly, they used to collect pullary from the ryots at the rate of half a rupee per cow.

By the Hon'ble Mr. Kesava Pillai.

They had the privilege of grazing all over the taluk?—Yes.

There were no parcels?—No.

By the President.

You told us that all the cattle in the taluk paid pullary. Is it so?—They used to pay according to the number that went to the forest.

Which was the forest?—No land was reserved then?—I do not know about it.

But 25 years ago, reservation in Palnad was not done?—I do not know about it.

Which cattle paid pullary?—Cows.

Were plough-bulls excepted?—I do not know.

You said plough-bulls should be given free grazing. Were plough-bulls allowed free grazing at the time when your relative was there?—I do not know.

You said there were three main grievances which you enumerated. Then you gave remedies. But you did not enumerate the payment of pullary for plough-bulls. Did that strike you at all?—I have already spoken about it.

You summed up everything, and then gave three main grievances, but among them, you did not mention the payment of fees for the grazing of plough-bulls as a grievance. Was it forgetfulness?—It is not a grievance.

You have been in Narasaraopet?—Yes.

Had you any difficulty in obtaining fuel?—Yes.

The price in Government depot was Rs. 7?—Yes.

Where do you buy now?—I pay Rs. 3 for a bandy.

Is it more expensive than it was in the Government depot?—It is dearer.

Are you suffering very much?—Yes.

You say private persons are discouraged. Who discourages private persons?—I see so many persons in Narasaraopet asked by the forest men not to sell.

Cannot you, an influential gentleman prevent that?—We have petitioned and wired too, three or four years ago.

The Government depots were abolished only last year and since then did the Government discourage private persons from selling fuel?—I am talking only of what happened three or four years ago.

You say prices have risen on account of the oppression of the Forest subordinates.

What oppression of the Forest subordinates causes prices to rise?—Villagers who were bringing head-loads were prosecuted, because they had not a permit.

But the permit system was abolished seven or eight years ago?—They were prosecuted for not having a pass.

Under what law were they prosecuted?—Under the Forest laws.

Will you kindly refer to the section of the Forest Act?—I suppose even in Narasaraopet there must be some law under which they are prosecuted?—Under section 41 they were prosecuted.

Have you any record of such cases?—No.

By the Hon'ble Mr. Kesava Pillai.

You said there used to be a Dharmakhandam for plough-bulls?—Yes.

The Ryots of Durgi.

By the President.

What have you come to say?—To the north and south of our village there are reserves; and if we pay for one reserve, we are not allowed to graze our cattle in the other.

How long have you been suffering from this trouble?—For the last 15 years.

What do you want us to do?—We want the whole area to be given to us as Dharmakhandam.

What else have you to say?—There is difficulty about fuel; and several cases were made against poor people that brought fuel from the forests.

The Ryots of Gullepalli.

By the Hon'ble Mr. Ramachandra Rao.

What have you to say?—192 acres and 80 cents were included in the reserve.

Which side of it is the land which was included in the reserve?—It is towards the east.

Is that land identifiable now?—Yes.

Are there any boundaries by which you can judge them?—Yes.

Who is the pettandar of your village?—One Kotireddi.

Suppose this land is given to you on izara. Can you manage?—Yes.

How much will you be prepared to pay?—4 to 8 annas an acre for a block of 400 acres.

What will you pay for the remaining portions?—The total is 700 acres?—We will give Rs. 400 for the other.

Will you let in all the cattle at the same time?—Yes.

What has become of it?—It is included in the reserve.

By the President.

Is the whole of it included in the reserve?—Most of them is included. That is my impression. I have not seen it.

By the Hon'ble Mr. Kesava Pillai.

Was the Dharmakhandam cultivated?—I have not seen it.

Do you know anything of the parcelle system and collecting double fees?—Yes. In connection with the forest offences, I came to know that there were parcelles, and I have visited many parcelles also.

Are people prosecuted for getting into a second parcelle after paying for only one parcelle?—Yes. People are prosecuted.

Where do you get your fuel from, just now?—We use dry sticks and the refuse of the fodder. We are prepared to pay pullari and manage the whole area ourselves.

How much will you pay?—Annas 4 per acre.

All your villagers will manage it without any quarrel?—We will.

By Mr. Paddison.

While it was Dharmakhandam did you let in all cattle or only particular kinds of cattle?—We let in all sorts of cattle.

Will you set apart any portion?—Separate portions will be set apart for goats and cows and sheep.

If you are asked not to allow goats, will you take it up?—Yes.

Can you keep the goats out?—It is not possible.

By the President.

Suppose the Government says that if you keep the goats out we will give it? Will you take it?—Yes.

Will you keep the goats out?—Yes. I will be able to do so.

Will you look after the trees?—There is undergrowth. We will not chop it.

Do you see the hill near this village?—Yes.

There is no grass?—No.

There is no soil?—No.

Will you cut away the bushes on your hill till everything is washed away as it is there?—We will only graze the grass.

Suppose the people cut?—We will tell them not to cut, and they will not.

By the Hon'ble Mr. Kesava Pillai.

Does grass grow well?—No. There are two coupes in our area. It is closed to bullocks.

By the Hon'ble Mr. Ramachandra Rao.

Do your cattle graze in this portion of the reserve?—Yes.

What is the difficulty?—There is a larger piece of land in the closed area. The pullary area is small. 3,000 cattle have to graze there.

ANTHUKULAPAD GURAVAYYA.

By the President.

Was any land in your village added to the reserve?—Yes, parcelle No. 84.

What is its extent?—790 acres were added.

When was that?—20 years ago.

What side of your village is that?—Towards the west.

Are your village cattle grazing in the Anthukulapad reserve?—Yes.

How many cattle of this village are now grazing in parcelle No. 84?—About 1,000 cattle.

On permits?—Yes.

Are you able to identify the portion of the land that was added to this reserve?—I can identify it.

Are there any marks to show it?—There are no sub-division marks.

Do you know the limits of your village?—Yes.

Do you know how much was added to the reserve?—Yes.

Supposing these 820 acres were given to Isaradars on behalf of your village,

The Ryots of Nilagangavaram Village.

By the Hon'ble Mr. Ramachandra Rao.

Were any lands added to the reserve from your village?—55 acres were added to the reserve.

When were they added?—Ten or twelve years ago.

What cattle were grazing in that reserve?—Nilagangavaram village cattle.

How many were they?—1,600 cattle of all sorts.

Was this land given in izara at any time?—Yes. Thirteen years ago it was

By Mr. Paddison.

How do you propose to collect the money to be paid to Government?—We will collect per head of cattle.

You will not allow those who will not pay to graze?—No.

Is there sufficient ground for all the 700 cattle of your village?—Yes. If there is rain, grass will grow. If not, grass will not grow.

If it is a bad year, and there is a small amount of grass, will you limit the number?—Yes.

How will you limit it?—We will allow only bulls and calves.

If there is good grass, will you allow other cattle also?—Yes.

will you pay Pullari and take it?—I was formerly an Isaradar.

Of what place?—Anthukulapad.

When was it?—About 12 years ago.

What were you paying?—Rs. 117.

For what extent?—For the whole area.

For the area now included in the reserve?—Yes.

How did you get the money back?—I used to collect at the rate of As. 2 or 3 per head of cattle.

Was that for the cattle of your village, or for other cattle also?—For the cattle of my village only.

Is it possible to do that now?—I can manage it now.

How many Pettandars are there now in your village?—5 or 6.

Would you do it yourself or you would do it in consultation with the other Pettandars?—I can do it independently or in consultation with them.

Will that be agreeable to the whole village?—Yes.

given in izara. My father was the izaradar.

How was he able to recover the amount paid to Government?—My father used to make the ryots assemble, and collect the cattle, and also collect the money and pay it to Government.

What was he getting?—My father was the munsif also.

Was he making any profit, or was he merely collecting it?—Nothing in excess was collected.

You used to collect from the villagers what you paid to Government?—Yes.

Will it be possible to adopt such a course now with reference to the reserve which used to belong to your village?—I can do so.

Will you shut out the goats?—Goats must be allowed.

If the Government gives land only on the condition of keeping out goats, will you do so?—We will sell them away.

Are you the only pettandar of your village?—There are eight men.

To what caste do you belong?—We are Kammias.

Will you be able to manage it along with the other pettandars of the village?—Yes.

Are there any factions in the village?—No.

By the Hon'ble Mr. Kesava Pillai.

Where do goats graze?—They were grazing in the reserve.

Do they graze even now in the reserve?—Yes.

Are you given permits for goats?—Yes, at 3 annas.

By Mr. Paddison.

How much unassessed land is there in the village?—500 acres.

There are only 130 goats?—Yes.

Can you not graze the goats in those 500 acres?—There are no small trees.

By the President.

Why do you want trees?—Goats want leaves. There are no big trees. No big trees grow there.

CHINTHALACHERU VENKATANARAYANA and Others of Murthuchapuram.

By the President.

You are the Karnam?—Yes.

How much of the land of your village was added to the reserve?—2,300 acres, 54 cents.

What is the name of the reserve?—Narasayapalayam reserve, hamlet of Murthuchapuram.

When was this reserved?—About 18 years ago.

Was your village grazing its cattle in this reserve?—Yes, under pullari.

How many cattle graze there now?—700 cows, 200 she-buffaloes and 2,000 sheep.

Are there any goats grazing in the reserve?—The area is closed for goats.

Is it possible now to identify this 2,300 acres which has been included in the reserve?—Yes.

Are the cattle of any other village grazing in that reserve?—The cattle of five or six other villages graze there.

Will your villagers have any objection to letting in the cattle of other villages?—They will have no objection.

How many cattle do you graze in that area?—253 cows, 28 buffaloes, 638 sheep.

By the Hon'ble Mr. Ramachandra Rao.

Supposing the whole area is given to you on izara, would you manage it on behalf of others?—I can manage it on behalf of my village and other villages as well.

How many Pettandars are there in your village?—Two.

Are there Pettandars in other villages also?—Yes.

What are the other villages?—Venkayapalayam is one.

Do any cattle graze there?—Yes.

How many?—160 cows.

Do you send any of your cattle to the Nallamallais?—Yes.

Why do you send them there?—Because the pasture is not sufficient here.

KOLA PITCHI REDDI.

By the Hon'ble Mr. Ramachandra Rao.

How many cattle have you?—I have 50 cattle.

Where do you graze your cattle?—Some in Madinapad reserve and some in private pasture lands.

Is any land of your village included in the Madinapad reserve?—Six hundred acres are included.

Is it identifiable now?—Yes.

Can it be separated from the reserve?—It can be separated.

Are the lands of any other village included in the reserve?—A portion of Sankapuram is included in the reserve.

Who are the people that graze in this reserve?—My village graze.

How much of it has been closed?—About 400 or 500 acres.

The remainder is now open to grazing?—Yes, about 200 acres.

How many cattle graze?—About 100 she-buffaloes and goats.

How many goats graze?—About 400.

No cows graze?—There is no pasture in it. Only very few come there.

Supposing this portion which has been included in Madinapad reserve is given to you on izara, can you manage it?—It must be left as a Dharmakhandam. If

there is no other way, we will take it on izara.

By the Hon'ble Mr. Kesava Pillai.

Do your cattle go anywhere?—They go to Madinapad reserve.

How far is it?—It is two miles.

The Ryots of Madinapad Village.

By the Hon'ble Mr. Ramachandra Rao.

How much land was added to the reserves from your village?—Two thousand acres of unreserved land was added to the reserve. We have two hamlets. Cattle from Tenali and Bapatla come here. There are some coupes. There is no water for our village. We have to go through the coupe.

What objection have you to allow other cattle to come there?—We have no objection. But there are coupes.

The Ryots of Kukkutlapalle.

By the Hon'ble Mr. Ramachandra Rao.

How much of your village lands was added to the reserve of Gokanagonda?—Three hundred acres of land and an unreserved block of some 900 acres were added to the reserve.

How many cattle graze there?—The cattle of four villages in all amounting to about 800 cattle.

By the Hon'ble Mr. Kesava Pillai.

What difficulties have you?—The pasture is insufficient for all the cattle. The cattle of the other villages should be excluded.

By the President.

Is the claim of your village better than the others?—The reserved land used to be within the limits of our village.

How many acres is the reserve?—Three hundred acres.

ZANGALA VIRANNA of Dacheppalli.

By the Hon'ble Mr. Kesava Pillai.

What is your name?—My name is Zangala Viranna.

Have you lands?—I have no lands. I am a Golla.

How many sheep have you?—100 sheep.

What have you to say?—There is trouble in the matter of coupes. Cattle are impounded on the plea of trespass.

The closed area is very near the village and cattle are impounded.

Why is it closed?—It is closed for the grazing of cattle.

Did you take permits?—Yes.

What is your request?—I want the coupe to be removed.

What else have you to say?—We feel difficulty in paying mamuls. We shepherds are very severely dealt with.

BAPPI REDDI of Bollapalli.

By the President.

You are a ryot?—Yes.

What do you pay to Government?—I pay Rs. 70.

How many cows have you?—I have in all 40 cattle.

Do you have the reserve close to your village?—Yes.

You do not graze your cattle there?—They do not allow us to do so. It is parcelle No. 68, and is within two furlongs from our village. If some cattle happen to stray into the closed area they are impounded.

Why was it closed?—For conserving the grass, then drying it up and to sell it by bales.

Have you any land for grazing?—I have only a small area.

How long have they been selling grass?

—For the past seven years.

Do they sell every year?—It is sold to ryots in good seasons.

What do they do with the grass that is not sold?—Everything is sold.

What difficulty have you about fuel?—Hitherto permits were issued for fuel, timber and agricultural implements, but now that system is abolished, and if we take any fuel we are caught.

Do they sell firewood in your village?—No.

PALUKURU VIRAYYA.

By Mr. Paddison.

What have you to say?—We obtained first permits for sheep, and then they were cancelled and we were fined.

By the President.

To what taluk do you belong?—To Vinukonda.

Why were they cancelled?—They asked extra money.

What was the case brought against you?—The case was that we did not show the permits and that there were more cattle than the number. We are

very poor people, and cannot bear the troubles.

Are you a Golla?—Yes.

Have you lands?—Yes. I have six acres.

How much money was received from you?—400 cattle were impounded, and Rs. 80 pound fees, and Rs. 200 as fine for not showing the permits, were collected.

By Mr. Scot.

To whom did you pay the fine?—I paid it to the Magistrate.

Did you appeal to a higher court?—No.

SITARAMAYYA, Karnam of Ipur.

By the President.

What have you to say?—There are forest reserves on all the four sides of the village. There are closed areas, and there is the trouble of cattle passing through the closed areas.

Which closed area are you talking about?—Sixth parcelle of Guttikonda reserve.

Is it closed at the nothern end?—It is to the west of the village.

There are several paths through this closed area for cattle to pass.

It is to the north and it does not seem to give any difficulty?—My cattle graze in parcelle No. 79.

Last November, when Mr. Scot was there, it was reported to be a grievance and he gave permission to graze?—All was not given. Only a portion was given. Cattle were allowed to go to the place where there is water to drink.

How many coupes are closed?—Six.

How many acres is it?—300 acres.

What is the area of Guttikonda extension No. 6?—1,009 acres.

Is there no path for cattle?—There is a path. But there is another path which is a longer distance.

What is the objection to that except that it is a little longer?—There is no other objection.

By Mr. Paddison.

Has Muppala reserve been opened to goats?—Yes.

When was the permission given?—Two or three years ago.

Is that the reason why goats have risen from 760 to 1,990?—Yes. That is the reason.

If permission is given to Guttikonda extension, will the number rise again here?—Yes. There will be an increase in number. There will be more purchases.

By the Hon'ble Mr. Ramachandra Rao.

Has any portion of your village boundaries been included in the reserve?—Yes. Some portions of the 6th number parcelle. About 1,000 acres were added to the Guttikonda reserve.

Was anything added to the Muppala reserve?—Yes. Two hundred and seventeen acres were added.

How many cattle graze in the two reserves from your village?—1,087, excluding goats.

By the President.

How many acres of cultivation are there in your village?—About 5,000 acres.

Is it all dry land?—Yes. Only 47 acres are wet cultivation. Three thousand acres are ryotwari, of which 2,500 acres are cultivated and 500 is waste.

By Mr. Paddison.

Are you sending plough-bulls to the reserve?—No. They are allowed to graze in private pasture lands.

Where do they get their pasture for plough-bulls?—There is pasture in private patta lands.

PALADUGU VENKATAROYADU of Muppala.

By the President.

How far is the reserve from your village?—It is within a mile.

What have you come to say?—There is no grass in the reserve.

Why?—Because it is a rocky soil. Moreover, hitherto the land was unreserved.

If it were unreserved will you have more grass?—No.

Then why do you want it?—Just to keep the cattle on it, or pen them there.

Is there any unreserve on the western side of the village?—Yes.

How much land of your village was added to the reserve?—2,500 acres. The hill is an Agraharam.

But I asked you whether it was a reserve, and you said "Yes"?—It was a reserve, but was made into an Agraharam.

What Agraharam?—Arayapalle Agraharam.

Do the Agraharam people take in cattle of others?—Yes.

Do you graze both cattle and sheep there?—Yes, on payment of pullari.

How much pullari do they give?—Rs. 6-4-0 per 100.

How much pullari do they take for cows?—There is no pullari for them. Cows do not generally go to the reserve.

Supposing they go?—They take As. 3 or 4.

VENKATANARASAYYA and other

By the President.

Where do your cattle graze?—They graze in the Government reserves.

In which reserve do they graze?—In Bollepalli reserve.

What have you to say about it?—There is not sufficient pasture for our cattle. There are closed areas.

Is that the place where they make hay?—Yes.

Have you any plough-bulls?—Yes. I have five plough-bulls.

How much of the holdings is pasture for these five plough-bulls?—Ten acres.

Is that enough?—It is not sufficient. At times I purchase grass scraped out by Gollas from the fields.

By Mr. Scot.

Do you buy any grass in Bollepalli depot?—No.

Why do the cows not go there?—For want of pasture as it is a rocky soil.

How many goats graze there on pullari?—About 800.

Have you any interest in that Agraharam?—I have a share in it.

Is there any grazing land in the Agraharam?—Plough-bulls have a separate area for grazing in the Agraharam.

What do the Agraharamdars charge for plough-bulls?—Nothing. Each man grazes his bulls in his patta land.

What is your request now?—To make the reserve into a Dharmakhandam.

Is it for your village or for other villages also?—It is in easy reach of other villages. Some 15 villages in all graze their cattle in that reserve. The reserve has only undergrowth. There are 1,000 goats in the village.

By the Hon'ble Mr. Kesava Pillai.

If goats do not graze would trees grow?—The trees will not grow without goats.

If it is given to you as Dharmakhandam would you manage it for yourselves as well as for the other villages?—Yes.

If all graze there will the grass be good?—No, the same pasture will be found there.

What more have you to say?—Nothing.

Ryots of the Village of Remidicherla.

What else have you to say?—We want the closed portion to be removed.

By the Hon'ble Mr. Kesava Pillai.

What is the difficulty of having closed portions?—Cattle are impounded and cases are brought against us, and we are losers.

By Mr. Scot.

How far is the closed area from the boundary of the village?—It is about two miles.

By the Hon'ble Mr. Kesava Pillai.

Is the northern slope of the hills closed?—Yes. The forest-reserve is adjoining the cultivation area. Another portion is within half a mile.

Do you purchase hay?—No.

By the Hon'ble Mr. Ramachandra Rao.

Why do you not purchase it?—We get enough from our fields.

You do not require it?—There are no carts to bring them.

By Mr. Paddison.

Ten years ago, there were 630 goats in your village. Now there are 1,800 goats. Where do they graze?—They graze in the Government porambokes.

But the poramboke area is only 138 acres?—Yes.

Do all the 1,800 goats graze there?—All the goats graze in the forest reserves.

By the Hon'ble Mr. Kesava Pillai.

It is closed to goats. How do goats graze?—They are porambokes, but with the good help of the forest people, we graze our goats there.

How much do you pay for the forest people for each goat admitted into the forest?—We do not pay per goat. We give Rs. 4 or Rs. 10 per four months, for about 50 goats according as each man has.

Why do you pay for four months?—They sometimes take it for one month, and sometimes Rs. 4 for six months.

The amount depends upon the period as may be agreed upon?—According to the will of the forest people.

If you pay, you are allowed to graze?—Yes. Some pay, and some graze by stealth, and some by force.

How do they do it? Are the forest guards afraid?—Some are afraid of one or two villagers.

Have any forest guards been killed in your village?—No.

Have they been killed in this part of the country?—I have not heard of it. In Palnad, it seems there occurred such things.

By Mr. Paddison.

Do not Lombadis also graze in this reserve?—Yes. They bring all the cattle from Bapatla.

Do those cattle graze along with your cattle?—Yes.

What do you want?—We want to have the reserve removed. The parcelling system is not very good. To go to one parcelling we have to go through some

other parcelling. So cattle are impounded. Cattle go to parcelling for which no permits are taken.

All these difficulties arise when you pay only three annas?—Yes.

What difficulties have you if you pay six annas?—There will be no difficulty.

Why can you not pay six annas?—Even if we pay six annas there is a closed area which gives us difficulty.

Is that closed area a hay-making area?—Yes.

By Mr. Scot.

Were your cattle ever impounded for grazing in the closed area?—Several times they were impounded.

When were they impounded?—Two or three years back. Even one year back, 60 goats were impounded. Forty belonged to me.

By the President.

Did you fail to make your peace with the forest guard?—Even then, the peace ceases with the day.

If you had paid them, why did they impound your cattle?—Some pay and some do not pay, and the peace lasts only for a few days.

By the Hon'ble Mr. Ramachandra Rao.

What is the number of cattle in your village?—Bulls and bullocks are 261; cows 265 and buffaloes 380.

Do you take permits?—We do not take permits for she-buffaloes.

How do you graze in the forests without paying for permits?—We pay the mamuls. She-buffaloes do not go a long distance. Sometimes also they go to the reserves.

But are they not impounded?—No. There is no case of impounding she-buffaloes.

Then what about cows?—Even when cows graze in the reserves, they are impounded on the pretext of grazing in the closed areas.

Is it because they never graze in the closed area, that they are impounded?—They graze in the closed area.

At the time of impounding, did they graze in the closed area?—Some graze and some do not.

What is your request?—We want the closed area to be removed. Permits should be given for timber. As grass is not sufficient for cattle, we want Epi leaves. Two-hundred or three-hundred head-loads are being removed.

Are they now taken without permits?—Yes.

What else do you want?—Some are suffering for fuel. Some get fuel without permits.

By the Hon'ble Mr. Kesava Pillai.

Instead of such thefts, you want it to be given openly by permits?—Yes. If possible, leaves also should be given free.

By the President.

What else do you want?—I want permits for goats. Also poor people such as Lombadis cannot get some fruits from the forest.

If these are all given, what is the good of a forest?—Why should it not be given to you free?—I do not want it free.

Could not that satisfy you?—I do not ask for that.

AVULA KOTAYYA of Remedicherla.

By the Hon'ble Mr. Ramachandra Rao.

You took an Izara for the right of gathering fruits?—Yes.

Is it only this year that you took the Izara, or in any year before this?—I have been taking for the past few years.

For how long?—For the past ten years.

In what reserve were you taking fruits?—In the reserve to the west of our village.

Do you sub-lease the right of collecting fruits to any other people?—I sub-lease to Chenchus.

What do they pay you?—I gain nothing thereby.

Do you allow any other people?—I allow Muthirazu people also.

What do they gather?—They gather tamarind, velaga, and other fruits.

Why do you go and take a contract without a profit?—Because it is auctioned by Government, I take it.

JAGGANNAYAKULU and other Lombadis of Remedicherla.

By the President.

What is your name?—Jaggannayakulu.

Have you any cattle of your own?—There are 20 houses of Lombadis in our village, and each man has ten cattle.

Do you bring other cattle up from the plains?—Yes.

Wherefrom?—We get them from the eastern villages, from Bapatla, Narasaraopet and Tenali.

How many cattle do you bring?—About 1,000 cows.

For the whole village?—Altogether it may amount to about 2,000 cows. Malas also bring in their cows.

Will you have any other grievance if everything you asked were given?—It is not I alone but the poor people will be happy.

By the Hon'ble Mr. Kesava Pillai.

What do you pay to Government?—The license gumasta collects Rs. 2,000.

Are there any trees?—There are no big trees.

You said fruits are sold on Izara. Who sells them?—The Mukhtear of my village took it on Izara.

Is he a rich man?—Yes. He paid Rs. 6-12-0.

For what did he pay?—He paid for all the fruits of the forest.

Is he here?—Yes.

I suppose you are the only bidder?—Yes.

Is it always the case?—Yes.

Who holds the auction?—The hay-inspector.

Why should you take it?—I take it for the sake of the poor.

What is your pay?—Rs. 4.

Have you lands? Yes, I have three acres.

Have you any other property?—I have a yoke of cattle and two she-buffaloes.

Do you issue permits to anybody to go and gather fruits?—No.

How do the forest men know that he is one of the men who can gather fruits, when they see a man gather?—I inform the watcher that I have sub-let it to somebody else.

Do you mean to say that you make no profit at all out of this transaction?—I make no profit at all.

How many days does it take you to come to your village from these places?—It takes three days.

How many halts do you make on the way?—We make only two halts. One in Chellakalurpat, then in Gogulapad and the last in Remedicherla.

How many die on the way?—None die on the way. But those that are very weak may die, and also some die through cattle-disease.

When they die are the owners near you?—No.

How much do they pay for your grazing the cattle?—They give Rs. 1-4-0 per head of cattle.

Who pays for permit?—I pay.

Who pays if the cattle are impounded?—I pay. I have to lose money in several ways—I pay the peons, watchers, guards, etc. Our cattle have to go for drinking water through the Amarazacheruvu. And as the cattle go through it they may naturally stray to drink water, and if found the guards at once impound them. If our cattle are impounded we pay Rs. 20 or 30 to the forest people, and extricate the cattle.

By the Hon'ble Mr. Ramachandra Rao.

How many die per 100 during the time they are in your custody?—When there is an outbreak of disease 10 or 15 per cent. die, otherwise no cattle dies.

Does the disease appear every year?—For the past four years there is cattle disease prevailing.

Before that?—There was no disease and no death.

By Mr. Paddison.

If they die what do you do with the skin?—Pariahs purchase them.

Do you make anything out of it?—Nothing.

By the Hon'ble Mr. Kesava Pillai.

Do the cattle appear fatter after grazing in the reserves?—They do not go back even as fat as they were when they came into the reserve.

Do the cattle owners pay anything towards expenses?—Yes. They pay us Rs. 1-4-0 and out of it we must make some profit.

By the President.

Are there any other Lombadies who graze their cattle in that reserve?—None.

By the Hon'ble Mr. Kesava Pillai.

How far do the cattle owners follow their animals?—Till the cattle reach right to our village.

By the Hon'ble Mr. Ramachandra Rao.

Do all of you go to Bapatla and Tenali?—Yes.

You go in a body?—No, we go independently.

How many would you collect yourself?—I bring 200.

And the others?—About 150 each.

Is there a tanda amongst you?—There is.

Does each man come back with the cattle, or do you form a gang and come?—Each man comes to the village as soon as he has collected his lot.

Is he responsible for the cattle himself or are you jointly responsible?—Each man is responsible for the lot he brings.

What do you do with the calves that are born in the forest?—We take them to the owners.

By the Hon'ble Mr. Kesava Pillai.

Are you engaged by the cattle owners throughout the year?—We are only coolies employed for four months.

By Mr. Scot.

Where do the cattle get water?—We have to go to the Oora tank, six miles away. It is the nearest tank to the village.

Is there water all the time the cattle remain there?—If there are good rains the tank may have water.

When there is no water what do you do?—We go to another village where there is water, or take water from wells.

Do you bale water?—It contains water only for four months. For want of living we say to the people in the eastern taluks that there is plenty of water and fodder to be had, and induce them to entrust their cattle to us; but here we feel great difficulty in giving them water. And there is also a closed area two miles off from the village.

By the Hon'ble Mr. Kesava Pillai.

How far is the place where you graze the cattle?—About six miles.

By the President.

Shall we send a notice to the people in the eastern taluks that there is no water and should not entrust their cattle to you?—Where else will they send their cattle?—Why should they not go to Nallamal-les?—All cannot go. There are tigers there.

The Ryots of Gandikanamala Village.

By Mr. Paddison.

To what caste do you belong?—We are Lombadis.

How many Lombadi houses are there?—There are 30 houses.

All are Lombadis?—Yes.

How many cattle have you of your own?—I have 20 cattle. Our house has thirty.

Do not you bring cattle from the eastern taluks?—No. We live by cultivation.

What do you want?—Cattle are impounded. We pay pullari to Vinukonda and Kakilara reserves. If cattle go to drink water, they are impounded.

Did you take permits for the area where drinking water is?—No. Permits are

not given. It belongs to Palnad people. There is an Agraharam, the owners of which also impound our cattle. They say that cattle should not go through their fields.

Suppose they go?—Then they impound the cattle.

Why are they impounded?—They want pullari.

Have you goats?—No. I have neither goats nor sheep.

Do bullocks also go?—They do not go. They are all stall-fed.

How much do they demand?—The Agraharam people demand six annas.

What do Palnad people demand?—They also demand six annas.

What do you pay now?—We pay six annas for Vinukonda reserve.

N. SANTIAH and others of Kontramutla.

By the President.

What caste are you?—I am a Kamma. You are a ryot?—Yes.

What have you got to say?—I have much trouble with regard to sheep and goats. We have two parcels in our village and Nos. 76 and 77, and have to pay for these two parcels.

You can go to one if you like?—But there is only grazing in one and water in the other. There are ten or twelve villages round about and hitherto permits were issued for fuel, but now they have stopped that also.

How many goats are there in your village now?—About 500.

Have they decreased now?—Yes.

Supposing a coupe is opened in your village and fuel is sold out to you at Rs. 1-8-0 per ton, would you buy it?—No.

Why should you object to that?—Because our goats may stray into that coupe and may in consequence be impounded.

Where do you get your fuel from now?—Poor people make terms with the forest subordinates and bring fuel in head-loads stealthily.

Does the fuel from Melavagu pass through your village?—Yes.

Do you ever buy cart-loads of that fuel as it goes through your village?—We are poor and so cannot buy cart-loads of fuel.

You prefer to steal from the forest?—Poor people are obliged to steal as no permits are issued.

For how much do they sell a head load?—The price varies from nine pies to two annas.

Where is it sold?—In the village?—In this and other villages.

Are there many people who sell fuel in this way?—Yes.

Do many people purchase these head-loads?—Those who are in need purchase it.

What do the others do?—Some go to forests and get fuel.

How do you get your own fuel supply?—I purchase from the poor people.

How do they get it?—They either steal it or pay something to the forest people and get it.

Do people in your village burn cotton stack?—Yes.

For how many months in the year do they burn it?—For about two to three months.

For the rest what do they do?—They use the forest fuel.

Do you use cow dung?—No, there is not sufficient cow dung to be had for such purposes. Brahmins and Kommattees use it.

Do they use it in conjunction with fuel or do they use only berattees?—If fuel is available they use it along with berattees, or else they use only berattees.

What is the population of your village?—2,128.

Have you any unreserves in your village?—None.

Have you any bandy?—Yes.

Have you ever sent your bandy to Melavagu to get fuel?—No.

Why not?—On account of the distance and agricultural inconveniences.

By the Hon'ble Mr. Ramachandra Rao.

I want to know how many people buy fuel from your village?—Only those who can afford it do purchase.

Are there fairly large numbers of people in your village who purchase fuel in this way?—Yes.

By Mr. Scot.

How many head-loads are sold in a day?—Some 10 or 20.

Are they brought in by children?—Both young and old bring them.

How many pounds will it weigh?—It is as much as one can carry.

By the Hon'ble Mr. Kesava Pillai.

How much do you pay to Government?—We pay Rs. 7,000 odd.

By the Hon'ble Mr. Ramachandra Rao.

How far is the coupe from your village?—Some eight miles.

DEEPALA ANANTARAMAYYA of Bommarajupalli Agraharam.

By the President.

What is your name?—My name is Anantaramayya.

What have you to say?—There is a coupe near our agraharam.

How far is it from the agraharam?—The limits of the agraharam are the boundary of the reserve. It is to the south of the agraharam. Cattle herds graze in the reserve near the coupe.

You are an agraharamdar?—No. Three shares of the agraharam were owned by a zamindar and the remaining is owned by a Sudra. It is a Sudra agraharam.

But you have no right to the Government forest?—We pay to Government and have our cattle grazed.

But you have the agraharam reserve? What right have you to make complaints against the Government forests?

—We pay to Government for grazing.

Suppose we refuse to take money, will you be satisfied?—Since the agra-

Do you all keep carts?—Yes.

Then what is the difficulty? You have to send your carts to the coupe and get fuel?—On account of agricultural inconveniences we cannot get fuel.

By the President.

Is the cart in use every day of the year?—I cannot afford to pay for the fuel.

Then your idea is that you should have the fuel for nothing?—I want it without permit.

By the Hon'ble Mr. Kesava Pillai.

Do you not like the permit system?—I would prefer to have it free.

By Mr. Scot.

Supposing you do not get anything else will you take a coupe?—We do not want it.

Has any portion of your village limits been included in the reserve?—About 1,400 acres were included in the reserve.

How long ago was this?—I do not know.

haram is not sufficient, we pay to Government reserves. In the agraharam we pay only 4 annas, and in the Government reserves, we pay 6 annas per head. No. 16 parcelle of Ipur was a Dharmakhandam. There are some tanks, and grass grows well. But since the coupes are formed, we feel difficulty. Cattle from the east come there.

If they come, why do you not keep them out of the agraharam?—They pay at the rate of 4 annas for the agraharam.

Do any of your ryots cultivate lands in the Government area?—Yes. There are some of my villagers who pay assessment to Government.

How many are there who pay assessment to Government?—About twenty families.

Do they live in the agraharam?—Yes.

Why do you pay for both?—Since pasture is not sufficient, we have to pay for both. There is inconvenience owing to closed areas.

The Ryots of Ravulapuram.

By the President.

What is the matter?—Sometime ago there was Dharmakhandam all round our village, but lately it was included in the reserve.

How many years ago?—I cannot say.

Will it be 20 years ago?—May be.

You do not remember?—No.

How do you know at all that it was a Dharmakhandam?—I was tending my

cattle then, and at that time it used to be Dharmakhandam.

What do you want now?—We want some Dharmakhandam given to us.

By Mr. Paddison.

There is an unassessed waste of 1,300 acres, and that is your Dharmakhandam?—It is not sufficient for all our cattle.

By the Hon'ble Mr. Kesava Pillai.

Why is not sufficient?—It is all cultivated.

By Mr. Paddison.

You have only 1,100 acres of cultivated land and there is another 1,300 acres unoccupied?—Only cattle from other villages graze there, and our cattle are not allowed in.

By the Hon'ble Mr. Kesava Pillai.

But what about the 1,300 acres?—There is no grass in it.

The Ryots of Kocherla Village.

By Mr. Paddison.

There is a reserve in the midst of six or seven villages?—The Dharmakhandam and some of our patta lands were included in the reserves.

But you have 1,287 acres of assessed waste lands?—It is all taken up by vagus and tanks. The reserve is in the midst of six or seven villages. There is no valuable tree except Kaliva. Pasture does not grow well. It is not an area which ought to be reserved. The area may be given back to us as a Dharmakhandam. There is difficulty about fuel and fencing material. We want it to be given as Dharmakhandam. We have only one parcelle No. 77.

Why do you pay As. 6?—They said that nothing less is charged. Because permits are not issued for As. 3, we put in several petitions, and still we had to pay As. 6. The second parcelle is adjoining the first parcelle, but it is far off. We stall-feed our she-buffaloes. Grass does not grow there at all. We represented and put in petitions that our cattle graze in only one parcelle.

Is there any portion for goats to graze?—No. They graze in the parcelle No. 77.

Was it not closed to goats?—Even now it is closed to goats.

Formerly you had 240 and now you have 700 goats. Where do they graze?—They graze in the reserves—in parcelle No. 77.

By the Hon'ble Mr. Ramachandra Rao.

You said that other cattle are coming in?—Yes.

Where do they graze?—In the pullari area. Our cattle are prevented from grazing there.

How do you graze your own cattle in the reserve?—We pay pullari and graze. The cattle from the eastern villages eat away the grass first and there is nothing left for our cattle.

You mean to say that you should have a separate plough-bull area in the forest?—We want a Dharmakhandam for our plough-bulls alone.

By Mr. Paddison.

How many acres do you want?—Ten thousand acres.

By the President.

Do not be too greedy?—Then give us 100 acres and we will be satisfied.

Do they take permits?—We make terms with the forest people.

But then, if they send them to the pound, you say it is a grievance?—We take the risk.

If we order extra guards to be put on the parcelle?—Then we will give up grazing our goats there.

By Mr. Scot.

Were you not complaining to me a year ago about closed portions?—No.

By the Hon'ble Mr. Ramachandra Rao.

You said five or six villages graze in this reserve?—Yes.

What are the villages?—Kocherla, Kondramutla, Mukachintalapalam, Gangurupalam, and Agnigundala.

Were any lands of your village added to those reserves?—Yes. One hundred acres of patta, and 1,200 acres of Dharmakhandam were included in the reserve.

Are the lands of each respective village identifiable?—Yes. It is good for cultivation. We will cultivate it.

How can you tell the boundary of your village in the forest?—The boundaries which our elders showed to us can be roughly shown by us.

How many of your cattle graze in this reserve?—168 cows, 706 goats, 533 sheep and 118 calves.

All these go to the reserve?—Yes, and 500 buffaloes also.

Do you take permits for all?—I take permits for cows and sheep.

What about other cattle?—She-buffaloes never get in there.

Were you in the habit of stealing fuel regularly?—No.

How do you manage for fuel?—We get it from Boyas who steal.

The Ryots of Agniguntala.

By Mr. Paddison.

What caste people are you?—We are Reddis.

Ten years ago you had 680 goats in your village, but now it has risen to 1,500?—But this year many died.

When you had these 1,500 goats where were you grazing them?—There used to be a separate block for grazing goats, but now that has changed, and we were obliged to stop grazing in the block. So we disposed of all our goats and bought sheep instead.

By the Hon'ble Mr. Kesava Pillai.

Have you any goats now?—Each man has about 10 goats, and in all there will be only about 200 goats in the village.

When was the reserve closed?—About three years ago.

It is now 15 years since it was closed. What side of your village is the reserve?—To the east. Three portions were left for cattle, and the other for goats. That

The Ryots of Velpur Village.

By the President.

Our cattle graze in the Guttikonda reserve. There are closed areas and coupes.

Have you ever been there?—Yes.

What do you want to tell us?—We want the closed area to be thrown open, and given on pullari.

Are cattle kept in the pentas?—Yes.

BOYA VENKATAREDDI of Pullareddigudem.

By the Hon'ble Mr. Kesava Pillai.

How many cattle have you?—Six hundred.

Do you pay anything to Government?—I pay Rs. 450, assessment.

How much income-tax do you pay?—Rs. 42 as income-tax.

Are you a Reddi?—Yes.

How many plough bulls have you?—I have 40 plough bulls.

And cows?—Six hundred cows.

If you people are in the habit of illicitly getting fuel and illicitly grazing, how can the Government give any forest to you? Well-behaved villages might possibly get something?—We do not steal.

What do you use for fuel?—We use cotton-stalks, green gram-stalks, and oil-seed-stalks.

to the east of the closed area is a big one. The reserve is very close to our fields. Hitherto the cattle from many villages were coming into this area; but for want of pasture they generally got into the closed area. Usually the cattle are in charge of boys; and if the cattle happen to stray they are at once impounded. Moreover the growth of grass is poor in the pullari area. Pound fees are collected at the rate of Rs. 3 or 4. We have no Dharmakhandam. I am prepared to say everything about the Forest Department, but I am afraid that to-morrow my cattle will be impounded.

But if your cattle trespass into the reserve why should not they be impounded?—I have 30 cows, and only two boys follow them. The cows naturally get into the area where there is grass, and if they go there they are impounded. In the pullari area there is not good grass; and even if one or two trespass the whole herd is impounded.

Is that a hay-making area?—Yes.

How much do you pay?—I pay Rs. 4 per 100. We are not allowed any fencing material, either free or for money.

Where do you want it from?—It is available in the reserves. We want it for forming enclosures for cattle, and to protect the cattle from tigers and cheetas.

You want permits for thorns?—Yes.

How many she-buffaloes?—Fifty of them.

Have you any sheep and goats?—I have 200 of each.

Where do you graze them?—I graze them in the Agraharam lands.

Do you not graze any in Government lands?—For some cattle we pay pullari and graze them in Government lands.

How many of your cattle do you graze in Government lands?—I send only my

cows for three months and pay As. 4, pullari.

Where do the sheep graze?—They remain in the Agraharam lands, and the plough bulls are stall-fed.

Have you any wet land?—I have one acre of wet land.

How do you feed the she-buffaloes?—They are also stall-fed.

Do you own any patta pasture lands?—I set apart 40 acres as pasture land.

Have you any grievances against the Forest Department?—Even if my cattle are in the village limits they are impounded on the pretext that they have trespassed.

How far is the reserve from your village?—It is three miles from one point. If we should graze our cattle in the reserve we have to pay for a penta Rs. 20 to 30. There is no such restriction in Kurnool. And sometimes we are made to pay twice or thrice. The cattle, as soon as they return from the Nallamalais, are grazed in the Agraharam.

How much pullari have you to pay?—I pay from two to three hundred rupees as pullari at the rate of As. 6 per head.

Why do you pay As. 6?—Because, there are two parcels. At the Nallamalais I pay only As. 4 for three months. The grass is better there.

What trees grow in the land near your village?—Kalappu. There are no big trees. Only some small Yepi trees grow. There is also some fuel available there.

What other grievances have you?—My cattle, when they pass this reserve on their way to Nallamalais, are impounded on the plea of trespass, so that I have to make terms with the forest subordinates and release my cattle.

By the President.

Which way do your cattle take to the Nallamalais?—The first halting place is

M.R.Ry. B. SURIANARAYANA Garu, Deputy Tahsildar of Macherla.

By the President.

What is your name?—B. Surianarayana of Bhuvanagiri.

How long have you been in Macherla?—Two years and two months.

You are well acquainted with the conditions of the Palnad taluk?—Yes.

Macherla is very near the reserve?—Yes.

You know all about the grazing conditions of this taluk?—Yes.

Nagulavaram, then Gangulagunta, and then Yerrabanthalu.

How many days do your cattle take to go to Nallamalais?—About three days.

How many times do you halt on the way?—They will be always going. They generally starve on the way, and it is not possible for us to send grass along with the cattle.

Do your cattle go alone to the hills or they go along with other cattle?—Excluding mine there are 500 or 600 cattle that go to the hills. I alone send about three to four hundred of my cattle, if the season is good. Even if there is pasture available in our reserve there is the trouble of renewing our applications for each penta. So we prefer sending our cattle to Nallamalais.

Were your cattle ever impounded?—If they are taken to the pound I make terms with the subordinates and bring them back.

Have you enough area available for grazing your goats?—Yes.

Where, in the reserve?—In my Agraharam.

By the Hon'ble Mr. Ramachandra Rao.

You said something about pentas. What is the trouble you have there?—I suppose you take out permits in that reserve?—Yes, for cows.

Then what is your grievance? You pay As. 6 for cattle?—Yes.

In how many parcels can they graze?—They can graze in all the parcels.

Then what is the trouble in the pentas?—I pay at the rate of Rs. 5 for 100 cattle for being penned in one portion, and if there is no grass I have to move them to another portion for being penned; and there I am obliged to pay another Rs. 20 for my 400 cattle. In this way I have to pay Rs. 20 several times.

What have you got to tell us?—The ryots complain of the proximity of the reserves to their villages.

Have you any suggestions to make about the administration of the grazing in the reserves in this taluk?—With regard to the cattle that go to graze in the distant corners of the forest and return some provision to keep them there seems necessary.

You cannot possibly provide a reserve at the door of each village, can you?—

When it is a distance of some ten miles it is very difficult to stop there now; and therefore, I propose that certain pens may be allocated and fee charged in such places.

Why is it very difficult to stop there now?—It is with great difficulty that people remain there now.

If it is impossible for men to remain there what is the good of erecting pens?—The cattle have to be taken to the river both morning and evening to drink water.

Do you confine yourself to the cattle that go back to the towns or to the villages?—To the towns. With regard to the cattle which return to the villages, the villages are far distant and cattle cannot return. To go to the pen and return is very difficult, and so if a pen is given freely the cattle may remain there.

What difficulty is there in the way of going to the pen?—There is no pen at all.

Do you know what a penta is?—It is an enclosure.

That is not the invariable custom. The penta that you speak of is the charge, I suppose?—Yes.

There is nothing, at present, to prevent them from taking their cattle to the forest except the charge?—There is no pen at all in the forest.

What do you want to be provided?—I wish to have pens.

But they can make pens?—They must take the permission of the District Forest officer.

Did they apply?—They should be permitted to erect pens without applying to anybody.

Is it your suggestion that people should be allowed to go to forests and establish pens at any spot they please? Do you not think it necessary that they should first apply to the Forest Department?—But it is better, I think, that Local officers might select.

Then, in any case, they must apply to some one?—Yes.

Do you know of instances where any one applied and was refused?—None.

By Mr. Paddison.

Do you mean that you want to establish permanent pens?—Yes.

What is the objection to applying every year?—Is that custom difficult?—People who belong to distant parts go and stop there; and if they want to apply they should find out the whereabouts of

the Ranger, and in most cases, the people do not know exactly what the fee is that ought to be paid; and there are other difficulties also.

By the President.

Would it not be extremely likely that, if the Forest Department said that pens ought to be established only in certain places, the graziers may find the place not suitable for them, and feel it a hardship, and wish to select their own places?—Taking all things into consideration, if the pens are constructed in places where there is water there will be no objection.

If a man selects such a spot and asks for permission he can easily have it?—People are ignorant. It is easy for us, but the poor people do not understand. So if the officers themselves fix a place the people can easily go there and pen their cattle.

What other suggestions have you got to make with regard to these villages?—The village maps show only the surveyed area, but there is no plan for the unsurveyed portion at all.

To show what?—To show the cart-tracks.

Is not the path visible?—Does it require a plan?—People complain of trespass; and it seems necessary that even the village officers should have in their possession some sort of map.

Do you mean to tell me that the village officers do not know the path through which the people are authorized to go? Do you mean to imply that each officer should be supplied with a map with the paths marked on it?—Yes.

And what else have you to say?—The ryots may be encouraged to grow trees themselves, and we should allot at least some 10 or 15 acres in the reserved land and ask them to grow trees to a certain extent.

Do you mean in the reserve?—Yes.

How will you encourage them?—They will be grazing in their grounds and growing trees at the same time.

How long does it take to grow a tree?—About 10 to 15 years. The ryots may be given 10 or 15 acres according to the strength in that village, so that they may grow a forest in the reserve for themselves. In Japan there is a rule that each and every man should grow a tree. Without any difficulty forests are created; and under the same system here, the ryots will be grazing their own cattle and planting trees.

Would it not be simpler to ask them to create a forest in their own putta lands?—I suggested that from the first.

Have you known people who are so desirous?—The ryots are selfish in that respect.

If they do not wish to grow trees on their own putta lands do you think it likely they will grow trees in the reserve?—If they do not grow trees they will not get their permits to graze. Permits to graze would be conditional for each ryot to grow trees.

How will they manage with the land where grazing is going on?—There are some places where it is quite easy. 20 or 30 trees to the acre can be grown in the land which is regularly grazed.

Do you think it is easy to raise and plant trees in the land which is regularly grazed?—Yes.

How will you protect the young trees from the cattle?—To have some fence round each plant. That is the way in which topos were formed before.

What else?—I want assessed lands to be granted on tope cowle for growing trees.

By Mr. Paddison.

It was used to be given before; why are they not granted now? The rules are more favourable now?—The practice has ceased.

Why?—Because, they are all reserved.

There is plenty to be had in Palnad?—The land is too sandy, and not a tree will grow there.

By the Hon'ble Mr. Ramachandra Rao.

What plants do you propose planting?—Any of the trees classified by the Forest Department. For instance margosa may very conveniently be grown.

By the ryots?—By the ryots also.

Is there any land available in the Palnad taluk for tree planting outside forest areas?—There is.

Why do not the people take it over for tree-planting purposes?—The tree-planting business is not a paying one.

Are you speaking of assessed waste?—Yes.

What is the object of growing margosa—is it for fuel?—No, for timber. It is a very valuable tree.

Is that used for building purposes?—Yes; especially for doors.

By Mr. Paddison.

You said that the ryots had applied to grow fodder crops in the reserve—what fodder crops?—Greengram, hemp and

cholam. Even now if the reserve is thrown open to ryots with the condition to grow the fodder crops there will be a number of applications coming in.

What would you grow in broken ground like that?—It is only in broken grounds that trees grow well.

What trees will grow in a plain where you grow Palapu zonna?—Margosa trees will grow. Grounds which have been used as Dharmakhandam have been since added as extensions in most of the villages. These grounds will be very useful for cultivation, and especially in these grounds good trees may be grown; and now not even a single tree worth the name is to be found there.

By the President.

How would these suggestions of yours assist the grazing?—There will be more and more land being used by ryots and all sorts of rocky and sandy soil will be reduced.

Will that improve the grazing?—Certainly the ryots will be much pleased. In the localities where they are growing fodder crops they would also graze their cattle. Even in cultivated fields there will be grass, and the cattle can graze in them.

From what month to what month do you grow cholam?—From July to September.

Is that just the month they want fodder for the cattle?—In that respect all these ryots are idle. They cannot be called true agriculturists at all. They want to rob the forest. What I want to bring to your notice is if the ryot can grow fodder in his own ground and keep it for a number of days he will be using it for the cattle for a number of days. Now-a-days cattle have fodder abundantly only for about three months. There is not too much grazing in the fields and the ryots feed their cattle by stall feeding and not by grazing. In places where timber cannot be grown I suggest that they may be allowed only for grazing by keeping certain limited areas.

By Mr. Scot.

What area exists now?—In Oottukur there is a piece of land closed for three or four miles.

It is open now.

That has not been communicated to me yet. In such lands I propose that 20 or 30 acres may be set apart for grazing for two or three families.

How many beasts?—One plough may have five or six acres.

Such arrangements as you propose exist in several parts of this taluk; but they are not given to individuals but to the whole public, and they do not want it. What you suggest is the Kancha system that obtains in Nellore?

I think if proper arrangements were made in certain localities it will work well.

By the Hon'ble Mr. Ramachandra Rao.

You said that 20 or 30 acres might be set apart for two or three families. Supposing there are about 100 families in a village would you propose to set apart 20 acres for each of these families?—You must divide the land equally taking the place and the number of families into consideration.

Where would you get the land from?—From the reserve forest. It may be called "Ryots Forest".

Surely pasture in all these small areas would not be the same. Would it not be difficult to divide it in the way you suggest?—Whether there is pasture or not I think it is better to set apart portions of land instead of giving them the whole area, and people allowed to graze their cattle there.

By the Hon'ble Mr. Kesava Pillai.

You said one plough for five or six acres?—Yes.

You meant two or three families, generally?—One family will have only one plough.

Is that the standard?—Yes. Another point is the ryots have great difficulty in getting their permits; and I do not know what objection there would be if every village munsif is allowed to sell these permits.

What for?—To graze cattle.

By the Hon'ble Mr. Ramachandra Rao.

Do you think that the number of cattle that would be admitted should be limited?—They must be limited.

Supposing these permits are issued by the village officer, how is it possible to limit the number?—With reference to the limitation of the cattle the villagers may be informed five or six months before that they are allowed to send only so many cattle.

What about the foreign cattle?—Even for the foreign cattle this may be done before the grazing season commences, the grazing season commences from July to November. From April to June there will be no work, no grazing, nothing whatever. Meanwhile information may be collected in each and every

village. If the limitation is known to the village munsif he will bring to the notice of the ryots that only so many cattle should be let in, and inform the Ranger also accordingly.

By Mr. Paddison.

But now if you ask any ryot where his cattle go to, he does not know it?—Each and every ryot has got confidence in some Lambadi or other.

By the Hon'ble Mr. Kesava Pillai.

Your fear is that if the owners of cattle that are sent to forests are not first of all informed, there will be over-grazing?—Yes.

You said that the village people have no plan of the unreserves. Are the Forest Settlement Records available in the Tahsildar's office?—I do not think, they are.

By Mr. Scot.

Are not the notifications in the District Gazette?—Formerly they were published.

And the ryots are notified in that publication. Is there any plan there?—No plans.

Then how do you adjudicate?—Orally.

By the President.

In trying cases have you ever referred to the *Fort St. George Gazette*?—There was no necessity for me to do so.

But you said that you were obliged to consult a map. Could you not say from the notification whether the path so notified was right or not?—But notifications will be made not at one time but on different occasions; and there will be difficulty to get at the right thing.

Will you please tell me what difficulty you have had in referring to the notification in the *Fort St. George Gazette*?—There will be no difficulty.

In the *Fort St. George Gazette* is every right of way notified?—I have not seen it.

Are they notified or not?—They are notified.

Then a Magistrate who enquires into the case will have no difficulty to know what is the right of path from the notification?—There will be some difficulty.

By the Hon'ble Mr. Kesava Pillai.

What you mean is that with a map it will be somewhat easy, and without it there will be some difficulty?—Yes.

Where are these plans kept?—I do not know.

Are they available for public information?—I do not think so.

Are they confidential?—I do not know.

By the President.

You do not know that printed maps are not supplied?—I do not know.

Then you judge only on the evidence produced without any reference to the gazette notification?—Only when there is some difficulty about the right of way I can refer to the notification.

I would like to know if these paths are generally straight or crooked?—Most of these are crooked.

Without the regular plan and survey number can you fix the path on mere evidence?—There will be no necessity for fixing a definite path.

By the Hon'ble Mr. Kesava Pillai.

You say that most of these paths pass through reserved portions which are not surveyed in detail?—They run through blocks called reserves.

By the President.

Is it your experience that the ordinary village driver of cattle is accustomed to refer to a detailed Survey Plan?—When there is a dispute about it he depends on the karnam, and the karnam says there is no plan.

By the Hon'ble Mr. Kesava Pillai.

In disputes do the authorities refer to plan and then decide?—Yes.

And the village officer is not in a position to give definite information on this subject?—Yes.

By Mr. Scot.

Do cases of right of way frequently come to you?—Now and then I do some such cases.

Can you tell me approximately how many cases in the last 12 months of the question of right of way come up to court?—About five or six cases. The defence of a right of way is commonly put forward in grazing cases. In the evidence I will discuss the question and in the judgment I give out the gist of the evidence that they were driving their cattle through a certain path, and that they were impounded there.

By Mr. Paddison.

Is it admitted by the prosecution that they were close to the path?—The prosecution says that they were actually grazing the cattle in the reserve itself.

How far from the path?—The evidence would be a distance of 10 or 20 yards.

If the ryot grazed within 10 yards, would you convict him?—If the thing is trifling I would not.

Then it is a question of evidence and a plan would not help you?—But the village officer would be in a position to know the way through which cattle ought to be taken.

By the Hon'ble Mr. Kesava Pillai.

I suppose in all your Forest cases you submit your judgments through the District Forest Officer?—I submit it to the Divisional Officer, and he submits it to the District Magistrate and he to the District Forest Officer.

I suppose you have got the evidence of the forest people only on prosecutions?—Most of the evidence is from forest guards and watchers.

You are acting on the evidence of the forest subordinates?—Yes, unless there are grounds to disbelieve them. There are also cases in which I have acquitted the accused, not believing the watcher's evidence.

By Mr. Scot.

I presume you cross-examine the forest officials?—Yes.

By the Hon'ble Mr. Kesava Pillai.

You believe that if your suggestions are adopted the unpopularity of the department would be minimised?—I think so.

Is it in your division that there was some murder?—Yes; four murders at one and the same time. The District Forest Officer and I enquired into the case.

Was it due to the unpopularity of the Department?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

When was that?—In the month of October. One guard and three watchers were killed.

By the Hon'ble Mr. Kesava Pillai.

How many coupes have you in your range?—As far as I know there are only two coupes which sell fuel.

Do you export fuel from here?—No. Beyond the range not a stick was ever carried.

How far from the nearest village is the coupe constituted?—About three miles.

What coupe are you referring to?—To Goli coupe.

By the Hon'ble Mr. Ramachandra Rao.

You live in Macherla?—Yes.

What is the nearest coupe?—Goli.

How many miles is it off you?—About 12 miles.

By Mr. Scot.

How far is Goli from Tummurakode?—Some 7 or 8 miles.

Do people in Macherla buy fuel?—No. Not a stick can be had even to burn dead bodies.

How are their wants met then?—Generally they buy cotton stumps, red grams, cholam stumps.

How long do they use these things?—For about 5 or 6 months.

Afterwards what do they do?—They burn cow-dung cakes. They also buy fuel from poor people who steal from forests.

What do they pay for a head-load?—From two to three annas per head-load.

Where do they get it from?—I think mostly it is stolen.

By the Hon'ble Mr. Kesava Pillai.

Do they not burn the dead bodies here with cow-dung cakes?—No.

By the President.

If a coupe were opened for the sale of fire-wood in the reserve within two miles of Macherla would people buy it?—Only some honest people will buy it.

How many honest people, do you think there are in Macherla?—About 50.

What is the population of the town?—There are nearly 2,000 inhabitants.

The Rev. G. B. J. FIRMAN of Melavagu.

By the President.

Where do you live?—I live in Melavagu.

How long have you been there?—I have been there for ten years. My mission area runs for 10 miles from the Markapur taluk to the Kistna. It includes all the hilly country.

Does it not include the Palnad taluk?—No. It does not include the Palnad taluk.

It includes most of the Vinukonda taluk?—Part of Vinukonda taluk, part of Markapur taluk, and part of Narasaraopet and part of Sattenapalli taluks.

Have you any suggestions or ideas to communicate to us?—It is very useful to have depots in the jungle itself, apart from the coupe where implements may be sold, because they must be supplied always. Otherwise, they must pay a mamul of Re. 1 or Rs. 1-8-0. So I think it could

By the Hon'ble Mr. Kesava Pillai.

I suppose they are driven by poverty to be dishonest?—Yes. In Macherla we have a forest of 7,000 acres. If 100 acres of it is set apart for fuel purposes it will be good.

By the President.

Is it your opinion that 100 acres will meet the demand of Macherla. What is the estimate of the yield of that forest per acre?—Some 5 or 6 cart-loads.

What forest are you talking about?—I am speaking about the reserve. It mostly depends on the localities.

By the Hon'ble Mr. Kesava Pillai.

You think permit system is better?—Yes.

Will that diminish stealing and other difficulties?—I should think so. Further there are certain villages which cannot take their bandies out and bring them back to the village. For instance, Magulavaram bandies cannot go out for 9 months in the year.

You say the people of these villages cannot take their carts and bring fuel from the coupes?—Yes.

And if they do purchase at all they must carry it on their heads?—Yes. But some villages may have some exception.

By the President.

Why cannot they get to the coupe? Is it the fault of the coupe or of the village?—It is the fault of the village.

be supplied by the Forest department in the jungle itself, and thus an effort made to make people honest. Implements are to be supplied in Vinukonda and Guntūr.

I do not think the Forest department can supply agricultural implements in any place in this district?—All the same people are taking them from the jungles.

Do they steal?—There is no doubt about it.

In order to prevent stealing, you want to provide them with these things?—No. I want you to have a coupe and sell these things, such as implements from the jungles. Now the lower subordinates of the Forest department take bribes and the Government is sustaining a loss, and the implements go all the same.

By the Hon'ble Mr. Ramachandra Rao.

What implements are you talking of?—I am talking of agricultural implements. Every possible implement is taken

from the jungle, and there is hardly a village which is not taking them. They pay a certain amount to the Forest department men, and they allow them to go the whole year round.

By the President.

Is that the state of things in this district?—Yes.

Your experience is confined to this district and a small portion of Kurnool?—Yes.

What wood do they use?—They use Vepa trees. They sometimes use Babool, but it is supposed not to be so good. They wear out soon.

Is it your opinion that Vepa and Thumma could be obtained from the reserves in this taluk?—Yes. There are plenty of Thumma trees. We find them here and there, grown by nature.

Vepa also is not to be found in the reserves?—They are found. In Melavagu, we have plenty of trees available for agricultural implements.

Do they frequently steal Vepa leaves?—Yes. They pay 4 annas in the places in the jungle itself, and outside they pay 6 annas or 8 annas to the forest people for removing the leaves. Last year there were very bad crops. Fodder was very scarce. So they get Vepa leaves 15 miles distant inside the country.

How much do they pay a bundle?—Four annas inside, and 6 annas or 8 annas outside. Those people are willing to pay any amount.

By the Hon'ble Mr. Ramachandra Rao.

You mean persons who come a longer distance pay more?—Yes, because they are more liable to be caught on the roads.

By the President.

What prevents them from being caught after they pay?—I dare say it is a standing permit.

Supposing a ryot pays 6 annas to a watcher Ramasami, and is caught 10 miles away by Muniswamy?—I think they then send a letter.

Tell us a few more of these delightful rural practices?—Permits should be issued by the Tahsildar. I think there is very little harm in removing leaves without cutting trees.

I think it is a matter for professional opinion?—Yes.

Will you tell us a few more of these pleasant practices? Tell us about goat grazing? I find that in some villages they have increased within five or six

years from 600 to 1,800?—I think that is wrong. They have decreased.

Then the karnams have falsified the accounts?—In my village, I found a number of goats, but now they have decreased.

Do you think sheep have taken their place?—Yes.

You think they generally pay the guard 4 annas a goat?—Yes.

The guard is getting a wealthy position?—Yes.

What about the watcher?—He is cheaper.

How much further does the fee extend? What is the Ranger's share?—He seems to be in a superior office, and he does not join in these things generally.

Has the District Forest Officer any share in it?—No. Certainly not.

What about the cattle grazing in closed coupes for instance?—My experience is that the Government loses a great amount of money even in the matter of cattle grazing. All the pullary that should be paid is not paid. In places where the Ranger is likely to come often, they issue the permits and get the money without any commission or fee.

By the Hon'ble Mr. Ramachandra Rao.

Who gets the fee?—The man who issues the permit. But those fees are got and they have to be divided between the guard and watcher. Wherever it is far away from the place, the permit itself is not issued.

By the President.

The money goes into some receptacle to which it is not intended?—Yes.

All this, I suppose is thoroughly in accordance with public opinion?—No.

These practices which the ryots indulge in—I mean this universal robbing of Government, and corrupting Government servants—is it reprobated by public opinion?—The state of conditions itself is such that they cannot escape it.

Why are they compelled to these practices?—Otherwise their cattle, are impounded.

When they impound the cattle, are you sure they were not in forbidden places?—That I would not say.

I suppose they may be impounded justly?—Yes. That I admit. But if cattle are driven by lower officers, the cattle will be of that man who has not paid the mamul, or a rich man with whom he happens to have a quarrel.

You say people do not like this dishonesty, but they cannot escape it?—Yes. That is my opinion.

What compels them to graze goats illicitly? and to bribe the forest subordinates to permit them?—The goat question is a very difficult question. If they could be done away with completely, that will be very good. But goats in this country are to the poor man what cattle are to the rich people. They are not able to keep one or two cows. So they go in for one or two goats.

One or two goats or 100 or 200?—That may also be the case.

It seems that a man who does not own a foot of land owns 100 goats?—That also happens, because, the Chenchus know the jungle thoroughly well and from time immemorial, they were living there, and had their livelihood.

You said people were compelled to these dishonest courses. What compelled them to graze goats illicitly in places where they are not allowed?—That is the dilemma. Either the Government must issue licenses for places where there is sufficient Dharmakhandam, or poramboke to graze. Or they must do away with them.

If they did away with them, do you think the country will suffer?—The poor men will suffer.

By the Hon'ble Mr. Kesava Pillai.

Do you think the goats are useful to the ryots?—Apart from the usefulness, I do not think the ryots should have any goats at all. It is the man who cannot have anything else that must have two or three goats.

By the President.

But the question is whether he is to have 2 or 3 or 200 or 300?—I am talking of the poor people.

By the Hon'ble Mr. Kesava Pillai.

Are the goats useful to the poor people?—They are much easier to be kept than sheep. Sheep must be kept in pentas in some places. The goat is a hardier animal. The goats may be put in the stable, and they need not be taken care of at all in the night. But a flock of sheep must be looked after always. Otherwise there will be plenty of sickness.

Do the ryots use goat manure for their fields?—Yes.

But the poor people have no lands?—They may sell the manure to the ryots. The price of a cart-load will be As. 4 or As. 8 or even Re. 1.

Are they not taken out in the fields?—Sometimes they are taken out in the fields. In the night time, they are kept in the fields, and the shepherds are fed. The shepherds guard them. Sometimes they are kept in the fields simply in exchange for the shepherd's food.

By Mr. Scot.

Do you use goat manure for wet fields also?—Yes.

What proportions of cultivation is manured by goats?—100 acres in the whole village.

What is the area of the whole village?—It is about 3,000 acres. In our village we always have a little experiment. We pen the cattle which come from Bapatla. The Lombadis sell off the manure. There is one place in my village where it is sold by the Forest department and that is near Komatigunta.

By the Hon'ble Mr. Ramachandra Rao.

Do you think goats can be gradually replaced by sheep?—Those people who are able to keep three or four goats cannot replace them by sheep because the difficulty to graze sheep is enormous. Without an experienced man, it is impossible to have sheep.

By the President.

In the case of a man who keeps four or five goats, it is hardly necessary for him to go to the reserves?—It is quite worth his while to give something to the forest guard for allowing them to graze. In my village itself, there are 300 acres of poramboke. It is going down and part is becoming cultivated.

Are you aware that in every district of this Presidency, no goats are allowed to graze in the reserves at all?—Guntūr is one of the few exceptions in which goats are permitted inside the reserve?—I think it should then be disallowed. Because the spot selected is very inconvenient. The part set aside is so far removed from the village that nobody will go there.

What do you propose then?—I want to do away with the blocks. If the un-reserves could be set aside for purposes like these, the main reserves can be spared.

By Mr. Paddison.

Do you think the forests have improved or gone down within these 10 years?—It is a very difficult question. I think it has gone down.

Is that due to the malpractices?—If a certain amount of facilities were provided to counteract these malpractices, I think they will grow better.

*By the Hon'ble Mr. Ramachandra Rao.**

What do you suggest to put down these malpractices? What would you suggest with regard to grazing?—Instead of one ranger, we should have three rangers to each range. But there must be no necessity for forest guards and foresters and felling supervisors.

What about the watchers?—The watchers may be left.

By the Hon'ble Mr. Kesava Pillai.

What about the deputy ranger?—He may gradually become a ranger.

By the Hon'ble Mr. Ramachandra Rao.

If you abolish the guards and foresters, do you think the three rangers will be able to look after the whole forest?—I should like to arrange for a village panchayat. The panchayat should consist of three persons, and one extra man should be elected in case of sickness. This panchayat should be selected by the District Forest Officer in conjunction with the Revenue department. This panchayat should have permission to issue permits in their village, and they should be responsible, along with the watchers with an increased pay, to the District Forest Officer, for the forests.

As far as the forest within the village boundaries are concerned, you will entrust it to the panchayat?—Yes. The panchayats should be given a certain amount of money instead of having honorary men.

By the Hon'ble Mr. Kesava Pillai.

What do you think of having a number of villagers responsible for the revenue of a certain area and then entrusting it to them?—No answer.

By the Hon'ble Mr. Ramachandra Rao.

Supposing this reserve is entrusted to certain representative ryots and they are made responsible for the grazing revenue from that area and made responsible also for trees, will there be any difficulty?—I think that will be more or less successful. The grazing should be restricted to the villagers only, because cattle come from different sides, and from unhealthy quarters, and it is merely a question of ruining the forest.

Do they cut down branches?—Yes. There is nothing else. People come from

a long distance. One rain is quite sufficient to start planting, and as soon as grass begins to grow, cattle are sent and so the result is that the forest becomes quite bare very soon, and also as different cattle from various places gather, they bring all possible amount of sickness. One year our cattle were attacked with some disease, and six or seven beasts died of the disease.

By the President.

They are universally supposed to be making a trade of stealing cattle?—Yes. They bring them in such a poor state. They are simply carcasses walking along the roads.

By the Hon'ble Mr. Ramachandra Rao.

Supposing the forest reserve in a certain village is entrusted to two or three people and given for grazing purposes and for fuel on some kind of contract to recover the amount from other villagers, and pay it to Government, is it not possible to manage it in that way?—I think it is very difficult. Only cattle of certain places are allowed to graze there. The man who brings several cattle should pay the amount decided by the District Forest Officer. That would put a screw so far that the village panchayat will see that the plot of ground is as good as possible. They will take care, and there will be better pasture.

By the Hon'ble Mr. Kesava Pillai.

You mean that so far as village cattle are concerned, if local cattle are allowed on certain conditions, that will do?—Yes.

So far as grazing is concerned, that may be done provided it is confined to the local cattle?—Unless the ryots have a certain amount of bidu, available, they cannot have more than three or four cows.

What will be the case if local cattle only or allowed?—They will go in for more cattle. The village will be much better off in one way, because there will be no contagious sickness. You make the village people responsible.

By Mr. Paddison.

You forbid foreign cattle altogether?—Yes.

By the President.

But there will be a considerable portion of the interior of the forest which will be available for coast cattle? As for example, Komatigunta?—It belongs to three villages.

But there are large blocks of reserve in the interior of the Palnad—much too large to be broken up among the surrounding villages?—The area will be too great at present. Gradually people will increase the number of cattle.

Why should they be allowed to keep an unlimited number of cattle while the people from the coast suffer? Is it fair?—As regards fairness everybody should be allowed. It is to the satisfaction of everybody if everybody is allowed.

Would you shut out all the coast cattle from this taluk?—As a theoretical question, it is not fair. But practically, to safeguard your forest, and for having a good amount of cattle for cultivation purposes, this system will answer well.

But you must look at those villages which have no ground at all?—They are well-to-do people.

But the Government should act fairly with the requirements of the whole district?—There is a tremendous area of reserves and certain blocks could be allotted to them.

They are plots which are not required?—But you say they are closed.

But it is closed for hay-making?—If there is an area like that with green grass, if it is given to them it will do.

By Mr. Scot.

Do local village cattle or foreign cattle go to Komatigunta?—The foreign cattle go. If you extend the ordinary ground which was formerly supposed to be pasture reserves, and kept for grazing purposes, they will only be too happy.

By the Hon'ble Mr. Ramachandra Rao.

Where are those reserves you are talking of?—To the west of Komatigunta.

By the Hon'ble Mr. Kesava Pillai.

You think they are to be open for grazing?—Yes. Those that have not been open to the public should be set aside. Gradually the number of cattle coming for grazing purposes from a distance will go down too.

What do you think of the hay operations?—To export it becomes expensive. But it is good. You must sell it locally. If it is sold, the farmers will buy.

By the Hon'ble Mr. Ramachandra Rao.

What about the supply of fuel to the villagers?—The best arrangement is to make a coupe in the jungle itself.

By the President.

That is what is exactly done now. It is sold in the coupe?—There is difficulty

in the rainy season. From the beginning of cultivation up to August, the farmers will be very busy and no bandy is available. If the Forest department could supply those three months to the towns of Vinukonda, Narasaraopet and Guntūr, by railway, it will be very good.

I am asking you about the supply of fuel to the villages and not of towns? Is there any necessity for the Forest department to supply it?—It is a very large arrangement to have an opinion about it. My people in Melavagu have taken a contract for Rs. 1,000, the land to be given to Lombadis. Plenty of firewood has been taken by different ryots of different villages.

Is there any need to supply fuel in those villages? Are their needs met by burning cotton-stalks and brattis?—There is a fair supply of firewood available.

Where do they get it from?—They get it from Melavagu.

Does the supply go to all villages?—Yes. They go to a good many villages. Most of the people come from Palnad side, and remove firewood from Melavagu.

How do the villagers generally meet their wants for fuel?—Some of them have some bidu, and some dried wood is found along the road, and in certain times of the year, they use cotton stalks. Then, we have plenty of agharams. If there is any want of supply we get it from agharam at half a rupee per bandy. Now the price might have increased to Re. 1 or Rs. 1-2-0.

But they use some kind of fuel in addition to cotton-stalks?—Yes.

And they are supplied from agharams?—Yes, and also from lands given to different artisans. They cut fuel from that place.

Is there any necessity to make arrangements to get fuel to these villages?—There is no necessity.

By the Hon'ble Mr. Kesava Pillai.

Do they use Kandi stalk?—Yes.

Does the reservation of the hay-making area cause any trouble to the people?—It has been closed for a long time. Our people do not graze at all that side. The hay-making field does not fall within our boundary.

By the President.

People of this neighbourhood are, in the matter of forests, very lawless. Is that your opinion? You tell us that theft is universal in the jungle and there is illicit grazing?—Yes.

They are very much accustomed to break the law?—Yes.

Supposing they are given any responsibility under the law, do you think they will have the idea of faithfully discharging their duties? Do you think they will rise above the destructive stage in which they exist?—I think they would.

Will it not be a curious transformation?—To make a thief honest, you must supply the implements on the spot.

But it is a matter not of implements only but of every kind of forest produce? There is theft of Epi, theft of grazing?—The mamul is restricted to the implements for the ploughs.

What about the story that you told us about the Epi?—That is something else.

But I refer to general theft of forest produce?—It is going on.

These people are thoroughly accustomed to evade the laws?—They are induced to do so by the department.

Still they are thoroughly accustomed to defying and evading the law?—I cannot give any other answer.

That being the regular custom, and that being the ingrained habit of defying and evading the law, and robbing the State of its property, do you think there is any use in giving them any responsibility?—We might try.

Would you make such a hazardous experiment?—There is no harm.

By the Hon'ble Mr. Kesava Pillai.

Do you not think the regulations have been too rigorous and restrictive?—Yes.

The Ryots of Melavagu.

By the President.

What have you come to say?—There is difficulty for cattle on account of parcels in the reserve.

What is the trouble?—Inconvenience of the cattle to graze all through the area. We want the reserve abolished and we will pay pullari and manage it ourselves. The reserve is moreover close to our village. Great inconvenience is felt from the Forest people. We are bothered for bribes. Also we have to pay pullari more than once. We pay As. 4 per chikkam.

Why do you steal?—What else are we to do?

Supposing that Yepi leaf is sold to you by the Forest Department every day will you buy it?—If proper permits are given we are prepared to buy it.

How many cattle will one chikkam feed?—It will feed one cow for once.

For how many months are the leaves available?—Throughout the year.

The necessity made them to be dishonest?—Yes.

By the President.

But the fact is that they are dishonest?—Yes.

Being dishonest, is it safe to entrust him with property. Would you trust a thief with your watch in order to cure him?—A good many have tried it with success.

By Mr. Paddison.

I suppose it is generally with other people's property?—No answer.

By the Hon'ble Mr. Ramachandra Rao.

You say that the existing state of things is mainly due to the want of all these things?—Yes.

People will be quite willing to purchase what they are stealing now?—They will be quite ready to purchase.

By the President.

How do you account for the fact that they make a regular practice of stealing fuel, but they would not buy fuel even at their very door?—I think Mr. Scot will be able to contradict you on that point. I think he saw a greater amount of wood and I could not get even for As. 2 even a small quantity of wood that could cook one meal.

By the Hon'ble Mr. Kesava Pillai.

You have hope in the people?—Yes, if certain facilities are given.

But you do not require the leaves throughout the year?—We want it only for a month in summer.

How much will you pay for one month?—Whatever that is fixed by Government.

You now pay As. 4 as you said?—Yes.

Do you mean that you pay As. 4 for each removal, or what?—No, it is for a period of a month or two.

You mean for the whole period you remove it?—Yes.

How many times do you remove the leaves?—Once a day, for about a month or two.

What do you pay for Government?—There is no profit for Government in this respect.

If Government sells it to you you will pay what they fix?—Yes.

Do you remove any fuel from the forests?—In times of heavy rain we get it from the forests.

How do you manage to get it from the forest?—We cannot do it without the permission of the guard or watcher.

What do you pay for it?—There is a mamul of Rs. 2 per plough; but if there be any change in the guard or watcher we have to pay twice that amount.

In whose hands do you pay?—In the hands of the watcher.

You do not pay anything for the fuel?—No, except this mamul.

There is a coupe in your village?—Yes.

Do you purchase, at any time, from there?—Now and then we do buy.

When you can get fuel from the coupe what is the necessity for you to steal from Government forests?—Only this year they have started the coupe.

The Ryots of Goli Village.

By the President.

Is there any plough-bull area in your village?—Yes. There was one. I can show it.

Do you want it to be continued?—So you want it to be kept as such?—Yes.

Do you like it to be extended?—It was a Dharmakhandam.

When was it a Dharmakhandam?—About 20 years ago.

Would you like the plough-bull area to be extended?—We cannot pay pullary to allow our cattle to graze.

You do not want other cattle to get in?—If other cattle get in, plough-bulls cannot get on.

Do you wish to have the plough-bull area or do you wish to allow all cattle?—We want a separate area for plough-bulls.

By the Hon'ble Mr. Kesava Pillai.

What do you pay per plough-bull?—I pay Re. 1 per plough-bull. They graze only for two or three months.

What do you pay for cows?—Six annas a cow.

Suppose they graze again?—Why should they not graze throughout the year?—They have to go for cultivation. The area is closed for one month in the year, and then it is opened for cattle.

Is it useful to you or not?—We want it as Dharmakhandam.

But there is no Dharmakhandam. Will you take it or not as it is now?—It is difficult to pay Re. 1.

But you say there is good grass?—There is not much grass, and it is soon grazed.

Where is the closed area?—It is close to the village.

You have given up stealing this year?—Yes.

Who buys in that coupe?—Several villages come and buy.

Do you get any agricultural implements from that coupe?—Yes.

Do you have as much as you want?—What we want is available.

What kind of fuel do you use?—Yepi and other trees.

How do you manage grazing?—We stall-feed our animals.

Do any go to the forest?—Only those who pay pullari send their cattle to forests.

How many go to the reserve?—About 100 to 150.

Why do you not send in your bulls?—They cannot go there conveniently.

Is there any difficulty there?—No. But there is a closed area near the fields and cattle are impounded if they stray into the closed area or plough-bull area. We have two parcelles and we pay 6 annas.

Do you get permits in time?—There is no difficulty about it. We get it from the license gumasta. We have already obtained it. But he said that he could not write all at once, as it will take a long time to write all the chits, as a separate chit is to be written for each animal. In the meantime, the forest people gather in the evening and impound our cattle. The license gumasta explained that he was giving the license, still my cattle were impounded.

How many people came to impound?—One supervisor, two foresters and 12 guards and watchers. They came from Veludurti, Nagilavaram, Tallapalli, etc.

Why did they come?—They said they were sent to collect pullary.

What other difficulties have you?—There is great difficulty for agricultural implements. We have to pay bribes and pay fines to the forest men. We are safe if we pay. Otherwise, we will be in difficulties.

By the Hon'ble Mr. Ramachandra Rao.

Why do you want a separate area for plough-bulls?—Otherwise, we cannot cultivate.

Do other people in this taluk have a separate plough-bull area in the reserve?—Our village has one. Manchigalli has one. Mandadi has one.

Did your villagers ask for it?—We said we will pay whatever the

Government charged and so we got it. We pay Rs. 102.

Is it used only by your village?—Yes.

How many cattle graze?—102 bulls graze. They collect Rs. 102, and half of the portion was given to Pesarlapad.

Did they also pay?—I think they must have paid.

Do you both graze?—We were grazing there for a long time.

Why did they come here?—The forest people allowed it, and so they came. They were grazing from 1900. Prior to that, we were paying pullary and grazing.

Were you paying the Forest department?—Before that, we were paying

The Ryots of Karampudi.

By the President.

What have you come to say?—The reserve is close to our village.

Is it unjust?—Yes. Some time ago 500 acres of land were cultivable; but a Ranger, by name Ananda Rao, made the whole area into a reserve. We have now no land available for cultivation.

You want the reserve for cultivation?—Yes.

What else do you want?—We want that permits should be issued for agricultural implements.

What else?—Permits should be issued for grazing the cattle.

The Ryots of Thummarakodu Village.

By the Hon'ble Mr. Kesava Pillai.

Is there a coupe near your village?—Yes.

Is the fuel sold for the villagers?—It is sent to the depots, and it is also sold in the coupe. It is 2 miles from the village.

Where do your cattle graze?—They graze in the hills.

When do you pay pullari?—In June or July.

Who brings the permit?—The permit gumasta.

Do you pay more than what is stated in the license?—No.

Do you get it in time?—No.

What difficulty have you?—The guard and the watcher and the license gumasta join together, and delay the issue of permits. The fasli commences on the first of July. We go to him. But it is not given to us in time. He delays. Meantime, the cattle are impounded.

As. 6. Afterwards, we were paying Re. 1.

Was there a separate area then?—No. When we were paying As. 6, all were grazing there.

Like other villages, why can you not graze your plough-bulls in your private lands?—They have private pasture lands, but we have not.

By the Hon'ble Mr. Kesava Pillai.

From what time were other villages grazing here?—For the past two years.

How many do they bring?—About 50 or 60. The inconvenience is in existence for the past two years.

Your difficulty is that the adjoining villages come here?—Yes.

What else?—In times of famine we want to be permitted to bring Yepi leaves and other things free.

What more do you want?—None more.

If all these were given to you will you be happy?—Yes, under permits. The village is going down for want of cultivation grounds.

If you are given permits for agricultural implements where will you get them from?—We have in our reserve Yepi and Nallaregu, Chirumunu, Billudu and other things.

What gain is there?—We beg of them not to impound and we pay pullari.

To what caste do you belong?—We are komatis.

You do not get licenses in time?—The license gumasta is in my village. But the Phirangi party consisting of 17 persons came to my village. They even impounded cattle which were covered by permits. They arranged their own mamul.

Do you purchase fuel from the coupes?—Yes. We purchase.

How much do you purchase?—We purchase a cart-load. We have cotton-stalks, and red-gram stalks, in our village.

Do all the villagers buy fuel?—Yes.

Do you know the number of villages that buy?—I do not know. The reserve is within 2½ chains towards the south. It was a closed area. Then it was made a reserve.

MADURA DISTRICT.

M.R.Ry. N. GOPALASWAMI AIYANGAR Avargal, B.A., B.L.,
Divisional Officer, Dindigul.

By the President.

How long have you been in this division?—I have been here for two months and fifteen days.

So you have not a very extensive acquaintance with it?—No.

You cannot tell us very much about the actual conditions of this taluk. Your answers refer mostly to your general experience in other places?—Yes.

With regard to limiting the amount of grazing in any particular forest you say in your answer "I am in favour of Government fixing a limited number of licenses and the panchayat distributing them." As regards that what chance is there in this division of constituting or obtaining a small body of panchayat who will obtain the confidence of the villagers?—I think it will not be impossible to get men.

What about factions for instance?—There are factions everywhere; but I think, in a thing like this no discredit or disrepute will be brought.

You say that in selecting the number of cattle that ought to graze in a particular area the selection would have to be dealt with by the panchayat?—Yes.

The question is whether it is possible to select such a body of men?—Yes, I think so.

But will the villagers themselves be able to select such a body or should the Government do it for them?—My suggestion is that the Tahsildar should go to the village and convene a meeting and allow the people to choose their own men. I would propose a ballot or something of that sort.

Are you in favour of making the panchayat purely a village one or would you mix it with official control?—The panchayat itself would not include any official except either the village munsif or the karnam.

Are the villagers likely to be obedient to such a panchayat and to support its decision, or would they be rebellious against it?—Generally, I think, they would accept the decision of the panchayat.

And would you propose to allow any appeal from that decision?—No, I would not.

You know that Government has under consideration a scheme for the constitution of village panchayat for general purposes?—Would you assign this duty also to them, or would you have a special one for this purpose?—I only believe in a general panchayat.

A general panchayat would probably contain such people as the village munsif, karnam, hospital assistant, schoolmaster, etc. Are these the fit people to decide the feeding of cattle?—If forest matters are to be transferred to a panchayat like that I would get men who know about agricultural matters. If a village is a small one, I do not think they would be willing to multiply their administrative authorities.

Now, you yourself recognise the necessity, if grazing is to be of any good, of limiting the number of cattle that share in it?—Yes.

But that idea, I have observed from the papers, is totally unknown in this district. The general opinion seems to be that any forest can maintain any number of cattle?—I do not think it can be so.

Now, holding that belief do you think it would be safe to entrust them with the feeding of cattle?—We should certainly educate them first, before we entrust them with such a thing like that.

How long would it take to educate them to stand such responsibilities?—If we only do it in the proper way I think it would be possible to put them in the way.

Then, to begin with, you are putting the responsibility of limiting the number of cattle to Government?—Yes.

You will not put the responsibility upon the villagers themselves?—I do not think I would. It strikes me that it would be very unsafe to entrust them with that power. I think, if we ask the question to these villagers whether they would allow the cattle of other villages they would be the first to object. They understand limitation only to that extent.

Is there any general feeling here that the local village should have the first claim?—I think so.

How does that feeling arise?—Because they were always having it before the forests were controlled.

By Mr. Paddison.

Do you think that the inhabitants of the other villages will admit that claim?—But I do not think that their interests are superior to those of the neighbouring villages.

By the President.

You say here "By giving these rights, etc." To whom would you entrust this complicated obligation?—To the panchayat.

You know that it would be quite an impossibility for a Tahsildar or anybody?—Yes, I quite recognise it. That is the very reason why I say the local panchayat should do it.

It is obvious that somebody must carry out the limitation. Who do you think should do it?—The Forest Department.

If this is done who is to do the limitation? Is it the village panchayat?—Yes. No Government officer should take any responsibility in the matter. It is too much for an officer of a central Government to undertake trifles of that sort.

Since you have been in this division, have you had any or many complaints against the administration of the Forest Department?—Yes.

Have you enquired into them?—I enquired into one case recently.

What was that?—A forest guard and a watcher and three or four of their employees caught hold of 27 sheep in a village. The ryots complained that they were caught on their patta and poramboke lands, and 22 of the cattle were let off, Rs. 16 having been paid to the Forest guard, and only five of them were impounded.

What decision did you come to?—I did not enquire into it officially.

You mean that no official complaint was made to you?—No.

What impression did you arrive at?—I made enquiries in the village itself, and I came to the conclusion that the villagers were only speaking the truth.

You found that only a portion of the herd was impounded?—Yes.

And the rest were let off by paying the subordinates?—Yes.

The complaint was that the cattle were not grazing in the reserve?—Yes; and

I made the enquiry in the presence of the whole village, and formed the impression that the villagers were right.

That is a particular case. To be more general, what are the complaints you more often hear?—There is one very general complaint, and that is that the fees for grazing should be abolished.

Why?—Because they say that it induces the forest subordinates to harass them a great deal.

Then they think that if they pay nothing they will not be harassed?—That is what they seem to think.

If all who wish to come are allowed into the forest, what do you think will be the result?—I have no doubt that it would destroy the forest.

If all come there would be no need for any forest guard; and, in fact, we might abolish the Forest Department?—I would have the Department with regard to grazing affairs.

But the grazing made free and unlimited, what functions would remain for the Forest Department to perform?—They would confine themselves to the forests which are not necessary for the local requirements.

For instance what would you call the Ayyalur reserve forest?—It is a major forest.

What are local requirements?—The local requirements are the needs of the neighbouring villagers as to grazing, fuel and agricultural timber.

Are they to have all these free?—I am not in favour of free grazing at all.

But I am asking about the working of the local minds?—Of course, they would like to have a sufficient area of forest to be given to them free.

What is the limit of that particular area?—If there is 3,000 acres, it might be possible to set apart 1,000 acres for their requirements and take off 2,000 acres.

What would be the effect of it upon the non-rural population, upon Madura for instance. Do you propose to increase the cost of transport and the price of fuel?—One cannot give any definite opinion on that point. But naturally the price of fuel should increase owing to the cost of transport being higher. But then in the rotation of coupe felling we have to cut fuel from remoter coupes, and people have to put up with it. I mean that we will be taking a portion from each village reserve.

You do not think that it would raise the price of fuel to the town dwellers?—It might; but, I think, the needs of the local people would be paramount.

Do you think the people in Madura would like that?—I do not think they will.

Whence do the people from your village get their implements?—They get them from patta lands.

In any case, they do not pay for them?—I do not think they pay, really.

You think the contractors would supply these demands if it could be done on a paying scale?—Yes.

By the Hon'ble Mr. Kesava Pillai.

You said you are not yourself for free grazing?—No.

I suppose, you are for meeting the local requirements at some reasonable rates?—Yes.

Rates of seigniorage?—Yes.

By the President.

I do not think you said anything about rates?—No.

By the Hon'ble Mr. Kesava Pillai.

I think, you mean that they must pay something?—Yes.

You are aware that the local requirements are not at all met?—They are very unsatisfactorily met.

You say that people do not pay anything for their agricultural implements—that seems to be a very general answer?—At least, that is my impression; the opinion I have formed after enquiries. I do not think they buy any wood for agricultural implements.

Do they get them from patta lands?—Yes; or perhaps, they may also steal from reserves.

Are any facilities given in reserves for these agricultural implements?—I do not think so.

They might get them from some unreserves?—The unreserves here contain very little timber which is suited for agricultural implements. What I have been given to understand is that the Forest Department itself cut fuel and sell.

By the President.

Are you referring to the tank-beds?—No; I mean the unreserves.

Where?—In Nilakotta taluk, and here too.

By the Hon'ble Mr. Kesava Pillai.

I think they are supposed to be under the control of the Revenue Department?

—They are supposed to be under our control.

Do they take permission from the Revenue authorities to cut trees?—I have not had any requests myself.

Nor the Forest Department?—I have not had any letter from the Forest Department asking for such permission.

Do the Forest Department cut the trees without the knowledge of the Revenue Department?—I should think so. In fact, this fact came to my notice when I was making enquiries with regard to this Committee's enquiry.

I suppose, the grazing in the tank-beds is free?—In most cases it is free. I was told that two tank-beds were in charge of the Public Works Department, and that they sell the right to graze by auction.

Are not the tank-beds under the Revenue Department?—I was imagining they were.

I suppose the Public Works Department sell to contractors?—Yes.

And the contractors collect fees from the ryots?—I was told in a village that the contractor wanted a rupee a head.

Have you had any complaints about it?—I had; and I wrote to the Public Works Department people, but have not yet had a reply.

Who are these employees or Kavalgars about whom you spoke?—They are generally employed by these guards and watchers, and they lie on the watch for cases.

Perhaps they are meant to assist them in seeking cattle and other things?—Yes.

You have had experience of not only this place but of other places?—I have experience of Kollegal and some parts of Tinnevely too.

Have you heard of any mamul existing?—I have heard of them everywhere.

By the Hon'ble Mr. Ramachandra Rao.

Is there much unreserve in this division?—There is a large amount of unoccupied lands shown in the statistics.

Is there much forest growth in it?—I think, most of it is denuded.

Is it fit for grazing?—Might be fit for grazing for about a month.

I may take it with regard to unreserves that much people would not use it for grazing or for fuel purposes?—I would not say that with regard to every village, but generally the conditions of the unreserves are not such as would meet the local requirements.

Do you think it would be possible to constitute any of these unreserves in

these villages?—Under the present condition I do not think that would make a successful experiment.

But I am not talking of meeting the requirements?—If they are conserved and tree growth protected, they may perhaps make a useful forest after a good many years. I would myself reserve some area for extension of cultivation, and conserve everything else as village forest.

If you constitute the village forests the other villagers also have their rights for grazing as well as for fuel?—Yes.

Will that interfere with the existing rights of the neighbouring villagers?—Of course, it would interfere with their freedom. But I should think that under the circumstances their own requirements would be more satisfactorily met.

Even with reference to unreserves for which the people have no right you propose they should be brought under some control?—Yes.

Who is to be in charge of these village forests?—The village panchayats.

Would you add any portion of the village to the existing reserves?—Wherever it is insufficient I would advocate an addition.

What about the forest growth?—I should like the village panchayat to work these village forests on exactly the same lines as the Forest Department does now.

Do you think this could be done?—I think it could be. If they were to look to the future, I think this ought to be the line in which to work it.

Do you think the villagers can do it?—If they do not possess the knowledge we can create it.

What is your objection to functional panchayat?—I think the villages are too small, and they would fight with each other. One panchayat would try to throw obstacle in the way of another.

In case of a general panchayat if it is a question of Educational Department that they have to decide what will they do?—A villager takes interest in almost everything that appertains to that village.

Assuming that the conditions of a village require the constitution of a separate panchayat?—In that case I should have a Forest sub-committee for the management of forest matters.

You say that you would entrust the question of limitation to the Department?—Yes.

What are your reasons?—Because, they are the men who know the science of the thing.

Do you not think that the ryots would be able to find out some kind of limitation themselves if that were allowed to them?—They might in a rough sort of way. But in point of science I should like the department to do it.

By the Hon'ble Mr. Kesava Pillai.

That will be a heavy work for the department?—They have only to inspect the reserve and gauge the quantity of grass available. I am not proposing a varying limit from year to year. When we hand over the area to the village panchayat, we fix a maximum number of cattle that should graze in the reserve.

But do you not think that the villagers are the best judges as to that?—Unless there is a limitation fixed from higher authorities, they might try to let in all the cattle.

But in Nellore they are very anxious to limit the number?—I believe the conditions are quite different here. We have only local cattle.

You said you would even leave the unreserves in the hands of the panchayats. What will become of the other cattle?—They must make provision for themselves. If the unreserve is brought under official control, if a man has 10 cattle, I would let in only five and for the other five I would ask him to make his own provisions.

By the Hon'ble Mr. Ramachandra Rao.

You said with reference to the principal grievances that they are mamuls, concoctions of false cases, heavy fees, stringent penalties, impounding fees, collective fines, extortions, etc., but you do not suggest any remedies?—I do not think they would be radically removed so long as you retain an army of subordinates. The only way to remove these extortions is to make the Government of the forests a village government. If people do suffer and are harassed by the village panchayat, they will only have to thank themselves; there cannot be any grievance because the village panchayat would certainly be able to mitigate these harassments.

But I think it would be necessary to maintain the existing system with reference to forest reserves?—These will remain, but some remedy can be made to make the range officer go into every

case that is reported before him—something like the system which obtains in the Abkari Department. The Circle Inspector makes an enquiry of his own into every offence that is reported, and it is only after that the case is formed. But here the guard's report is simply forwarded to the District Forest Officer, and a copy of the case sent to the Magistrate, who has to wait for another month.

By the Hon'ble Mr. Kesava Pillai.

That is to receive the orders of the District Forest Officer?—Yes.

By Mr. Scot.

Have you tried any forest offence in this district?—No. It is only the second-class Magistrates that usually deal with them.

By the Hon'ble Mr. Ramachandra Rao.

Would you suggest any remedy for what you say about these Magistrates in your answers?—You should get better class of Magistrates. I would ask the Divisional Magistrate to take any portion of this work.

I think it is throwing too much work on their shoulders.

By the Hon'ble Mr. Kesava Pillai.

Do you not think that some provision of the law should be made in the case of light offences?—There is a section of the Forest Act which says that statements taken by a forest guard should be accepted as evidence; and also there is another section which says that all property which is seized should be presumed to be Government property, unless otherwise it is proved. We have been told of cases where what was said to be private property was seized. I think there is a good deal of room given to trifles of this sort.

What is the remedy?—I mean every case should be enquired into. I would take away the presumption.

By Mr. Paddison.

You say that you made certain enquiries on account of this committee before they came; and you also in your evidence gave a list of grievances. Now I want to know if those grievances came to your notice before you made the enquiries for the committee, or during the time of enquiry?—These grievances have come to my notice wherever I have been.

You also say that there is a demand for free grazing in this district. Did

you hear of this demand before you began to make these enquiries?—No.

But you did hear about mamuls?—Yes.

You take it, as a rule, that the Forest Department is a Scientific Department, and so are able to make limitation better than the village panchayat?—Yes.

Having got them to fix these limitations who would enforce it?—The village panchayat.

Supposing the Forest Department says that they should allow only a hundred cattle into a reserve where the village panchayat want to let in 300, would you allow only the Forest Department number?—I think so.

If the panchayat fails to do it what will you do?—I would threaten to deprive them of the powers. If they persist I would withdraw the powers.

One of the effects of this arrangement is that it would do away with the forest guards. But how would the Forest officers know whether the village panchayat allow only 100 or 300 in this case?—They must make inspections. One of my proposals is that no officer below the rank of a Tahsildar or Revenue Inspector should have anything to do with them.

By the President.

You would not allow the Ranger into it?—No.

You think the ordinary Tahsildar would be able to tell that a certain forest was over-grazed or not?—There is always an annual inspection by the District Forest Officer.

Then the question whether the panchayat is adhering to its allowed limit or not would never be enquired into except personally by the Tahsildar?—Yes.

How often you think it would be possible for the average Tahsildar of this taluk, having regard to the average capacity of locomotion, and also to the work, to inspect the grazing?—I think he can do it every year.

Then the inspection will be one inspection every year?—Yes.

It might be two or three?—Yes.

The arrival of a Tahsildar is generally heralded?—Yes.

Do you think that there will be much room for the Tahsildar to detect?—If over-grazing was being done it will be seen not only by the Tahsildar but also from the condition of the reserve.

Who would judge that?—The District Forest Officer.

And no lower officer?—No.

Then it would be for the District Forest Officer and the Tahsildar to check the grazing?—Yes.

As a Revenue Officer of a few years' standing, do you think it is possible for the Tahsildar to do it?—I do think.

By the Hon'ble Mr. Kesava Pillai.

Do you not think that it is quite possible for the villagers, taking into consideration their own interests, that they will complain against the panchayat?—Those of them who suffer would certainly complain.

By Mr. Paddison.

Is not there a feeling with regard to the embezzlement of the morally justifiable . . . ?—I have not gauged the moral feeling to that extent.

In Guntūr and Nellore there are hereditary elders in each village who would naturally go to the panchayat if one exists. Are there any such people in this district?—There are people here who are always on a panchayat whenever one is held in the village.

Have they any official name?—They are called Mahajanangal. There are always some people who are always invited to settle disputes. There are recognised people of that sort.

M.R.Ry. G. SREENIVASA AIYAR Avargal, first-grade Pleader, Dindigul.

By the President.

Are you living in Dindigul?—Yes.

Are you a Pleader?—Yes.

You own no agricultural land?—No.

You have no cattle except milch-cows?—No.

Do you send any cattle to the Government reserves?—No.

You do not come in personal contact with the Government reserves?—No.

Your knowledge is from clients who resort to you for legal advice?—Yes.

It is in no sense personal?—In one sense it is personal. When so many people come and complain repeatedly, I have to believe them to be true.

You say a great deal about the constitution of panchayats for group of villages?—Yes.

You also give a list of powers to the panchayat, namely (1) to take care of the forests committed to their charge, (2) to issue paid permits for grazing in reserved forests, (3) to issue free permits for cutting timber for agricultural purposes, and deadwood for domestic use. Do you propose

I suppose you advocate a special officer for the constitution of a panchayat?—Yes.

Will you allow him to supervise the forests also with a view to find out whether their duties are performed?—I will confine only to the organisation.

What about the subsequent closure?—It will be with the district authorities.

There is no other function?—No. Even in the matter of organisation, he will have to work through the district authorities. He will have to go and educate the people.

What is your objection to allowing a special officer for further supervising their duties?—It will simply bring into existence a number of officials which we hope to send out by giving forest areas to the village panchayats. We take away a number of people from the forest staff only to give it in the shape of supervisors.

Why should you have a special officer for organising them?—It is a special work, and they have to educate each village.

So is the question of proper lines?—That could be done by the ordinary district authorities.

Do you think so?—Yes. The Tahsildar can do it.

to give legal powers?—Yes. We have to legislate.

You propose to give the ryots permits free to cut timber for agricultural use and deadwood for domestic use. Is it to be given all over the forest?—Yes. It must be given in the reserve forest.

According to their option, they have to select the tree they have to cut? Do you want to re-introduce the permit system worked by the villagers instead of by the Government?—Yes.

Do not you propose to give grazing for nothing?—I propose to set apart a certain portion of the present reserve forest for the purpose of grazing and leave those portions in the charge of panchayats.

But why should you make the unfortunate people pay?—Grazing is free in the portions set apart.

Why do you say then "paid permits"?—If there is not sufficient grazing available in the new portion, some may be willing to go to the reserve forest.

To what area should the paid permit be?—To the areas in the reserved forests.

What are these paid permits?—Small fees may be paid.

Who is to collect them?—The Government is to receive them. The village panchayats will have to pay.

Who is to determine the grazing capacity?—The district authorities have to determine according to the capacity of the reserves.

Which authorities have to determine?—The Tahsildar and the Divisional Officer.

By the Hon'ble Mr. Kesava Pillai.

You think these remedies will remove the discontent among the people?—Yes.

It will give room for contentment and satisfaction?—Yes.

With that object you wrote these suggestions?—Yes.

Have you seen some of these reserve forests?—Yes. I have.

Have you no acquaintance with the cultivation of lands?—I have seen enough of lands near reserves.

Are you acquainted with the agricultural people? How do they get their manure?—I do not know much, but I know something.

You speak of forest grievances from your experience as a lawyer?—Yes. I have to deal with forest cases in courts.

M.R.Ry. MATHURANAYAGAM PILLAI Avargal, Landowner, Kaverisettipatti, Dindigul.

By Mr. Paddison.

You have 100 cattle?—Yes.

The reserve is four miles away from your village, is it?—Yes.

Is that reserve open to grazing or not?—It is not opened to grazing.

For how long has it been closed?—For about 10 or 15 years.

By the Hon'ble Mr. Kesava Pillai.

What is the name of the reserve?—I do not know its name.

By Mr. Paddison.

Why do you not send your cattle to the reserve?—The zamin lands are nearer to me and I send my cattle there.

Do you pay anything for it?—No.

You say that you set apart a portion of your patta lands for grazing. Do you do so?—Yes.

You graze all your cattle in that land?—Yes.

How many of your cattle do you send to the zamin forests?—I do not send any of my cattle into zamin forests.

Do you allow the cattle, goats and sheep together, or let them in sepa-

Have you dealt with many cases?—I have dealt with a large number of cases.

By the Hon'ble Mr. Ramachandra Rao.

Is there much dry or wet land in the neighbourhood of Dindigul?—I think there is much of dry land.

Is it in the municipality or outside?—Within the limits of the municipality there are a few acres of wet lands also. But outside the major portions are punja and nanja.

How do cattle in Dindigul find their pasture?—As regards cattle in the villages near the reserves, either stealthily or by paying, they take the cattle to the reserves. As regards myself, I feed them at home.

What is the price of fuel per ton in Dindigul?—I buy at the rate of Rs. 4-4-0 per cart-load. Three cart-loads make one bandy. Generally we get margossa but not miscellaneous trees.

Where do you get your supply from?—I get them from patta lands.

None of your fuel in Dindigul come from reserve forests?—I do not think so. But we get head-loads and cart-loads from zamin forests.

What do you pay per head-load?—I pay 4 or 5 annas.

rately?—I graze them in separate portions.

Why?—That has been the mamul. I engage separate persons for grazing sheep and cattle.

How many cattle have you?—I own 12 plough bulls, 20 cows and 5 or 6 buffaloes; and in all I own about 60 cattle and about 30 sheep and 30 goats.

How much of your patta land have you set apart for grazing all your cattle?—I have set apart about 20 acres.

Do you set apart a particular portion for your plough bulls?—I set apart 6 acres for plough bulls alone.

Do you demarcate it separately and allow only plough bulls?—Yes.

What about the 20 cows?—All the rest of the cattle graze in the remaining 14 acres.

Do cows, sheep and goats graze together?—They graze in separate portions.

Do you set apart any particular portion for sheep and goats?—No.

Do the cows graze on the same ground on which the sheep graze, or do you allow the cow first and then goats and sheep?—They all graze together.

By the President.

All these animals graze on this 14 acres of land?—Yes.

For how many months?—For about four months.

Are they stall-fed after that?—Yes.

During the time when they graze on this 14 acres of land, are they also fed at home?—Yes.

Why do you set apart these 6 acres for plough bulls and not for other cattle?—Since they are working animals we feed them separately.

How far is the zamin forest from your village?—About four or five miles.

What zamindari is it?—Ammayana-yakanur zamindari.

What is the number of cattle in your village?—About a thousand.

How many of these go into the zamin forests, approximately?—About 500 animals.

For how many months?—For about three months, soon after the cultivation season.

Are they kept there at nights, or they return?—They are kept there.

What do you pay to the zamindar for these 500 cattle?—No fee is paid.

Do they allow everybody?—Yes.

What profit does the zamin get?—They get manure.

By the Hon'ble Mr. Ramachandra Rao.

Should you have the permission of the zamindar to get into the forest?—No permission is got.

By Mr. Scot.

Is there good grazing in that forest?—Not very good.

By the Hon'ble Mr. Kesava Pillai.

How high will the grass be from the earth?—About a couple of feet.

By the President.

Do bullocks eat that grass?—Yes.

Is it what you call thatching grass?—It is also used for thatching.

By the Hon'ble Mr. Kesava Pillai.

Do cattle eat that?—Yes.

Do goats eat it?—No goat will eat it. And the sheep?—They eat.

By Mr. Paddison.

Are goats allowed free into the zamin lands?—No fee is levied on them, and there are not so many grazing.

By the President.

If no fee is levied why can you not send many goats?—For fear of wild beasts.

Why not the sheep?—Sheep go there, but they are brought back.

Why can you not bring back the goats in the same way?—They will not let them back.

By the Hon'ble Mr. Kesava Pillai.

Are there trees in the zamin forests?—There are.

What sort of trees?—Miscellaneous.

Are they all big trees?—Big as well as small trees.

Do the people who go there not make any abuse?—They do not cut the trees but erect enclosures and keep the cattle.

What would be the extent of the forests?—It is about 10 miles square.

By the Hon'ble Mr. Ramachandra Rao.

Do any of the cattle of your village go to any Government reserve?—Yes.

How many, approximately?—About 100 or 200.

To what forest do they go?—They go to the foot of the hills.

How far from the village?—About a mile from the village.

Is it from your village?—No, from Anjukulipatti it is a mile off.

By Mr. Paddison.

When you send your cattle to the zamin forests you have to pass through Government reserves?—We have a mamul path existing for a long time.

You do not take any permits for going on the way?—No permit is required.

By the President.

No charge is paid for going through the Government reserve?—There is a separate mamul way along the road, and the cattle are taken through that way.

By the Hon'ble Mr. Ramachandra Rao.

Do all these 500 cattle go through the same way?—There are two or three paths. There is also a public road through which the cattle are taken.

By the Hon'ble Mr. Kesava Pillai.

I hear from people that if one cattle trespasses the whole herd is driven to the pound. Have you heard of any such thing?—Yes.

Were they lawful or unlawful?—I cannot say.

But in your answer you say that you hear of these things?—That is what I hear.

By the President.

Do you know of anything yourself?—No.

By the Hon'ble Mr. Kesava Pillai.

From whom did you hear of it?—From the ryots.

By Mr. Scot.

Is it an old saying or new?—It is an old saying.

M.R.Ry. A. K. APPAYYA AIYAR, Forest Ranger.

By the President.

How long have you been in this range?—I have been here for the last three months.

Where were you before that?—I was in Palamedu range.

By the Hon'ble Mr. Kesava Pillai.

Do you sell any fuel to the cotton mills?—I am not selling now. That contract is over.

When was it over?—It was over by last month.

How were you selling a ton?—I was selling at the rate of Rs. 5-12-0 a ton. The railway freight is to be paid by the mill people.

You cut them and give in weight at the railway station?—Yes.

How were you selling to the public?—Rs. 10 a ton at Madura.

Now you sell them to contractors?—Yes. The whole area is sold standing.

How is it selling a ton at Madura?—From Rs. 13-12-0 to Rs. 16-8-0 a ton is the price. At the railway yard, they sell wholesale at Rs. 11 or Rs. 12.

Why has the price risen?—It is due to increase of population and development of industries.

When did you abolish the Government depots?—Last April.

By the President.

There was only one depot. Is it not so?—Yes.

By the Hon'ble Mr. Kesava Pillai.

Why has the price risen?—There is an increase of wages for coolies, and it is getting dearer and dearer.

How many contractors deal with the Government?—About eight contractors in this range.

Do they all sell at the same rate?—More or less at the same rate.

All these contractors come and sell through commission agents?—Yes.

By the President.

These contractors do not keep any depots themselves?—No.

They sell to agents?—Yes.

By the Hon'ble Mr. Kesava Pillai.

How long ago?—For the last five or six years.

Not before that?—So far as I know it is only for the last five or six years.

By Mr. Paddison.

Do they sell for mills?—I do not know.

By the Hon'ble Mr. Kesava Pillai.

For how many years were you supplying at the rate of Rs. 5?—I have no idea.

You have got special rates here for goats?—Yes. Eight annas a goat is the rate for the whole district.

When the compounding fee comes, the maximum is Rs. 5?—It is so only in closed areas.

Do you enquire into every case that is reported?—It is not in every case that enquiry is made. Only in cases where I doubt the truth of the case and also when I get complaints, I make enquiries.

What is the percentage of cases which you enquire?—It is very few in number.

Will it be five per cent.?—It will be about five per cent.

You transfer them to the forest officer? Do not you make any recommendations?—In special cases in which the offenders are old offenders, and when an exemplary punishment is necessary, I make recommendation.

Does the District Forest officer make any enquiries?—No. It is not possible for him.

By the Hon'ble Mr. Ramachandra Rao.

Where were you before you came into this range?—I was in Cumbum range.

By the President.

How many coupes are annually worked?—Twelve coupes.

What is the total acreage?—Two thousand acres a year.

What is the total outturn?—One thousand and five hundred tons.

By Mr. Scot.

For how many years were you in Madura district?—Eight years.

I understand that very few cattle far from the villages are sent to the reserves for grazing?—Yes. They seldom come.

Most of the grazing is from cattle belonging to the adjoining villages?—Yes.

Are there not cattle much in excess in the villages near the reserves?—Yes.

Is there any reason why, from an agricultural point of view, the villages close to the reserves should require a larger number of cattle than from villages distant from the reserves?—From an agricultural point of view it is not necessary to keep more cattle.

The animals kept in the villages adjoining the reserves are in excess of the actual requirements of the villagers?—Yes.

Is the quality of cattle in the villages adjoining the reserves good or better, or much the same as the quality of the cattle in villages at a distance from the reserves?—The cattle of the distant villages are better.

Why is it so?—They are better looked after.

By the Hon'ble Mr. Ramachandra Rao.

Is there any migration of cattle from this district?—No.

Do they go to Travancore territory?—They go and graze for two or three months.

What is the number that migrate in that way?—About 4,000 cattle of Cumbum and Gudalur villages go to Travancore forests.

In what months do they stop?—In the months of March, April and May.

They do not go out from any other part of the district?—I do not know.

As regards cattle that come into reserves, is there movement from one taluk to another?—There seems to be no migration.

By Mr. Scot.

In the case of villages which are distant to the reserves, do the people reserve any lands for grazing?—Very

M.R.Ry. S. P. SANGARALINGAM PILLAI Avargal of Kottayur.

By the President.

To what village do you belong?—I belong to Kottayur, Melur taluk.

How much patta lands have you?—I pay Rs. 600 kist for my patta lands.

How much land do you cultivate yourself?—About Rs. 150 kist land.

You cultivate one-fourth land?—Yes.

What do you do with the other portions?—I sublease for annual assessment and also for varam.

How many cattle have you?—I have 20 in all.

Do you send any cattle to graze in the Government reserves?—My cattle do not go.

few people who can afford to do are doing it. Those who have lands to keep fallow do it.

Do those people who have the lands keep it fallow, and cultivate it next year?—Yes.

By the Hon'ble Mr. Kesava Pillai.

You said cattle nearer the reserve are poorer than the cattle of the plains?—Yes.

Are all the reserves in the same condition as we inspected this morning? There is no grass?—It is more or less in the same condition due to over-grazing.

It is want of grass that makes these cattle look poor?—Yes.

You say people keep cattle more than necessary. Do you guess?—I find actually people keeping more than they require.

How do you estimate that?—For a man who holds 10 acres of dry land, two pairs of bulls are necessary. I find people keep more than two pairs. For about 5 acres, a pair of bulls will do.

Where did you find more cattle?—I found it in the Cumbum valley.

By the President.

Is it a case that most of the pattadars sub-lease their land to cultivating tenants?—Yes. It is so.

Is it a case that most of the pattadars do not cultivate more than a single acre?—I do not know.

Are there any pattadars who cultivate no lands?—There are some.

Do they own cattle?—Yes.

Do they own large herds of cattle?—Yes.

Are there men who do not own a single acre of land but who own large herds of cattle?—I do not know.

By the Hon'ble Mr. Ramachandra Rao.

How far is the Government reserve from your village?—It is within one mile from the village.

What is the name of the reserve?—Methugumalai and Chinnayambattikaradu.

Why do you not send the cattle to the reserve?—Generally cattle do not go there.

Why so?—They are all bulls and their services are required. So they do not go.

You say you have 20 cattle. How many are plough bulls?—About 15.

By the President.

These things did not happen to you?—No.

By the Hon'ble Mr. Ramachandra Rao.

Are there any others from your village who are here?—They were not summoned. They did not come.

By the President.

Were all the people who are around us summoned?—My villagers were summoned to Vemburili.

By the Hon'ble Mr. Kesava Pillai.

What is the distance from this place to your village?—It is about 15 or 20 miles.

Who sent you the paper for answering?—The Melur Tahsildar sent it.

You say that small goats who go to their mothers in the reserve are impounded?—They say that these small ones also are big ones.

By the Hon'ble Mr. Ramachandra Rao.

Is there any difficulty for grazing cattle in your village? Is there sufficient pasture?—Yes. There is sufficient pasture. But it is not sufficient for goats and sheep.

For other cattle there is sufficient grazing?—For the existing number of cattle it is sufficient almost.

Where do the existing number of cattle graze?—They graze in the unreserves. For only some portions of the year they go to the hills. In the rainy season they are not taken to the hills or reserves.

Do you reserve any portion of patta lands for grazing?—No. If by chance anything is left waste, we graze our cattle there.

You rely mainly on the unreserves?—Yes. We also graze in poramboke lands.

What is the number of cattle in your village excluding goats and sheep?—200.

What is the extent of unreserves?—About 300 or 400 acres.

Do you grow any manure crops here?—No.

Have you heard of manure crops?—Manure crops are not grown, but if green manure is not supplied crops will not grow.

Do you grow any fodder crops?—No.

By the President.

Do you use leaves for manure?—Yes.

Where do you get the leaves?—We get it from patta lands and also from porambokes and unreserves. Also when we try to steal from the forest, we are caught and made to suffer.

Do other people from your village send cattle to the reserve?—Generally cattle do not go. Only one or two go.

What is the reason for that? Is there no good grass?—It is not the custom in some of the villages to send them to the hills.

It is not the custom in your village?—There are not many cattle in the village.

Do the people to whom you sublease your lands keep any cattle?—They also keep very few cattle.

They also do not send to the Government reserves?—Generally they do not go.

I suppose the Forest Department do not trouble you very much?—There is trouble with regard to goats and sheep.

How many goats have you?—About 25.

How many sheep have you?—15 or 20.

Do you send them to the reserves?—I do not send any.

Do you take permits for them?—No.

Do you send much?—No.

Do you send little?—I do not send even little.

Do other people in your village send goats or sheep to the reserves?—They send.

How many goats and how many sheep are sent from your village to the reserve?—About 300 or 400.

Do they take permits?—They do.

Your sheep and goats do not go?—No.

Have your goats ever been impounded?—No.

How did your goats get into the reserve forest?—They say we can graze without permits. They say that those who paid fees were fined.

Why were your goats impounded?—My goats were never impounded.

By the Hon'ble Mr. Kesava Pillai.

You say your village sheep and goats were impounded?—Yes.

Are you a big ryot of the village?—Yes.

How much do you pay to Government?—Rs. 600.

Do you know of any other forest matter?—Forest lands and patta lands are adjoining each other. Cattle are penned only in patta lands. Small kids also go into the reserve to reach their mothers. Even on those occasions they are unjustly taken away and impounded.

KOLANTHAVELU GOWNDEN of Senthurai.

By the President.

Hou much patta land have you?—I pay Rs. 50 cist.

You cultivate it yourself?—Yes.

All of it?—Yes.

How many cattle have you?—I have four pairs of plough bulls, 30 cows, and 80 goats.

Do all these graze in the Government reserve?—Yes.

You take permits for all of them?—Yes.

Is it good grazing?—There is not good grazing.

Why?—Because of the absence of rain, and if it rains there will be good grass.

How many cattle from your village go and graze there?—All the cattle of all the ryots graze there. I am only a peasant and cannot count.

What have you got to say?—I pray for free grazing. There is great difficulty for the ryots; for, if one cow happens to trespass by mistake into the forest the whole of the cattle are impounded.

Therefore you want all goats, sheep, bulls, cows, buffaloes, to be allowed to enter without charge, and in unlimited number?—Yes.

If you got all that will you be satisfied?—Yes.

Is this privilege to be confined to your village, or to be shared by other villages also?—It is the pleasure of Government.

Is there any reason why your village should have a preference?—The same difficulties exist all over the world.

You do not mind sharing with the whole world?—There are no means of living to farmers except themselves.

If you got that permission how many cattle would you like to keep?—I can keep only as many as I can afford.

If you got your grazing free you can keep more?—Yes.

By the Hon'ble Mr. Kesava Pillai.

You graze your goats there now?—They are grazed by my servants on permits.

You pay half a rupee a goat?—Yes.

Do they find grazing all the year round?—They graze there throughout the year.

Do you mean to say that the grazing now for the goats on permits is sufficient?—Yes.

Is there grazing for your cattle?—Yes.

Is there grass enough?—Yes.

Then what are your grievances?—You want free grazing?—Yes.

What else have you to say?—I want permission for cutting agricultural implements for ploughs.

By the President.

At will?—Yes.

Without charge, of course?—Yes.

By Mr. Paddison.

You think the fee is too high for grazing?—Very unjustly high.

On that account you do not keep so many animals as you used to?—No.

Why is it then that the number of goats has increased from 3,000 to 5,500 within the last seven years, beginning with fasli 1312?—I had 100 goats before, but now I have only 80, and it will be reduced even yet.

By the Hon'ble Mr. Kesava Pillai.

What is the number of goats now in your village, approximately?—About 400 or 500.

I suppose you live on goats?—Yes.

By the President.

So the principal use of forests is to graze your goats?—For grazing goats, and also for taking wood for agricultural implements and household things.

All should take it?—Yes. The troubles are for all.

For nothing?—It is your pleasure.

But what is your pleasure?—It depends upon our needs and requirements.

By the Hon'ble Mr. Kesava Pillai.

Is it to be given free to the town people also?—Who will carry the wood all the way.

By Mr. Scot.

For what purpose do you keep these 80 goats?—For manure, and for selling and living thereby.

How many did you sell last year?—I sold fifty.

And the year before?—I do not remember.

How many young ones do you get in the year?—About ten or fifteen a year.

Do you let them manure other people's field or you use them for your own field?—I let them only on my own field for manure.

By Mr. Paddison.

Were you paying always As. 8 for goats?—For the last four or five years we have been paying As. 8.

What were you paying before that?—Four annas.

VARADAPPA NAYUDU, Fuel Contractor.

By the President.

What is your name?—My name is Varadappa Nayudu.

To what village do you belong?—I belong to Kalattur.

Are you buying coupes on contract?—Yes.

How many have you got this year—One hundred and fifty acres in one hill, and two hundred acres in another reserve.

What do you pay for each?—For one, I pay Rs. 16 an acre, and for another, I pay Rs. 15 an acre.

What do you do with the fuel?—I bring it to the Railway station and send it to Madura.

You send all of it to Madura?—Yes.

You take none to Dindigul?—No.

Why do you not take any?—It is not sold for as much as it is in Madura.

Is it because the price is higher in Madura that you send them there?—Yes.

If suppose you get better price in Trichinopoly, will you send it there?—Yes.

To whom do you sell in Madura?—I sell to all.

Where do you sell?—I sell at the goods shed.

Do you sell by auction or by tender?—What quantity do you sell?—I sell 6 tons for Rs. 50 or Rs. 60.

Do 6 tons make one truck?—Yes.

Do you sell it on the truck?—It is unloaded and sold.

Do you unload it?—Yes.

You sell at Rs. 10 after paying cartage, railway carriage, and unloading charges?—It is Rs. 10 and at times, Rs. 12.

Then a truck comes up to Rs. 72?—What is the biggest price you get?—The price never went up above Rs. 70.

Do you keep coolies all the year round, or do you keep them only when felling?—Till the coupes are cut and cleared, there will be employees.

What do you do with the brushwood in the coupes?—We also take it and sell.

But a good deal of small stuff is left there?—All that can be carried in carts is taken. We do not cut small things.

By the Hon'ble Mr. Kesava Pillai.

When you chop off a big tree, you cut small branches?—Yes.

Do you bring these small ones?—Some we bring and some are left there.

By the President.

Why do you not sell those things there to the adjoining villages?—If there is an offer, we will sell.

Does anybody ever ask for it?—No.

For how many years have you been working?—For the past ten years.

During those periods, no one has asked for this small wood?—No.

Do you sell any stuff at all to the surrounding villagers, or do you take it all to Madura?—All go to Madura.

Is there any demand in the surrounding villages?—There is no demand, but if anybody asks for marriage purposes, we sell one or two bandies.

Suppose you are asked 20 cart-loads, will you give?—Yes.

Did anybody ask any big logs for house-building purposes?—I was not asked in this reserve.

If there is any demand for that, will you be prepared to sell it instead of cutting it for fuel?—Yes. I am prepared to sell.

You would not give it for nothing?—No.

By the Hon'ble Mr. Kesava Pillai.

Have you any timber for domestic building?—Yes. I have.

You do not cut it and stack it as poles and beams?—Only if anybody asks for it, we will do so. Otherwise, we will cut it for firewood.

What is the nearest village to your coupe?—Kombai is the nearest village.

By the President.

Do Kombai people work for you?—Yes.

By the Hon'ble Mr. Kesava Pillai.

You say people do not ask for agricultural implements. Otherwise you will give them?—Yes.

I suppose they know you as the contractor?—Yes.

Do you employ them for cutting purposes?—Yes.

They are all poor people?—There are poor men as well as well-to-do men.

By the Hon'ble Mr. Ramachandra Rao.

You said you purchased two coupes?—Yes.

What do you pay to Government for 150 acres?—I pay at the rate of Rs. 15 an acre.

What do you pay for 200 acres?—I pay Rs. 16 an acre.

When did you purchase these two coupes?—Two or three months ago.

Did you fell any portion of the 150 acres-coupe?—Half has been cut.

What was the yield?—I have not looked into accounts.

How much did you get per acre?—Five or six cart-loads can be had for an acre.

How many tons can you get?—Four or five tons.

Have you felled all 200 acres?—A small portion has been felled.

What did you pay for cutting an acre? I paid As. 8 for cutting a gajam.

But you said you got five or six bandies. Does it mean five or six gajams?—Yes. Five or six bandies means five or six gajams.

Approximately, it costs you Rs. 3?—Yes.

How much is the cartage?—It is Re. 1 or Rs. 1-4-0.

Will Re. 1 be a fair average charge?—Rs. 1-4-0 is the charge in the rainy season.

What is the cost of transit from here to Madura?—There are also charges for fencing the forest, and for clearing the path, etc. There are several other items of expenditure.

What are the other items of expenditure?—The standard trees must be cleaned by the saw. We have to clear the path and fence the forest. The trees have to be rounded by the instruments, and it costs Rs. 10 an acre in all.

It costs Rs. 10 an acre for clearing it?—Yes.

Does it include all the felling charges?—Cutting charges are paid at the rate per gajam and clearing alone comes up to Rs. 10 an acre.

What is the cost of transit from here to Madura?—It is Rs. 14 a truck.

What are the loading charges?—The loading charge is As. 10 for a truck. It is even As. 8 and As. 6.

What is the Stationmaster's charge?—There is no charge for him.

What do you pay for the goods clerk?—Why should we pay to them.

What is the margin of profit to you?—I should see the accounts after cutting the whole lot. I cannot say anything now.

But you have been a dealer for the past ten years?—In one year I can get Rs. 100, and in another year I can realise only my capital.

By Mr. Paddison.

How much income-tax do you pay?—I do not pay tax.

By the Hon'ble Mr. Ramachandra Rao.

How was the fuel selling in the first year when you began to sell?—It was Rs. 40 or Rs. 50 in Madura per railway truck.

What is the reason for this increase? What is the extra expenditure now incurred that did not exist then?—All fuel had to be brought down by a road which is to be cut, and such charges have to be added. The repair-charges in the hills cost Rs. 400 or Rs. 500.

Do you repair?—Yes.

All the roads are done at your expense?—Yes.

Is the road to be made in the coupe or from the coupe to some public road?—In the coupe carts have to ascend. So it costs about Rs. 100.

Were not contractors making roads ten years back?—Yes. Then the lower hills were cut. Now we have to go to the higher portions of the hill.

Is there any competition amongst the contractors for the coupes?—Yes. There is competition.

How many bidders were there for the 150 acres-coupe?—It was sold in tender.

How many bidders were there for the 200 acres-coupe?—It was also sold in tender.

Was it sold in auction or by tender all these 10 years?—It was sold in auction some years ago. Some four or five years ago, we cut and furnished the Forest Department. Only this year, it was sold on tender.

In tendering, do you not take the cost of road-making into consideration?—Yes. We do.

By Mr. Paddison.

You sell it by weight after unloading?—We weigh it on the truck itself, and find how many tons there are, and then unload and sell.

Do you sell the whole truck at a time?—Yes.

You do not sell a smaller amount at a time?—No.

By the Hon'ble Mr. Ramachandra Rao.

Ten years ago, the price was Rs. 40 or Rs. 50 in Madura?—Yes.

At that time, were you purchasing by tender or by auction?—I was purchasing by auction.

What was the cost of cutting then?—Is it the same as it is now. It was As. 6 a gajam. It is now As. 8 a gajam.

What was the cost of cartage?—It was Re. 1 then. Now it is Rs. 1-4-0. For this hill, I even pay Rs. 1-12-0.

Is there any difference in railway fare?—I think it is the same thing.

By the Hon'ble Mr. Kesava Pillai.

When you sell locally, you sell it at a profit minus the freight?—Yes.

Do you sell in small quantities?—We will sell small quantities here only.

By Mr. Scot.

Suppose you are asked to sell fuel in the coupe itself; for what price will you sell it?—I will sell at Re. 1 or Rupees 1-8-0 a gajam.

What will you charge here?—I will add cutting charges to it.

What will be the price then?—If it is Re. 1 there, it will be Rs. 1-8-0. If I sell here, a gajam will cost about Rupees 3-8-0 or Rs. 4.

You were a contractor six years ago?—Yes.

What area did you fell?—We were cutting on behalf of the Forest Department. It is only this year I took a tender for myself.

How far away from the railway was the cutting going on?—Mungimalai will be five miles from the railway station. Mudimalai will be seven miles from the railway station.

How far from the railway is the coupe which you are felling now?—One coupe is in the Mungimalai and the other is eight miles off the railway station.

M.R.Ry. AYYALUR RAMASAMI NAYUDU.

By the President.

You are a leaf contractor?—I take no contract; but purchase leaf and sell.

What is your business?—I am an agriculturist. I purchase manure leaves and sell them and the purchasers give me one rupee per truck.

What do they pay for a truck?—It varies from Rs. 10 to Rs. 15.

Where does it come from?—It is got from patta lands in Trichinopoly and here also. The coolies pick them up and bring and I buy the leaves.

How much do you pay per head-load?—From six to eight pies.

To what stations do you send these trucks?—To Sholavanthan and Vadipatti.

You sell them there?—I do not sell. They come to purchase. I make arrangements and procure the leaves for them and they pay my coolies.

For what is the rupee given to you?—For my work and trouble.

By the Hon'ble Mr. Ramachandra Rao.

You pay Rs. 1-4-0 for cartage per ton; half a rupee for felling, and the cost of transit from this place to Madura is Rs. 2-5-6. The total comes to Rs. 4. Are there any other charges to be added to it?—I think 1½ gajams make up one ton. The charge will come up to Rs. 6. I have to pay for clearing the path, rounding the stumps and loading in the carts.

What do you pay for loading?—I pay As. 6 for a truck.

What other charges have you to pay?—I have to pay for stacking. It comes to As. 2. I have to pay for unloading.

Then it comes to Rs. 6-2-0 for a ton until it reaches Madura?—Yes.

What do you pay as mamuls?—There is mamul payment to my own servants.

Do you pay mamul to any other people?—It is only after paying that I must find out how much I have paid.

Did you ever pay at all for the past ten years?—I might have paid or might not have paid.

How many tons do you get on an acre?—It may be five yards or even ten gajams.

In the 150 acres-coupe, you say half of it has been felled. You said you get five or six tons?—Yes. I get so much.

What do they pay to take the truck?—Rs. 23. They pay trainage Rs. 10 and truckage Rs. 13.

What is the total cost of a truck-load?—It varies from Rs. 22 to Rs. 25 according to quantity of leaf.

What sort of leaves do you bring?—Kolinji leaves are taken from patta lands.

What else besides Kolinji leaves?—Nothing else.

No Avaram?—No.

How many cart-loads are there in one truck-load?—Three cart-loads.

This comes to about Rs. 8 a cart-load?—Yes.

That is delivered at the railway station; and it might cost more before it reaches the place of destination?—It is higher owing to cart-hire.

Does it go to the lands irrigated under the Periyar Project?—Yes.

Do you sell any to the people at Dindigul?—No.

I suppose there is no demand?—No.

By the Hon'ble Mr. Ramachandra Rao.

You said you do not pay the coolies who gather these leaves. Who pays for them?—The purchasers pay.

How many head-loads are required to make a cart-load?—I have never carted the leaves.

How many head-loads make a truck-load?—About 120 or 140 head-loads.

You said you paid from six to eight pies per head-load. Do you not pay anything to the owners of the lands whence these leaves are removed, or do the coolies themselves arrange about it?—Nothing is paid for these leaves.

Are these leaves brought direct to Ayyalur?—Much of it is taken to Koilpatti.

Is there no cartage?—No.

It is brought straight to the station?—Yes; and as soon as it is purchased a truck is applied for and loaded.

By the Hon'ble Mr. Kesava Pillai.

According to your calculation it comes to only Rs. 5 for 140 head-loads?—No, it comes to more.

Am I to understand that the purchasers come here and pay advance to the

M.R.Ry. M. S. SUBRAMANIA AIYAR.

By the President.

You live in Sholavandan?—Yes.

How much of your lands do you cultivate?—About 15 acres of nanja and 5 acres of punja.

How many cattle have you?—About 21 or 22.

How many of those do you send to Government reserves?—Formerly I had a herd of cattle, but have disposed of them some three years back, and since then I do not send my cattle.

You used to send them?—Yes.

How many cattle had you then?—About 50 or 60.

What did you use those for?—For manure and breeding purposes and for other things.

How many calves did you breed in a year?—About 25 or 30 calves.

What bulls did you use?—Special bulls.

Were they your own?—Yes.

Why did you give up keeping these cows?—Owing to the difficulty for feeding these animals I had to dispose of them.

How do you manage now to get manure for your lands?—I use cattle and leaf manure.

coolies and go?—Yes; and after my loading them in the truck I get a rupee.

You are paid one rupee for each truck?—Yes.

And the coolies are paid at the rate of six to eight pies per head-load?—Yes.

It comes to about only Rs. 5 or 6 a truck?—No, sometimes it goes beyond, even to Rs. 14 or 15.

You said only 140 head-loads make one truck and a rupee is paid to you. The whole thing costs not more than Rs. 7; and Rs. 10 for trainage. So it does not go beyond Rs. 17 or 18?—We have also loading charges.

Even then it comes to only Rs. 19 the utmost. Do the Government give any permit?—Last year they were giving but this year they have not given.

For how long have you been doing this sort of business?—For about three years.

Is the price the same as it was then?—Yes.

Why is it so?—There is no demand here, and consequently no dearness for the leaves.

Do you consider Rs. 23 or 24 a reasonable price now?—I cannot say it.

Where do you get leaf manure?—From Nagamalai and Kalluthu reserves, and from zamin forests.

You get leaf manure from Government forests, now?—For the past one or two years we are prohibited from getting leaves from Government forests.

This year, where did you get it from?—We got it from zamin forests.

To what reserves were you in the habit of sending your cattle?—I was sending them to Nagamalai and Kathakutti reserves.

How far is Nagamalai from your place?—About three miles.

Were they not going to Periakulam taluk?—They went there also.

Where did they graze in Periakulam taluk?—They grazed in the mountains.

Not in Government reserves?—I do not know. The herdsman will take them to Periakulam taluk, and there he will make his own arrangements.

How much did you pay him?—Monthly I used to pay him so many kalams of paddy.

Did you pay anything for grazing fees?—He paid for the permits. He will dispose of one or two calves and give me an account.

By the Hon'ble Mr. Ramachandra Rao.

Are they your monthly paid servants?—Yes.

By Mr. Paddison.

Do you give them permission to sell calves, or does he consult you first?—If he is at a distance he can sell them without my permission.

You do not know where he went to?—He would tell me before he goes.

How many cattle did you send to Nagamalai?—Almost all my cattle, except bulls used on carts and plough bulls.

Was the grazing good?—Not so good. No grass?—During rainy season there will be some grass.

Why is it so?—It is not a very productive hill.

Do many cattle from your village go to Nagamalai reserve?—About three-fourths of the village herd goes there.

How many will that be?—In all there are about 500 cattle in the village, and I think, about 200 or 300 cattle go to Nagamalai. The neighbouring villages also send in their cattle.

Large number of cattle graze there?—Yes.

Sheep and goats?—Yes.

Was there enough grazing in it?—No. Too many cattle graze in it?—Yes.

Are you an advocate for limiting the number of cattle or you advocate an unlimited number?—I am for limitation.

By the Hon'ble Mr. Ramachandra Rao.

What taluk is your place in?—In the Nilakottai taluk.

By the President.

You say that you do not think that the abolition of grazing fees for particular class of cattle would prevent harassment from subordinates, but on the contrary it would increase it. Is that your opinion?—Yes.

Then you say you are in favour of free-grazing for agricultural cattle. That is, according to yourself, that would increase the harassment?—Yes.

And you say that the abolition of grazing fee for any particular class of cattle would increase the harassment—thereby advocating a system which, according to you, will increase the harassment. Is that not somewhat rash?—Yes. Of course, it is a difficult thing to answer. There will be harassment, no doubt, even in that case.

Then why do you recommend it if you think it will increase harassment?—It must be supervised well.

Who is to do it?—The subordinates.

But it is exactly that which is complained against. There will be room to mingle together and more harassment will be the consequence?—And then you say that the present fees are too heavy. What are the present fees?—As. 4 per head of cattle.

What scale would you propose?—Something less than that.

As. 3-6 or As. 3-9?—About half or one fourth; two annas or one anna.

Will that not be a burden?—No.

Are there not cattle in this district, for the maintenance of which it is worth while to pay four annas?—It is not the maintenance; but they have to pay Rs. 5 as its cost.

Having paid Rs. 5 for it you do not think it worth while to pay four annas to feed it?—There are also many other troubles which the poor man has to put up with. They used to graze their cattle gratis before.

How long ago?—I know, when I was young, that they used to send cattle to Nagamalai free of charge.

Was it a reserve then?—No.

Were there as many people in the Madura district then as there are now?—There are four or five times the number now than they were 30 years before.

Also do you think that there were so many cattle then as there are now?—It will be more now.

So there are considerably more people and more cattle?—Yes.

Has the extent of the country increased?—Yes.

How did it increase?—I do not know.

Is there more cultivation now than there was then?—There is much more cultivation now.

Consequently the land available for feeding the cattle has decreased?—Yes.

Is it not then quite logical to say that the conditions which were suitable then will not be suitable now?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

You use leaf manure?—Yes.

How many cartloads do you apply per acre?—Not less than two cartloads.

Is it an old custom to apply leaf manure?—Yes.

When there was wet cultivation were you using leaf manure?—Yes.

Was there much wet cultivation before the Periyar Project came?—Yes.

What was the supply?—From the river channels.

Wherefrom do you obtain your leaf manure now?—From Government forest.

and zamin lands which are close to our village.

Which zamin?—Doddappanayakanur zamin. It is about six or seven miles away from our village.

Do you remove the leaves on carts?—Both on carts and head loads.

Do you pay anything to the zamin?—

We pay to the contractor.

How much do you pay?—A rupee or 12 annas for a cartload.

That is the price of the leaf?—Yes.

Then, you engage coolies?—Yes. They cut it, cart it and bring it.

How much do you pay the cooly per cart load?—About Rs. 1-8-0.

Is that the cost of gathering the leaves?—No.

What is the cartage about?—Rs. 1-8-0.

So that by the time the leaf is on your land you have to pay not less than Rs. 4?—Rs. 4 is the least sum.

Is this leaf manure used all over the Periyar area?—Yes.

The gathering of the leaf manure is prohibited since last year?—Yes.

Where do the people get it from, now?—We get it now in small quantities from the zamin forests and other gardens.

Can you not do without it?—When we do not have leaf manure we use cattle manure.

Will it make any difference if you are prohibited from taking leaves from Government forests?—Yes.

What is the difference between the lands on which leaf manure is used and on which no leaf manure is used?—The land with the leaf manure gives one-third more crop than the land on which no leaf manure is used.

Do you cultivate any manure crops?—Yes. We cultivate kolinji and sunnhemp.

For how long have you been growing these?—For the last two or three years.

Is this getting into general use?—Gradually it is coming into use.

Are the ryots taking to it?—Not the majority of them.

How does the soil with the leaf manure compare with the soil in which manure crop is raised. Does it increase the fertility of the soil better than the leaf manure?—Yes.

By the President.

Have you had any scientific education in Agriculture?—No.

Where did you learn about the leaf manure crops?—I have read about them.

By the Hon'ble Mr. Ramachandra Rao.

Are there any demonstration areas for growing sunnhemp in the Periyar area?—I do not know.

Do you think that the people will take to growing sunnhemp and wild indigo in years to come?—Yes.

By the President.

Do you think that the practice is extending?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

You want, I suppose, some kind of wetting for sunnhemp?—Not necessarily.

By the President.

When do you sow it?—Before this month. Soon after the harvest is over, when there is some moisture we used to sow it—that is, either in March or April.

You put in the seeds while the land is still wet?—Yes.

Will it require water after that?—If there is water it will grow luxuriantly.

In the case of double crop lands what manure do you use for the second crop?—Either of these two manures is used.

Have the ryots in the Periyar area made any experiments in artificial manure?—I have not heard of it.

Do you sow any sunnhemp?—No.

Do you cut it for the cattle?—No. We plough it in; and if there is more available we use it on other fields also.

By the Hon'ble Mr. Ramachandra Rao.

With regard to the cattle in the Periyar area, are they sent out, or do they remain there only?—Most of the cattle are stall-fed; but after ploughing times they are sent to mountainous forests.

Where?—Near the foot of the mountains.

Do you know the names of the reserves to which they resort?—For my part I send my cattle to the foot of the mountain.

How far is that from your village?—About four or five miles.

Do you send your plough bulls also?—No.

What is the kind of cattle that you send there?—I send a herd of cattle.

By Mr. Paddison.

If a coupe is opened in your village, will they buy fuel from there?—No.

By Mr. Scot.

Can you give us an idea as to how many cartloads are used in your village in a month, approximately?—They only bring it on certain days, and at times it will be very scarce. During rainy seasons we will not get any, and we stock some fuel for use during that time.

How many cartloads do you use for your house?—I use about a ton of fuel.

How many people are feeding in your house?—About 15.

By the Hon'ble Mr. Ramachandra Rao.

Has there been a rise in the price of fuel within the last five or six years?—Some five or six years before we used to pay only Rs. 2 or 3 per bandy, and now it has gone up to Rs. 5 or 6.

To what do you ascribe the increase in price?—Partly to the forest license fees.

By the President.

But it is not forest fuel that you use?—It is the forest fuel.

But it does not come from Government forests?

By the Hon'ble Mr. Ramachandra Rao.

You mean to say that because you do not get fuel from the Government forests the price has gone up?—Yes.

By the President.

Who brings it from Government forests?—When there was permit system people used to go and bring fuel, but now there are coupes and the contractors sell them.

By the Hon'ble Mr. M. Ramachandra Rao.

How far are you from the coupes in Sholavandhan?—About four or five miles.

What is the reason for the rise in price?—Inadequate supply of fuel.

You say that the supply has decreased?—Yes.

By Mr. Scot.

A man has a cart and he wants fuel. He sends his cart paying certain fee to the contractors and gets fuel. That is what you mean?—Yes.

Do you use leaf manure every year?—We have to use them every year.

Does the effect of the leaf manure last for more than a year?—I do not know; but as a matter of fact we manure it every year.

How far from your place do you send them?—About 20 or 30 miles off.

How long do you keep them there?—They are brought back after the harvest.

Do many people do it or only a few do it?—Only a few do it.

Do people keep cattle for manure purposes in the Periyar area?—Yes.

What do they do after the land is transplanted?—They are stall-fed. Unless the reserve is near they will not be sent to the forests.

By the Hon'ble Mr. Kesava Pillai.

You are an advocate of the Panchayat system?—Yes.

You think that it will relieve the people from these harassments which they are undergoing now?—Yes.

What are your difficulties in the way of grazing?—The grazing fees, harassments and want of fodder at times.

By Mr. Paddison.

What is the population of your village?—About 2,000.

Whence do you get your fuel?—We get cart and headloads from the near forests.

From the zamin forests or Government forests?—From both.

Are there any coupes near your village?—Yes.

In the Nagamalai?—There were coupes.

How did you get your fuel from Government forests?—We used to pay fees for a bandy.

By the Hon'ble Mr. Kesava Pillai.

There is no permit system now?—No.

Since you have been stopped from getting fuel from Government forests, how do you manage to get it?—I buy it from those who bring it from the zamin forests.

Who are they?—The people that live near the forests.

How far is your village to the nearest forest?—Four miles.

How much do you pay for a bandy load of fuel?—I pay about Rs. 5 a bandy load.

By the President.

Will that be two-thirds of a ton?—It will be half a ton.

Does that come from the zamin forests?—Yes.

None of the Government contractors bring fuel to your village now?—No.

M.R.Ry. S. BOMMACHI NAICKER Avargal, Landlord and Taluk and District Board Member, Ammayanayakanur.

By the President.

Your zamindari is at present in the Court?—Yes. My brother is the Receiver of the zamindari now.

Have you anything to do with the management of it?—I am the Supervisor under the Receiver.

The cattle of your village go and graze in the Sirumalai hills?—Yes.

They do not go in any Government reserves?—No.

They graze on the zamindari hills?—Yes.

There is no limit to the number allowed?—5,000 or 6,000 graze.

But if 10,000 graze, there will be no objection?—No.

There will be no objection if 20,000 come?—No.

Thereby no harm is done to the zamindari forest?—There is no harm done by grazing.

Do trees grow well and do young trees come up as usual?—Yes. Cattle graze only grass.

Is there good grass there?—Yes.

How many cattle is there grass for?—Grass is available for an area of 20 by 15 miles.

The number of cattle resorting to this area is only 5,000 or 6,000?—Yes.

Are goats also admitted without limit of number?—They are generally grazed.

You have no objection to their grazing?—We allowed it as a favour.

But you have not prevented it?—No.

Is that because you have no objection to it or you are unable to prevent it?—There is obstruction in the Government forest, and they come and beg of us for permission, and we allow them as a favour.

Your opinion is that the number of goats grazing does no harm?—There should be a watch. If there is no watch, they will eat young trees.

You do not mind much?—In our forests, only when goats are allowed, trees grow well.

A tree must begin from a seed, must it not?—Yes.

If every tree is eaten when it is about one foot high, will there be big trees?—They do not resort to small trees. They eat twigs.

They do not eat small trees and there is no harm done to the big trees?—They are ordinarily grazed. There is no harm.

You are in favour of allowing all kinds of cattle to graze in the Government reserves without charge and without the limit of number?—If there are 5,000 people in a village and if there is extensive forest, one-third may be reserved for the forest and two-thirds for the use of the people, and that can be controlled by the working of the panchayat under the control of the Tahsildar.

What will the Tahsildar do?—They should issue free licenses under the control of the Tahsildar.

If the license is to be free, what is the use of a license?—It is only then that the people will peacefully and under a constitutional system graze.

But there is nothing to pay for to the license. What is the use of having a license at all?—I issue free license.

What is the use of that paper?—They come and beg, and for their benefit, I do it.

Their suffering can be cured just as well without that piece of paper?—There will be restriction if such permits are given.

What restriction is there when all kinds of cattle are allowed?—There is restriction. They can graze only if they get a permit from me. Otherwise they are not allowed to graze.

To what persons do you give permits and to what persons do you refuse?—For all the villagers in my zamindari, I issue permits taking Re. 1 or As. 8 or even As. 4.

Then it is not free?—For 50 cattle and 30 goats, and for taking material for house-building and for fuel he pays Re. 1. It is very cheap for him.

Is that the reason that the zamindari is not in a prosperous condition?—It is in a prosperous condition.

What is the need of a Receiver then?—Hearing the advice of a Vakil, one Chellam Aiyar brought in all sorts of litigations.

By the Hon'ble Mr. Kesava Pillai.

Have you seen Government forests?—Yes.

How do your forests compare with the Government forests?—I say that my forests are finer.

Have you trees in your forests?—There are trees. You can see them.

You have got trees in your forest?—Yes.

What trees are there?—Vengai, nelli, navva, blackwood and teak.

You allow free grazing in those forests?—Yes. I give free licenses.

You give free licenses also to Government villagers?—Yes.

Do you give permits for ploughing implements?—Yes.

You allow the same privileges on the payment of Re. 1 to Government villagers?—I never get money from them.

By the President.

They take what they like and pay nothing?—Yes. They take a permit from me.

They can do whatever they like?—They will do according to what I give to them.

By the Hon'ble Mr. Kesava Pillai.

Your forests are guarded?—Yes.

They watch the tree so that they may not be eaten away?—We have leased out our forests, and they should cut according to the lessee's orders.

You have leased out the trees to a contractor?—We have not leased out some trees which are not even to be cut by the contractor.

You have allowed only certain trees to the contractor?—We will mention it in the order.

By the President.

What are the terms of contract with your contractor?—They pay Rs. 2,500 for the whole forest.

How many contractors are there?—There are ten contractors.

They pay Rs. 2,500 a year?—Yes.

For that payment what are they allowed to do?—They can cut all the trees which are not prohibited by the order.

What are the trees which are prohibited by the order?—Teak, bamboos, vengai, mango and other fruit trees.

They cannot cut these?—No.

They can cut other trees?—Yes.

Can they cut without reference to size?—Yes.

They can cut as big as they like or as small as they like?—Yes.

If the villagers come in and cut trees for ploughs, will the contractor come and object?—They get a license from me and the contractor will not object to it.

If they have a license, the contractor cannot object?—In the lease deed, one of the conditions is whoever produces mychit should not be obstructed from taking anything.

He can take anything he pleases?—Yes. It is so mentioned in the lease deed.

Any ryot of your village who pays Re. 1 can cut any tree he pleases?—He can cut ploughing instruments and take grass for thatching houses and also he can take fuel.

That includes everything that is of any use?—Yes. He takes it for his own domestic use.

How are you going to check that?—There is the watcher.

How is he going to say whether it is wanted for his domestic use or not?—We will make enquiries and find out.

Who will find it out?—I will do it.

The watcher makes a report?—Yes.

What does he report?—He reports that such and such a man has taken these things. I will make enquiries. They will say that this man always lies. We will make the necessary enquiries, and we will leave them off.

The whole rental that you get for your forest is Rs. 2,500 a year for 300 square miles?—Yes.

How much is that per square mile?—It is about Rs. 12½ a square mile.

It does not sound like a good forest?—It appears to us valuable.

The price of a Government coupe is Rs. 15 an acre, and there are 640 acres to a square mile. You say your forest is more productive than the Government forest, but it fetches only $\frac{1}{1000}$ of the price?—But we do immense benefit to the ryots. That is our primary object.

By the Hon'ble Mr. Ramachandra Rao.

How many villages are there in the zamin?—There are 16 villages.

How many licenses do you issue?—I sign and issue at once.

What is the total of licenses or what is the number for all the 16 villages for a year?—How many licenses at Re. 1 do you issue?—I issue about 1,000 licenses.

What is the number of pattadars in the zamin?—There are 6,000 pattadars.

You issue licenses only for 1,000?—There are resident pattadars living in Government villages.

How many are there of that sort?—500 or 1,000.

Where do the remaining live?—They live in the zamindari.

Even then, 2,000 or 3,000 pattadars do not take licenses?—We issue free licenses.

But you said licenses issued are 1,000 ?
—That is for cash. For the rest we issue free licenses.

You say you get Re. 1 and allow everybody to remove agricultural implements, etc., and such number is 1,000 ?—Yes.

There are zamin tenants ?—Yes.

You do not receive anything for free licenses ?—No.

How many do you issue like that ?—About 500 or 1,000 a year.

Do you cut your teak ?—We do for our own use.

Did you make any money by cutting and selling ?—There is no income out of it. We never cut for sale.

Is the growth sufficient to cut them ?—We cut them for our own domestic purposes ?

Do you expect to make any money out of these trees ?—Yes.

Is there any plantation of teak or vengai in the zamin tracts ?—They grow naturally.

Have you any establishment for doing it ?—There are watchers.

By the President.

How much do you pay the watchers ?—I pay Rs. 6 a month.

They never take any fees ?—We give batta.

By Mr. Paddison.

What happens if they detect people grazing without license of any sort ?—They will never go.

By the Hon'ble Mr. Kesava Pillai.

You said contractors are allowed to cut young or old trees ?—Yes. He will cut only useful trees.

He will not cut young ones ?—No.

Do you look upon the forest as being a thing helpful to the ryots ?—We keep them only with the thought that it will be useful to the ryots.

You do not think of it as a source of revenue ?—What is the use of maintaining them when the ryots suffer and we do not help them.

By the President.

Why do you not give them lands free ?—No. We cannot. There is no law to allow that. This is our property and we give.

By the Hon'ble Mr. Kesava Pillai.

Who cultivates the lands and pays the revenue ?—The ryots do it.

So you help them ?—Yes.

By the President.

Do the ryots pay varam or money ?—They pay money.

What do they pay ?—Rs. 5 or Rs. 3-8-0 according to the rates fixed.

What is the highest rate ?—Rs. 5.

What is the supply of water ?—They are fed by tanks which are fed by rains from the hills. There are wet lands even on Re. 1.

By the Hon'ble Mr. Ramachandra Rao.

Are there any lands in the 16 villages left for pasture ?—No.

Do any of the tenants leave portions of their holdings fallow ?—No. They have got only sufficient lands for cultivation.

They do not leave any lands for pasture ?—They are very poor and they are not capable of doing it.

By Mr. Paddison.

Why are they very poor ?—There are no seasonable rains. I do not know the circumstances of their families.

By the President.

Do your ryots use leaves for manure ?—Yes.

Where do they get them from ?—They get them from the Sirumalais.

Do they get them on your comprehensive Re. 1 permit ?—Yes.

Do they all take it ?—Yes.

How many ryots are there ?—I have already said that.

Please say it again ?—I have already said that.

Are you afraid of your contradicting yourself ?—There is no fear of contradiction.

Then I want to know how many ryots there are in the zamindari ?—I said 8,000 or 6,000.

And they all take leaf manure on your comprehensive Re. 1 permit ?—I have already said that they can take it for their own use.

But you say you issue only 1,000 permits. How can 8,000 people take only 1,000 permits ? Only wet land holders take it. Dry lands do not want it. Even Government villages take them. It includes all that. There are lands for us in Anjulipalli. My contractor has given permits, and there was a magisterial case about it and fearing the Forest Department weak Magistrates convicted them. I know this personally when my father was the zamindar about ten or twelve years ago.

By Mr. Scot.

You say your forest is leased to contractors ?—Yes.

Is it leased every year or one contractor has a term of several years ?—It is leased every year.

Last year you let it for Rs. 2,500 ?—Yes.

What did you get the year before ?—It will be a little less. We get more one year and another year less.

For how long have you been connected with the zamindari ?—I know the time when my uncle was the zamindar.

Ten years ago how much did you get from the forest ?—Then too it was Rs. 3,000 or Rs. 2,500.

It does not vary ?—No.

Does the same man take it year after year ?—Different contractors take it. One contractor also takes it for some years.

How do you decide who is to get it ?—We sell it in auction.

How do you ascertain that the conditions of the contract are followed ?—There are watchers. They are not sleeping like the Government watchers.

Do you accept the watcher's word ?—We will immediately make enquiry. I have placed men for that purpose. I have a separate man for that purpose.

What is his name ?—I call him amin.

What is his pay ?—It is Rs. 20.

M.R.Ry. N. SRINIVASACHARIAR

By the President.

You live in Palni ?—Yes.

You manage some zamin ?—I manage Rattayam badi zamin.

On whose behalf do you manage it ?—On behalf of a Chettiar who lives in Devakottai.

How did he come in possession of it ?—He purchased it for Rs. 3,75,000.

How many years ago ?—Four years ago.

Do you cultivate any land personally ?—No.

Do you own any cattle ?—I own only two domestic cows.

You do not keep any agricultural cattle ?—No.

You say that the ryots in the zamindari set apart certain portion of their patta area as grazing grounds. Is it done on a large scale ?—About one-sixth of the area will be reserved.

Are they permanent grazing grounds or temporary fallow lands ?—They are

Does he do anything else except looking after the contractors ?—He must do only this work.

If the watcher makes the report and the amin supports it, you accept it ?—They will come and tell me at once, and I will finish it in two days.

How do you do it ?—I will call both parties and decide at once.

Did you ever visit the forest when they were looking after it ?—Yes.

Did you see it from the road ?—No. I saw from the top.

How did you get up ?—I walked. I can walk. My zamindar will go and I will also go.

Did you see goats grazing ?—Yes. They are necessary.

Are you talking of personal experience when you say that goats do not eat trees ?—I give free licenses. I am doing everything for the benefit of the ryots. There have been no rains for the past five years.

Are the cultivators in your zamindari very poor ?—Yes.

Are they poorer on the whole than the cultivators of Government lands ?—How can I know that the Government pattadars are poor.

Do you think the Government pattadars are well off ?—Many people have told me that they are suffering very much on account of compounding fees on goats.

Avargal, Agent of Rattayambadi mita.

permanent and are called pulltharisi, and on that they pay cist.

Have you any idea as to how many cattle they keep on that land per acre ?—That depends upon the grass available in that area.

But have you any idea of the number ?—If the pasture is good, it will be one acre to a cow.

For how long ?—For a month or so.

By that time the grass is done ?—Yes, and then they go to other places.

Is that good grass land ?—Not so good. You do not consider that any given piece of land is able to support an unlimited number of cattle ?—No.

Is any land in the world able to support an unlimited number of cattle ?—No.

You think it is desirable to limit the number to prevent damage to the soil and starvation to the cattle ?—Yes.

Have you any zamin forests ?—I have 12,000 acres.

Do the cattle of the ryots in the zamindari graze free?—We lease to the contractor on payment of Rs. 1,500 *per annum*.

That is to say he pays one-third of a rupee per acre. What does he get for that?—He is allowed to collect license fee at the rate of Rs. 1-4-0 for every pair of bulls. That comes to As. 2 an acre. He issues licenses to ryots on oppantham. The ryots let in their ploughing cattle free and they also cut agricultural implements.

Are there any agricultural implements got out of the land?—Yes.

The ryots pay Rs. 1-4-0 for the year to the contractor?—Yes.

What do you mean by agricultural cattle?—Ploughing cattle. They are allowed to graze two plough bulls and one cow.

Supposing they wish to graze more than one cow, what do you do?—Generally they are not allowed.

Even for payment?—No.

How many of the ryots pay this Rs. 1-4-0?—About 1,200 or so. I also give free permits to poor people.

Do they pay any cist to the zamindar?—They do, with great difficulty.

Is the cist too high?—In certain cases, it is.

After paying Rs. 1-4-0 what is he allowed to do?—He can graze one pair of bullocks and one cow and take wood for agricultural implements.

According to that the contractor pays you Rs. 1,500 and takes back Rs. 1,500 from the ryots. Where is his profit?—He is allowed to cut wood for sale at the rate of As. 6 a cart-load.

How many cart-loads of fuel does he cut annually?—Between 200 to 300 cart-loads every year.

Is it a hilly land or a flat country?—It is both hilly and flat. The major portion of it is hilly.

What hill is it?—Nahan village. The hill is about 7,000 acres.

You were asked whether you considered the grazing fee to be too heavy, and you said no. Does that represent your opinion?—I hold the same opinion.

You consider the fee is not too heavy?—There is no distinction between local cattle and other cattle; and there is no different charge. In the Act it is said that the local cattle should be charged As. 3 and others at As. 4.

But is it done so?—No.

By the Hon'ble Mr. Kesava Pillai.

But, I am sure, you, as a lawyer, should understand the difference between permission and injunction. Do they make any distinction between the local and foreign cattle in the matter of fees?—They collect the same fees for all.

You are in favour of the panchayat system?—Yes.

You think that, if a panchayat is properly constituted, it ought to do some good compared with the present state of circumstances?—Yes.

By the President.

A panchayat in itself is of no particular good to any one. You must say what it has to do if it is constituted?—Their functions must be restricted under rules and regulations framed for the purpose.

How do you know that it will invariably do good? It might be a very good thing for one purpose and a very bad thing for another?—The panchayat system is to be constituted under Forest Laws and Regulations.

By the Hon'ble Mr. Kesava Pillai.

Have you known panchayat system having failed in any department where it has been tried?—I have not known.

By Mr. Paddison.

Do you think that it will be a good thing to manage Government forests on those lines?—Of course, not too soon. In course of time it will be good.

What do you propose to begin with?—As it is, there may be in the panchayat the village karnam and the village natamaikaran to see that it works well, and if any flaw is discovered that can be remedied.

You think it will be good to try some such system with regard to the Government forests?—Yes.

Have you tried that in your zamin forests?—There are no panchayats in our villages.

What is your objection in trying it in your own zamin?—There is no harassment in our forests.

What duties will you assign to the panchayat?—They will issue permits for grazing and for cutting of agricultural implements.

Are they to be unrestrained with regard to the issue of permits?—There must be proper inspections. The panchayats may be allowed to issue permits with certain restrictions to number, according to the area and circumstances.

You give them a limit?—I do.

What will be their functions?—Their function will be to see that the forest area is carefully preserved; and if it is cut they must replant it as much as possible. If a land that can afford cultivation of trees is wasted the panchayat should try its best to replant them.

Do they know how to grow trees?—The villagers do know.

Do they know how to cut?—They can be taught very shortly.

Who is to teach them?—Any scientific man from Dehra Dun can be made to teach them.

In return what do you get?—The happiness of the people is assured.

Who is the man who is to collect the fees—is it the village karnam who should do it on behalf of Government?—Yes. And as regards grazing, the panchayat should be allowed to graze a limited number of cattle.

Suppose one man has a license for 200 cattle and grazes 400; what would be the means of checking it?—He may be punished.

Who is to punish him?—The matter might be reported to the Revenue Inspector, and he will report the matter to the Tahsildar. The panchayat must be supervised either by the Revenue Inspector or the Tahsildar.

But how will the fact come out?—The neighbouring village man will give it out.

Then, unless the neighbouring village man comes and says, the thing will go unnoticed?—Of course it is so.

By the Hon'ble Mr. Kesava Pillai.

Who are the sufferers if the ground is overgrazed?—The people, and eventually the Government. If it is over-grazed the people's cattle will suffer and the villagers will naturally be concerned for their own cattle. That is their wealth, and they do take all the precautions that are necessary.

Supposing the panchayat mismanages the thing, do you think that the villagers will acquiesce in that?—No.

You think there is the possibility of the panchayat being exposed?—Yes. In every village there is faction and the matter will somehow come out.

By the Hon'ble Mr. Ramachandra Rao.

Are there any class of men here who now act as village elders?—Yes; they are here called periatanakarars or headmen.

How many are there in each village?—In some villages there are two and in some one.

They are generally village officers?—Generally, they are not.

Do they settle any disputes now?—Yes.

Is there influence in the village generally sufficient to make their decision binding?—To a certain extent it is.

Are these men hereditary?—In most cases they are.

You said that you issue free permits?—Yes.

What is the number of villages in the zamindari?—There are about 18 villages.

How many free licenses do you issue?—About 150 in the year.

You do not take anything from the ryots?—No, the contractors take it. In one village the ryots applied, saying that they were very poor, and I permitted the contractor to give them free permits, even for removal of fuel.

Is it a part of your contract that the contractor should do as you say?—Yes.

On what ground do you select these persons?—On the ground of poverty.

Are they your zamin tenants?—Yes.

You do not extend the privilege to anybody else?—No. I cannot afford to do it.

Do you fix the number of cattle which they can graze?—Generally in our villages we do not have people keeping more than what is sufficient to meet their requirements.

You said that the contractor removes 200 cart-loads of fuel for sale. Is there any other thing that is removed from your forests?—He also allows manure leaves to be taken by those who are in that oppantham and takes 4 pies per head-load.

He cannot charge more?—No. If he does it, it will be taken note of.

He collects only according to schedule rates?—Yes.

What do you do in case a higher rate is collected?—When I go to that village it will be brought to my notice by the villagers, and I check the contractor.

Do you reserve any trees which the contractor should not cut?—Yes. I reserve rosewood tree, teakwood, mangoes, and the contractor is not allowed to cut them.

Is he allowed to cut young trees?—If it is not fit for any other purpose except for fuel it is allowed to be cut.

With regard to the rest he can cut any tree he wants to, for fuel?—He is not to cut a tree which is not sufficiently grown.

Is there a condition as to that?—Yes.

Who is to know what tree is cut?—My servants go and find out; and, moreover, when you see a cart with fuel you can easily find out whether it was cut out of a young tree or of a grown up one. Trees like karuvolu and trees which are generally used for fuel he is allowed to cut.

By the Hon'ble Mr. Kesava Pillai.

You allow green leaves to be taken?—I allow them to be taken at 3 or 4 pies per head-load.

By the Hon'ble Mr. Ramachandra Rao.

What does that work out per cart-load?—About 30 or 40 head-loads make one cart-load.

By the Hon'ble Mr. Kesava Pillai.

Do you let in goats in your forests?—There are goats but not to a large extent. There will be about 200 or so in the whole 18 villages, and about 2,000 to 3,000 sheep.

Do they all graze in your forests?—Yes.

On payment?—The contractor makes his own arrangement.

Do you know how much he charges?—He takes about Rs. 1-4-0 per 100 for the whole year.

M.R.Ry. MUTHUVELU PILLAI Avargal of Ayyalur.

By the President.

Are you a pattadar?—Yes.

How many acres have you got?—I have about 50 acres.

Do you cultivate it yourself?—Yes.

Are they dry or wet lands?—They are dry lands.

How many cattle do you possess?—I have 30 cattle.

Do you mean plough cattle?—I mean ploughing cattle, cows and buffaloes.

Where do these graze?—They graze in patta lands.

Do they go to Government reserves for grazing?—No.

By the Hon'ble Mr. Ramachandra Rao.

Did they not go at any time?—They were going before they became forest reserves.

Did you send any to Government reserves at any time?—No.

Do the people in Ayyalur send to the Government reserves?—Before the intro-

Are goats also allowed into the forest?—We do not let them in.

Do you know for certain if they do not graze?—I do not know; it is left to the contractor.

There is no prohibitive condition in your agreement with the contractor?—There is no condition.

By Mr. Paddison.

This grazing fee does not include goats?—No. It only refers to agricultural cattle.

By the Hon'ble Mr. Kesava Pillai.

Supposing a man has 10 plough bulls, what has he to pay?—He will pay 10 times the oppantham fee.

By Mr. Scot.

Your fee is per yoke or per head?—Per yoke.

And you say that if they want to graze more than two plough bulls and one cow they must make their own arrangements with the contractor, and the contractor lets them in?—I said that they must send such other cattle to the Government reserve.

But if they wish to send them into your forests?—We collect additional fee.

You always give permission to go into the forest, if wanted?—Yes.

duction of the coupe, they were issuing permits. Now they obtain permits but never graze.

Why do you take permits?—All are coupes. If no permits are taken the cattle are impounded.

By the President.

They are impounded only when they go into the forest?—Whether they go or do not go, they are taken to the pound.

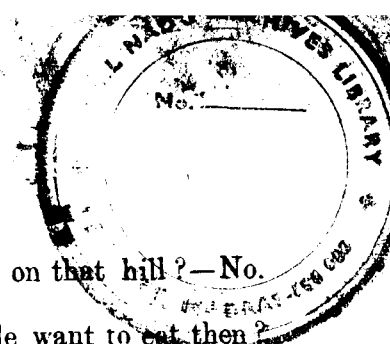
What is the use of a chit when there is a coupe?—If permits are not obtained, they catch hold of the cattle saying that they were grazing in the coupes.

Have you taken permits yourself?—No.

Why did you not take?—I never send cattle to the reserves.

Why do they not seize and impound your cattle?—I am not under the foot of the mountain or reserve. I am far away.

Are you not living in Ayyalur?—Yes.



The other people of whom you speak are in Ayyalur?—There are men of Ayyalur who are at the foot of the hill. There are 32 villages attached to this village.

Is Kombai a hamlet of this village?—This Ayyalur has got 32 hamlets.

Do you mean to say that persons in the hamlets take out permits?—Yes.

They are nearer the reserves?—Yes. Some are near and some in distant parts.

Do all the persons, both distant and near, take out permits?—Yes. The pasture ground is 8 miles away to this village. The whole thing connected with this village is a coupe. There is a reserve without a coupe only at the 8th mile.

By the Hon'ble Mr. Kesava Pillai.

The permits you refer to are only to graze in Panchanhangi?—Yes.

Have you got your permits here?—No.

Do you mean to say that the name of Panchanhangi is mentioned?—Yes.

By the President.

What is the nearest open forest to your village?—There is none open near this village. There is a small portion in Pannamali.

I suppose there are villages which are more than 8 miles from the forest?—Yes. There are.

Have you any special cause for grumbling?—Yes.

When many villages are not within 20 miles, what is the special cause for your grumbling?—They are far away. We are adjoining the reserves. So, we are to look to the reserves only for help.

So the reserves are to belong to you?—Yes. It was formerly like that.

By the Hon'ble Mr. Kesava Pillai.

Do you take any cattle to Panchanhangi and come back?—No. It is not possible.

So, you do not send any cattle from your village?—No.

Yet, you take permits?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

Where do cattle of Ayyalur graze?—They graze in patta lands and in stream porambokes.

Do they graze in the hill that is in front?—Yes.

Is it a reserve?—No.

Does not that adjoin Ayyalur?—Yes. It does.

Is there any grass on that hill?—No. There is no grass.

What do your cattle want to eat then?—They go for exercise.

Do you think that first-rate fuel should be destroyed to make a walking ground for your cattle?—Trees are not eaten by cattle.

By Mr. Paddison.

Have you goats?—Yes. I have twenty goats.

Where do they graze?—They graze in patta lands and in porambokes.

By the Hon'ble Mr. Ramachandra Rao.

Was any portion of the present reserve within your village boundary?—Yes. Ever since the Forest Department was introduced, it was reserved.

Where were your cattle grazing in those days?—They were grazing on the hills on permits. Now they have become coupes.

How long have these been closed coupes?—It is ten years with some reserves, and four or five years with others.

How have you been getting on without grazing?—Cattle have decreased and they graze in patta lands and in porambokes.

By the President.

Were they not eaten by tigers? They died for want of fodder.

By Mr. Paddison.

If they died for want of fodder, why have they increased from 768 to 2,575?—No. They have decreased.

By the Hon'ble Mr. Kesava Pillai.

Does the karnam count the sheep and take a census of the cattle?—Yes. He does.

When does he do it?—In October or November.

Is it counted every year? Is the accounts correct?—On the day when the accounts are written, there are more cattle, the day being a shandy day. Then all are entered.

By the Hon'ble Mr. Ramachandra Rao.

Has cultivation increased in your village within the past 10 years?—Yes. It has increased.

Do you keep more cattle?—There is no increase. There is decrease.

But as cultivation has increased, you necessarily keep more cattle?—These are hilly tracts. There is ploughing and tilling by spades. Out of desire, we cultivate 10 acres, but it does not yield.

Do the cattle of the village go outside the village for grazing?—No.

They find pasture within the village limits?—Yes. In cultivation season, there is grass in patta lands. In other seasons, they stand on porambokes.

They do not go to any of the reserves?—No.

I am asking you about other hamlets?—Even for all the hamlets, there are only coupes.

By Mr. Scot.

What is your request?—We want some concessions for cattle grazing. No grazing is allowed in Tannirkaradu. I want permission to graze cattle there.

Do you want to graze in the coupes?—Permission may be given in places other than coupes.

By the Hon'ble Mr. Ramachandra Rao.

Where do you want to graze?—In Tannirkaradu and Sundamalais.

Do you want it within 3 miles of your village?—If permission is given for the hills of our village, it will do.

By the Hon'ble Mr. Kesava Pillai.

You do not think trees will be destroyed?—No.

By the President.

But there is no grass there. You admitted it? They must have something to eat? Can bullocks stand without eating?—They will eat only grass.

By the Hon'ble Mr. Ramachandra Rao.

But there is no grass. Do they eat any leaves?—They eat Kurunji leaves.

ALAGIRISAMI NAYUDU of Vadamadura.

By the President.

Do you own any patta lands?—Yes.

How much?—I pay Rs. 300 cist.

How many cattle do you own?—I own 60 cattle.

Do you cultivate your own land or do you sub-let it?—I cultivate.

How far is your village from the nearest forest reserve?—From two furlongs to two miles there is a reserve.

Which reserve?—Pannamalai or otherwise Karumalai.

Do you graze your cattle in that reserve?—We grazed before.

Do you now?—Not now.

You take permits?—Owing to these troubles I do not take.

What is the trouble?—The trouble from the Forest Department. Even though we take permits our cattle are not

Is that the only leaf that they can eat?—Yes.

By the President.

But you say there is no grass? But we have seen it and saw plenty of grass?

—There is no grass.

It is your opinion that if cattle are allowed to felled coupes, there is no harm done?—There will be no harm done by cattle grazing.

By the Hon'ble Mr. Kesava Pillai.

You say grazing is important?—Yes.

How much does your village pay to Government?—Rs. 5,000.

By the President.

Is any part of it paid for grass?—No.

Is any charge made for straw?—No.

Do you sell your straw, or do you feed your cattle upon it?—We feed our cattle upon it.

You never sell it?—No.

Then, what place does the straw come from to Madura and Dindigul?—They come from villages where there are lands irrigated by river and river channels.

By the Hon'ble Mr. Kesava Pillai.

You also occasionally buy?—When the supply is insufficient, we buy.

Will you consent to pay to Government the loss sustained in revenue if it is given over to you?—Let the Government cut and fell. We do not meddle with it. We want fuel, grazing and agricultural implements.

You think you are right to demand that?—When we suffer, we must have it.

allowed. All the hills are taken away for reserves.

Is it because the coupes are formed and trees are cut that you do not take permits?—Even if we obtain permits, if one cattle stray by chance into the reserve the whole herd is impounded.

Of course, they did not enter the reserve?—I cannot say. One-eighth part of it may be true.

It is not impossible that the cattle might have strayed?—It is not impossible.

What did you come to speak about, particularly?—We are undergoing a good deal of troubles on account of trespass.

Anything else?—They not only collect pound fees, but also they take compounding fees, and if we fail to pay the

compounding fees, we get summons from the Magistrate and he asks whether we are prepared to pay the fees or undergo prosecution. If we say that the cattle did not trespass the Magistrate says that we are all liars and the watcher is the only truthful witness, and finishes the matter. A sheep is worth only 2 or 3 rupees, and for each sheep we are fined Rs. 5. Some even deny the ownership of the goats, as they are not able to pay the heavy compounding fees. There are also others who to keep up their dignity sell their property and redeem the goats. We are not allowed to take green manure leaves, fuel and agricultural implements. Even if we want a stick to drive cattle we are not allowed to cut it from the forest. If we take fuel even from the patta lands the guards and watchers say that we have taken them from the reserves, even though we prove the contrary.

Is that all your difficulty?—Yes.

What do you want done?—We want grazing for cattle. There were places formerly where we were grazing our cattle, but now they have all been made into coupes.

Where do you want it?—On the Pannamalai.

You want it free?—Yes. What does the Government lose thereby.

Without limit of number?—We can make such restrictions ourselves.

What will you do?—We will follow the rules of Government.

What more do you want?—Green manure, free and unlimited.

Irrespective of place?—We will take only so much as we used to take formerly.

You want also free wood for agricultural implements, and goats to go everywhere?—Yes.

What else?—There should be no harassment.

If you get all that there is no need for the Forest Department? What did the Government do before?—There is extensive land for other villages; but in our village there are only small hills, and not so extensive.

If you get all that, will it be enough?—We will be satisfied.

By the Hon'ble Mr. Kesava Pillai.

Why do you think that you are entitled to all these?—We are only slaves of Government, and Government gave such things to us before. It was once given, but taken away. We only want them back.

Is your village big?—Yes.

You have had the right to graze and take other things from the reserve forest before?—Yes.

What would be the extent of that reserve?—All the area covering the Pannamalai.

How many villagers will enjoy it?—So far as I know my own village, Puttur and some other villages can go. There is a boundary between each village.

Are you able to point out the boundary now?—I can do it through the karnam.

If you are given the management of the forest on payment will you consent to that arrangement to get rid of all these harassments?—We cannot afford to pay.

Would you consider it better than the present condition?—Yes.

Are there persons in your village who can manage it?—There are.

Would you be able to do it without any injury to other people?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

What is the extent of the unreserve in your village?—Only very little.

How much?—So far as I know it is only 50 or 60 acres.

What is the number of cattle approximately?—About 2,000 to 3,000.

Do any of these go to the Karumalai reserve now?—There was a man who used to send in his cattle, but he was ruined in the long run, and he stopped sending them.

Why?—How long could a man stand the forest subordinates.

Where do the other cattle graze?—In patta lands.

Do you reserve a portion of your patta lands for that purpose?—I have in all 200 acres of land, and I set apart 100 acres for that purpose, and unjustly I have to pay the cist for them.

You have lands?—Yes, but they have to be left off without being cultivated for the sake of providing grazing for the cattle.

Do you use all these 100 acres as pasture land?—Yes.

What is the assessment per acre?—Between Re. 1 and Rs. 1-4-0.

How many of your cattle do you graze in your 100 acres?—I graze 60 cattle, 40 or 50 goats, 70 or 80 sheep and 4 or 5 buffaloes.

Do all these find grazing in that area?—It is not sufficient; and there are some odays and tanks in which also they graze.

Does everybody in your village set apart certain portion of their lands for grazing?—Only a few men keep.

Then how do others find grazing for their cattle?—At the limit of each man's patta lands there will be a small portion left, and they graze their cattle there. After the crops are harvested there will be a stock of straw and that will be used for food for cattle.

By Mr. Paddison.

I suppose if there are no crops cattle can graze all over?—There are certain lands in which all cattle can graze.

Is there a reserve close to your village?—Yes.

If your cattle graze there are they impounded?—They are not immediately impounded. They will first send for us and ask us what we say, and so on. We pay something to them and release our cattle. Some days hence they will again say that the man who was there the day before yesterday has been transferred to another place.

If they do not take these mamuls what happens in that case?—The cattle are taken away on the plea that they were grazing in reserves.

But I am talking of cases in which they are impounded after going into the reserves?—Even if the cattle graze in the unreserves they are impounded.

SWAMINATHA MANIYAGARAR of Kanavoipatti.

By the President.

Are you a pattadar?—Yes. I have 50 acres of both wet and dry lands.

How many cattle do you keep?—I keep 50 cattle, of which 20 are sheep and 10 are goats.

You have got permits for grazing in the Government reserves?—I do not obtain permits.

What have you come for?—We request that a certain portion of land may be given for grazing.

A certain portion of what land do you want?—Our lands were adjoining the hills and they have become reserves. Population has increased, and there is not sufficient land for cultivation.

What do you want the reserve land for? Do you want it for cultivation?—The lands fit for cultivation may be given for cultivation and lands may also be given for grazing.

You want it without any cist or charge?—We want it free.

Then why is it not shown in the pound book?—It is.

No, there is no entry in the pound book?—Now we are very much afraid and we never go to reserves.

By the President.

Therefore, all this tale of woe you never felt?—No.

By Mr. Paddison.

You say you are harassed by compounding fees, and then again that you were never impounded?—We felt these difficulties five or six years ago.

By the President.

Have you been making all this cry about things that happened five or six years ago?—Even yesterday it has occurred in this village.

Why is it not shown in this book?—It is not in our village.

Speaking of things that happened five or six years ago, as if they happened yesterday, do you call that speaking the truth?

By the Hon'ble Mr. Kesava Pillai.

Do these guards and watchers take the cattle to the respective pounds or they take it to some other pound?—They are generally taken to the nearest pound.

Where is the pound for your village?—It is in Vadamathurai.

What else do you want?—We want green manure and agricultural implements and fuel from the reserves. Unreserves are rocky and covered by prickly-pear.

What becomes of the bushes and trees which were in the unreserves formerly?—It is there still, but not useful for cattle.

By the Hon'ble Mr. Kesava Pillai.

Do you want land free for cultivation without paying cist?—For cultivation, I am prepared to pay cist, but for grazing I want free.

Have you any forest for grazing?—There is a forest, but those who obtain permits can graze.

Are they allowing on permits now?—Yes.

Why can you not pay for permits and graze?—Only those who adjoin the reserve forests can go. I am not near the forest. So I want it free. From time immemorial, and from the time of Queen Victoria, we were grazing free.

What is the distance from your village to the reserve?—It is very near. It is about a furlong.

You have never taken permits?—No. Others in my village have obtained permits.

Is there any difficulty in taking permits?—Yes. In Kanavoipatti, a man got permits, and grazed his cattle, but four goats were impounded on the plea of their having grazed in the reserves, and compounding fee of Rs. 5 was charged for each goat.

Were there permits for goats?—Yes. It is this year that they impounded.

In what month did they impound?—I do not know. The compounding fees were not paid, and they were sold in auction for Rs. 7, and for the balance, the man's property was attached.

When did this happen?—Five or six years ago.

What is the name of the man who has paid pound fee?—One Kumarinayakan. This month, a compounding fee of Rs. 60 was charged for 12 goats. One Audinayakan was charged, and he has come here with the compound receipt and a petition.

By Mr. Paddison.

You said it took place four months ago, and the munsif says it took place one year and four months ago?—I told it only approximately.

Is that approximate time?—We live near the hills, and we do not know the exact time.

Are your other statements to be taken equally approximately?—If correctness and accuracy is required, I could have said it. I could remember only that much.

By the Hon'ble Mr. Kesava Pillai.

Did he pay the compounding fee?—No. He has not yet paid.

GOUSEMIAH SAHIB of Palni.

By the President.

What is your business?—I am an agriculturist, and also agent to Mr. Mownagurusami Naidu of Naikarapatti.

Who is that gentleman?—He is a big pattadar.

Where do you live?—I live in Balamudram and Naikarapatti.

By the Hon'ble Mr. Kesava Pillai.

Do you know anything about the Forest affairs?—I know.

Have you any difficulties?—Only in reserves we want grazing ground for cattle.

By the Hon'ble Mr. Ramachandra Rao.

What is the name of the reserve nearest to your village?—Yerikalamalai, Karpuravallikuttu reserve.

Do any of your cattle go to these reserves?—Yes. They go with permits.

What is the distance?—About one furlong off, there is Karpuravalli reserve, and about two furlongs off, there is Nedumalai, and between these two, there are cultivation lands. That village has got only 700 acres of land for cultivation and there are only 50 acres of unreserves.

What is the number of sheep and goats in your village?—There are seven hamlets for Kanavoipatti village, and for all, there are 3,000 goats and 2,000 sheep.

How many other cattle are there?—Cows and bulls are 3,000.

Where do all these bullocks come from?—They belong to these villages.

Do they belong to the cultivators of those villages?—Yes.

But their cultivation according to the petition is 1,540 acres?—Yes.

Are all these cattle used for agriculture?—Yes. They are for manuring the lands. There is red soil and not good land.

Do any cattle come from outside to the neighbourhood of this reserve?—They would not come.

Where do so many cattle find pasture?—They find pasture in the unreserves, and on tank-beds. Those who obtain permits go to the reserves.

But the unreserves according to you are only 366 acres?—Yes.

So most of them find pasture in the reserves?—Yes. They take permits.

By Mr. Paddison.

(From accounts. Ten years ago, there were only three goats. Now there are 1,305 goats).

What are they?—It is the duty of watchers to cut lines in the forests, and they without themselves doing it make the road coolies to do it for them, and if they do not, they are harassed.

When was it?—Even to-day they are working there.

Without payment?—Yes; but they can take fuel from the reserve for sale in return for the work they do to these watchers.

You mean that the wages of the coolies are fuel?—Yes.

Did you not say that they were permitted to take fuel from the forests?—Yes.

Who allows them to do so?—Watchers and guards.

By the President.

That is all loss to Government?—Yes.

What else?—During grazing season some mamuls are paid to these watchers and guards, and they allow free wood to be taken and make false charges against those who do not pay these mamuls.

Is that what you call harassment?—There is much more. So far as I know there are three or four cases pending in the Court, and I can even quote the calendar number.

Are these all false cases?—Yes.

How do you know?—As the case was brought against our own men I think they are false. I know that it was a false case. It was a first class case, and it was decided against it.

Justice was done, I suppose?—Yes.

Then what is the trouble?—The unnecessary expenses to which we are put.

How much did it cost you?—Rs. 100, —Rs. 50 was the lawyer's fee, and the rest, Rs. 50, was spent in feeding seven or eight men in hotels; as the case was against them, they all of them went over to the place where the enquiry was held.

By the Hon'ble Mr. Kesava Pillai.

What is the other case?—Case No. 38 of the Joint Magistrate's Court. On account of non-payment of mamuls false cases are brought.

What do you want done?—The Range officer or some other superior officer should make enquiry into cases. The guards and watchers do not allow the Village munsif to note what the other people say, but only to note their own statements.

Why should the Village munsif do so?—They say that that is the Law.

Who made the Law?—That is what they say. I put the question while I cross-examined them, and that was the answer I got.

By the President.

Do you believe in it?—I believe it because things go on in such a way.

If you believe it, you believe in everything?—Do you mean to say that the

Village munsif cannot report what he knows?—Yes.

By the Hon'ble Mr. Kesava Pillai.

Do you mean to say that the Village munsif is bound to note only the statement of the Forest subordinates?—That is what the Village munsif himself says.

Is there any other thing you have to say?—In Balasamudram there is a reserve, called Karadikottu, with no good growth of anything. It might be disafforested.

By Mr. Paddison.

Do you have any forest of your own?—Yes.

Do you give permits for leaves to be taken, or you allow them free?—We issue permits, and at times we allow them free also.

How much per head-load?—I charge three pies per head-load, and six annas per cart-load, and in this way we allow the contractor to collect.

What is the extent of your reserve?—In all 15,000 acres; and 4,000 acres are leased out to contractors, for Rs. 500. In grazing we get about Rs. 1,000. We charge for all cattle except plough bulls.

What about plough bulls?—They are let in free of charge.

Who makes it free,—the contractor or yourself?—We make it free ourselves. We include in our agreement that the plough bulls should not be charged.

How many plough bulls are let in, in that way?—About 1,000 or 1,500.

By Mr. Paddison.

Why do you say that the two cases were false cases?—The Forest guard had bulls and cows, and at times they may be stolen or killed. My contractor levied the fees before the cow was killed, and so the Forest guard has brought these two false cases against us.

Since the Forest department has treated him so unjustly personally, his opinion is rather biased?—If enquiry is made, it will be found to be true.

By the Hon'ble Mr. Kesava Pillai.

You are not personally concerned in it?—No.

You were not fined?—No.

By Mr. Paddison.

Is there any case pending against your men brought by the Forest department?—No.

KARUPPANNA THEVAR of Virupakshi.

By Mr. Paddison.

How many cattle have you?—I have 20 cattle, of which 10 are plough-bullocks.

Do you send your cattle to the forests?—No. Sheep alone go. Goats are not allowed.

How many goats have you?—I have 15 goats.

Where do you graze them?—They graze all round the garden lands and in patta lands.

Have you anything to complain of?—There is a reserve adjoining the patta lands.

When was that land granted on patta?—It was granted before the reserve was formed.

Did you complain when the reserve line was made?—Nobody attended to it because cattle were usually grazing there. After the reserve was formed, all cattle had to be sold, and we have just the required bulls and cows.

But this reserve is not closed to grazing?—It is open on permits.

Why can you not send your cattle?—Goats have no permits.

Do you plough your lands with goats?—They are required for manure.

Your complaint refers only to goats?—Goats are for manure, and if bulls and cows are allowed to graze we will be prosperous.

But they are allowed?—If permits are taken, and if any other man's bull comes along with it, all are impounded.

But this is a different complaint altogether. You said you have to sell on account of the reserve. Is it true?—If permits are taken for ten bulls and if an extra bull of another man comes in, all are impounded.

When did it happen last?—One case occurred four or five months ago. It occurred to Kandasami.

How many cattle were impounded?—About ten or twenty cattle and twenty or thirty sheep and goats were impounded.

Whose was the one animal that strayed without a permit?—It belonged to Kuppachikownden.

Was it impounded too, or was it let off?—All were impounded.

What else have you to say?—It is a barren reserve. On the west there is the

zamindari. On the east, there is another zamindari boundary. On the south, there is the patta land of the hill-people. In the centre, the hill is barren.

What is the objection of having a Zemin hill near?—I have no objection.

By the Hon'ble Mr. Kesava Pillai.

You say all cattle were impounded?—Yes.

Was any compounding fee collected?—Yes.

Was the permit also cancelled?—Yes.

By Mr. Paddison.

Would not the zamindar allow your cattle to be taken through the hill?—He will give permission only to his ryots.

He would not allow you?—No.

He would not allow you, even if you paid?—We have never asked. It is not sufficient for their own ryots.

By the Hon'ble Mr. Ramachandra Rao.

When was the barren hill that you are talking of reserved?—It was reserved within 20 years.

Has there been no growth since then?—It is thorny.

Is there any pasture?—Yes. There is Kurunji and other pasture.

Are there large numbers of cattle in your village?—Yes.

What is the approximate number?—For two of our villages, there are 3,000 cattle.

What is the number of goats?—It will be about 100.

How many sheep are there?—About 400 or 500.

Where do all these graze?—They take permits, and they also graze in porambokes and in sides of rivers.

How many people take out permits for this barren hill?—All have taken permits.

Is that the chief pasture ground for these two villages?—Yes.

What is the extent of unreserves in your village?—It is very small and full of prickly pear, and it will be about 200 acres.

All the cattle get into the barren hill on permit?—Yes. Seven or eight villages graze there.

M.R.Ry. T. S. LAKSHMANA AIYAR Avargal, Pleader and Pattadar, Madura.

By the President.

Where do you live?—I live in Madura.

You are a pattadar also?—I am. I have lands both in Madura taluk and in Periyakulam taluk.

Do you cultivate your lands?—No, I sub-rent them. In all I own about 30 acres of land.

Do you let them out for varam or for money?—For varam, and my tenants cultivate.

Do you keep any cattle of your own?—No.

What is the particular point that you wish to talk to us about with regard to forest grazing?—I would submit that the very many restrictions obtaining in the forests are not obtaining in the zamindari or Travancore forests.

You could not have been personally brought into contact with these grievances, I presume?—No; but as a pleader I have come to know of them.

You were asked what you considered to be the grievance by the levy of fees in the Government forests, and you said "the levy of grazing fees is felt to be a burden only by the poor tenants, mostly not owning any lands of their own." Will it not be felt a burden by the rich ryots?—The landlords have to depend upon the cultivating tenants, and thereby it affects them also.

You were also asked whether you considered the present fees too heavy, but you do not answer?—Since answering these questions I have ascertained that the rates in the Travancore forests are much cheaper than those obtaining in the Government forests, and also the rates of the zamin forests are much cheaper.

You think the Government fee should be on the same scale with these?—Yes.

Have you any personal knowledge of the Travancore forests?—I have travelled through these forests as far as Peermade.

That is a grass land?—Yes.

Have you any personal knowledge of the zamin lands in this district?—Yes.

Which ones?—The lands of the Doddappanaickanur zamindari.

And of the others?—I have only professional knowledge.

You consider that the fees for grazing in the Government forests should be assimilated to those customary in the zamindaris?—Yes.

You want that the administration of the Government affairs should be model-

led with the zamindari administration?—I do not say that.

Do you think that the zamindari rules in this Presidency are a model?—I do not think so. But in the matter of cultivation and grazing of cattle, I submit that so much of it as is good can be adopted.

This particular fact should be selected for imitation, you think?—At any rate you could adopt it.

Could you explain more clearly?—In the matter of obtaining fuel or timber, or wood for implements from the zamindari forests, they give permits, but the restrictions are not so many and the people are not so much oppressed.

That is better for the people?—Yes.

People do not cheat the zamindar?—I do not think they do.

Neither do they steal?—No. There is no theft in the zamindari forests.

Have you any personal knowledge of the Government forests in this district?—I have no personal knowledge.

You think there is much thieving and robbing in this district?—I think so; but I hear that the underlings give room for it.

Is that a grievance for the ryots?—But both of them are brought to book, and so both the subordinate and the ryot suffer.

But both the subordinate and the ryot have been robbing Government; is it not just that they should suffer?—Of course, both should suffer.

You have something to say about the fuel supply. What is your view about it?—My view is that the Government should establish some depots in this town, especially as the city is a very large one.

By the Hon'ble Mr. Ramachandra Rao.

You mean Government depots?—Yes.

By the President.

If the Government should establish a coupe and allow it to the private agents will that not meet your request?—They will combine together and make their own terms.

Have you any knowledge of combination between the dealers in this town?—Yes.

Who were the parties in the combination?—The private dealers.

How many of them are there in this district?—The number has lately

increased. There are, I think, no less than 150 or so.

Do the whole 150 of them combine?—Most of them do. They go to Ayyalur and combine there, and when they come here they give out that the fuel was sold at Ayyalur at that rate.

If one man sells at higher rates than the other, people will naturally go to the cheaper man?—No doubt.

Do you think that no fuel comes to this district from other districts?—They come from Ayyalur, and also from Vayyampatti.

That is in Trichinopoly district?—Yes.

And from Manaparai?—I have seen fuel stacked there.

But you did not know that they go to this district?—I did not know.

Why should they come to this district without going to Trichinopoly district?—Because, the consumption here is greater.

Has the price nothing to do with it?—Of course, it has.

Have you any knowledge as to how the price at Trichinopoly compares with the price in Madura?—I have no knowledge of it. But there are other reasons also.

What reasons?—The contractors of this place pay large advances.

The same thing can be done by Trichinopoly contractors also?—But this is a greater manufacturing city.

I know that the price in Trichinopoly is cheaper. If, now, Government depots were opened in Madura town to sell fuel below the market rate do you think that fuel will continue to come into this district?—I do not think so.

If Government were selling fuel in Madura at Rs. 10 per ton, do you think the supply will be sufficient to influence the price of private supply?—Yes.

On the other hand take the supply to a private man, for instance the brick-kiln man—do you think the brick-kiln man would buy from Madura at Rs. 12, when it is sold at Rs. 10 in Trichinopoly?—He must be made to buy.

Is it possible to enforce a restriction of that sort?—Of course, with some amount of care it is possible.

How?—Private persons should go in only for small quantities.

You would not sell even a ton to them; in fact, you will reduce Government to the level of a bazaar Komitti. If any one comes to the Government depot and asks for a bandy load of fuel you will say no

to it?—But discretion should be given to the higher authorities.

You do not expect a higher authority to sit in the fuel bazaar. Who is to judge whether the consumption is a *bona fide* domestic consumption?—A few enquiries may satisfy the man on the spot.

Who? The depot gumasta?—Yes.

Would you trust him?—It depends upon the nature of the man.

How will we assure ourselves of the nature of the man?—Even supposing that there are some defects in the character of the man, my own view is that in the interests of the town the existence of the depots are necessary.

You would not allow it for the rural people?—What I mean is that the rich also will have their need.

If you send your servant and said to him "buy me a quarter of a ton of fuel," how is the depot gumasta to know that it is for *bona fide* consumption? I am only trying to show you that it is very difficult to prevent buying fuel by manufacturers?—Of course, that cannot be prevented.

You have experience of the Government depots for the last so many years here. What do you estimate the consumption of the town here?—I do not know.

Several very knowledgeable persons estimate it from 70,000 to a lakh of tons per annum. Taking the population and the number of houses, do you know how much fuel was sold in the Government depots when it existed?—I do not know.

Well, it was very much less than 3,000 tons. If less than 3,000 tons were sold below the market rate, will it have any effect on the remaining 67,000 tons. It seems to me a very difficult thing to make out how the sale of less than 3,000 tons could possibly control the sale of 70,000 tons?—On the other hand, also other persons might be benefited by it. I request that three more depots be opened in this city.

But do you think really that the sale of 3,000 tons at Rs. 10 per ton could control the sale of 67,000 tons?—I think not.

At least, it could not affect the bulk of consumption?—No.

Also there was then a contract to supply to the mills, and now that contract is stopped?—My submission is that it will be a very good help to the ryots.

But it is now sold at the open market and not at the charity rate at the coupe standing. That is the system against which you complain?—Yes.

But you say that these 150 people combine together. It seems to me a very difficult thing for these 150 men to make a combination?—It is easy for them to combine as they get their supply from one and the same source.

I think not. How many contractors do you think there are?—There are about half a dozen.

My information is that there are 32 different contractors?—About three or four years ago my knowledge was that there were about six or seven people taking the contracts.

Now the whole is being sold to the contractors; and the number of coupes sold is 30. Is it easy for those to make a combination? I suppose you merely inferred?—Yes.

Have you anything to say about leaf-manure?—I once cultivated green manure.

What kind?—Wild indigo and sunn-hemp.

For how long?—For the last two years.

And have you taken any personal interest in the process?—Yes.

Do you consider it successful?—Yes. My experience was that it compared favourably with the leaf-manure.

Have you heard of the demonstration done by the Agricultural Department in this district?—I have no personal knowledge of it. I have also raised daincha and thakkaipundu.

Which of these do you consider best?—Thakkaipundu.

Will you tell us how you sowed it? Did you sow it after the paddy was cut?—Yes.

While the ground was still moist?—Yes.

It wanted no more water after that?—I once irrigated it with the Periyar water.

Is it always necessary?—No.

Does it occasionally require water?—Yes; it is only kolinji that can thrive well without water.

Do you plough it while standing?—Yes.

And daincha?—I cut it and send it to the other fields.

What about sunnhemp?—It requires water, and also being watched lest cattle and goats may eat it.

On the whole you think you are fairly successful?—Yes.

You think it pays better than using what you call leaf-manure?—Yes.

Your ryots used formerly leaf-manure?—Yes.

Have you had any knowledge about leaf-manure?—I have seen other fields on which leaf-manure was used.

Were they got from the trees in Government forests?—No. They are got from 5 to 10 miles distance in bandies at Rs. 7 to 9 per tandi.

So, it is surely cheaper to grow, is it not?—Yes.

How much does it cost you to grow?—It costs me Rs. 2 an acre.

By the Hon'ble Mr. Kesava Pillai.

What do you pay the watchman?—About Rs. 3 per mensem, for the season.

How many months it takes to grow these?—For daincha it takes from three to four months.

That is Rs. 12 for the watchman?—Yes.

What do you pay for ploughing?—I pay As. 6 to 8 per acre.

How much does it cost for the seed?—From six to twelve annas a measure. Sunnhemp is rather cheap, and daincha is As. 6 per measure. I sow two or three measures.

That comes to less than Rs. 2?—Yes.

Do you water the fields?—Yes.

So it costs you to cultivate green manure Rs. 2 or 3 per acre?—Yes.

Excluding the watchman's pay?—Yes.

All put together how much does it come to?—It comes to Rs. 3 or 4 per acre.

At what rate do you engage coolies to cut it?—At the rate of As. 6 per man.

You talked about grievances. Would you give us some typical instances?—

In the Cumbum valley, where is also a Government reserve, this case took place. The case was that in the houses of some important ryots there was a good deal of timber, and accordingly the district officials caused a search to be made of their houses, and seized all the timber, and there were cases made against all of them.

How did the case end?—The Sub-Magistrate convicted all the accused in this case, but the Joint-Magistrate acquitted all of them.

Then, any other grievance?—In the Kodaikanal hills a particular ryot applied for some land on dharkhast from Government long before the Forest department came. The Forest department afterwards claimed that land, and a dispute

rose between him and the department, and was going on for the last 25 years, and the Government of Madras finally disafforested the land and gave it to the ryot.

Any other grievance?—These are the special cases on which I laid my hands.

Do you know how much seigniorage they pay in the zamindari forests?—They pay Re. 1 for enjoying all the privileges.

My information is that they pay As. 2 per head of cattle in the zamindaris. Do you know it for a fact?—I cannot vouch for it.

You are, however, particular about the fuel for the Madura town?—Yes.

How will you meet the local requirements of the villagers. Will you have depots for them also?—In some convenient places, where possible, depots might be established.

Have you considered, in this connection, the inconvenience which will be caused to the ryots?—No.

Have you considered the question of permit system?—No.

You only considered the requirements of the inhabitants of Madura town?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

You said something about restrictions which you would wish relaxed. What are those restrictions?—We have to pay fees for anything and everything that is got from the forests. For instance, in our own Ayurvedic system these drugs and barks which are obtained in the forests are necessary, and also some other things for consumption.

But they can obtain them from the contractor?—The contractor fixes his own price.

You would like to see that people should get these things for nothing?—I prefer people to get them for nothing; and even if it could not be given for nothing at least, for a nominal fee they could be made to have.

What restrictions did you say you would like to see removed?—You said that the zamin forests afford certain facilities for the ryots; what are those facilities?—They issue free permits for bringing teakwood from the forests. Also permits for bringing head-load and cart-loads of fuel.

Do not they charge anything for them?—They charge only a light fee.

How much?—They charge quarter anna per head-load, and an anna for a cart-load.

Is it for removing dry wood?—Yes.

What zamins?—Kannivadi and Bodinayakkanur zamins.

Is it for the rural population?—Yes.

Was the supply of fuel in the Government depots adequate here? Was there no complaint?—The complaint was that there was not quite a sufficient supply of fuel for the town. There were times when we were refused fuel on the ground that the fuel was not available.

Was it frequently done?—I cannot say that exactly.

By Mr. Paddison.

You said that fuel supply to Madura comes from Ayyalur and from other places; but mostly from Ayyalur?—Yes. You also said that the zamindari administration is much more lax in the matter of forests, and that people were allowed to bring in fuel as they liked?—Yes.

Do you not see any connection between these two facts?—May it not be due to the difference in the administration?—The zamindari fuel does not reach Madura.

Why?—Let us take Ammayanayakanur. What proportion does it bear to supply of Ayyalur?—I cannot say.

And yet it seems to pay to bring very much larger amount from Ayyalur than from Ammayanayakanur?—I cannot say.

In fact, if you make enquiries you will find it to be so. Now do you not think the reason why the Government forests are able to supply ten times the supply of the zamindari forest of Ammayanayakanur is the difference in the administration?—Not necessarily.

Then, with regard to the typical grievances that you quoted, I notice in the first the ryots were acquitted, and in the second place the man got back his lands. Are these typical instances of oppression?—I cannot say.

I suppose, you meant, that when the Collector and the Sub-Collector were both in favour of giving up the land the District Forest Officer refused it?—Yes.

By Mr. Scot.

In what year did the search of the important ryots about which you talked of take place?—About nine years ago.

And the case about the patta land man, in what year was it?—Long before the Forest Act had begun, and it ended only in 1903, when the Government of Madras disafforested the land.

But if the man had a patta of the land, how could he have been prohibited from cultivating it?—It was done under section 26 of the Forest Act.

Have you known of any case in which people were charged for having illicitly removed drugs and roots from the forests for their purpose?—I cannot now say. There might have been cases of that sort.

If they can cut a cart-load of fuel for an anna from the zamin forests, why do not the contractors bring fuel in great quantities from the zamin lands?—The cutting and transporting charges are too heavy. Only dried wood is granted free.

M.R.Ry. P. SUBBARAYA AIYAR Avargal, District Board Member and Pleader, Madura.

By the President.

Do you live in Madura?—Yes.

Are you a pattadar?—Yes. I have lands in Kalikappan village, Madura taluk.

How many acres have you?—I have 60 acres.

Do you cultivate yourself?—I cultivate a portion and a portion is sub-let. I cultivate about 10 acres.

Do you have your own cattle?—Yes. I have two pairs of bulls.

Have you any miscellaneous cattle?—No.

I suppose these plough-bullocks do not go to the Government reserves?—No.

You do not yourself come much into contact with the Government reserve forest?—Not personally.

How far is the reserve forest from your village?—You said it is 12 miles?—The nearest forest is at Chattrapatti and Palamedu.

Naturally you have nothing to do with the grazing there?—No.

Have you any personal experience of the grazing in forests?—I got information.

Is it necessary to limit the number of cattle to graze? What means have you to judging of that question?—From the general information I have and from the personal experience of other cattle-owners.

But you say no locality can graze an unlimited number of cattle?—Yes. It is from general experience.

In any given block of country where cattle are grazed, you think it is not possible to graze an unlimited number of cattle?—No. It is not possible. It depends upon the extent and the nature of pasture available.

"If it is necessary to make this limitation, how would you allot the restricted number of licenses among the persons who would apply for them?" For this

If you allow permits at very cheap rates and allow free wood the forest cannot last long. Can you not suggest why it is that the zamin forests are not able to give large supplies of fuel now?—I cannot.

By the Hon'ble Mr. Kesava Pillai.

Do the zamins give permits to the contractors or to the ryots?—They give permits only to the ryots; and they also give free permits for taking agricultural implements.

question, you say "free licenses may be given to all the ryots of the villages adjoining the forests for all cattle except goats." I suppose there need not be any restriction at all in grazing? There seems to be some contradiction?—I did not say limitation was necessary for the time. It is not possible that an unlimited number can be grazed in a particular locality. Suppose there are 10 square miles of grass. Only 100 cattle can feed there. So, I say, limitation is to depend upon the area.

We will take a little larger area?—It is not all cattle that get all their grazing in the forests. That is not our theory. At any rate, it is not my theory. Cattle which are near the forests do not get all their fodder from the grazing in the forests. Whatever may be the quantity of pasture available in the forest, they have a good deal of feeding at home. The ryots supplement it by other fodder such as paddy straw. Only for partial grazing they go to the forests. It is not so much for feeding that they go. It is free permission for their cattle to roam about in the forests that is required, and they also pick up grass. I am speaking with special reference to the villages near Palamedu. It is not so much the actual quantity of grass available for feeding that is to be considered; it is a sort of walking ground which cattle require and they also pick up something.

Even when it is regarded as an exercise ground and not as feeding ground, are you of opinion that a given area can support an unlimited number of cattle?—The experience in this district is, no forest can support cattle altogether.

There must be very poor grazing in these forests then?—Mostly it is so.

What is the reason for that?—Is there very little grass in it?—The cause is natural. The soil is not good, and there is no rain. Further, the cutting of

trees by contractors or hill-supervisors causes the grass to fail and there is no good grass.

I suppose you have seen these facts personally?—Yes.

Where has the supervised felling occurred?—There may be such things.

You are of opinion that forests in this district are not fit to feed cattle at all?—To a little extent it is so.

The grazing possibility in this district is very small?—Yes, in the sense that they can feed cattle fully and entirely.

In fact, it is not possible to feed cattle at all without any other food?—Yes. That is my opinion.

You say that the only remedy which is possible for the annoyance which is given to the people by the petty subordinates of the department is free-grazing to all cattle? How will that operate to prevent annoyance by the subordinates?—It will do away with cattle-trespass.

In fact, it will do away with the forest subordinates?—For preserving the trees, it may be necessary to keep them.

If there is no grass in the forest fit to feed cattle, free grazing or paid grazing would not be very much of a boon? It would rather be a gift of stone instead of bread?—It will be a boon in the sense that other sources of trouble will be taken away.

You want the cattle to wander freely without restriction?—They would not have the grievance that they are pretty unjustly brought before the Magistrates.

Trees would not be interfered with?—No.

Of course there is no possibility of limiting the number?—No.

It amounts to free-grazing to an unlimited number of cattle?—Yes.

If that were so, is it possible that the forest as such could continue to exist?—In all these cases, there is a natural limit. People would not drive all their cattle to a place where there is no grass. There could not be an unlimited number at any time driven to the forest.

Even supposing a natural limit is allowed to the forests without restriction, you think the forest could continue to exist? I do not mean whether it will immediately cease to exist?—Cattle will go only to a certain height and certain distance, and that portion is a very small portion of the reserve.

Which portion is insignificant?—The portion nearest, which is lower.

You think cattle resort to an insignificant portion of the forest?—Yes.

They would not resort to greater heights?—No.

You think the growth will be destroyed in the insignificant portions and it would not matter?—Cattle walking into the forests for grazing purposes do not destroy the growth of trees.

When you say "growth of trees", you mean cattle would not eat wood?—It is more than that. It would not do injury to the growth.

I have also seen in my experience trees grow on tank-beds. In zamindari and inam villages, I also own property, where there is no Government reserve. I have got my own tank-beds where babool trees grow and shrubs also grow, and cattle also freely enter and I have not found that the entry of cattle generally affected the growth.

Then your deliberate opinion based upon an extended personal experience is that unlimited access of cattle does no harm to forest land?—Yes.

You mentioned goats. Will you give free and unlimited grazing to goats also?—There must be some restrictions.

Why?—They are a source of annoyance to the private gardens in villages and villagers themselves make a rule that goats should not be allowed.

You think them to be destructive?—To a certain extent, they are. We can lease our babool plantations and other plantations. They are generally allowed to goats for a particular season. We do not allow them in all seasons.

By the Hon'ble Mr. Ramachandra Rao.

Where do they find pasture in other seasons?—My experience is with reference to the zamindari forests. There are a number of waste lands and forests which are allowed free for goats.

By the President.

Within your experience, has the number of goats increased in this district?—They have decreased.

Within what period, have they decreased?—My experience is for the last 30 years. In the district as a whole, and especially in the Rāmnād district, they have decreased.

I am talking of this district?—I think it is the same in this district. The people themselves combine to keep goats out.

Is that the cause of reduction?—Yes. I am told by the ryots that they have to reduce the number of goats to keep themselves consistently with the rule.

Do you consider that a grievance?—It is a grievance.

Is it an unnecessary grievance?—It may be a necessary grievance. Particular localities may be allotted for goats even in Government forests.

As you are a resident here, you are able to say something about fuel?—Yes. I am the Vice-President of the District Peoples' Association.

You say the population is 120,000, and that you use about 80 thousand tons of firewood, and that the Government forests in the neighbouring ranges cannot supply more than 35,000 tons—leaving 45,000 tons to be supplied by other forests such as the zamindari forests. The supply from the latter is annually decreasing. Do you make that statement?—Yes.

We have to take the zamindari as a model?—In Doddappanaickanur itself, forests were originally supplying large quantities. For some reason or other, we are not getting the same quantities.

Have you any idea what that reason is?—I do not know.

If the Government is affected by the same reason which has decreased the fuel in the zamindari forest, it will be very uncomfortable for Madura town. Is it not so?—Yes. Certainly it will be so.

Then, I read in the memorial, your desire which is that the Government should maintain a depot to sell fuel at a fixed rate?—Yes. According to such rate as the Government may like, having small margin of profit.

The Government according to you has not got a monopoly of supplying of fuel?—It can supply less than half?—It supplies a larger quantity than any other person.

As a total, it supplies less than half?—The Government is in a position to dictate the price.

If half the total supplied is at Rs. 10, the other half could not rise very much above it?—No.

But Rs. 10 is not the market price. The Government sells fuel in the coupe to all for a much lower price?—Yes.

It sells at Rs. 15 an acre. Therefore, the price is now regulated by the laws of supply and demand. And you ask the Government to upset the law of supply and demand?—We want the Government to continue their supply for several reasons, not only for keeping down the price, but also for other reasons. The depot is located in Madura. There is a certainty of their being no error or fraud in measurement of it.

Does that consideration of fraud of measurement apply with greater force to fuel than it does to rice, salt, or any other commodity obtainable?—With regard to rice and salt, there are other dealers.

How many dealers are there in this town?—There are 150 dealers?—Yes.

It does not affect the point of weight and measurement. Why should a fuel dealer alone swindle?—There is a temptation to make a profit.

I am not comparing him with a Government servant, but another seller who sells also by weight?—The fuel measurement is somewhat peculiar.

But I understand that it is not sold by measurement but by weight?—Why is it peculiar?—The balance is not kept right. It is easier to check the other commodities.

Why is it so?—A weight is a weight whether you weigh rice, ragi, straw, fuel or iron?—As a matter of fact, people are more largely cheated.

That may be a fact, but it is a curious fact?—Yes.

The same protection exists as it is for any other weighment. There is a section in the Indian Penal Code. Does not one make any complaint to the Magistrate?—No answer.

By the Hon'ble Mr. Ramachandra Rao.

Is there no periodical inspection of weights and measurements?—No answer.

By the President.

They do not do that in this district? The revenue was in your own hands when you were the Municipal Chairman? Tell us the other reason?—The other reason is that it keeps down the price.

Do you know what the price is in large towns in the south of India, as for example, in Madras?—I hear some fuel is sent to Madras. I do not know the price in Madras.

Do you know the price in Tanjore?—No.

I think it is higher. Do you know the price in Tinnevely?—No.

Supposing those towns pay Rs. 12 or Rs. 13 a ton, as many of them do, and supposing the Government open a depot in Madura at Rs. 10, I think those towns also may have to get it at that price. Do you think it will be justice?—The people of Tanjore get their paddy cheaper.

You say you cannot compare paddy and fuel?—What I am saying is that there need not be uniformity in localities where fuel is sold in places near at hand.

Why should not Government which is Government here as well as in Bengal or Madras maintain a uniform price?—No one will complain of it.

Why has Madura a claim for greater consideration than the town of Tanjore?—It is a not matter of greater consideration. It is a matter of justice.

Why should we give Madura at a little lower rate than in Tanjore?—As I said, we could not take the mere figures. We must take the cost of supply. If the Government is put to greater expenditure in supplying fuel in Tanjore, it can supply here.

The Government supplies hardly any in Tanjore. Why should Tanjore be deprived of its supply?—Probably, there is no Government forest to supply them.

Having Government forests why should you get it at a cheap rate?—It is not a cheap price.

It is less than the market price?—The market price is artificially raised by intermediaries.

The market price is the price reached by the laws of supply and demand. That is an elementary principle in Political Economy?—But there is this difference. There is a proprietor who can supply without any profit to himself. There are other proprietors who can go to others.

I cannot follow your argument?—I am speaking of the contract system.

I was not asking you about it. I am asking you about the claims of respective towns as to why Madura should be treated with special treatment and not other towns?—If other facilities exist, they may also be treated in a similar way.

It is not possible. Why should Madura pay less?—There is the disadvantage of situation. People at the seacoast, may have fish at a cheaper rate. It depends upon the locality. It is the misfortune of Madura that they have not got the Cauvery supply. So Government is not in a position to supply fuel to Trichinopoly.

But the Government is in a position to supply to Trichinopoly. Only there is greater price here. So they come here?—They come from Manaparai, and Kakattu, which are towns in the Trichinopoly district?—No answer.

By the Hon'ble Mr. Ramachandra Rao.

How will it affect the interests of your town?—Do you think the same amount of fuel will come to this town?—No.

I suppose you will also concede that it is just in the interests of all towns that

if there is such a demand, it must be complied with?—You cannot give a special reason that they must be disposed of here and not there?—No.

Suppose Government opens depots everywhere, how can it meet the demand?—They ought to do it if they can conveniently do it.

But do you think it can be done?—No answer.

By Mr. Paddison.

When Madura claims 30,000 tons, it claims all. But you cannot send 30,000 tons to all those towns. But you say all should come to Madura. Why should it come here? What is the reason of this preference?—Our memorial deals with the quantity.

That has been thrown upon the open market?—Even now, we want it upon the open market. Open market can be kept at Madura instead of giving it to contractors at Ayyalur.

By the Hon'ble Mr. Ramachandra Rao.

You want the Government to carry fuel and sell it?—Yes. That has been found feasible for the last 15 years, and also economically profitable.

Why do you consider it would be more advantageous to you if Government bring fuel and sell it at Madura instead of the contractors bringing it and offering it for sale at Madura?—Our previous experience shows that the contractors charge an enormous price.

When did they charge so?—Before the depot was opened here, the prices were rising and falling. Sometimes the contractors cornered the quantity.

When was that?—It happened ten years ago. The contractors were supplying at a usual rate. Sometimes they raise the rate. They have to bring fuel here, and they corner it at the depots. Anyhow, they changed the price frequently to the inconvenience of poor consumers.

You have not given the reasons as to why you should go outside the question of supply and demand? Are there any persons here who purchase coupes?—Some have purchased.

They bring fuel into Madura and sell it?—Yes.

Who purchase them?—There are retail dealers who purchase them. Money is advanced to the contractors and they cart in the trucks.

But I thought you said persons in Madura also purchase in the coupe?—Yes. They purchased in coupes. They get money from the people and give fuel

from the trucks. And, afterwards, sold for the price fixed by the contractors. It is sold to a set of merchants, and these merchants have to pay.

Where is the combination?—They arrange as to what price they should sell. The trade-dealers, and watchmen, and the higher classes of contractors fix their own prices. "We shall have this price this season or this month."

How many retail dealers are there?—There is a large number. Every street contains a staff. The contractors supply these dealers. There are more than 150 dealers.

You say they all combine. How long have they been doing so?—Anyhow, the prices have gone up since the closing of the depots since April last.

And you attribute it to the combination of the contractors?—Yes. Prices in other parts of the town are the same.

Have you made any enquiries as to why price has risen?—It is their desire to make a large profit.

Are you sure that the whole of it goes into the pockets of the contractors?—Yes.

It does not go elsewhere?—There are middlemen, and all these will disappear if Government will bring the fuel to Madura and sell directly. We want that quantity that was sold to us to be restored to us. It may be a concession, or a privilege; but we want it, and it may be continued, not in favour of one industry. In the villages, people do not suffer so much for want of fuel, but in towns, 80,000 are poor, and they must buy fuel. In the villages, they can pick up in the adjacent fields. Dry leaves will do. But people have to work the whole day, and there will be no member of the family to pick them up. They must have fuel ready when they come home. Otherwise, there is no food. For such people, the concession by Government may not be too much.

It has been suggested that there were only 3,000 tons of fuel sold in the Government depot?—I do not know about that. But the sale of 3,000 tons was producing beneficial results in the price.

By the Hon'ble Mr. Kesava Pillai.

Do you think it is an obligation on the part of Government to supply fuel at the expense of villagers?—It is not at the expense of the villagers. All these villagers cannot consume so much.

What do you propose for the villages?—The old permit system may do for their consumption.

You do not think the Government has an obligation to reserve these forests, and cut them for you at the expense of the villagers?—No. I do not think so.

Do you know that working plan means closing of reserves to the grazing of the village cattle, and also the cause of annoyance to the villagers?—It is not necessarily so. I know there is closing of reserves, and such reserves do not produce any fuel at all. I have seen some of them here.

You do not think the Government has an obligation to cause annoyance to the villagers and with difficulty supply you with fuel?—No. I do not say that at all. It is not necessary that there should be any such annoyance to the villagers, or withdrawals of rights to the supply of towns.

By the President.

Do you think that if villagers are allowed to supply themselves with fuel under the permit system, it will not have any adverse effect upon the town supply?—No. They go in only for smaller brushwood.

By Mr. Paddison.

Is it not a fact that the smaller tree, to become a large tree, must have a small beginning?—There are small trees which have been so for centuries.

In the first place, you say—from the memorial and from the tone of the evidence I have read—that there is a great point of distinction between fuel and other things such as rice, and that the reason is that the Government have a monopoly of it to a large extent?—Yes, as far as it relates to cities like Madura.

You also mention salt?—Yes. Government raise salt and sell it for a nominal price.

They do not have a retail depot to sell salt in Madura?—No. But arrangements have been so made that the price of salt cannot be a normally raised in a particular locality.

By the President.

I was in the Salt Department, and I have not seen of any arrangements?—As a matter of fact, with regard to salt, there is no sudden rise of price.

But you said Government has made arrangements to prevent it?—Perhaps not.

By the Hon'ble Mr. Ramachandra Rao.

Do the Government sell salt to contractors at a fixed price?—Yes.

Do the retail dealers sell salt at the same price?—They sell it nominally to the traders.

But why "nominally"?—Because there is such a supply in so many places, and the price regulates itself.

There are a larger number to supply?—Yes.

By the President.

Salt is manufactured by the manufacturer, and it is his property, and he can sell it for any price he likes?—You may not know, but I know that it varies from As. 1-6 to As. 9 per maund?—It may be. It is not fixed by Government. But the production, and the quantity and the time of production is so regulated by Government, there is no fear of monopoly on the part of the people.

By the Hon'ble Mr. Kesava Pillai.

You said you do not get fuel from the zamindari. Are they reserving the forests?—First, there is the difficulty of transit, and it does not pay the traders to bring them long distances. Before, cartage was very cheap, and many of them were making a profit. But now it does not pay them.

Why is it so?—It is more costly to maintain cattle now. To keep cattle fodder is necessary.

By the Hon'ble Mr. Ramachandra Rao.

Are there any arrangements for reproduction in the zamindari forests?—There is no such reproduction. They always fell dead trees. Except in the tank-beds and in particular localities, if they are grown to a certain height, they are not cut.

By Mr. Scot.

Are not the green trees in the zamindari hills cut? Do they cut all growth?—Babool is sometimes cut on the slopes.

By the Hon'ble Mr. Kesava Pillai.

The forests are not destroyed?—No.

By Mr. Scot.

You say salt has reached a definite standard of price. Is it not possible with the extension of contract work in fuel which has been extended, to bring down the price gradually?—My reference to salt as an analogy is that the Government has control as a place of protection. Fuel is also as much a necessity here as salt.

The system of contract is comparatively recently extended, and the Government depots have been closed, and the contractors are not working at it for a very long time. It is probable that if this system is extended, more contractors will come; and do not you think that competition will probably bring the price down? I mean closure of depots may raise the price for a time. But even at that time, the Government was under-selling at the depot?—The Government has only a small profit. As to the felling of trees, our popular impression is that felling is the cause of any deterioration of forests.

By the President.

Your opinion is that felling is not done by scientific methods?—Yes.

Have you seen contractors felling?—No. But they do cut below the earth.

I suppose you are speaking of zamindari contractors?—Perhaps.

What timber forests are you referring to?—I am referring to the forests of Sirumalai.

By the Hon'ble Mr. Kesava Pillai.

You have given under a, b, c, d, e, f, g, grievances and oppressions. Are you in favour of a panchayat as a remedy?—If free-grazing cannot be given, that is the next best thing of allotting certain portions to the villagers.

By Mr. Paddison.

You said the number of goats were decreasing largely in this district. Does this include sheep, or goats only?—Goats only.

Do you suggest that sheep are taking the place of goats?—There is no general increase.

You mean that the total of sheep and goats will show a reduction?—There ought to be reduction.

Unfortunately, we find an increase from six lakhs to seven lakhs in the last ten years?—I do not know. According to what I have seen in particular localities, I have seen reduction. In many localities, people, having 150 or 200 are not having the same now.

Where are these localities which you speak of?—The localities are in Rāmnād.

Then, it may have decreased in Rāmnād, but increased in Madura?—The complaints are from the villagers of Madura.

Do you not think the facts are contradictory? Do you think it is the same with other complaints?—They complained that they had to give them up.

In Ayyalur, we found that in one village, goats have increased from 3 to 1,500. Further, there is one other point. From your memorial and from your evidence, one cannot see any reason why Madura should have this privilege as regards fuel except that it is so large. Is it not so?—Yes.

If that applies to Madura, it applies still more strongly to Madras?—Yes.

Still, Madras is getting on without the Government depots?—We had a certain advantage, and it is now taken away, and we therefore complain. We also see that it is possible to continue the advantage.

By the Hon'ble Mr. Ramachandra Rao.

The price has risen since the Government depots were closed?—Yes. After the removal of the depots, the price has steadily risen to Rs. 18.

As regards this point, you have nothing else to suggest except combination? Can you give us reasons, so that we may examine them and see whether we can do anything?—I have nothing to suggest except that there is combination.

Is it not necessarily due to combination?—We went to the depot and got fuel previously. Now it is not so.

You want a Government depot because you had one?—Yes, and also because it was found practicable.

You cannot put it on any other ground?—Even poor people of Madura, 30 years ago, could go out and pick up something. That is totally impossible now.

By the Hon'ble Mr. Kesava Pillai.

Why?—Every place is private property and there are no waste lands. So they cannot get fuel anywhere. So it ought to be supplied here by Government.

By Mr. Scot.

Is there not a Co-operative Society in Madura?—Yes.

Supposing that Co-operative Society undertakes to purchase these coupes standing and sell it, will it not have the same effect in keeping down the price as the Government depot?—We had some correspondence about that.

Do not you think it is possible for the Co-operative Society to undertake to purchase the coupe standing, and arrange to bring in fuel?—It is not possible unless a Co-operative Society is started to such an end.

Cannot they work with a competent agent?—It would not do for a Co-operative Society. For any limited society, it

can do. It is a risky thing. Sometimes we may be charged more. Sometimes we cannot get coolies. And our work will not be properly appreciated by the authorities. Probably, we have to do the work with a guard.

The Co-operative Society work is to be entirely confined to the town?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

I suppose it is a well-known fact that station masters usually charge a small remuneration for supply trucks?—Yes.

Is there any necessity for the Co-operative Society to debit such accounts?—We should not secure the good-will of any officers—either the Police, the Forest men or the tanadar.

Private persons usually incur these charges?—Yes—and also they try to take irregular advantages.

You think the Government gets trucks without paying to the station master?—I think so.

You do not think the Government will be put off with inferior trucks?—I do not think so.

You think the difficulties of the work should be undertaken by the Government and not by a Co-operative Society?—In the interests of forests with regard to fuel alone—as they keep some control over salt—similarly, they might keep control over fuel, and there may not be some private enterprise, and they can bring the forest produce upon the market.

Assuming the Government has the same difficulties as the private persons, as I suppose, you would not ask all the fuel to be brought down here?—The Government may do it most economically and without trouble. It is not so possible for private persons.

By Mr. Paddison.

Even though it is too much to expect a Co-operative Society to cut a coupe, I do not see why it should not smash the combination of the retail-dealers?—We are doing it with regard to other commodities.

Why can you not purchase the trucks and cut out the combination?—The trucks owners also have a combination with the contractor of the coupes.

At present, there are two combinations (1) among the contractors and (2) combination among the retail-dealers here?—There may be.

At all events, as the retail-dealers are concerned, why should they not buy and distribute it here?—It was attempted and large quantity was brought and they tried

to supply the Co-operative Society, but it would not suit.

But the contractor will not object, if you buy at the railway station?—I was not in correspondence, but the Secretary of the Association can answer that question. He failed to get the advantage. I do not know why.

M.R.Ry. K. RAMASWAMI AIYAR Avargal, B.A., B.L., High Court Vakil.

By the President.

You are the Secretary of the Madura Co-operative Stores?—Yes.

Is it a limited Company?—Yes; and registered under the Co-operative Society's Act.

You are supervised and inspected by the Registrar, Co-operative Credit Societies?—Yes.

You distribute domestic provisions?—Yes.

Have you at any time dealt in fuel?—Yes.

When did you cease to do it?—When the Forest Department withdrew from supplying us with 50 tons a month.

How long were you managing it?—For about four or five months. Afterwards they stopped, owing to the fact that the contractors had to supply to the mills.

Where were they delivering it?—They delivered it at the Madura station.

What were you paying for it?—Between Rs. 8 and 9 a ton at the Madura station.

Then, you sold it in retail?—Yes.

Did you use seers or pounds?—We used pounds.

What was the highest quantity that you used to sell?—We never sold over half a ton at a time to an individual.

What was the least quantity?—One-sixteenth of a ton was the smallest quantity that we sold.

Afterwards, the Forest Department ceased to supply?—Yes.

Since then you have not dealt with fuel at all?—No. We tried to arrange with the private contractors, but were refused. After that I tried with the Forest Department, and asked Mr. Bryant, but he said he could give us only coupes. I pointed out to him that it was a difficult matter for the Co-operative Society to fell trees. The members also thought that it was a very unwise arrangement, and so we gave it up.

You made no other arrangement after that. All the coupes were opened and

I have spoken of the grievance. My impression with regard to grazing is that removing restrictions to grazing is most important for the actual direct benefit of the cattle obtainable in some forests to the people, and also the poor people are being rendered safe from annoyance or troubles.

auctioned, and the society could have bought the coupes standing?—We thought it was a very difficult matter. A good deal of trouble was involved in cutting trees, and therefore we gave it up.

And since then you have had nothing to do with it?—Nothing.

You say that there is combination among the dealers. Is that an inference?—When the dealers happen to meet in a particular locality they make a combination; and only when they fall out they form rivals. Of course, it is not quite all of them that combine.

But do you know that they do combine?—Yes. This year we wanted to make arrangements with a contractor for fuel. He agreed to supply it at Rs. 9 a ton, and then he consulted the other dealers and then refused. From this I came to the conclusion that there was a combination.

Do you cultivate any land?—Yes.

That is about 12 miles from the nearest reserve?—Yes. I have 50 acres of wet and 12 acres of dry land.

You and your cattle do not come into contact with the Government forests at all?—No.

Still you have some opinion about the fuel supply?—Yes.

How is firewood brought into Madura town; is that under the Transit rules?—I do not know. The Transit rules are published in the *Fort St. George Gazette* and in the *District Gazette*. I only knew of it lately.

Now that you have seen the rules, do you find any difficulty in complying with it?—So far as I know I do not find much difficulty.

I am anxious to hear if you find any difficulty at all in its working?—There is some difficulty.

Well, it is a matter of business, and there will be some trouble, but it has an object?—May be.

Do you issue permits for your lands? I have printed my own books.

By the Hon'ble Mr. Kesava Pillai.

Are permits given on printed papers?—They are given in forms.

Do you know of any cases of harassment?—A client of mine brought some firewood from his patta lands. The cart was seized on the plea of a forest offence.

What was the distance of that village from Madura?—About five miles from Madura. Then he had to spend Rs. 100 on the case.

Where did the Rs. 100 go to?—To the vakils. But it was the action of the Forest guard that created the expense.

How did the case end?—The guard decamped.

When did it occur?—Some three years ago. The guard has since vanished. Once I myself sent to my village 18 carts. The Forest guard stopped all the carts, and when the railway receipt was shown to him, he said it did not bear the signature of the village munsif. When I went and explained to him he said he did not know it was my carts, and left them all.

By Mr. Scot.

Did you complain of it to the District Forest Officer?—No.

Why?—It was only a small matter. I also take it that all persons that wish to transport forest produce have to take permission of the Forest Department, and the permits are to be by the village karnam or the village munsif in Government villages. Most of the village munsifs are ignorant and so the permits must be given in a certain form and audited.

By the Hon'ble Mr. Ramachandra Rao.

Supposing you want to remove forest produce from zamin forests, who is to issue permits?—I do not know.

If the owners of inamdars want to cut fuel, should the permit be signed by the village munsif or the karnam?—No. My complaint is only about these petty harassments. I used to go to Ayyalur for about a fortnight or one month to take kolinji leaves which are not grown in the reserve forest area, but yet I have had to take permit.

By the Hon'ble Mr. Kesava Pillai.

You said you go to Ayyalur every year for about a month. During what month do you go?—In the month of June.

You say "the Government has to cancel the notification which requires the public to show that they did not get

it from Government and to produce permit in all cases. The Government can post guards near forests only; but they have kept guards near towns. When a ryot brings private firewood into a town, he has to produce a permit, which has to be signed by a village official who invariably demands a fee for it. When it is produced, the guard objects it either on the ground of wrong date or something else. The hardship and annoyance involved in bringing his own firewood into towns is so great that ryots prefer to grow some other crop, rather than incur unnecessary worry. If this restriction be removed, it is itself an encouragement." Are these within your knowledge?—Yes. They have been telling me, whenever I asked them about agriculture, that their only burden was these grievances. I know they are suffering very much.

By the Hon'ble Mr. Ramachandra Rao.

I suppose your lands are in the Periyar area?—Yes; about four miles from here.

Do the people there apply leaf manure?—Yes.

What is the acreage?—Twelve thousand acres. The street sweepings will supply only a small portion round the Madura town, and the rest of the portion use leaf manure. We get most of the leaves, except kolinji, from Government reserves.

What leaves do you get from the reserves?—Verali, vagu, porasu etc.

What do you get in the zamin forests?—I was getting leaves from the zamin forests some ten years ago; but now they have nothing worth the name.

As a matter of fact, I suppose, you know that the Government forests are closed for leaf manure now? Is it possible to fall back upon the zamin forests to make up the demand?—The zamin forests have got nothing.

How are the ryots managing now?—Of course, they go to the zamin forests and pull down whatever that is available. It is not available even for the local people.

Have the people taken to growing any manure crops?—Yes; they cultivate sunn-hemp.

What is the extent of cultivation of sunn-hemp?—About 1,000 acres.

Is it in particular villages?—Yes; the people were taught how to do it, and they are now doing it themselves.

Who explained it to them?—The Government Agricultural Inspector taught them.

When was it started?—A year ago.

So during the last year they have cultivated 1,000 acres?—Yes.

Do you think it will extend to the Periyar area?—Yes.

What is the extent grown as second crop?—It may be somewhere between 15,000 to 20,000. There is difficulty with regard to the second crop.

Do you apply this leaf manure every year?—We should apply it every year, lest we will have no crop at all.

Do you mean to say that the effect of it only lasts for the year?—Yes.

What is the way in which you grow sunn-hemp?—It is still in an experimental stage.

By the President.

You have not yet harvested the crop?—I have, but there is no appreciable difference between the two.

By Mr. Paddison.

Where do you get your seed from?—We get them from the Agricultural Department.

How do you distribute them?—The local Co-operative Society have taken some seeds. The ryots go and purchase from them.

What is the area cultivated of these three kinds?—Of these three, the best is Daincha. This year I cultivated about 30 acres; and in 20 of it the crop was good, and in the remaining ten acres there was not sufficient moisture.

You remove some portion of this manure from one field and put it in another?—Yes.

Was it satisfactory?—Yes.

Do you grow wild indigo?—I grow about three or four acres.

When do you grow it?—In the month of March.

You grow it after the second crop is removed?—Yes.

How long does it take to grow?—The full growth is nearly three feet high and takes about six months from March to June. Generally it is not left for full six months, and it is why we do not have satisfactory growth.

When is the first crop cleared?—It is cleared in September.

With regard to lands of first crop do you grow any of these manure crops immediately?—No.

By the Hon'ble Mr. Ramachandra Rao.

Your first crop is three months and the second crop is five months?—Yes.

And in single crop fields it is a six months crop. You grow it from January till June?—Yes. Most are cultivated twice. In single crop lands they raise it in August and harvest in January; and recommence cultivation in October and harvest it in February or March. We have generally periodical rain; and only when we do not have some rain the crop fails.

By the President.

If there is no water coming down from the channel would you have the same crop?—We do get some water.

Do you pay any charge for this extra water?—No.

By the Hon'ble Mr. Kesava Pillai.

You said that for removing some of these difficulties of the people you advocate the village panchayat system?—Yes.

And you have known that these people are dealing with their own affairs in the majority of cases?—Yes.

So you think that a system of management of these forests by village panchayat is necessary?—Yes. With regard to fuel my suggestion is that if a fuel depot can be kept near the reserve forest by the Forest Department, any institution, like the Co-operative Society, may undertake the supply. This system would minimise the number of middlemen that are brought into play under the present system.

By Mr. Scot.

Would it not satisfy you if fuel is sold in coupes?—It would.

And, I suppose, the contractors also should make some profit?—Firewood is a bulky thing, and the contractors invariably put a high price on it. When they begin to fix a percentage the price becomes high. Rice is a small commodity and the rise in price is not so heavily felt.

By the Hon'ble Mr. Ramachandra Rao.

Then the Co-operative Society will have to incur the charge of transit to Madura?—Of course, we have to make some margin for it.

As Secretary of the Society would you be justified in incurring that expense?—It is inevitable.

By the Hon'ble Mr. Kesava Pillai.

A Co-operative Society might be started for getting fuel?—Yes.

MUTHAYA PILLAI, Land-owner, Avaniapuram.

By Mr. Paddison.

What is your name?—My name is Muthaya Pillai.

From what village do you come?—I come from Avaniapuram.

How far is it from here?—It is 2 miles from here.

How far is it from the forests?—It is $2\frac{1}{2}$ miles from the forest.

What forest is it?—From the forest of Sevalkadu.

How many cattle have you?—I have 400 cattle. I have 300 cows and 50 ploughing bullocks.

Have you sheep and goats?—No.

How many acres of land do you possess?—I have 250 acres of land. All are wet, except 30 acres in Avaniapuram which are dry.

Where do you graze your cattle?—I had 500 cattle. Within the last 7 or 8 years, I have sold many.

Do you send them to the Government reserves?—We do. We send 150 or 200 to Nagamalais.

Are they cows or bulls?—I send only cows. For the last 7 or 8 years, I did not send any bulls. I was sending bulls before that.

Why did you stop sending?—Even if we get permits from the Forest department, each watcher has 10 private men, and if permits are not in our hands ready, cattle are impounded.

Does that apply to cows as well as bulls?—We have paid penalties also for them.

Why do you not stop cows also?—There is no other way to feed them.

How do you feed the rest of the cows and bulls?—I give straw. There were lands not given on darkhast. Now, it is all given on darkhast.

You send half of your cows to the reserves?—Yes.

The other half, you keep at home?—Yes.

Do you send the better ones or not?—We send the best ones, and retain old and useless ones.

What do you use the useless ones for?—We keep them for manuring our fields.

For your own lands or for other lands?—They are for my own lands. I do not lease.

What month do you send them in?—We send from June to December.

What are your difficulties?—If we send cattle with the permits we have to

put up with the troubles and harassments of the watchers; we do not send even though we have permits.

What are the harassments and troubles?—Always, the permits should be on hand. Otherwise there is impounding.

What is the difficulty of having them on hand always?—It cannot always be put in the tin tube. Uneducated men always have it in a cover made out of cora grass.

If an uneducated man gets into a train, does he lose his ticket?—The watcher's pay is Rs. 6 and he takes with him 10 or 12 men, and if there are no permits, cattle are impounded.

If a man travelled without a ticket, should he not pay?—This man, out of ignorance, does not take the permit thinking that it will not be asked again.

But I asked you about travelling without a ticket?—How many bulls we have got on permit is the question. They have examined the bulls and the bulls were alright. Then they keep quiet. The shepherd is always very careful.

Have you any other grievance?—That is why we suffer a great deal. That is the only grievance.

Do you use leaf manure to your lands?—No.

What manure do you put?—We put leaf manure 7 or 8 years ago.

Why did you stop?—The forest department came into existence.

Did the Forest department come into existence only 7 or 8 years ago?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

What is the name of the reserve near your village?—It is called Nagamalais.

By Mr. Paddison.

The Forest department came into existence only 7 or 8 years ago. Is that so?

—I stopped using for the past 7 or 10 years. Those who brought leaves from the Zamin forests were caught saying that they took them only from the reserves, and they were fined.

When was that?—It occurred last year.

But you said you never went for the last 7 or 8 years?—Yes. But this fine was for another man.

Do the rest of the people get leaf manure in your village?—No. All have stopped getting. Big officials get from Ayyalur and Uchapuli. It will not pay for the ryots to bring.

By the Hon'ble Mr. Ramachandra Rao.

Where were you getting before 7 or 8 years ago?—I used cattle manure and night-soil to wet lands.

To what taluk does Avaniapuram belong?—To Madura taluk.

Were you getting leaf manure 7 or 8 years ago?—I was getting it from the Nagamalais.

How many acres were you covering with leaf manure?—Now I am applying it for 150 acres.

But you said you are not applying for the last 7 or 8 years?—7 or 8 years ago, leaf manure was applied and night-soil was not applied. Leaf manure was not applied for the last 7 or 8 years. Only rubbish was applied.

How much leaf manure were you applying before?—I was applying two cart-loads.

What were you paying for these two cart-loads till it reached your fields?—I take six carts there and pay one anna or one anna four pies per bundle and thirty bundles are loaded in a cart. And they are carried in cart-loads.

By the President.

So it comes to Rs. 2 a cart?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

Was there any permit?—No.

Were you growing any manure crops of late, either sunn hemp or wild indigo?—No.

Have you heard of manure crops being grown in Madura?—I have not seen but I have heard.

By Mr. Paddison.

You have 300 cows. Do you sell calves or do you keep them?—Some are kept and the rest are sold.

Your plough-bullocks are all from your own breed?—Yes.

Do you keep a bull of your own?—I have five breeding bulls.

Where did you get them from?—They are calves of the same cows.

By Mr. Scot.

How old are they?—One is three years and another is two years and one is five years.

Do you send any bulls with the cows to the forest?—For the last 7 or 8 years, they are not sent.

They stay behind with the bad cows?—These bulls are kept with the old and grown-up cows.

Do you work the bulls?—No. They are not worked.

What do you do for fuel?—We purchase in auction. Trees are sold in Government porambokes for Rs. 10, trees worth Rs. 2.

Why do you purchase in auction?—There is competition.

You do not bring from the zamin forests?—It is not possible to go there. There is difficulty there also. There are loads going on trucks.

But why can you not buy from the Nagamalais coupes?—It is not sold in cart-loads. He gives only in trucks.

Did you ask the contractor?—Yes. I asked.

Did he refuse?—He says he has taken money from the truck-man and therefore he could not give.

What is the name of the contractor?—There are 15 men in Madura.

Do you mean to say that all are brought to Madura?—They are brought to Virudupatti, Madura and Tirumangalam.

Do you know that there is a condition that if it is asked, it should be given?—I do not know of it.

By the Hon'ble Mr. Kesava Pillai.

What is the reason for a watcher keeping ten men?—He pays ten men out of his own income.

How is he able to pay?—If a man's bull goes away to the forest without a permit, he gets money and pays two annas to each man. We are four brothers and we cultivate our lands.

The Vakils bring from Ayyalur. Why can you not bring?—It costs Rs. 45 to bring a truck here.

Will it not be advantageous to bring?—They dry and wither. Trucks will not be available after cutting, and thus it takes time. I pay Rs. 2,100 at $1\frac{1}{2}$ rates including double crop assessment.

Do you know of any forest grievance?—If the forest is given free, it will be a great boon. Green manure and cattle grazing should be given free. The assessment for lands may be increased by four annas.

Do you buy any bullocks for ploughing?—No.

You breed them all?—Yes.

Do you sell any straw?—No.

You feed all your cattle with your straw?—Yes.

M.R.Ry. R. LAKSHMANA AIYANGAR Avargal, B.A., B.L., Pleader
and Secretary to the District People's Association, Madura.

By the President.

You are the Secretary of the District People's Association?—Yes.

Does it hold any meetings?—Yes.

Is it affiliated with the Congress?—

There is a separate committee which is affiliated with the Congress. We have discussed about these forest matters before the Forest Committee came to this city.

Can you give me copies of the Resolutions which you might have passed?—Yes. (Produced). We have discussed these resolutions in the conference held in Madura in the year 1901.

We take the first resolution. You say here that the rates of seigniorage on cart-load is much too heavy?—Yes.

At that time what was the rate?—I cannot say, exactly; but I think, it was As. 5.

What is the value of a cart-load of green manure?—It will cost about an anna or two.

You mean the market value of the cart-load is only an anna or two?—Yes.

Have you any practical knowledge of this?—I have no practical knowledge of it.

By Mr. Paddison.

Do you put leaf manure on your lands?—Yes.

Where do you think it is cut?—From the waste lands adjoining the dry lands.

But surely the area of the waste lands adjoining the dry lands is limited?—Yes.

Do you say that you can get as much as you want at that rate?—Leaf manure is necessary even though it is used along with the cattle manure.

I do not know what is your grievance in that case, when most of the witnesses say that they pay Rs. 5 and 6?—The leaf manure that is available in the lands adjoining my land was allowed to be cut free and the only cost that we incur is the transportation charges from the place where we cut to our lands.

Have you to supplement this supply or not?—We have to supplement it.

How much have you to pay for this supply?—It costs more.

How much?—Rs. 2 or 3 a cart-load.

Do you consider As. 5 too high a seigniorage rate?—The Resolution is about the rules of the Forest Department.

But I am trying to know whether the fee was too heavy?—As. 5 is really a too heavy fee for poor ryots. For a pattadar who owns only two acres it may be too heavy.

You mean by this that the fee is too heavy for poor persons and not for agriculturists in general?—Yes.

How will you distinguish the poor from the rich ryots?—Would you apply the same distinction to articles as well?—In some places it is allowed free even in Government forests. That is what we gather from the Government Administration Reviews.

I take it that your Association's views are the views of the ryots?—Yes.

And as you have not referred to free grazing and the other things I take it that till the Committee came to this town the Association did not know of these grievances?—We cannot take the initiative ourselves unless some specific grievances are brought to our notice. The villagers never brought it to our notice and we did not take any notice of it.

But until this Committee came you were not aware of them?—As a matter of fact the Association as well as the people in the town have been aware of these grievances; because, we are all connected; and it is why we have brought to the notice of the Provincial Conference held at Madura these grievances.

Your Resolution is "that sufficient land might be set apart in each village." That, I take it, was what you wanted then. Is that what you want now?—Yes.

That is to say that grazing should be limited to a certain number of cattle and sheep in the villages adjoining the forests?—Yes.

Is it to be limited according to the number of cattle that were in the village at that particular moment, or according to the number that ought to be in the village or are likely to be in the village?—We first take the statistics for so many years, and fix the number accordingly.

Supposing that in a year there were 100 acres set apart for 1,000 cattle for grazing. Is it not possible that the 1,000 cattle may increase in due time until at last the whole of the forest will have to

be thrown open to grazing?—Our opinion is that it will not harm the forest at all.

Grazing in an unlimited number will not harm the forest?—No.

You say in your memorial that the supply from the zamindari forests is annually decreasing. Why?—Because the zamins are beginning to realise their responsibility on the ryots, and as a matter of fact they are allowing their people to cut free, and only the surplus fuel that is available after meeting the local requirements is allowed to get out.

You say the supply is annually decreasing from the zamin forests, because the people in the zamindari are getting as much as they want?—Do you mean to say that they have not been getting as much as they want up till now?—They were doing it.

How was it?—They were getting at a smaller cost.

Can you tell me of a zamin which was charging but has ceased to charge now?—As far as the zamins of Ammayanayackanur and other places are concerned, they are now issuing free permits for fuel, but formerly I do not think they introduced any such system.

You mean to say that they used to charge formerly, and now the practice has ceased?—I cannot say when it stopped.

Can you say definitely when it was charged?—I cannot say.

Nevertheless your theory is that the zamin people are beginning to reserve their forests for the people of their own villages, and to leave at their disposal the whole forest without any restrictions?—Local permits were also given to get fuel free; and it is only the surplus that has been sent out.

You say in this memorial of yours, page 4, No. 3, that "There is no guarantee that any portion of the firewood of the neighbouring forests will be brought into the city for sale by the contractors". Now you speak with praise of the zamins who keep the supply of fuel for the local village instead of sending it into the Madura town, and at the same time you complain that the contractors who ought to supply the city do not do so, but may give it away to the local people?—That according to your theory, is his first duty to meet the requirements of the local people first?—(No answer).

There is one another point you make here and that is that the Government of India have laid down that "No Revenue ought to be made out of grazing"?—Yes

G.O. No. 844 of 1890, paragraph 14. It is written "Grazing should not be looked upon primarily as a source of income."

That is not the same thing as what you say here. Now, what have you to say about fuel?—Instead of the fuel being sold at the town itself, if it is sold at the coupes to the Co-operative Society, we are prepared to buy it.

But you can buy it of the contractors?—Our object is to do away with the middlemen.

By the President.

Of course, the contractor must make some profit out of it?—So much of the contractor's profit might be saved if Government only sold it to us direct; and also what he pays to the forest subordinates will be saved.

Will you not have anything to pay to the Forest subordinates?—We take it straight from the depot and sell.

By the Hon'ble Mr. Ramachandra Rao.

Have you any reason to suppose that there is any combination between the persons that sell fuel?—Yes, because, the same price exists everywhere in the city, and if there is a rise in the price, the same thing is kept up all over the city.

It does not necessarily mean that there is a combination. If there is a combination there will be some of the dealers who will be able to sell cheaper than the others?—Do you mean that there is combination among both the wholesale as well as retail dealers?—Yes. People take it about the town and sell it to people at their doors.

What does it cost you at your door?—A little more than what it costs at the shops. If we have fuel at the shops at from Rs. 13 to 15, we will have it at our doors for Rs. 13-8-0 to 15-8-0.

What is the wholesale price?—It is about Rs. 12 at the Railway station.

Is it unloaded from the truck or loaded in the truck?—It is trucks unloaded.

Do they sell anything less than a ton?—I think they sell it only in trucks.

And that you get at the rate of Rs. 12 per ton if you purchase it at the station?—Yes.

If a person wishes to get six tons or a truckload for payment, there is no difficulty of getting it at the railway station?—No.

What is the cost of taking these six tons to your house?—The cost of removing it from the truck may come to Re. 1 or Re. 1-8.

What is the retail price you said?—It ranges from Rs. 13 to 16.

What was the price ruling in Madura before these Government depots came into existence?—The depots were selling at Rs. 10.

What was the price out the depot?—It ranged between Rs. 10 and Rs. 11.

And the depot rate was Rs. 10?—Yes.

Was that a retail price?—Yes.

I do not see much difference between the rates then, and now?—Our theory is that hereafter the price may rise.

What are your grounds for thinking so?—The dealers here are aware of the deputation raised by the District People's Association, and some of them are asking what has become of the deputation. I am sure that the policy of Government has completely changed, and that no depot is to be had here; and naturally the price will be higher, and there will be a fuel famine as anticipated in the memorial.

By the President.

In order that the fuel contractor may not raise the price it will be necessary to hold up his stock?—Of course, sometimes he should do so.

Then how does it appear to you that if you keep cut wood, instead of selling it green, if you dry it, it will lose weight?—I do not know.

If you will look into this question it will convince you.

So far as Madura is concerned minor produce of the forests is not necessary. In the Nilgiris special concessions are given to certain people, and in South Canara people are allowed to cut free grass, etc., and the same thing is being done in some other districts also.

The concession is given because it is sometimes dangerous to keep grass in certain forests, and therefore, the grass is allowed to be cut.

Sometimes the tank beds also are classified under reserved lands. For instance, the tank beds of Anuppanadi Kanavoi was notified in the District Gazette as reserved. When such a thing is done the claims of the people also may be considered.

By the Hon'ble Mr. Kesava Pillai.

Have not they advertised it for sale by auction?—Yes, the Forest Department has done so.

But the land is supposed to be unreserved under the orders of Government?—Yes, and the trees are taken by the Forest Department.

Are not the ryots in the habit of applying for classified trees to the Government authorities?—They are in the habit of applying, but we find that they are now taken under the management of the Forest Department.

By Mr. Scot.

When it comes to a matter of sale he who bids high gets it. Is not that right?—Yes, but the poor people suffer by it.

What do the people claim?—They have been tending and watching the growth of the trees, and if they had only liked they could very well have cut them and destroyed them; and consequently since they have guarded over them for so long a time they think they are entitled to them.

By the Hon'ble Mr. Kesava Pillai.

Do the ryots think that they have claims over all the trees that grow in unreserved?—Not all the trees; but such trees that are of small growth can be given for agricultural implements.

And then you think, the people would not have the facility of getting agricultural implements through contractors, and that they are to be conserved under the control of the Revenue Department for the use of agriculturists, at least on payment?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

I suppose, that babul is one of the classified trees?—Yes.

And anybody can purchase the classified tree by paying the seigniorage?—Yes.

Have the ryots purchased any trees for agricultural implements?—They have not.

Why not?—Because these trees were advertised for sale by the Forest department, and they are not able to get them.

When was that?—In the month of April 1912.

Did they make any application before that?—I do not know.

By the President.

Up to that time was there anything to prevent them from taking the wood from the tank bed?—I do not know.

By the Hon'ble Mr. Kesava Pillai.

These Resolutions were passed in 1901 and 1906. Then you wanted in each

village free grazing with reference to the number of cattle, and also you wanted free permits to be issued?—Yes.

You also stated that permits should not be restricted to a particular block, and that reserves should not be within a mile distance from the village; because, great difficulties are felt by the village people?—Yes; the reserves are generally very near the villages.

Did you pursue this request from year to year subsequently?—Yes; in 1906 we again brought out the question.

Have you copies of other conferences in other places?—I have copies of the conference held in Madras.

By the President.

You expressed the opinion that no reserve should be within a mile of the cultivated lands?—Yes.

Supposing that the cultivated land advances and reaches the border of the reserve, would you put the reserve one mile off again, or would you prohibit cultivation up to a certain distance?—I

think it will be good to disafforest a portion of the reserve and give it to the people.

I suppose you will continue to disafforest as long as the cultivation continues to extend?—Of course, cultivation also should be restricted. I would submit that when reserve boundaries are fixed, it should be done having regard to the conditions of the local people, and the extent of cultivation.

But if those calculations should fail, as human calculations generally do, what will happen?—It is rather a difficult question to answer. But when reserve boundaries are fixed regard also must be had to the claims of the people.

You cannot solve the problem?—No; but I should submit that the cultivation should be more attended to.

But that is quite different.

By the Hon'ble Mr. Kesava Pillai.

Would you have cultivation land reserved?—No.

VENKATASWAMI NAYUDU, Fuel Commission Agent, Madura.

By the President.

How many coupes did you buy this year?—I am only a commission agent.

You do not buy coupes?—No.

Do you buy fuel?—I sell here for commission.

On whose behalf do you buy?—I buy on behalf of the merchants here.

Who pays you?—The coupe contractor pays me.

What do you do for the contractors?—I sell for them at the railway station.

Do you sell it in the truck, or after unloading?—I sell after unloading.

What commission do you get?—I get Rs. 1-8-0 per truck.

You get 4 annas for a ton?—Yes.

It is your interest to sell for the highest price you get?—Yes.

Is there any agreement between you and the other commission agents?—No.

Are there any other commission agents?—There are two or three commission agents.

How many contractors sell fuel?—There are eight contractors selling fuel at Ayyalur, and the total number buying coupes are 32. I get from seven or eight contractors.

Are there any contractors with whom you do not deal?—Yes. There are.

At what price are you selling generally wholesale?—From Rs. 8 to Rs. 12 a ton.

Have you ever sold at Rs. 8 a ton?—Yes. To day the price is Rs. 8

What was the price a month ago?—It was from Rs. 9 to Rs. 12. It depends upon quality.

Was it never above Rs. 12?—It was also sold for Rs. 15. It goes up to Rs. 15.

Is that the largest price you sold for?—Rs. 16 was the highest price last year.

It is not so this year?—No.

There was a Government depot then?—Yes.

During that time it was sold for Rs. 16?—Yes.

Did the Government depot control your price?—No.

By the Hon'ble Mr. Ramachandra Rao.

Had it any effect in reducing the price? Did it ever effect an increase or decrease in price?—When the Government depot was selling at Rs. 10, I was selling at Rs. 16.

You were selling at Rs. 16?—Yes, for one or two days.

Why was it so?—The Railway department did not supply trucks properly.

By the President.

That was a temporary scarcity?—Yes.

By the Hon'ble Mr. Kesava Pillai.

That was when there was no stock in Government depots?—Even when there was stock, there were many bidders.

By the President.

Are you very much afraid of a Government depot being opened here?—I am not afraid.

Would it not make any difference to you?—It cannot.

Why did you sell fuel to-day at Rs. 8?—The Railway department supplied too many trucks.

Is there a glut of fuel on the market?—Yes.

Are you prepared to sell at Rs. 8 if there is a large stock with you?—Yes.

By the Hon'ble Mr. Kesava Pillai.

Can you not stock and sell leisurely?—They will be spoiled. They will become dry.

Have you to pay mamuls to the ranger, etc.?—There are no mamuls to the Railway or the Forest department.

By the Hon'ble Mr. Ramachandra Rao.

You were selling at Rs. 15 or Rs. 16 only for a day or two, and it is not an average price?—No.

What was the average price a year ago when the Government was selling at Rs. 10?—It was Rs. 9 or even Rs. 11 or Rs. 12.

Why was the difference?—We get good quality and that sells at Rs. 12. What we call Navugu, we sell at Rs. 12.

Is the same quality of fuel sold in private depots as it is in the Government depots? Was the same quality available?—It was available.

What was that fuel being sold at?—It is not a fixed rate. It will be Rs. 9 one day and Rs. 11 another day.

You are a common commission agent to 7 or 8 contractors?—Yes.

Where are these contractors?—They are at Ayyalur, Kalpatti chatram, etc.

You get a commission of Rs. 1-8-0 a truck?—Yes.

Do they authorise you to sell at any particular rate, or do you fix it yourself?—I fix it myself.

How do you manage to fix it?—If somebody asks for Rs. 60, and if another asks for Rs. 62, I will sell for Rs. 62.

You do not auction?—No.

Are there many other commission agents?—There are 3 or 4 commission agents.

How many dealers are there with whom they deal? There may be 30 or 40 men, and 5 or 6 act as commission agents here. Do you distribute to many retail dealers?—Yes.

You sell by trucks only?—Yes.

How many purchase from all of you?—About 100 persons.

Do all the commission agents meet at any time?—We meet at the railway station daily.

I suppose you exchange your views as regards the probable price at which you may sell?—We do not exchange views.

Do not you talk to each other?—We do talk.

The price you sell approximates the price they sell?—Yes. It is more or less the same thing.

All the commission agents dispose of the fuel at the same price?—Yes.

You have no instructions from your principals?—No.

Does your commission vary with the price?—No.

Suppose you get a better price, do you get a better commission?—No.

As regards retail dealers, do they meet often and see what price they might get for their fuel?—They also come to the railway station to buy trucks.

Do they talk about business there?—They will talk.

Is the retail price the same all over the town?—Approximately the same price will prevail.

How do they manage to sell at the same price?—There may be a difference of 3 or 4 pies.

How do they manage to sell the same quality at the same price?—They will buy at a fixed price.

What is the margin of their profit?—They will get Rs. 4 or 5 per truck.

What is your commission per ton?—My commission is included in the price. It includes also the cart-hire. We will have to cart fire-wood to their shops.

Their price is from Rs. 9 to Rs. 12?—Yes. They have to split it and sell it.

According to you, what profit do they make?—They make a profit of Rs. 4 a truck. Sometimes, they will have to lose.

Why do they lose?—To-morrow, the price may be reduced. So, they will have to sell at the reduced price.

What was the price last month?—It was Rs. 9.

What was the price six months ago?—It was Rs. 10.

How do you account for the fall in price?—It is due to the greater supply of trucks, and consequently of fuel.

By Mr. Paddison.

You are a commission agent for 7 or 8 persons?—Yes.

Do they send all the produce of the coupes to you, or to several commission agents?—They send sometimes to me, and sometimes to others.

Mr. H. C. SAMPSON, Acting Director of Agriculture.

By the President.

You are the Acting Director of Agriculture?—I am.

Last year you were a member of a small committee which was appointed by Government to investigate the question of supply of leaves for manure?—Yes.

For which a certain Government Order is issued; and the conclusions to which your committee came were that the amount of men requiring green manure in this district was very much larger than the forests can possibly supply. Was it not?—Yes.

And that the supply can be effected very much effectively and very much more economically by the practice of growing green crops on patta lands?—Yes.

Could you give us some of the facts on which your conclusions were based?—The Agricultural Department thought at the time that it was not possible to meet the great demand that was then made for green leaves, and that it was very much cheaper to grow them for the purpose, than it was possible to get leaves from the forests. That was one reason. The second reason was that the Periyar water had to be brought for cultivation. The Periyar water is not like the Cauvery river water and the consequence was that the leaf manure was required. From what information we had before the Committee it was quite evident that the Government forests could not possibly supply the demand for green leaves. It was calculated that the total area of the wet cultivation of Periyar Project was 1,20,000 acres of the first crop and 40,000 acres of the second crop.

Let us take the first crop. Have you any idea as to how many cartloads are required to manure one acre?—Many of the witnesses we have examined said that it required from two to four cartloads?—We used 4,000 lbs. for one acre.

And if the whole area of 1,20,000 acres were to be manured you think that that amount of green leaves could possibly be supplied?—It cannot be supplied, and if it were, it would damage the forest.

You spoke of certain experiments which have been made by the Agricultural Department, with these green manure; can you tell us some of them?—We tried them in Tanjore, Coimbatore, and South Arcot, and in Gōdāvari District,

and we have got green leaves from about 12,000 lbs. up to. I think, it is 40,000 lbs. per acre.

What would you put the average yield of daincha?—60,000 lbs. per acre.

How many acres of land you should cultivate to get leaves enough to manure 45 acres?—Take kolinji?—I do not think you get more than what is sufficient to manure the land on which kolinji grows.

And sunnhemp?—A good crop of sunnhemp will manure double the extent of land on which it grows.

Have you any other plan or experiment that you have made?—We have.

Give us an idea of cultivating these crops.

If you can sow the seed of the green leaf manure in your standing paddy crop it will come up after the paddy is cut.

Can that be done with regard to all these kinds of leaves?—It depends on the conditions and on the season. You cannot do it with sunnhemp.

But the other two?—You can.

Do you plough it in?—Not necessarily.

And the whole expenditure consists in the seed?—Yes, and the cost of sowing also.

You have depots to sell seeds?—Yes.

You put down the price of a measure of daincha at As. 6, kolinji at As. 2 and sunnhemp As. 2?—Yes.

And kolinji requires five measures per acre and sunnhemp 2½ measures per acre?—Yes.

Taking all these considerations into account—the yield and the cost—which of the three you think is most profitable?—It varies over different conditions.

How about different soils?—Light wet land is better. But for sunnhemp if water percolates it will kill the crop. But on a well-drained soil sunnhemp will do well.

Have you not seen any of these crops being grown by people before you started the experiments?—I have seen some in the Delta districts before we started.

Is there any reason why it should not be adopted in the area irrigated by the Periyar?—I do not think it can be done as regards kolinji. It can be sown only after the harvest of paddy during hot weather with a chance of hot weather rain.

You say that for an expenditure of Rs. 5 an acre you can produce green leaf manure. Is that statement the result of actual experience and experiment?—It is the opinion of the Coimbatore Farm.

It exists to a certain extent in Tinnevely.

Have you learnt that in the experiment at Sivagiri?—In Bellary district it is an invariable practice to grow sunn-hemp. In South Arcot there are certain villages where they grow narikaramani as a green manure crop. Of course, in the case of delta taluks they grow sunn-hemp after their paddy crop, both for fodder and for the value of the next paddy crop.

You say here "The experience of the Agricultural Department leads you to certain conclusions." Where was that experience gained?—On the Government Farm.

You are making seeds of these crops available for sale in this district?—Yes.

Is the supply equal to the demand?—Up till now it is.

Will you be able to increase your supply?—We can increase the supply of kolinji.

Not with reference to daincha?—We are making endeavours to do so.

In what other districts have you got seeds available for these crops?—We have them in Tanjore, South Arcot and recently in Chittoor.

Will you be able to extend it to other districts also?—We can if the staff is increased. But some districts are a long way removed from wet cultivation. We have just started experiments at Nandyal in Kurnool.

Is green manure largely used in the neighbourhood of Nandyal?—I do not think it is.

This Manure Leaf Committee also made certain observations about the price at which Government was then allowing leaves to be removed from the forest reserves, which was As. 5 a cartload; and it was stated that this was far below the market price. Have you had anything to do with arriving at that conclusion?—I have.

How did you base your estimate of the market price?—Mr. Couchman had enquiries made as to the cost of green leaves collected from private lands.

What was the sale price by auction at the experimental blocks?—We sold 35 cartloads, and it fetched Rs. 3 a cartload.

On that fact, I presume, the market price of the leaf was estimated?—We took the value of the green leaves which the people paid when delivered on their land.

But the price includes the price of cartage. Did it enhance the price very much?—Yes.

It is also stated that a cartload of kolinji fetched Rs. 4 standing. Who supplied that information?—Mr. Couchman, the then Director of Agriculture.

Of course you have an analysis of your calculations into the comparative value of these two prices—one being the collection of leaves from forests and waste lands, and the other, cultivation of green leaves on the land itself?—Ordinarily the cultivation of the leaf manure is very much more economical than collection of leaves from forests. If, of course, the wet land closely adjoins the forests there is very little to be said in comparison of these two methods between the cost of them. But where there is wet cultivation in large areas, it is usual that the cost of collection of leaves is very high an item in the expenditure on manure, and it is very much cheaper to grow a manure crop on the land itself and plough it in.

Taking into consideration all the facts and all reasons and all classes of soil, on how much of the Periyar area, you think it possible, in an ordinary year to grow a manure crop?—I am afraid I do not know the Periyar well enough. But the cultivation varies in soil and in season.

Do you suppose that it is possible in the major portion or not?—It would be possible.

It must be a fact, I suppose, that it is impossible that all the 1,20,000 acres can be manured with forest or other leaves; and therefore other manures also should be used?—Yes.

How do you account for the large extent of cultivation in Madura?—There is a large quantity of Municipal manure available.

Outside that?—I do not know.

Do they not use leaves?—It is coming into use gradually.

Is it very expensive?—Yes.

Is it very effective?—It improves the field. This map shows where we are raising manure crops over the Periyar tracts.

How many places are there?—About 55.

Does each of these numbers represent the village in which experimental or demonstrational crops are grown?—Yes.

All daincha and sunn-hemp?—Yes.

No kolinji?—I do not know.

How is it that in your opinion that practice has not spread more among the ryots?—One thing is that the cultivation of wet land is largely in the hands of tenants.

What is the reason that the tenants will not do it?—The bulk of them are Kallans; and they have only recently taken to wet cultivation. They are not as good farmers as the delta man; he is a backward farmer.

Do you regard the cultivation in this district on the whole of a good class as compared with other districts?—The black soil cultivation is very good.

What about paddy?—The paddy on the Periyar is not good.

What do you attribute that to?—Owing to the new form of doing it.

You said that daincha can be grown in the Periyar area; what is the kind of soil that is most suited for it?—It grows on any class of soil. It grows even on saline soil; and it is extremely useful when grown on saline soil.

Is it useful for alluvial soils?—Yes.

Will it stand a lot of water?—Yes.

Will kolinji stand water?—It will not stand a lot of water.

Do you know anything about the drainage of Periyar tracts?—On the whole it is very good; and some people complained that it was too good. There is a lot of old wet land in the tanks which was cultivated before the Periyar system was introduced.

Do you consider that the effect of the leaf manure lasts for more than one year, or is it usual to manure them every year?—There is a considerable manure left after the first crop of paddy, which is made use of at the second crop; and, in fact, you can trace it up to the third crop, but the effect of it goes off there. I am talking of the forest leaves. I have tested the effect of the leaves and found that there would be a residual value.

Surely, will you consider in such a case that it is advisable to shut out people from taking leaves from Government forests?—In point of view of forest I should say that it is advisable.

How long will the people take to adopt this practice of growing green manure?—This year we have grown them on 1,000

acres, and next year we hope to bring them up to 5,000 acres.

Do you think it is possible to grow these on the whole of the Periyar area?—We can grow them in most of the Periyar area.

Do you not think that some provision must be made to the people until they take to grow the leaves for themselves?—Even as it is at present the supply from the Government forests is very inadequate and I do not think that it would be of very much value even if they were permitted to take the leaves.

What was the area that was opened for gathering of the leaf manure?—I do not know.

Is there any supply from the zamin forests to the Periyar tracts?—In the upper parts of the Periyar till these experiments were conducted people were using leaf manure whenever they can get it.

You said that the leaf manure in the experimental farms was sold by the Forest Department. What was it that was grown and sold?—Chiefly tangedu, vempuli and jilledu; those are the principal things.

For how many years were they grown?—I cannot say.

By the Hon'ble Mr. Kesava Pillai.

You said that from the point of view of the forest you object to the leaf manure being taken?—Yes.

And not from the point of view of agriculture?—No.

Do you not think that agriculture will suffer if Government shuts out the people from applying for these leaves from the forests?—But in the long run I do not think that the people will find any difficulty at all in providing themselves with the leaves.

But since you find the agriculture is backward in the paddy cultivation, do you not think it is bad to prevent people from obtaining their manure?—I would permit them to have their leaves if the supply from the forests is adequate, but the supply is very inadequate at present.

At any rate, it will injure the people, and it is only in the infant stage in the Periyar areas. Do you not think that it would be a hardship for agricultural people?—Yes.

You have now raised the price of leaf manure?—Yes.

Am I to understand that no leaf manure is allowed to be taken from any of the

forests even though the price is raised?—I do not know about that.

You raised the price, because you found the private owners sold at higher rates?—That was one reason.

Then only the rich capitalists will be able to buy this leaf manure at higher rates, and not the ordinary cultivators. Do you know that all the cultivators will not be able to buy at that rate?—I do not know. But anyhow they have not to pay more than the market rate of manure.

I do not think that you would care to see Government comparing themselves with private dealers. As I look upon it, the Government holds these forests for the good of the country and as such they should do their best for the country?—But you have to look to the future also.

It is stated in G.O. No. 569, Revenue, dated 13th July 1897, that "it cannot be too strongly affirmed that the chief object of reserved forests throughout the greater part of the country is the provision of pasture, small timber, fuel and leaves for manure or litter in all but special cases. They are to be worked in order to meet the wants of the villagers in these respects, and are not to be converted into close preserves for the growth of large timber. As control and improvement involve expenditure, the levy of fees for forest produce from areas under control is indispensable, but, as will be noted in detail hereafter, every effort is made to keep them as low as possible in respect of all articles or forest produce required for agricultural and domestic use." Now, if you destroy the forest, you are not meeting the wants of the people?—But these conditions that the forests are meant to provide leaves for manure, pasture and small timber, and for supplying the local wants of the people, will be destructive to the forests.

And you think that the substitute for it, as you propose, is much better?—Yes.

But the difficulty is since the people are not advanced at present, and moreover they were getting the leaves from forests up till now. Do you not think that it would be advisable for Government to give a reasonable amount of leaf manure? Am I to understand that you want to make them grow these leaves?—That is a consideration that is working in my mind.

I understand that the price has been raised in every district?—I do not know. The Committee's report was only in relation to this district.

By the Hon'ble Mr. Ramachandra Rao.

I may tell you that 43,426 cart-loads have been removed from the forests; that is the largest amount removed in any one year, that is, at least 20,000 acres should have been used, or nearly one-sixth of the whole Periyar area.—Do you not consider it a hardship that they should be deprived of taking leaves for these 20,000 acres from the forests, until this idea that they should grow the leaves themselves has been well taken up by the people?—I do not think it is a hardship at all.

Would it not affect the yield of the ground for the next few years?—There is no reason why it should.

Would you exclude people from every kind of forests?—I have seen forests where I do not see why people should not take leaves from.

Suppose they are allowed to gather fuel from jungles, they will not be destroyed altogether; but they may suffer a bit, I grant. Of course I am not thinking of the timber. The fuel supply to Madura is a very important thing?—Forests are of very great importance to the climatical conditions of the country. But there are forests and forests; some are climatically important, some of them are timber forests and some pasture lands. You must prevent people from there.

Do you mean the isolated jungles?—I would, as representative of the agriculture, think of the other points of view along with agriculture.

By the Hon'ble Mr. Kesava Pillai.

I should like you only to think of the agricultural point of view. Would it not be better to allow them to take leaves from fuel jungles and small scrub jungles?—Fuel jungles are climatically important.

So far as agriculture is concerned what objection do you have? Do you admit that it would suffer?—It would suffer only temporarily.

By the Hon'ble Mr. Ramachandra Rao.

You have been asked to report upon the facilities for breeding and the possibility of opening breeding farms?—I was asked to report on the possibility of breeding.

Or to conduct a cattle survey?—I conducted a cattle survey.

You have been all over the Presidency in connection with that work?—I have been to the great part of it.

Which are the best bred?—There are two distinct places. The best cattle-breeding areas are the Kangayam tract in

Coimbatore and Salem districts, and Ongole and Kandukur tracts in Nellore and Guntur districts.

What is the system of pasture in these two areas—Kangayam and Ongole?—They do not depend upon the forests for pasture for their cattle. Only inferior cattle go there.

Then, in the Kangayam side, how do they manage?—It is mostly temporary pasture.

How do they get their temporary pasture?—They sow grass.

What do they sow?—Kollikattapullu.

Is it sown anywhere else in this presidency?—I sowed some in Bellary.

You do not think it advisable that all cattle should be stall-fed?—I should think it would be better for the cattle.

I read from your report paragraph XIX, where you say assistance might be given by Government for the improvement of cattle, that one of the defects that you point out is that the loss of bone is due to the diminution of grazing ground, at any rate, in Ongole?—I think it is a fact that they do over stall there; but, I think, you can overdo it. But it was not I that say so, but I have written there that the people say it.

The second cause of deterioration is attributed to loss of bone. Do you agree with that view?—I agree with the latter part of it.

That stall feeding is overdone?—Yes.

You also suggest here that facilities should be afforded for having private pasture grounds?—Yes.

What are your suggestions in the matter?—I have not made any suggestions.

I would like to know what your suggestions are, as to how to do it in the Salem district?—You say here "In these parts ryots set apart a certain portion of their patta lands for grazing. This is nominally about one-sixth of each holding but on rich soils this is actually very much less, since these grazing lands are now chiefly in places which are unfit for arable farming, the land being uneven and much cut up by the rains". This being the fact what would you suggest?—I do not think you could do anything in that direction for that particular tract.

I am speaking of the whole presidency in general. I suppose you think it desirable that people should be encouraged to have private pasture grounds. You said that the cattle which were fed and brought up on private pastures are much better?—Yes.

That being so what are your suggestions for bringing into existence these private pastures, and how the Government should encourage it?—So far as I know Government have never recognised temporary pastures—that is cultivable land laid down to grass which is considered just the same as ordinary land.

There is no lower amount of assessment on any land set apart for pasture, except the one case at Salem, where the Government has fixed the assessment on the land set apart for pasture grounds?—Yes.

Would you like that with regard to all Settlements?—I would not like it generally; I think, individual cases ought to be considered on their merits.

Would you allow a remission of assessment on any land which is set apart as pasture ground?—No remission can be allowed; because pasture lands are very valuable things.

But you said that it is advisable to Government that they should encourage any steps which might be taken for bringing into existence these private pastures?—This report was intended to be sent into the Committee afterwards. I thought I might be able to discuss the question with officers who have done Settlement work and with Revenue officers who are used to that sort of work before I submit it to the Committee. It is outside my work altogether.

Then you are not in a position exactly to say what you would like to see done?—I have not gone into the question. I should think that the Government should encourage, but I have not gone into the ways and means.

You say "The existing agricultural conditions demanded that the ryot should keep more cattle than are actually required for cultivation." Why is it?—It is because cultivation is so highly developed that they should have to manure their lands.

But why should they keep so many cattle?—For purposes of manure, and also replace their working bulls.

Would you object to other people in other parts of the Presidency keeping cattle for purposes of manure as they do in Kangayam?—No, certainly not.

And if they do keep them, and private pasture grounds are not available, and the only way to feed them is to send them to the forests, would you deprecate the practice?—The only case where I have seen such a thing is on the irrigated lands. But I do not think it is economically sound. Taking the conditions

prevailing at present into consideration we have to count the grazing also, but it is not economically sound, and is not a benefit to the country.

By the Hon'ble Mr. Kesava Pillai.

Do you not think that it is hard upon the ryots to close the land where they were usually grazing their cattle?—It would be a hardship from the cattle and agricultural point of view. At the same time I think that the farmer should be able to grow his own straw.

And if he has not got proper pasture ground for exercise of his cattle and for picking up some grass, do you think it is not a hardship if you close the forests?—If there is no exercise for the cattle certainly it would be a hardship.

And do you not think that the claims of agriculture are more paramount than the forest preservation?—No, I do not think so.

In paragraph 6 of the Proceedings of the Government of India in the Department of Revenue and Agriculture (Forests), dated Simla, the 19th October 1894, Circular No. 22-F, it is stated that "the claims of cultivation are stronger than the claims of forest preservation". I am quoting it from the Government of India Government Order; your opinion differs from the opinion expressed by the higher authorities?—The preservation is done for the future of the country, and you are thinking only of the present.

No, I am thinking of the people and the cattle?—The cattle can live if you think of the future as well.

By the Hon'ble Mr. Ramachandra Rao.

You say in your memorandum "In places, where it is customary for cattle

from other districts to be sent for grazing, a system of grazing reserves might be advisable, i.e., reserve where grass, and not forestry, is the first consideration. This would not only protect the forest proper, but it would be possible to keep the animals in better condition and thus check the heavy mortality, of which, in many places, there is now complaint." I suppose you would like to see that the system of grazing is done as you suggest here?—I should certainly desire it.

You think that there are certain areas which might be set apart for grazing where the consideration should be only grazing and not the forest?—I do not know the country well enough. I should say grazing for the delta cattle is a thing which should be carefully considered.

You also say that some adequate arrangements of water are also necessary in the existing forests. You are still of that opinion, I suppose?—Yes; from what I have seen. I do not know the whole Presidency, but as far as I have seen, I think, it is necessary.

How will you see that done?—It depends upon the forests. I am thinking of the forest in Salem district. It seems to me that you can get water for a valley like that very easily.

By Mr. Scot.

You know that the leaf manure is brought to this district from many miles off. Does it not lose its value when it gets dry?—I do not think so. The cost is very little.

But a good many of the leaves might be dropped off on the way?—That may be.

The Hon'ble Diwan Bahadur V. RAMABHADRA NAYUDU
Garu, Zamindar of Doddappanayakkanur.

By the President.

I think you want to put certain views before the Forest Committee?—Yes. There are numerous offences of impounding.

We know exactly what they are. But we want some of your views?—The offences are due to the closure of unorganised forests. It is a very large area and useful in growth of trees. These forest areas may be handed over to the Revenue Department. Only higher ranges where the department may work profitably may be retained in the hands of the Forest Department. There are some small villages in this district which are unne-

cessarily taken care of by the Forest Department. The establishment has been wasted upon those forest areas. They must be given up. I think the same system is being followed in Bombay also.

The second solution is with regard to the permits given for the whole range. In a range, there are several beats, and in some, they say that the permits given for one beat should not be used for another beat. This leads to a good deal of harassment on the part of the Forest subordinates. For instance, I know in my own country, there is Mulugamalai beat, Amburili beat and two other beats. If a person takes a permit for one beat, he

is not allowed to take his cattle for another beat.

What part of the district is that?—It is near Periyakulam. I think permits should be made to cover all the reserves in a range.

By the Hon'ble Mr. Kesava Pillai.

Without that system, it gives rise to harassment?—Yes. And the water-courses are generally within the limits of forest reserves, and between the forest reserves, there are poramboke unreserved lands and patta lands.

The cattle have to go for water?—Yes. They go to the limits of the reserves. Merely for going to water, shepherds suffer.

Is there any pathway made to the water-course for cattle to come?—No.

Are they allowed to enter the forest for water?—No. They are not allowed.

By the President.

Is not the water close to the unreserved lands also? Does it sink into the ground before it leaves the reserves?—There may be patta lands very near the reserve portion, and there may be a good deal of cultivation on the other side. The river may take a different turn altogether. The herdsman has to take the cattle 2 or 3 miles away from the water-course. He would naturally prefer to go to the very nearest water-course.

What remedy do you propose?—Cattle taken for watering in the reserves should not be considered as trespassing. Those cattle should not be impounded.

Do you think that will reduce the harassment?—Yes.

One idea occurs to me. Suppose they are not taken for water, but taken for grazing without a license? Would you proceed to harass them? You propose to admit them free to reserves for water. How will you know whether they go for water or not?—The water-course will be in the midst or border of the reserves and supposing they take for watering purposes, we can understand for what purpose they are taken.

Who will understand it? There must be a superior officer to come to a decision? I think it should not be left to the watcher or the Forest guard?—If there is a rule framed to this effect, I think it will reduce the hardship.

You think the rule alone will reduce the hardship?—People will claim that there is such a rule in existence.

You do not think the forest watcher will say "Your cattle were brought for grazing and not for water. I will put them in the pound." I think it will be a dangerous discretion for the Rs. 6 watcher? I have often found that it is always dangerous to give any discretion to the low-paid officers? Is that your experience?—In some cases, there are good watchers too. There is a village called Pudukota 2 miles off from where I live. There is a water-course. But people are afraid to take cattle to the water-course. But they come all the way to water in my lands in the tank-beds.

By the Hon'ble Mr. Kesava Pillai.

What is the distance?—It is 2 miles off. But there is a water-course within a furlong from the reserve.

By the President.

Does not that water-course issue from the reserve?—It is a regular spring inside. It is very near the margin of the unreserved area.

By the Hon'ble Mr. Kesava Pillai.

What other grievance is there?—There are some lands which are treated as reserved lands in the midst of patta lands. I know in Kulathur, there is a survey No. 37, which is in the midst of patta lands.

What is the extent of the reserve?—It is 30 or 40 acres of land, which is in the midst of a large area of cultivated lands.

By the President.

Is there a forest reserve of 30 acres?—I saw it yesterday.

Can you give us the locality?—I cannot exactly give. There are many cases of that kind in the lower Palnis. Either those areas must be given away on patta to the ryots, or you will have to acquire the whole portion from the ryots. If you consider that area fit to be reserved, you must acquire that whole area.

By the Hon'ble Mr. Ramachandra Rao.

What is there in the 30 acres?—There are no trees. It is a grass ground. It is not assigned. There are such areas.

Who is looking after them?—The Forest Department. They even prosecute if cattle go for water.

Do you know of any specified cases?—I know of it.

It appertains to one of these small reserve areas?—A man was prosecuted in Kulathur.

I can assure you we will enquire in your statement. Could you give us the names of the reserves?—No. With regard to my first statement, I think maintaining third-rate forests is of no use either to Government or to the people. Those forests can be entrusted to the management of the panchayats.

What will they do?—They will take care of them.

But you say they are not worth taking care of?—They will grow ordinary trees.

Do you think they will grow trees?—They will grow trees for agricultural implements.

How will they grow trees?—Out of 100 acres, they may reserve twenty for growing trees, and the rest they may have for grazing.

How long do you think it will take to grow trees on 20 acres?—They can grow within a period of three or four years.

My experience in Government reserves is it takes 30 years?—I do not think so.

Having grown within four or five years, they cut it down and grow again?—Yes.

As soon as it is cut down, and before it grows up again, what will the villagers do?—They must be entrusted with larger areas for their management.

But you said 20 acres will do? One hundred acres are not sufficient for either grazing or, timber or fuel supply?—I think my idea of the village is that the village send 500 or 600 cattle.

But I know of many individual patta-dars who own far more than that?—But ordinary typical villages do not contain more than that.

Where do you think they are only that much? Is that in Doddappanayakka-nur zamindari?—I have 6,000 cattle in the whole zamindari.

How many villages are there?—There are three villages.

That is, there are 2,000 cattle per village?—Including hamlets, the number comes up to 15.

You leave 100 acres for 2,000 cattle to graze?—It is not so.

Let us say you leave 500 acres? It comes up to five cows to an acre?—Yes.

Do you think five cows can find grass in one acre and find living upon it?—They do not graze the whole year. We require grazing for three or four months in a year. For other months, there is stall-feeding.

Do you think five cows can find grazing for four or five months in these bare stony useless grounds which you specify? It

will be very small profit to present them with useless ground?—I do not say that it is quite sufficient. But taking some typical instances, there are some large areas of forest unreserve which may be given. In addition to these, they will have grazing in rich reserve areas also.

Where are you going to get rich reserve areas after giving every village a little piece?—There are some high ranges.

The enterprise of the Forest Department should be confined to the high ranges?—Yes.

The forests which are within reach of the villages should be handed over to the villagers?—Yes.

To what would you limit the village control? Can they have fuel control assigned to them? Will they be able to make money out of it, or will they use it for their own purpose?—They want it only for grazing and domestic implements and agricultural implements.

They would not be allowed to sell forest produce?—No.

You will do that with most of the reserves in Madura and Dindigul taluks, including Ayyalur and Palameda reserves?—Yes.

What then will become of the unfortunate inhabitants of the southern town Madura, so far as fuel is concerned? How will you supply fuel to them?—I will supply from the higher ranges.

You do not think it will be more expensive?—No.

Would it not necessitate a longer road and more cartage?—Yes.

You do not think your proposal will largely reduce the amount of supply available on the market, and would also make it more expensive?—I think that if roads are opened to places where we can get good fuel, there will be no reduction.

But the whole of the higher ranges you refer to, are even now under working plans. They are rich with present growth?—That is not the case.

But they are rich. Your proposal must only tend to reduce the amount available for sale in the open market by making a free present of it to the villagers? That is the policy you want?—Villagers must be given local management.

I asked you whether the villagers are allowed to sell forest produce, and you said "No". Is it not so?—Yes.

If the Government interferes there will be a great deal of complaint. You wish

the villagers to realise the revenue and hand it over to the Government?—Yes but it is not for agricultural implements.

That which the villagers have left after they have consumed, should be sold at a profit, and that profit should be handed over to the Government?—Yes.

By the Hon'ble Mr. Kesava Pillai.

The Government may leave it to the contractor subject to the conditions that the villagers' needs and reasonable demands are satisfied. What objections are there against that?—The revenue will go to the Government. Your proposal is that the local demands must be met for agricultural implements, and domestic use and pasture?—There is this difficulty in giving fuel coupes to the contractors. The contractors do not care for the convenience of the people.

But I say, subject to those conditions, it may be given?—Yes.

By the President.

Please outline your plan a little more clearly?—I am concerned only with grazing.

But we are concerned a great deal more with grazing, and with other things also. So please outline your plan? Perhaps it wants consideration?—My suggestion is that these small areas should be handed over to the panchayatdars for the benefit of the village, and Government may, no doubt, cut fuel and sell.

Is it subject to the convenience of the villagers?—Yes.

But Government must manage—according to what it may rightly or wrongly consider—according to the sylvi-cultural principles?—We are also taking care of the forests just as Government do.

But not in the same way as Government does?—No.

By the Hon'ble Mr. Kesava Pillai.

Does your forest suffer very much by allowing local people to satisfy their wants?—No answer.

By the President.

You do not think the supply of forest produce from your forest is decreasing?—No.

But the witness here yesterday said that it is decreasing, and he was the Secretary of the District Co-operative Association?—We first allow our tenants to have the first benefit on our forests, and only the residue goes. In that way, he might have said it is decreasing.

It ends with the permanent conservation or improvement of the forests where it is progressively deteriorating? I think you would agree that progressive deterioration of the forests means getting worse and worse, and it may not be to the good of the country?—It may satisfy the needs of the day or for five years, but not for a long time. You do not think any progressive deterioration occurs?—On the other hand, we lease the reserve portions and tree growth. So I do not think there is progressive deterioration.

By Mr. Paddison.

Do you lease the reserved portions?—Yes.

How much did you get?—It depends upon the area.

This year, how much did you lease it for?—I leased it only last year. I leased 100 acres for Rs. 2,000.

By the President.

Did you lease on any conditions?—Yes.

What are the conditions?—The conditions were that cattle of the tenants must be allowed to graze and the ordinary implements should be given to the ryots.

You mean it is to be taken by the ryots?—Yes.

Subject to that, what is the contractor permitted to do with the trees?—He has to fell it on the lines of coppicing more or less.

More or less?—On almost the same lines. But he could not do it.

He did not do it satisfactorily?—No.

Have you seen any Government coupes?—Yes.

Your contractor does not do it in the same way?—No.

By Mr. Paddison.

What has happened to the 100 acres now? Is it closed?—Yes.

By the President.

Is it fenced?—No. I keep guards.

How many men do you keep?—I appointed two watchers. Their pay is Rs. 7 a month.

Do they live on the spot, or do they live in the village?—They live in the village.

How far away is it?—It is 4 miles away.

I do not think they give very close watch?—In the day-time, they will be there.

By the Hon'ble Mr. Kesava Pillai.

You do not allow him the cutting of it?—Some portions are not cut yet. In some portions the shoots are coming up nicely.

By the President.

After what period will it come up again?—I allow grazing for three years and after five years they are closed. There is five years' rotation.

Will it produce many agricultural implements after five years?—I think it will. Ussul will grow.

By the Hon'ble Mr. Kesava Pillai.

Have the agriculturists any other place to take implements from? You have given away 100 acres?—They take from other parts.

What do you charge agriculturists for grazing?—We do not at present collect as Government does. We collect some sort of grain for grazing.

Is it so much per plough?—For a sheep fold of 100, we collect one sheep, or one kalam of paddy for a year.

What about agricultural cattle?—I think ploughing cattle are allowed free.

By the President.

You say, you think. Do not you know?—No answer.

By the Hon'ble Mr. Kesava Pillai.

You have got managers?—Yes.

For other cattle what do you charge?—For breeding cattle, we charge some nominal rate, but we do not generally collect it.

By the President.

Does that mean that you collect when you can?—We do not collect always.

You mean that you fail to collect from people that refuse to pay?—From some *bona fide* agriculturists we do not collect. But from other people we collect.

By the Hon'ble Mr. Kesava Pillai.

What do you do for fuel? How do ryots manage for fuel?—They take dry trees.

Do you know of some of those places where people complain of wild pigs?—Yes.

Are there any difficulties for people to kill them?—They do not allow hunting. The other day, a pig was killed in a patta land, and the Forest Department reported

that it was killed in a reserve forest. They had to pay the penalty.

By Mr. Paddison.

When was that?—It happened a fortnight ago.

You have got those ryots?—Yes. They are come here.

Were they prosecuted in court?—Yes.

Did the Magistrate convict them?—A compensation was demanded.

By the President.

I suppose there was no compulsion to pay the compounding fee? Any man can say "Thank you. I will go to the Magistrate"? Any man compounding, does he not do it of his free will?—Some pressure is brought to bear upon them.

What pressure?—He is afraid of prosecution.

He can take the alternative of prosecution. Why should he be afraid of prosecution and chance being fined Rs. 5 instead of paying compensation of Rs. 100?—The poor ryot believes so.

What compulsion is there?—The Forest subordinates advise.

Is advice compulsion?—I think the ignorant people think it is compulsion.

You think they do not know of the option of going to the Magistrate?—They know.

But they prefer to pay the compounding fee? A man knows that he is open to two different courses, and he can select one according to his own free will?—The ignorant man always keeps at a distance.

But the rustic is not quite as ignorant as that?—He is afraid of courts.

Is he more afraid of courts than the compounding fee?—He thinks that by going to courts, his cultivation will suffer.

How far does he live?—He lives near.

How much cultivation will he suffer?—He thinks it will take at least two or three months.

Is there any disinterested public spirited man who is advising not to take the compounding fee but to go before a Magistrate?—The Forest Department will consider it an interference.

What is the penalty for interference? You said these people do not go to the Magistrate. They cannot come to us, but can go easily to the Magistrate?

When there is a law of the land, he must abide by it. If he has chosen to keep out of courts, he must abide by it?—No answer.

By the Hon'ble Mr. Kesava Pillai.

Is there a grievance about the reserves being closed to villagers on account of wild pigs?—Yes.

People complain that if they destroy them even in their own fields, they run the risk of being charged for having entered the reserves and killed them?—Yes.

You know instances also?—Yes.

You moved a resolution about it in 1901?—Yes.

You moved that sufficient lands should be set apart for free-grazing, that free permits should be granted for grazing and so on?—Yes.

You speak of a hunter who saved a boy from the tiger and was charged of having gone into the forest?—Yes. Considering such circumstances, I will advise that section 21 D of the Madras Forest Act, namely, trespassing of herdsmen, may be removed from the Act. Even for mere trespass, a man is liable to prosecution.

In your speech at the public platform in Madura, you say that the liberal rules of Government laid out by generous Government are so much abused by the subordinates that they have become the cause of great discontent among the people. Do you adhere to your opinion even now?—Yes.

The present way of the rigorous working of the Forest Act destroys the stability of sound husbandry?—Yes. The ryots are deprived of cattle and sheep. The close proximity of reserves to inhabitable places is a hardship and it should be at least one mile.

By the Hon'ble Mr. Ramachandra Rao.

You say in regard to leaf-manure, people pay As. 5 a cart-load?—It is a head-load.

The cart hire is Re. 1 and the fee for leaves is As. 5?—Yes.

As. 5 is the fee that is paid to you?—It is paid to the contractor.

Is there any gathering of leaves in your forest?—Yes.

What are you paid?—We are paid 6 pies for a head-load. For a cart it would be Rs. 2.

By the President.

You charge Rs. 2 for a cart-load to the ryots?—It is not for my ryots, but to outsiders.

By the Hon'ble Mr. Ramachandra Rao.

What do you charge your ryots?—I know it is less than that. It must be a

rupee or half a rupee. In my zamin, most of the lands are wet lands. Most of the wet lands are panne.

Is there any revenue derived from the gathering of green leaves?—Yes. We get Rs. 2 from Government ryots.

From what distance do they come?—They come from Sholavandan.

They take it to the Periyar lands?—To the lands in Tirumangalam taluk for wet lands under the tanks.

How far is it?—It is 17 miles.

What is the cartage?—It is about Rs. 1-8-0 or Rs. 2.

By the Hon'ble Mr. Kesava Pillai.

Do they come with hired carts, or with their own carts?—Some are hired, and some are own carts.

By Mr. Paddison.

There is one point here. I think you must have made a mistake. The question is "Do you think that the forests can supply grazing for an unlimited number of cattle"? for which you say "Yes". And again, for the question "If the forest is unable to support all the cattle which desire to graze in it, do you think the number of licenses whether free or on payment should be limited"? you answer "Yes". I do not quite understand that?—My idea was that it would not make any effect upon fuel and timber.

I suppose it is a very general opinion in this district that an unlimited number of cattle grazing does no harm or injury to agricultural timber and fuel?—Yes.

We had suggestions in several other districts, and you yourself suggest that the management of grazing should be handed over to the panchayats. Do you think we will be justified in recommending to the Government that the grazing should be handed over to a body of panchayats who hold to this opinion, when Government experts all tell us that this is wrong and that unlimited grazing does harm in this backward district as Mr. Kesava Pillai called it?—No answer.

By the President.

The ryots in other districts say that grazing is becoming inferior by unlimited grazing. Do you think it will be safe to entrust the forests to people who hold to these views? Do you think it would be safe to trust the management of forests to ryots who, so far as judged by opinion, have merged only so far from the original state of destructiveness?—When experts come and say new facts, they will be quite willing to take them. They will be a guidance for them.

By the Hon'ble Mr. Kesava Pillai.

Do villagers keep more cattle than are required for agricultural purposes?—No. They do not.

Cattle that generally resort are such as are required for a village?—Yes.

Mr. J. S. BATTIE, Conservator of Forests, Southern Circle.

By the President.

You are the Conservator of the Southern Circle?—Yes.

You have been for a number of years in the Forest Department?—Yes.

What is your opinion about unlimited grazing?—I think it ought to be stopped by Government at once.

What is the effect of unlimited grazing upon any piece of forest land?—It will ruin the growth of the forest.

In what way?—As a rule there is very little grass in the forests where cattle regularly browse.

What do you mean by browsing?—I mean the eating of the leaves. It necessarily stops the growth of forests.

How?—It injures the tree.

What about reproduction?—What reproduction can there be in a worked forest.

What I mean is what becomes of the undergrowth. Is it eaten by cattle?—Yes.

Is it also trampled in the ground?—Yes.

Therefore, is it possible that the forest can improve if there is unlimited grazing?—If the number is limited, it will help the growth.

To what figure?—It depends upon the local conditions.

The conditions being?—There are some forests which require to be entirely closed if they want to be improved.

But there is no forest, I imagine, which can admit an unlimited amount of grazing without injury?—None.

In case of forests which are felled in the course of regular working, what then?—It must be closed for a period until the shoots are out of the reach of the cattle.

That will vary from what figure to what figure?—It will take about ten years.

And other areas?—Four or five years.

Now you have seen these tracts when leaf manure is used. What is the effect of cutting leaf manure upon a forest?—I have seen some tracts in North Arcot.

You also served in Ganjam?—Yes.

Ganjam is wholly paddy cultivation?—Yes.

Do you think our people can be educated to understand some scientific principles?—Yes. They are intelligent enough.

You mean the people are not backward—are not at any rate, behind the Nellore people?—No.

Is leaf manure used in that district?—Was any taken from the Government forests?—None.

And yet the paddy is grown?—Yes.

Is paddy the principle crop of the district?—I think so. I do not know the southern half of the Ganjam district so much.

You say that the practice of using leaf manure is in practice in North Arcot?—Yes.

You have seen the removal of leaves from Government forests?—Yes.

You saw a very large amount of leaves removed while you were in charge of it?—Yes.

Was it as much as here?—Not so much.

Would it be 30,000 cart-loads?—I cannot say exactly.

You have seen forests out of which manure leaves have been removed?—Yes.

What is the effect of it?—It ruins the forest. For it is not only the leaf that is removed, but also the branches that are removed.

What is the appearance after it has been cut?—It presents a sorry appearance.

Is the growth improved or impeded by it?—The growth is greatly impeded.

In your experience of good many years and good many districts you may know that there are in some districts small isolated reserves on which the growth is, at present, not good. Will it be a right thing to take them away from the Forest department?—It depends on conditions in each case.

What would you do with them when you take them away from the Forest department?—I think it can be handed over to the village panchayat for grazing.

You would not disafforest them and make them unreserves?—No.

Why not?—It will disappear very soon.

What is the treatment of the unreserves by the villagers; have they not been protected?—The villagers make no attempt to protect the tree growth.

When they cut it, do they generally cut it in a wise manner or in a wasteful

manner?—They cut it in a most wasteful manner.

Did you ever see a tree cut down?—No.

How does the villager cut a tree?—He is too lazy to bend down, and so he cuts about 3 feet from the ground.

Would the tree coppice after that?—No.

You think if you disafforest these small unreserves, they will have the same effect in the hands of the villagers?—As far as the tree growth is concerned, it will be so.

Have you known villagers to make any attempt to protect, improve or conserve the grazing?—I have not seen them do it in a Government land.

If small forest reserves are disafforested, do you think that the effect will be the same as in the unreserves?—I do not think anything can be done to protect tree growth if Government leaves them in the hands of the villager. His one idea is grazing for his cattle, and so he looks upon this ground as a grazing ground; but I have no doubt that if they are well looked after they might be made useful for grazing ground.

So you propose to hand over these small forests to the village panchayat, but not to disafforest them?—Yes.

In case there were any good growth upon it which should be valued by any one for fuel, timber or otherwise you do not think you can trust them in the hands of the panchayat?—In the United Provinces there are some privileged villagers, who are given forest produce at very cheap rate, and sometimes free, and, in return for that, they practically help the subordinate establishment for protection of the forest chiefly from fire. So far as I can see that is the only way of protecting the forests, and without the assistance of the people we can never protect the forests properly.

Are the Government forests protected properly now?—No.

You see a very distinct line of difference between a Government reserve and an unreserve?—Yes, as long as we trust the villagers we will never have fire, and no valuable timber will be removed.

How does that proposal apply to this Presidency?—I am not referring to these small reserves, but to the reserves on the working plan.

How will you deal with the villager there?—To supply him his requirements.

Would you allow him to help himself?—No.

Supposing he says "why should I pay for it"?—That is what he does now, and it is why I want to give him free.

And what would he do in return?—He can keep out fire.

You think, villagers adjoining a forest might be given certain rights in return for which some obligations can be had from them?—I will not give them any rights. I want the whole thing to be done properly and stick to it, and when once the system is worked in I have no doubt that it would get rid of most of the temporary establishment in this Presidency.

My question was with reference to the right of grazing?—That is a matter of detail.

That is the biggest matter though?—Yes.

Your object is to get rid of the local subordinates?—Yes. In the United Provinces we had 500 forests—revenue about 7 lakhs—and we had only 12 guards, and have had not even 20 serious offences in the year.

You know that grazing offences are very common, and that some are true and some are not?—Yes.

For every 100 grazing offences, how many, do you think, are really detected?—I think one-tenth only is detected.

You said that you would not give any rights to the villager?—No.

I think you would like to modify it on the lines suggested?—Yes.

Where the ryots are more than usually destructive in nature and truculent in habits you think, it would not be safe to give them any rights?—Yes.

It would be wise to look for people who can understand their own self-interest. In one of the districts that we visited the first complaint was that there were too many cattle already grazing; and I think you can trust them with the working of the forests; but those people who say that unlimited grazing cannot do any harm to a forest, I think, they should be the last that should be entrusted with such a thing?—But you can trust them on condition that they should keep out fire.

And you think they could keep out fire?—Yes.

What is the reason of fire?—It is generally done by the grazier.

Why does he do it?—To get better grass.

Do you think that the villagers entrusted with the grazing would not do that?—

I do not know. But I used to allow grass to be removed free.

And when the area was burnt you stopped this?—Yes.

And there was no fire after that?—For the last seven years we have only one fire. From what I have done in a small way like this, and from what I have seen in the United Provinces, I think, we must get the people to assist us.

You mean the villagers adjoining the forests?—Yes; I certainly think that they have some claim.

At any rate, it is not a logical claim, but a customary one?—That is the common opinion.

You think that some experiments might be made as to control?—Yes.

Take the ordinary ryot; what does he want?—He wants fuel. But, I think, he could get it anywhere, whether it is a reserve or not. The village requirements are very easily met.

You know that wood is mostly stolen from the reserves for agricultural implements?—Yes.

And there is no doubt that timber also is stolen?—That also occurs in some places.

Your opinion is that it would not be safe to entrust villagers with forest growth?—No.

Do they value forest timber?—I do not think they value it very much.

Will they not be glad to have it?—They may be glad; but I do not think that they will take the trouble and preserve it. They will simply disregard it, and allow it to be destroyed.

Supposing they have a block on condition that they should protect the forest, you think they would do it then?—Are you referring to big blocks or small ones?—Anything?—I would not leave the management in their hands at all.

You have got to have the guards in that case?—No.

Then who will protect it?—The villagers themselves.

I take it that in return for certain benefits which you give to the villager you can entrust him with the protection of the forest; at least as an experiment you can try it?—Yes.

Of course, you have had a good deal to do with villagers?—Yes; and there are two examples that I tried, and they were both successful.

By the Hon'ble Mr. Kesava Pillai.

You know that the unreserves are under nobody's control?—They are under the control of the Revenue authorities.

But the villagers are not, in any way, responsible?—No.

Every villager has a right to go and take anything from it subject to certain conditions?—Yes.

Do you not think that if the unreserves were under a panchayat they would have been in a better condition? They would take special care to see that the trees, etc., are properly protected?—I do not think that they take much trouble as far as tree-growth is concerned.

You know the villagers own topes and other plantations in the villages?—Yes.

And they are in a flourishing condition?—Yes. But he spends his money on his tope and looks after it.

If the management was in the hands of a party in the village itself, would it not have been better cared for?—I do not think so; because there is nobody to look after it.

But you know, as a matter of fact, that these unreserves are under nobody's control?—They are practically under nobody's control at present.

You said about 10 per cent. of the grazing offences only are reported. It is likely that many other offences are hushed up?—A good number of them.

Even these thefts which take place in some of the outer places are done to meet the wants of the villagers for agricultural implements?—Not necessarily; they may steal them for sale also.

That is done with the connivance of the forest subordinates?—May be or may not be.

Do you not think that many of the villagers do steal to satisfy their own requirements?—Certainly.

If Government were to make facilities to satisfy the needs of the villagers, in the way which you proposed, do you not think that they will be honest co-operators?—I think, they will at least meet us half way.

By the Hon'ble Mr. Ramachandra Rao.

I take it that your general scheme which you just proposed is that the smaller reserves should be transferred from the Revenue Department to the village panchayat, and portions of the bigger reserves should be entrusted to villagers for protection?—My proposal is that a large number of the smaller reserves should be managed by the Revenue Department; and the larger reserves will be worked by the Forest Department; and certain privileged villagers will look after the protection of those reserves.

Those to be worked by the Revenue Department, you place them under the control of panchayats?—Yes.

And with regard to bigger reserves, you propose to grant certain privileges to the nearer villagers for fuel and grass?—Yes.

You said you were in the United Provinces?—Yes.

How long?—For four years.

I suppose there is an assignment of forest reserves to the village communities?—I have no personal experience of it.

There is a provision for the assignment of forest areas to village communities for management?—I have not heard of it.

In regard to the reserves in this district, is there much grass?—I do not know much about the Madura district.

I suppose certain leaves are specially eaten by cattle?—The cattle are fond of certain kind of leaves.

Were you in charge of Guntūr or Kistna district?—No; I was in Kurnool.

Have you heard of yepi leaves and madda leaves eaten by cattle?—Yes.

Do you not think that some provision should be made to provide them during certain seasons for cattle?—It is not a necessity in Kurnool.

If they cannot do without it you should think that some provision should be made?—I cannot imagine that the cattle cannot live without it.

By the President.

We were told in certain villages that the cattle in those villages had a peculiarity that the grass would not satisfy their needs, and madda alone would do; and on that ground they should be permitted to cut Madda leaves?—In North Arcot they have chigarai, and the cattle were said to live entirely on it. When I went to that district this fact was brought to my notice, but all the same I prohibited these leaves being taken for cattle; and the cattle lived all right even when they did not have the leaves.

By the Hon'ble Mr. Ramachandra Rao.

You also object to leaf manure being taken on account of the fact that this would impede the growth. Would you say, even after mature consideration, that it should not be given even if it is required? Looking it, as a whole, would you shut out the cultivation for these leaves?—I do not consider it necessary. The question to decide is whether the forest has to be destroyed for the sake of cultivation or not.

You are fairly meeting the requirement of the Madura town for fuel?—I am doing my best.

Do you think that the granting of privilege to take leaf manure from the forests would, in any way, affect the forest?—I think it would. There is one way under which people may be allowed to take leaves, and that is when the coupes are being cut. I see no reason why the contractor should not allow people to enter when the trees are felled.

You are not in a position to say definitely that the forest would be destroyed if leaves were taken from it?—In course of time it would be destroyed altogether.

Supposing you throw open an area and, give the villagers permission to enter how would that affect the forest?—It may take some more years for the forest to be destroyed, but the end of it will be the same.

But is it possible at all to arrange a system of rotation in this district for manure leaves? You mean, a supply to last for over a year? Only for a few years, till the system of growing manure crop is taken up by the people?—I do not think it is at all necessary.

Is it possible?—If we want to have the forest, no.

How many districts does your division consist of?—It consists of eight districts. They are Tinnevely, Madura, Salem, North Arcot and South Arcot and some others.

How is the supply of fuel to Tinnevely regulated?—It is sold to contractors.

What are the towns that are supplied with this fuel?—They are Tinnevely, Palamcottah and Tenkasi. They are getting it from coupes.

In Madura, the supply comes from the Government?—The Government supply chiefly comes to Madura.

What about Trichinopoly?—Some portion comes to Madura and some goes to Trichinopoly.

What about Tanjore?—It is entirely supplied by casuarina from South Arcot.

It does not depend upon Madura forests for its supply?—No.

Taking Madura as a sample, do you think the wants of the agricultural population for fuel are fairly met?—Taking into account the fuel that is brought to Madura, they are met.

How do they manage to get fuel?—I think they steal most of it.

Do you agree to stealing regularly?—No.

I suppose their wants must be supplied, and taking that fact into consideration, does the existing arrangement make any provision for their supplies being met in a fair way?—It does. Because the coupe contractors are bound to supply the wants of the villagers.

But is it not a fact that they cannot get a smaller quantity near the coupes?—I believe that they do get to a certain extent.

You think there are sales at the coupes?—Yes.

But so far as we know, there are no sales near the coupes?—In South Arcot any villager that comes to ask is bound to be supplied.

I am not talking of the rules, but what actually occurs? Is it your opinion that their wants are fairly met by the coupe-holders?—I believe, to a certain extent, they are met.

How are they met?—By the villagers purchasing from the contractor.

But we are told that there are very few sales in the coupes? Supposing the persons purchasing the coupes do not sell under the existing state of circumstances to the villagers, do not you think it is desirable to stop the stealing and introduce some system for the villagers getting fuel for their own domestic use and requirements?—Yes.

How would you propose it? That is only in the case of the villagers who will have a panchayat?—That is what I call privileged villages adjoining the forests.

What about the other villages?—They are benefited indirectly.

Would you allow these villagers to take and sell?—No. If they want to sell fuel, they must buy it.

From whom are they to buy?—From Government.

But they have to purchase from the persons who purchase the coupes at present. Why should they not do it now?—The contractor will certainly do it if he is paid for it.

Do you think the villagers will go all the way to the coupe?—The contractor may take it to a distant village. We find here, as a matter of fact, all the fuel from the Government forest comes to Madura.

As regards other villages, we may take it that under the system now prevailing the persons who purchase the coupes do not supply any of the wants of the

villagers?—I do not know. There is lot of stuff removed from the coupe. He must sell it even for a smaller sum.

I suppose you will agree that so far as the villagers are concerned, they do not purchase in trucks or bandies?—They do not. I do not think the poor ordinary ryot can purchase for any money. He can get it himself.

But will you allow it yourself?—No.

What about the other villages?—They must buy from the contractors. You cannot supply the whole country. You must have a limit for that. It may be a two-mile limit, or three-mile limit.

By Mr. Paddison.

I suppose the privileged villagers will prevent the other villagers from stealing?

—Yes. They will get the firewood at a cheaper rate. Something can be granted free for protecting the forests.

By the Hon'ble Mr. Ramachandra Rao.

I am sure, at present, the villagers take some of their fuel from the forests?—There is no doubt about it.

They cannot do this without going to the forests. Do you think their wants could be met otherwise?—Certainly.

Can it be met under the present arrangements?—Yes.

By the President.

Is it not the case that the villager will not pay the price for which the contractor will sell it?—No. Not at the present rate.

By the Hon'ble Mr. Kesava Pillai.

Can you fix any rate for the village?—There are fixed rates in the village. The contractor is bound to supply the adjoining ryots.

By the President.

Do you speak of this district or of North Arcot?—Of North Arcot.

You have not been long enough in this range to say about this district?—The contractor is bound to sell.

By the Hon'ble Mr. Kesava Pillai.

The contractor is bound to sell fuel and agricultural implements?—Yes.

But you do not know the conditions in this district?—No.

By the President.

Is that privilege confined to specified villages?—No.

What prevents the villagers from purchasing it and taking it for sale?—(No answer.)

By the Hon'ble Mr. Ramachandra Rao.

Have you fixed any quantity for sale?—No. I think he can sell any small quantity he likes. But the villager can get it for nothing. Why should he go to the contractor?

Where could he get it?—He steals. He also gets from patta lands. Any villager can purchase even for a pie. He always wants fuel in very small quantities, and if it is not found in the unreserves, he takes it from the reserves.

I believe the main reason for having forest felling by coupes is for the sake of coppicing. Do all these jungle trees coppice? How long is this system of coppice gaining ground?—For the past 25 years.

Is there any record of experiments going on?—No answer.

By the President.

It is not in the nature of experiment?—No.

Long before it started in Tinnevely, it is an established process in forestry?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

It has passed the experimental stage?—There is no experiment going on.

Also, the height it should be felled is an established fact?—Yes.

We were reading the United Provinces report, and there was a doubt about it?—It was said in that case that when the stumps were cut two or three inches high, it was better.

In some of these trees, it would not at all coppice. Is it not so?—Yes. Mangrove would not coppice.

Are there any other trees which would not coppice?—Old trees would not coppice.

What about casuarina?—Casuarina would not coppice, but babul will.

By the Hon'ble Mr. Kesava Pillai.

How many years will it take for a babul to become a tree?—It will take 20 years.

By the President.

With regard to ussu or chickerani tree, we have been told that the tree will grow up again after cutting in five years?—That is absurd.

What would be the growth of a coppice in five years?—It will be a little better than my thumb.

You hardly describe it as a tree?—No.

By Mr. Paddison.

You say certain forests set apart must be given up to be looked after by the Revenue Department chiefly for grazing. As regards tree-growth in that, is that also to be left into their hands?—Yes. It will disappear.

On what lines would you treat the tree-growth in that area?—It is very difficult to get any rules carried out.

You would let them do as they like?—Yes. It is bound to go.

It would not be possible to set apart a certain area and let them play about in that area for a year? Do you think they should be taught to have a village coupe? Can they be taught to fell and cut properly?—From what you see all over the country, it is bound to go some time.

But it has never been tried? If you tell them that you will bring back all the grievances of the forest guards if they touch anything outside the coupe and make them fence this coupe, do you think it is feasible?—It is hardly possible to keep these small reserves under the villagers.

I do not say that it is to be inspected except by the Ranger, but the villagers should be taught how to cut scientifically and made to fence it after it is cut. Do you not think that it is worth a trial?—I would try it. But it would be of no use.

But does it not occur to you that on a reserve such as you describe, such a provision would not be worth while to carry out? Because they get little or nothing?—There is no scrub.

But will you make any conditions? Will you forbid them to allow goats?—I will not allow goats at all. But the rest, I will allow.

By the Hon'ble Mr. Ramachandra Rao.

I suppose you do not make any provision at all for goats even in the reserve forest?—No.

What do you propose to do with the goats? Do you want them to be exterminated?—In Tanjore, there are no reserves and there are a good many goats. They can live on paddy fields. When this question was asked, the figures of every district were given, and Tanjore had the highest number in the Presidency.

Is there any migration of goats during the time when the land is under water?—Goats will still be there.

By Mr. Scot.

Are there any protected forests in the United Provinces?—No.

Under the Indian Forest Act, there are protected forests which serve as buffer states?—The Indian Forest Act is to the Central Provinces, but nothing exists in the United Provinces.

By Mr. Paddison.

You told us about the village forests, or Revenue managed forests. As regards privileges in other forests, you suggest that in these fuel forests, in return for protection the villagers should have certain privileges, amongst others, agricultural implements. Would you allow them to cut these themselves?—I think I could trust them to do it.

Just as an alternative, I thought of giving them a coupe—a small coupe—even there for their wants as one of the privileges?—Then, there is to be a separate working for their villages. We can supply them from the annual coupe.

By the President.

Suppose there is no annual coupe worked there?—It is not possible to work annual coupes everywhere.

By Mr. Paddison.

Would not the villagers be allowed to cut?—They must get their supply from the annual coupe.

Their privilege is to get it from the annual coupe?—Yes.

M.R.Ry. K. RAMA AIYANGAR

By the President.

Are you a pleader?—Yes.

Are you a pattadar?—Yes. I pay Rs. 180.

Do you cultivate or sub-let?—I sub-let.

You do not cultivate any?—No.

You keep no agricultural cattle?—No. I keep milch cows and bandy bullocks.

How far is it from your place to the nearest reserve?—It is about 11 miles.

By Mr. Paddison.

The place I was born is Srivilliputtur.

Is it in this district?—It is in Rāmnād district.

By the Hon'ble Mr. Kesava Pillai.

Are you acquainted with the administration of the Forest Department?—Yes, both here and there.

Will you tell us some of the important grievances?—The grievances are manifold. As regards the question of

By the President.

You give them what is fairly a large supply?—Yes.

You said there were no protected forests. Did you refer to the time when you were there or now?—After the mutiny, Government confiscated, and dug a ditch round the forest boundary and said it is Government property. There is no scrub-jungle or anything there. It is just adjoining all the districts there and in the northern part there is forest.

I took it that in the United Provinces, the number of villages treated in this way is very much less than it is in Madras?—In my time it was so. But it has increased.

In one block in Madras, we have forests and nothing can be reserved, and there are such blocks in different places. They are all mixed up with agricultural land?—You would only give the villagers the adjoining land. Take the Nallamalais. There is a large block, and certain villages adjoining, can take the eastern side or the western side. Take the western side. The limit may be fixed as 2 miles. Every village is situated 2 miles from the village.

You would not find many of the villages touching the border of the reserves?—No.

But villages are within a short distance?—Yes. I think the limit in the United Provinces is $2\frac{1}{2}$ miles.

Avargal B.A., B.L., Vakil, Madura.

compounding fees, what I can say is that the rate at which it is levied even in a flock of 100 or 200 cattle prosecuted is so heavy that many families are ruined. I have actually collected receipts where they have actually sold and are living from hand to mouth, without practically any means of depending upon.

By the Hon'ble Mr. Ramachandra Rao.

Are they shepherds?—Yes. They are Vellambars.

By the President.

Are they pattadars?—Yes. In a particular case, a woman had 125 sheep and patta of Rs. 20. She had to sell away all the cattle, and twice her sheep were impounded.

By Mr. Paddison.

Were her sheep in the reserve or not at the time of impounding?—It is variously told. About 100 were got into the

pound. Subsequently, she was prosecuted. Twice it was done, and for the payment of Rs. 319, she was ruined.

By the President.

Was it the compounding fee?—Yes.

Why did she not appear before the Magistrate?—The watcher has a number of people behind him who induce the people to give money saying that he would recommend for a lower rate of compounding fees. They are deluded in such hopes.

Is he the confidential adviser of the District Forest Officer?—At least, he has a number of people behind him. A watcher has a number of sub-watchers, and these people pay them something for these purposes.

Have you known any such instances?—Yes. I have got judgments in which the matter has been established already.

I suppose they were acquitted, and justice was done?—Yes.

Does not that show that the wisdom of going before a Magistrate is a good thing instead of paying a compound fee?—It must also be noted that 96 per cent. are convicted.

Does the Magistrate fine as exorbitantly as the Divisional Forest Officer's compounding fee?—No. It is often more.

It was never less?—It is sometimes less.

Have Magistrates in this district a bad reputation?—I do not say generally. But there may be some black sheep.

By Mr. Paddison.

The watcher deluded the people to get the compounding fee reduced?—The recommended rate is Rs. 5 or Rs. 7 a goat. Here, a man tells that he will recommend Rs. 3 and out of the remaining Rs. 4 he wants to be given something for recommending the lower rate.

By Mr. Scot.

Do the villagers agree to that agreement?—They want the whole thing to be abolished, and they do not agree at all.

By Mr. Paddison.

What you say bears upon this question. You think "the system ought to be radically changed, and that the idea of penalty ought to be totally forgotten, and that large sympathy to the ignorant and the poor ryot should replace severity, and that Village officers and Revenue Inspectors

must compulsorily issue permits to all cattle that go to the forests, to graze, whether free or not." Do you think the people will thus cease to take cattle to the reserves?—Supposing even after passing this order, some one is such a monster of ingratitude as to take cattle there. What will you do?—I will give the panchayat power of fining Rs. 10, and afterwards, the panchayat can prosecute. In such cases, punishments ought to be inflicted.

At the beginning of your answer, you say the idea of penalty ought to be forgotten, but you are very quick to forget it a few lines down?—The question of sympathy arises there. Here is a panchayat which tells them—rather their own men—in vain, that they are going against the rules of Government, and sympathy works so far that when one persists, they may better betray their own black sheep, and allow prosecution. But the question of penalty does not arise at all. That is only to prevent people. If on the word penalty, you treat it as a mistake, certainly, the latter also may be included but in the sense of the forest rules.

By Mr. Scot.

What is the sense according to the forest rules?—If a man commits an offence, you must first impound his cattle. He is to pay that. And then, you levy compounding fees or there is prosecution. Then, in the case of a prosecution, it is the engagement of a vakil, and going to the Magistrate's courts for a number of years, and mostly ending in conviction. The compounding fee is very often high.

By the Hon'ble Mr. Ramachandra Rao.

Why should you call it a penalty if it is imposed by the District Forest Officer, and not call it so if it is imposed by the panchayat?—My paper will show that if the issue of permits is confined to a department which is not really in the control of the Revenue department, and there are persons who are ready to put an offence out. But the word penalty is used, when the fine is imposed by the Forest Officer.

By the President.

Your idea is that the Forest Officer takes pleasure in putting a penalty for penalty's sake?—He thinks that imposing a compounding fee will put an offence. But 80 per cent. of the people are ignorant. And people clandestinely do and get off.

Do you think the penalties have no effect upon the preventing of offences?—There is no effect.

How long does your experience of this district go back?—For the last twenty years.

Do you remember when the Salt Act was introduced?—I do not remember.

Do you remember when offences under the Salt Act filled up the larger part of the files of Sub-Magistrates as your legal experience goes, at that time, was it not the case that the offence of manufacturing earth salt or illicit salt manufacture was rife, where there was a saline land?—Yes.

In order to prevent that, penalties were put by Magistrates?—Yes.

You are a legal man now. How many cases occur now?—Not very many. They are very few.

Have the penalties which were inflicted for the disobedience of salt laws, no effect in preventing salt offences?—I do not say it had not.

I am glad you admit that in some cases?—Yes.

I suppose an offence is an offence, and a penalty is a penalty whether it applies to goat or salt?—The question is whether a penalty has any effect in preventing an offence?—I am merely putting before you certain facts for your calm consideration, whether you are inclined to modify them?—I should think, at the present stage of the country, it will not be right to go on in the line which the Government is viewing.

Was there any moral turpitude with regard to salt?—It was a law-made offence?—Yes.

There is no moral turpitude attached to it?—No.

You could not have a stronger instance of a law-made offence?—No.

It is only an offence against law?—Yes.

And, yet, you find by means of rigid infliction of penalty, the offence has ceased to exist?—I ask you where those facts fit in with your theory that penalties had no effect in preventing your offences?—“No effect” was not the statement. It had not the desired effect. It is only proper to introduce a spirit of sympathy into the whole affair, and see that the idea of penalty being levied is given up.

By the Hon'ble Mr. Kesava Pillai.

Do not you think that too much rigour will make people thieves, and also dishonest?—They are actually doing it.

And the Government are not able to check even with heavy fines and penalties?—As far as I know, at night times, practically hundreds of cart-loads of green leaf manure are being taken away by the ryots with the connivance of the subordinates.

Do you think that that is due to the heavy penalties and the rigour of the law?—Yes.

By the President.

If the penalty is altered, you think they would not pay the subordinates. That is the logical deduction?—You say heavy penalties make them bribe the official. If the penalty is lowered, will they cease to bribe the subordinates?—Yes, of course if the modifications in the rules are made.

Merely, the reduction of the penalty will not have that effect?—That alone, will only have a proportionately small effect.

Why should a man be less ready to commit an offence when the penalty is light than when it is heavy?—If the penalty is heavy, it leads to illegal gratification. He would rather pay a small amount to the subordinate than pay high penalty without exposing to the bigger danger.

By the Hon'ble Mr. Ramachandra Rao.

There is the Forest Officer's penalty, and the village panchayat's penalty, and you said that one is more agreeable to the villagers. What is the reason?—Before the panchayat, there will be the villagers to make him quite well understand the nature of the offence, and the feeling created will be very great.

By the President.

What will effect such a change in the habit of the villagers that they will outrage the law in punishing the offender?—If the panchayat sits, and when they know that the privileges that have been conferred, had to be preserved, they must know it.

But you did not speak of any privileges?—The latter portion of my paper suggests about it.

By the Hon'ble Mr. Kesava Pillai.

Your suggestions make you believe that the very idea that the villagers have got a right in the property will make them respect the rule?—Yes.

You say here that the village officers and revenue inspectors must compulsorily issue permits to all villagers?

—Yes; the village officer and revenue inspector combined together will be able to ascertain what number of cattle should be allowed into the reserve.

By the Hon'ble Mr. Ramachandra Rao.

I thought you said the panchayat should do it?—That is after they are put in order. At first, the village officer and the revenue inspector will ascertain from the karnam and the panchayat men what cattle of each owner goes to the reserve forest.

By Mr. Paddison.

You yourself pay how much cist?—I pay Rs. 180 for 25 acres.

You use any plough bulls?—I use ten plough bulls.

Then you will have ten permits. What I should think is that the people who should have the permits first are the cultivators?—Yes.

But the cultivating ryots themselves are generally not pattadars?—But the landlords will have to depend upon the ryots for cultivation.

Now, tell us some of the grievances?—The “compounding fees” is one thing. And then the females who collect chips of firewood which are not cut in the forest at all but brought from outside to the village also have to pay fees.

By the President.

But you said that they go to the forest?

By the Hon'ble Mr. Kesava Pillai.

You mean to say that the women are generally caught at the town of Madura on their way back to their villages, and not at the place where the offence is committed?—Yes. Most of these captures were made of late. In Madura you find near the bridge a number of women asking for permits.

By the President.

You know under what rule?—There is a rule.

Have you ever heard of the transit rule?—I have seen some of them.

The action you refer to is legal, is it not?—Yes.

By the Hon'ble Mr. Kesava Pillai.

Is it legal to arrest these people who take out licenses?—It is legal.

If it is legal, where is the harm?—I say that the rule must be modified.

By the President.

But the unfortunate subordinate is simply doing his duty?—Not always.

In Palamedu you find the reserve approaching the very banks of the river, and the cattle, about 1,000 or 2,000, have to pass through a hill where grazing is allowed on permit; and on their way along the bank if a sheep or a goat has to stray it must go into the reserve.

By Mr. Scot.

Why should they stray?—When 100 or 200 sheep or goats are being driven, some will stray.

Do they stray into any cultivated fields?—No.

Do the herdsmen prevent them from straying there?—When there is a path, he will not prevent.

By the Hon'ble Mr. Kesava Pillai.

That leads to cases being brought against the ryots?—Yes.

By the President.

Was it in accordance with the law or not?—It was in accordance with the law.

By the Hon'ble Mr. Kesava Pillai.

It is supposed to be in accordance with the law; whether they were right or wrong you cannot say?—Yes. There is one judgment I have in which people who do not own any cattle or sheep were treated as the owners of cattle and sheep, and prosecuted.

By the President.

But they were convicted?—Yes.

Was not justice done?—Yes.

Does it not show the wisdom of going to the Court?—Yes.

By the Hon'ble Mr. Kesava Pillai.

You think, that in the majority of cases the witnesses against the accused are guards and watchers?—Yes.

You said that the people had to pay heavy fees?—They paid very heavy fees.

So people have to pay in addition to the compounding fee vakil's fee as well?—In many cases they do not employ vakils.

By the President.

It is only the employment of vakils that drags on the case.

By the Hon'ble Mr. Kesava Pillai.

Is it not a fact that there are certain days fixed to hear forest cases?—Yes.

If the Forest officer does not appear, the case has to be postponed, and the vakil's fee has to be met?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

Is there any reason to believe that the Magistrates are somewhat biassed in forest cases?—Ordinarily an acquittal does not stop with the Magistrate; it probably goes as far as the Board of Revenue.

By the President.

I have been a Member of the Board of Revenue for the last four or five years and have not had any complaint against any Magistrate?—I think I will differ. I know of cases which happened like that.

Did it go up to the Board?—I said it probably went up to the Board.

By the Hon'ble Mr. Kesava Pillai.

Do you not think that the reduction of the cost of salt has had much to do with the disappearance of the salt offences?—I suppose so.

Do you not think that if the people should get at such cheap rates or without much difficulty those forest products which are necessities of life the crimes will disappear?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

Are you connected with the co-operative society in this district?—Yes.

Are there any co-operative societies in this district?—There are about seven or eight.

Is there any central bank here?—There is one recently started.

How many rural societies are there?—About 70 or 80 rural societies.

Most of these are in the villages?—Yes.

How long have they been in existence?—For the last four or five years.

What is the state of their working?—Very satisfactory.

What is the capital that is advanced by the Bank for these rural societies?—It has been ranging from Rs. 500 to Rs. 1,500.

It has been suggested that the panchayat must be quite successful in this district. Will you give us your opinion?

C. V. MUTHUSAMI AIYAR, Ryot of Cumbum.

By the President.

Do you live in Cumbum?—Yes.

Are you a pattadar?—Yes. I have nearly 150 acres. I cultivate 120 wet and 30 acres dry.

How many cattle do you keep?—I keep 50 cattle, of which 24 are ploughing

—I do not think it will be a success. I think the panchayat ought to be guided.

Are there any people who take part in the settlement of disputes?—Yes.

What are they called?—In some places they are called nattamaikarars and in other places headmen.

But do you see any difficulty in the working of the panchayat system in this district?—I do not see any difficulty.

We have examined several witnesses in Ayyalur, and they did not exhibit much anxiety about it?—If they are taught you will find that they will cling together and go on.

Do you think they will take care of the forest growth?—They must be taught by the Forest Department.

You think that that is necessary?—Yes.

By Mr. Paddison.

In answer to question 67 you say "To plough and milch cattle, I think, in an agricultural country like India, the Government's first duty will be to place the agriculturists beyond any kind of inconvenience in keeping and rearing cattle. From time immemorial the people of this country have been exercising such rights free of cost." Do you think that is correct?—Before the Forest Act was introduced it was so. It was so from time immemorial.

That is only 1882. Do you mean to say that before the British Government there was no grazing tax anywhere?—As far as I have been able to gather the villagers did not pay.

By the Hon'ble Mr. Ramachandra Rao.

Pilluvari was existing before—what was that?—Until recently when they reserved the tank beds, I know they were selling grass and korai, and the contractor generally gave permits for the collection of such things, and the fee for the permit was called Pilluvari.

By Mr. Paddison.

That is only recently; I am talking of 1807.—I do not know about that.

bullocks and 4 are bandy bullocks. The others are cows and minor ones.

What are the minor ones?—They are assisting in thrashing.

Do you send any to the Government reserves for grazing?—I used to send 2 or 3 years ago. I do not send now.

Why did you cease to do so?—It is very difficult to send cattle. They begin to disturb us.

Did they begin to disturb only 3 or 4 years ago?—I suffered for 3 or 4 years, and then I stopped sending cattle.

For how many years did you send cattle to the reserves for grazing?—For 10 or 15 years. Then I stopped owing to the troubles given.

What are the particular troubles which made you stop sending?—Three or 4 years ago, cattle could go and graze in some places which were not particularised. Now they have to go to some particular place.

Your permits admit only to a particular block?—Yes. Cattle could not be taken to any other place except that.

That is what you object to?—That is one.

That system of confining to one block began only 3 or 4 years ago?—It was organised before, and I suffered a great deal for a long time, and I stopped little by little.

What did you suffer from?—If cattle go from one place to another, they were impounded.

How many times were your cattle impounded?—My cattle were not generally impounded. I cannot say how many times they were impounded.

Were they ever impounded?—I do not remember.

You do not recollect that your cattle were ever impounded?—I do not recollect.

And yet, owing to the troubles caused by impounding, you ceased to send them to the reserve?—It was not only on account of that.

But you said it was one reason?—It is a curious reason?—Yes.

What is the next one?—Cattle can graze only for 4 months and we pay 4 annas per head.

What prevents you from grazing in the remaining 8 months?—Grazing is available in the plains, and in the period in which it is not found, we send them to Travancore.

Is there any forest law which prevents you from grazing the whole year?—No.

You may graze for 12 months for 4 annas if you pleased?—Yes.

What is the complaint about 4 months?—If by chance they go to any other locality, not specified, they are impounded.

But you said you did not recollect that your cattle were ever impounded?—My shepherds are low-caste men.

What has the caste to do with the matter?—They are illiterate fellows.

From not knowing, what evil results?—It happens that they do not know the fixed places. If they go to other places, they are impounded.

But you just now said that your recollection did not include any case of impounding your cattle?—The adjoining ryots and neighbours have suffered.

But this particular evil which caused you to stop sending cattle to the reserve, is an evil which you have not experienced yourself?—The adjoining ryots suffered, and that is what I say.

But you gave us to understand that you told something which you suffered?—Yes.

Tell us another?—If there is water in a locality, and if there is no water in the specified area, and if cattle go to drink water, they are impounded.

Have yours been ever impounded?—I have already said that they were not seized.

How does that grievance affect you?—My agriculturists and my neighbours suffer.

It is open to agriculturists and neighbours to give their own grievance. Is it not so?—Yes.

But you said you ceased to send cattle on account of the troubles which you suffered? Our time is limited?—I have 50 cattle, and they are taken with 100 other cattle. They have all stopped away thinking it is not possible to get on. So, I cannot also send.

You cannot send 50 cattle with one man? If one man is sent, two or three other works suffer.

But you said you keep shepherds and herdsmen?—Yes. I have them.

What prevents you to send one?—A small number should not go.

How many do you require to go with 50 cattle?—All the 50 cannot go.

How many herdsmen do you require to take 50 cattle?—Only one man is sufficient.

You cannot spare one?—It is very difficult for a single man to go and graze them.

Is that the fault of the Forest department?—I do not say that.

Let us have another grievance?—The grazing fees affect our crops. Before the tax was imposed, the grazing was free.

Was that in your time of life?—It was in my father's time, and in settlement

time. Now, we are to pay the fee of 4 annas.

Are you one of the rich ryots?—Yes. It may be.

You cannot afford to pay 4 annas?—If it is possible, there are other difficulties. Many taxes have increased.

But we are not dealing with other taxes. How many cattle were you in the habit of sending to the reserve?—We will take permits for 50.

How many rupees does it make at 4 annas per head?—It is Rs. 12½.

For want of Rs. 12½, your cultivation has been affected?—I do not say that for want of Rs. 12½, cultivation was affected.

But you told us it was for the want of grazing fees and it is Rs. 12½?—Even if I pay Rs. 12½, I cannot graze my cattle conveniently.

So, you lose Rs. 12½?—Yes.

How much kist do you pay to Government?—Rs. 300.

And if you get your grazing free, you will save Rs. 12½?—If there is full grazing, we will have better crops.

If the fee is taken away, will the grazing be better?—Yes. There will be no disturbance from the Forest department and grazing will be better. My prayer is that I want free grazing.

You save Rs. 12½ from free grazing. Tell us something more?—Famine occurs only on account of grazing. If there were free grazing, cattle will graze well, and they can plough well.

If there were free grazing, grass will grow better?—Grass becomes ripe, and becomes useless. If free grazing is allowed, there will be grazing always, and grass will not grow too much, and will not spoil the forest.

I fail to follow the process. Please have that theory further elaborated?—If cattle are grazing, grass will be growing luxuriantly. Cattle graze only above two feet.

Cattle do not graze below two feet?—They would not touch below that.

Is that the habit of the cattle in the Cumbum valley?—The whole grass is called bodepillu, and no other grass is available there.

If we take away the charge and give free permit, how can it keep the grass above two feet and make it nice for the cattle?—It is the nature of the cattle to eat grass which is above two feet.

How will the absence of fee affect the grass?—If there is no fee, cattle can go and graze in all places, and they can be used well for ploughing.

How can it affect the height of grass?—The stumps are not eaten by the cattle.

Do the habits of the cattle change when they do not happen to pay for grazing?—They will always graze in the same way whether they pay fees or not.

Tell us something else?—We can plough the lands better. When the assessment of dry lands was fixed at Rs. 1-4-0, it included free-grazing, and free agricultural implements, and free manure. That tax has not been reduced. It remains the same.

We are not dealing with the assessment on land?—Other taxes are increasing—like the house-tax and the water-tax. They affect the crops. Even if there were failure of rains, we will be able to secure at least half of the crop.

Tell us about fuel. You wanted to talk about it?—The coupe is sold in auction and one contractor takes it. The rule is that he must cut away all the trees. The idea is that seigniorage is collected only for the trees that are cut. The contractor removes the trees which have been felled in the coupe.

Do you mean to say that a man who buys a coupe has to cut the whole of the standing stuff in it?—He cuts only a few trees, and the other trees are to be taken away by the cart-men.

I do not know of any such rule?—That is not a rule but it is so in practice. We pay Rs. 1-13-0 for one cart-load to the contractor. The condition is that he should cut away the trees.

What is it that you object to?—He leaves certain trees without cutting them.

By the Hon'ble Mr. Ramachandra Rao.

Do you make an arrangement with your contractor, or do you pay Rs. 1-13-0 to gather fuel?—Yes. That is the grievance. The contractor takes Rs. 1-13-0 and asks us to take the bandy and cut the trees.

Have you ever complained of the conduct of the contractor to the District Forest officer?—When the Collector came there for jamabandi, we complained, and the Collector said that it is the contractor's will and pleasure, and that he could not interfere.

Did you give a written petition?—We have no records. We made an oral reference.

You did complain, but the Collector gave you no justice?—He said he would not interfere. The coupe should not be

given away on contract, but should be given to us on less seigniorage fee.

Where does the contractor sell his fuel cut in the coupe?—He sells at the entrance of the coupe. He gives passes for seigniorage.

I do not understand what you mean by seigniorage?—He collects Rs. 1-13-0 and gives passes.

Having got the pass, you are allowed to go into the coupe and cut the trees yourself?—Yes.

You would prefer that the contractor should cut it and give it to you?—We are to cut it actually. But he makes it appear that he cut it and sold it.

What do you want him to do?—We will ourselves cut. He does not cut properly. There is no supervision.

What is it that you object to?—We are paying Rs. 1-13-0. For a tree that is not cut, we have to pay only As. 5. If he takes 50 acres, he cuts 40 acres.

By the President.

What does he do with the produce of 40 acres?—He takes it.

He does not take it away to eat it?—Where does he sell?—He sells it at the entrance of the coupe.

He does not cart it away to Periyakulam?—No.

It is all sold to the people who come to the coupe to buy?—Yes. If the coupes are given away to us, the labour will be saved.

Your complaint is that firewood is too expensive?—Yes.

But the contractor is willing to give a certain sum to the coupe. Why should you have it for less?—There is no benefit to the Government to put pressure upon the people.

Are coupes sold by auction?—Yes.

It is open to everyone to buy them?—Yes.

Why do not you buy a coupe?—You are willing to cut a coupe?—I want only 10 cartloads.

But your village can combine and purchase a coupe?—It is a difficult thing for the villagers to combine and distribute.

Why should not a panchayat be formed?—If that system is organised like that, the adjoining village men combine and bid for higher price.

If the adjoining villagers are willing to pay more than you, why should they not have it?—We lose our benefit.

They also are the ryots of the Government?—All say that our money should be taken and no justice done to us.

You say your brother comes and treats you shabbily by over-bidding you?—If it goes in auction, every one will try to make a living by it. There should be less seigniorage fee on dead wood. Till the whole of the coupe is cleared, it is better cattle are allowed to graze there. The village is ten miles away. The track is a rugged one, and even if fodder is taken, it is not sufficient. We use only those leaves which are small shrubs and small trees. We do not use at all the leaves of classified trees. By taking those shrubs, there is no harm done to the forest. If it is thought that a free grant of green manure and agricultural implements could not be given, you can take an average for three years and the fee levied. The amount collected on account of grazing fees may be taken for three years and the average arrived at, and it can be fixed at 3 or 4 pies. Having collected like that, the Forest department may supervise it. We will graze our cattle and we will get our agricultural implements without payment.

By the Hon'ble Mr. Kesava Pillai.

You said that cattle do not graze below a certain height?—Yes.

Did you say that if there is free-grazing all cattle will go and graze?—Yes.

Because there is restriction in grazing, many cattle do not go and graze in the reserves, and grass grows and becomes matured?—Yes.

If it is not grazed, do you think grass will grow to a greater height?—Yes and then it becomes dry. If ears grow, it becomes useless. Then they may catch fire. By fire, even good classified trees are lost.

You think that free-grazing will not only be a benefit to the ryots, but also a benefit to the forest?—Yes. It may be thought grazing fee is a loss to the Government, but loss by fire is greater. All tender trees are lost and dead wood is lost.

By the Hon'ble Mr. Ramachandra Rao.

You were talking of a coupe for your village. How far is it from your village?—One is ten miles and the other is three miles.

Where do you get your fuel from?—It comes from the three mile coupe, and also from the ten mile coupe. The contractor of the three miles coupe is my villager. But the other man belongs to Uttamapalayam.

What is the extent of the coupe?—I think it will be about 60 acres. He paid Rs. 15 an acre.

For how many years had he been felling that coupe?—He has been felling from last year. He had a coupe last year and this year.

How many tons of fuel did he get?—I do not know how much he got.

You have to cut your own fuel?—Yes. Last year it was Rs. 1-4-0 for one cart-load for nominally cutting fuel. I took a cart and six coolies and the coolies have to cut the fuel last year as well as this year.

You cut the fuel and pay Rs. 1-4-0 for the removal of one cartload?—Yes.

Were all your villagers doing the same thing?—Yes. The contractor cuts the best trees and stores them in the coupe. The others are to be cut by the villagers and the contractor sells the best tree for Rs. 5. Those trees were useful for building purposes. The agreement is that he should cut all the trees.

Your complaint is that the fuel should be cut and made ready for sale?—He takes Rs. 1-4-0 for a bandy and asks us to take a bandy. He does not care whether a full cart is taken or even only half a cart.

What is the cost of a cart delivered in your village?—It is Rs. 6-8-0 or Rupees 7-6-0.

Will it be half a ton or $\frac{3}{4}$ of a ton?—It will be half a ton.

You say you pay Rs. 1-4-0 for a cart. What do you pay for coolies?—We pay Rs. 5 for cutting one cartload. The cost of cartage is Rs. 2-8-0.

By Mr. Scot.

What rate does the contractor pay his coolies?—He pays eight annas for each cooly.

The contractor gives Rs. 3 for cutting one cartload?—He does not cut according to the cartload. He cuts only standing trees.

Will it make Rs. 6 for one ton?—It may be. There may be ten tons in a tree.

When did you last visit a coupe?—I visited one last month.

Before that, I visited last year.

By the Hon'ble Mr. Ramachandra Rao.

Do you send your own coolies or do you engage the contractor's coolies?—I take my own coolies.

What do you pay for the cartage from the three miles coupe?—I pay Rupees 1-8-0.

But you say it is sold for Rs. 6-8-0. Is it from the ten miles coupe?—Yes. It costs Rs. 5 for the fuel from the three miles coupe. The fuel available from the three miles coupe is useless.

Under the conditions of sale, the contractor is bound to sell you cut fuel at Rs. 1-12-0 a ton. Why can you not ask him to sell at that rate?—It is the duty of the higher officers to make him do it.

But is it not your duty also to complain to the higher officer about it?—Yes. The seigniorage fee may be levied from us, and we should be allowed to cut the trees. We will leave the marked trees.

You want a coupe to be given for your village?—Yes. We will do what the contractor does now, leaving away all the standard trees.

How will you be benefited by it?—That money which the contractor takes for the business which he does not do, is saved.

By the Hon'ble Mr. Kesava Pillai.

You pay Rs. 3 for coolies. Should not the contractor also pay for cutting them?—Yes.

Then it comes to Rs. 4-12-0?—Yes. But there is the cartage.

If he sells you a cart-load, he must add something for Rs. 3 and sell you to make up his capital?—Yes.

So, there is no complaint against the contractor because he has taken it in auction, and he will try to make a profit?—That is not my grievance. We pay Rs. 1-13-0 to the contractor. If it is Government rate, it is As. 5. And this Rs. 1-13-0 happens to be the cutting charge.

But by auctioning, the Government may be taking more money than As. 5 a cartload?—You want the Government to give you on As. 5 seigniorage?—Yes.

You say the coupe should be given to the villagers on a certain payment for a year?—Yes.

You say you will manage it, and leave off the marked trees?—Yes. There is also an advantage by so doing. We take six coolies and we can detain them for two days and take two bandies. I can reduce the cart-hire, and I can return in two

days. Now the coolies work the whole day, and return at midnight.

By the Hon'ble Mr. Ramachandra Rao.

Are these coolies who are cutting fuel, belonging to your village?—Yes.

Do they cut to the satisfaction of the contractor?—Is it supervised by him?—He sometimes supervises.

Do you cut trees, or do you cut the stems of other trees which are already cut?—I do not know.

Do any of your villagers work in the coupes under the contractors?—Yes. There are some.

Have they been engaged by him?—Yes.

If a coupe is given to you, will they be available to you?—Yes.

By Mr. Scot.

Did the contractor who had the coupe last year, sell a cart-load for Rs. 1-4-0?—Was it cut wood?—It was nominally cut wood.

The present man does not sell nominally cut wood. He also sells nominally cut wood.

Is there a difference of Rs. 6 between nominal cutting and real cutting?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

How many of your villagers purchase from this coupe?—All the villagers purchase from this coupe.

Do outsiders also purchase?—They get it from the villagers. They pay 6 pies to the contractor.

By Mr. Paddison.

You said sometime ago, that if you had the management under the panchayat system, you would allow an unlimited number to graze in the reserves?—Yes.

Would you allow goats also?—No. Goats will eat tender plants and trees.

Mr. H. B. BRYANT, District Forest Officer, Madura.

You have been the District Forest Officer of this district for ten years?—Yes.

You know this district thoroughly?—Yes.

Give us your opinion about grazing in this district; is it overgrazed, or grazed to a reasonable extent?—For the last ten years the greater majority of it is terribly overgrazed.

To an extent it does injury?—Infinitely so.

Are all or some or any of the Government reserves deteriorated or improved?

You said formerly, you had to pay land revenue only. Now you have to pay many taxes?—Yes.

For instance, you have to pay the house-tax, and land-tax?—Yes and also railway cess, road cess, and village cess.

Are the house-taxes and land-taxes paid outside the Union or not?—No.

So, a person who does not live in a Union, has to pay the Railway cess, and land cess and village cess?—Yes.

What is the village cess?—It is a cess collected for village officers. The karnam is here. There is a village cess account.

Is it collected now?—It is not collected now.

Why were you complaining about it?—I said we paid, but we do not pay it now.

You have reduced it to the Railway cess and the land revenue cess, and the road cess?—Yes.

I think I am right in saying that in those good days when you did not pay the Railway cess and the road cess, you had to pay very little beyond the land-revenue?—Such concessions were introduced, and thus only, these taxes were levied.

Are you now paying any plough-tax?—No.

Are you now paying a tax for crop watchers?—No.

Nor a tax for oil mills?—No.

Nor a tax on indigo vats?—No.

Nor a tax on ghee, or wild honey or dhobies' stones?—No.

And yet, in the days of your grandfather—in those glorious days, I find in the District Manual that all these taxes were paid?—In those days, the yield of the crops was very good.

—The majority of them have deteriorated.

Which do you refer to?—Those on the high hills.

You mean the top of the Cumbum valley?—Yes.

Surely the fuel forests of Ayyalur have deteriorated?—I think, they have.

To what do you ascribe this deterioration?—The first cause is excessive grazing.

Of all kinds of cattle?—Yes. Recently steps have been taken in this

district to restrict grazing to certain kind of cattle; goats are restricted.

Were goats restricted when you first came to this district?—No.

What is the object of restricting them?—Owing to the destruction they cause, goats should never be admitted. They will probably kill the forest.

And the length of that time depends upon the number of goats?—I think so.

Do the people recognise the mischievous nature of the goats?—They pretend they do not, but I think they do.

But they generally express a partiality to exclude goats. What do you know of the popular opinion?—They would not admit it to me.

As regards cattle grazing you think here is too much of it?—I think there is a great deal too much.

I have noticed, and I am quite sure, that certain reserves which we inspected, and which are mostly fuel forests, contain practically no grass?—That is a fact.

And it struck me that the grazing in these forests, as a grazing ground for cattle, was very small?—Exceedingly so.

Is that the case in most of the reserves of this district?—That is the case in a good deal more than half.

What is that due to?—It is due to the poorness of the soil.

But there is very good growth of forest?—Yes, but grass and trees vary. If you want to have forest you cannot expect to have good grazing ground.

You think the shade kills the growth? I think so. If you want grass you must open the forest to a certain extent.

Have you any suggestions or ideas to put forward as regards the grazing problem in this district?—I should only suggest that certain areas in each village, wherever possible, should be kept apart and not given on dharkhast and kept as grazing ground.

You are referring to unreserves?—Yes.

You propose the idea that you put forward in your written paper?—Yes.

That is to say, the establishment of village forests of what are now unreserves?—Yes.

Your idea was based upon German forests?—Yes. It is based on the continental communal forest. The idea which struck me was that it would be very nice if the same thing is done here also.

But how many years would it take?—It will take a number of years. It

depends upon the class of land and the conditions prevailing.

It is also contingent on absolute protection?—Certainly.

You will not allow even grazing?—Grazing might be allowed to a certain extent.

But in the meantime it will only accentuate the trouble we now have?—It would.

I suppose, you heard the Conservator's ideas yesterday. Let us have your views about it?—I should like to explain a little more fully. To begin with, cattle admitted in unlimited numbers tread down the undergrowth in the forest. Secondly, they loosen the soil to such an extent that when the first showers of rain come down all the soil is washed out, and nothing is left behind. It is all in heap. Thirdly, there is practically no grass, and therefore, the cattle get nothing but what they browse. By browsing the tree is deprived of its leaves, which interferes very largely with the physiological action in the way it feeds itself. The tree, in the same way as man does, feeds through its roots, and throws out the byproducts through the leaves. Therefore, by depriving the tree of its leaves you interfere very largely with its physiological action. If the tree is left to itself, the leaves, in time, fall to the ground and forms humus, and that is very largely the food and nourishment which the tree has to depend upon. If that is removed from the forest, the tree is deprived of the very nourishment which nature itself has provided for it, and the result is deterioration, which, in time, must lead to destruction. We can admit a certain amount of grazing in a forest, provided we limit the grazing possibility, which must be carefully decided after thorough inspection; but if we go beyond that, the forest cannot help deteriorating. It is bound to do so.

When you say grazing possibility it strikes me that you mean how many cattle take food in it?—It will mean that, in any case.

In the case of a reserve which is not primarily a grazing ground, the possibility is not only the number which can get grazing, but the number that cannot do any injury?—That is true.

Therefore, the possibility is to be determined in each case?—Certainly.

In any case it can only be an empirical calculation?—Yes.

Even the greatest forest expert in the world will not be able to tell what the

possibility is?—I think, we can go very near it.

You have, of course, in the course of your travels, seen a good deal of the zamindari forests?—I have.

Have they deteriorated or improved?—Most emphatically deteriorated.

You mean greatly deteriorated?—Very greatly.

What is their condition at the present time?—As regards the major portion, they are more or less ruined.

Take those which are not yet ruined, what is done there?—There is no restriction.

At one time, when you first came here I suppose, the zamindari forests contributed valuable amount of trees which were available in the market?—Yes.

Has their contribution towards the consumption of the district now deteriorated?—They have deteriorated very rapidly.

Is it still decreasing?—I think so.

Will it be that in course of time the whole supply must come from Government reserves?—I should say so.

You think that the zamindari forests cannot be considered as a serious contributor to the market?—They cannot.

As regards unreserves, the forests there are also rapidly decreasing?—Yes.

When you first came here, what was the condition of the unreserves?—The number of trees were far more than they are now.

Are they able to supply to any considerable extent what they call grazing and domestic wants, such as fuel?—Yes.

I do not think they can yield timber?—Not very much timber, except trees like babul and vembu.

I was struck with the fact at Ayyalur that although some of the trees are felled at considerable size no timber seems to be sold in the coupes?—There is no demand for it.

But it is wasteful to cut the tree to fuel when it is able to give timber?—Yes.

Then why should they cut it into fuel?—Because, they have a ready sale for fuel.

Does not any demand come from other parts of the district?—In some parts they get their timber from the coupes themselves, and other parts get them from depots.

The last two witnesses who were examined said that the contractors reserve wood for timber, and sell them in the

Cumbum valley for fuel?—If the contractor gets a better price there he will certainly do so.

What is the stacking rate per ton in this district?—It is about Rs. 2-8-0 per ton.

The Cumbum valley witness said that it costs him Rs. 3 for carting; is that anywhere near the truth?—It is impossible.

He said a cart-load is about half a ton?—Impossible.

You pay Rs. 2-8-0 per ton?—Yes.

For loading and carting it cannot be Rs. 3?—Quite impossible.

There is a great deal of complaint about the fuel supply to the Madura town. The Government were selling at Rs. 10 last year?—Yes.

At a small profit?—Yes.

In estimating that small profit were all expenses taken into consideration?—Yes.

I do not think your pay, the Ranger's pay or the Forester's pay was taken into account?—No.

At present, the rate your contractor pays is Rs. 14, or Rs. 15 per acre, and at that rate you calculate that they pay Re. 1 or Rs. 1-8 a ton?—Yes.

They then truck it at the Ayyalur station, and bring it into Madura and sells it on the truck?—Yes.

What is the general charge at the truck?—It varies from Rs. 12, and if it sells at Rs. 12 a ton I should put it to Rs. 65 a truck.

And what price will it fetch in the bazaar?—It will be from Rs. 13-8-0 to Rs. 15-8-0.

What do you estimate there should be between the charge at the truck and in the bazaar?—If they bought in bulk, say a quarter of a ton it should be Rs. 2 to Rs. 3.

Suppose a man buys a ton?—It should be Rs. 15.

By the Hon'ble Mr. Ramachandra Rao.

Then what is the difference of Rs. 3? One of the contractors said that the price included the cost of delivery to the retailer?—Yes.

By the President.

When the Government depot was selling, the depot was constituted in the Madura Mills, and they actually sold at the station?—Yes.

You charged Rs. 10 at the truck side?—Yes.

You had no cartage charge at all?—No.

Therefore, Rs. 10 as realised by Government does not mean Rs. 10 to the consumer?—No; if you have to carry from the Railway station to the depot you have to put on good many charges for good many things; for instance, you have to consider the theft.

By the Hon'ble Mr. Ramachandra Rao.

And some loss in the way of weight?—Yes.

By the President.

Supposing a man pays Rs. 12 a ton at the truck side you think Rs. 14 or 15 represent a legitimate profit?—I think, Rs. 14 is all right; Rs. 15 will be a bit high.

Do you anticipate any fall in the wholesale or retail price of fuel in the Madura town?—Yes; because, when the contractor purchases a coupe he has to make certain arrangements for bringing the fuel to the market. I have never seen more fuel than when we saw on our way to Madura at Ayyalur station. We must also consider the rainy weather and labour of carting is more difficult in the rainy weather than it is in dry weather. In December it will have another rise in price, and in January or February it should go down again.

Do you consider that under the contract system now working, the total output from the Government forest will be large enough?—It will, undoubtedly.

Explain how?—The contractors object to moving all the produce out of the forest.

I have an idea that as a rule departmental work is very inefficient when compared with contract work?—I should think so.

Do you find it the case as regards fuel?—Yes.

Do you think that under the system the contractors will cut for fuel?—Yes.

Did you ever get through the whole of your annual coupe?—Hardly ever; usually no.

I do not mean any single or individual coupe?—I did not get through them.

Why was that?—For various reasons. Sometimes cholera will break up; and sometimes contractors will not work themselves. The department is, as a general rule, much less efficient.

People must work better for their own use than for pay?—I think so.

I am told that the Government depot when it existed had a large effect in controlling the local price. We know the Government depot sold down at the Railway station; and the total maximum quantity sold was 2,700 tons. I cannot see how this small sale had any effect on the sale of 70,000 tons?—I think, the reason for that might be that the contractors are not working efficiently to bring the wood from the forests.

We have this memorial from the town of Madura, and the claim of this particular town is for fuel at Rs. 10 rate. There are other towns which could not get it at that rate. Do you know the prices of the towns of the neighbouring districts?—I know the prices in Tinnevely and Trichinopoly. Tinnevely has had the contract system for the last 25 years.

There has not been a depot for many years?—Not to my knowledge.

What is the price in Trichinopoly town?—In Trichinopoly the average market rate is from Rs. 12 to Rs. 13 per ton.

Is that at the Railway station or inside the town?—In the town.

That is the retail rate?—Yes; while in Tinnevely faggot fuel is sold from Rs. 8 to Rs. 12 per ton, and the village fuel from Rs. 8 to Rs. 9 per ton. As far as I am aware here the faggot fuel is not sold at all. It is all left in the coupes.

In Tanjore, what is the rate?—I do not know.

Kumbakonam?—I do not know.

Madura town is not wholly supplied by the Madura district?—No.

I was told in the Railway station that Trichinopoly also supplies?—Yes. Fuel comes from Manapparai and Kalpatti Chatram.

If the price is reduced in Madura, the fuel will not come there?—No.

It will probably go to Trichinopoly?—Certainly.

The total amount will be reduced?—Yes; I should say that not less than 10,000 tons in the year will be reduced.

The reduction of supply of 10,000 tons to the Madura town is rather a serious matter? What is your opinion as regards the necessity or advisability of maintaining a Government depot here?—I do not consider that a Government depot is necessary. I think the system that has been introduced here should be allowed to work. I do not think, really, that Government has a right to open a

depot and sell firewood at a fictitiously low price any more than the contractors can sell at a fictitiously high rate.

Several witnesses said that the contractors combine; have you any suspicion of any sort?—No such thing has come to my notice.

You have never heard of it?—I am sure there is no combination.

I think, it is always difficult for a considerable number of people to make an effective combination for the sale of a commodity?—It is very difficult.

Is there, in your mature opinion, any serious danger of combination?—I do not think so.

You have been in Tinnevely?—I was there for five years.

The fuel system is exactly the same as it is now here?—Yes.

The area of fuel is very small there?—It is.

Very much smaller number of contractors?—Yes.

Has anything in the nature of a union or combination ever occurred in Tinnevely?—Not to my knowledge.

You never suspected this?—No.

You never heard of any such complaints?—No.

If instances have not occurred in Tinnevely, have you any reason to suspect the combination in Madura?—I have none.

In Tinnevely what has done it?—The natural rule of supply and demand.

There would not have been enough contractors in the business?—There are plenty of them, now; and in fact, they trample over each other to get coupes.

Then there is effective competition?—Yes.

Is there any danger that the competition will send the price up?—I do not think so.

In this district contracts for leaf manure are very common?—Yes.

Up till last year Government were allowing the removal of leaves at As. 5 a cart load?—Yes.

I have been told that 45,000 cart-loads have been removed from the forests last year in this district? How many acres do these 45,000 cart-loads represent?—One acre of ordinary fuel forest will produce one cart-load of leaves.

Have you any definite authority for that?—I have. We took a sample coupe and stripped all the leaves which the tree could produce, and we found that it was not enough to fill a cart.

Is it possible that the reserve could continue under this sort of system?—No.

Will you give us your opinion?—It is utterly impossible.

Is that one of the causes which have contributed to the deterioration of the reserves?—It is.

You sat on the Manure Leaf Committee last year, and you made a certain report to which Government ordered that the price of manure leaves should be raised to Rs. 3 per cart-load. Government stated that the price of green leaves should be so raised as to be approximate to its real market value. What is the real market value?—It is Rs. 3 per cart-load on the tree.

Yesterday the Hon'ble Mr. Ramabhadra Nayudu said that he charges only Rs. 2 in his zamin. How did you estimate the value?—The hue and cry for manure leaves was great and we thought that something might be done by sowing plants which would yield manure, and we took certain areas in the unreserves for the time being and we sowed them with kolinji, avarai etc., and after five years we sold one of the blocks by auction standing, and we realized for that area Rs. 106, and the man got 35 cart-loads of manure.

As a Forest Officer do you say that if the forests have to continue as forests they can yield such great demand?—Certainly not.

I understand that no permits were issued at all since last year?—Yes.

Under whose orders?—The Board in consultation with the Collector ordered it.

That was in 1909?—Yes.

But that was not put to effect until, as a matter of fact, the Government Order came out?—Yes; in May 1911.

Now that the habit has been stopped, do you think it advisable to open it again?—Certainly not.

Of course, you know something about what the Agricultural Department is doing to grow superior green manure. If this is done by the ryots it will do away with this trouble?—Absolutely it will.

But if the Government forests in this district are expected to yield 45,000 cart-loads, you cannot maintain them for such purpose?—It will be quite impossible; and it means the progressive deterioration will go on, and, in course of time, there will be no manure leaves and no tree.

By the Hon'ble Mr. Kesava Pillai.

What is the extent of the reserve forest in this district?—666 square miles.

How many square miles are there under working plan?—355 square miles.

I suppose, when reserves are brought under working plan you close them for grazing?—We do.

So in the beginning of forest conservation all the reserves were opened to grazing?—I have no doubt they were.

And the introduction of the system of working plan has restricted grazing?—Yes.

And, I suppose, in the near future, under the working plan you close larger area?—That is a fact.

That means the people will have less pasture for their cattle?—Not necessarily; it will only mean that they will have less forest area to go to.

If you leave less forest area you think more grass would be left?—I never said so.

I mean that by closing more forest areas there will be less pasture for the cattle?—Yes.

The object to be gained by restricting the grazing ground is to grow fuel?—It is to maintain the forest.

For what purpose?—For the purpose of keeping the growth of forest on the hills for the purpose of timber and firewood.

You said that the forests have deteriorated within the last ten years?—Yes; because the forest reservation has not been sufficient.

You mean more restrictions are not placed before the people?—I mean that the reservation has not been sufficient; grazing has seriously damaged the forest.

You think that the ground should be maintained more for fuel than for cattle?—More from the forest point of view.

But I think the primary object of Government is to make these lands useful to the people?—It is useful to the people and for the country.

That is a matter of opinion. As a professional Forest officer you think that the privileges which are now extended to the people should be more restricted in order to get better forest?—I have not given that statement.

At least it drives me to think so?—I do not understand you at all.

I am speaking of the reserve forests? You think more restrictions and more guarding are necessary?—Yes.

That will be more restrictions against which people are complaining now?—There will be restriction in this sense, viz., that they will not be able to do what they illicitly do now.

Do you not think that more restrictions and more rigour would bring in more trouble? Have you not heard of murders of guards and watchers?—I have.

You have heard of illicit cutting of trees?—I have.

Do you not think that a more rigorous law would drive people to be more dishonest?—I depend upon the policy upon which it is proceeded.

But according to your proposal there should be restrictions on grazing?—Yes.

You would allow people to buy forest produce from the Forest Department or from contractors?—I would ask them to buy from contractors at a reasonable rate.

That means you would not give any privilege to the people?—I cannot go into that.

You would subject the control to the Forest Department?—Yes.

I suppose the Forest Department will not give any right to the people in an unreserved land?—We have nothing to do with the unreserves.

You are putting to auction some of the trees of the unreserved tank-beds?—Yes.

How do you do that?—They are all classified trees.

Do you think that the Forest Department can dispose of these trees without consulting the Revenue Department?—I do it in consultation with the Collector.

Have you a general authority over all the trees in the poramboke lands?—Yes.

I think, according to the Government Order, these trees were conserved for agricultural and other purposes?—When I came here I did not see that the trees in the unreserves were very usefully conserved, but that they were being cut as quickly as possible; and I think I may claim to have done something on behalf of the Revenue Department.

You mean to say that they were cutting the trees clandestinely?—Yes.

You dispose of these trees by contract and the contractors would remove them in one day, or one month, or even one year?—Yes.

I thought the village munsifs were responsible for these trees?—It is I that brought this system into force.

My point is what steps have you taken to find out that all the village requirements could be met, after you have removed all these trees from the unreserves?—I have taken no steps.

You have disposed of this property without taking into consideration whether the requirements of the village are met or not?—Yes.

You think the ryots should buy their agricultural implements from the contractor at his own rates?—Yes.

I am afraid it is against the intention of Government. You think that it is good also to shut out the people from these places?—I do not admit that; I speak only from the forest point of view.

Do you not think it will affect the agricultural population?—It will do them good in the long run.

You said that trees require something to live upon, etc. How can the cattle live without proper food?—I do not think that the large number of cattle which are now kept are at all necessary for cultivation.

I am only talking of the necessary cattle?—If the rule is introduced, I think, there will be a very great reduction in the number.

But your suggestion will not give sufficient grazing even for a limited number of cattle?—Certainly, it will give sufficient grazing. We can admit a certain number of cattle to graze.

How would you do that?—It all depends upon what principle the forest has to be worked. I have made certain recommendations in my answers for the classification of forests.

You would exclude them only from major forests then?—I would deal with these forests according to their capacity.

There are a good number of cattle in the expert opinion of the Government officers which are quite necessary for cultivation; would you exclude them from any of these forests?—I would exclude them from areas which are under felling.

By the Hon'ble Mr. Ramachandra Rao.

Have you any idea as to what the probable yield per acre in this district is?—I should put it to nearly 10 tons an acre.

This is an area under working plan for a number of years?—Yes.

Its retention is for 24 years?—Yes.

Do you propose to bring in any further area in the working plan for fuel?—Yes.

How much?—That depends upon the facility afforded; and there is a proposed railway line from Ammayanayakanur to Periyakulam and Cumbum; when that is run I intend extending the system up to Palni hills. There are also some additional coupes now which are not in the working plan but only in the experimental stages.

What area is now under experimental stage?—About 3,498 acres.

What is the number of annual coupes?—I think there are 28 coupes.

So people can go to these 28 places?—In that case I should put it at 32 different places in this district. Do you think that it is a sufficient number of places that we can make available for people in one district?—I would make a few more in course of time.

I would like to know what further facilities can be given to buy fuel?—I think we have used up all the forest area under the working plan, and those working circles were formed after due consideration, and if those are to be extended we cannot do that at present.

I take it, you are against the permit system?—Yes, very strongly.

You could certainly afford other facilities for fuel?—We can afford.

By the President.

How many taluks are there in this district?—There are eight or nine taluks.

By the Hon'ble Mr. Ramachandra Rao.

How many coupes are there in these three ranges?—Coupes are not confined to a single town. In Kanavoipatti range we have twelve coupes, and in Palamedu we have nine ranges.

So in three taluks you have 21 coupes?—Yes.

You think that the present requirements of the people are not properly met by the existing coupes, and you are also against the permit system; what other system do you propose?—I have none to propose. We cannot supply what the forest cannot supply.

I see you classify the areas as workable and non-workable areas: what are non-workable areas?—It does not mean that it is always unworkable, but we do not generally work it.

I think, the area you classify as unworkable is 65,000 acres?—Yes.

It would not be worked for many years to come?—You would keep it without making it available for fuel?—I will not do it.

You will not have the permit system, you cannot extend the coupes and there is an excess of demand for fuel and you will not touch these unworkable areas for the next 25 years. The present area opened is 3,498 acres for fuel and the rest is supposed to be closed to felling for fuel?—Yes.

Do you think that that is a satisfactory state of things to meet the requirements for fuel?—Taking other circumstances into consideration that is the best we can do. We could have double and treble the number of coupes but the period of cutting will be ended in ten years, and after that you will have nothing more to cut.

You think, the existing demands for fuel are fairly met by opening 3,498 acres for fuel and closing the rest?—I think so. At least, I know of no complaints up till now. I am talking with the experience of the last ten years, and whenever any such complaint was brought before me I always try to do my best.

But the people liked the permit system when it existed?—Yes, but the system is also destructive to the forests.

But could you suggest any system without the disadvantages of the permit system?—I cannot suggest anything with regard to forests.

As regards departmental felling, was it going on till the abolition of depots; you were doing it departmentally or on contract?—We have had contractors working for us.

You invited tenders for the mere purpose of working and cutting?—Yes.

Were there separate contractors?—Yes, for cutting, carting, bringing it to the station and loading it and bringing it to Madura.

What was it that you paid him per ton?—It varied, Rs. 3-12-0, Rs. 4-8-0 and Rs. 5-4-0 ex. Railway.

What was the railway charge?—Rs. 1-12-0 minimum and Rs. 2 maximum.

So you paid the contractor Rs. 4, minimum and Rs. 5-4-0 maximum?—The average is Rs. 5; and that makes Rs. 7 for Government at the depot: but later on it was raised to Rs. 10.

That is without taking into consideration the establishment charges, the dry-

age and any seigniorage for the wood?—That is the actual out of pocket charges.

The question of dryage—was it a very serious item?—It never exceeded two per cent. in this district.

Then, it might be excluded?—Yes.

What is the seigniorage?—Rs. 1-4-0 a cart load.

That comes to Rs. 2-8-0 a ton?—Yes.

As regards departmental felling, what is the system under which you have been doing it?—The same as the contractors are doing now. We used to pay As. 8 per yard, and it is now As. 12.

Is that for a ton?—Under the present circumstances, it is As. 12 per gajam. These are mere felling charges. Under the departmental system of felling you could get the contractors to fell the fuel and stack it at the coupes for you. These are the rates that the contractors pay.

You would be able to cut and sell, if necessary, fuel departmentally at Rs. 1-14-0 per ton?—We must also add a little charge for stacking; it would probably come to about As. 2.

We will then put it at Rs. 2, for cutting and stacking departmentally?—Yes.

Is there much departmental felling here?—Very little, only six working circles.

What is the average outturn from these six working circles?—About seven or eight tons.

How much did you make available in the coupes?—Last year 9,300 tons were sold altogether, and by purchasers through contractors 14,300 tons.

Who are the purchasers?—People who buy at Madura.

Supposing you make fuel available to the town of Madura as far as you can at the coupe itself, cutting being done departmentally, would you find any difficulty in doing that?—There will be difficulty.

What difficulty would you find?—It will mean additional establishment.

Supposing the Co-operative Society here undertakes to purchase the cut fuel at the coupe, delivered to them at particular rates, what are your difficulties in giving it to them?—It is against the present policy of Government; they like to give it away to individual persons. I think they should make arrangements among themselves and get their own contractor to work the coupe.

There will be, then, the difference of Rs. 3? Supposing you cut and deliver

15 or 16 thousand tons to some body who would make not more than As. 8 a ton, and he sells cheaper to the people would it not have a moderating effect on the market price?—It might, but the Government will not do it.

Why not?—You would get a fictitiously low rate put on it.

But the difference here, so far as I can see, is between the rate in truck and the rate in cart. I think if such a thing is adopted it will have an effect upon the market?—It might.

The President of the Co-operative Society gave us to understand that he was prepared to take about 15,000 tons of fuel, provided you make it available for the people of this place at very little profit?—He often made the very same requisition to me, but I did not yield.

But the contractor makes all the profit, here?—My own impression is that an open competition is certainly the best way of doing it. I do not think that the Government would be justified in dealing with large quantities of fuel. The figures I have given there are mere out of pocket expenses.

What is it that you get under the present system?—Rs. 2 a ton.

You get Rs. 2 a ton uncut?—Yes.

And if you add the felling charges?—Then it makes Rs. 4.

Is it possible to arrange for the supply of cut fuel at that rate?—It is possible, but I will not allow it. It will interfere with the supply and demand of the market, and you will not get contractors. It is not consistent with the law of supply and demand.

Do you not think it will be consistent with the order?—That depends upon the supply of firewood we can make.

As regards leaf manure you say that 45,000 cart-loads have been removed from all over the forests?—They were mostly confined to Palamedu and Kanavoipatti.

Would it be possible to introduce a system of rotation and give some rest to the plants?—I have already said that it was quite impossible.

I mean till such time as the people are able to make arrangements for themselves?—The forests now are in such a dangerous state, and I think, it is almost criminal to deprive them of any food or leaves that we can get on the ground.

But Government have stated that the reserves are to be worked both for fuel, timber and leaf manure. Would it not be possible to introduce any system of

rotation with a view to making it available to some extent?—I do not think it is possible. We can admit a limited number of cattle according to the possibility. We aim at keeping the forest for ever, and not to destroy them for ever.

Are these fuel growths due to the Forest department, or are they old forests?—They are old forests.

You say the old forests are deteriorating ever since they came into the hands of the Forest department?—Yes.

Before, I suppose, all had free grazing?—Yes. We all probably know of the hill Tirukur. I took a book from Mr. Tottenham's library, and it gave me a great interest to read that in the year 1802, that was a rocky and wooden hill. I suppose all did not know that it had no soil. There is a temple upon it. Our forests are in great danger of becoming bare rock.

This is a very ancient country. This danger of forest disappearing comes only with the expert's opinions. But do the people believe that?—But all the people are ignorant.

How can they get an opinion?—At any rate, you will have to reckon with the interests of the ignorant people?—I do reckon with the interests of the ignorant people. At the same time, there are many children who do not like the doctor's medicine, but they have to take it.

But the children had kept it for a long time without the forest department?—I do not admit it.

You are against any consideration being shown to the villagers?—I am thoroughly in favour of doing the utmost we can. But it is a very great difficulty. We have spent the best part of our lives in this country to try all these problems. We can remove grievances to a very large extent in many ways; but we must have always in view—at least the Government should have in view—the permanent protection of the forests, the permanent reservation of the forests, which I am sure, the Government is ready to do with least irritation to the people. We are all trying to do it. The more rules are enforced, the more irritation may come, but at the same time, much may be done in the present system of protection—specially as regards the establishment. I agree with you that the forest watchers on Rs. 5 a month cannot be expected to carry out honest work, and I am also in favour of abolishing them altogether.

Can you abolish some of these reserves?—I do not advise the abolition of any more in this district. Many were already abolished.

I heard one witness say that there is a hill all round their lands?—That is Kulatur village. That is not a reserve.

By the President.

Give us the facts?—It was reserved some years ago. It was passed in the Palni reserve notification. That was disafforested in 1896.

It still remains as a traditional grievance?—I suppose so.

By the Hon'ble Mr. Kesava Pillai.

At any rate, you would admit that it is better to administer these forest rules so as to give satisfaction and contentment to the ryots?—Certainly—so far as can be done. In course of time, we may even succeed in removing all difficulties.

By the Hon'ble Mr. Ramachandra Rao.

You say that the reserve forests should be divided into protection forests, timber forests, fuel forests, and grazing reserves?—I think it is advisable.

You would adopt this classification generally?—Yes.

Then the state of protection with reference to all these different kinds of reserves you propose, will be different?—They would be worked for different purposes.

As regards timber forests, you would work them purely for timber?—Almost entirely.

Would you have a strict conservancy even for grazing in these forests?—Cattle may be admitted to a limited number.

But you would not have any objection to admit cattle?—Not at all, if the forest can admit a few cattle.

As regards protection reserves, will you kindly explain what it means?—I would close those reserves which are inaccessible places and which are intended to protect sources of rivers.

Are there considerable extents of such places?—Yes.

You said the total extent is 600 and odd square miles?—Yes.

What proportion will it be?—I would estimate 40 square miles of protection forests.

What do you think of the conservancy of the protection forests?—Would you admit cattle into that class of reserves?—There is nothing to eat there.

What is the extent of timber reserves?—I cannot give correct figures. It could not be more than 40 square miles.

I understand that the remaining 520 square miles, you would either class as fuel reserves, or grazing reserves?—Yes.

Fuel reserve is mainly for fuel, and grazing reserve is mainly for grazing?—Yes.

What proportion of these 520 square miles would you put as fuel and what proportion as grazing?—I will put 60 per cent. for fuel and the rest for grazing.

In regard to fuel reserves, would you admit cattle for grazing purposes?—I would, up to the limit of the grazing possibility.

What do you do with the forest growth that is now there in the grazing reserves?—I will encourage the grass growth and improve them.

What are your suggestions with regard to the improvement of grazing reserves?—I would advise a certain possibility to the area. I would work those forests for supplying as much as could be got in the area.

How would you do it?—You may begin to limit the possibility. You can close it altogether and say "No grass for cattle".

What are the new kinds of grass that you would advise them to grow?—I have to decide what grass will suit a particular locality.

You think it is quite possible to do it?—Yes if the Government has the establishment and the money.

It is quite possible to improve the grazing possibility?—In many areas, it is possible. Otherwise, they should not be selected for pasture.

I suppose the department does nothing to improve grazing?—You allow an unlimited number of cattle?—Yes.

You do not do anything in the shape of growing any grass?—No.

Nothing is done except collecting the fee and allowing the cattle to graze?—Nothing is done, and cattle are allowed unlimitedly, and they have destroyed the forests.

You consider that it is desirable that the department should do something in the interests of grazing?—Yes. Whenever it is possible, I think it should be done. In working with the agricultural department, I think we can do a considerable amount.

Do you think that if such measures are taken with limitation of working areas, the demand for grazing may be met in some way?—For the present demand, it is not possible. I think it is quite possible to do something, and provide sufficient grazing ground for cattle that are really necessary. Most of them are unnecessarily kept.

By the Hon'ble Mr. Kesava Pillai.

Do the cattle which are used for cultivation go to the reserves in this district?—They very rarely go.

By the Hon'ble Mr. Ramachandra Rao.

Is there any movement of cattle from one taluk to another?—There is migration from Cumbum valley to Travancore.

So far as grazing is concerned, cattle of the district find pasture mainly in the district?—I cannot admit that statement. It is only the cattle of the neighbourhood or rather local cattle which are fed.

Is there any large demand by migration of cattle outside the district?—No.

Are the cattle in the Periyar project area kept in the area?—No. Except what we heard from one or two witnesses, there is no going out of cattle.

By the Hon'ble Mr. Kesava Pillai.

You said that ploughing cattle do not go to the reserves?—No. They do not go.

Where do they get their supply?—They mostly buy.

From what place?—I do not know. Do some of these people breed?—There is very little breeding. It is done to a little extent in the Cumbum valley. There are a few cattle still found in the Cumbum valley.

Do these cattle breed any ploughing bullocks?—They are very few.

What sort of cattle are sent to the reserves?—Miserably degraded animals are sent. They are kept more for prestige than for anything else.

Do you think that they are able to pay for prestige?—I think they are. They do.

You would not abolish the present restrictions on manure?—No.

Is that also a prestige?—I think it is essentially necessary in the interests of forests.

Do you think that will be a concession?—I do not recommend that in the interests of the forests. Now it is done, and I would not recommend that done.

You can do it at least to put a stop to stealing?—I do not know about it.

Gradually people may learn, and they may give up stealing?—That is what I thought then. But now, it is not the case.

You are not able to do it?—We will try it.

I say that a concession should be given so that people may not be tempted to steal?—So far as I am concerned, in the interests of the forests, it will be a retrograde action. From my experience in this district, it should not be done.

Is it not a strain on the people?—I consider, it is a greater strain on the forests than on the people.

By the Hon'ble Mr. Ramachandra Rao.

In regard to grazing reserves, which you said you would work mainly in the interests of the grazing, would you have it under the forest department?—I would maintain them under the forest department.

You would not have any agency by which you could have the co-operation with the people?—I would not. I would call in the assistance of the agricultural department. They are greater experts than we are in the matter of grazing. Their help will be more helpful to us in the matter of grazing.

But you would not have the assistance of the villagers at all?—I do not think it will be of any use to us.

What do you do with the forest growth in the reserves?—I will keep it under the forest department.

You said in another portion of your notes that certain arrangements should be made for the supply of firewood, and other village requirements? Your main scheme was the constitution of village forests?—Yes. Village forests in the sense I have stated there.

By constituting unreserve lands as village forests?—Yes.

How can the village requirements be met?—I have no suggestions to make.

You have heard Mr. Battie's evidence yesterday?—Yes.

Would you have a co-operation with the villagers in the protection of the reserves?—That is an important question. I would be prepared to give certain privileges if the *quid pro quo* is preserved.

What will you ask the villagers to do?—I will ask them to keep fires out.

I suppose it already exists in this Presidency?—I do not think it does.

I was reading about it in the Agency tracts and that measure was tried and proved successful. I find it in the Administration report?—I do not know about it. I do not remember it.

You said you will give a certain amount of concessions to the villagers for certain services?—I will recommend that wherever it is possible the forest department and certain local villagers may enter into a bargain; and in return for certain things that you might give them, they might, in their turn, give us some help in carrying out certain other things.

You would still invite the co-operation of the villagers in some form?—Yes.

To the extent to which you can go, you would invite co-operation as in the matter of what is done by the watcher or guard, or in keeping out fires?—I would ask their co-operation in preventing fires. Suppose a fire did occur, I would ask them to help us with some coolies. In preventing theft also, I can call in their help. In return, I would give some privileges as to fuel and agricultural implements and grazing.

How will you confer your privileges?—That will be a matter of *quid pro quo*.

But if you recommend such a co-operation, I would like to have your views in that matter in the way of inferring what privileges you can give them?—I will allow a certain amount of free-grazing to their cattle and free fuel, or even at concession rates wherever it is found desirable. I would not introduce that system on such a large scale. I would only try one or two localities before I extend it. There will be great danger of doing it on a wholesale at first.

You would call in their help in any way?—Yes in every possible way.

In regard to fuel reserves, you said it is 60 per cent. of the residue?—Yes.

Which are the towns supplied?—Madura will be supplied.

Will all the villages be supplied?—Yes. Cumbum, Gudalur, Andipatti, etc., will be supplied.

By the President.

I suppose you mean the country surrounding will be supplied?—Yes. In Cumbum, there was no working circle at all, and they represented their grievances, and a working circle is specially formed in Cumbum.

By the Hon'ble Mr. Ramachandra Rao.

Are there any other places?—I cannot give names off hand. There are coupes

in Ayalur which do supply the neighbouring villages in the locality.

We cannot take it as a general rule that people in the villages do not purchase fuel?—I should be very sorry to make that statement. They do purchase. Their requirements had to be met.

Do you think under the existing system of either disposal of fuel or sale of fuel, the requirements of villages are met sufficiently?—I think they are met as far as as it is possible.

Are the reserves evenly distributed all over?—A great number of ryots go to the coupes and the contractors are bound to sell for fixed rates in the coupe. That is only for agricultural and domestic purposes. If anybody went from Madura and asked for a large supply, he would not get it. He is bound to give to the *bona fide* ryots.

What is the quantity given?—We have fixed the price for a cart-load.

Is he bound to sell a head-load?—Yes.

What is the charge you have fixed?—Rs. 1-4-0 for a cart-load, and one anna for a head-load.

How are agricultural implements sold?—Timber and bark, Rs. 2-8-0 a cart-load and shafts at Rs. 1-8-0.

I wish to know whether you made enquiries whether these contractors are selling in cart-loads and head-loads?—In certain localities, they are selling. In Cumbum, it is sold.

Is it a general practice?—I am not prepared to say whether it is a general practice. But shortly, it will become general. So far as they have stock in the coupes, they will supply.

Do you think the villagers generally purchase in cart-loads?—Some do and some do not.

It would be a convenient thing if fuel can be got in head-loads?—Frequently it may be so.

So far as the villagers are concerned, the existing system does not supply sufficiently to the rural villages?—I think we are doing all we can. We cannot do more.

Could you open more coupes?—No.

Could you open smaller coupes for a specified number of villages?—No.

Your area for fuel is already fixed?—No.

What is the total extent that you work for fuel? What is the total you cut each year?—I understand you mean the cutting area. It is 63,498 acres.

By the Hon'ble Mr. Kesava Pillai.

Have you any seigniorage fee fixed for agricultural implements?—Yes, we have fees fixed for wood from the coupes.

Have you anything to do with the fee fixed by the Collector over the unreserved forests?—That is laid down in section 26.

You issue or the Collector issues the order?—I do not issue.

You do not know the charge they make?—I know; it is Rs. 2-8-0.

Is it on classified trees, such as you find on Poramboke lands and tank beds?—Yes.

The Revenue department does it?—Yes.

In Palni hills I hear some of the patta lands are still claimed by the ryots as their own and the Forest department claim them to be theirs. There is a dispute going on: and there has been no forest cultivation going on, and the case is now almost finished. Are there not cases where people who removed any plants from these patta lands were prosecuted?—No.

Is it not within your knowledge that people who conducted plantations were prosecuted?—It is not within my knowledge.

You charge compounding fees for illegal shooting within the reserves: how do you estimate your damage?—It depends upon the circumstances of the case.

Is it on the report of the watcher that you conduct the case?—Not necessarily.

VELLAIKUTTI AMBALAM of Kuruvapatti.

By the President.

What is your name?—My name is Vellai Kutti Ambalam.

To what town do you belong?—To Kuruvapatti, hamlet of Kottappatti, Melur taluk. It is 20 miles from here.

Are you a pattadar?—Yes. I have five gulis of wet land, and 50 gulis of dry land.

How much kist do you pay?—I pay Rs. 100.

How many cattle do you keep?—Twenty cattle. Ten are ploughing bullocks.

Do you cultivate all your lands yourself?—Yes.

How many sheep and goats have you?—I have 50 goats and 50 sheep.

What have you to say?—There is great harassment. There is trouble for grazing and manure. They say that nobody should enter the forests, and if

Do you take into consideration all the damages done?—No.

By the President.

Is the value of the game considered in any way, whatsoever?—No.

By the Hon'ble Mr. Kesava Pillai.

Of course, the game is put to auction and also the property by Government: sometimes you do not think killing a pig is a damage?—But it is a breach of the law.

You have such cases frequently here?—No, very few.

By the Hon'ble Mr. Ramachandra Rao.

Your proposal about the constitution of village forests is based upon the continental system of communal forests?—Yes.

I suppose under that system everything that was made upon the communal forest is spent on the village?—Yes.

I see you also advocate a system of spending the income from forests in the district?—I would not exactly limit to the district. Government will be well advised to put by, into the State forest, scheme for disafforestation every single rupee that was derived on improving grazing.

Would you have a District fund?—A portion of the nett income of any district will be treated as District fund.

we have one permit for one forest, we are not allowed to enter another forest. They object to taking fuel, I pay assessment to the Sircar for the land. We have to pay many fees. We have to pay the compounding fees. We pay kist to Government.

Do you want lands without kist?—We want grazing for cattle.

You do not want lands without kist?—I do not ask that.

You want to graze your cattle everywhere?—Yes.

Can you not get it now if you pay?—No. We have to purchase.

You do not like to purchase?—It is not possible to purchase.

You want it without purchase?—Yes.

You want grazing for cattle, sheep and goats. Is that all?—Yes. We want green manure and fuel.

Is the green manure and fuel to be also without price?—Yes. Thirty years ago, we were getting like that.

By the Hon'ble Mr. Kesava Pillai.

How far is the reserve from the village?—It will be about $\frac{1}{2}$ a mile or $\frac{1}{4}$ a mile or one mile.

Is there reserve on all sides of the village?—Yes.

What do you pay per cow?—As. 4 per cow and As. 8 per goat and As. 2 for a sheep. I get permits for all. Reserves are close to the patta land, and if cattle stray, they are impounded.

What is the name of your reserve?—Nedumalai reserve.

The map shows the nearest boundary of the reserve is beyond $\frac{1}{2}$ a mile?—If it is $\frac{1}{2}$ a mile, it is adjoining.

But it is $\frac{1}{2}$ a mile from the village-site?—It is adjoining the patta lands.

Are there big trees in the reserve?—There are no big trees except Usili and Pala.

By the Hon'ble Mr. Ramachandra Rao.

Do you send your cattle to the forests?—Some are going and some are grazing here. Grazing is insufficient.

Do you send your plough-bullocks to the reserves?—Half of them go and the rest stay.

Why do you not send the whole?—It is troublesome to apply for permits and take them and graze them.

But you take permits. Why do you not take permits for all?—Those that could be stopped here are detained, and the rest go. Cows always graze in the forest. It is only cows that are sent. I send 15 cows.

I believe all the cows are sent from your village to the forest?—Yes.

By the President.

The plough-bullocks are not sent?—It is usual to send them also to the forest.

By the Hon'ble Mr. Ramachandra Rao.

Are cows detained for all the twelve months in the forest?—Yes. Plough-bullocks for which permits are taken graze for all the twelve months.

You said there is some difficulty in going from one hill to another?—We have to take different permits for different hills.

Why do you want to go from one reserve to another?—Our patta lands are situated on all the four sides. When

cattle are taken from these patta lands to another patta land, they enter into that reserve.

But there are authorised ways. Is it not so?—Yes. Still, cattle stray.

Do you find difficulty in the area for which you have taken permits?—There is difficulty.

Why do you take permits?—Otherwise cattle are impounded.

Were your cattle impounded this year?—My cattle were not impounded. My village cattle were impounded.

By the Hon'ble Mr. Kesava Pillai.

Are you speaking on behalf of all the villagers?—I am speaking for myself and also for all the villagers.

By Mr. Scot.

Why do you want permits to take fuel from the reserves?—They say that we should not enter without permits.

Is there no growth outside the reserve in Government waste lands?—There are no trees fit for fuel and agricultural implements.

By the Hon'ble Mr. Kesava Pillai.

What do you do for agricultural implements?—We will cut in the forests if one or two are available there. We get them from patta lands also.

By the President.

Are there any coupes in your neighbourhood?—Yes.

Do you ever buy fuel in coupes?—No.

Do any of your villagers do so?—They will purchase publicly and privately. They will get them by the grace of watchers.

Do you ever buy from the coupes?—I have not purchased. My villagers have purchased.

Are you a Kallan?—I am an Ambalan.

Are you the village munsif?—I am an Ambalagar. In the revision, some were selected and some were rejected.

Why did not the present village munsif come to represent the grievances?—I do not know whether the notice was issued to him or not.

By the Hon'ble Mr. Kesava Pillai.

Are your villagers come here?—Yes.

How many are come?—About 15 or 20.

Are they all here?—Yes.

RAMASWAMI NAICKER of Puthur.

By the President.

How far is your village from here?—It is about two miles.

What taluk do you belong to?—I belong to Melur taluk.

What is the name of your reserve near your village?—Alagiri reserve.

Are you a pattadar?—Yes.

How much do you pay to Government?—I pay Rs. 1,200 cist.

How many cattle have you?—I own 150 cows, 50 plough bulls.

How many sheep have you?—I have 150 sheep.

And goats?—None.

How many do you take permit for?—I take permits for all cattle except for plough bulls.

Where do you feed the plough bulls?—I stall-feed them.

What do you use the 150 cows for?—I use them for manure. I pen them in my patta lands and collect the manure.

By the Hon'ble Mr. Ramachandra Rao.

Is this place a hamlet of Puthur?—Yes.

By the President.

Formerly did you keep any goats?—Yes.

When?—About five or ten years ago.

How many?—I kept about 200 or 250 goats. They were grazing on Alagiri hills on permits.

You do not keep them now?—They do not give permits for goats now.

What have you done with the goats then?—I have sold them.

What do you want to say?—Things are now going against the interests of the ryots and we want concessions in all the branches.

Please enumerate a few of the concessions you want?—We want grazing to be allowed in the reserve forests for cattle and for goats; and also wood for agricultural implements.

Do you want these for nothing?—Yes.

And without boundaries?—No boundaries are required.

That means no forest?—Yes.

By the Hon'ble Mr. Kesava Pillai.

How will the Government give the forest which is their own property?—We want only enough room for grazing our cattle and sheep.

Are there no valuable trees in your reserves?—There are none. There are only Oosal trees which we do not want.

We do not want to sell any of the trees, but we want only enough to meet our requirements for agriculture.

How many cattle graze in that forest?—Only those for which permits are obtained graze.

How many cattle are there in your village?—There are about 1,500 cattle.

How much do you pay per head of cattle?—We pay As. 4 per head.

What are your grievances?—Ever since the Forest Regulations were introduced there is difficulty in all directions for the ryots.

What trouble?—There will be no trouble if free-grazing is allowed.

By the Hon'ble Mr. Ramachandra Rao.

Did any portion of the reserve belong to your village at any time? Do you know anything about it?—I do not know.

You say that you have 150 cows. Why do you have them?—For manure purposes.

Is that the only purpose for which you keep them?—Yes.

Where do you get your plough bulls from?—We purchase and also we get some from these cows.

How many bulls have you now which you bred from these cows?—I get about 10 or 15 calves every year from these 100 cows.

How many of them will be male ones?—Females will be more numerous.

You will not have more than five bulls every year?—No.

Are they all fit for ploughs?—They are also used for ploughs.

All of them?—Some may die.

By the President.

In that case I should think the number of bulls which you yourself breed should be very small?—Yes.

How many bulls do you buy every year?—I will be purchasing ordinarily ten or eight bulls.

How long does a bull live?—If it is a strong bull it will live for ten years.

It must be a very poor lot of cows if you only get 10 or 15 calves a year?—They are so.

Why do you keep such a wretched kind of cows?—I keep them only for manure.

By Mr. Paddison.

If you have free-grazing you would keep more cows?—Yes. If they properly graze on the shrubs and other

things that are now available in the reserves, they will improve.

What do they principally graze on? Do they eat grass or shrubs?—If there is grass they eat that, but in the absence of grass they eat shrubs and other things.

By the Hon'ble Mr. Ramachandra Rao.

You said you were paying Rs. 1,200 to Government?—Yes.

Is it mostly on wet land or dry land?—I pay for both.

How much wet land have you?—I have about 150 acres.

Are they all tank fed?—They are rain-fed.

Do you apply leaf manure for your fields?—Yes.

You said you keep all these cows for manure. Are they for wet land?—They are for dry land.

By Mr. Scot.

How many plough bulls have you?—About 50 or 60.

How much land do you cultivate?—I cultivate about 200 acres; and I have also some dry lands.

By the Hon'ble Mr. Ramachandra Rao.

Do you keep any portion of your land as pasture ground?—No.

Why not?—If we take permits we can graze our cattle in the reserves.

Then it is convenient for you to take permits?—Of course, we have some difficulties.

Will you have enough grass if you reserve a portion of your holdings for your cattle?—No.

Why?—The land is not even sufficient for agricultural purposes.

By Mr. Paddison.

You keep about 400 acres on patta uncultivated, what is that for?—Because we have had no good rain for some time past. Only when we do not have rain the land will not be cultivated.

Why there are 100 acres of it not cultivated at all for the last ten years?—They may be high grounds and slopes, and also they might not have sufficient rains.

If it is high and steep why do they keep it as patta land?—Of course, they are kept for agricultural purposes, and if there is seasonal rain they will be cultivated.

Then you say there was no seasonal rain for the last ten years?—No.

To what do you attribute the want of rain?—Coupes have been formed and

trees have been cut, and consequently owing to the damage of the reserves.

By the Hon'ble Mr. Ramachandra Rao.

To have good rains they must have good growth in the forest?—Yes, and coupes should not be cut.

How are the people in Madura to get their fuel if the coupes are not cut?—We look to own comforts and good, what do we care for them.

By the Hon'ble Mr. Kesava Pillai.

Do you not think that by allowing cattle and sheep and goats the trees will be destroyed?—Big trees will not be destroyed.

No valuable trees will be destroyed?—They could not be destroyed.

By Mr. Scot.

How about the young trees?—They are only shrubs and small trees; they are not growing things.

Do the cattle eat the leaves of Oosul?—Yes.

Will they not eat the leaves of Oosul when they are young?—Yes.

Will not the tree suffer?—No; on the contrary, they will spring again in two or three branches.

You mean to say that it does it good?—Yes.

By the President.

You think the goats are beneficial to the trees?—I did not say that; I said only cattle and not goats.

What about goats?—It eats only small things like shrubs.

I suppose a tree must have been small before it grows to be a big tree?—Yes.

By the Hon'ble Mr. Kesava Pillai.

You said that Oosul is not eaten by goats?—Yes.

Can you prove that?—Personally I have seen that they will not eat them.

You mean to say that the goats eat only thorny shrubs?—Yes.

You think, by grazing, the forest will not be injured?—Yes.

Why do you say that grazing will not injure the forests?—Before the reserves were made the cattle were grazing in those grounds, and trees were growing as ever as they are now.

By Mr. Paddison.

Were there more goats then than they are now?—There were more.

How many years ago?—Ten years ago there were 400, but afterwards they went

up to 1,300 goats, but now they have gone down to 500.

By the Hon'ble Mr. Kesava Pillai.

Is there fire in your forests?—Fire will take place only when there is tharahu.

By the President.

Formerly was there fire in your forests?—No.

You are not aware that the Sircar have spent Rs. 600 to protect it from fire?—Yes.

Do any of your people get a portion of that money for preventing fire?—There was no fire at all, and so I am not aware of any who got the money.

By the Hon'ble Mr. Kesava Pillai.

How much do you pay in your village for permits?—I cannot say.

By the Hon'ble Mr. Ramachandra Rao.

Are you keeping more goats than sheep in your village?—That may be so.

NALLATHAMBI KONE of Valacheripatti.

By the President.

You are a shepherd by caste?—Yes.

Have you got any patta lands?—Yes I pay Rs. 300 kist.

Is it all dry?—70 or 80 acres wet and the rest dry.

How many cattle have you?—I have 100 cattle, 150 sheep, and 50 goats. I take permits for all.

How much in a year do you pay for permits?—I pay about Rs. 35 or Rs. 30.

What reserve do you graze in?—I have my cattle grazed in Vellamalais.

You do not graze in Karamalai or Bodigudimalai?—They are far off. We do not graze there.

How many go to Vellamalais from your village?—300 cattle go there.

You are the biggest cattle owner in the village?—Yes.

What have you come to say?—We want to take fuel and leaf-manure and wood for agricultural implements and grazing for cattle.

Did you ever get it free in your time?—Yes. 25 years ago, these things were got gratis.

You want wood, fuel and leaf-manure?—Our chief difficulty is with grazing, leaf-manure and fuel. We do not care about wood for agricultural implements.

Why not?—We can cut the trees in our patta lands. The forest troubles are only this much.

Why is it so?—Even if we pay As. 8 permits are not available. So we sold all our goats and purchased sheep instead.

So you are getting as well as ever?—We are not getting on so well.

Why is it so?—If there were goats then only we get the best manure.

But you have the sheep manure?—It is only half effective.

Do you mean to say that goat manure is better than sheep manure?—Yes.

Why is it superior?—Sheep eat only particular kinds of shrubs; but the goats eat several kinds of shrubs, and so that is better.

By the Hon'ble Mr. Kesava Pillai.

Is goat manure better for wet lands or for dry lands?—For dry lands.

But you use them for wet lands also?—If there is anything left behind we may use them for wet lands, if it is not available we do not use them on wet lands.

By the Hon'ble Mr. Kesava Pillai.

If you pay for permits, there is no trouble?—Even if there is permit, if there is one more than the number, all are impounded.

How does this happen?—When cattle are grazing, one stray cattle might come in and join with them. There is no sign for me to find out whether they are mine or not.

By the President.

In fact, you do not know how many cattle you have yourself?—I have about 100 cattle.

I suppose you graze them on the same approximate system?—If I see the permit I can say the exact number.

By the Hon'ble Mr. Kesava Pillai.

Do you say that the cattle for which permits were obtained, are also driven to the pound?—Yes. There is one in excess, and so he drives all.

By Mr. Scot.

When did this happen?—It is going on always. It did not occur to me.

By the President.

Who told you about it?—The neighbouring villagers.

Who told you to complain about it?—It is known to us.

You are not troubled yourself?—No. It shows that you are a considerate man. Tell us what happened in your village?—There was a case of impounding in our village which happened 4 or 5 years ago.

By the Hon'ble Mr. Kesava Pillai.

Do you know that that is a rule?—Only after that, we learnt the rule.

By Mr. Scot.

Whose rule is it?—It is the rule of the Forest department.

Did you ever make any complaint about it?—We did not make any complaint about it. We pay whatever is asked.

By the Hon'ble Mr. Kesava Pillai.

What other difficulties have you of the Forest department?—There is no other trouble. If three things are granted, namely, free grazing, free fuel and free manure, there is no trouble to the ryots.

Do the shepherds in this district keep large numbers of cattle?—Yes.

Do the shepherds having no lands, also keep sheep and goats?—They have, and live by that.

Is it in the neighbourhood of your village?—It is in my village and in the adjoining villages also.

By the President.

On whose lands do they keep them for manure?—To those who have no manure of that kind, they take the cattle, and get eight annas or rupee one a night.

By the Hon'ble Mr. Ramachandra Rao.

Is it sheep or goats that are kept for that purpose?—Not much goats are kept. Only sheep are kept.

Which is the better one?—Goats are not much used. The better manure is sheep's manure.

By the President.

For how many do they give rupee one or eight annas?—For two hundred sheep, they give rupees two a night.

They give rupee one per hundred?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

How much do these people make in that way?—Is he able to make rupees two every day?—It is not possible.

By the President.

For how many months do they get like that?—For six months.

For how many nights do you pen the sheep on the same field?—Two hundred sheep will stand on 50 cents in a night. Will two hundred sheep do for 50 cents for one night?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

What is your difficulty about fuel?—Great difficulty is felt. We take manure and burn them for household purposes. There is no coupe in our neighbourhood. The nearest coupe is three miles.

Can you not buy your fuel there?—It is very difficult for coolies and others to purchase there.

By Mr. Scot.

Is there no unreserve?—No.

By the Hon'ble Mr. Ramachandra Rao.

How do you satisfy your wants for fuel?—We get it from patta lands, or burn cow-dung cakes.

How do you manure your fields?—For five months the cattle remain at home. And this I gather, and put in my patta lands.

You have not been obtaining any other manure?—There is no other manure available.

By the President.

You never at any time, applied any other manure?—It was never applied. Leaf was stopped and it was not applied. We stopped it in 1908. Since then, we are not using leaf-manure.

Previous to that, where were you getting it?—In our lands.

So far as I remember, you could have got until last year?—No.

Why not?—You might take a permit?—Permits were not given.

By the Hon'ble Mr. Ramachandra Rao.

What happened in 1908?—The Forest department was leasing green manure and after once leasing, it was stopped in 1908.

Was it leased once in three years?—Yes.

To whom was it leased?—To the highest bidder. I had also taken it once. They leased some hills.

Is it for a period of one year or three years that you took the lease?—I took two firkas for one year.

By the Hon'ble Mr. Kesava Pillai.

You get the manure for yourself or do you sell it to others?—I sold also.

By the Hon'ble Mr. Kesava Pillai.

What did you pay for them?—I pay Rs. 10.

What did you sell a cart-load?—At 5 annas

Is it for gathering leaves?—They should gather. It is the permit for a cart. The permit fee was paid to me.

ALAGU PILLAI of the Village of Sigupatti.

By Mr. Paddison.

You are a coupe contractor?—Yes.

What is its name and number?—The-thambatti coupe, No. 13.

What do you pay for it?—I pay Rs. 9-12-0 per acre

Is that one of this year's coupe?—Yes.

How far is it from here?—It is about five miles.

How far from Madura?—About 13 or 14 miles.

Where do you sell your fuel?—We sell it at the coupe, and the cartmen purchase it and take it to Madura.

Do you sell all the fuel at the coupe?—Yes.

In what quantities?—In cart-loads.

Do you ever sell less quantity than a cart-load?—Yes. I also sell in head-loads.

Is there a condition in your contract to sell to your villagers at the coupe?—Yes.

At what rate?—At Rs. 1-4-0, Rs. 1-8-0 and Rs. 2 for a cart-load.

According to quality?—Yes

What is the Rs 1-8-0 wood?—Big logs of wood, and Rs. 1-4-0 are small wood, both split and unsplit.

How many head-loads make a cart-load?—About 20 or 25 according to the strength of the bulls.

Do you allow them to take as much as they like in a cart?—They can take as much as they can load in one cart.

How much do you charge for a head-load?—Six pies.

What is the weight of it?—Three thukkoos.

Can one man carry three thukkoos on his head?—I say it only approximately; and moreover only small fuel is taken.

How much weight can one man carry?

By the President.

If you get all that, you can have no difficulty?—There will be no other difficulty.

You will not pay for it, I suppose?—What is the benefit for us to get them for payment?—If these things are granted to us there will be no difficulty. For want of these we suffer very much.

By the Hon'ble Mr. Ramachandra Rao.

Do you know that the price of a cart was raised to rupees two?—I do not know. It is the same five annas throughout.

By the Hon'ble Mr. Ramachandra Rao.

You are the Village Munsif?—Yes.

Do you know if there is any unreserve for your village?—No.

What is the population of your village?—1,086 for Avichipatti, and 500 at Pannimalai.

Is there any unreserve in the other village you speak of?—It is a small one, called Thalaikutti.

Wherefrom do you get your wood for agricultural implements?—We get them from patta lands, or from other villages we buy, and also from coupes.

How much do you pay the contractor?—If I pay him two or four annas he lets me have wood.

How far from your village is the coupe?—It is near our village.

I only said it approximately.

Then does this six pies include the cost of cutting also?—Yes. Our coolies cut the tree down.

The hamlets of what villages come to your coupe?—Vathipatti, Valayapatti, Thethampatti, Punchampatti, Puthur and Vemburli.

If any one brings a cart do you give the fuel in that cart?—We cut the wood and they gather and put them in the cart and take them away.

What is the rate entered in your contract per head-load?—I have not seen it.

You said you engage coolies; what do you pay for them for cutting per day?—They are engaged daily at As. 4 per day.

By the Hon'ble Mr. Kesava Pillai.

They are not trained coolies?—No.

By Mr. Paddison.

You said you pay As. 4 for a day; how much does he cut in a day?—He will work as far as is possible for him.

For cutting one ton of fuel how many coolies do you engage for a day?—We do not sell in tons, but only in cart-loads.

If you engage ten coolies a day how many cart loads will they cut in that day?—I engage 20 men for a day, and they cut about 10 or 12 cart-loads.

Do you employ separate coolies to collect these and stack?—I employ separate coolies for stacking.

Do they stack all together?—Yes. Then the bandy people come and take it in their carts.

Are they allowed to go about and collect their wood and fill up their bandy?—They also gather wood and fill up their bandy.

The head-load men also do the same?—Those who take head-loads cannot take big pieces.

Then where do they get their fuel from?—They pick them up, make them into bundles and carry them away.

You do not keep head-loads or cart-loads ready for people to take away?—Cart-loads are made ready by us; and

with regard to head-loads, only a few of them we keep ready.

You say you pay Rs. 9-12-0 per acre; how many cart-loads of fuel do you cut out of that?—We never cut according to the extent or acreage; we cut without calculation.

Do you keep any accounts?—We have divided the coupe into four blocks and when one is finished we go to the other and cut it. I am only a new man. I have my own accounts for sales.

Does that show the amount of head-loads disposed of?—Yes. I am also sending my monthly accounts to the Range Officer.

How many acres have you taken?—118 acres.

M.R.Ry. RAMALINGAM THAMBIRAN Avargal of Pallappatti.

By Mr. Paddison.

How many acres of wet and dry lands have you?—I have 15 acres of wet and 70 acres of dry land.

How many cattle have you?—I have got 20 cattle, 10 ploughing bullocks, and 10 cows, and 20 sheep and 50 goats.

Do you send any or all to the reserves?—No. I send them to the unreserves, as they are adjoining.

Did you ever send cattle to the reserves?—No.

You have nothing to complain about the Forest Department?—I have complaints about the fuel and leaf-manure. The Forest Department does not allow us to take fuel. We get it from other villages and from patta lands. I pay 2 annas a head load. It comes from Karasapatti on the other side of the unreserve.

Is there enough grass to graze 20 cattle?—Yes.

Can you not pick up fuel there?—No. There is no fuel. There are usil trees. Dead trees would not be available. Green trees should not be cut.

How long have you been paying 2 annas? Has the price risen, or is it the same?—The 2 annas consists of the permit fee and also the coolie for him.

Who gives the permit?—I get it from the Karasapatti zamindari. The price of the permit is half anna, and the coolie is 1½ anna.

Is there any Government coupe near your village?—There is reserve forest and unreserve forest. There is no coupe adjoining.

What is the distance of the nearest coupe?—There is no coupe near at all.

What about green manure?—They were issuing permits here formerly. Now, we purchase from Sankadamalai belonging to Parammalai devastanam and from zamindari. I pay 5 annas a permit for a cart-load. In addition to that, I pay the coolie of 1 anna, or 1½ anna, or it will not be more than 1½ anna. Up to the foot of the hills, they are carried in head-loads and then stored in carts.

How many cart-loads do you put in an acre?—One cart-load is sufficient. About 30 or 35 head-loads, or even 50 head-loads if they are small, make up one cart-load. It will come up to Rs. 2 or Rs. 3 or Rs. 3-8-0.

Have you ever got leaf-manure from the Government reserves?—Yes. I got it four years ago.

Why did you stop?—They were leased out for two years. Now, they have stopped issuing permits.

By the President.

What is the distance of the nearest reserve from your village?—It is three-quarters of a mile to the western side.

What is the extent of the unreserve land where you graze your cattle?—It will be more than 300 acres.

How far is the Karasapatti zamindari from your village?—It is the meeting of the unreserve lands and that of the zamin forest lands. It is within a mile.

How far is the Parammalai devastanam?—It is 4 furlongs.

Then, it seems there is no necessity for a Government coupe?—If there is a Government coupe, we will go there.

There is a Government coupe within 6 or 7 miles of your village?—It is far away, and not within our reach. Carts cannot go. There are many hills on the way. I have asked for a coupe to be given in my village. I had taken a coupe already. It was re-sold in auction. I took it three years ago. The lease was cancelled.

Did you fail to pay the money?—I deposited the money. But there were petitions that they would pay more money and so the coupe was re-sold. I applied for another coupe, and they said they would auction it, but it has not come.

By the Hon'ble Mr. Ramachandra Rao.

Where is the place to which you applied?—There is Kolikudram adjoining the village. But the coupe to which my license was cancelled, is in Mamalai. It is also 100 acres. It is a mile distant from my village.

Has it been sold to anybody in auction?—It was sold to Kottambatti people and were given one year time. We had cut only 20 acres. Within that time that period expired. No further extension was given and felling was stopped.

For how much was it sold?—I purchased for Rs. 3 an acre, and the other man for Rs. 3-10-0.

You wanted to make some profit out of it?—For the benefit of the ryots, I took it.

Where do your villagers get it from now?—They gather cocoanut leaves from the topes, and also from the zamin and devastanam lands.

By the Hon'ble Mr. Kesava Pillai.

What are the complaints you hear from the people who resort to the reserves?—If cattle go from one reserve to another, or if permits are not taken, or if there is any extra cattle or goat or sheep, they are impounded.

You have known of such cases?—Yes.

By the President.

You have seen them?—Yes.

By Mr. Scot.

Did you count them?—The pound is in front of my house.

By the President.

I presume you saw them at the pound, and not in the forest?—I saw them only before the pound. I have heard of complaints being talked about.

By the Hon'ble Mr. Kesava Pillai.

And the man complains that the permits were so many and some were in excess?—Yes.

By Mr. Scot.

When did this happen?—Two or three months ago.

How many cattle had license on that occasion?—I did not see that. There was a complaint, and we made a panchayat about it, and they themselves released the cattle.

What did the panchayat do?—I do not know how they settled it. But the cattle were released in the end.

What was the dispute?—The cattle-owner said the permits were left at home, and on account of that, the cattle were seized, and the guard said that he would impound them.

But you said there were one or two in excess of the number?—Such cases also occurred.

By the President.

You held the panchayat to settle up between the forester and the villagers?—The people formed a panchayat and they said that the man will be ruined.

How do you settle it?—How much do they pay?—Nothing is paid to the panchayat.

What were the panchayat for?—Because they are poor men, they used to form panchayats.

By Mr. Paddison.

What was the point of issue before the panchayats?—The cattle-owner used to beg that he is a poor man, and if they hear, they let him go.

By the President.

Here, they let him go, and yet, you complain against the Forest guard?—There is nothing concerning myself.

By the Hon'ble Mr. Ramachandra Rao.

How long have you been getting manure from the zamin lands?—After the permits were stopped, I was getting from there.

Are you getting in large quantities?—I get as much as is required.

How far is the reserve from your village?—It is about 1 mile.

It does not make any difference to you whether you get it from zamin or devastanam or reserve lands?—It is more convenient to get from Government reserves. Manure has to be got down from the heights to the foot of the hills.

By the President.

Is there no manure in the lower portions of the hill in the zamindari

hills?—No. Cattle graze on it, and adjoining villagers also come and pick them away.

KARUPPANNA PILLAI of Avitchipatti.

By the President.

What is the name of your taluk?—Melur taluk.

How much sist do you pay?—I pay Rs. 300.

How much wet land do you possess?—I have 60 acres of wet land.

You cultivate all that yourself?—Yes.

How many cattle have you?—I have 25 cows, 16 plough-bulls, 150 sheep and no goats.

Do you graze any of these in the Government reserve?—I have been grazing them in the Government reserves, but I do not send them there now.

Where do you graze them now, then?—I graze them in my patta lands.

Do you graze any of them in the zamindari lands?—No.

How long ago were you sending them to the Government reserves?—Up till five years ago.

Why did you stop sending them?—Because of the coupe system; the fee has been raised from As. 4 to As. 8.

Why should the coupe system stop you?—When coupes were introduced sufficient pasture was not available for cattle, and also the fee for goats was raised.

Are goats still admitted?—There are people who graze their goats there now.

Where do you graze your goats now?—In my patta and inam lands.

What have you come to talk about here?—We want wood for agricultural implements and green manure for wet lands, fuel for domestic consumption and to graze our cattle in the forest reserves without permits and to abolish the coupe system and make it unreserve.

You want to abolish the whole forest?—We want only a portion. There was a small portion for our village, and that portion might be given to us now.

The Hon'ble Mr. Kesava Pillai.

Do you want a portion of the Poolamalai reserve for yourself?—Adjoining my village there are about 200 to 300 acres, and that portion might be given to us disafforested.

When was that made a reserve?—Some ten years ago. Before that the cattle were grazing free.

Have you any other difficulty?—These are in themselves great difficulties. I do not know.

How long have you been a contractor?—I am a new man; only from this year I took up the contract.

How many of head-loads have you disposed of up till now?—About 700 or 800 head-loads.

To what villages?—To the neighbouring villages.

How many villages?—I do not remember the number of villages.

How many villages are near your coupe?—Some seven or eight villages approximately.

Do you mean to say that the people of these seven or eight villages buy in head-loads from you?—Yes.

Do you make these bundles yourself?—They come and make the bundles; I do not do them. We simply cut and throw the wood down; and they make the bundles.

Do you keep any weighing machine at the coupe?—No.

Then how do you say they can carry three thukkoos?—

Do the other people of your village buy from these contractors wood for agricultural implements?—Yes.

Do any from other villages?—I do not know.

How much wood do you get for the two or four annas which you say you pay to the contractor?—I get about four spans length wood.

What other implements do you get from him?—If we require a yoke we pay him what he wants.

What will it be approximately?—He may demand about eight annas.

Wherefrom were you getting your leaf manure?—There is no leaf manure available at present.

Are you using it at all this year?—It has not been in use for the last four years.

Could you not get it from the Government forests?—It has been ordered that

By the Hon'ble Mr. Kesava Pillai.

Is the coupe near your village limits?—Yes.

Are you allowed to graze there?—No. Do all your village people graze their cattle in their patta lands?—No; some also suffer by having to take permits.

For which place do they receive permits?—Some portions are opened for grazing. They go to Poolangulai reserve. For my village even now there is no grazing ground at all.

Will your villagers not take permits for Panniamalai?—They will.

What is the distance of your village from Panniamalai?—It will be about a mile from Avitchipatti.

Then what is the difficulty?—Even cattle with permits, when they are grazing in the reserve, are impounded on the plea that they entered the coupes.

Are there cases of such compounding?—There are such cases in other villages. The compounding fee for a sheep is from Rs. 2 to Rs. 5.

The people then pay the guards and watchers sooner than pay the court?—Yes.

They will sooner not send their cattle to these reserves than pay the compounding fees?—Yes.

You said that even if you have permits you are charged for trespass. Do your cattle graze in the reserve?—They used to graze in the reserve.

Why is it you do not now take permits?—The whole reserve is closed to those who do not take permits.

By the Hon'ble Mr. Ramachandra Rao.

Have you heard of kolinji?—Yes.

Have you tried it as manure crop?—Yes.

Did you try it in your village?—No.

Do any others of your village use it as manure?—No.

Then where do you say kolinji is used as manure crop?—The people near the Perriar land take it from Koluntamalai.

Did your villagers try kolinji at any time?—No.

Do they grow kolinji?—No.

When do they cut their wet crop?—Between February and April.

Why do not they grow kolinji on their lands after March or February?—There is only sufficient land for each ryot to meet his own requirements, and it is difficult to grow it.

Why do you not try it on your own land?—It is all taken up for pasture.

it should not be given from the Government forests.

Why did you not get it from elsewhere?—All the surrounding lands of my village are reserves.

Are there any zamindari or shrotriem near your village?—None adjacent to us.

Are you doing without leaf manure for these past four years?—Yes.

How much leaf did you use per acre?—Two cart-loads are generally used, but three will be better.

What were you paying per cart-load delivered at your land?—Formerly we were getting them ourselves, but afterwards we used to get them from forests at five annas a cart-load. It will cost Rs. 2 for the coolies to bring them.

Is it then Rs. 2-5-0 per cart-load?—The cart is our own and so there is no hire. The cost of gathering the leaves comes to Rs. 2-5-0 without the charge on cartage.

How many cart-loads did they use in your village?—We have in all about 300 acres, and we were using as much as was required for that 300 acres at the rate already mentioned.

That is 900 cart-loads?—All ryots did not apply leaf manure like that.

Do you mean to say that all would not use three cart-loads an acre? Can I take it that they used, at least, 500 cart-loads per annum?—We have not been using leaves in our fields for the past four years. We never went to the reserve.

Do they use any cattle manure?—It is used only on dry lands.

Why do you not use cattle manure on these wet lands?—The ryots have more dry lands than wet lands.

What is the produce per acre per annum now on wet lands?—It is difficult now even to get ten kalams.

What were you getting before?—We used to get five kalams more than we get now.

By the President.

What is the reason of the less rain in the past 15 years?—The existence of coupes adjoining our villages, and all trees having been cut and become barren lands.

The coupes have been cut and denuded?—Yes.

Therefore, there is no rain?—Yes.

How many measures make a kalam?—Forty-eight Madras measures make a kalam.

The Ryots of the Village of Sendurai.

By the President.

Are you all pattadars?—Yes.
How many cattle have you got?—I have twelve. Another has ten cows, and six bulls, and another has four cattle and another has ten cattle.

How many goats have you got?—I had twenty. I have no sheep. Another had thirty sheep and ten goats, and a third man had three goats, and they were impounded, and they are gone. The fourth has seven goats and no sheep. The fifth had sheep, but they were impounded and he had sold all of them.

What is your complaint?—Grazing in the reserves was refused, and cattle have died and many of the people have become poor.

What caste people are you?—Most of them are Parayas and shepherds.

Are you all Idayars?—We are all Ambalagars.

You say cattle have all died?—I have twelve cattle. I applied for permits. Cattle and sheep are not allowed to graze. Our houses are at the entrance of the reserves.

But the reserve is two miles from the village?—It will only be six chains off on the southern side.

Is it six chains from the cultivated field or from the house-site?—There is no unreserve land. There is cultivation up to the reserves. The village site is six chains off. We have no place for cattle and sheep. We have no dry or wet lands, and we do not want manure.

Have you any lands at all?—We have, but it is all rocky.

Do not you cultivate them?—Yes. We do. We have no wet lands for leaf manure.

You say cattle have died of want of pasture, but sheep have increased by 500, and goats by 1,500, and cows by 300 within eight years, and bullocks have decreased by 90. But you say all the cattle have died?—Yes. We say so.

You also say there is no unreserve land in your village?—Yes.

Why does this statement say that there are 1,300 acres of poramboke, and 900 acres of unreserve lands?—That is river poramboke.

Nine hundred acres are assessed. Do they assess river poramboke?—No answer.

By the Hon'ble Mr. Kesava Pillai.

Why were your goats impounded?—Three sheep were grazing in patta lands, and they were compounded at the rate of Rs. 5 and Rs. 15 were collected.

By the President.

Where were they grazing?—In Government forests.

By the Hon'ble Mr. Kesava Pillai.

Did you pay the compounding fee?—I have not yet paid.

By the President.

You need not pay unless you like. You can go to the Magistrate if you like?—No answer.

By the Hon'ble Mr. Kesava Pillai.

What is the distance between your village and the place where the Magistrate is?—It is about 30 miles. He is in Melur.

(To another man.)

Forty-seven goats were compounded at Rs. 5 each. Have you paid?—No. They did not enter the coupes.

By the President.

How did they enter the reserve?—I was called in to cut a line in the reserve I used to go. It was not convenient for me to go that day. On account of that, my goats were seized and impounded.

By the Hon'ble Mr. Ramachandra Rao.

Who asked you to cut the line?—Raju, and Subba Pillai, two watchers.

When did this happen?—It is about a month back. I do not know the dates fixed for applying for permits.

By the Hon'ble Mr. Kesava Pillai.

(To another man.)

What have you to say?—There is no unreserve land. I have paid a compounding fee of Rs. 100. I was bringing cattle to Kadangipatti. I have obtained permits. They took possession of the permits, and seized the cattle, and impounded them.

Why did they impound?—Whatever they asked, I should pay. It was not possible for me to pay.

By the Hon'ble Mr. Ramachandra Rao.

How many goats were impounded?—Twenty were impounded.

How much did you pay?—I paid Rs. 100.

Where were these goats at the time when they were impounding?—I was taking them after grazing from Kodangipatti to the penn. They were caught in my patta lands.

By Mr. Scot.

Where were they impounded?—In Sengurichi.

Were you present at the time of impounding?—I was present there.

Who is in charge of the pound?—The village munsif.

Did you represent to the village munsif that they were unjustly impounded?—Yes. The village munsif made enquiries, and asked them how they could impound the cattle when they were grazing in patta lands. I paid Rs. 1-4-0 of pound fees.

Was no statement taken?—Yes.

Did you put a mark to it?—I touched the pen and gave it.

Do you know what that statement is?—No.

By the Hon'ble Mr. Ramachandra Rao.

Were only 20 goats seized?—Yes.

Is that the whole number in the herd?—Yes.

Is that all the goats that you own?—Yes.

Have you no sheep?—No.

Have you no cattle?—I have 12 bulls.

Have you any cultivation?—Yes. I have 20 or 30 cawnies.

By the Hon'ble Mr. Kesava Pillai.

How much do you pay to Government?—I pay about Rs. 20 or Rs. 30.

By Mr. Paddison.

How far is your village from here?—I halted for two days before I came here.

Why did you not come to Ayyalur?—I left some records in the Magistrate's court. I was kept in remand in the Sub-Magistrate's Court for not paying the compounding fee. Therefore, I did not appear at Ayyalur.

Why were you put in jail?—For not paying the compound fees. After paying the fees, they let me off.

Why did not others come there?—We were asked to come here.

Who told you to come here?—The karnam and the village munsif. The karnam got notice to appear, and he told us to come here.

Who wrote the petition for you?—It was got written in Madura.

How much did you pay for it?—I paid something. I paid Rs. 3.

For that, you went to Madura?—Yes.

How much did you pay for the other petition?—Eight annas.

What did you pay for the third petition?—I paid Re. 1.

The Ryots of Lingavadi.

By the President.

Are you all pattadars?—Yes.

Are you cattle owners?—Yes.

You all keep goats?—Only two of us have, one eight and the other thirty.

Are you the Karnam?—I was once acting as Karnam.

What do you want to say?—Thirty years ago we had good grazing grounds; but after the organization of the Forest department we feel much trouble. Even though we have permits for goats and sheep, if we do not pay the guards they seize and impound them; and even if there are only one or two that trespass the whole flock is impounded and compounding fee is levied upon all. We have nine hamlets near our village and there were seven forests. We now have only three unreserve blocks in all about 100 acres. There is neither grass or shrub for cattle to graze.

Then why do you want it for grazing?—If as in the days of our ancestors we had all these seven blocks we will have enough grazing.

If all these seven hills are given to you you will feel happy?—Yes.

What will you do with them?—We will graze all our cattle and sheep, have leaf manure, make our agricultural implements, and obtain grass for thatching our houses. There is also a spring in the Perumalai reserve where the cattle can drink water.

By the Hon'ble Mr. Ramachandra Rao.

Is there no water in the unreserve?—No.

Then where do you take your cattle for water?—We take water from wells.

How far is the Perumalai reserve?—About a mile.

Do your cattle go to drink water there?—It was usual to take the cattle there before.

By the President.

Before 30 years?—Yes.

Since 30 years your cattle had no water to drink?—No; and consequently many have died.

By the Hon'ble Mr. Kesava Pillai.

Were they giving permits before the coupes were made?—Yes; but after the coupes were formed the permits were stopped.

When was the coupe formed?—Three years before.

So for the last three years you have not been going?—Yes.

Before that you were taking your cattle there to drink water?—Yes.

Do you take permits for your cattle?—Yes.

You have patta lands there also?—I have none, but the other people in the village have.

By Mr. Paddison.

You say that the cattle were impounded; can they get them back if they pay the guards?—Some are let off like that.

Is it not possible to get off altogether by giving something beforehand?—Even then only if we have money we can pay.

Did you pay?—I have not paid.

Have you ever paid?—No.

(To another).

Have you paid?—I paid before but not now. Before three years I used to give a kalam whenever I was seized.

So, unless you are seized you do not pay?—No.

Has any one else paid?—I do not know.

BOMMINAYAK of Mulayur and Peranayakampatti.

By the President.

What is your name?—My name is Bomminayak.

Have you patta lands in both the villages?—Yes.

Have you cattle?—Yes. I have 12 cattle. They graze in the Government reserves. I sent sheep and goats before, but not now.

Why did you stop them?—There was not pasture available.

Which reserve is it?—Yerukalamalai reserve.

How many sheep and goats were you sending?—I have no sheep. I sent sixty goats.

You pay Rs. 30 per annum?—Only this year, I got sixty goats. Last year, I had only eight goats.

You bought goats since?—Yes.

What caused you to invest in goats?—It is for manure.

What have you to say?—The watchers give us enormous trouble. They want us to cut reserve lines.

You do not know of cases where people paid before they were seized?—I do not know.

Do all the guards do it, or there are some good guards?—So far as I know all those who come are all good men.

(To another).

Have you paid ever?—Yes.

When did you pay?—Six or seven months ago my goats were impounded for grazing in the reserve by one Parimalam Pillai.

Before that, did you pay?—No.

(To another).

Have you paid?—Yes.

Why?—I have my patta lands very near the reserve, and have obtained permits only for some of my cattle; but all the cattle were impounded on the pretext that they grazed in the reserve.

When was it?—I do not exactly remember the date, may be some five or six months ago.

By the Hon'ble Mr. Kesava Pillai.

Was it because you had not paid that they were impounded?—Yes.

Did the guard ask you for it?—No.

Have you taken permits?—Yes; I have brought the permits here, and four of the permits for goats were taken away by Parimalam Pillai.

You do not know why they were impounded?—I do not know.

What did they say when they caught hold of the cattle?—They said they have entered into the coupes.

With or without payment?—Without payment.

What do you get for doing it?—They do not give us anything.

Do they do any favour?—No. They say "You are taking fuel and therefore you should come and cut the line".

Where do you get your fuel from?—From patta lands and from unreserve lands.

You do not get it from the reserve lands?—No.

What else have you to say?—They concoct cases against us, as having gone shooting in the forest.

Did they bring such cases against you?—Yes. They had launched a case against me.

Were you convicted?—Twelve men were charged, and I was subsequently added to them. Myself and the late karnam were charged before the Melur Sub-Magistrate.

Is that the same case as that of the 14 people?—They had a warrant for the

arrest of the twelve men, and we were charged as having torn the warrant. These twelve men were tried before the Sub-Magistrate, and were acquitted, and he found that the case was a concoction.

Justice was done, I suppose?—Yes. The guards and the watchers demand one goat for every herd.

Did you ever give?—Yes.

Why did you give?—We are customarily giving it. If not, they bring cases against us.

How old is the custom?—I have been giving for the past seven or eight years.

What do you get in return? Do they abstain from impounding your cattle when they graze in the reserves?—We get permits and then graze them. It is only for not impounding them even when they graze in the plains that we give goats. They collect from other ryots also. There is not sufficient pasture even after getting permits.

What is the reason for there not being enough pasture?—They are small hills. Ploughing bullocks are not allowed. There are no rains for the last four or five years.

Is that owing to the mischief of the forest guards?—It is not due to that. All temples have been taken into the reserves.

Which temple is that?—Magalangudawami temple which is in Yerikalamalai reserve.

How long ago was this temple unjustly put inside the reserve?—Ever since the reserve was formed, the temple is inside the reserve.

Owing to this impious action, rain has stopped?—Yes.

For the last 30 years, there were no good rains?—There are rains, but they are scarce.

Is it owing to that, there are no rains?—Yes. There are 3 gods. I pray that we may be freed from the troubles of the guards and watchers.

But nobody wants you to give a sheep?—If not, they bring cases.

Are those your only grievances?—We want permission to take firewood free, and without limit. We want wood for agricultural implements. We want leaf manure for wet and dry lands. We want thatching grass for houses.

You do not propose to pay anything for all these?—We want things free for agricultural implements, and free grazing is required for cattle.

You want free grazing for sheep and goats also?—There are high rates for them. There should not be any restriction for ploughing bulls and cows.

By the Hon'ble Mr. Kesava Pillai.

You say 8 annas is excessive?—Yes. They were grazed before without permits. If 2 annas is fixed for goats, it will be good for us, and one anna will do for sheep.

By the Hon'ble Mr. Ramachandra Rao.

You said you had three temples?—Yes.

What is the name of the first temple?—Kumbamalaiyandi. It is to the west of the reserve.

By the President.

Is there a temple or is it a mere stone?—It is a bush.

By the Hon'ble Mr. Ramachandra Rao.

What is the name of the other temple?—It is Andikarappanna koil. I have heard that there is a path on the Kana-voipatti side.

Is there a right of way?—I do not know.

What are the three temples that you are talking of?—They are Kumbamalaiyandi, Pedan, which is also in a bush, and Ketharavalan, which is also a bush. There are no buildings. They are trees.

How do people manage to go to these trees?—People do not go there. No worship is made there. There is dispute about it. It is so ever since the settlement.

Was the claim brought up at settlement time?—I do not know.

By Mr. Paddison.

If you go to the temple, what will happen to you?—The guards and watchers say that we should not go.

Did the people ever apply to go?—Yes.

Did they ever go?—They were told there is no path.

Whom did you ask?—I asked the guards and watchers.

Did you ask the Ranger?—No.

Why not?—I did not know.

You say you have 60 goats?—Yes.

Last year, it was 8?—Yes.

How many altogether have you now?—I have 60.

Last year, there were 8. How many did you purchase since?—I purchased 42, and there were calves. I also purchased from shandy.

How many did you buy altogether?—I bought 50, and there are 2 young ones.

Have any died last year?—Some died, and some we ate.

How many did you eat?—We ate one.

You said you gave one to the forest guard?—Yes. I gave it last year in July or August. I gave one this July also. All gave.

Was it after you received the summons to appear before the Forest Committee or before?—I gave it before that summons.

How long before?—10 or 15 days before the receipt of the notice to appear before the Committee.

To which forest guard did you give?—To Sethuramalingam Pillai.

Was it to the same man that you gave last year?—No. It was to some Raja.

Do all the guards ask the same way?—I do not know about the other villages.

Do you give the same amount every year?—Yes. All the villagers give one goat for a herd.

If it is eight, or even if it is eight hundred, you give only one?—Yes.

By Mr. Scot.

What do the guards do with the goats?—They gather them for sending them to their villages.

By Mr. Paddison.

Do they get them at the same time?—Everything is collected in the month of Adi.

How many goatowners are there in your village?—Ten or fifteen ryots.

He gets ten or fifteen goats at a time?—Yes.

He drives them all away at the same time?—Yes. He has a village near Dindigul.

While he is driving away these ten or twelve goats, why can you not go and tell the Ranger?—There will be a case next day against me if I say so.

Even after you have given the goat, who will launch a case against you?—They will not launch a case now.

But you said there was a case against you? Did you not give a goat that year?—Eleven or twelve men did not come to cut the reserve line.

By the Hon'ble Mr. Ramachandra Rao.

What is the advantage in giving a goat?—They will not concoct false cases.

Did they ever concoct cases against you even when you gave the goat?—Before giving, they launch cases.

When was that?—It was in 1912.

But you were giving for the last seven or eight years?—Yes. But the case was for not cutting the reserve line. I went to assist those men, and I engaged a pleader, and there was cross-examination, and they brought a man named Pichaimanaibalam to give evidence.

I thought you said that if you gave the goat, there will be no case against you?—I wanted to assist those that were called upon to cut the boundary line. The forest guard asked me not to interfere. My uncle's son was one of the accused. I therefore went to Dindigul. Because I interfered, they made a case against me, as if I had torn the warrant.

Were you convicted for tearing the warrant?—I was acquitted after a great expense.

You were manuring without goats. Why did you purchase 52 goats?—There was not sufficient manure. Before this, I was using rubbish and other things. It is not available now, and even if it is available, it is not so effective as goat manure.

Do you keep sheep?—I have no sheep, but others have. Others keep sheep for manuring.

You might keep sheep instead of goats?—Yes. I may keep. But in rains, sheep do not thrive well.

By the President.

But you said there were no rains for the last thirty years?—I do not say there was a total failure of rains.

There is rain enough to kill sheep?—Rains will not affect goats even if they are drenched.

By Mr. Scot.

You said you cannot get pasture in the reserves?—Yes.

If you are given free grazing, will you get grass?—If there were no coupes, they will graze everywhere.

By free-grazing, you mean grazing in coupes?—No. In a hill, half is coupe, and cattle have to go to a particular locality.

You want to be allowed to graze in the coupes?—There will be no damage done to the coupes if cattle go there.

SUNDARARAJA AMBALAM of Narasingampatti Melur Taluk.

By the President.

What do you pay to Government?—I pay Rs. 2,500.

How many cattle and how many sheep have you?—I have 50 plough bulls, 100 cows, 30 sheep and 25 goats.

Where do the plough bulls graze?—In the reserve.

Where do the 100 cows graze?—Some graze in the reserve and some are kept on the fields.

How many cattle do you send to the reserve?—I send 50.

Do the sheep and goats go to the reserve?—Yes.

What do you do with the cattle that do not go to the reserve?—They are kept in the village for manure.

What is the name of your reserve?—Perumalmalai reserve.

What do you want to say?—The cattle, sheep and goats should graze free. If in the midst of 50 cattle with permits one is found in excess the whole of them are seized, permits are cancelled and compounding fees are levied; and if we do not pay, we are prosecuted. We also require leaf manure, fuel supply and wood for agricultural implements.

Is there anything which should not be given free, in your opinion?—Articles should not be taken free except those required for agricultural purposes.

Just say one thing which should be charged for?—We pay for timber for building houses.

Do you get any such wood in this reserve?—None.

Then what are the things in this reserve which should be paid for?—They are now selling things for thatching houses, and they may be paid for.

I suppose, you think that stones should be charged for?—Yes; we have purchased them. Because we are all

agriculturists we request that these things should be given us free.

You want stones also free?—Yes.

Is there any article which should not be given free?—If there is none, say so?—I know only of things that are required for agricultural purposes; I know of no other things.

So all things which you know should be given you free and all the things which you do not know should be charged for?—I did not say so.

You will be satisfied if all these things are given free?—Yes; and there will then be no difficulty for agriculturists.

By the Hon'ble Mr. Ramachandra Rao.

Why did you say that all these should be given free?—For cultivation and ploughing purposes.

You have been paying all these years?—Yes.

Then why do you want them free now?—It will then be beneficial to the ryots.

By Mr. Paddison.

Have you had trouble from any forest guard?—I have had no troubles with them.

None at all?—Once they impounded my sheep.

Were they your sheep?—Yes.

Did you pay anything to the guard?—No.

Do the people in your village pay to the guards?—I do not know.

You do not know of this practice?—No.

Have you ever been asked?—No.

But the last witness said that the guard demands one sheep for every herd; have you never heard of that practice?—I have never heard of it.

By the President.

You yourself never gave a sheep?—No.

SAIYID MUHAMMAD SAHIB, Maniam of Vellalapatti.

By the President.

Are you a pattadar?—Yes. I pay a kist of Rs. 250. I have seventy or eighty cattle.

Is it seventy or eighty?—It is seventy-five cattle, including plough bulls. I have sixteen ploughing bullocks. They graze in the Government reserves. Sixty cattle go to the reserves.

Which reserve is that?—Alagiri Hills—Chittirivi reserve.

How far is the village from the border of the reserve?—Two miles. Our village limits extend as far as the reserve.

What do you want to say?—They do not allow cattle and sheep. Only those on permits are allowed. There are no goats at all since the permits are

refused. I have no goats. There are a few goats in the village which graze in patta lands. We have sold away all the goats. There are no permits given for fuel and leaf manure. Even thatching grass is not allowed. The guards and the watchers insist upon permits even for them.

Did you know that they are committing a mistake in asking for that?—Yes.

Did you ever bring it before the Ranger?—No.

Did you ever report to the District Forest officer?—No.

Did you ever report to the Tahsildar or the Collector?—No.

What is the reason of your being so very secret about that?—Only out of fear, we write permits for them also.

How do you write?—We have forms printed.

What else have you to say?—There are no valuable trees in that part of the reserve. There is no coupe, and yet goats are not allowed. There are only thorns.

Summarise your request?—We want free grazing for cattle, sheep and goats, and we want firewood, and leaf manure free and thatching grass. If houses are damaged by fire, the necessary building materials should be given.

If all these things are given without charge, how long do you calculate the Alagiri Hills will last?—Surely, they would be greatly destroyed.

Would you be glad to see them greatly destroyed?—Only the required need may be ordered to be given.

Would you allow the Government to remove any for sale, or through the contractors?—If it is given on contract, they will increase the price.

After allowing you free grass, free material for building and agricultural implements, will you allow the Government to sell the rest or give them on contract?—Yes. They can do so.

If all the villagers without limit of number, and without charge, have free grazing, free green manure, free fuel, and free materials for building and agricultural implements, and if in addition to that, fuel is cut by contractors, how long will Alagiri Hills last?—They are useful only for the cattle of the adjoining villages. Cattle of distant villages will not come.

What about free manure, and free building materials and free grass?—It is also difficult to carry them away.

You think the natural difficulties will suffice to protect the forest?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

How many villages graze their cattle in these Alagiri Hills?—At least 50 villages. It will be about 70 or 80 villages.

You want all these 50 villages to take the materials free?—Yes.

Have you been getting leaf manure out of these reserves?—Now, it is not sold. Two years before, I was paying quarter of an anna for a head load. I was paying As. 5 for a cart load. It is not possible to apply leaf manure for these two years. So, the yield was very little.

Are your lands wet lands?—Yes. They are riverfed under the Periyar.

How are you getting fuel now?—We purchase from Arumaganam, and there is a zamin to the north of the village. We get fuel from there, and fuel is brought from there and sold also. It is 40 miles from here.

How do they sell?—Rs. 8 or even Rs. 10 a cart load.

How far is the coupe from your village?—It is above 6 miles.

Did you ever try to bring fuel from there?—No. I am told that fuel alone costs Rs. 3-8-0 a bandy.

But the contractor is bound to sell for Rs. 1-4-0?—He sells according to his pleasure.

What is the cost of conveyance for these miles?—It will be Rs. 2. My villagers cannot go there. They have ploughing work.

Suppose a man wants to go and get fuel. What is the difficulty?—It will cost Rs. 6 or Rs. 7.

That is exactly what it costs in your village?—It is only on account of that, we do not take the trouble of going there.

Why can you not send your own cart?—We have to bring manure.

How far is the reserve from your village?—It is 2 miles.

Why do you keep 100 cows?—They are for manure.

Why do you not send all the 100 cows to the reserve?—Permits are obtained, and all the 100 graze in the reserve.

By the President.

But you said 59 get permits?—Only 59 go to the reserve. The rest are kept at home.

Why do you not help all the cattle in the village itself?—There is no place for all of them. These are given straw.

Which cattle are better?—Those that go to the reserve are better.

By the Hon'ble Mr. Ramachandra Rao.

Is there grass in the Alagiri Hills reserve?—There is grass, and they also eat the leaves of trees.

Do they eat tharagu grass?—When the grass just sprouts out, they will eat it.

By the Hon'ble Mr. Kesava Pillai.

Is there no poramboke in the village?—No. All have been transferred as patta lands.

Are your ploughing cattle in good condition?—They are unable even to walk, because they have no pasture.

By the President.

Where do you get your ploughing bullocks from?—From Melūr, Madura, and from the calves.

You have 100 cows?—I have only 60.

How many calves do you get in one year?—I get only 10 or 15 calves, because there are no rains and no pasture.

Why is there no rain?—I do not know the cause.

By Mr. Paddison.

You say that if these various items were given free, people will not come from a distance?—Only those villages will be supplied.

Have you ever heard of the practice of bringing leaves from Trichinopoly district?—No.

If they were bringing from Trichinopoly to Madura, will not people bring from Alagiri?—People who are bent upon taking, will spend enormously, and take them.

You said you had some lands watered by Periyar?—Yes.

How long ago, did the Periyar water come?—Fifteen years ago.

What are your grounds that fuel, grazing and manure should be given free?

MUHAMMAD IBRAHIM ROWTHER, Union Chairman, Melūr Taluk.

By the President.

I see you keep about 200 cattle?—Yes. You do not send any to the Government reserve?—No.

You are in favour of free grazing for all cattle?—Yes.

Do you think it necessary to limit the number of cattle grazing in any particular reserve?—I do not; because it is also useful for the reserve for some other purpose. It gets good manure.

Is it on the ground that you had it free before?—These things were given us before the introduction of the Forest department.

Because it was given free in the old days, you want it free now?—Yes.

But that would not apply to lands in Periyar which were recently turned into wet lands by Government?—It will not apply to Periyar lands.

So, you will agree that it is just for Periyar lands to pay for leaf manure?—We have to purchase in whatever way it is given.

Had you any trouble with the Forest guards?—The villagers say that there are cases against them.

Your cattle were not seized?—No. I have permits.

Have you heard of cases of cattle with permits being impounded?—No. I have not heard. In this part of the village, I have not heard of cattle impounded with permits.

Have you heard of forest guards demanding mamul?—It is usual that they get something. The villagers willingly give it.

How much is it?—It is a secret. I do not know.

Were you ever asked?—Nobody asked, and I never gave.

By the Hon'ble Mr. Ramachandra Rao.

Why did he ask everybody else except you?—I pay for permits.

So too, other people pay?—Many people do not get permits.

Do they ask mamul only from persons who do not take permits?—That is what I am told in the village.

By Mr. Paddison.

In return to grazing without permits, they pay mamul?—Yes.

If permits are taken, there is no such thing?—No.

More cattle coming in is better for the reserve?—Better in one way, and in another it is not so good. My opinion is that cattle should have free grazing. Because, a great quantity of manure will be collected and the land will yield a greater quantity of grass for cattle; and the consumption of grass does not matter at all to any body.

Is it better in point of view of cattle?—Yes.

Suppose, at present, you have a field of some 10 acres, and you proceed to graze, say, 5 cows in it, and they find enough grazing. Now suppose you increase the number of cows to 10, will there be grazing for them?—Yes; but for a less period.

Suppose you increase it to 20?—The greater the number of cattle, the less will be the period.

Say you increase it to 50?—Then the period will be minimised.

If you thus go on increasing the number of cattle, time will come when the grass will be consumed in one day. How will this affect the cattle, would it improve them?—(No answer).

By the Hon'ble Mr. Ramachandra Rao.

If for 50 cattle grass is available for six months, then for 200 cattle the grass will be available only for two months?—Yes.

By the President.

How many cattle do you think that five acres of land will feed for six months?—About six cattle.

Supposing you put a dozen cattle for six months, they will only be half fed, and if you put two dozen into it they will then be only quarter fed. In view of that simple fact, are you prepared to say that it will be good for cattle, if an unlimited number of cattle is put in?—By unlimited, I mean, the cattle of the adjacent villages.

Do you propose to exclude some cattle at least?—I do not propose to exclude any but goats.

And as a practical agriculturist you think that it will be good for the cattle?—Generally the adjacent villagers only take their cattle to the reserve.

Even supposing you are quite correct in your statement, is there anything to restrict the other villagers from taking their cattle to graze there?—There is nothing to prevent them.

Is there anything to prevent them from largely increasing their own cattle?—There are not many cattle now here.

But if there were free grazing the cattle would multiply and only be half fed. Do you think that the cattle should be only half fed?—The ryots are not solely dependent upon the feeding obtained in the reserves. The cattle are also stall-fed.

Do all ryots stall-feed their cattle?—I know from experience that almost all the ryots here stall-feed the cattle;

especially during rainy season even though the cattle are allowed to graze in the reserve they are not sent to the reserve but are fed at home; because, during rain they do not graze in reserves properly.

Do you think that if free grazing were allowed the villagers in the neighbourhood of a forest would not increase their herds of cattle?—I do not think so.

But you said they would, when you were writing this?—Of course, some poor ryots who are fond of breeding may also have some inclination to multiply their cattle on account of free grazing.

By the Hon'ble Mr. Kesava Pillai.

Is breeding a profession in your parts?—No.

You only ask free grazing for agricultural purposes?—Yes. Even if we breed we use them only for agricultural purposes, and not for sale.

Do not people from distant places take their cattle to the reserve?—That is not the custom in these parts.

What is the name of the reserve in your village?—Alagiri and some other reserves.

Is there much grass in it?—Not very good grass.

By the President.

You are acquainted with this Alagiri reserve?—Yes, and I have seen it.

Is there any grass in it?—There is grass, but not much.

By the Hon'ble Mr. Kesava Pillai.

You are in favour of the Panchayat system?—Yes.

And consider that it ought to be composed of non-official people?—Yes; it should not even include the village munsif.

You speak here of mamuls?—Yes. There are certain mamuls of which even the Ranger and the District Forest officer are not aware.

You also state that if the forest is handed over to the Panchayat they will see to the limitation of the number of cattle?—Yes; and they will also get some revenue out of it.

You say here that permits may be issued?—I meant free permits.

By the Hon'ble Mr. Ramachandra Rao.

Where would they get anything if they issue permits free?—By free permits I meant only for the agricultural cattle.

By the President.

But here you say "for all sorts of cattle"?—I meant that with regard to the forest reserves alone. My own opinion is that if certain minor forests are entrusted to the village Panchayat for preservation of it they may require some money. Government is pleased to give away certain forests to the Panchayats for free grazing, but they cannot expect the Government to give money for its protection also. So my idea was that for the preservation and protection of these forests some fee may be levied by the Panchayat on cattle other than agricultural ones. Whereas with regard to forest reserves it is very expensive for the ryots and free grazing may be given. There are other ways of getting money out of the Government reserves by fuel manure and timber.

By Mr. Paddison.

You mean that they should pay for manure leaves?—Yes.

And for fuel?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

Why should they pay for these?—Because, for agricultural people free grazing is necessary; and without agriculture there can be no cultivation.

And without manure there can be no agriculture also? They can manage somehow.

What is the population of Natham union?—7,500

Are there any fuel depots in your place?—Almost all people buy it from coolies who bring them in headloads.

What are the adjacent coupes?—The average distance is $4\frac{1}{2}$ miles. There are two coupes which are now being worked.

What do the headloads fetch the coolies?—Four annas a headload; generally female coolies only bring them.

What is the approximate weight of the load?—I cannot say.

What do they pay for it at the coupe?—They pay nine pies.

How long has this practice been going on?—For the past several years. Does everybody purchase headloads?—Whoever wants to purchase fuel gets it generally in headloads; and others who have patta lands get their fuel from there.

Is there a considerable number of these headloads disposed of every day?—Yes.

What is the number approximately?—Between 30 and 35 headloads a day.

I suppose, there is no difficulty in obtaining these headloads?—So long as the coupes are working there is no difficulty.

For how long have the coupes been working in the year?—For about nine months in the year.

What do you do during the rainy weather?—We purchase and keep a stock.

Your fuel wants are fairly met by this system?—Yes.

By the President.

If the Government undertake to send all the produce of coupes to Madura town, what would you Natham people do for your firewood?—Of course, the average number of people who purchase fuel will have to suffer; but that could be met by some other way. Patta land fuel also may be sold.

Is patta land fuel available to supply the village?—The fuel is always available there.

Is it sufficient to supply the whole of the town's wants?—Some people will have to go to reserves.

Supposing you do not get sufficient fuel from coupes is there enough in patta lands to supply all your wants?—Patta lands alone cannot suffice. Poor people will have to take it from some unreserved lands.

Also they can steal from reserves?—That I cannot say; but at any rate, with the connivance of the guards and watchers they can also to some extent do it.

If it is done with the connivance of the guards and watchers you think there are facilities for the villagers to obtain firewood?—Yes; but without coupes there will be great difficulty with regard to fuel.

You know the days when the permit system was in force for fuel in cart loads and head loads?—No.

By the Hon'ble Mr. Ramachandra Rao.

You said you had 100 cattle; how do you manage for their pasture?—During day time they are driven out to graze in porambokes, and during night time I stall-feed them.

Is there much wet cultivation around Natham?—No; it is very limited. Mostly it is all dry cultivation.

Is there much difficulty for pasture?—Yes.

But you said you stall-feed them?—But they are not even half-fed.

I suppose, they are well looked after?—Yes.

Does none of the people in your village send their cattle to reserves?—No.

The nearest reserve to you is $3\frac{1}{2}$ miles away?—Yes.

You will not send your cattle so far?—No.

How much do you pay to Government?—A little over Rs. 1,000, in the shape of quit-rent and assessment for ryotwari lands.

By Mr. Scot.

Why do you say you do not send your cattle to the reserve?—Generally speaking, only such of the ryots as are near the reserves will send their cattle there, and the people who live far away will not send them.

Why, in consideration of the distance?—I speak of this locality only.

What do those people do who do not have the inclination to send their cattle to the reserves?—They feed their cattle in their homes.

PERAMUTHU NAYAKAR of Mulayur.

By the Hon'ble Mr. Ramachandra Rao.

How many cattle have you?—I have 40,—ten are ploughing bullocks and 40 are cows.

Have you any sheep or goats?—I have 30 goats, and no sheep.

How much lands have you?—I have 40 acres.

Do you send any of these to the forest for grazing?—I obtain permits and graze my cattle in the Perumalai and the Yerkalamalai reserves. The first is three furlongs and the other is two furlongs from the village. I send 40 cows. I do not send ploughing bullocks.

Why do you not send them?—They plough and they are exhausted. So they are not sent.

They are not sent throughout the year?—No. In Arpisi and Karthikai they are grazed in the plains.

Why do you send cows?—There is no pasture for them. All through the year they graze in the reserves, except three months in the year. Goats are also grazed in the reserves.

What do you want to say?—There is trouble in the matter of obtaining permits, and I want free permits. Cattle are decreasing in number slowly.

Do they have sufficient number of cattle for their agricultural purposes in Natham?—Yes.

And they manage to have enough cattle without sending them to the reserve?—Yes.

The previous witness said that his plough bulls were not even able to walk; do you believe it?—I cannot say that; but they might have been so on account of insufficient food.

Do you undergo great difficulty in keeping your agricultural cattle in Natham?—There are no big cultivators at Natham; and when there are only a small number of cattle they can feed them by bringing grass from the Periyar area.

So in Natham village there is no difficulty for providing for the animals?—There is some difficulty.

But the difficulty is not so great as to make you send your cattle to the reserve?—Now they do not send them to the reserve.

By the Hon'ble Mr. Ramachandra Rao.

Are there any Government depots in Natham?—No.

Is there any difficulty in obtaining permits?—It will be beneficial to the ryot if there is grazing without permits. Nearly 30 years ago, there were many goats.

Thirty years ago, they were allowed to graze freely, and you were paying since then?—Yes. We want free permits for cattle, and wood for agricultural implements.

You can get them by paying for classified trees?—We were doing so, and there is hardship now. We are not able to pay, and some innocently cut, and they are obliged to pay penalties. Ryots have become impoverished. So we want them free. Cattle are impounded, and the compounding fees of Rs. 5 are imposed for a goat.

Was any of your goats impounded?—I was reported as having unauthorisingly rescued my cattle while they were seized, and there was a case against me in the Sub-Magistrate's court, and I was acquitted after spending Rs. 100 to the vakil, etc. This occurred three years ago.

Are the lands in your village wet or dry?—All are dry lands adjoining the reserves. There are many cases of impounding. I am the Village munsif, and

if they bring the cattle to me I have to levy the cattle fee.

Are not the persons concerned brought before you by the Forest guard?—They bring cattle and impound. The concerned man comes behind to pay and release his cattle.

Does the guard send for the man, or do you send for the man?—Within an hour or two, the owner comes.

Do you record any statement from the owner at the instance of the Forest guard?—No.

By the Hon'ble Mr. Kesava Pillai.

How much is collected in a year in your village?—I should examine the accounts. The compounding fee is fixed by the District Forest officer.

You do not know how much is collected?—I do not know.

How much do you pay to Government as kist?—The village pays Rs. 2,400.

By Mr. Paddison.

How many cases have there been of impounding of goats in this year?—There may be ten cases.

Since January?—It will be only four or five cases.

In all those cases, did the person who had the goats refuse to pay the mamul?—It may be so.

Why did these persons refuse?—He will pay only if he is asked. And if he is not given at the time of impounding they are impounded.

But we are told that they give in July?—He will get it according to the circumstances.

It is not a fact that it is regularly collected every July?—It cannot be so. It is not a tax. It cannot be paid in a single day.

Does the guard come to each village and collect from each villager?—They ask like a charity and as a present.

Does he ask from every village?—It depends upon the number of cattle and the amount of land possessed.

The Ryots of Palamedu Village.

By the President.

You have cattle all of you?—Yes.

You have patta lands?—Yes.

All of you have goats?—No; they are all sold.

No goats in the whole village?—There are only a very few; may be one or two.

Formerly there were large numbers?—Yes. I was once fined Rs. 50.

Is he given money or in kind?—Some give money, and some give in kind.

Does anybody give goats or sheep?—I have heard that goats are given.

It is not a general thing to pay a goat every year?—It cannot be so. It will be different with people having 40 cattle, and with a man who owns only 20 cattle.

By the President.

How is the mamul with a man having 8 goats, and one having 60?—There is nothing fixed as mamul.

By the Hon'ble Mr. Kesava Pillai.

Do you know Bomminayak?—Yes.

By the President.

Did you hear his story?—Yes.

Is it true?—Some facts are true, and some are merely on hearsay.

Was he straying from the path of truth when he said that every one was paying a goat each year?—Half of it may be true.

By the Hon'ble Mr. Kesava Pillai.

Which half is not true?—That all are collected in a single day is not true.

By the President.

Should all his facts to be taken only as half-true?—It is not usual to get all the goats in the same day.

By the Hon'ble Mr. Kesava Pillai.

It might have been collected in one month?—It might be true that he might have collected in the month of Adi?—Two or four people may have given in that month.

By the President.

He could not have got 15 in that month?—I do not actually know.

By the Hon'ble Mr. Kesava Pillai.

Is Bomminayak a friend of yours, or does he belong to the opposite faction?—He belongs to the opposite faction.

By the Hon'ble Mr. Ramachandra Rao.

What is the faction between you?—We are partners. There was a suit.

Why?—They were unjustly taken to the pound on the plea that they went from one coupe to another.

What do you wish to represent?—We want free grazing for our cattle and sheep as we had before.

How long before?—Some 30 years before.

What else do you want?—We want free leaf manure.

What else?—All that we were enjoying before should be given to us. We cannot stand the troubles.

By the Hon'ble Mr. Kesava Pillai.

What troubles?—The harassment of the guards and watchers who ask for money often in the shape of bribes and pound fees. On several occasions they take something on the way and let go the cattle; and only in very rare instances they make a proper charge.

What do you do then?—We had to pay Rs. 5 for a goat as compounding fees; and so we sold away all our goats. Even if we sold all our cattle, sheep and even our property we were not able to meet the heavy compounding fees.

All your villagers suffered like this?—Yes. And I paid on one occasion Rs. 150 for cows which were covered by permits.

What for did you pay?—They were charged on the plea that they were grazing in the coupes.

What assessment do you pay to Government?—My uncle pays Rs. 200.

You both live together?—Yes.

What is your caste?—I am a shepherd.

How much have you paid?—The year before last I paid Rs. 45, and once again they asked me to buy permits; I said I will, and then two days before I could buy my permits my goats were impounded and I had to pay Rs. 150 fine. I paid the fine and sold all my goats soon after.

Your permits were cancelled also?—Yes.

Did you take fresh permits after that?—Yes.

And for the goats?—Yes, but they were all burnt away by fire.

And what became of your goats?—I sold them; and as the produce was not sufficient I had to sell some of my cattle also.

How many times did you pay compounding fees?—In all I have paid four times.

By the President.

After all these troubles why do you not keep your cattle outside the coupes?—They were grazing only outside the coupes; but were seized on the pretext that they were grazing in the coupes.

Who was with the cows?—A cow boy.

And he told you that the cows did not enter the coupes?—Yes.

He never tells lies?—No.

By the Hon'ble Mr. Kesava Pillai.

Why did they drive your cattle to the pound?—On the ground that they were not given goats when they demanded, they seized my cattle unjustly. If there is only one guard for a year it will be rather easy to satisfy him, but there is one in every 10 days.

And what do you want?—I want stones to be taken free.

By the President.

Why do you want stones?—For building houses. Also we want thorny shrubs for fencing our patta lands.

By the Hon'ble Mr. Kesava Pillai.

What else do you want?—We want everything.

Why?—Only to live. It is not possible to pay penalty every day.

Have you paid penalty?—I have not got plenty of cattle, and the little I have do not go to the reserve.

What have you paid?—I paid Rs. 10. I am a big man for the village.

Do you know of these complaints?—All that these people say is true. Thirty years ago it was better, and after the introduction of the Forest rules there is great difficulty and hardship.

Are not your ryots well-to-do?—They are not in affluent circumstances. Thirty years ago they had more cattle, and now they have decreased.

By the Hon'ble Mr. Ramachandra Rao.

How many Periathanakarars are there in your village?—There are some 10 or 15 persons; and they are generally called in for a panchayat.

What caste are you?—I am a Nadar. And the others?—One is a Pillai, and another is a Gownden, and another Telugu Chetti, and he is a Naicker.

How many form a panchayat?—About two, three or four.

Do you settle any quarrels in your village yourselves?—If a man happens to plough beyond his limit we settle about the matter.

Do you know that there is a Ranger?—Yes.

Did any of these Periathanakarars complain to the Ranger about these grievances?—It is only in the Range office that they pay these penalties.

Did any of your Periathanakarars go to the Ranger and complain to him personally about these?—There was no case

against me and I did not go and represent it.

Did you complain to the Ranger?—I did.

When was that?—In 1911.

What did the Ranger do?—Some 32 of my cows were seized, and I went and told the Ranger that they were wantonly impounded and requested him to make an enquiry into the matter; but he did not make any enquiry at all.

By the President.

Were you present at the time when the cattle were seized?—I was.

They were not in the reserve?—No.

By the Hon'ble Mr. Ramachandra Rao.

How much did you say you paid for the 32 cows?—I paid Rs. 60.

Why were your cattle unjustly impounded?—There was a Perumal Pillai, a watcher, and he wanted a band from me. I was not prepared to trust him, and hesitated to entrust him with a property worth Rs. 300. I used to give it to officers when they asked for it.

For nothing?—Yes.

But you did not give him?—I did not wish to trust him and, therefore, did not give him; and for this reason he impounded my cattle unjustly.

You said there was a coupe?—Yes.

How far?—Within a mile.

Do you buy fuel from the coupe?—Yes.

How do you buy it?—We pay seigniorage at Rs. 6 per cart-load.

What about head-loads; are they sold at the coupes?—Yes, at one anna a head-load. Sometimes we have to pay four annas also.

You gather it yourself?—Yes.

The Ryots of the Village of Rajapalayam.

By the Hon'ble Mr. Kesava Pillai.

Who summoned you to come here?—There was no summons for us.

What is your name?—My name is Dorai Venkataraj.

Did you send a telegram to the King, praying for free-grazing?—Yes. It is I that sent the telegram on the day of the Delhi Coronation.

By the President.

Who composed this telegram?—A school-boy who knew English wrote it.

You got an endorsement that it should be referred to the Government?—Yes.

Who cuts the fuel?—The coupe contractor has them cut by his coolies and we go and gather.

Do any of you purchase a cart-load?—I have purchased cart-loads at from Rs. 5 to Rs. 7.

Are you given cut fuel?—Yes, and we gather and cart it.

To whom do you pay Rs. 5 or Rs. 7?—To the contractor.

For what purpose do you buy the wood?—For my own use.

How many head-loads are there in a bandy?—Sixteen head-loads.

This Rs. 5 to Rs. 7 is for logs?—Yes.

Is it for building purposes?—It is only fit for fuel.

Then why do you not buy by head-loads paying only six pies?—It is difficult to gather.

How many cart-loads do you purchase in a month?—One or two cart-loads for my house and one or two for sale also.

By Mr. Scot.

Do you burn two cart-loads?—Yes; our family is a big one.

By the Hon'ble Mr. Ramachandra Rao.

How many members are there in your house?—Thirty.

Where do you sell the fuel?—At Madura.

What profit do you get on a bandy?—I get about a rupee or a rupee and a half.

For how much do you sell a cart-load?—For Rs. 11.

What is the distance between your village and Madura?—14 miles.

So you pay Rs. 7 and get Rs. 11 in Madura?—Yes. When it is cheap we sell it cheap.

Do you not weigh by tons?—No.

You got the endorsement dated 12th January 1912?—Yes. I sent the telegram on the 11th December.

And again, you got this card from the Government of India?—Yes.

You prayed for free-grazing?—Yes.

By Mr. Paddison.

Who suggested that a telegram should be sent for free-grazing?—We ourselves did it. Ten of us joined together.

You did not ask for free fuel or free manure?—No. We wanted good to be done. We did not ask specifically for anything.

By the President.

Did you forget about fuel and manure?—The telegram will cost us more. So, we did not add them. If we get this on this occasion, that will do. So, we thought.

By Mr. Paddison.

Even on this occasion, if free-grazing is granted, will it be sufficient for you?—We are also willing to pay for grazing.

You do not belong to Madura district?—No. We belong to Rāmnād district. There are two compartments in Neerathanayakoil. Grazing can go on in one block for 3 years, and for another 3 years in another block. There are coupes.

What you asked the King was that you wanted to graze in all the coupes?—In places except the coupes which were formed within 5 years. We requested that benefits should be done generally.

You never asked in particular?—No. We requested for special benefit to be conferred upon us with regard to cattle, sheep and goats.

By Mr. Scot.

Did you take a contract in Tinnevely?—I have taken a coupe on contract. For the last 7 or 8 years, I had no contract. Before that I had contracts.

By the Hon'ble Mr. Ramachandra Rao.

You said you had two compartments. Why were they divided into compartments?—Grazing goes on for 3 years in

The Ryots of Thethampatti.

By the Hon'ble Mr. Kesava Pillai.

How far is your village from here?—Some three miles.

Have you any reserve there?—Yes.

Does it surround your village?—Yes.

Is there way to it?—There is a path on the western side of it.

Can you graze in the reserve on permits?—Yes. There are coupes also—Nos. 1 to 12—on the south and east of it. There was a block near us, an unreserve before, but four or five years ago it has been made into a reserve. There is no reserve on the western side.

Where do your cattle graze?—In the Alagiri reserve.

How do you take your cattle there?—There is an authorised path.

What trouble have you?—When the cattle return after grazing in the permit areas, they are seized by the guards on the pretext that they grazed in the coupes.

one block, and for another 3 years in another block.

You request that both the blocks should be open for cattle at the same time?—Yes.

By the Hon'ble Mr. Kesava Pillai.

But your trouble was that you were confined to A block sometimes, and sometimes to B block?—Yes. Along with that, the Palegars set fire to the forest in their attempt to catch hold of snails. The wind brings fire to this forest also. So, it is closed to grazing. We pray that such difficulties may be removed.

Why do they set fire?—To find out a path to go from one forest to another, they set fire. They set fire to the trees for catching snails.

Why should the ryots be kept out?—The ryots are not coming to help in extinguishing the fire. On that account grazing is not allowed.

By Mr. Scot.

Do the shepherds set fire?—No.

How do they find their way?—Bode grass grows only in the heights, and not in the lower plains.

By the Hon'ble Mr. Kesava Pillai.

You want free grazing, or grazing in all the blocks?—We want free grazing.

You wanted that as a Coronation boon?—Yes.

By Mr. Paddison.

You said you are ready to pay?—Yes. I said so.

Do they put them in the pound?—Yes.

How much have you paid in all?—

One of us has paid Rs 135 year before last; last year another man paid Rs. 90, and during this year another paid Rs. 40.

What have you paid?—I paid Rs. 159; once Rs. 69 and at another time Rs. 90. I pay Rs. 50 kist, and possess 10 cattle. I have four children.

What is the trouble?—My difficulty is that the ryots are subjected to troubles and harassment. I pay Rs. 20 to Government.

Have you paid anything to the Forest people?—No.

By the President.

If you do wrong you must be fined?—We want grazing without permits.

By the Hon'ble Mr. Ramachandra Rao.

Is there a coupe near your village?—Yes.

How far?—Within two furlongs to the south.

Is there no coupe in the north?—No.

Is there no other coupe near your village?—There is one within half a mile, on the east.

Then you have two coupes within the vicinity of your village?—There are twelve coupes from Nos. 1 to 12.

In how many of the coupes is the fuel being felled?—Now they are felling in the 13th coupe, that is the only one.

How many are closed for cattle?—From Nos. 6 to 13 cattle should not enter.

What about the coupes Nos. 1 to 5?—They give permits, but they want us to graze outside the coupes.

Then where do you graze your cattle?—Outside the coupes, in the reserve.

Do you purchase any fuel from these coupes?—They were cut 12 years ago, and how can we purchase from them.

But you said there is No. 13 being felled.

We buy fuel from there.

Do you buy for use or for sale?—For sale; I pay Rs. 1-8-0 for each cart-load of fuel.

The Ryots of Sattampadi Village.

By the Hon'ble Mr. Kesava Pillai.

Is there a reserve near your village?—Yes. Our cattle go there, and graze on permits. The reserve is 2 or 3 furlongs from the village.

What are your difficulties?—There is difficulty owing to coupes. If we do not act up to the wishes of the guards and watchers, they seize our cattle on the ground that they trespassed in coupes.

By the President.

Tell us plainly what they asked you to do?—They asked grain. They want money for their expenses. They ask the owners of goats and sheep for a goat or sheep. Those who pay at once whatever is asked, are let off. Otherwise, cattle are impounded illegally.

By the Hon'ble Mr. Kesava Pillai.

Were any impounded this year?—Yes. There were cases last year also. Ever since the introduction of the coupe, our hardship has increased. I also paid penalty. I petitioned, but did not get relief.

Why did you give penalty?—Goats are seized, and taken to the manda of the village. They are starved without food,

Who cuts it?—The villagers come and collect the fuel, and I buy it of them at As. 2 a head-load.

How many head-loads do you buy?—It takes 30 to 35 head-loads to a cart-load.

In addition to the cost of it you pay Rs. 1-8-0?—Yes.

Where do you take the fuel?—To Madura, for sale.

It will cost me on the whole Rs. 7-8-0 or Rs. 8 and I sell it for Rs. 10.

Then according to you it comes to Rs. 4-4-0, cost of fuel, and Rs. 1-8-0, permit fees, and altogether Rs. 5-12-0?—But there are other expenses, such as cart-hire, etc.

By the Hon'ble Mr. Kesava Pillai.

Do you sell it anywhere in the town of Madura, or do you sell it to any particular man?—I sell it to anybody that requires it.

You do not sell it to any retail dealer?—No.

Do you send your fuel to the market?—Yes.

and so, we pay what they want. I paid last Chittarai Rs. 10 to three watchers and another man, as I could not bear the beating of blows.

Why did they beat?—They asked us to give money. If not, they threatened with penalty. I have paid for more permits than what I actually should apply.

Were your cattle impounded?—No. They were kept in the cattle-stand all the time of day without sending to the pound. For two men, I paid Rs. 5. I put in petitions to the Ranger, and the Forest Officer. In one case, the District Forest Officer came and enquired, and asked me to proceed against the man who was not employed as a watcher, and to put in a civil case.

Who was the Forest officer?—I do not know which officer he is.

When did this happen?—Last year this month. I had permits for 90 cattle. Now, I have only 27, but I apply for 34 permits out of fear. If any young one happens to mix, they will seize the whole. So, I apply for more number.

What cist do you pay to Government?—I have patta lands. I have got lands

in Lingavadi. I pay Rs. 2 or Rs. 2-8-0 I have no cattle.

How do you live?—I put manure of these goats and I live upon what I get from that.

Do you do cooly work?—I am an old man, and my wife is an old woman.

By Mr. Paddison.

Do you say your goats were impounded?—No.

Why were they not taken to the pound?—They were kept in the cattle-stand.

Were goats ever impounded in your village?—Yes.

Mr. PAUL PETER PILLAI.

By Mr. Paddison.

You have sent a very interesting memorandum; and I find that your views on forest grazing are rather original. You say that cattle grazing so far from being harmful to the forest does actual good; and for that reason you say "that the rich and luxuriant growth of the zamindari hills compared with Government hills is phenomenal." And you give specific instances. Again in Tenkasi you speak of a system of pattas. I would like to know more about these pattas?—I myself made enquiries about the rights of the people along the hills. In one of the villages I was told that they have pattas in more than one village where they were allowed the enjoyment of the forest produce, excluding timber.

That was granted to the villagers or to individuals?—To the villagers as a whole and in some places to the individual villagers.

But I do not understand how this system of village pattas restricted grazing?—The villagers, of course, owned the pattas and had the grazing rights, and then, when it was given in common they used to levy rates from non-pattadars and in consideration for the pattas they used to give so much to the Sircar. Later on this was abolished.

And you say that in course of ten years the hill sides were covered with thick jungles?—Not exactly owing to the abolition. There was also the conservancy which was adopted by prohibiting the felling of green trees.

But all other trees could be cut before that?—Yes. Then they prohibited, and in consequence the jungles improved.

But there was no change in the number of cattle admitted. Your theory is that

(To another man.) Were your goats impounded?—Thirteen cows were impounded last Chittarai.

But it is curious that there is no entry in the pound book?—I had obtained permits. They were lost. They were impounded in Rettimpatti pound. My goats were impounded in Pinnampatti pound.

Are there two pounds within a mile and a half?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

Have you any lands?—Yes.

Have you anything to say?—No.

increase in grazing by cattle means increase in forests?—Yes.

But I do not think that that instance supports your theory; because there was grazing before and grazing after; the only change was that previously felling was allowed and then it was stopped?—Yes; and in support of that, shortly after the introduction of the Act of 1882 I went to the top of the Srivilliputtur hills, and there the dropping of the manure accumulated and there was rich vegetation all round it, but now even that has ceased as the cattle have ceased to go.

Have you been there since?—I was there in 1885 and then again in the next year.

That was 20 years ago?—I also heard from the ryots of Srivilliputtur that all those rich spots had disappeared on account of the cattle not having been penned on those hills.

You desire some change in the Forest Act?—The restriction against periodical burning might be taken away; because periodical burning is good. I myself passed through thick and impenetrable scrub jungles; and I found that the tops are not touched by fires. There are so many timber trees, such as teak tree, etc., and these will not, in any way, be injured by the burning of grass. Then there are purely grass hills, and there is no danger of injury at all in burning them, because there are no plants to grow there. With regard to scrub jungles it is good to have occasional fires, once in four or five years. I passed through a forest that was burning, and where there was undergrowth of grass. The tall trees were some 60, 70 or even 80 feet high, and therefore the fire did not in the least affect the top of the trees. I heard the

roar about a mile behind, and there I could see only the grassy portion of the hill alone would be burnt and the tall trees would not be burnt. Moreover periodical burning of forests is conducive to rain. I hear that in Cuddapah they are making experiments. Also in the time of Mr. Wolfe Murray they used to set rocks and hills on fire in order to get rain. That is the observation of historians. The burning takes place for about six months, and these are called in the language of farmers Puttam months.

What are Puttam months?—During these months there is rain at intervals, and it enables the ryots to plough and sow, and the crop is also luxuriant. In the Administration Reports they do not attribute the fires so much to the ryots and graziers but to simple causes.

And that burning once a year gave rain?—Yes.

You say "The forest area in those days was divided into reserved or unreserved. In unreserved area free pasture was allowed. The pasture was scanty, and the restrictions about going to watering places which were in reserved area and about stalling and penning cattle and about cooking food the conditions were sufficiently prohibitive. All forest area has become reserved forest and all unoccupied lands in the plain have become reserved lands." You mean that in ordinary unoccupied area in the village free grazing is not allowed. Is that what you mean?—To a large extent. In Tinnevely there are very large areas in which grazing can be allowed free.

What about this district?—I have not much experience of this district except as a ryot in Peryar. I have lands in my own village.

You do not know anything about the Government forests in this district?—No.

You quote a number of instances in which the zamindari hills and jungles are rich and luxuriant in growth, which by the side of the Government hills is phenomenal. Is this so in this district?—Yes. The Kandamanayakanur with the adjoining hills of Srivilliputtur taluk will show the difference. When I visited Kandamanayakanur the hills were very rich; but I have not visited it recently. But the information I had recently from the Rajapalayam people testifies to the richness of the zamindari hills up to the present day.

Which you attribute to the better management of the zamindari forests?—They are very strict against cutting or felling of trees. They do not allow cutting for manure. Without the permission of the zamindar nothing is cut. Whereas in British forests the guards and watchers carry on the business.

So you advocate greater restrictions against the felling of trees for leaf manure?—Yes. The present procedure of Government that to enable the ryots to grow leaf manure in their fields will to a great extent relieve the forests of their leaves is good, and also they have now encouraged extensive tree plantation.

By the Hon'ble Mr. Ramachandra Rao.

You say that cattle trespass should be altogether abolished in the reserves. Do you think it is advisable or desirable?—I think it is absolutely unnecessary. That provision of the law is absolutely unnecessary.

What are your grounds?—I know that the zamindars allow the cattle of their own ryots to graze in their lands, and even cattle from Sircar villages are allowed to graze. Formerly they used to allow free grazing, but now they imitate the Government in levying fees. But those forests are in no way injured. I know how they work the forests.

Do you not think that the cattle do some kind of injury to the young shoots?—It is just like a cup out of an ocean. Cattle trespass has the effect of thinning the growth of jungle and is beneficial. In Travancore they planted 1,000 teak plants in an acre, and gradually by cattle trespass they were allowed to come down to 50. The thinning process is naturally carried on by cattle going there. Even the much hated goat is beneficial.

Would you abolish the cattle trespass only in regard to Government forests or to private individuals also?—The private individual do not possess such extensive forests, while the damage and injury is beneficial to Government. There is no injury at all by allowing cattle to trespass into the forest.

You know the Forest Department has some new plantations?—Yes.

Do you admit cattle into them?—I would forbid their entrance only for a short time.

By the President.

Do you not want thinning done there also?—It is not the stage for thinning.

You are advocating the total abolition of cattle trespass altogether?—Yes.

Into all forests?—Except those which are nurseries.

What about goats?—They also might be allowed.

Simultaneously with the cattle?—They largely depend upon the amount of grazing in the plain. Only a few goats go and they eat only shrubs and young trees. Only when they do not get shrubs they go to trees and also to creepers.

You were talking of some grass hills, where are they?—In Travancore.

Are there any in this district?—In this district also. In Courtallum and in Srivilliputtur beyond three or four thousand feet there are grass hills, and they will remain always grass hills.

You give certain typical instances of the hardship of the people in the adjoining statement?—To give one instance?—In Palni taluk I met a ryot who pays a revenue of Rs. 500 or Rs. 600. Three years ago he had 200 cattle, and now they are reduced to 5. I asked him about it, and he said that owing to heavy compounding fees he had to pay he sold them all. All the other ryots also find the same difficulty; and they also find difficulty in finding men to purchase their cattle.

Has he no other cattle besides these 5 for his Rs. 500 cist?—He has none.

Does he cultivate any land himself?—I do not know.

By Mr. Scot.

Or sub-lets them?—Yes; but even there he finds difficulty in finding people to whom he could sub-let.

By the President.

When did he sub-let his lands, was it before this catastrophe?—Afterwards.

Then three years ago he had plenty of cattle, and then he sold his cattle owing to the heavy fines?—I did not ask him in detail about that.

What was the number of cattle impounded?—About 200 of his cattle.

What did he get when he sold them?—I did not ask him about that.

You did not ask him?—No, because I myself know his difficulty. I did not take a detailed statement of it.

In that case you cannot expect us to take much notice of it also?—I leave it to you.

Did it not occur that you should make enquiries of the details. You do not even know how much compounding fee he had to pay?—I do not know; it might be Rs. 500. And again in Palamedu some 53 cattle of a ryot were impounded and he had to pay a fine of Rs. 11 as pound fee, and Rs. 150 compounding fee, and he was going to sell 4 of his bullocks in order to pay the amount.

By Mr. Scot.

You are personally acquainted with these things?—I am not personally acquainted.

Upon whose statement do you give these?—From his statement and also from records.

From whose statement?—The statement of the man who paid the fines; and he also produced receipt.

Were you taking statements at Palamedu?—Yes.

And also at Vemburli?—No, I did not go to Vemburli.

By the Hon'ble Mr. Kesava Pillai.

What is your objection to the penalties?—I think, if the Forest Department is driven to the necessity of imposing penalty, they might as well adopt much more liberal system as that which obtains in Bombay. In Bombay, as regards the first offence they simply warn the people, and then when they persist they are satisfied only with pound fees. They do not impound cattle for days together. And then, if there is further persistence there is prosecution without touching the cattle.

You object to the compounding fees?—Yes. It is like extortion.

You would like to have the Bombay system of punishing for trespass?—Yes.

You think the present way of levying compounding fees is hardship to the ryots?—Yes. Because it comes to the question of whether the people should have their cattle and sheep or to dispose of them.

By Mr. Paddison.

You would not make the Forest Department to pay for the cattle to come in?—The Zamindari forests are flourishing, because the cattle are let in; and the Government should compete with them in admitting cattle into their forests.

People used to complain about the oppression of the forest subordinates; and I am afraid, that if the subordinates strictly adhere to the law, the cattle will be swept away in a month.

By the President.

I would like to know about your sylvi-cultural ideas. You say that a large number of cattle is very beneficial?—Yes.

You say that owing to the large number of cattle admitted into the Zamindari forests in this district they are in a flourishing condition, while the Government forests are not so. What is it that causes the limitation of the number of cattle admitted into the Government forest. I have been in charge of the Forest Department for nearly three years and I have not heard of that limitation, and do not know where it exists. Possibly you can tell me where it exists. Not in Government forests, surely?—All my evidence is with reference to Government forests.

The whole enquiry of the Commission is on that basis. You say that the flourishing condition of the Zamindari forests is due to the number of cattle admitted, while the Government forests are not so owing to the paucity of the number of cattle admitted. And you say that it is also due to the limitation of a specific number of cattle to a specific area. Can you tell me of any place in the Madras Presidency where that limitation exists?—No.

Then am I right in supposing that it does not exist?—Whether it exists or not I do not know.

I say, no?—It is not only limitation; there are also places to which the cattle are prohibited from entering certain areas, except on permits subject to so many prohibitive restraints.

There are prohibitive areas. But in comparing the Zamindari areas with the Government areas, you say the paucity of cattle created the deterioration of the Government areas?—I cannot answer that without contradicting myself. The thing is cattle are allowed to graze, and they get the benefit of manure in Government forests, and yet, in spite of this cattle manure they fall away and wither.

Then you mean to say that the Government forests are less flourishing?—I am very positive about that.

Will you tell us what accounts for that comparison?—In Zamindari forests no restraint is put in.

Will you tell me what restraint is put in Government forests which are opened to grazing?—It is the way which brings in the difficulty.

What is it?—That they should go only through a specific way.

Will you kindly refer me to that Order or law?—There is a rule that the cattle should go only through a particular way. Under the coupe system new coupes are prohibited to be entered, and the cattle are allowed to pass through the old coupes; and when they enter the old coupes they cannot but trespass into the new coupes, and the result is they are impounded.

How does that affect the fertility of Government forests which are opened to grazing?—The cattle are discouraged to go to these places. Owing to the existence of closed coupes a great number of cattle which were grazing in the Government areas are now sent to the Zamindari lands.

Now you said that the number of cattle in the Government forests in this district is smaller than it should be; is that your opinion?—I have never counted them; but I know places where the people have ceased to send their cattle to the Government forests.

Do you think that the number of cattle of this district is smaller than it should be?—I have no idea.

Then how do you know?—From the statement I have heard from every ryot and sheep owner that the present flock or herd is smaller.

Would you mind telling us about 50 years ago. Have you any idea of the present population to the population of 50 years ago?—It is 40 per cent. increase now from 1871.

You know what the extent of cultivation is?—It has increased.

Then has not the area for the communal cultivation decreased?—Yes, I know. But if the cattle also increase in proportion there will be no difficulty.

You think the area will increase with the cattle?—If there is pasture they must.

There are 40 per cent. more people than there were 50 years ago, and the cultivation has doubled; therefore, I presume the waste area that is available for cultivation has been lessened. If two acres

will feed two cattle, how many will one acre feed?—One cattle.

If there is half the amount of waste land now as it was 50 years ago, can it support the same number?—No.

Then should there not be a decrease in your friend's herd?—Fifty years ago cattle owners owned large number of cattle, but they are much reduced now.

You think, there are fewer cattle in this district now than there were 50 years ago?—I presume so, but I am not aware of it exactly.

You think, cattle have decreased in this district?—Yes.

There are $2\frac{1}{2}$ lakhs of working and 6,34,000 ordinary cattle, and 7 lakhs of goats and sheep. You think it is less than that of 50 years ago?—I think so; but the karnam gives figures at random.

I thought you would accept the statistics; if you do not, there is no use of talking about them.

By the Hon'ble Mr. Ramachandra Rao.

You quote in the last paragraph of your memorandum "Among many other grievances and destructive restraints, the wounding of the religious feelings of the people might go to justify the observation made by Lord Roberts that the Forest administration involves a serious political danger." I suppose, you refer to the temples referred to in paragraph 32?—Yes.

You refer to three places here; the Courtallum waterfall, the Rajapalayam temple, and the Alagiri temple. Have you any other things? Are there any other things in which the religious feelings of the people were slighted by Government by annexing lands as the Government property, or you confine only to these three places which you have mentioned in paragraph 32?—If I were to make enquiries in different places there might be some more.

What is the complaint about the Courtallum falls?—They made it into a reserve.

The temple authorities put in a case which went up to the High Court, and the decision was against the temple authorities. They then wanted to go up to the Privy Council, but the High Court did not sanction it.

The temple authorities could assert their right, is it not?—But yet the feeling is strong.

But that is the procedure prescribed by the Act?—Yes.

That cannot therefore be a matter of complaint?—But that has seriously affected their feelings.

How?—The Settlement Officer came only about 25 years ago and the Forest Act came in 1881, but the people were enjoying it from time immemorial. It is not so much about the Judicial matter as the strong feeling which the people feel about the closure.

By the President.

Are you prepared to say that the decision of the High Court was wrong?—Is this feeling also against the High Court and the Privy Council?—If the sanction at least be given they might try a chance.

By the Hon'ble Mr. Ramachandra Rao.

What about the temple at Rajapalayam?—All entry into the temple is prevented.

Is it within the forest reserve?—It is surrounded by reserves, and the people are not allowed to enter it on pain of prosecution.

Are there any rights of way?—No.

By the President.

Under what section is it a question of prosecution?—It is not a question of prosecution but the people are not allowed to go.

By Mr. Scot.

Have you referred to the Settlement record?—The ryots of Rajapalayam told me so.

By the President.

So the temple is deserted?—Yes.

How long?—For the last four or five years.

When did the Settlement of this particular reserve take place?—Just in 1886, I think.

How did further restrictions come in with the Settlement?—Has any attempt been made to contest it in Court?—No.

Do you think it cannot be contested?—It is a contestible matter.

If a right of way is admitted by Settlement it could not be closed?—If the Forest people prevent it what are the people to do.

This is a strange story? I myself thought that it could not exist anywhere.

What is the name of the temple?—Ayyanar Koil.

[At this stage Mr Bryant, District Forest Officer, Madura, was called in and examined.]

Evidence of Mr. BRYANT.

By the President.

I know the Ayyanar Koil. I was for five years in charge of the Tinnevely district from 1894 to 1899. I think the koil is used. People used to go freely.

Was there a right of way?—I think there must be. The koil was used.

You do not know what happened subsequent to 1899? As a Forest officer of experience, if that right of way existed in 1899, should it cease now?—It is possible. But it is not likely the people of Rajapalayam would sit under such restrictions.

By the Hon'ble Mr. Kesava Pillai.

You heard the ryots come the other day, and say that they could not go because the guards and watchers were refusing them permission to go?—I do not know that any one said about people being prevented from going to the Ayyanar Koil temple. That is in Kana-voipatti that that witness was talking of. I know the Ayyanar Koil, and I am perfectly certain that the people of Rajapalayam will not sit down under an injustice of that sort.

By the President.

You are of opinion that Mr. Paul Peter Pillay's fact is a grave injustice?—Yes.

If such injustice existed, it will be put right immediately by the villagers?—Yes. If not, it will be decided in law courts.

We hear that there were no complaints?—I heard many complaints about other matters.

By the Hon'ble Mr. Kesava Pillai.

It is possible that the guards and the watchers might have prevented them?—I do not think so. I think the Rajapalayam people will waive them aside. My experience of those people is they are very advanced people, and they know their rights very well.

With regard to Alagar Koil, it is reserved up to the Thirtham?—Yes. But there is a right of way. They can go, and there is perfect freedom to the water.

Do not you think the religious prejudices should be respected?—I think they are respected.

By the President.

Are they respected scrupulously?—Yes. I know the authorities have been trying to put forward a claim to the whole of the Alagar hill, and that has been totally

rejected. Memorials were sent claiming the whole of the Alagar hills, but they were summarily rejected.

They think their cattle dedicated to the temple should have free grazing?—I do not know of it.

They claim that the whole hill is the hill of the temple?—They claim that the hill is the property of the temple. The Government does not allow that claim.

That is not respecting the prejudices?—That is a matter of degree. The Alagar temple may claim the whole district.

You know as a matter of fact a number of cattle are dedicated to the temple?—I do not know much of temple procedure myself.

Evidence of Mr. PAUL PETER PILLAI—cont.

You have now only to advise the Rajapalayam people not to abide by the decision of the Forest subordinates?—They think that it is not worth the trouble.

The Koil is in the outskirts of the forest limits?—But there is Ayyanar Koil within the Forest reserve. I am speaking of the temple in the forest reserve.

By the Hon'ble Mr. Kesava Pillai.

You are urging this in order that the religious feelings of the poor people, whether right or wrong, must be respected?—Yes. I know Courtallum falls, and the Forest department have closed it unnecessarily.

You would ask no relief for individual matters?—No. I ask for the whole community.

You think that the policy should be such as not to interfere with the feelings of the people?—Yes.

You speak of Palestine; is it within your knowledge?—Yes. From ancient times it has never been a forest country, and yet it is a very fertile country.

You are against penal restrictions?—Yes.

By Mr. Paddison.

You know the Vaguthumalai hill?—Yes.

That is burnt every year?—Yes.

Do you think the growth is successful owing to the burning?—If it is not burnt it will not be so good as it is now.

Did you see that hill lately?—I did not go to the hill itself. But I know that the burnt area gives grass three times a year. My own personal experience is that if grass is burnt, and tender shoots spring up and if cattle are to tread upon them it only improves pasture.

Rao Bahadur G. SRINIVASA RAO Garu, B.A., B.L., Vakil, Madura.

By the Hon'ble Mr. Ramachandra Rao.

You are the President of the Madura Urban Co-operative Society?—Yes.

I see you have two classes of members: (1) regular members and (2) associates?—Yes.

On payment of two annas, anybody in Madura can become an associate?—Yes.

What should a member pay?—He is to pay Rs. 2.

Supposing some fuel is cut, and delivered to you at a particular price, would it be possible for your society to distribute it to all the members and associates without making a profit?—Yes.

Does your society make profit over your stores?—It does.

How much?—I do not think it will be more than 5 to 10 per cent.

Your distribution is mainly intended to supply cheap, and do good to the members?—Yes.

It is not intended to make a profit?—No.

Suppose you purchase fuel at a particular price, how will you fix the price for members and associates?—If 4 to 8 annas is added over to our actual cost price, that will be sufficient. We will undertake the transit charges, and we will take it to our depot and from there, sell it retail for a profit of between 4 to 8 annas.

What is the present price of fuel in Madura in retail shops?—It varies from Rs. 13 to Rs. 16 a ton.

What is the cause of variation?—It depends upon the size at which the wood is cut. If it is cut to small pieces so as to suit the purposes of a small family, in which there are no servants employed for the purpose of cooking, it will cost a little more. If it is given in large sizes, there will be a profit.

What is the wholesale price?—There are some wholesale shops, and it is about Rs. 12—13.

Do they sell below a ton, or only above a ton?—They sell less than a ton too.

By the President.

Those shops are situated in the fort?—Yes.

Where are these wholesale shops situated?—They are all over the town.

They are a large number?—Yes. There are plenty of coffee clubs.

By the Hon'ble Mr. Ramachandra Rao.

What was the price of fuel in Madura five years ago?—The Government depot was selling at Rs. 8, and then at Rs. 10.

By the President.

Do you know why?—I cannot give an answer to that. Perhaps, Rs. 8 was not sufficient, and so they sold for Rs. 10. I will be attributing a motive to the Government which I am not entitled to. It was raised from Rs. 8 to Rs. 10, two years ago, and then they closed the depots.

During the time when the Government depot was selling, I understood that private depots were getting a larger price than the Government depots?—If the Government could not supply the whole demand of the town, there ought to be firewood sold by other agents.

Do you know the fact that other agents were charging more than the Government?—Yes. They were.

What was their price?—It was Rs. 12. It did not go beyond that, to the best of my knowledge.

By the Hon'ble Mr. Ramachandra Rao.

What do you think of the middlemen's profit now? They purchase wholesale and sell retail?—They must be making the difference from Rs. 10 to Rs. 16. If it was possible for the Government to sell at Rs. 10, two years ago, and if the firewood sells to day at Rs. 16, the difference is the middlemen's.

Two years ago, the private dealers were selling at Rs. 11 or Rs. 12?—Yes.

Will you tell us why the price has risen in this way for the last two years?—All I can think of is that there was a body which was selling it at a maximum price, and it was controlling the price of the other dealers, and that is gone. The forest depots are gone. While the forest department was able to supply the town at Rs. 10, there was a control upon the other prices. Now, that control is taken away, and they are let loose upon the society.

But the Government was selling only 2,700 tons in a year, and that is the maximum? Do you think that had any moderating effect upon the selling price?—That is my impression. It had some effect.

Are you prepared to undertake the distribution of fuel if cut fuel is delivered to you?—Yes.

And at the profit you mentioned?—Yes. And if the Forest department can make it possible to give us all the fuel that the town requires, we will supply the whole town. It will be a boon to the country.

Do you think that that will in any way interfere with the general distribution of

fuel in this town?—Not at all. There will be no hardship.

Will it be a hardship upon other people who are not members or associates?—No. There will be an equal distribution among all. It will increase year after year.

Your accounts are audited by the auditors?—Yes. It is more or less a quasi-Government office.

Whatever profit is made can be seen clearly through your accounts?—Yes.

By the President.

Are you under the Companies' Act?—It is a Co-operative Society. We can do a great deal with this Act.

By the Hon'ble Mr. Ramachandra Rao.

What is the value of the articles of consumption sold by your society every month?—Annually, on an average, we sell Rs. 36,000 worth a year, and that is Rs. 3,000 every month.

What is the state of monetary transaction monthly?—Deposits are got like anything. It is flowing in to any extent which we want. For a month, it is about Rs. 20,000 or Rs. 30,000.

What is the total value of annual transactions both under deposits, and loans, etc.?—It will be about two lakhs of rupees. I do not know whether the committee is aware of our starting of a central urban bank.

By the Hon'ble Mr. Kesava Pillai.

Before the Government depots were opened, how were the people getting the supply of fuel?—They were getting in cart-loads with permits.

How was the price of cart-loads and head-loads compared with the present ones?—I think they were half of the present price.

I believe you read through the questions sent to you?—Yes. I thought the questions were not fit for any layman to answer. I left it to the trained men to answer.

What do you think of the panchayat system?—My own impression is that it is bound to do a good deal of good to the country in course of time. My impression is that these Co-operative Societies which are being started under the Act will, in course of time, undertake the work of the panchayat.

Do you think if proper rules are made, and control given to the local villagers about the village forests, they will be responsible for the management of it?—Yes.

They are the body. Whether Government will do it or not, in course of time, the Government will have to do it. There may be failures for a time, but in course of time, they are bound to do it.

They take heart from the Co-operative Society, and will believe that the panchayat system will be successful?—That is an indirect effect.

As a member of the Legislative Council, and then, as a representative of the people, you know that such a sort of system would relieve the people of all hardships and complaints?—We will have to work up from the top. The eyes of the Government as well as of the public are opened if we are going from the foundation.

That is bound to develop the character of the people?—Yes.

By the President.

You express approval of the panchayats generally. A panchayat may be for one purpose or another. What may be very good for one purpose may be quite unsuitable for another. May I ask for what purpose it is to be given?—It ought to be useful for every purpose. If it fails for one purpose, knock it on the head.

With particular reference to the administration of the forests of the country, can the whole thing be managed by the panchayats?—I do not think the whole thing can be managed. They must advance from slow degrees, from step to step.

You are not willing to state their present capabilities? You are not prepared to say where and to what extent, a beginning should be made?—It is very difficult to draw a line of demarcation.

I wish to see whether you have any ideas on the subject?—I did not think it over. But it may be given the lowest limit. You can start with such things with which you can trust them.

Do you think it will be possible to create panchayats at the present moment, and expect them to undertake extensive responsibilities?—It may not be prudent at once, seeing that the system has not been in existence for some time. At the same time, with the certain knowledge that it has worked in days gone by, all I would recommend is a slow growth.

By the Hon'ble Mr. Kesava Pillai.

You do not think they will feel difficulty in managing grazing grounds?—There are no grazing grounds, and it is

difficult matter. If the Government hands over a forest for grazing, they are bound to manage it. If they fail, it ought to be due to the fact that proper members were not put in.

By Mr. Paddison.

How will you choose them?—I think they may be elected or selected.

By the President.

Can any one become a member by paying an entrance fee?—If there is a managing body it is fit to take in those who they think will work for the good of the society.

By the Hon'ble Mr. Kesava Pillai.

Are they recommended by two members?—I think so.

By the Hon'ble Mr. Ramachandra Rao.

What is the number of rural Co-operative societies in this district?—It is more than 100.

Is it true that a portion of this district known as Kallarnad is backward?—Yes.

By the Hon'ble Mr. Kesava Pillai.

You have societies there also?—I was told that they are transforming themselves through this society to a degree which no one would believe. Thirty or more societies met in the beginning of last year or this year, in a place called Vadamalaipuram attached to Rāmnād district. People who scarcely knew how to read or write, organised the society, and they work it up much more successfully. There is immense potentiality of which they are capable of. Money was given to them on the recommendation of the Registrar or Deputy Registrar. All Nayudus and the villagers are working together. I can let you have a report of the conference.

Are there no vakils there?—The vakil is bound to be doomed before long.

By the President.

If you take fuel on favourable terms, from the Government, can you sell only to the members?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

Could you change the rules?—That will be altering the principles.

By the President.

The fee for becoming a member is small?—Yes.

Any approved respectable member can become an associate?—Yes. Even a poor man can become an associate.

But a poor man may also be respectable. Is it not so?—Any man in the town can become an associate.

You say you can only sell to the members because the entrance is cheap and easy?—Yes.

The Government used to sell in the depot for Rs. 10? Now, I understand you say that the wholesale price of the town is Rs. 12 or Rs. 13?—Yes.

We had a fuel contractor up here the other day who did not stick very closely to the truth. But he told us that he was selling that day at Rs. 8? But I made enquiries, and he was selling at Rs. 11 the truck size. I think the truck price is Rs. 11 or Rs. 12?—I think so.

You say the wholesale price was Rs. 12 to Rs. 13. What is the bandy hire from the station to the depot?—I think we pay Rs. 1-4-0 per ton. A double bullock cart can carry more than a ton.

What do you pay for a double bullock cart from the station to the centre of the town?—It will not be less than Re. 1.

The Government charges Rs. 10 and paid its expenses. But please remember that Government was charging nothing whatever for the price of the wood because the Government was calculating its expense of felling and transporting?—Yes.

Now, the contractor has to buy a coupe at so much per acre. The Government was making a profit of Rs. 1-8-0 without calculating for wood and nothing for supervision. If the contractor buys his coupe and brings his fuel and sells it for Rs. 11 or Rs. 12 at the same place where the Government sold at Rs. 10, it seems to me that it is not an unreasonable rise, especially as he informed us that out of that Rs. 12, they defrayed bandy hire to the shop?—He said that out of that had to come his commission and bandy hire to the shop?—I am not quite sure of it. I think it was always Rs. 11 or Rs. 12. That may be too low.

I do not think it will be very much more?—I think it will be more.

Do you think that is too much profit? People do not take up business unless they make up something?—They must make something.

The person who makes the extortionate charge is the retail dealer?—If man buys his rice or salt in handfals, or half measures, he pays more?—That is true. But it cannot be well down at the same level as the other article.

But retail sale is fairly expensive?—Yes.

If the wholesale dealers have to sell at Rs. 12 or Rs. 13, the retail dealers have to divide into head-loads and split it up, and he is bound to charge Rs. 14 or Rs. 15?—I do not see where the extortion comes in. I will suggest a way out of it to the Co-operative Society. Why do you not buy by the truck at the railway station?—Why can you not sell at the coupe.

It is sold at the coupe?—If you sell at the coupe, it will be much cheaper.

But the point is that you want it at a little lower price than anyone else?—No. I do not say so.

The price which we charge at the coupe is the standing price. Your suggestion involves the abandoning of the policy which was adopted by the Government with regard to the Government agency extraction and distribution of forest produce. If we did that, we will have to take up departmental felling, and the unavoidable swindling, which under the present system you will happily get rid of?—The contract of felling is given to one man. Add the actual cost of felling and sell it to us.

Personally, I cannot see any justification for selling below the market price to the Co-operative Society, and I will tell you one effect it might have on your town. I ascertained at the railway station from Trichinopoly about fuel sent from Trichinopoly district. I see it is a very large quantity?—I do not know of that. If the Government does not send that, it will reduce the supply to Madura.

Under the present system, there is pure free trade?—There is.

The price is higher here than in Trichinopoly, and so it pays them to send fuel here. If not, they would not come here, that is about 10,000 tons all cut off?—What strikes me from my experience is that if you are able to sell at the coupe for the cost price of the standing timber plus the expense of felling, we will take it.

But the cost price is not the market price?—If the Government is the monopolist, you might argue that there is justification; but it is not a monopolist, and the maximum quantity sold in the Government depot was only 2,700 tons out of an estimated annual consumption of 70,000. We are unable to put in a larger quantity than we are now doing. It is only a portion of the consumption of Madura town, and if it is sold below the market value, it will not keep other

prices to its own level? It will only keep it down somewhat, and fuel coming to Madura will not come afterwards, and the total available supply will be considerably reduced?—All I can say is I do not want to give a monopoly to the Co-operative Society, but leave it to be sold to all, Co-operative Society being one. Then, there is no monopoly. Leave it open to all.

Where do you purchase?—At the coupe.

You can buy from the contractor from the coupe even now?—But I assure you that the contractor will never sell at the cost price.

But he has to make a profit?—But the Forest department can sell at the cost price. I may mention what took place when Lord Carmichael was here at the beginning of this year. In my interview with him, I wanted to make sure of my Collector Mr. Knapp. We put the idea before him as to how we can get over the difficulty. We agreed that if a maximum price was put upon the contractor, and if he is asked not to sell beyond that maximum price—say Rs. 10 or Rs. 11, then the contractor must sell at Rs. 11, and the Forest department will bring in firewood. And the order that we got is a little more liberal. I do not think the Forest department will like it either.

You were affected by the Government order. What do you think of it?—I should not be a party to an order issued like that.

What is your objection?—They ask us to make a comparison with other districts and they say that if it rises above 20 per cent. that would be a signal to open the Government depot. They seem to have in a manner satisfied us. While, actually, they have not done anything. "We granted you the request, and at the same time, we have had it in the old way." I do not feel highly gratified with that order of Government.

By the Hon'ble Mr. Ramachandra Rao.

Do not you think that if they open a depot here with a price which is much below the neighbouring towns, it will certainly attract into this town all the fuel of the neighbouring towns?—I do not know about it. I am not very hopeful about it. You ask half a dozen forest officers to find out the price.

By the President.

You read the Government Order from the papers?—It was sent to us. It

came to me first as President of the District People's Association. I was thunderstruck.

You do not consider it satisfactory?—I expected a better order.

By the Hon'ble Mr. Kesava Pillai.

Are you the President of the District People's Association?—I am the Presi-

V. S. SRIRAMAN CHETTY.

By Mr. Paddison.

You are a fuel contractor?—I was formerly a coupe contractor.

Now what business do you do?—I am a trader.

What trade?—I trade in grains.

How long ago did you do coupe business?—I took contract in 1903 in Palamedu.

For how long?—For only two months.

Why did you leave it afterwards?—There was a great harassment and obstruction by the Forest department; and they wanted bribes. They deceived our agent. One guard arranged for Rs. 25 from our agent and got only Rs. 13. I came to know of it and issued a notice that not even a single pie should be given as bribe and that the money should be taken back. Afterwards I wrote to the District Forest Officer, Palamedu, about this fact. My coolies also represented these difficulties to him. The District Forest Officer sent me an order that the Ranger should enquire. Whereas our complaint was against that very Ranger, and we did not know what justice we were going to get from his hands, and so we wrote to the District Forest Officer again. On account of all these our work did not get on well.

By the President.

So your contract was cancelled?—Yes.

By the District Forest Officer?—Yes.

Owing, of course, to no fault of yours?—Yes.

Did you then seek for any remedy in the courts against District Forest Officer?—I did not seek any court remedy.

By the Hon'ble Mr. Kesava Pillai.

You said five cases were brought against you?—They brought cases against us for having felled trees from unreserves. All the cases were decided in our favour and the department was found wrong.

dent of every blessed association in this town.

I suppose you endorse those representations to the Forest Committee?—Yes—leaving the details and leaving some exaggeration when one man is under a grievance.

By the President.

You discount it a little?—Not the memorial, but the individual grievances.

Are you the master of the Muham-
madan examined at Ayyalur?—No.

What has he to do with your business?
—I have nothing to do with fuel business.

By the Hon'ble Mr. Ramachandra Rao.

Is he any agent of yours at Ayyalur?
—No.

By the Hon'ble Mr. Kesava Pillai.

What was the amount of the contract?
—Rs. 1,250 or so.

Have you lost anything out of it?—I have lost Rs. 2,500 on account of these cases and other things.

You attribute all these to the fact that you did not give any bribes?—Yes.

You were acquitted in all the cases?—Compounding fees were levied at Rs. 1,000 by the District Forest Officer.

The order of the District Forest Officer was that you should give Rs. 1,000 as compounding fees or to undergo prosecution?—Yes.

You chose to be prosecuted?—Yes. I issued a notice preferring to be prosecuted and I was acquitted and let off in all cases.

What was the charge for which you were fined?—On the charge that the cartmen had cut trees from unreserves. The cases were made by guards and watchers, including the Ranger; and in all cases compounding fees were charged.

In all the cases you preferred to be tried by a court?—Yes, and I was acquitted in all the cases.

What have you to say about coupes?—

By giving coupes on contract there are many losses for the Forest department. Also there is much obstruction to the people on account of it. According to the rules of the District Forest Officer, for one cart-load one has to pay Rs. 1-4-0 at the foot of the hills; and cutting charges come up to Rs. 1-8-0 and four coolies have to be engaged for a bandy and cart-charge from Palamedu to Madura is Rs. 2-8-0.

By the President.

There is no permit issued now?—The coupe contractors have to take Rs. 1-4-0 or Re. 1 per cart. If the cartman sells it, he can sell for Rs. 5-4-0, and if the contractor himself sells, he can sell it at Rs. 6, thus making a profit of As. 12 per cart-load. That is not the case now. The contractor has to pay bribes. On that account a cart-load of fuel has to be sold for Rs. 10 or Rs. 9.

By the Hon'ble Mr. Ramachandra Rao.

Have you abandoned contract work?—I have given it up.

But you said the District Forest Officer had cancelled your contract?—Yes; and if he had not done so, I myself would have given it up. Before taking the contract I did not know that there were such restrictions; and after obtaining the contracts, as all other contractors paid, I was also demanded.

By the President.

Why did you not pay; was that owing to excessive virtue?—I am a Municipal Councillor, District Board Member, and an Honorary Magistrate; and so I am a big man in my village. If I do such things, other big men would not respect me much. I also wrote to the Ranger that I should be excluded from the collection of all this illicit money and only on that condition I can continue to hold the license, or else to cancel it.

By the Hon'ble Mr. Ramachandra Rao.

You said you were a coupe contractor?—Yes.

When?—In 1903.

Is that the only year in which you were a contractor?—Yes.

How many acres did you purchase?—There were three coupes, about 300 or 400 acres.

What did you pay per acre?—Rs. 5-4-0, and for another Rs. 13-4-0.

Two different kinds of blocks?—Three different blocks. For Sirumalai reserve, about 65 acres, I paid Rs. 13-4-0, for the second, I forget, and for the third I paid Rs. 5-4-0.

What was the outturn for this Rs. 5-4-0 in ton?—I did not maintain any accounts.

VADAGARAI RAMASAWMI NAYUDU and others of Periyakulam.

By the Hon'ble Mr. Kesava Pillai.

Are you a pattadar?—Yes. I pay Rs. 200 kist. I have 10 cows and 10 ploughing bullocks and 60 sheep. I have no goats.

Can you tell us approximately?—I cannot.

What did you get for this Rs. 13-4-0 coupe?—There were good kinds of trees such as vengai, teak, etc.

It was not a fuel coupe?—There were fuel trees mixed with fine good trees.

What did you have to pay a ton to Government for what you took from this coupe?—I have not gone through the accounts.

Will it be more than Rs. 1-4-0 which you had to pay under the permit system, or more or less?—It will be less than Rs. 1-4-0.

When did you obtain permits?—In 1903. Even when the coupes were sold the District Forest Officer was taking an agreement from us binding us to sell fuel at the fixed rate.

You were yourself cutting fuel and allowing other people at Rs. 1-4-0 per bandy-load?—Yes.

And you were collecting the amount?—Yes.

Did you cut any fuel from the coupes?—Yes.

What did you do with it?—I issued permits to the cartmen at Re. 1.

What did you do with the cut fuel?—I gave it to the cartmen at the foot of the hills at Re. 1.

By the Hon'ble Mr. Kesava Pillai.

How much do you pay for cutting a cart-load?—I pay Rs. 1-8-0 for four coolies.

Did you remove any fuel from this coupe and take it to Madura?—I did not sell myself. I sold it to cartmen and they sold it here at Rs. 5 or Rs. 6 per cart.

This was in 1903?—Yes.

How much will that be?—About three-fourths of a ton.

By Mr. Scot.

How many miles is the coupe from Madura?—Seventeen miles.

What proportion of the area did you fell?—I cannot say.

Did you fell a portion of any of the coupes?—Yes, I felled only a small portion.

Do your cattle graze in the Government reserves?—Yes. Ten men join together and make a herd of 500 sheep. There are seven herds like that. The permits are obtained in the name of our

servants. That servant has the charge of the whole of them, and they take them to the reserves.

What are your difficulties?—For every Deepavali, for each herd, we have to pay one sheep and Rs. 10 to the forester, one sheep and Rs. 5 to the guard, and one sheep and Rs. 2½ to the watcher. If we do not pay like that, the cattle are impounded.

How many times were your sheep impounded?—This year, sheep were impounded on three occasions and half of them were left out and half of them were impounded.

By the President.

That is very much to your benefit?—Is it a grievance that only half were impounded?—They get commission from us at the rate of As. 4 or As. 8 a sheep and leave them.

You know that it is against law?—Yes.

If you bribe Government servants, do you know that you are liable to prosecution?—We know that. Still, we refuse to pay. But they wanted it.

By the Hon'ble Mr. Kesava Pillai.

Why did you pay?—They say "We will leave half unimpounded if you give money." If we do not pay, they will frequently seize our sheep and there will be trouble. In the hills, cattle graze only grass and do not eat the leaves of trees. If the grass grows above 2 feet, it will become ripe, and cattle will not graze.

What sort of grass is that?—It is bode grass. If the grass grows and becomes ripe, it gives room for fire. I therefore request that cattle may be allowed to graze when it is below 2 feet. There is water only in the reserves and at the foot of the reserves. There will be no water in plains in the absence of rains. There is a river course which is itself a path. They say that if cattle graze there, they would impound them.

Is the water-course inside the reserve or outside the reserve?—It is out of the

M.R.Ry. D. SUNDARARAJA AIYANGAR Avargal, Vakil, Madura, and a trustee of the Alagarhill temple.

By the Hon'ble Mr. Kesava Pillai.

You own some villages?—Yes.

You have forests?—I own two separate forests.

What will be their extent?—About two miles square and one mile square.

line of the reserve in the unsurveyed portion.

Are you allowed to graze on permits?—Yes.

What is it that you want?—The coupes must be kept by the Government, and wood for agricultural implements should be given on permits. If it is given on contract, they do not give permits as is stated by the terms of the contract. We want free-grazing for sheep and cattle.

(By another man.)

Permits were given for all the six coupes in my village. Cattle and sheep were allowed grazing in all the six coupes.

Now, only one coupe is allowed for grazing. The pasture ground is not sufficient. If cattle graze in one coupe, they have to drink water in another coupe. The distance is far. There are three guards and twelve watchers in our village. If we obtain permits for one coupe, and if cattle go to another coupe, the watchers say that they will impound them even though they graze in patta lands. So, we pay Rs. 30 or Rs. 40 and beg them to release the cattle. If we do not pay the bribes, a pound fee of Rs. 5 is charged, and even if 100 witnesses are produced, it is not believed. So Nallavanda Kone has paid Rs. 200 as composition fee for 150 sheep.

How many times were your cattle impounded?—Three times they were impounded. Once, Rs. 75, and again, Rs. 75 and a third time, Rs. 110 were paid.

How many sheep had you?—I had 300 sheep. I had sold 200 sheep. I am keeping 100 sheep. These two years, we have not been obtaining permits. When cattle are seized, in patta lands, we pay Rs. 5 or Rs. 10 and bring them back. For six herds, the expense comes to nearly Rs. 600. We therefore request that sheep and cattle may be allowed free-grazing in the reserved forests. We request that wood for agricultural implements may be given free. The coupe contractor takes Rs. 1-12-0 for a bandy-load.

How do you manage them?—I keep a forester and six watchers.

You have got grazing there?—Yes.

You allow people to graze?—Yes. When the people have no poramboke lands we allow them.

By the President.

What is the army of watchers for?—To supervise that others may not cut trees.

Is it free grazing?—Yes.

Then what are the watchers for?—To see that no tree is cut.

Have you got very valuable trees?—There are only Karuva and Vela.

Do the ryots take leaf-manure?—They are allowed to take free.

What do you do with regard to foreign villages?—We used to sell to them at As. 8 a cart and now we charge As. 12 a cart.

By the Hon'ble Mr. Kesava Pillai.

What else do you give the poor ryots free?—Wood for ploughing instruments, if they have no timber in the patta lands.

You are sole proprietor for some villages and joint proprietor for some?—Yes.

You have good grass in your forest?—Yes. Sometimes we lease grass for the cattle.

You collect fees?—Sometimes cattle from Malaipalayam come to our forests and we lease to them.

How do you lease?—Rupees 30 or 40 according to the extent and number of cattle.

How do you graze your cattle?—Almost all my cattle died in lots; and so I sold them in markets ranging from Rs. 1-8-0 to Rs. 10. The Hindus generally did not buy, because of superstition. Only Muhammadans bought them for deportation to Colombo.

How many did you sell in a year?—About 600 a year.

You take permits to graze?—I think, that must be profitable to the Devasthanam.

Mr. W. A. DOIG, I.C.S., Collector of Madura.

By the Hon'ble Mr. Ramachandra Rao.

You say in answer to question No. 19. "Would it in your opinion be advisable to constitute certain unoccupied wastes as village grazing grounds, and prohibit their assignment on patta, or prohibit their cultivation on sivoijama"; I see you suggest that it is advisable to disafforest a portion of the reserve where crime had been heaviest, and add to this strip whatever adjoining waste was available, and constitute them into a protective belt for the reserve. Is that not so?—Yes. The main object is to have sufficient land in each village for communal purposes.

But you have allowed to graze?—Yes. You claim the forest to belong to the temple?—Yes.

The hill itself is a part of the temple?—Yes.

Did you ever try to learn if it were closed or opened?—No.

By the President.

You do not want permits?—No.

By the Hon'ble Mr. Kesava Pillai.

If at all you want anything, it is free grazing?—Yes. We want also free firewood. We consume about Rs. 600 to Rs. 1,000 worth of firewood.

Where do you get your fuel from?—We buy by head loads.

By Mr. Paddison.

From the coupes?—We buy from persons that bring it from the hills.

By the Hon'ble Mr. Ramachandra Rao.

Is it brought to you to your doors?—It is brought from the nearest forests and purchased at the gate of the temple.

By the Hon'ble Mr. Kesava Pillai.

What do you do with all the firewood?—We cook about 100 measures of rice every day, and feed all the pilgrims. We make thosai, vadai and give them to the pilgrims.

Do many come there?—Many do come.

By the Hon'ble Mr. Ramachandra Rao.

You said you have some forest?—Yes. How many cattle graze in that forest?—About 500. They are one mile square and two miles square.

Five hundred cattle graze in both these forests?—Yes.

And also sheep?—Yes.

You do not charge anything?—We charge nothing for our own village people.

Do you think there is not enough land for communal purposes?—In some villages there is not enough land.

Will you kindly explain the communal purposes for which you will like to see more lands?—For grazing and for small timber and firewood.

Do you think the existing unreserves do not satisfy these requirements?—It does not satisfy them. I am thinking mostly of the South Canara District. My experience in this district is very small.

Your main suggestion is that small strips should be set apart?—Yes. In places where the unreserve is insufficient.

In some places, the reserve comes very close to the cultivation, and in order to get sufficient land for communal purposes, a small portion of the reserve may be disafforested.

May I know what the prevailing difficulty is with reference to South Canara district?—Leaf-manure is one, and the reserve comes very close to cultivation.

You think the fact that they are so close is a circumstance which the villagers resent very much?—Yes.

Do you think that it is advisable to shift the boundary of the reserve back and disafforest the portions? What is the distance you would like it to be?—I would not lay down any hard-and-fast rule. But generally speaking, I do not think the reserve should come to a block of cultivation to more than half a mile. I do not refer to scattered fields.

I see that in the South Canara district a portion has been disafforested and handed over to village panchayats. May I know when this was done?—I think one portion was disafforested in 1909 and the other place probably in 1910.

May I know why it was disafforested?—Because the reserve came right close up to the village, and about 101 acres have been taken off from the reserve and handed over to the villagers.

In the case of Ramasamudram, why was it disafforested?—I do not know about it.

How were these committees constituted? I find 15 members in the case of Ajjarkadu? Who selected these persons? Did you leave the election to the villagers themselves?—I do not recollect.

Was there much fuel growth in these two places?—Yes. There was a good deal in Ajjarkadu.

Was the fuel growth also completely transferred to the village panchayats?—Yes.

I find it stated under the conditions in which it was transferred that the committee should fix a suitable scale of fees for the enjoyment of the privileges by the villagers, and that no produce should be supplied to outsiders on payment. May I know whether any scale of fees was fixed?—I cannot say.

You generally approve of small village forests being managed by village panchayats?—Yes.

May I know the system of control which you will have over these panchayats?—You say they should be worked on working plans drawn up by the Forest officer?—Yes.

Is it so in the case of fuel? Will you leave grazing entirely in the hands of the Forest officer?—I will put both fuel and grazing in the working plan.

You are not in favour of functional panchayats?—No. There are too many of them. Too many panchayats are not desirable.

Supposing there is a group of villages to which you transfer the village forests. Will it be objectionable to have functional panchayat?—You might try in certain cases, and in suitable places.

In fact, you would certainly have no objection to have functional panchayats where circumstances permit where there are large groups of villages?—I would not recommend it in a single village.

You also said that the Tahsildar should be *ex-officio* member? May I know the advantage you derive from him?—He will know what is going on in his taluk.

Do you think it will contribute to the better success?—Yes.

Would his presence in any way deter the panchayats in their freedom of action?—I do not think so.

You say that the Range officer should be required to inspect all village forests in his range once in six months, and submit his notes of inspection through the Tahsildar and the Forest officer to the Collector. Is it so?—Yes. The Forest officers are to be merely consultative persons.

There should be no direct interference?—They can report to the Collector.

In fact, you will make the panchayat responsible for the tree-growth as well as grazing?—Yes.

Will you also fix any limitation as to the number of cattle?—It will be a question for the panchayat.

You will not have that matter determined by the Tahsildar or the Forest officer?—There may be certain working plans drawn up, and the panchayat will carry out those working plans.

I see you also state that you would like some of the forest cases—every fifth case—tried by the Tahsildar or Divisional Officer?—Yes.

Why do you desire to have them tried in that way?—There are complaints that Sub-Magistrates are to some extent under the influence of the Forest Department. The higher Magistrate could not be.

Do you think there is anything in that complaint?—In some cases, I think there is some truth in it.

You think that if village forests are constituted, and placed under the management of these villagers, they will take

sufficient interest in the conservancy?—I think the experiment is worth trying.

By the Hon'ble Mr. Kesava Pillai.

Are not the trees grown in the tank-beds which are classified meant for the use of the cultivators?—In ordinary unreserves, the trees are given to the cultivators for *bona fide* use.

On payment?—Yes. In the case of classified trees.

These trees are under the Revenue Department so that they may be of use to the cultivators?—Yes.

I find in this district the Forest Department seems to have auctioned the babool trees in the tank-beds?—Perhaps it is done under the instructions of the Collector.

But without making any enquiries as to the probable requirements of the locality, the District Forest Officer has given notice that those trees would be sold with the object of preventing fraud by the subordinate officers?—I understand that these things are sold by auction. But it is under the authority of the Collector.

When the supply is in excess of the local requirements, then it may be auctioned. Then, the Collector may order for auction?—I am not aware of the rules in this district.

By the President.

Is there any such rule to that effect to your knowledge?—No.

By the Hon'ble Mr. Kesava Pillai.

These trees should be for the benefit of the agriculturists, and the excess should be sold. Is there such an order?—I never heard anything of that sort.

At any rate, these trees in the unreserves are for the cultivators?—That is a concession to the cultivators.

By Mr. Scot.

You would have to introduce some special amendments to the Forest Act to control the unreserve lands. I suppose there is a special Act for controlling these lands?—They are concessions to the ryots.

By the President.

At present, if you disafforest them will it not be the case that some one or other will do away with them?—It will exactly be as in unreserves.

What control would your panchayat have over an unreserve under the law at present?—They have none. It is only a moral control. There is no legal control.

If you disafforest a belt round the reserve forest, and make it a belt of unreserve, and hand it over to the panchayats, that will somewhat resemble the kumaki system in South Canara?—To

some extent it is so. The kumaki system is a strip of 100 yards from a patta. A strip of Government waste becomes kumaki. The kumakidar has a right to the produce. But he could not sell.

In fact, it is a village forest except that it belongs to an individual?—Yes.

Is it not the case that throughout South Canara the kumakis are becoming denuded, and that the cry is going up that kumakis are not meeting the requirements?—The kumakis are being taken up in patta. It is only a small strip of 100 yards on either side of the cultivation.

Then, of course, they must be worked as if there were no kumakis?—Yes.

But the kumaki is, in fact, your belt?—Yes.

Has it been found that the kumakidars have removed the produce?—Yes.

Instead of using for agricultural and domestic purposes, they have been selling in towns?—Yes.

Is there any reason for supposing that it should not be done for this particular belt in the same way?—It would have to be prevented.

Would it be any easier to prevent in the case of your proposed village belt than it is to prevent at present in the existing kumakis?—The village belt is, of course, in charge of the whole village. The kumaki is in charge of an individual. It is difficult to prevent a kumakidar.

A man would be more particular not to injure the joint property of others than with his own property?—He is not, in fact, injuring his own property, but making profit out of it. If it is a question of a whole village, then it would not be interfered with. In any case, it is an experiment.

By the Hon'ble Mr. Ramachandra Rao.

Are there any rules by which the kumakidars are controlled?—Yes, under the Forest Act.

Do they, as a matter of fact, check the doings of these people?—Yes. The Collector has certain powers. He can cancel the man's kumaki.

If those rules are properly worked, it is quite possible to bring them under control?—It is found difficult in experience.

By the President.

Why are they not checked if they remove the produce for sale in the market?—It is not possible to distinguish between the kumaki timber and patta timber.

He has no right to do what he pleases with the kumaki?—He cannot sell.

By the Hon'ble Mr. Ramachandra Rao.

Then it is really a question of control?—Yes.

By Mr. Paddison.

In cases of villages who do not obey the rules, what will you do?—The Ranger will report, and the Collector will send the Tahsildar and tell them that they are not doing their work properly.

If the Ranger does not find them carrying out the order properly, what will you do?—The panchayat must carry out the rules.

It is conceivable that in cases they may not do so?—It might be in some cases. The village forest will become denuded.

You cannot apply pressure to the panchayat?—No. It is like a local board.

By the Hon'ble Mr. Kesava Pillai.

Can you not suspend as you do with a municipality? You can take away their privileges?—In very extreme cases it may be done.

By the President.

In human nature, if panchayats are found to disobey the rules, and no evil consequences follow, they will go always against the law?—They will use it for their own benefit.

Take the conceivable case of a failure?—I do not see what benefit they will get by not obeying the rules.

By Mr. Paddison.

Might they not do in the same way as the kumakidars do?—They might possibly do that.

By the Hon'ble Mr. Ramachandra Rao.

Has that rule been properly worked in South Canara?—Yes.

Are the cases frequent?—They are not very frequent.

By Mr. Paddison.

In regard to your suggestions that there should be half a mile between the cultivation and the reserve, do you mean by that, between the present limits of cultivation and the reserves, or the limits of cultivation at the time of reserving?—As it is at present.

Supposing at the time of reserve, they left a portion for unreserve, cultivation has marched up to the reserve lands, will you push the reserve further back?—If that followed, and if there is no sufficient land, I will push it back.

By the President.

You mean each village adjoining the forest?—Yes.

What will you do with the village where there is no forest adjoining?—That is their misfortune.

By Mr. Paddison.

A difficulty occurs to me about having a general panchayat, which, I presume,

will go in for education, sanitation, and all kinds of things, that the persons expert in education and sanitation will not necessarily be the cattle owners, or shepherds of the village?—The panchayats will be the leading men of the village.

At present, there are panchayats about co-operative society? It will not be absorbed in the general panchayat?—The leading men of the village are interested in all these things, such as education and forests.

By the President.

Do you think it is a good thing when you are making an experiment that officials should be mixed up with it?—I do not see any objection to it. We have local boards. The Tahsildar cannot be in every panchayat.

By the Hon'ble Mr. Kesava Pillai.

He can only be an adviser?—Yes. His *ex-officio* membership is only to start.

By Mr. Paddison.

You say that the Ranger should report any slackness on the part of the panchayats to the Collector. Do you mean the District Collector and not the Divisional Officer?—I mean the District Collector.

You will not have the Divisional Officer to have anything to do with it?—The Divisional Officer may also be reported to—not necessarily the Collector.

By the President.

Do you find in your experience that the Tahsildar takes much interest in forest matters?—I scarcely find it so.

Have you been struck either by their interest or want of interest—in either way?—As a rule, they have some interest.

By the Hon'ble Mr. Ramachandra Rao.

Most matters are decided between you and the Forest officer, and do not go to the Divisional Officer or the Tahsildar? Is it not a fact that the Tahsildar and the Divisional Officer are left severely alone?—The Collector may ask the Tahsildar's opinion or report.

By the Hon'ble Mr. Kesava Pillai.

May I know whether they are consulted even in matters connected with unreserves?—Yes. They are consulted.

By Mr. Scot.

Are not the unreserves entirely under their jurisdiction and control?—Yes.

The District Forest Officer, when he acts, acts with the consent of the Collector of the district?—Yes.

By the Hon'ble Mr. Kesava Pillai.

In the matter connected with the trees on the tank-beds, does the District Forest Officer act with the consent of the Tahsildar, or the Divisional Officer?—Yes.

ANANTAPUR DISTRICT.

M.R.Ry. H. NARAYANA RAO, Pleader, Penukonda.

By the President.

You are a pleader practising in Penukonda?—Yes.

You are also a pattadar?—Yes.

You own 45 acres of wet and 150 acres of dry land?—Yes.

You do not cultivate any yourself?—I cultivate only through tenants.

Therefore, you possess no agricultural cattle?—I do not possess any now.

Have you never done so?—I had four bulls which I have given away to my ryots.

You do not keep any for yourself?—No, except cows for milking purposes.

Have you at any time sent your cattle for pasture to the Government reserve?—I sent them to a cow-herd but I was paying the permit fee.

You are an advocate of free grazing for all cattle?—Yes, if it is possible.

At the same time, you say that you do not consider that the present fees are heavy?—They are not heavy.

Then what is your reason for wishing to abolish them?—The poorer class of people find it difficult to pay.

Will that be any reason for abolishing the fees for the richer class of people also?—The rich people may pay.

Where would you draw the line between the rich and the poor?—People who pay Rs. 10 and more to Government can pay.

How would you distinguish the cattle of the rich and the poor?—No doubt, it is rather difficult to find out.

You have proposed it, so we would like to know how you will work it?—People, in their applications will have to state what they pay, and from that it may be decided.

The statement would require to be checked?—Not necessarily.

To whom should they submit their applications?—They should apply either to the Tahsildar or to the Panchayat.

Would it not be difficult for all the ryots to apply to the Tahsildar?—They can apply through the village munsif.

But the Tahsildar cannot be able to give permits before ascertaining who is

rich and who is poor?—The applications come through the village munsif.

You think there will be less trouble in this than in the present system?—Yes.

But do you not think that the ryots if they send their application through the village munsif to the Tahsildar, who has to check every application, will find that by the time he gets his permit in this way it will waste more time than if he got it from a Permit Gumasta?—The option may be given to get the permits either from the gumastah or from the Tahsildar.

By Mr. Paddison.

You say the test should be that all ryots holding pattas under Rs. 10 should be let in free?—Yes.

What would you do for the man who has sub-tenants?—I would admit the sub-tenant free. My own view is that those who own no lands should have preference.

That is to say the professional Sugalis will have preference over the ordinary ryot?—Yes.

By Hon'ble Mr. Kesava Pillai.

I suppose, you mean that those who wish for exemption should apply?—Yes.

By Mr. Scot.

You think it possible that some would not apply?—Yes.

But if they know that exemption is given it will be availed of by all?—It is rather doubtful whether all people will avail themselves of the concession.

By Mr. Paddison.

You said you are in favour of granting exemption to those who have no lands. I thought, you said that you would give preference to those who do not own lands?—Yes.

If free permits are to be given, those who have no lands but own cattle should be preferred?—Yes.

By the President.

But people who own no lands why should they keep cattle?—They may keep them for breeding purposes.

How does the rent on patta to subtenants compare with the Government assessment? It is considerably more, I should say?—They generally give half of the produce.

You take it in kind?—Yes.

By Mr. Paddison.

How do they give varam on dry lands?—Generally they are not given on varam.

Do they not lease them for cash?—Dry lands are not given on cash in this part of the country.

By the President.

You take half of the grains produced?—Yes, and the landlord pays the taxes, expenses of cultivation and of manure.

How does he pay the expenses of cultivation?—In the case of tank-fed lands we have to bear the cost of manure.

Whose cattle are employed upon the land?—The ryot's cattle.

By Mr. Paddison.

Implements?—The ryot's implements are used.

By the Hon'ble Mr. M. Ramachandra Rao.

What is the manure they use?—They use cow-dung manure and green leaves.

Do they use green leaves all over the taluk?—In most part of the taluk, for wet crop.

What leaves they use?—They use thangedu, karuvali and vempalli.

Where do they get it from?—It is purchased from wherever it is possible to get them at As. 6 a cart-load.

What do they pay now?—For karuvali they pay nothing.

What does it cost you to bring a cart-load to your field?—I do not pay, but my ryots do.

You pay nothing?—No.

You simply lend them a cart?—Yes.

You do not pay anything for it?—I pay only in case where my ryots are not able to pay.

By the Hon'ble Mr. Kesava Pillai.

Who pays for manure?—I pay.

By the Hon'ble Mr. Ramachandra Rao.

Do you apply much of leaf manure?—There is very great difficulty for landholders in getting thangedu; because contracts are given out to collect all bark. The contractors always object to landholders taking the leaves from the place.

Why should they object?—Because they have bought the right of these trees.

How can they prevent it? According to law, at present the ryots can take leaves for agricultural purposes?—But the contractor threatens the people that he will prosecute them if they remove the leaves.

But the people know that he cannot do it. Has any case come before the Court?—No.

By Mr. Paddison.

Is it not a rule that people are allowed to cut thangedu leaves?—It is a concession given by Government, but it is not availed of. They have to pay the contractor.

What compels them to pay to the contractor?—He says he will prosecute them.

Is there any such case?—Generally Muhammadans are contractors, and they do not go for fear of being beaten.

Then it is the beating they are afraid of and not the case. You cannot tell us of any case?—I have no idea of it.

Have you complained about this to the local officers?—Last week I complained to the Tahsildar.

Has any Muhammadan contractor been reported?—I have not heard of any.

But does it not appear that all these are of your imagination and not facts?—They are all facts, and I have spoken about it last week to the Tahsildar.

Is this particular complaint never brought to notice?—When every other form of assault is brought to notice why this particular form of assault alone is avoided?—Because, they think it is not worth while fighting for. Of course, if they pay Rs. 4 the contractor allows them to take leaves worth about Rs. 15.

By Mr. Scot.

But they know it is a fact that they are allowed to take leaves?—Yes.

Is this a general complaint, as far as you know, or are you talking of it as an exception?—In the western portion of the Hindupur taluk many ryots have complained to me of this.

I myself wanted to have some leaves cut but objection was made.

By the Hon'ble Mr. Ramachandra Rao.

Who objected?—The agent of the contractor.

How are you situated with regard to fuel here?—We have no difficulty now. We pay two annas a head load, and from Rs. 2 or Rs. 2-4 a cart-load.

What is the weight of a cart load?—About half a ton.

Do you get any portion of your fuel supply from the reserve?—Not myself. They have a closed reserve here and none get their fuel from there.

By Mr. Scot.

How long have you been here?—For about fourteen years.

Are the unreserves in the same condition as they were fourteen years ago?—They are not in such a good condition.

Do you want them to be brought under control?—It will be rather good if they were brought under control. Unreserves which are close to villages or towns may be brought under the Village Panchayat and they may be given power to supervise and maintain it in good conditions and allow grazing and removal of fuel.

By the Hon'ble Mr. Ramachandra Rao.

Would you like to have it free or the panchayat should levy fees?—If it is possible they may be allowed free.

By Mr. Scot.

I suppose, you are in favour of limited grazing?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

Would you allow goats?—No.

What is your objection to goats?—They are destructive to vegetation.

By the Hon'ble Mr. Kesava Pillai.

Is it destructive to all vegetation?—It is only one kind of leaf that is said to be bad for goats, and that is Mekaminakku.

Have you heard of any complaints of harassment by the forest people?—Yes.

What is the remedy you suggest?—You can prevent them by employment of men of character.

By the President.

What is the price at which you can get a man of character who could be got to do the work of the Forest Guard?—I think, some Rs. 25 or Rs. 30 could bring in such men.

By the Hon'ble Mr. Kesava Pillai.

I think, you have suggested here the permit system?—Yes.

You think that would remove the complaints to a great extent?—Yes.

What is the system that is prevailing here with regard to fuel? You have no permit issued here?—Recently they are issuing permits for cutting fuel from the unreserves.

You said that Sugalis bring the fuel from the unreserves and make a living out of it?—Yes.

What other people make a living out of it?—The Madigas. If the Sugalis are allowed to take fuel from the forests there will be less crime committed.

By the Hon'ble Mr. Ramachandra Rao.

Are there any professional class of people who take care of cattle in these parts?—Yes; the Sugalis take them.

Where do they bring them from?—From Mysore.

What do they do with them here?—They breed them.

In what parts are they found largely?—They are found all over the district.

Are there any in this taluk?—I do not know; but there is a village in Hindupur taluk, near which there are some Sugalis who breed cattle.

Where do you buy your cattle from?—From Mysore Province.

Do people go there to buy?—Yes; large fairs are held, and people go there and buy.

Is there large movement of cattle from one part of this district to another for pasture?—I do not think so.

By the Hon'ble Mr. Kesava Pillai.

Do Nellore people bring cattle for selling here?—Yes.

By Mr. Paddison.

You say you are in favour of the panchayat system. Are there any relics left of communal management of any sort in this district that you are aware of?—We see it in many cases. For example, near the Pennar all the ryots contribute labour every day, and anybody who makes a default has to pay a fine of As. 4.

By the Hon'ble Mr. Kesava Pillai.

Who manages the whole affair?—A man called Gunchikar.

There is a defaulter book?—Yes.

Who is the man that collects all the money?—The Gunchikar.

By the Hon'ble Mr. Ramachandra Rao.

Who selects him?—He is selected by all the ryots.

What is the process of selection?—By vote.

All the landlords gather together and select a man?—Yes.

By Mr. Paddison.

How do they enforce this payment of As. 4?—They would not let in water for his lands.

By Mr. Scot.

Is that system legal?—It is general.

By the Hon'ble Mr. Ramachandra Rao.

How long do they work?—A month, after summer, when tank water is exhausted every man has to go with one pair of bulls.

So each man contributes labour?—Yes.

Supposing a man has ten acres, another man has five and another only two acres; how is the labour to be divided?—The water is divided into 24 shares, and every man that has a share will have to contribute one man and two bulls. The one share will be to give water to his lands for one hour.

One man may have several shares?—Generally one share will be $2\frac{1}{2}$ acres.

Do they go like that day after day?—Yes.

Do they irrigate every day?—Yes. The whole of it is only 70 acres and sufficient for one day's irrigation.

And if a man does not do his work he is fined As. 4 per day?—Yes. First they work for 20 or 30 days and make it clear, and after that every morning some people have to go and remove silt.

How many men go like that?—Some 20 or 30 men; after the channel is quite in good order they have to go every day and clear it.

This system has nothing to do with the village munsif or karnam?—No.

SANJIVA REDDI of Somandepalli.

By the President.

How far is Somandepalli from here?—It is 6 miles from here.

Is it near any Government reserve?—Yes. The reserve is within 2 furlongs. It is called Somandepalli reserve.

How many cattle do you possess?—20 years ago, I had 200 cattle. Now I have 30.

How did it decrease?—The reserve is the cause of the decrease.

Is it the necessity for paying 3 annas to each of them that was the cause of the decrease?—It is because we have to pay 3 annas for each permit, and also on account of the troubles of the Forest department. I had one bull for every 100 cattle, and it is gone.

Why did you reduce your cattle from 200 to 30?—I had to take permits. We were not getting rain, and there was

What about the book you spoke of?—It is a defaulter book, and all fines are entered in it, and the surplus amount is spent on some charitable purpose.

Is it true that those offenders do not get any water?—Yes. They all submit to the decision of the Gunchikar.

By the Hon'ble Mr. Kesava Pillai.

Because there is the danger of losing his water?—Yes.

Is this system followed in any other villages?—In the village near Hindupur this system is followed.

By Mr. Paddison.

You know this reserve for the last fourteen years; for how long has it been closed?—For the last six or seven years.

What is the difference owing to closure?—It is better.

So the closure has improved the forest?—Yes.

In old days the growth was slower?—Yes.

There are two rows of hills opposite to you; the one is a reserve, called Somandepalli reserve, and the other is an unreserve. You also see that the one nearer to us is poor in growth?—It has always been so.

By the President.

Not even grass grows there?—Nothing grows there.

want of grass. There was trouble from the Forest subordinates.

What caused the want of rain? Was it caused by the Forest subordinates?—It is not merely the want of rain, but some cattle died for want of grass.

What do you want?—We are ready to pay for permits. But it will be better if there is no permit. We wish to have free permits.

By the Hon'ble Mr. Kesava Pillai.

You want grazing without permits?—Yes. We may be given permits free. By that forests will not suffer.

You are ready to pay permit fees?—Our desire is to graze cattle without permits. It is because of the trouble of the Forest subordinates that we are ready to pay permit fees.

How would you get rid of the trouble?—We will be freed of the trouble if the minor subordinates are removed.

How many cattle of your village graze in the forest?—About 100 cattle and about 200 sheep graze in the forests.

How many other villages send their cattle to these reserve forests?—The cattle of all the hamlets of my village go. About 100 cattle and about 100 to 150 sheep go to the reserves.

Do all these people pay fees and graze them?—Yes. There are many who do not take permits and so, they do not send their cattle to the reserves.

Where do they feed their cattle?—They feed them in the unreserves.

Is there enough of pasture in the reserve?—Yes. In the rainy season, grass grows well.

Do you take cattle all through the year, or only for a few months?—The grass will last for the whole year, and cattle are not taken throughout the year.

You do not take cattle in the rainy season?—In the rainy season, pasture is available even outside the reserve. We also take the cattle to the reserve.

Would you like to keep out the cattle for certain seasons to allow the grass to grow well?—It is good, and we like that system.

What is the extent of your forest?—I do not know.

What sort of trees are there in the reserve?—There are only miscellaneous trees. There are no big ones fit for timber.

Are they fit for fuel?—Yes. There is leaf manure and there are thorny shrubs.

Supposing you are given certain powers under certain restrictions, will you be able to manage them?—Yes.

Will you be able to manage them impartially?—Yes. We want to get rid of the lower subordinates of the Forest department.

Will the panchayatdars be able to collect the revenue and pay it to the Government if demanded?—Yes. We are willing to do so.

By the Hon'ble Mr. Ramachandra Rao.

How much land have you?—I have 200 acres of wet land, and a little less than 1,000 acres of dry land.

What is the assessment on wet land per acre?—It ranges from Rs. 2 to Rs. $7\frac{1}{2}$, and dry land from 2 annas to 12 annas per acre.

How are the wet lands irrigated?—I have a private tank. There is a Government tank also.

What is the extent of land under the Government tank?—It is about 300 acres.

How much have you under the Government tank?—I have about 50 acres.

The remaining 250 acres are owned by other people?—Yes.

Who clears the channels?—Myself and the other ryots clear the channels.

Who arranges about the silt clearance?—The Reddi and the Karnam arrange.

Do they say what men should go and how many should go?—According to the labour required, one man per acre or one man per 4 acres is sent. When there is water in the tank, the channels are cleared.

In what month is it done?—There was rain in September. Since then we cleared the channels.

Are there Pinapeddas in your village?—The village officers are the Pinapeddas.

Are they life Pinapeddas?—Yes.

One of the persons asked to send two coolies does not send them. What does the Pinapedda do?—The villagers send a report to the Tahsildar.

What does the Tahsildar do?—The Tahsildar makes enquiries.

Have any such enquiries ever been held?—We never made any such reports and no enquiries were made by the Tahsildar.

Are the village officers making satisfactorily this arrangement of sending labour? Is it satisfactory to you?—Yes.

Have you any complaints against the existing system of clearing the channels?—No.

Supposing a portion of the reserve is entrusted to the village officers. Would you be able to manage it satisfactorily for grazing?—Yes. We like that system.

Suppose there are no forest guards. Can you guard them?—Yes.

Would you take sufficient care about the fuel growth, and prevent people from cutting all the trees?—Yes. We will take care.

By the President.

Will you prevent too many cattle from entering the forests?—We are not so willing.

What are you willing to pay for that privilege?—There is no use of asking me alone.

You do not expect to get all that for nothing?—If Government allows free grazing it will be useful to the poor people.

Do you think the Government will give you all that for nothing? Are you ryots or beggars?—We are ryots.

You pay Rs. 1,000 cist?—Yes.

You are paying Rs. 1,000 cist. Do you want them all for nothing?—If necessary, we can pay, but not the poor people.

But suppose the payment is to be made by the village as a whole?—One man cannot pay for all.

By the Hon'ble Mr. Kesava Pillai.

Suppose you are asked to pay Rs. 200 from your village. Can you collect and pay?—Yes.

By Mr. Scot.

You have 1,000 acres of dry land. Are all the 1,000 acres cultivated?—It is partly cultivated, and partly trees are grown upon it. There are babul trees, date trees and Kanuga trees.

Do you keep any part as bidu for grazing?—No.

Do you graze cattle in the area on which trees are grown?—Our cattle and our tenants' cattle also graze in that portion.

How much area have you got like that?—We cultivate even there. We do not set apart any portion for grazing only.

Are you cultivating less area than what you did 20 years back?—We cultivate larger area now.

You cultivate larger area with 30 cattle and you had 200 cattle for a smaller area?—We have got ryots who possess cattle.

By the Hon'ble Mr. Ramachandra Rao.

What do you do with all the 1,000 acres of dry land? Do you keep any portion of them for grazing?—No. It is cultivated here and there.

Do you send any cattle to the reserve on permits?—Yes. I send 30 or 31 cattle.

Are they all cows?—There are cows and calves.

You do not send the ploughing bullocks?—No.

By the President.

People are not generally in the habit of sending plough-bullocks to the reserves?—They are sent very rarely.

Why are they sent rarely?—The big bullocks will be spoiled if they go on stones.

Can you remember the time when it was not made into a reserve?—Yes.

At that time, the cattle of your village grazed in it?—Yes.

Did they graze within their own village limits only or wherever they pleased?—They were grazing within our village limits.

How much of your village waste lands were included in the reserve?—About 1,000 acres were added.

Do you know the boundaries?—Yes.

Are they marked in any way?—Yes.

What sort of marks are they?—They are khandam stones.

By the Hon'ble Mr. Ramachandra Rao.

You can identify the boundaries that belonged to your village?—Yes.

If that portion is given to the village, will that be enough for all the cattle of the village?—It will suffice for my village as well as for all the hamlets of my village.

What are the hamlets?—They are Gidpalli, Chakarlappalli, Nallagondarayana-palli and Papireddipalli.

Do Chellapalli cattle graze in your reserves?—No. They graze in the Penukonda reserve.

By Mr. Paddison.

You formerly had 200 cattle, and now you have 30?—Yes.

That refers only to cattle and not to sheep and goats?—It refers only to cattle. Twenty years ago, I had 300 sheep and now, I have 50 sheep.

Is that general in your village, or peculiar to yourself?—It is so to all.

Who takes the cattle census in your village? Do you take it?—The karnam takes the census.

You do not know anything about it?—I do not know about it.

If they have decreased like that, why do the accounts show a rise from 1,200 to 2,500 in 12 years?—My sheep have decreased.

But why should yours decrease and others increase?—I have sold some.

Did others buy?—Others bought from me and from others also. They do not take permits.

Where do they graze their sheep and goats?—Those that take permits send them to the reserves. Others graze outside the reserve.

If the other people can get grazing, why can you not get grazing?—We are troubled by the Forest subordinates. They put us to shame.

By the President.

It does not affect the other people?—It does affect them.

Why did you sell then?—We wanted to keep our dignity, and to get out of the trouble we sold. If I take permits for 30 cattle and if some small calves accompany, they charge them saying they are big.

Is it not done with other people?—They do.

But what shame is there for you?—We are respectable ryots in the village.

By Mr. Scot.

You are a respectable ryot and so you do not pay anything to the Forest subordi-

KUMMUKATTA VENKATTAPPA of Venkatareddipalli.

By the President.

Are you a Baliya?—Yes.

Do you own any patta lands?—Yes.

I own six acres.

How many cattle?—I have 100 sheep, 4 cows and 6 bulls.

Where do you graze all these?—In unreserved lands.

Do you take any license for grazing them in the Government forests?—No.

You used to graze in the Penukonda reserve?—Yes.

And since it has been closed you graze them in unreserves?—We do not approach the forest, because the forest people trouble us and drive our cattle to the pound.

Is that why you ceased taking your cattle to the Penukonda reserve?—Yes.

And not because it was closed?—Both, because of the closure and of the trouble from the forest people.

How do they trouble you?—If we take permits for grazing in unreserve lands they say that our cattle were grazing in reserves.

Have you ever taken permits for grazing in Somanapalli reserve?—Never.

And yet you say that when you take permits for the Somanapalli reserve your cattle are impounded?—Our cattle must go to Somanapalli side.

Are they your cattle?—I do not send my cattle to the Somanapalli reserve.

Have your cattle ever been impounded?—No.

Have you ever taken license to graze in the Somanapalli reserve?—No.

Then what have you got to complain about?—As the reserve is close we have

nates. Do the other poorer ryots give to the subordinates?—How can I say that.

By the Hon'ble Mr. Ramachandra Rao.

Do you pay or do you not pay to the subordinates?—They come and beg of us, and we give them some grain.

By the President.

Were your cattle ever impounded?—No. We do not place ourselves in that position.

By the Hon'ble Mr. Kesava Pillai.

What do the other ryots do with regard to the payments to the Forest subordinates?—I cannot describe their condition. The ryots themselves can speak about them.

not been able to get leaf-manure and grazing ground.

You complain against the formation of the Penukonda reserve?—Yes.

Where do your cattle graze now?—In the unreserve lands I suppose?—Yes.

What is the extent of the unreserve lands of the Venkatareddipalayam?—I cannot say.

Is there much?—We have only small hillocks.

By Mr. Paddison.

Would you call 5,000 acres little?—I do not know if we have that much.

Are you aware that this is more than the whole of the Penukonda reserve?—I do not know.

Therefore, why do you not get what you want from the unreserves which are larger than the reserve ones?—I do not know.

By the Hon'ble Mr. Kesava Pillai.

Do you not know the extent of the unreserve?—There is no unreserved land near my village. The limits of Ramapuram approaches our village.

By the Hon'ble Mr. Ramachandra Rao.

Where do you say you graze your cattle?—I tie up my six bulls, and graze my four cows in the neighbouring lands by the tank side.

Your village is a hamlet of Penukonda?—Yes.

Do you know how many more hamlets there are?—I do not know.

By Mr. Paddison.

Is not your village near Nakkalkutta?—Yes.

What is its area?—I do not know.
It is 80 acres; is that a reserve?—No.

By the Hon'ble Mr. Ramachandra Rao.

Do you apply leaf-manure for your fields?—Yes.

Are the six acres you have wet or dry?—Wet.

Do you apply leaf-manure every year to that land?—Yes.

Whence did you get your leaf manure?—We were getting them from the ayakat waste lands which have been made reserves now.

When was it formed a reserve?—I do not know.

Were you applying leaf-manure for the last five or six years or not?—I have been applying.

Where did you get it from?—From my patta lands, and also from the ayakat waste lands.

Is that ayakat waste land valuable?—No.

But you say that for the last five or six years you were getting it from ayakat waste lands. What are the leaves that you gather?—Bandaru, Gathiri.

You do not get any Thangedu leaves?—No, we are prevented by the contractor.

By the President.

Therefore, you do not get any Thangedu?—Yes.

What does the contractor do if you cut Thangedu leaves?—They say that they will prevent us from cutting.

And if you do cut?—We are afraid, and so we do not cut.

Who made the rule?—The contractor; even now the contractor prevents us.

Has the contractor power to make law?—I do not know.

By the Hon'ble Mr. Kesava Pillai.

Have you ever tried to gather these Thangedu leaves?—Yes.

Were you ever prevented?—Yes, by one Hyder Sahib, the contractor.

By the President.

Did he beat you?—No, he said that he would incur loss and so I must not cut.

By Mr. Scot.

How many cart-loads do you apply to the acre?—If it is available we use six or seven cart-loads for each acre; but, if it is scarce, we apply only one cart-load.

Does the effect of this last for more than a year?—We manure them every year.

I suppose, you collect the leaves yourself and do not engage coolies?—

What do you pay for gathering one cart-load?—I pay As. 4.

How many coolies do you engage to gather one cart-load?—I engage four coolies.

Do they work for an anna each?—If they happen to be males they are paid As. 3 and for females I pay only one anna.

By the Hon'ble Mr. Ramachandra Rao.

What do you pay for removing from the unreserves to the fields?—We have our own bulls and carts.

By Mr. Scot.

From how far do you bring it?—From six miles off my village.

How far is the reserve from your village?—Five miles.

And the carting costs you nothing?—Yes.

Are your cows stall-fed?—They are fed standing.

By the Hon'ble Mr. Ramachandra Rao.

How many other people have lands near the tank?—Many people.

You prepare the channels that feed these lands?—We prepare.

Who gives the necessary instructions?—We have appointed two persons.

Do you appoint them every year?—When we have once appointed them they continue.

Do all of you ryots combine and appoint these people?—Yes.

How do you select the man?—We select the good men.

Do you select one man or more than one?—Sometimes one, and sometimes two.

How many are there for Venkatareddipalli?—We have two persons.

Are there any villages fed by that tank?—About four or five village lands also are irrigated by this tank water.

Are there Pinnapeddas for these villages also?—Yes.

Does the channel go through all these villages?—Yes.

Are these two Pinnapeddas just in their actions?—Because they do everything impartially they are made Pinnapeddas.

What is it that they tell you to do about this work?—For repairing channels they fix some number.

Do you contribute any labour?—Do you yourself work or send coolies?—I myself go and also send coolies.

Do these Pinnapeddas do only this work or they do other work also?—They also settle disputes.

Suppose you do not send coolies as arranged by the Pinnapeddas, what happens?—They fine us.

How much?—If three annas is the cooly for each man they impose four annas.

If you do not send your coolies do they repair the tank themselves?—If all do not go they cannot do the repair. If I do not pay they do not allow me to take water.

What do they do with the money collected from you as fines?—All the persons meet together and devote the money to some charitable purpose.

Do they spend it on any repairs to the channel?—Yes; or else for some religious purpose.

Was any fine levied in your village like this?—Yes.

On whom?—I do not know the names.

By the Hon'ble Mr. Kesava Pillai.

Did you ever pay?—Yes.

Why?—Because I failed to send one man.

M.R.Ry. RODDAM VENCOPA RAO, Pleader, Penukonda.

By Mr. Paddison.

You are a pleader in Penukonda?—Yes.

You have 5 acres of wet land and 30 acres of dry land?—Yes.

You do not cultivate, but lease?—Yes.

You have two cows of your own?—Yes.

To what forest do you send them?—I send them to the unreserved forests. I do not send any to the reserve forests.

What you say is not from your personal experience, but what you heard from your clients?—Yes.

As regards limitation, you suggest that 50 per cent. of cattle owned by each family should be given licenses, and that the maximum should be 10 cattle?—Yes.

If you have a large herd, just as professional people have, will you limit the number to 10?—It depends upon the nature and the extent of the forest. I am talking of the forest of Penukonda.

You will treat professional graziers separately?—Yes.

You think the village panchayats could be trusted to limit the number of licenses?—Yes.

How would you constitute the village panchayats?—The panchayats will be constituted on the elected principle, regard being had to the possession of lands. All persons who possess cattle will have a vote.

Will you have it in the form of a union?—A group of villages is always near a reserve. All the villages may join together and in one meeting, they will be elected.

By the Hon'ble Mr. Kesava Pillai.

Will they be elected in the same way as the Pinnapeddas are elected?—Yes.

Will you have a separate panchayat for each reserve?—Yes.

Will this panchayat issue licenses?—They might.

Will they issue up to a limited number?—Yes. They will do so.

Who will supervise them?—The Tahsildar will supervise them.

You do not want the Forest Department to supervise them?—I would not recommend that.

But the Tahsildars are not experts in forestry?—They can get the help of the Forest officers in judging the condition of the forests.

By the President.

What is the objection to the Forest Department supervising?—Is it because they know too much?—Is it because of the complete ignorance of the Revenue Department that you want them to supervise?—I am talking of the minor subordinates. They cannot do the thing honestly. If higher officers co-operate with Revenue officers they will manage well.

By Mr. Paddison.

If the panchayats do not do what they should do, what will you do to them?—Complaints may be preferred to the higher authorities, and he who is not competent will be removed.

I am not talking of a single panchayat-dar but of a panchayat as a whole. Suppose the panchayat proves to be factious?—All cattle owners will take care to see that factions are put down.

Will the advent of the panchayat put the factions down?—The panchayat will bring them together.

Persons who do not send their cattle to the forests graze their cattle on patta lands paying pullari to the pattadar. Is that system common in this district?

Behind these hills, in Chennapuram and other villages, cattle are allowed to graze on patta lands and pullari is collected.

How much pullari is collected?—From As. 2 to 8 are collected.

Do they allow goats on these grazing grounds?—No. They allow sheep and charge from As. 2 to 8.

If the people are willing to pay for grazing on patta lands, why should they not be willing to pay for grazing in Government reserves?—I do not complain about fees. Pattadars may demand anything.

You say free grazing may be given if possible. If some way is devised by which this harassment is removed, can the fee be levied?—Yes.

You say you do not consider the fee to be too heavy?—No. The fee is not heavy.

As regards fuel, there used to be a depot which has been abolished?—Yes.

How long ago was it abolished?—It was abolished one and a half years ago.

And that had no evil effect at all?—No. So far as Penukonda is concerned, it has given a living to the poor people and also, fuel is cheaper. Sugalis and Madigas are given permits to cut fuel on ayakat wastes.

By whom are they given permits?—I think by the forest people.

You have no complaints about fuel?—No.

M.R.Ry. M. NARAYANA GHARLU, B.A., B.L., Pleader, Penukonda.

By Mr. Paddison.

Do you own a shrotriem in Kottapalli?—Yes.

Is there any jungle there?—No.

Is there much waste land?—Yes.

Do you charge anything for grazing?—No.

If there was grazing, would you charge?—Yes, and that too for the cattle of my own village.

As a matter of fact you make no charge?—No. I have never done so.

I understand that the ryots charge for grazing on the lands which they keep waste?—There are small ryots who do not generally keep any land as waste. They pay the charge.

Do you supply leaf-manure to the ryots?—Yes. I pay for it. I pay from Re. 1 to Rs. 2 a cart-load.

You pay Re. 1 to Rs. 2 chiefly for carting?—Yes.

Which do you prefer—Thangedu or Kanuga?—My ryots prefer Kanuga.

On what ground do they prefer Kanuga?—They say that makes the land more fertile.

You say that Zanumu is grown for manure. Where is it grown?—It is grown in Hindupur.

Is it lately grown?—It has been started only recently.

By Mr. Scot.

You say free grazing may be given if possible?—Yes.

What do you mean by "if possible"?—If the extent of the forest allows, it is possible. Each man has got some cattle to graze in the reserves.

But it is generally the case that it is not possible to meet the demand on the forest?—If the reserve is small, and if the grazing is not good, we cannot expect good grazing. Then the fee should be charged so that agricultural cattle may have preference. I will give preference to plough-bullocks.

But plough-bulls do not go. Do they generally go?—In this district it is not usual.

By Mr. Paddison.

Then there is no use of giving a concession to them. You do not give meat to a Brahmin?—Some Brahmins do eat and they may be given.

Would you allow free grazing in assessed waste lands?—Yes.

You consider that free-grazing for all cattle except goats is necessary?—If it is possible, I should think so. If the Government could afford to have it, it is worth having.

If it is possible to carry on the Government without taxes, it is also worth having, but is there any special reason?—I have no special reason. I do not feel that the tax is heavy.

You also, as well as the last witness say that you are in favour of panchayats, but also official supervision?—Yes. The Tahsildar who goes round the taluk can supervise, and over the Tahsildar a

special officer can be appointed for the presidency. The Tahsildar is used to accounts, and goes round to inspect the accounts of the co-operative society.

Similarly, he can inspect the accounts of the panchayat?—Yes.

But the important business is done in the field. Can he do it?—Yes. If the Tahsildar does not find time, a special officer may be appointed to do it. When we entrust these forests to panchayats, some one should supervise.

You want a special forest officer?—Yes. A forest officer is not undesirable.

You have no complaints about fuel?—No.

By the Hon'ble Mr. Kesava Pillai.

You mean forest officer or some special officer of some high position?—That is what I mean.

By the President.

Why do you exclude the unfortunate goat from your lands?—Because it eats up the root and the trees do not grow. That is what I heard from other people.

By the Hon'ble Mr. Kesava Pillai.

I suppose, the forest people told you so?—Yes.

M.R.Ry. M. NARAYANA RAO, B.A., Pleader, Penukonda.

By the Hon'ble Mr. Kesava Pillai.

Where do you live?—I live here for the present.

Where do you own your lands?—In the Hindupur taluk.

What village?—Manapalli village.

You own 25 acres of wet and 60 acres of dry land?—Yes. Five acres I cultivate through servants, and the rest I have let out to tenants.

The lands are tank fed?—Yes.

Do you limit the grazing?—Yes.

You would not have unlimited grazing?—No.

How do you limit it and who is to limit the number?—If the management is given over to the panchayat I think they could manage it.

Do you think they are able to judge of the capacity of the forest?—They could do, for this reason; I am connected with the co-operative society and my experience for these three years tells me that they can manage themselves if the forest is entrusted to them.

By Mr. Paddison.

Are you a secretary of the co-operative society?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

Do the ryots allow goats into their lands?—I think, some do. A mile off from my village there are some three or four villages who pay As. 3 to the shrotriems and graze their cattle.

But I am talking of goats?—I do not know if they allow goats.

By Mr. Scot.

That land which you referred to now, is it a joint patta?—It is a shrotriem.

Do they limit the number in any way?—No.

Do they graze during all season?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

Have they any wet lands in the shrotriem?—They have about 30 acres.

Do you cultivate all your lands yourself, or do you lease any out?—Half of it I cultivate, and the other half I have let out for cash rent and the lessees enjoy.

You cultivate these fifteen acres yourself?—Even this fifteen acres I have given away to tenants.

What is the manure you use?—For wet lands we use thangedu. I get enough leaf manure in my lands; and I do not cultivate it with any other crop.

How many branches have you in this taluk?—We have 42 branches.

Are they all managed efficiently?—We have complaints in some cases.

What do you do in the case of a complaint?—It is supervised by the Registrar, Co-operative Credit Society. I myself inspected one society and found that they had been mismanaging, and so I appointed a panchayat and now every thing goes on smoothly.

You made the Panchayat?—The villagers consult us and elect the panchayat.

By the Hon'ble Mr. Kesava Pillai.

You instruct and guide them?—Yes; they often resort to us for instructions.

Do you know how many societies there are in this district?—There are 140. In 1910-11 our district stood first in number, and in this year's account Chingleput district has exceeded our district.

By Mr. Paddison.

They could manage the business side of it; but what about the protective side of it?—It may not be possible now, but with proper guidance they may do it.

By the Hon'ble Mr. Kesava Pillai.

If you tell them, they will understand their business?—Yes.

By Mr. Paddison.

The difficulty is, a good many people could not understand the business themselves?—If the Tahsildar is not the proper person, a special officer may be appointed. I suggested the Tahsildar because he is the proper person. He is in touch with the needs of the ryots and he can efficiently manage the business.

By the Hon'ble Mr. Kesava Pillai.

Do you think the villagers are capable of understanding about the questions in pasture, etc.?—I think they do understand all these questions.

Why is it that all the unreserves are bare while the reserves have grass in it?—There is a lot of grass in the Somandepalli reserve but none in the unreserves.

Why cannot the villagers control that?—It is free grazing and also unlimited.

There are two essentials for good forestry as you tell us?—The experiment of controlling has not been tried till now. Everything has been going on of its own accord.

Do you mean to say that there is no control vested in the villagers?—No. There is no control.

We cannot blame the villagers?—No.

By the Hon'ble Mr. Ramachandra Rao.

Do you like to bring the unreserves under some kind of control?—If the unreserves supply good grazing, some portions of it may be conserved for the purpose of fuel or grazing. For instance, the Penukonda reserve cannot supply grazing or fuel or leaf manure. If there is enough of unreserve area which can supply good grazing, it can be conserved. It can be vested in the panchayat and they may be asked to take care of it.

By Mr. Scot.

You say that some portions of the unreserves should be conserved?—Yes, wherever it is possible.

By the Hon'ble Mr. Kesava Pillai.

It will not be useful to give all the unreserves to the panchayat?—No.

I believe generally the best portions of the unreserves are reserved?—I think so. The Forest department is more careful of its own interests than the people themselves.

You think these extortions, bribery, and mamuls will be minimised if you take

away these reserves and pasture grounds and place them under the control of the panchayats?—Yes.

By Mr. Paddison.

Would these panchayats employ watchers or not?—The experiment is to be tried.

How will you do to watch the forests?—They might appoint if there is a necessity.

By Mr. Scot.

Will you give them power?—Yes.

Suppose you get money. What will you do with the money?—The forests may be improved.

By the Hon'ble Mr. Ramachandra Rao.

How is the panchayat going to deal with the tree growth of the forests?—I have got a system in view. In Mysore Province the pattadars adjoining the forests are allowed some concessions by Government, and for these concessions they take care of avenue trees.

Will you allow the ryots to cut away the trees?—No. Reservation of forests is also necessary in the interests of the country.

How do you supply fuel?—There is fuel in the unreserves.

But there must be some control?—I want the conservation of unreserves only to a small extent.

You will not bring all the unreserves under control?—No.

In the portions which are left out, will the want of the villagers be met?—Yes.

You said there are 142 co-operative societies. How many are there in this taluk?—We have 42 and 26 in Hindupur taluk, and 15 in Madakasira and there is a large number in Kalyandrug, and in Anantapur and Dharmavaram there are a few societies.

They are mainly confined to four or five taluks?—Yes. There are a greater number of societies here than in any other district.

Are they all for loans?—Yes.

What is the extent of loans?—The Penukonda society has taken a loan of Rs. 6,000 from the Central Bank, and local deposits have come up to Rs. 9,000.

What is the extent of transactions of all the societies?—In the district, loans exceed two lakhs and we have deposits only in big towns. The benefit of depositing has not been understood. The deposit do not stand a good proportion to the loans borrowed.

You borrow the whole of it from the Madras Central Urban Bank?—Yes.

The capital does not come from the district itself?—No.

What is the extent of transactions from your bank?—It will be about Rs. 14,000.

You said that you selected panchayats and shareholders?—Yes. Everything is done on an elected principle.

How many are usually appointed?—Only five panchayatdars are appointed.

Do these five panchayatdars attend to any other work of the villagers except the co-operative society?—In places like Kalyandrug, they attend to private arbitration also. As a rule, the panchayat includes the reddy and the karnam. If they are popular in the village, they will also undertake arbitration.

Are they doing it?—Yes. In Kocherla and in Kalyandrug, I heard that in a village called Brahmanapalli the panchayatdars have undertaken arbitration also.

Are there any other panchayats in this district?—There is no regular panchayat. But there is a sort of feeling to form a panchayat in the villages and most of the disputes, before they see the light of day, are decided by means of the panchayat.

By the Hon'ble Mr. Kesava Pillai.

Do you know whether any societies undertake education?—We are still in a state of infancy.

I am told that there are one or two societies in Kalyandrug undertaking education?—There is a provision in Act II and one-fourth of the net profits can be used for that. But we send our profits to the Central Bank.

You do not find any difficulty in collecting money?—No.

There are no bad debts?—No.

How many years have these societies been existing?—In Penukonda, the society was started three years ago.

None of the societies have been abolished?—No.

By the President.

You do not mention a matter in which you were quite positive in the written paper. You said you were in favour of free grazing to all cattle?—Yes.

I only find a little difficulty to reconcile with two other answers given by you. In the first place, you say that the present fee is not too heavy, and in the second place,

you say that the levying of grazing fee is not by itself, felt a hardship. Why abolish it then?—My idea is that if grazing ought to form one of the necessities for all cattle, the Government in its acts of benevolence might also abolish the grazing fee; also the district is very poor.

What makes you think the ryots are very poor?—My ryots are very poor.

But your ryots are considerably more heavily rented than the Government ryots. What makes you think that the Government ryots are very poor?—The general condition is that the ryots are rather poor.

(Compared with other cultivators, are your ryots poor?—I compare them with the condition of ryots in other districts.

You recommend free-grazing as a charity?—Yes.

Would you recommend that charity to rich ryots who pay Rs. 1,000?—No. I do not.

Where do you draw the line between them?—I will limit it to persons who do not pay more than Rs. 15.

What would you do with people who do not own lands?—No fee must be collected at all.

If a large grazier travels round the country with hundreds of cattle, you will allow him free-grazing because he does not own lands?—In Penukonda there are no such people, but such persons might be charged.

How is the distinction to be maintained between persons who ought to pay and persons who ought not to pay?—It is easily done. The Tahsildar can find out persons who are paying assessments of Rs. 10 and less than that.

But the trouble is that a reference is to be made to the village accounts before a permit can be issued?—That becomes feasible when the panchayat is constituted.

If there is free-grazing, what has the panchayat to do?—Free-grazing is only to people who pay less than Rs. 10. From other persons, fees may be collected. The panchayats can see who really deserve free-grazing, and from whom fees should be collected.

Then you modify your statement?—Yes.

Is it not a little complicated?—Yes.

As a practical man, you know that all good laws are simple?—It is not so complicated. It can be worked out.

AKULA THASAPPA.

By Mr. Paddison.

What is your village?—Isalapuram.

What is your caste?—I am a Kapu.

How many cattle do you own?—I have fifty cattle and one hundred and fifty sheep and five or six goats.

Do you graze them in any Government reserve?—No.

Where do you graze them then?—In the uncultivated lands.

Is there any reserve near your village?—There is a closed reserve.

What is the name of it?—Penukonda reserve.

Before it was closed were you grazing your cattle there?—Yes.

Why do you not graze them in the Somanthapalli reserve?—It is some $7\frac{1}{2}$ miles from my village.

Is there no other reserve near you?—No.

There is a good deal of unreserved land close to your village?—Yes, but they are all hillocks.

You have two thousand odd acres of unreserve land; it is not small?—I do not know where it is.

What have you come to say?—We want the Penukonda reserve made into an unreserve.

By Mr. Scot.

Is it not also a hillock?—Yes.

By the President.

Anything else you want to say?—Even if the cattle are one or two furlongs

NAGI REDDI of Venkatagiripalayam, Penukonda.

By the President.

How much patta land have you?—I have 10 acres of wet land and 50 acres of dry land.

How many cattle have you?—I have 12 bullocks, 10 cows, and 80 goats. I have no sheep.

Where do your goats graze?—They graze in uncultivated lands.

Where do your bullocks and cows graze?—I have obtained permits for cows. We graze our bullocks in our own garden lands.

You take permits only for the cows?—Yes.

Where do you get your plough-bullocks from?—For drawing water, I get them from the Mysore province, and for ploughing I get them from my own cattle.

away from the reserve the guards and watchers drive them into the reserve, and take them to the pound saying that they trespassed. Also the levy of compounding fees is a great hardship on us.

How much did you pay?—About a month ago some sheep were grazing away from the reserve lands. They were taken by the Forest subordinates; and one man interfered and got them back paying Rs. 20 to the Forest Guard.

By the Hon'ble Mr. Ramachandra Rao.

Who paid?—The herdsman paid.

By the President.

Do you not know that you are not to bribe the Government servants?—Else we suffer.

Did you have Rs. 20 with you at that time?—I gave surety for Rs. 20.

By Mr. Scot.

I thought you said that the herdsman paid; do you now say that you paid?—We paid to the herdsman, and he paid to the son of one Batcha Sahib and he paid the money to the Forest subordinate.

By the President.

Were you there when the sheep were seized?—I was in the village.

How do you then know that the sheep were not in the reserve?—My servants said so.

I suppose, your servants never speak an untruth?—He does not know enough to tell a lie.

How many calves do you get per year?—I get six or seven calves. In some years, there may be no calves.

What bulls do you make use of to cover your cows?—I use three or four bulls out of my own cattle.

Are they kept for that purpose without castration?—We do not preserve them for that purpose. But if they are not castrated, they are used.

Are they all castrated?—Yes.

Your calves are got by bulls which are not castrated?—Yes.

Is it by young bulls that you get calves?—Yes.

Are the calves which you get from your cows fit for ploughing?—Yes. They are fit for cultivation.

Are they fit for wet cultivation or for dry cultivation or for both?—They are used for ploughing both wet and dry lands but they are not used for drawing water.

No strong bulls breed in this district at all?—We bring cows from Mysore province and not from Nellore. They are bred in this district.

By the Hon'ble Mr. Ramachandra Rao.

Are there any arrangements for covering cows in the villages?—No.

By the President.

What do you want to tell us?—We desire that permits should be abolished for cows.

What is your reason for that?—By issuing permits to cows, there is no profit derived by the ryots from the Government. It is for our benefit that the permit is granted.

Why should you not then pay for permits?—We purchase permits only for fear of the subordinates. But we do not derive any additional benefits.

Why do you not derive benefits?—We purchase permits for ten cows. My servant allows one bull to go along with the cattle to graze.

Why do you not take permits for the bull also?—It is very difficult to obtain permits for cows. It is still more difficult to obtain permits for the bull.

Why do you take the bull?—The land is ploughed by the bull till one o'clock, and then it is allowed to go. That bull escapes and joins with other cattle.

Why do you not tie it up?—The intention of the ryot is not bad.

Suppose it escapes and eats a cholam crop?—Some stray cattle might escape and spoil the crop.

What does the owner of the crop say?—Out of kindness he may allow it to go.

If not he will impound the cattle.

Why should the cattle be allowed to go to the reserve without being impounded?

—It escapes without the knowledge of the owner.

If it escapes without his knowledge, is he not to blame?—He is not responsible because it escapes without his knowledge.

Is he not capable of preventing that?—No.

Then you take a permit for that?—We used to tie it up. But some how it escapes.

Is that not sheer carelessness?—We are careful. Still they escape. It escapes into my own field, and eats away

the crop. I will be the loser. Will I be so careless as to allow the bull to eat away the crop.

If you are careful, you can prevent it?—Still, they escape.

If it is impossible to prevent the animal from going where it ought not to go, the suggestion I would make is to pay three annas and take a permit?—There is no ayakat waste land.

How far is the reserve from your village?—It is 1 or $1\frac{1}{2}$ miles from the village. It is inferior when compared with all the other reserves.

By the Hon'ble Mr. Kesava Pillai.

You say that bulls stray without your knowledge and then, all the cattle are impounded?—Yes, and then, compounding fees are levied.

By Mr. Scot.

In what month did that happen? Can it have happened two or three years ago?—Yes. It might have happened then.

Did it happen only once?—It occurred three or four times.

By the President.

For three years it has not happened?—Within two years some cases have happened.

If it is so recent, you can remember the time?—I do not exactly remember.

Who was the District Forest Officer?—I do not know his name. I know the forest guard Kullayappa.

Tell us something else?—The cattle outside the reserve limits were impounded. Then we had them released. Then they filed a suit for damages against the forest guard. Then it was compromised.

By Mr. Scot.

Why did they compromise?—It was a civil suit. All civil suits are compromised.

Did you ever complain to the District Forest Officer or the Collector with regard to this Kullayappa?—They went only to the civil courts.

When did this happen?—It happened within two years.

By the President.

Were you present when the bullocks were seized at the time?—I did not see. I was not present.

How do you know whether they were in the unreserves or reserves?—Witnesses deposed like that.

Who were the witnesses? Who were in charge of the bullocks?—The herdsman was in charge of the bullocks.

Was he the witness?—There were two or three other witnesses.

When you say they were in the unreserves, you say what the witnesses told you?—Yes. What the witnesses told me, I am telling here.

But you are not telling what you know yourself?—I am telling only what the witnesses said.

By the Hon'ble Mr. Kesava Pillai.

Have you got records for those cases?—They are present. I will ask them whether they have got any records.

By Mr. Scot.

Why did you compromise?—I was not the plaintiff. It is usual to compromise in the village.

By the President.

This does not appertain to you at all?—No.

Tell us something else?—There is no plot available except the reserves where there are manure leaves.

By the Hon'ble Mr. Ramachandra Rao.

There are 2,000 acres of unreserves. Is any portion of unreserves under cultivation?—For my village as well as Guttur, there are 2,000 acres.

By the Hon'ble Mr. Kesava Pillai.

How much unreserve lands have you?—We have small hillocks where there are no green leaves.

Why is there no grass there?—When sheep and goats were not allowed to the reserves on permits, all the grass in the unreserves were eaten away.

So you want to repeat the same process in the reserves also? What became of the trees in the unreserves?—There were no trees.

Were there any trees at all at any time?—No. Goats are not allowed at all in the reserves. Since the unreserve is very small, there is nothing left in it. They graze only Boda grass.

How many acres of unreserves have you for your village?—There are 1,000 acres.

By Mr. Paddison.

But there are 2,500 acres of unreserves?—They are full of rocks.

By the Hon'ble Mr. Kesava Pillai.

It seems there are trees there?—Even in the reserves there are no trees.

By the President.

You may not be aware of it but we walked through it. There are trees?—You may not know the boundary of the village.

But I camped two years ago in the Guttur tope?—I live in Venkatagiripalayam.

By the Hon'ble Mr. Kesava Pillai.

What do you want us to do?—We want our cattle to graze free of permits. We want leaf manure.

What leaf do you want?—We want Kanuga.

By the President.

Have you Kanuga in the reserves?—No. There is Tangedu and Voddi.

By the Hon'ble Mr. Ramachandra Rao.

Did you ever take leaves from the reserves on permits at any time?—Once we took Voddi leaves about ten or 12 years ago.

By the President.

Why did you not take them again?—We thought the Government would not give.

Did you ever ask for it?—No.

By the Hon'ble Mr. Ramachandra Rao.

How are you supplied these 10 years with manure?—I plough without manure.

Why do you not apply for permits for leaves? Did you ask the guard or the Ranger?—We asked the guards.

What did you pay ten years ago for a cart-load?—I paid 5 annas for a cart-load.

Did anybody purchase in your village all these ten years?—I do not remember.

Do all the people go on without leaf-manure?—They gather from dry lands.

By the Hon'ble Mr. Kesava Pillai.

How do you irrigate your lands?—I have got my own private channel. For the village, there is a tank.

How do you distribute tank-water?—There are three openings for water to go. The arrangements are made by the ryots themselves as to the distribution of water to the fields. They manage without any complaint or quarrel.

By Mr. Scot.

What do you do with the calves that you get every year?—One or two die. Last year, four died. The rest are sold and also used for ploughing.

Where do you get your fuel?—I get it from my own patta lands.

Have you got enough of it?—I have got 100 trees.

By the Hon'ble Mr. Ramachandra Rao.

What do the villagers in your village do for fuel?—They use cow-dung cakes.

By Mr. Scot.

Do not they get fuel from the unreserves?—There are no trees in the unreserves.

By the Hon'ble Mr. Ramachandra Rao.

Do any purchase fuel in your village?—They cannot purchase. They have nothing to eat. How can they purchase fuel.

SIDDAPPAH of Pathikuntapalle.

By the President.

What is your taluk?—Penukonda taluk.

Near what village is your place?—Near Vallidhadakala.

How far do you live from the Government reserve?—I live very near it.

Near what reserve?—Near Yerrakonda reserve in the Hindupur taluk.

How much land and how many cattle do you have?—I have 4 acres of wet land under the tank, and 120 sheep.

How many cows have you?—I had three cows, but sold them.

Then how do you plough your four acres?—I have also four bulls.

Do you send them to the Government reserve?—Yes.

Do you take permits?—Yes.

You send the sheep also?—Yes.

What do you want to say?—The reserve is very troublesome for us.

What do you want to do with it?—Some arrangements must be made with regard to it. It is your pleasure. If there is no reserve I can go and graze my cattle.

That is what you want?—Yes.

By the Hon'ble Mr. Kesava Pillai.

What do you mean by no reserve?—If no fees are collected it will be good for us.

By the President.

What do you keep your 120 sheep for?—For our livelihood.

How do you make your livelihood?—I used to sell some of these and graze the others by paying something to Government.

If they have nothing to eat, why do they want fuel?—One man gets one seer and he uses it for three days.

By Mr. Scot.

You have no difficulty for fuel?—I should have ten cart-loads of cow-dung cakes. Otherwise, I cannot manage. I cannot cut my trees. If they dry up, I can use them for fuel.

By the Hon'ble Mr. Kesava Pillai.

Are there many poor people in your village?—Three-quarters of the village consists of poor people.

You speak on behalf of the whole village?—Yes.

Do you also pen them in other's lands for payment?—I have my own lands and pen them there. There are about 1,000 sheep in the whole village, and by turns they are penned in one land or another.

How much do the ryots pay for penning these sheep in their lands?—All of us have sheep, and we pen all the sheep together by turns in each one's lands.

By the Hon'ble Mr. Ramachandra Rao.

Do you mean to say that all in the village have sheep?—Fourteen of us have sheep.

Who are those that do not have them?—Some two or three persons do not have any sheep.

They do not pay for penning these sheep?—No.

By Mr. Scot.

Then how do you live on the sheep? Why should you keep them, at all?—To manure my dry lands.

Are these 120 sheep required to manure your four acres?—I have also six acres of dry land.

How many sheep do you sell in a year?—I used to sell 30 or 40 rams.

To whom do you sell them?—To the men at Hindupur, or they are sometimes taken to the market.

How much do you sell a sheep for?—At the rate of Rs. 1-8-0 or Rs. 1-4-0.

By the Hon'ble Mr. Kesava Pillai.

Why do you sell them?—For salt and chilly and for clothing.

How do you manage to pay your cist?—I sell my grains.

By the President.

You think these sheep should be fed for nothing?—It is as your honour pleases.

By the Hon'ble Mr. Kesava Pillai.

Why do you say you want free grazing?—I have not got enough even to feed my poor family of seven or eight members.

Without these sheep do you think it will be difficult to get on?—It will be very difficult for me to meet my other expenses if I do not keep these sheep.

By the Hon'ble Mr. Ramachandra Rao.

Do you keep any goats?—I keep five or six goats.

Do the other people in your village keep goats?—Yes.

How many in your village?—About 50 goats in all.

Why do they keep these goats?—It is only to sell them and to utilise them for their use.

Why do you not keep more goats than sheep?—There is not sufficient grazing ground.

How do you manage to keep 1,000 sheep then?—Our goats are not allowed to get into the reserve.

By the Hon'ble Mr. Kesava Pillai.

Do they allow sheep?—They allow them on permits.

By the Hon'ble Mr. Ramachandra Rao.

How long have you been keeping these goats in your village?—For the last seven or ten years. We are afraid of the guards and sell some of them, and also some useless goats are sold away.

By Mr. Paddison.

You say there is very little unreserve for goats?—Yes.

Then why does the karnam write 2,000 acres of unreserves in his accounts?—There is a tank, and when it is full there is no way to the unreserve.

By the Hon'ble Mr. Ramachandra Rao.

How is it that you cannot go to the unreserve?—To reach the unreserve lands for grazing purposes we have to pass through cultivated fields, and we cannot now go as there are thick growth of trees and no way.

Where do these 1,000 sheep stay for the night?—We enclose them in a fence.

Where?—By the side of the village.

All these 1,000 sheep are penned there?—Yes.

Where are all these sheep in summer? Are they in the reserve?—No, they are in our fields.

Is your four acres of dry land under a tank?—They are both under tank and wells.

Have you any channel to irrigate your fields?—Yes.

It irrigates only your fields?—It irrigates all lands.

Who repairs this channel?—The whole village.

How many times in the year do you repair it?—Once in a year.

How long do you do this work?—For about two or three days.

Do all the ryots go or do they send their men?—The ryots and their servants go.

Who gathers all these men?—The big men in my village.

Who are they?—My brother-in-law and another man.

Who selects these men?—The whole village selects the men, and they direct the people of that village to do such and such work.

What happens if any one does not do as they say?—He will be fined.

How much?—Four annas.

Have you ever paid fines?—I never absented myself, and therefore, did not pay any fine.

Was it ever collected in your village?—Yes.

What do they do with the money collected?—It is used for some charitable purpose.

You have four bulls?—Yes.

Do these go to the reserve?—When there is no work they are sent.

Are plough bulls generally sent to the reserve in your village?—Those for which permits have been obtained will be sent, and those who cannot pay the fees will feed them at home.

By the Hon'ble Mr. Kesava Pillai.

Are you not permitted to graze in the tank-beds?—When there is no water we graze them there; but the reserve also is close to the tank-bed.

By the President.

But the reserve is on one side of your village, and the tank-bed is on the other side; what has that got to do with your complaint?—No answer.

By the Hon'ble Mr. Kesava Pillai.

They eat jally fruit on the tank-bed, and, I suppose, there is no objection to that?—No.

M.R.Ry. C. RAGAVENDRA CHARLU, Tahsildar of Madakasira.

By Mr. Paddison.

With regard to sivoijama cultivation you say you would not prohibit cultivation under that system?—No. Because, it is occasional, and does not come in every year; only once in alternate year or even once in three or four years.

Would you like cultivation allowed everywhere?—My own idea is to improve pasture under sivoijama cultivation, which grows once in three or four years, and makes the ground a better pasture land.

By the Hon'ble Mr. Ramachandra Rao.

I suppose this statement is with reference to the question whether it is desirable to reserve any portion of unoccupied waste?—Yes.

By Mr. Paddison.

It is possible to reserve certain portions as grazing grounds?—Yes.

Are there not certain lands which are cultivated under sivoijama regularly every year?—No.

By the Hon'ble Mr. Ramachandra Rao.

Are we to understand it that you would reserve these grounds for cultivation, and yet allow cultivation under sivoijama?—Yes; I would permit cultivation under sivoijama, and reserve them for grazing grounds without assessment.

What is the extent of land available?—I do not know.

By the President.

It is very large?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

What is the area of the taluk?—I do not know.

By Mr. Paddison.

As regards panchayat, you say that you are in favour of panchayat, if tried; but only as an experiment and in selected localities. How would you select these localities, and who is to select them?—I would exclude all factious villages and take only such villages where there is some sign of union.

How would you appoint your panchayat?—I would ask a nomination to be made of some of the most respectable men of the place.

By whom?—By the local revenue authorities.

By the taluk authorities?—Yes.

In fact, you would not consult the villagers at all?—They would have an informal consultation with the villagers.

If this panchayat did not do its duty, what steps would you take?—I would at once withdraw the privilege and restore the old system.

What control would you give over to the panchayat?—All that is being done with regard to the distribution of grazing, superintendence of fuel supply, manure leaves and all that.

How would you control their action?—I would not subject them to much active control, because it would not then be a proper panchayat. I would give them a fair trial first.

You say that in certain villages they have a certain communal feeling about the channels. Are there any other instances of this sort?—There are. In the matter of betel cultivation, for instance, some two or three acres are pitched upon and they all cultivate generally, bale water from the general well, and manage the whole thing.

How do they regulate that?—There are always Pinnapeddas who distribute the supplies, superintend the arrangement, and their words are almost taken as a rule by others.

What happens if there is a quarrel?—The next time they do not join at all.

What is your opinion of the principal grievances of the people?—One complaint is illegal exaction of some of the forest subordinates.

Have you had definite complaints or is that all common complaint?—While I was a Tahsildar I heard of a definite complaint, and I brought it to the notice of the District Forest Officer, and he took action.

You have had no complaints as a Magistrate, in the form of a criminal complaint?—No. Not within my experience.

How long does that run over?—Some 14 or 15 years.

For these years you never had any definite complaint before you?—No.

Has the price of fuel gone up?—It is cheaper now.

What does it sell at now?—About Rs. 2-4-0 a cart load.

A cart load being what weight?—It is supposed to contain about 40 Madras maunds.

By the President.

What do you call a Madras maund?—Forty-eight seers.

Do they use leaf manure in your district?—Yes. There is an abundance of kanuga growth in both waste and patta lands.

Is it grown specially?—Yes. Some fields are devoted to kanuga.

Do they sell it?—Yes, at about a rupee a cart load.

Including the cart hire?—Yes; it is only As. 8 on the tree. The cart hire depends upon the distance.

What other leaves they use besides kanuga?—Thangedu, margosa leaves, and also vempali. Vempali is only looked to as a last resort.

What is the difference between kanuga, thangedu and vempali?—The ryots believe that kanuga is better for the fields.

You mean that it lasts longer?—For the time being the crop is better.

These are taken entirely from the un-reserves?—Yes.

And they get enough?—Yes. Sometimes it is supplied to other taluk also.

Is it sold?—Yes; there is a regular traffic in it.

Is there any green manure grown on the land?—No.

I think, kanuga can now be cut from the wastes?—Yes.

So, as far as leaf manure is concerned, there is no difficulty in your taluk?—No.

By the Hon'ble Mr. Kesava Pillai.

I suppose you know the channels in the Tadpatri taluk. There was a complaint in a village that some fines were collected and misappropriated. Was there anything with regard to the management of digging out the channels?—Yes, the panchayats were partial.

Was that the only village where there was trouble?—There was also complaint in another village.

What is the usual number of pinnapeddas?—Only one. As I pointed out there is always trouble; because it is badly managed.

I think, it is a Government channel?—Yes.

And the people pay assessment for cultivation under that channel?—Yes.

I suppose, the cultivation has not been stopped on account of this?—It was stopped for about two months.

Afterwards it went on, I suppose?—Yes.

It did not stop altogether?—It cannot stop altogether, as the direct interests of the ryots are being involved in the matter.

Since you gave them a warning I suppose they patched up the whole thing, and continued cultivation and paid their assessment?—Yes.

In the pasture grounds the direct interests are also involved?—Yes.

So when the village cattle suffer, if the supervising authorities would give warning, these people will manage in the same way?—Yes.

What is the impression produced in your mind during your experience as a Tahsildar?—In some of the cases the complaints were well founded on facts.

Why do not these people prefer criminal complaints against the forest people?—It is very difficult to secure evidence.

By the Hon'ble Mr. Ramachandra Rao.

Also to secure a conviction too?—I suppose so.

By the Hon'ble Mr. Kesava Pillai.

I suppose, you recommend, on account of the poverty of the taluk, free grazing?—Yes.

Your taluk is the poorest?—Yes.

By Mr. Paddison.

You think Madagasira is poorer than Kalyandrug?—Except one or two years, it was the poorest.

Have you had any complaints about leaf manure from the forests?—Not in my taluk.

By the President.

Is it a fact that they are not allowed to take leaf manure from the forests?—The ryots say that they are not allowed to take permits.

Do you not know it?—As a matter of fact, none applied to my knowledge.

You do not know?—I do not know.

By Mr. Paddison.

These spring channels, they are not managed by a committee but by a single man?—By a single man nominated by the people who have their interests at heart. In factious villages they have two pinnapeddas.

Do they have two separate portions to manage?—No, the whole thing is managed.

When there is faction in that also what will they do?—There was such a case, and I advised them to take a third pinnapedda.

By the Hon'ble Mr. Ramachandra Rao.

Was it also so in Gooty?—I think it was. In Madagasira there are not exactly spring channels, but tank channels.

Even in the tank channels they have pinnapeddas for distribution of water?—Yes.

In what other districts they have these pinnapeddas for distribution of water and repairs?—Only in this district.

For how many days in the year do they work in this way?—Whenever there is a necessity. It is not possible to exactly fix the period, but it ranges for about two to three months before every cultivation season.

How does the pinnapedda do it?—He opens a register and sees how the labour is distributed; and supplies water in rotation.

How do they meet the cost of it?—By the kuntlu. Kuntlu covers both fines, and the amount paid by people who do not contribute labour.

By the Hon'ble Mr. Kesava Pillai.

You say there were troubles in some villages; how many villages?—Some four villages.

I suppose, although they have some kind of trouble they keep on?—As I said before they cannot but keep on, as they have to cultivate and earn their living.

With reference to the panchayat you said you would like to see it supervised by the local revenue authorities; who is to do it?—The Tahsildar. I do not mean any direct or actual supervision. Any slight assistance that he can give, just like the Co-operative Society.

Has he any direct duties to perform in the co-operative societies?—It is a known fact that the success of Co-operative Societies is due to the assistance of Tahsildars.

Do you expect every Tahsildar to do it?—I think he can.

You said you were against the system of election before nomination; who is to make the nomination?—The villagers themselves. They would consult informally and then make a nomination.

Is that not a kind of election?—No. I mean a formal ballot.

I take it that you would give it to the villagers themselves to select who is to be in the panchayat?—Yes.

You would not do it?—No. For instance in a certain plot of land of about 4 acres they want to raise betel crop; they divide it into some twenty blocks and twenty ryots come forward and take up one share each for himself. He pays for the expense of cultivation for his share, supplies his own bulls until the turnout of the crop.

Who supplies the bulls?—Every ryot.

Is this done for the whole plot of 4 acres?—Betel cannot be grown everywhere and in every field, and one cannot manage all the expenses, and so they combine. I only mention betel as an example.

And suppose a tank of six months' capacity of water, contains water only for two months?—In such a case the ryots combine, distribute it into blocks and cultivate the land by their combined efforts.

By Mr. Paddison.

Is it not a fact that the village munsif's field generally looks better than the others?—Yes.

Would it not be the case under the panchayat also?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

Would you keep out the village munsif from the panchayat?—If he happens to be a good man I would not exclude him; but if he is a bad one I would certainly have him out.

By the President.

You think, the people would feel it as an obligation to select the village munsif?—I do not think so. In fact, the pinnapeddas are not always village munsifs.

But you would not prevent them if they want to elect the village munsif?—No.

By Mr. Paddison.

Are they not frequently the members of the Co-operative Society?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

What about the karnam?—I would exclude him altogether.

Why?—He has much to do at present, and he has more intriguing intelligence than the village munsif.

By Mr. Scot.

You think the panchayat will be competent to say how much grazing and cattle a forest can stand without deterioration?—I would not ask them to decide anything regarding the numbers.

They would let in goats in the forest areas?—If they did that we can very easily consider them useless.

In regard to the quantity of fuel, would you leave that to the decision of the panchayat?—Yes.

By the President.

Do you think the panchayat, as it would be constituted in these villages, would ever think of putting any limitation?—If they are told to do so I expect they would discharge it.

What responsibility would you suggest to them?—Allowing grazing whether for a limited number of cattle or for all cattle. I leave the question of limitation to them.

You think they would ever exercise any limitation?—I have seen, as a matter of fact, in some villages that they themselves impose limitation.

I asked you if any panchayat would impose any kind of limitation as to the number of cattle. Does the idea exist in them, at all?—They have no idea of any limitation at present.

In spite of their having no idea you would leave it to them?—In some cases I would let them experimentally.

You propose to give the absolute control of forests to them?—Yes.

Are they to pay anything for all this? For it is quite possible, I suppose, that it will be denuded of all that there is. How do you propose to prevent them from doing it?—The Forest Department should prevent them.

But if you hand them over to the villagers, do you not think that it would be wiser to limit their responsibilities?—Yes. All those that involve the introduction of a principle might not be allowed to them.

What do you mean when you say involve a principle?—If a certain reserve is to be closed for felling purposes in a certain portion of that reserve, where a scale of fee is fixed, I would not give it to them. I would show them these things and ask them to work it on these lines.

By the Hon'ble Mr. Ramachandra Rao.

You would assign some rules and then leave it to them?—Yes.

Is there much grass or fuel in the unreserves of your taluk?—There is a lot of fuel.

By the President.

They are not denuded?—They are badly mutilated.

Are they improving or deteriorating?—I think they are deteriorating.

By the Hon'ble Mr. Ramachandra Rao.

What about the grazing?—This year it has been bad in the unreserves.

Would you give powers to the villagers with regard to the unreserves?—Only with regard to grazing I would.

By the Hon'ble Mr. Kesava Pillai.

You do not think that some restrictions would be welcome to the people?—No.

Do you think that the villagers do not know the capacity of the pasture ground and the number of cattle that should be let in?—I do not think they can estimate correctly.

If they come to know that their cattle would suffer by overgrazing do you not think that they will immediately lessen the number?—Probably they will come to know too late.

Supposing there is rain every year, if there is over-grazing in one year do you not think that they would manage better next year?—But what guarantee is there that they will have better grass next year?

By the Hon'ble Mr. Ramachandra Rao.

Is any fuel from these unreserves removed to towns for sale?—Yes, by head-loads, mostly.

Do you think it causes any inconvenience to the rural population if this is allowed to go on?—No; it will be convenient for everyone.

I am talking of a case of a village where there is large unreserve and all the fuel is removed to the town, would it be to the convenience of the villagers?—They cannot remove all.

You are acquainted with rule under section 26 of the Act?—Yes.

What are the conditions under which they are allowed to do it free?—For domestic consumption and not for sale.

Do you now allow them to remove it for sale?—As a matter of fact, they do sell in the markets without taking permits.

They are supposed to take permits?—Yes.

I suppose it is the duty of the village officers to see that these things do not take place?—Yes.

By the President.

Do you consider it to be an efficient control?—No.

Is that the reason why so many of the witnesses want it removed to the Revenue Department?—I do not think so.

By the Hon'ble Mr. Kesava Pillai.

I would like to know if you have heard of any complaints in villages where fuel was removed from their unreserves by other villagers?—No.

By Mr. Scot.

You know of any village in your jurisdiction which is suffering for want of fuel?—No.

All the villages have quite as much as they need?—Yes.

By the President.

The fact is though they are prohibited to take fuel without permits it has been going on quite freely?—Yes.

Even if they choose to take without applying there is none to prevent them?—Yes.

That is what the Revenue control amounts to?—Yes.

Therefore, if the Revenue Department is unable to take up this responsibility do you think they can take any responsibility with regard to the reserves?—No.

You want to throw the responsibility on the panchayat themselves?—Yes.

Do you think that your experiment will have a better chance of success if the responsibility of a panchayat were reduced by giving power over grazing alone?—Surely there will be better chance.

You said that you never had a single criminal complaint of any illegal gratification?—Never.

What is the reason?—The villagers cannot prove the case by evidence.

What are the gratifications given for?—It is given as a mamul.

Does the villager get anything in return?—He gets a negative return.

What form does the negative return take?—Freedom from molestation.

Am I to understand that by means of gratifications the village gets an unofficial permission to plunder the forest?—Yes.

May that not be one reason that he fails to complain?—In such a case it is.

Is it not a case that mamuls are no doubt frequently demanded by the Forest guard and they are as often given by the villagers?—I do not know he gets it unless he moves for it.

By the Hon'ble Mr. Kesava Pillai.

You said 'molestation'. Have you not heard of complaints that mamuls are paid for escaping illegal arrests and illegal seizures?

By the President.

Is it not an invariable defence that grazing was done in the unreserves?—Almost invariably.

By the Hon'ble Mr. Kesava Pillai.

But, at any rate, the Magistrate relies on the guards and watchers and convicts the accused?—Yes.

By Mr. Scot.

But they are cross-examined?—Yes.

By Mr. Paddison.

Do you take the part of the defence by cross-examining the guards and watchers?—I make sufficient enquiry to understand the truth.

By the Hon'ble Mr. Kesava Pillai.

What is the percentage of acquittal of cases?—I do not know. I myself acquitted very many cases.

CHINNACHINNA REDDI of Uttukur.

By the President.

How much patta land have you?—I pay Rs. 150 cist.

How many cattle do you possess?—I have 10 cattle. Four are bullocks, 2 cows and 4 she-buffaloes.

How do you cultivate Rs. 150 cist land with 4 bullocks?—I give some for Koru.

RANGA REDDI of Gownivaripalli.

By the President.

To what taluk do you belong?—I belong to Hindupur taluk.

How much patta land have you?—I have 3,500 acres dry land.

How many acres do you cultivate yourself?—I cultivate 8 acres.

Do you send your plough-bullocks to the Government reserves for grazing?—I have no reserve.

How far is the reserve from your place?—It is 10 miles from my place.

How much wet land do you cultivate?—I have 300 acres and I cultivate 20 and the rest are cultivated by other ryots.

How many cattle have you?—I have 15 pairs of bullocks. I have 50 cows and 200 sheep. I have no goats.

Where do all these graze?—They graze in the patta lands.

Do they graze in the Government reserve?—No.

Is there any reserve near you?—Yes. There is Somarajulamala and Dokkalakonda. My cattle do not go there for grazing.

Why?—There are 600 acres of waste land which I have reserved for grazing.

Is that sufficient?—Yes.

Do you levy fees for the cattle of other people?—No.

Why have you no goats?—They want leaves. There are no leaves.

By the Hon'ble Mr. Kesava Pillai.

What trees are required for goats?—Yelama and thorny trees are required for goats.

How far is the reserve from your village?—It is within one furlong.

Do other ryots of your village graze their animals there?—Yes. They pay pullary. I also pay for permits when there is no pasture in my grazing ground.

Do any of your bullocks go to the reserve?—No. The bullocks of other ryots go for a month or two at the time of the rainy season.

How much kist do you pay?—I pay more than Rs. 2,000.

How do you irrigate your lands?—There are tanks and wells. I have 16 tanks of my own.

What is the assessment for your 500 acres of waste?—It is 2-anna assessment rate.

Are there waste lands for other ryots?—No. 200 or 300 acres were converted from poramboke to ayakat. That is available as waste land. There are on the whole 600 acres available for grazing.

How much poramboke is there now?—There will be about 500 or 600 acres now available for grazing. This is common for 16 villages.

How many cattle are there for all these 16 villages?—There are 2,000 cattle excluding sheep.

What is the trouble of the forest department either to you or to the ryots?—There are no trees on the unreserves. If permits are left at home, cattle are impounded.

By Mr. Paddison.

If cattle are impounded, do you not know of it?—We know of it. The guards say that if there is no permit shown, it is their duty to send the cattle to the pound.

By the Hon'ble Mr. Kesava Pillai.

But does not the guard know that the man has got permits for the cattle that grazed?—Yes. The guard knows that.

What other trouble is there?—If one anna worth of firewood is brought from the reserves, it is handed over to the Reddi and a penalty is levied and compounding fee is collected. The forest guard and the watcher take mamul every year in the shape of grain. Cattle which are in the tank-bed and in unreserved lands are driven to the pound.

By the President.

How do you know that?—Did you ever see it?—No. I did not see. The owners of cattle tell me like that.

By Mr. Scot.

The owners always speak the truth?—Yes.

How do you know it?—Even if I tell them to take cases, they say they are afraid.

By the President.

When they are prosecuted, they tell all these things?—Yes.

By Mr. Scot.

Who is sent to look after the cattle?—The owner himself goes. Boys as well as old men go.

If 50 cattle are sent, how many go?—No single man has got 50 cattle.

Does each man graze his cattle separately?—Yes. Young boys go.

If the young boys go and say that the cattle grazed in the unreserves, do you believe them?—Yes.

If they say that the cattle grazed in the reserves, will not their parents punish them?—They will not punish them.

Is it the desire of the parents to graze their cattle in the reserves?—It is not their intention.

If the children graze the cattle in the reserves will not their parents punish them?—No. They will not punish them.

Is there anything to prevent small boys from grazing cattle in the reserves?—They advise the boys not to take the cattle to the reserves.

By the President.

There is no particular reason why the boy should take particular care about it?—They are very careful.

It is only boys that go?—Big men also go.

By the Hon'ble Mr. Kesava Pillai.

Do big men also go?—Even grown-up men go along with the herd.

How does it strike you that those people tell the truth?—All the people generally complain of their difficulty to us. They must necessarily speak the truth.

You think they will not conceal the truth from you?—They always speak the truth.

What sort of a forest is that near your village?—There is Yepi, Billu, etc. There is much grass.

How big is the reserve?—Somarajulamala is 2,078 acres. This reserve is close to six villages.

What other difficulty have you?—By the appointment of guards and watchers, there is much loss to Government. They allow illicit removal of fuel. If poor people go, they are charged.

By the President.

If they allow them to remove fuel illicitly, is it a trouble to you?—A man obtains permits for one cart-load and removes six cart-loads.

Is it a loss to the ryot?—Yes. He pays Rs. 4 for a permit. The guard will accept at least Rs. 10. Permits are not granted for the removal of fuel.

By the Hon'ble Mr. Kesava Pillai.

You say it is a loss to Government as well as to the ryot?—Yes.

What do you propose to do?—The guards and the watchers should be removed. Also village panchayats should be formed and reserves kept under their supervision and control.

Will not the Government lose its revenue?—The rate of assessment is revised once in 30 years and by applying leaf-manure to the soil, the soil will improve and higher rates of assessment will be made afterwards.

By the President.

Who told you that?—I know it.

By Mr. Scot.

You will have more produce than you have now?—Out of compulsion, they go to the forests. But there is no safety now.

You say fields will improve in 30 years if manure is put? Will you not have more produce?—Manure and the other things will be regulated by the panchayat.

By the Hon'ble Mr. Kesava Pillai.

Do you think the people will take more interest in the forest if panchayat is given?—Yes.

Why will they take more interest then?—If they do not take care of the reserves, anybody may graze their cattle as they do now.

By Mr. Scot.

Why do you not plough your bidus and send your cattle to the forests?—There will be cases against us.

Will your cattle be better in the reserves than in your own waste lands?—No. They will not be better. If the permit is not sent any day, they will be impounded.

Will not your cattle be better fed?—The pasture in my land is as good as it is in the forests.

Will not your cattle become better if they are sent to the forest?—No. They will not become better.

By the Hon'ble Mr. Ramachandra Rao.

Do you send your plough-bullocks in your village to the reserve?—Those who have permits send them.

For how many months are they sent?—They are sent for 1½ months in a year. The rest of the time they are used for drawing water.

Cows are sent generally to the reserves?—Yes. As well as sheep. She-buffaloes graze on the plains in the reserves.

You said you had 16 tanks?—Yes.

Have you cultivation under all these tanks?—Under 12 or 13 tanks there is cultivation. Other ryots also possess lands under them. The repairs are done to the tank-bunds and the channels according to the proportion.

Is there anybody as Pinnapedda in your village?—Yes. My father is the Pinnapedda.

How long has he been Pinnapedda?—He has been continuing ever since he has been Pinnapedda.

Are there other bigger ryots in the village?—Yes.

Is there any faction in the village?—No.

Are there differences between the ryots?—No.

Was there ever a difference?—Yes. Three or four years ago, there was a difference about obtaining patta on certain lands.

Had it anything to do with the distribution of water or repair of the tanks?—No.

Some time ago you said that you were afraid that if your lands were improved

by the application of leaf manure, the assessment would be enhanced 30 years hence?—Yes. I said so.

Have you ever heard of that being done?—Yes.

Where was it done?—Twelve years ago, there was a survey.

M.R.Ry. SIVASANKARAM PILLAI, Pleader, Penukonda.

By the President.

You are a pleader practising in Penukonda?—Yes.

You did not answer a paper of questions sent to you?—No.

By Mr. Paddison.

I think you have taken some interest in forest matters for some years now?—Yes.

I think that when Mr. Sim came round, he said that you took some interest. Have you anything to say about grievances?—Most of the villages are adjoining the forest reserves.

You say that where there are forest reserves, villages are too near?—I can give a list of the villages which are too near. Two villages I will mention as types. One is Motadapalli and the other is Narasampalli near Kottakota. These villages are surrounded by forest reserves. There is no end of trouble by villages being surrounded by the reserves.

First take Narasampalli. Is not that village near a stream?—I do not exactly know where it is.

The point is that it is close to a feeder of one of the large tanks?—Yes.

Suppose the Forest officer says to us that if that reserve is disafforested, that tank will suffer. Are we to consider the interest of the village or of the tank?—Give a special treatment to that village. There will be free-grazing for all cattle and sheep in that village. So also with regard to Matarapalli. It is amidst reserves and people have to go nearly nine miles for grazing there. They have to stay there for some months and collect manure.

You say you would give free-grazing to all cattle belonging to all these villages?—Yes, also to other villages like that.

Will that free-grazing concession extend to any number of cattle belonging to the residents? Suppose there are 4,000 cattle?—I would not allow that.

But that was not a re-settlement?—I hear that in the re-settlement in Cuddapah there is enhancement.

Did you hear that enhancement is made?—I heard that if the soil is improved, enhancement will be made and if the soil becomes poor, the assessment will be reduced.

Suppose a Sugali came and lived there?—If they have it as a trade, you can ask them to go away somewhere.

How are we to know whether he is a trader or an agriculturist?—If a Sugali comes, it is very easy to distinguish. There is the village Reddi and the Tahsildar. It is a matter of discretion.

You will give discretion to the Tahsildar?—Yes. There is the village officer who will say that he is a new settler and that he wants to trade in cattle.

As regards actual residence, suppose in one of these villages, there are some Sugalis. Will you exclude them?—If they live by trade they must be excluded. Also Yerikalas can be asked to go to some other places.

By the Hon'ble Mr. Ramachandra Rao.

Are they traders or care-takers?—There are some who make it a trade and move from place to place and graze them. They can be asked to go and graze in the forests open to grazing.

By Mr. Paddison.

You would not give free-grazing except to those villages which are adjoining the forests?—The concession can be granted to the resident villagers who are near the forests. If the forest is three or four miles off, they will not resort to it.

Supposing there is a Ranger who comes round the village, and these people say they want free-grazing, how is he to determine that?—Give them a free permit. We may give a free permit for the whole village. Every year take the approximate number of the cattle and give a free permit. Publish in the Gazette that such and such a village has been given free-grazing.

But if the Ranger finds 10 cows how is he to find out whether they belong to the village or not?—The neighbouring villages will not come if the reserve is far off.

By the President.

If there is free-grazing to be got in that particular place, they will come?—

They will not come. They are very conservative. There is a ryot who is assured off 10 acres of wet land, and he will not come and try his chance.

By Mr. Paddison.

But you would not drive the cattle to the reserve and bring them back in the night?—No.

Could not they entrust the cattle to the people in the village itself?—Yes. They may. But if there is a nearer reserve, why should they do so.

By the Hon'ble Mr. Ramachandra Rao.

Supposing there is a village near a reserve and another village where there is no reserve, do you think they will entrust their cattle?—It is quite possible and it can be prevented.

How can it be prevented?—It is matter of common knowledge as to how many people have how many cattle.

How can it be known to the detective agency?—There is the Village Reddi.

The guard cannot take the Reddi always?—Give him free permit.

Will you give free permit to each animal?—If that is possible, that might be done.

By the Hon'ble Mr. Kesava Pillai.

Do not you think they will be particular about manure?—Yes.

By Mr. Paddison.

What other grievance do you know of?—That is the main grievance. The proximity of the reserves is one of the main grievance which applies to a good many villages. As regards leaf-manure, you may fix a number of cart-loads for each acre and a man may be allowed four or five or six cart-loads to the lands free.

Does this concession apply to the villages near the reserves?—It applies to all the villages in the taluk. You can fix six cart-loads free for every acre of wet land.

By the President.

How many cart-loads do you think the reserve will be able to supply?—I cannot say that.

It is rather apposite to that proposal. How many cart-loads can you get out of one acre in the Anantapur reserve?—I have no idea.

There are 20,000 acres of wet land and, according to your proposal, 120,000 cart-loads of manure are required. But there are only 86,000 acres of reserve. Every year, 1½ cart-loads must be taken from each acre of reserve. I

think Mr. Hodgson will have very good work to do to have 1½ cart-loads to cut every year in one acre. Is it your opinion that if your proposal be adopted the Forest Department can continue?—Money is paid and permits are obtained. Leaves are required.

Do you know how much leaves are removed?—A large quantity is removed.

It was only 78 cart-loads for 1911 and 32 cart-loads for 1912 for the whole district. Therefore you wish to raise the quantity from 32 cart-loads to 120,000 cart-loads?—The leaves in the unreserved lands also put together can be given.

From the unreserves, they are given free?—But there are many villages which require them.

By the Hon'ble Mr. Kesava Pillai.

Do you think all the villagers use leaf-manure?—Not all.

By the President.

You say you do not know how much leaf-manure one acre of Anantapur forest will produce. In the case of fuel-forests in Madura district, a coupe which was about to be felled was stripped of leaves for the purpose of ascertaining the quantity available. It was a little over one cart-load per acre with everything stripped. Your proposal is to take 50 per cent. more than what can be got?—That is what strikes me.

By Mr. Scot.

It is not possible to give a continuous supply year after year. After two or three years there will be nothing left. Do not you think some restrictions must be put?—That is exactly what I say. You may limit it to something.

Do you think they take all from the unreserves now? A great deal of tangedu and vempali is not at all used. It is used very largely in the other districts. Does not that fact show that they can get sufficient manure from unreserves?—Some how, they are not used to it.

Will that be any good reason for running ryot in the good forests?—If you allow all the leaf manure out of the unreserves, it is well and good.

But my point is that they are not taken from the unreserves?—It is only with regard to one or two kinds of leaves that they do not take them.

But they do not use it?—I cannot say that it is very much and they are not worse off by not using them.

Then there is no pressing necessity?—I cannot say that. If there is one kind of leaf which they can get, they will leave off the others.

By the Hon'ble Mr. Kesava Pillai.

I suppose the unreserves are nearer the villages?—Yes.

People will prefer to take leaves from the places which are nearer?—Yes.

If they can get leaf-manure from the unreserves, they will not go to the reserves?—No.

By Mr. Paddison.

Up till this year or last year, the fee was As. 5 a cart-load and they took only 78 cart-loads. If there is really any demand for leaf manure from the reserves, do you think they will not take more than 78 cart-loads at As. 5 a cart-load?—I do not know. Probably the forest guards play into the hands of these ryots.

By Mr. Scot.

When the permit is only As. 5 why should they pay to the forest guard?—If a ryot is going to apply for 10 cart-loads, the guard will say pay only for two and the rest I will give.

By the President.

Then the forest guard is a benefactor?—He is a benefactor more to himself.

By the Hon'ble Mr. Kesava Pillai.

Do you know of any case in which the forest guards charged people with more manure having been taken away?—I do not remember of any such cases.

By the Hon'ble Mr. Ramachandra Rao.

Is there a wet crop every year in this district?—That depends upon the water in the tank and according to the rain-fall.

Do you have a usually good wet crop?—Take Bukkapatnam tank. It is only in alternate years that we have crop.

By Mr. Paddison.

You said you are going to give free-grazing to all cattle and sheep to villagers near the reserves. Will you extend the concession to other people who come there?—Make them residents. If other villagers come, the villagers near the reserves will be responsible.

Have you anything else to say about the tree growth?—The forest guard may remain there.

You do not expect the villagers to co-operate with him in any way?—There

is the ordinary co-operation. If there is a fire, they will go and help him.

By the Hon'ble Mr. Kesava Pillai.

I think you gave evidence when the Hon'ble Mr. Sim was making enquiry?—I gave some information. I took him to some villages here.

You have heard of the exactions of the forest guards?—Yes.

How do you remedy them?—You allow free-grazing. You may restrict free-grazing to those villages which are near the reserves. Then you are rid of half the trouble.

By the President.

If there are no forests at all, will it not get rid of the trouble?—But you want to conserve the forest.

Do you think the cattle of a resident village do less harm than the cattle of a distant village?—It depends upon the numbers. In small villages, there are not many cattle.

But there is nothing to prevent their increasing?—You may tell them that they will be held responsible if other villagers come there with their cattle with a view to graze.

If they had the privilege of free-grazing, is there anything to prevent them from increasing their cattle?—The cattle will not spoil the reserves at all.

By the Hon'ble Mr. Ramachandra Rao.

Will you limit the number of cattle freely grazed?—No, not for villages near the reserves.

By the President.

They will have unlimited free-grazing and forests will not be spoiled at all?—No.

By the Hon'ble Mr. Kesava Pillai.

Are all the forests worth the trouble of the department of Government?—I do not think so. There are small forests and they are a source of trouble.

By Mr. Paddison.

Which of the forests are like that?—I cannot name them.

By the President.

Can you indicate the locality?—Take Motarapalli. You can disafforest a reasonable portion which is close to the villages.

By Mr. Scot.

You mean the forest close to the village site or village cultivation?—I mean the forest close to the cultivable lands.

By the President.

How is that to be done without prohibiting cultivation? I suppose it is within your knowledge that cultivation has extended. Will you prohibit it?—Yes. Make it a rule that within such and such a limit, no land will be assigned.

Will that be popular?—We will have to choose the lesser of two evils.

By the Hon'ble Mr. Kesava Pillai.

Do you think cultivable lands should be reserved as forests?—I am not for it.

By the President.

Do you know of any cultivable land which has been reserved as forest?—Yes. In the Penukonda hills, there is a lot of cultivable land.

Was it valuable?—Yes. There was rainfall.

In the case of all these areas on the hills, do you think there is harm done to the cultivation?—Cultivation is impossible now, because there is no water there.

By the Hon'ble Mr. Kesava Pillai.

Do you know of any black-cotton soil reserves?—I am not aware of any.

By Mr. Paddison.

Will your general statement about free-grazing doing no harm to cattle apply to sheep and goats also?—You may exclude goats.

By the President.

Why are you so hard on the goats?—The goat is hard on the forest.

What is your objection to the goats?—I have no sympathy to the goats because they eat more than the sheep do.

It is only a consideration of quantity?—There is also the quality to be considered. They graze any leaf they come across.

By the Hon'ble Mr. Kesava Pillai.

You are not very much interested whether the goats increase or decrease?—I am interested because they supply manure.

Do you know of any valuable trees growing in the reserves?—The Forest Department has been instituted 21 years back and there is no planting of teak or any other valuable timber.

By the President.

What about the unreserved hills to the north of Penukonda? Is there much growth there?—No.

Is there much soil on them?—It will take some centuries for the soil to form.

Do you not think that there was a time when there was soil?—I can conceive of a time when it was all rock.

By the Hon'ble Mr. Kesava Pillai.

What objection have you to reserve that hill in the neighbourhood of Penukonda?—The objection is that it is useless to reserve it. There is no valuable timber and cattle that go to graze there are not going to trample any trees.

By Mr. Scot.

Is it not possible that if cattle are allowed to walk on steep hill slopes they will roll down stones?—If you walk, will not stones roll down under your feet?—I have no experience of it.

After some years, will you not lose some soil?—If elephants are made to walk over it they may come down.

If you walk up a steep slope, you will find that a good deal of the soil is removed. Suppose 100 cattle go, they will disturb the whole soil. There will be considerable quantity rolled down every day?—Is it not possible that these hills will become as denuded of soil as the other hills?—They might accumulate manure.

The more cattle graze, in the hill-slopes, the better?—Yes.

In your opinion, cattle going on the steep slopes will improve the growth?—In seasons where there is scarcity, there will be no harm done.

By the Hon'ble Mr. Kesava Pillai.

You have got cattle-tracks on the hills?—I am not aware of any tracks.

Generally there are many places which are inaccessible to cattle?—Yes.

And they have got a lot of tree-growth?—Yes. There you may plant many trees.

By the Hon'ble Mr. Ramachandra Rao.

Are we to understand that you are against all conservancy?—I never said that. If I am asked to choose between the two evils, I will rather be without the forest conservancy near the villages. If it is something like Nallamalais far away from human haunt, it may be conserved.

By the President.

Do you think Nallamalais is far away from human haunt?—I suppose it is far away from your haunt?—Yes.

By the Hon'ble Mr. Kesava Pillai.

Are you against those which are reserved for climatic conditions?—I do

not understand the climatic conditions. I do not understand that theory. I am not quite certain whether reservation of forests will increase rain.

What I meant is that in the plateaus in the Mysore Province, the high lands are reserved and they say they contribute to the floods in the river year after year? Suppose they contribute to the betterment of water supply during rain time?—I am in favour of reservation provided it is not close to the villages and amidst cultivation.

MOHAMMED SAHIB of Madakasira.

By the President.

Are you a pattadar?—Yes.

How much land have you?—I own 120 acres.

How much of it is wet and how much dry?—110 acres dry and 10 acres wet.

How many cattle have you?—I have 20 cattle.

You lease out your lands then, I suppose?—Some I cultivate myself.

How much do you cultivate yourself?—20 acres dry and 5 acres wet.

With four bulls?—Yes.

Do you send any of these cattle to the Government reserve?—Yes.

How many permits do you take?—Five permits.

For how many cattle?—For 10 cattle.

To what reserve do they go?—They go to the South Madakasira reserve.

What have you come to say?—We request that the north and south portions of the Madakasira reserve might be disforested, as there are some temples in that. There are also some kuntas for cattle to drink water.

Were you there at the time of the forest settlement?—No.

All these things were fully enquired into at the time of forest settlement, and we cannot enquire into them again after 20 years?—The Committee has got powers to enquire into these things and redress.

By the Hon'ble Mr. Kesava Pillai.

Is the worship being done now?—Yes.

What do you get there?—It is full of rocks and no big trees. There is only kalli shrubs.

By the President.

If that is the case what do you want it for?—Our patta lands are all round the reserve, and if our plough bulls escape into the reserve the watchers terrify them and impound them.

By Mr. Paddison.

But in the case you took, namely in Narasampalli and such villages near the forest you want free grazing no matter what the size of the village may be?—Yes.

By the President.

You want free and unlimited grazing?—Yes.

By Mr. Scot.

What is the occupation of the people near this village Narasampalli?—There are some Sugalis who come and live there.

By the Hon'ble Mr. Kesava Pillai.

Have you any breeding bulls?—Yes. There are some on the hills. Only the herdsmen can manage them. They are not kept in any one herd or in any one place. They are not marked and are used for ploughing purposes. They are very strong, and the calves born at home are not so very strong.

Are there breeding bulls even now?—There are very few in the forest. Formerly there were many, but they have decreased now owing to the troubles from the forest people.

Then where do you get your cattle for your ploughs and other things?—We purchase our bulls from the Amirthmahal.

What have you to say about leaf manure?—It is not possible for us to grow leaf manure as the soil is loose. Moreover growing them in the fields takes away the fertility of the soil.

Did you ever grow them and see?—Yes; if dry leaves are brought from outside and put there then only it will yield well, but if it is grown on the field itself it takes away the fertility of the soil.

What else have you to say?—We cannot grow thorny plants for fences, and so we want fencing materials.

How many of the ryots of your village have come?—About 50 men from six or seven villages.

By the President.

They all want the reserve disforested?—They desire that suitable arrangements might be made.

What arrangements?—Free grazing for Guda avulu (hill cows). It may be kept under reserve, but Guda avulu might be allowed free. Access might be given in waste lands for agricultural purposes for all cattle in the village. Fuel also should be given without permit.

In fact, you desire to do exactly as you please?—It is not our policy; it is not our intention that no fee should be levied.

Then what do you want done?—Some lands might be set aside for agricultural purposes.

In the reserve?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

As regards Guda avulu, how many there are in the village?—About seven or eight herds consisting of some 50 in each. Formerly there were 300 in a herd.

I understood you to say that these are always kept in the reserve after taking permits?—Yes.

For how long in the year?—All through the year.

You do not tie them up there?—No.

You do not pen them?—No.

Who guards them?—Their calves will be tied within some fence and they will be protecting those calves, and then persons go and let the calves out which go to their mothers afterwards.

What difference is there between these cows and those that ordinarily graze there?—These cows do not go to the place where they once visited for grazing.

Are they driven about?—They go about themselves.

What is the difficulty about these Guda avulu?—The reserve is closed and no cattle are let in.

Which reserve is closed?—The north and south portions of the Madakasira reserve.

Is it closed for all cattle?—Yes.

Where do these Guda avulu graze now?—They were being sent to the Mysore Provinces where there is no pullari.

TIMMA REDDI of Yerrabommanahalli.

By the Hon'ble Mr. Kesava Pillai.

How much land have you?—I have 30 acres of wet and 112 acres of dry land. I have eight cows, 14 bulls, and six she-buffaloes. I have 150 sheep and 10 or 12 goats.

How far is the reserve from your village?—The reserve is one mile from my village and half a furlong from a hamlet of my village.

What are your difficulties about the forests?—There are our patta lands close to the reserves. The reserve is closed now. The ryots are complaining to me that if cattle go near the reserve, the guards and the watchers trouble them and take money from them. Tree-growth has become thick, and wild animals come

They reserve only bamboo forests. But now these cows are not sent even there. Breeding cows are not sent to the reserve ever since they were closed. The reserve is necessary and useful for pasture, and these restrictions work a hardship on the ryots.

By the President.

So you want the reserve without restrictions?—Yes.

By the Hon'ble Mr. Kesava Pillai.

Without what restrictions?—Without the restrictions of the forest guards. They are now the kings of the forests.

What is the extent of the reserve north and south?—4,500 acres.

Have you a union panchayat in your village?—Yes.

If the land is given to your panchayat will you all join together and manage it yourself?—We can.

How many villages graze in that reserve?—Some seven villages.

Except in Madakasira are these Guda avulu available in other villages?—Every ryot has about ten or twenty of these cows in my village, and they are also found in other villages.

By the President.

Where do the people get these Guda avulu from?—From Mysore.

By the Hon'ble Mr. Ramachandra Rao.

Do they come here?—These people go there and purchase them.

Why should they not breed in this district?—They are tall cows and they want grown grass. They cannot bow down and eat.

By Mr. Paddison.

Did you worship this year?—Yes. A case also was made against us. While the god was being taken along the path, some trees were said to have been injured and the District Forest Officer inquired and let us off. The Ranger took an explanation and the case was dismissed.

We worship the god every year. Instead of worshipping the god there, the ryots have to worship the forest subordinates. The work that should be done by the forest subordinates is got done by the ryots themselves.

By the Hon'ble Mr. Kesava Pillai.

Are they given cooly?—No. They do it for nothing.

What work do they do?—Roads are formed all round and the fencing is done by the ryots. In my reserve there is kalabanda, chiguru, devadaru, etc. There are no big trees useful for beams.

By the Hon'ble Mr. Ramachandra Rao.

Are there trees fit for fuel?—Yes.

By the Hon'ble Mr. Kesava Pillai.

Do you obtain permits?—Yes. It is only for the last one year that it was closed. Before that, we were getting permits. There is no other reserve near us.

Were any cattle which had permits ever driven to the pound?—There were no such complaints. When the reserve was open, we were undergoing difficulties and our cattle were improving. As soon as the reserve was closed, we are feeling the same difficulties and our cattle are getting worse.

How many cattle are there?—There are 4,000 animals. There was a larger number before the reserve was closed.

How many were there 10 years ago?—Between 3,000 and 4,000. There was an increase by 500 cattle according to the account just before the closing of the reserve. About 1½ years ago the reserve was closed. The number of ryots also have increased by 60 or 70 houses in my group. Rich people removed fuel from the patta lands. There is no cattle manure for the land. We were getting green leaves from the hills.

By the President.

How many cart-loads were you getting from the reserves?—Ryots went to the Ranger and the Ranger said that permits will not be issued. It was three years ago, and the Ranger was Mani Aiyar.

By the Hon'ble Mr. Kesava Pillai.

What do you want now?—We want freegrazing. If certain plants are cut then and there, then only they will grow. Such plants are useful for manuring purposes. If they are not cut, the grass underneath will not be very good grass. Leaves of the plants which are useful for manuring purposes may be allowed to

be cut and taken and grass may be allowed to be freely grazed. We may be allowed to have free worship.

By the President.

Are you not allowed to have free worship in your temple?—If any man is able to explain to the Guard or the Ranger, then he can approach the temple.

Is there not a right of way to the temple?—There is a right of way. But the branches of trees obstruct the path.

By Mr. Scot.

Did you ever ask the District Forest Officer to remove them?—We represented the matter to the Ranger.

By the President.

Did you ever ask the District Forest Officer to remove them?—No.

If you do not ask, is it likely that he will give you permission?—No one will give without asking.

By the Hon'ble Mr. Kesava Pillai.

You know the District Forest Officer is the head of the district?—Yes.

Why did you not ask him?—Just as we ask the Tahsildar for any difficulty of ours, so also we asked the Ranger. The District Forest Officer has permitted us to worship four or five times a year and to take gods there and worship. But the Ranger does not permit us to take them there.

By the President.

If the Ranger refuses, did you ask the District Forest Officer?—No.

Did anybody ask the District Forest Officer?—No one went and reported.

By the Hon'ble Mr. Kesava Pillai.

Why did you not represent to the District Forest Officer?—Once we went to worship the god and a case was made against my brother that he went for hunting. The District Forest Officer charged us for trial in the Taluk Magistrate's Court. There we were acquitted. Even if we go to the District Forest Officer, we thought we will not have justice. So we do not go to him.

By Mr. Scot.

Did you ask verbally?—Yes.

When did this happen?—It happened a year ago.

Did you ask the Ranger?—My ryots asked him.

Did you ask him in the Range Office?—Yes.

By the President.

Is that a great hardship to be told to be careful?—If by accident, it takes fire we are afraid whether we will be charged.

Has it by accident ever taken fire?—No.

Now you spoke of wild animals which are becoming dangerous. What wild animals are there?—There are panthers and wild pigs.

How many people have been hurt?—They do not kill men.

Do wild pigs kill cattle?—Only panthers kill cattle. Five or six cattle were killed in the surrounding villages. Only two cattle were killed last year in my village.

How many gun-licenses are there in your village?—There are four licenses.

With those four guns, how many pigs did they shoot last year?—We are not allowed to enter the reserves.

How many panthers did they kill?—The villagers are afraid.

If the pigs do not come out of the reserve, they do not do any harm?—It is dangerous to the fields close to the reserve. They must be shot when they are away from the reserve. Otherwise we are afraid of fire.

How far will fire from a gun go?—The Carnatic gun goes a furlong's distance.

Does that set fire to the forest?—If the wild animals are very near, then only they will shoot.

By the Hon'ble Mr. Kesava Pillai.

Do wild pigs do harm to the fields?—Yes. They spoil groundnuts, as well as sweet potatoes.

Are there channels in your village?—There are four channels. There are four Gunchikars and all obey their orders. If they are partial, other ryots correct them. Each channel has got a Gunchikar.

Does he collect any fine from people who make any default?—Yes. Six pies fine is levied if a man comes late by one hour. If he does not come the whole day, a fine of one anna is levied.

What does he do with the money collected?—They use it for making roads in the village.

How much do you collect every year?—Rs. 15 or Rs. 20. Each Gunchikar keeps the fine collected by him himself. Each road is made by each Gunchikar separately. There are two Gunchikars who are hereditary. So one of them is called Gunchikadu Narasappa.

Did he not ask you to write a petition?—No.

By the Hon'ble Mr. Kesava Pillai.

Were you enjoying the right of way according to the order since the closure was made?—Yes. We were enjoying the right of way.

Are you still enjoying it?—No. A man who removed the god from the temple was cursed and he has no children though he married twice. Pujari Hanumanthappa removed the god and placed it outside the reserve.

By the Hon'ble Mr. Ramachandra Rao.

Was it removed at the consent of the other villagers?—Yes.

Were you worshipping it all these 30 years in the reserve?—Yes.

And that is the temple which you shifted?—Yes.

By the Hon'ble Mr. Kesava Pillai.

There is no necessity to go to the temple?—No. But there is another temple.

By the Hon'ble Mr. Ramachandra Rao.

What about that temple?—We should have removed that idol also. It is a big rock of Hanuman and it cannot be removed. It is 1½ furlongs from this temple.

Have you the same right of way as to this temple?—There is another way for the other temple.

By the President.

Where is the right of way for the other temple?—I heard it from the Range Officer.

Have you been going to that temple all these 20 years?—Yes.

Have you been prevented from going to that temple?—The guards and the watchers object to our going.

When did they object?—They object always—even up to-date.

By Mr. Scot.

How does he prevent you?—He says that we cut trees. He says that we go four or five together. Ten cents are allowed for cooking. If we take knives, they charge us saying that we cut trees. We take it for cutting open cocoanuts. We must prepare food.

By the Hon'ble Mr. Kesava Pillai.

Are you allowed to burn camphor?—Yes. He asks us to be careful not to set fire.

Are their decisions accepted?—If he is right they accept. If not, all join together and correct him. Work will not stop. The supply of water never diminishes.

By the Hon'ble Mr. Ramachandra Rao.

How far is the reserve from your cultivated field?—It is very close.

Was the cultivation a recent one?—It existed for a long time.

Is the reserve first or cultivation first?—Cultivation was first.

By the President.

But the reserve is a hill?—Yes.

The boundary is the foot of the hill?—Yes. Some of the patta lands have been acquired.

How far is the village site from the reserve?—It is three furlongs.

Is there a village between the reserve and your village?—There is Jagarahalli which is a shrotriem. The reserve is close to my village which is Jagarahalli. We have left off cultivating lands for $1\frac{1}{2}$ furlongs distance.

By the Hon'ble Mr. Ramachandra Rao.

Have you left it as a waste?—Yes.

ANANTAPUR NAGAPPA.

By Mr. Paddison.

Are you a shepherd?—Yes.

Have you any cows?—I have ten cows and 600 sheep, and have lands.

What trouble have you?—The reserve is about a mile from us. If we let loose our cattle they must enter into the reserve. My putta lands as well as of some others are close to the reserve.

How long is it since the reserve was made?—I do not know.

What grows there?—Nothing.

Do they issue permits?—Yes. Half of it is closed and the other half is open to grazing. The unreserve is very small and insufficient to meet our agricultural

RAMA REDDI of Ganipalli.

By the President.

How far is Ganipalli from here?—Some nine miles.

How many cattle do you possess?—One hundred and fifty cattle in all.

How many sheep?—Seventy-five.

How many cows?—Sixty.

How many bullocks?—Six.

How much land do you cultivate?—Twenty acres both wet and dry.

With six bullocks?—Yes.

Do you pay assessment for that?—Yes.

How do you use that ground?—Grass is grown there and we cut grass but do not allow cattle to go there.

Do you allow this sort of vacant ground all round the village?—The major portion of this is left as waste.

By Mr. Paddison.

You say that your village touches the forest?—Is that a fact or is Haresamudram between you and the forest?—Haresamudram land is near.

Is that between the unreserve of your village and the reserve?—No.

Is that map wrong then?—Most of those lands belong to the ryots of my village.

When you said your village touched the reserve you meant that the lands cultivated by your ryots in another village touched the reserve?—I did not say like that.

Do you still maintain that the lands of your village touch the reserve?—Yes. In some places it touches.

Does it touch according to this plan?—Jagarahalli is my village.

needs. We are not allowed into the closed reserve. We therefore request that it might be disafforested. The land is fit for wet cultivation too. We have presented petitions to the Collector and the District Forest Officer to open them. Many trees were planted but none grew.

You say that nothing grows there, and that you will be satisfied if it is opened to you?—Yes, and the Government also will profit by it.

What other difficulty have you?—We are all poor, and we cannot purchase all our requirements. There are only shrubs grown, and no big trees.

Do you graze your cattle in any Government reserve?—No.

Why not?—There is unreserve land in the village, and I have put a shed there, and graze my cattle there.

How far is the reserve from your house?—Within a mile.

By the Hon'ble Mr. Kesava Pillai.

Where do the other people in your village graze their cattle?—They obtain

permits and graze their cattle in the reserve.

By the President.

How many from your village have come here?—Some twenty or thirty.

Do they take permits?—Yes.

How many cattle have you got altogether?—Three cows and thirty sheep.

How many has that man?—Ten sheep and four cows.

How many has the other man?—I have four cows, and I have forty sheep.

You have permits for those forty sheep?—Yes.

For which reserve have you taken the permit?—Jannavalapalli reserve.

What have you got to say about it?—When we cross the road they do not allow us to approach the reserve.

What do you mean?—We have permits for our cattle and are grazing them; but we are not allowed to take any material for plough or fuel or for any other purpose.

What have you to say about grazing?—We will be much relieved if we are freed from the grazing fees.

Anything else?—We want free fuel and manure leaves.

Why should you not pay for these?—How are we to pay when we have no money even for our food.

How many goats have you in your village?—We have thirty goats.

Where do they graze?—They are taken to paths and there they are grazed.

They do not graze in the reserves?—No. And if we do graze them there our cattle will be driven to the pound.

You have no requests to make about it?—No fees should be levied on goats too; for we cannot maintain sheep without goats. We also want wood for agricultural implements.

By the Hon'ble Mr. Ramachandra Rao.

How many cows have you?—Three.

And how many sheep?—

Do you take out permits for all these?—Yes.

For how long have you been taking permits?—For the last five or six years.

Is the grazing in the reserve good for your cattle?—It is good.

By the President.

What does the other man say?—The grazing is not good, and even if we take permits our cattle are impounded unjustly.

There is good grass?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

Why do you want it free?—We are unable to pay fees.

How much land have you altogether?—I have 30 acres wet.

What is it you pay for your wet land per acre?—I pay from Rs. 4 to Rs. 7.

Is it under the tank?—Yes.

What do you pay for your grazing fees?—I pay Rs. 4 or Rs. 5 every year.

How are these wet lands now manured?—We do not put any manure, but we plough them and sow seeds, and we do not get even one putti for an acre.

Did you ever apply leaf manure?—We have not got enough manure. We irrigate dry lands aided by wells.

What about the lands irrigated under the tank? Did you ever manure them?—We used to put leaf manure.

Did you ever put leaf manure to the land cultivated under the tank?—Yes.

When?—We were obtaining permits five years ago, and were then using them.

How many permits were you taking in your whole village for leaves?—For the present we purchased Rs. 10 worth of leaf manure.

What were you paying for a cart-load?—We were paying As. 5 a cart-load.

What do you do now for the leaves?—We sow in water without any manure.

How are your fuel wants met at present?—We get them at present from patta lands. Otherwise we go to the depot.

By Mr. Paddison.

Did you ever purchase from Bukkapatnam depot?—No.

And you?—No.

None of you?—None.

By the Hon'ble Mr. Ramachandra Rao.

You have enough of fuel in your patta lands?—No.

What is your objection then for paying for it?—We cannot pay for grass, fuel, and for everything.

But you have been paying for fuel hitherto whenever you wanted it from the reserves?—Yes.

Then why do you want it now free?—Thinking that you will give us if we ask for it.

Who told you that we would give?—We came to know that you will be coming here.

By the Hon'ble Mr. Kesava Pillai.

Once in how many years does the tank become full?—Once in five or six years.

When there is no water what lands do you cultivate?—We cultivate well-aided lands.

Do you pay assessment when there is no water in the tank?—We have been paying. But we do not pay on waste lands.

By the Hon'ble Mr. Ramachandra Rao.

Do you relinquish the lands during the years when there is no water?—No.

Do you pay according to sivoijama when there is no water?—No.

Is there any wet land under sivoijama?—No.

By Mr. Paddison.

There are 1,500 acres of unreserves? Is there any grass in that?—No grass.

ADINARAYANA REDDI of Krishnapuram.

By the President.

How far is your village?—It is 18 miles from here.

Is it near any reserve?—The reserve is 4 miles from the village. It is called Nyalakota reserve.

Do you graze any cattle in the reserve?—No.

Do any of your villagers do so?—No.

By the Hon'ble Mr. Kesava Pillai.

How much land have you?—I pay Rs. 150 assessment.

What do you do for manure?—We put cattle manure and we pen the sheep in our fields. It is difficult to get leaf-manure. We cannot obtain it now.

By the President.

Where were you getting leaf manure formerly?—We were getting it from the lands adjoining the Nyalakota reserve and from the reserve itself.

By the Hon'ble Mr. Kesava Pillai.

Where do your cattle graze now?—They graze in the uncultivated dry lands and waste lands.

By the President.

How many cattle do you possess?—I have 300 cattle.

How much land do you cultivate?—I cultivate 100 acres both wet and dry.

Where do all these 300 cattle feed?—They feed on the fodder we derive from the cultivation.

Are they all fed on fodder?—Goats and sheep graze in the dry lands.

How much unreserve land is there in your village?—I do not remember.

What does it consist of?—It consists of hillocks. Only 50 acres of it are fit for cultivation.

By the Hon'ble Mr. Kesava Pillai.

Is there any channel in your village?—No.

By Mr. Paddison.

You have 1,200 acres occupied and 1,500 acres unoccupied waste lands. Is there not sufficient free grazing in the 1,500 acres of poramboke?—No.

Is there no tree or grass in the unreserve?—No.

Is there grass in the reserve?—Yes.

Is there grass anywhere else, except in the reserve?—No. There are only stones.

Is there plenty of it?—There is very little of it.

Will it be 1,000 acres?—No.

Will it be 500 acres?—Yes.

By the Hon'ble Mr. Kesava Pillai.

How many sheep and goats have you?—I have 250 sheep and goats and 50 other cattle.

How many ploughs have you?—I have 6 pairs of ploughs.

By Mr. Scot.

What kind of leaf do you use?—I use Devedari, Pachari, Kanuga and Pagidithangedu, and Tangedu.

Do you get Tangedu from the unreserves?—It is taken by the contractors.

Do not they allow you to remove it?—No.

Who prevents you from taking?—The contractors prevent us.

Is the Vempali leaf good for manure?—Yes. It is a good manure.

If you have sufficient Vempali and Tangedu, you do not want anything else?—No. They will be sufficient.

Could you not grow Vempali leaf?—If we cultivate 200 acres of land with Vempali leaf, the leaves will not be sufficient for 4 acres. The leaves on grown up trees will be much.

By Mr. Paddison.

What is the name of the contractor who prevents you?—This year there is a Kadiri man.

You do not know his name?—No. Some Muhammadans come there.

What are their names?—I do not know.

Did you ever speak to them?—Yes. When did they come last?—They came about 8 days ago.

When was the last occasion on which the contractor came?—They come once in 10 days. They collect the Tangedu bark and go away.

For how many days do they stay?—They stay one or two days.

Who is to prevent you from cutting the Tangedu leaf on the other 9 days?—We require Tangedu at certain fixed times.

But you do not require it on any particular day. You can wait for one day and cut it the next day after he goes away?—Before we remove the leaves, they used to cut the plant and take away the bark.

By the President.

What is to prevent you from cutting the leaves before he removes the bark?—The ryot is used to cut only when it is useful to him.

By the Hon'ble Mr. Ramachandra Rao.

When does he do it generally?—He does it 15 days before raising the crop.

In what month is it done?—We cut leaves one month before for the Vaishaka crop.

By the President.

Before that time the contractors cut them all?—Whether the contractor removes or not, there is not enough of Tangedu leaf available on the land.

By Mr. Scot.

At present, do you cut all the leaves that you require?—We have not yet cut now.

Is there very little Tangedu to be seen?—Now the contractors will begin to cut.

Have the ryots begun to cut?—No.

Why did they not do so?—There is time still before sowing. For Vaishaka crop, we will have to wait for one month. We have already raised the first crop.

By the Hon'ble Mr. Ramachandra Rao.

Is it usual for you to remove the leaf just before the cultivation season, or do you do it beforehand?—We remove the leaves just before cultivating our lands.

How long before cultivating do you gather leaves?—One month before, we gather the leaves and store them near the fields. If we keep it somewhere else, all the leaves will fall out.

Then the leaves get dried up before they are applied to the land?—Yes.

Why can you not store the leaves in advance?—It can be done.

In that case the contractor will not stand in your way?—No. We can do so.

Is it possible to do so?—There is difficulty still. The cultivator does not know the length of the stem that should be cut and if he cuts a little longer, he will be prosecuted by the contractor.

By Mr. Scot.

Has anybody been prosecuted?—I have not heard of it.

By the President.

You never hear of any such cases?—No.

What is the rule about how much may be cut?—It is only tender leaves that may be cut and not the stem.

Who made that rule?—We are told like that.

Who told you?—The contractor told us.

You believe everything that the contractor tells you?—If we do not believe, they give trouble.

What trouble do they give?—He terrifies us by saying that everything is included in the contract.

And you believe him?—Ignorant people believe him.

Are you an ignorant person?—I must also believe.

By Mr. Scot.

Are you the village-munsif?—I am not the village-munsif now.

When you were the reddy, did you do anything to protect the ryot from the contractor?—I never did anything.

By the President.

Did any of your villagers make any complaint at any time to any of the officials about the contractor?—No. Never.

By the Hon'ble Mr. Kesava Pillai.

You said Tangedu leaves are stored? Did you ever see those leaves stored?—I have not seen any.

Have you ever seen Tangedu leaf being stored and used when it is perfectly dry?—Yes. We do put dry leaves.

Why can you not cut it now?—There is no leaf available.

We have seen Tangedu being carted yesterday. Why do you not store them? Why can you not cut now?—It can be stored now.

But you have not done it?—I used to stock.

By Mr. Scot.

Yesterday and the day before yesterday we saw Tangedu and Bandaru coming in cart-loads. Is it the contractor or the ryots that were removing them?—The ryots were removing them.

So, they are removing now?—Yes.

LAKSHMI REDDI of Kothakota.

By the President.

Are you the karnam?—Yes.

How much land do you cultivate?—Twenty acres of well-aided land and 50 acres of dry.

How many cattle do you own?—I own 300 cattle and 150 sheep.

What are the cattle?—I have six pairs of plough bulls, 7 or 8 calves, 50 cows and 50 goats.

Where do you graze your goats?—In my dry lands.

Do you graze your cattle at the Kothakota reserve?—No.

Does any one else graze there?—Those cattle for which permits have been obtained are sent to the reserve.

Are your ryots come here?—Yes.

How many of them?—Some fifty or sixty.

Do you all own patta lands?—Yes; and also own cattle.

How many have you?—I have four pairs of bulls.

How many other cattle have you?—I have some 20.

Do you all take permits for the reserve?—Yes.

Is that opened to grazing?—We take permits for the Jonnavalapalli reserve.

Do you send your plough bulls there?—No.

You send only your cows?—Yes, and she-buffaloes too.

Sheep?—I have not got them.

Why do you not send your plough bulls to the reserve; it is very near you?—I cannot send them without permit fees. We have sufficient pasture in our well aided lands, and we graze our plough bulls there.

Have you any waste in your village?—Yes, about 150 acres.

Including poramboke?—I do not know.

What is the approximate extent do you think?—Including poramboke and un-reserves, I think, it will be 500 acres.

But there are 3,700 acres?—I am only a new man, and I do not know exactly.

By the Hon'ble Mr. Kesava Pillai.

Is it not a fact that they use only rotten leaves?—Green leaf is more useful. Dry leaves are not so very useful. If the leaf is put into a pit and covered with earth, that will be very useful.

Who was the karnam before you?—My father.

By the Hon'ble Mr. Kesava Pillai.

You seem to have 3,700 acres of un-reserves for your village; why do you take permits in that case?—There is little unreserve land close to the village and there is also a separate piece of land available for grazing, but that is not very close to the village, and we do not go to the distant forests. Very little portion is available for grazing near the village.

By the President.

What difficulty have you to go?—They have to go by the side of the reserve, and if they happen to escape into the reserve, the cattle are immediately impounded.

Are there any trees in the poramboke?—They are only small hills.

Are there sheep in the village?—Yes.

Do you take permits?—Yes.

The Hon'ble Mr. Kesava Pillai.

What trouble have you in your village?—We have three or four reserves near our village; and if we obtain permits for one reserve, and if the cattle enter any other reserve, they are impounded.

What are the four reserves?—Guni-palli, Yellampalli, Jonnavalapalli and Narasimhapalli reserves.

By the President.

But one permit admits you to Guni-palli and Jonnavalapalli reserves, is that not so?—Yes.

And one permit admits you into Yellampalli and Narasimhapalli reserves?—Yes.

Then what is the trouble?—Free permits should be allowed for open reserves. We want also fuel and grass given to us free.

Why do you want everything free?—Poor people who keep cattle find it very difficult to pay.

How much cist do you pay to Government?—I pay Rs. 60.

And you?—I pay Rs. 25.

By the Hon'ble Mr. Kesava Pillai.

What else have you to say?—Maduraibayilu is in the midst of the reserve. The major portion of the Agradharam reserve is closed and little is left for grazing.

Is there no unreserve?—No.

You are only a hamlet of Kothakotai?—It is far away.

By the President.

I know it is only one or one and a half miles. It is not very difficult for your cattle to walk that distance. How many houses are there in your village?—About 20 houses.

Of what caste?—Kapus, Bojas, Weavers, etc.

By the Hon'ble Mr. Ramachandra Rao.

How far is the closed reserve from your house?—About 10 chains.

By the Hon'ble Mr. Kesava Pillai.

You say that the Gollabs have left your village; where did they go?—To other districts according to their convenience.

By Mr. Paddison.

If they have all gone why should the census show an increase of 200 people in the population?—(No answer).

Have the number of cows decreased in your village?—Yes.

Then why have they increased from 700 to 1,032 in this book?—(No answer.)

Is there a wall round the closed reserve?—There is no wall.

By the Hon'ble Mr. Kesava Pillai.

What is there in the closed reserve?—None; there are only black stones.

No trees?—No.

No grass?—There is grass.

Does grass grow on black rocks?—One-half of the closed reserve is rocky and the other half has some growth in it.

What use do you make of the things there?—We use them for agricultural purposes.

By the Hon'ble Mr. Ramachandra Rao.

Is there a Co-operative Society in your village?—Yes.

Are all of you members?—No.

How many members are there?—One-hundred and fifty or thereabouts.

When was it formed?—Three or four years ago.

What is the amount that you deal with every year?—Is it a loan society?—Yes.

How much on the whole?—Rupees 1,000 or Rs. 1,500.

Are all the members ryots?—Yes.

Are they rich ryots or poor ryots?—

Some are rich and some poor.

Who is the Secretary?—My brother.

Are the loans collected well?—Yes.

Where do you get your loan from?—

From the Central Bank.

Who is the President?—One Chenna

Reddi.

How many Directors have you?—Five.

Do you live in Narasampalli village?—

Yes.

What caste are you?—I am a Kapu.

What is your name?—Narayana

Reddi.

What are you doing in a Lambadi village?—I do cultivation.

How many Lambadi houses are there in that village?—About thirty houses.

Are you the only ryot?—There are other ryots also.

How much cist do you pay in the whole village?—About Rs. 200 in all.

How many days have you been there?—I am there for a long time.

What is the name of your reserve?—Yellampalli, which is in the north of Narasampalli, is opened; a portion of Cherlapalli is also opened. All others are closed.

Is there any tree in Cherlapalli reserve?—Only ordinary trees can be seen there; valuable trees are available in Yellampalli reserve.

You want these reserves abolished?—We want only one side to be abolished.

By the President.

For this wretched little village that pays Rs. 200 a year?—There are cultivable lands in Cherlapalli reserve. Also within the reserve there are patta lands.

What is the total number of your cattle?—One thousand five hundred cows.

One thousand five hundred cows in a village that pays Rs. 200 a year?—But we also pay grazing fees of Rs. 300.

How many cattle are there in that Lambadi's village?—One thousand five hundred.

Do you graze them for hire?—No.

By the Hon'ble Mr. Ramachandra Rao.

Have you got any land?—No.

Have you any lands near Narasampalli?—No.

How many Lambadi houses are there in your village?—About 30 houses.

All these 30 houses have no lands?—About five or six persons possess half an acre or one acre of land.

How many cattle have you?—One hundred and fifty.

And you?—I own 500.

All cows?—Yes.

And you?—Four hundred cows.

And you?—I have some 70 sheep in all.

Do you purchase these cows?—No; we got them from our ancestors.

How many young ones do you get in the year?—One hundred cows will give 12 calves; but some are at times eaten away by panthers. So we are in need of some pen.

Do all these cows go to the reserve and return to the Narasampalli village every day?—Yes; there is no place for them to stay during nights in the reserve. But during hot weather the cattle of course will have all the dry lands round the village to stand. Now all are cultivated and no ground is left for the cattle to stand; and so we take them to the reserve and bring them back in the evening.

For how many months in the year do you send your cattle to the reserve?—We send them every day.

How much do you pay per head of cattle?—I pay As. 3 per cow.

But your complaint now is that one of the reserves should be thrown open?—Yes. Cherlapalli reserve is close to our houses, and we can keep our cattle there and pen them for the night.

By the President.

For nothing?—Yes.

By Mr. Scot.

How many acres do you want?—As you please.

How much do you ask?—The whole of the Cherlapalli reserve.

What will you pay if the Government lets you have it?—We will pay As. 3 per cow.

By the President.

I thought you wanted it for nothing?—For nothing, if you are so pleased to give us.

Supposing the Government is not prepared to do that would you pay anything?—We have not got the means.

By the Hon'ble Mr. Kesava Pillai.

You mean to say that you are prepared to pay As. 3 pullari?—Yes.

You say you must have no restrictions in that reserve?—Yes. Half of the Yellampalli reserve is now closed. The whole should be opened for grazing at As. 3.

By the Hon'ble Mr. Ramachandra Rao.

And you want the Cherlapalli reserve to be made into an unreserve?—Yes.

What for?—To pen our cattle.

Is there anything obstructing you now? You say you have your patta lands?—Yes.

In the midst of this reserve?—Yes.

How do you go there?—There is a right of way.

How many cattle do you sell in a year?—Seven or eight a year. We sell calves some three or four years old. Calves born this year will not be fit for sale for the next two or three years, but only calves that are about three years old will be fit for sale. I do sell about three or four a year.

For how much?—A calf of four years old will fetch me some Rs. 10 or Rs. 12.

By Mr. Paddison.

You want a pen in the Yellampalli forest?—Yes.

Did they ever do that before?—Yes.

How long ago?—Some ten or fifteen years ago.

Never since?—No.

Did you not do it last year?—If any one does it they are prevented by the forest people.

But who made the pen in the forest last year?—The people from four villages come there.

But your village people did not come?—Our people also once penned their cattle there.

Did they pay for it?—Yes.

To whom?—We were fined by the Magistrate.

Did you say that you wanted to go in the hot weather?—We wanted to go there both in the hot weather and also in the cold weather.

Is there any grass there during hot weather?—No.

What do they live on then, when there is no grass?—They will eat leaves.

What leaves?—Dried devadaru, botha, Oosthipottu.

Do they eat yepi leaves?—None of our cows eat it.

You mean to say that your cows will not touch it?—Never.

By the President.

They would rather eat dried botha than yepi leaves?—In the dry season yepi leaves will not be available.

By the Hon'ble Mr. Kesava Pillai.

What more have you to say?—Compounding fees are a hardship.

How much have you paid as compounding fees?—I have paid Rs. 120 for 60 sheep.

When was that?—Some three years ago.

Why did they seize your cattle?—For not paying anything to the forest subordinates.

And you paid the compounding fees?—Yes.

If all you say were true why did you not refuse to pay the compounding fees, and go to a Magistrate?—No answer.

By the Hon'ble Mr. Kesava Pillai.

Why did you not go before a Magistrate?—It was a magisterial fine and so no composition at all.

Did the Police collect it?—Yes.

That is not compounding fees?—My permit was cancelled.

Did you take another permit?—Yes.

The Ryots of Bukkapatnam.

By the President.

Do you send any cattle to the reserve?—No.

Do any of you send cattle to the reserve?—No.

Has Kottakota reserve been always closed?—Yes.

Since when was Vengalammacheruvu closed?—It is closed since one year.

Where do you now graze your cattle?

—We graze the cattle in our lands.

Why is the Vengalammacheruvu closed?—When the reserve took fire, the Ranger called the assistance of the Bukkapatnam people. Some failed to go and for that default the whole reserve was closed to all.

How many did go?—All went except one or two.

Did the whole village go?—Those that were called went.

All went except one or two?—All that were called went.

How many were they?—Fifty went from Bukkapatnam.

Is that a large number?—It is a small number.

What caused the fire?—I do not know.

Was it caused by the heat of the sun?—That is also one of the reasons, and the other reason is it takes fire when the line is cleared.

Was not the line cleared long before the fire?—They were clearing at the time when the fire took place.

In what month was it?—It was in January.

Now you have no place to graze your cattle?—No.

Is there no unreserve in your village?—No.

There are 2,104 acres of poramboke and 180 acres of assessed waste. What about that?—There is the tank.

How much is the tank-bed?—It is 600 acres.

Next time there is a fire, you will be very active in turning out and putting it out?—We are ever ready to do so.

Only if you do that, it will not be closed. The lesson will no doubt be useful?—Yes.

By the Hon'ble Mr. Kesava Pillai.

What is the distance between your village and the place where it was burning?—It was 4 miles.

You say 50 of your villagers went?—Yes.

How many failed to go?—Only two.

By Mr. Paddison.

What are the names of those two?—K. Venkatappa and Bodipadi Subbarayudu.

By the President.

Did you reprove those two?—Yes. They were ploughing their lands. We reproved them.

By the Hon'ble Mr. Kesava Pillai.

You say for the fault of those two, you were all punished?—Yes.

Your cattle go there on permits?—Yes. We were grazing there.

You say for the fault of those two, permits also were cancelled?—Yes.

How many permits were cancelled?—Permits for 1,000 cattle were cancelled.

How many cattle belong to the two people who did not turn up?—They have four or six cattle.

By Mr. Paddison.

You say you grazed your cattle in this part which is closed?—Yes.

Why did you tell the Board that you never grazed there when the fire took place?—We never said that.

Have you got the appeal petition?—No.

By the Hon'ble Mr. Ramachandra Rao.

Did you say that your cattle never grazed in the Vengalamacheruvu reserve and that the fire was not due to your grazing?—We did not write like that. There are some hamlets and they might have petitioned like that.

By the Hon'ble Mr. Kesava Pillai.

Where do the cattle of those hamlets graze?—They graze also in the Vengalamacheruvu and Mallappakonda reserves.

Was that also closed for this fault?—Yes. Only three villagers are not allowed. Others are allowed.

By the Hon'ble Mr. Ramachandra Rao.

Is Mallappakonda now closed against you?—Yes.

For how long has it been closed?—It is closed for the past three years.

Is the whole of it closed?—Half of it is closed and half of it is left for grazing.

In Kottakota the hill is closed?—Yes. It is closed for the past ten years. Vengalamacheruvu is closed from this year.

Where do you graze now?—We graze the cattle in our waste lands. There are some waste lands under the tank.

What is the number of cattle in your village?—4,000.

What is the number which used to go to the reserve?—1,500.

Are they all cows or bullocks?—They are all cows.

Did you ever send bullocks?—We used to send them in the rainy season for about two or three months.

By the Hon'ble Mr. Kesava Pillai.

Were you sending sheep?—Yes.

How many were you sending?—3,000.

Where do they graze now?—They are grazed in the waste lands.

By the President.

The closing of Vengalamacheruvu has caused you much inconvenience?—Yes.

If there is no inconvenience about it, then there will be no punishment?—Why should every man be punished. It is

only those that did the fault that should be punished.

By the Hon'ble Mr. Ramachandra Rao.

Did you tell the Ranger who the persons were that did not go?—Yes. We told them.

Did the Ranger want any particular number of persons from your village or did he say that all should turn up?—He called some people and he went away. We followed him at once. Only two persons did not come.

Did you gather all the persons in the village at that time?—Those who were present in the village were gathered and taken.

Did you accompany the Ranger or went after him?—We went in front of him.

How long after he asked you to come did you go?—We went at once even in advance of the Ranger.

By the President.

What caused him to do this malicious thing?—Because those two persons disobeyed him.

By the Hon'ble Mr. Ramachandra Rao.

Who asked those two persons to go?—The Ranger asked them to go.

Were they in the village at that time?—Yes.

By the President.

What did they say?—They refused and there was a quarrel and on account of that, the Ranger did this. They stubbornly refused to go and so the Ranger did this.

By the Hon'ble Mr. Kesava Pillai.

Did the Reddi go?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

You said there is some Co-operative society?—Yes.

Who is connected with that?—The man by my side is the President and I am the Secretary.

How many members are there?—There are 250 members.

What is the extent of your transaction?—It amounts to Rs. 12,000 loans.

Who are the members of your society?—There are ten Directors. Most of the members are ryots. The President is a ryot as well as a sowcar and he pays Rs. 1,000 cist.

At what interest do you give?—At 10 annas interest.

Before that what was the rate?—It was Rs. 2. There was also grain interest at 8 seers per each rupee for six months.

By the Hon'ble Mr. Kesava Pillai.

How long has this society been existing?—It was existing for the last eight years.

When was it started?—It was started in October 1905.

Has your society any effect on the sowcars?—It caused injury to the sowcars. The sowcars were lending money at a higher rate of interest.

(To the Sowcar.)

What was your interest before?—It was Rs. 1-8-0.

What is the present interest?—It is 12 annas. Now the people do not go to the sowcars. If we lend money, say Rs. 1,000, we get it back at a time. But in the society they pay in instalments. So they do not come to us.

Did you get anything from Madras?—We got Rs. 7,000. We kept Rs. 3,500 and the balance was debited.

The society is in a flourishing condition?—Yes.

There are no quarrels amongst you?—No. There is a good deal of unanimity among the people.

How many societies are there around you?—There are 14 societies.

Are they all managed by the ryots themselves?—Yes.

They are all in a solvent condition?—Yes.

The members are amenable to the discipline of the society rules?—Yes. It is only Bukkapatnam that stands first.

Does your society do anything for the good of the public?—Yes.

Are there Gonchikars?—Yes. One Venkatappa is the Gonchikar.

(To the Gonchikar.)

You have a channel managed by the ryots?—Yes.

How many ryots are there?—Hundred or 150 ryots.

You are appointed by the ryots themselves?—Yes.

How long have you been a Gonchikar?—I have been a Gonchikar for a long time.

Do you fine people who make any default?—Yes. We collect money in that way. We collected Rs. 62 this year.

Do you keep any account?—Yes. We render account to the ryots.

How do you spend that money?—We use it for feeding the poor after the tank

receives its supply. With the consent of all, it may be used for any charitable purpose.

Is there any faction?—No.

You may be enemies. Still with regard to the channel, there will be no quarrels?—No.

By the Hon'ble Mr. Ramachandra Rao.

Suppose a man takes more water than he is entitled to. What do you do?—We have appointed two persons to regulate water.

Do you apportion water between all the villagers?—To clear the channel, a ryot possessing two acres of sugar-cane garden must send two persons.

Do you divide the water for the 24 hours of the day?—No. There are ridges in the field. When the full field is irrigated, the turn goes to the next man.

Has it no reference to the time?—No.

Suppose a man says he wants water for another hour?—We will fine him.

How much will you fine him?—We will fine him Rs. 3 or 4 according to the wastage of water.

Who does it?—There are two inspectors.

If he refuses to pay the fine, what do you do?—We will not allow water to him.

What is the difference between the Gonchikar and the Pinnapedda?—He is the same man. The Gonchikar's own lands are irrigated without contributing labour.

Does not the Pinnapedda contribute labour?—No.

Who does his portion?—His labour is done by himself.

By Mr. Scot.

What species of leaves do you use for your lands?—Tangedu, nela tangedu and palavara and pachari.

Do you use vempali?—We have only a very small quantity of it.

Do you get much leaf-manure from the unreserves?—There is no unreserve land.

On your dry cultivation do you get much tangedu bark?—There is very little.

Do you have difficulty about the tangedu bark with the contractor?—Yes. There are difficulties. They prevent us from taking leaves in ayakat waste lands.

But you said you have no waste lands?—Wherever it is available, it is not to be taken.

If the contractor does not give you trouble, have you sufficient tangedu leaf?—No.

Have you been cutting tangedu leaves for the last two months for leaf-manure?—No. It will be eaten away by the worms.

When do you cut it?—We cut just before we sow the seeds.

Have you not sown seeds already?—No. There is not sufficient water.

I saw a number of cart-loads. Were they taken as leaf-manure?—Yes.

Will the contractor interfere with the cutting of leaf-manure now?—Yes. He would.

Have you made any attempts to cut in spite of the contractor?—No.

APPIREDDI of Amagondapalayam and other ryots.

By the President.

Are all of you the ryots of Amagondapalayam?—Yes.

Do you all graze your cattle in the reserve or not?—We graze our cattle in the open reserve.

Is there a closed reserve?—Yes. Two blocks are closed, and less than one-third is open.

Is the closed portion walled?—Yes.

Is there a wall between the patta land and the reserve?—Yes.

What do you want to say?—All round our patta land there is reserve.

That was opened ten years ago?—Then too we complained and were promised that it would be made unreserve.

Who said so?—The District Forest Officer. In the closed reserve there are two wells for the cattle to drink water.

By Mr. Paddison.

You have 2,800 acres of unreserves. Is it not sufficient for you?—It is not sufficient.

By the President.

What else?—We request that we may be permitted to graze in the open reserve free of permits. Also permits may be issued for the closed reserve.

Is there no way to the kuntas inside the reserve?—There is a road passing a furlong off from the kunta. If permits are granted to pass through the reserve it will be useful for us.

By the Hon'ble Mr. Ramachandra Rao.

Are the cattle now being allowed to drink water there?—No, not now.

Then the stuff we saw had been cut by the contractor?—They were cut in the patta lands.

By the Hon'ble Mr. Kesava Pillai.

Are you a Gonchikar or a Pinnapedda?—I am a Pinnapedda.

Are the regulators of water given compensation?—Yes. They are allowed water free for one acre of their land.

By the Hon'ble Mr. Ramachandra Rao.

Is anybody in your village allowed to graze his cattle in the reserve after it has been closed?—No.

Is there anybody here who assisted in extinguishing the fire?—We all of us went to extinguish the fire.

By Mr. Paddison.

Why did you not tell me when I was there?—We were not asked then.

I asked about the kunta and was told that they had access to it?—There is another kunta for which we had access.

By the President.

You did not say, because you were not asked?—In the compartment which is recently closed there are two kuntas and two wells, and not in the one already closed.

By the Hon'ble Mr. Ramachandra Rao.

How long have the kuntas been inside the reserve?—It was newly closed. Ever since the formation of the reserve the cattle had access to it, and we were taking permits and taking our cattle there; but now it is closed and cattle are not allowed.

And there is no way outside the reserve?—No.

Are all the cattle in the village dying for want of water?—Yes.

How many have died?—About two years ago some 75 cattle died.

But the reserve was closed only this year?—They have died for want of water, and also for want of fodder.

By the President.

You want the open reserve thrown open for nothing, and for the closed reserve you will pay?—Our cattle have to pass through this open reserve.

By the Hon'ble Mr. Ramachandra Rao.

Do they not go now?—Yes. Then what is the complaint?—We should be permitted to pen our cattle there alone.

By the President.

What else do you want?—We want free firewood.

And timber for building and ploughing implements also for nothing?—Yes; also free leaf manure and free fibre. We also request that we may be given free permits for sheep.

What about your goats?—We have no goats in our village for the last five or six years.

What became of them?—We sold them.

Why?—Because the Forest subordinates brought up cases and said we should not keep goats.

By the Hon'ble Mr. Ramachandra Rao.

Wherefrom do you get your timber for building purposes?—We do not build houses. We only live in old houses.

Where did you get it from when you built your houses?—We were getting wood on permits.

You had to pay?—Yes.

What were you paying?—Rs. 2-8-0 for one cart-load.

Are you now prepared to pay for your building materials, or not?—We cannot pay.

By the Hon'ble Mr. Kesava Pillai.

You said that goats were disposed of?—Yes; and for want of goats we have no manure and the yield of dry crops has fallen down.

How far is the reserve from your village?—More than two chains.

What about the wall?—I am talking of the open reserve. It is very close to the closed reserve, and we have to obtain permits for each and every cattle, both young and old.

The Ryots of Taramarla.

By Mr. Paddison.

How many cattle are there in your village?—There are 2,000 cattle.

How many of them go to the reserve to graze?—They do not go to the reserve now. The cattle in the hamlets go to the reserve.

How many go to the reserve?—Only 200 cattle go.

Why do not the cattle go from your village?—The reserve is at a distance. So they do not go.

Is it any further off than it used to be ten years ago?—There was no forest trouble then. Now there is trouble.

If you get permits, where then is the trouble?—We take permits even for plough bulls; and at this rate it becomes more than the Revenue assessment. There are also cases now and then. Some 33 bulls were impounded, and Rs. 22 was levied as compounding fees. Another time our plough bulls were taken to the pound. The plough bulls cannot go together, and it is very difficult to control them. We cannot go and defend ourselves in the Criminal courts, as there are no witnesses for us.

By Mr. Paddison.

So you say that a large number of forest cases were brought against the village people by the forest subordinates?—Yes.

Did they ever make any true cases?—They must have made some true cases also.

Are all the cases false?—True cases are only rare.

I suppose the case which your son and a Forest guard brought last year was true, or false?—It was a true case.

Were all the cases brought by that Forest guard true?—I do not know.

Have you ever heard of a false case brought by that Forest guard?—Yes, the Digucheruvupalli case.

Was that case false?—I do not know whether it was true or false.

Did your son assist the Forest guard in that case?—No.

Is it a fact that your son is being prosecuted for bringing a false Forest case?—I do not know.

Your son is the Reddi?—Yes.

By the President.

You do not hear of the case of your son?—No case was brought against him up till now.

Can you take away any amount of grass?—Yes.

If you do not pay what becomes of you?—They concoct false cases saying we cut the trees.

How many guards had you within the last three years?—We had two or three guards.

Do they all charge exactly the same amount?—Yes.

Is there no preference—one liking ragi and another liking rice?—Any grain given is taken.

Does every one pay?—Yes.

Why can you not pay in the same way for grazing and thus get rid of the bother?—Bangaruchinnapalli people go and I do not know what they pay. Because we were not paying mamul, we were not taking cattle.

Was there no regular mamul for cattle?—No.

Why was it necessary to take more cattle than you had permits for?—Small calves used to be taken and they say that there are cattle in excess.

By the Hon'ble Mr. Ramachandra Rao.

I suppose there is a rule that calves are exempted?—There is a rule, but how are we to fight with them.

I suppose you do not pay for the young calves below six months?—No.

Do the young calves accompany the cows to the forests?—Yes.

By Mr. Paddison.

What other grievance have you?—We have no leaf-manure. We bring it from Mandalapalli, Hindupur taluk.

Do you bring it by rail or by cart?—We bring it by cart. It is more than 15 miles.

Did you go this year?—We must go now. As a rule we go every year.

There are 3,004 acres of poramboke apart from the reserves. Is there no Tangedu on that?—We cultivate sivoijama lands by turns. This year, if we raise the crop, we uproot the Tangedu.

Do you say that you cultivate 3,004 acres of poramboke?—We cultivate 2,000 acres.

Do you cultivate sivoijama on poramboke?—No.

Is there no Tangedu on 3,004 acres of poramboke?—No.

If Ayakat banjar is left without cultivation, will Tangedu grow well?—We will have no means of livelihood.

What else do you want?—We want the reserve to be given to the panchayats.

Who told you that it is good?—I think so. We all think so.

Did you read of it?—There is a society in my village. It is a Co-operative Society. Similarly we will have the forests managed.

Who is the Secretary?—Sivarama Reddi is the Secretary.

How many are there on the committee?—Five are on the committee.

How many members are there?—There are 200 members.

How many pattadars are there in the village?—270.

How much money is lent by the society?—Rs. 4,000 were lent in 1910.

Are there any difficulties in the panchayat?—No.

Are the loans regularly paid?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

Were you having the same set of panchayatdars these three years?—There were new sets.

How do you elect them?—If any man commits any mistake, he is removed. The karnam was removed because he did not pay his debt properly.

Did you remove him from the membership or from the Secretaryship?—We removed him from the Secretaryship.

He continues to be a member?—Yes.

Were any panchayatdars removed?—Was there any change all these three years in the panchayat?—No. There is the same panchayat.

How long do they hold office?—They hold office for three or four years.

What does the rule say?—Whenever a panchayatdar commits a mistake, he may be removed. That is the rule.

Do you remove him in a general meeting?—Yes.

How many should be present at the meeting?—There should be not less than 25.

If the reserve is given to the panchayat, what will you do?—We will know the difficulties of the poor and we will improve the reserve.

How will you improve the reserve?—We will grow trees where there are no trees.

What trees will you grow?—We will grow Billu, Narepi, etc. We will give concessions to the poor.

What concessions will you give?—We allow free-removal of leaf for manuring purposes from small trees.

By the President.

Is that without payment?—It is left to the panchayat to decide.

Will you have a separate panchayat for the forest, or will the Co-operative panchayat do?—We will meet and decide that later on.

What is your opinion?—We want good persons and gentlemen to be panchayatdars.

By the President.

Will good persons and gentlemen walk about the forests and take much care about the forests? Or will they sit in the village and plant trees?—I meant those persons who are kind to the poor and who are just.

But will they be able to walk into the forest?—They will walk.

By the Hon'ble Mr. Ramachandra Rao.

How far is the reserve from your village?—It is two miles.

What is the number of cattle in your village?—2,000.

How much area would you be able to manage?—1,500 acres.

Would you admit all the cattle?—What is advisable then, we will do.

Would you make it a rule to admit all cattle or would you shut out some cattle?—It is left to the wishes of the panchayatdars. Poor people will have free-grazing and rich people who possess cattle will be charged.

The Ryots of Naraepalli.

By the Hon'ble Mr. Ramachandra Rao.

How far is the reserve from your village?—Some one and a half miles.

By Mr. Paddison.

Is it all closed?—Yes.

Where do you graze your cattle now?—Nowhere.

You have any poramboke?—We have some.

Why cannot you graze there?—It has not really any growth.

Is the reserve a fertile land?—Yes; the grass is grown very well there.

You have 300 acres of waste altogether, and the cultivable area is about four or five hundred acres. How many cattle are there?—Some 500 cattle.

How long has that Mallappakonda been a reserve?—For about four or five years.

You have now 500 cattle; does that include all cattle excluding sheep and goats?—Yes.

What will you do with the money received?—We will have it for the protection of the forest.

Nothing will go to the unfortunate public purse?—The excess will be paid over.

Is that likely to be much after you have fed all the poor and spent money on the regeneration of the forest?—The Government officials will have control over the body and therefore they can have every control over the money too.

What will you do with the trees? In that reserve there are a large number of young Niruddi trees?—We will remove the branches by the side and allow them to grow straight.

By the Hon'ble Mr. Ramachandra Rao.

Are there any trees in your holdings?—There are Vepa trees, as well as Thumma and Jivvi.

Do you take any care of these trees?—We do take care and grow them. All round our holdings, there is a fence.

Do you get leaves from the Government reserves?—We get them from the ayakat waste and from patta lands.

What do you pay to the pattadars?—We pay 5 annas for each cart-load and we take coolies to collect them.

By Mr. Paddison.

What leaves do you bring?—We bring Gadiri and Bandili.

There has been a considerable increase during the last five years?—Yes.

So it is a good thing that the reserve is closed?—We have to purchase now wood for our agricultural implements, and things needed for agricultural purposes.

Do you mean to say that in order to cultivate four or five hundred acres you must have 500 cattle?—Every man has three or four bulis.

How many cows have they?—They vary from five to 100.

What other complaints have you?—We want green manure, and good pasture for cattle.

Are you not allowed to cut grass for cattle now?—Yes.

Then why do you say that you want it?—We cannot get it free throughout the year.

What else do you want?—We want wood for agricultural implements.

Where do you get your wood now?—From patta lands.

Cannot you take it from the shrotriem that is close by?—Somebody has purchased the shrotriem.

Will they not give for payment?—We cannot pay for it.

Will you buy if it is available in the depôt at Bukkapatnam?—We are unable to buy.

Was that the reason why, when they were for sale in the depot, nobody would take them?—Yes.

Unless given free you do not want them?—We cannot afford to buy.

What trees do you want for implements?—Vepa for ploughs, and sandra and yelama for carts.

By the Hon'ble Mr. Kesava Pillai.

Are there any babul trees in the un-reserves?—There are some, but the village officers prevent us from cutting them.

By the Hon'ble Mr. Ramachandra Rao.

They might get it if they pay for it?—All are not able to pay.

Where do you get your leaf manure now?—We take it from putta lands.

What do you pay for it?—Some five or six annas.

To whom?—To the pattadars.

Why?—If we bring the leaves on the roads the guards and watchers say that they were taken from the reserves and prevent us from taking them to our fields. So we leave the leaves there alone and come away. Sometimes we also pay them two or three rupees.

When you were allowed to take permits how many cart loads did you take in your whole village?—Only those who were able to pay took permits. Some seven or eight persons were taking permits. Again we sometimes used to purchase from the ryots of Chengaranapalle. Big ryots bring some 40 or 50 carts from there. Poor people cannot buy.

By the Hon'ble Mr. Kesava Pillai.

Has the acreage of cultivation increased?—Yes.

How much?—By 50 or 60 acres.

Why do you not grow something in your land?—If we grow green manure on our wet lands where will our cattle stand. Moreover no green manure will grow in our soil.

SADASIVAPPA of Agraharam.

By the President.

You are all Agraharam ryots?—Yes.

Are you all pattadars?—Yes.

Do you all take permits for your cattle?—No; the reserve is all closed.

You do not go to the Jonnavarapalle reserve?—No.

What is the distance from your village to the reserve?—Some ten miles.

But is not Chillakallipalli $2\frac{1}{4}$ miles from your village?—Yes.

Is it too far to send your cattle there?—A tank intervenes.

But from Agraharam kasba to Jonnavarapalle reserve there is no tank?—There is no path except near the Konda.

What is to prevent you from going that way?—It is round about.

Where do your cattle graze?—In the agraharam reserve which is open.

Why did you say that it was all closed?—A portion is closed and another portion is opened.

Do you live in the kasba or in the hamlet?—I live in the hamlet.

What is the name of it?—Chilakalagaddapalli.

By Mr. Paddison.

Chilakalagaddapalli is close to the reserve?—Yes.

Is it a closed reserve or on open one?—It is a closed reserve.

Is there a wall round it?—There is a fence.

What have you got to say?—The reserve is close to the village, and there is also a spring in it.

Was that claim put in at the Forest Settlement?—We represented.

I must presume that it was not permitted?—Yes.

What else?—That spring must be thrown open for the use of cattle.

No other complaint you have?—Permit fees must be lessened.

Why not abolished altogether?—Now As. 3 is charged for the closed reserve; and one and a half annas may be charged.

Anything else you want?—We want leaf-manure. Also Nallagutta is very close to the reserve and it may be thrown open to us.

It is a closed reserve?—Yes.

Anything else?—None else.

By the Hon'ble Mr. Kesava Pillai.

How far is the Nallagutta reserve from you?—About one and a half miles. If cattle only step in they are impounded.

By the President.

Why do they get in unless you pull down the fence?—The fence was burnt out.

Who burnt it?—I do not know.

Was that burnt by the heat of the sun?—I do not know.

How large is the reserve?—It is a small hillock.

What do you get there?—Botha grass and other small plants.

Was there any case in your village?—No permits were issued for grazing in that Gutta.

What sort of cases do take place in your village?—If manure leaves are removed they at once catch us. Permits are not granted to us for removing leaf-manure.

Were they issuing permits up till now?—Yes.

Are there wet lands in your village?—Yes about 400 acres; but we do not use green manure for it.

By the Hon'ble Mr. Ramachandra Rao.

How many cart-loads do you use per acre?—When permits were being issued we used 16 cart-loads per acre; but now we use only two or three cart-loads.

Where do you get it from?—From patta lands.

By Mr. Paddison.

Where did they use to get it from?—From the reserve.

By the President.

How many cart-loads did you take from the reserve?—About 300 to 400 cart-loads.

In the last two years only 32 cart-loads were taken on permit in the whole district, and the previous year only 78; and yet you say you were in the habit of taking it for a long time?—(No answer.)

By Mr. Paddison.

For how many cart-loads did you pay?—We used to give something to the forest subordinates.

By the President.

You did not take permits?—Some got the leaves on permit, and some on bribing.

What was the price of permit for a cart-load?—As. 5.

And how was it that taking 300 cart-loads you do not know how much it was for?—The ryots were taking it. I have sufficient patta lands.

All ryots have patta lands?—No.

If they have no patta lands, how do they claim to be ryots?—As the land is very dry you cannot get leaves.

The price of Government for leaves is As. 5?—Yes.

What was the price which you paid to the forest subordinate?—With the help of one permit we used to remove five or ten cart-loads, paying two or three rupees to the forest man.

Was that a great trouble?—Yes. It is very difficult for us to get on without leaf-manure.

You prefer to cheat Government and pay the forest guard?—They used to terrify the ryots and take money.

By Mr. Paddison.

Cannot you get it in the same way now?—They do not give now.

You do not give mamuls?—We do not give now.

Then what have you to complain about?—Even now we give, but they bring cases against us. Out of ten cart-loads cut they charge only one cart-load and allow the remaining nine carts to go free.

By the President.

Do you want that good old system restored?—No.

By Mr. Paddison.

What sort of system do you want then?—We want to take as much green leaf as we can.

By the President.

Without paying anything to the forest guard?—Yes.

By Mr. Paddison.

You say, because the reserve is closed you have no grazing ground. What do you do with these 3,000 acres of un-reserve?—Is there no grass in it?—No.

No trees?—The 3,000 acres consist of 320 tank beds.

Is there not a hill there?—It is all black rocks. But there is grass in only one hillock; and that will last only for five months, and then it will all disappear.

There is grass all the year round in the reserve?—Yes.

If you allow the reserve to be grazed as you do the hillock, do you think there will be grass all the year round?—The extent is very large, and therefore grass will be available all round the year.

By the Hon'ble Mr. Ramachandra Rao.

But the unreserve is more than the reserve?—But there is about 200 acres of sivoijama cultivation in the unreserve.

Where are you grazing your cattle now?—In the ayakat waste lands.

Do you not send them to that portion of the reserve which is opened?—We do send them.

How many do you send?—About 100 cattle.

What is the total number of cattle in your village?—About 3,000; and excluding goats and sheep about 1,400. Owing to the formation of the reserve all people have sold their cattle; and they have only ploughing bulls now.

What is it that you have sold, then?—We have no cows.

No cows at all in the whole village?—Only one or two in each house.

The Ryots of Enumulapalli.

By the President.

Are you all ryots?—Yes.

Have you all got cattle?—Yes.

How many cattle have you got?—I have got 20 cattle. Another has 30, another has 10, and another has 20.

Does that number exclude sheep?—Yes. We have no sheep.

Do you send your cattle to graze in the Government reserves?—Yes. We send our cattle to the Amagondapalayam western reserve.

What have you got to say about it?—The reserve is far away from the village, and it is very difficult to bring the cattle every day and so we may be permitted to pen our cattle there.

How far is the reserve?—It is $2\frac{1}{2}$ miles.

If we bring it any nearer, there is a complaint that it is too close?—In the hot season we have to keep our cattle there as it will be troublesome to go and come back everyday. We may be allowed free manure leaf.

At present do you get any?—Yes. We are getting free.

Where do you get it free?—We get it from the unreserves and also from the reserves.

By the President.

Since how many years have you had this grievance?—For the last twenty years.

By Mr. Paddison.

Fourteen years ago there were 218 cows, and now there are 261 cows. Does it look like any reduction in the number?—It does not.

By Mr. Scot.

For what purpose do you keep buffaloes?—For ploughing our wet lands.

By the Hon'ble Mr. Kesava Pillai.

Has cultivation increased within the last ten years?—Not much, about five or ten acres.

Has the population increased?—Population too has not much increased.

How many houses are there in your village?—About 300 houses.

By Mr. Paddison.

The population has increased by about 33 per cent. since 1881; the chief increase being in 1901 and 1911.

By the Hon'ble Mr. Ramachandra Rao.

Have you any Co-operative Society in your village?—No.

You have no shame in admitting that you have been stealing Government property?—There were permits. Now it has been stopped.

If you admit that you have been deliberately robbing the Government property do you think that you can have any concessions?—We must live upon Government property.

That is what you are doing now?—Yes.

It is a very simple philosophy. Have you anything else to say?—When the guards and the watchers come forward and want bribes, we have no other go than to pay them and manage with them somehow or other.

In fact, you and the guards and the watchers between you, make a sort of a confederacy to rob the Government property?—Even if we were honest, we must pay something to the guards.

By Mr. Paddison.

Have you tried being honest?—When we were obtaining permits, we were honest. Then an order was received that we should not cut the leaves in vankas and vagus.

By the President.

If a man makes a hole in the wall of your house and steals your property is it honest?—No. It is not.

Is it any excuse if he says that "there is no other go"?—No. We cannot accept that.

Do you admit that the Government alone must accept your statement?—The robber also says that you were not giving anything to eat and therefore he robs?—Is it honest?—If we were honest, they would not grant permits.

Do you want to take the law into your own hands if the Government has a different opinion from you, namely, whether a permit ought to be given for a reserve or not?—It is Government that should decide.

If the Government order is not to your liking, should you disobey it?—We would not disobey. We may be allowed to remove fuel on permits. We do not want depots.

Which depot are you referring to?—I am referring to the Bukkapatnam depot.

Did you ever buy from the Bukkapatnam depot?—No.

Were you getting the supply of fuel from the forest guards?—Yes.

You are worse than what I thought you were?—One cart-load of fuel will last only for a week. One cart-load costs Rs. 5. At that rate, we cannot manage. All our earnings will go for fuel.

There is no fuel in the unreserves I suppose?—It is not sufficient. If we remove even from the unreserves for sugar-cane mills, they say we should not remove for mercantile operations. They say that it is meant for agricultural implements only. Every ryot cultivates half an acre of sugar-cane and he requires fuel. If we remove green wood from the unreserves, they concoct cases against us.

Even after giving all these bribes, do they concoct cases?—No.

By the Hon'ble Mr. Kesava Pillai.

You want agricultural implements?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

Is there much sugar-cane plantation?—Yes. There are 15 or 20 acres of such plantation.

Is it done every year?—Yes.

How much wet cultivation is there?—There are more than 250 acres of wet cultivation.

Do you cultivate that every year?—Yes.

Are they under the tank?—Yes and also under the channels. There are 500 or 600 acres of dry cultivation.

How much cist do you pay?—I pay Rs. 250. Another pays Rs. 70; another pays Rs. 50 and another pays Rs. 150.

By the Hon'ble Mr. Kesava Pillai.

Have you got debts?—Some of us have and some have not.

By the President.

Which of you is the sowcar?—Those two persons are the sowcars.

Do sowcars require charity fuel?—It is for all, that we ask.

By the Hon'ble Mr. Kesava Pillai.

Have you got a Co-operative Society in your village?—No.

At what interest do you lend money?—At 12 annas or Re. 1 per month. for Rs. 100.

Do you give money to outsiders?—Yes, at the same rate.

Are there channels in your village?—Yes. There are Chitravathi channels. It is managed by four managers. Every ryot who owns 2 acres of land must send one man. There are four groups. Each group contains twenty persons.

You have four such managers?—Yes.

Do all these co-operate and dig the channel?—Yes. The panchayat has supervision over these four managers. There are five panchayatdars.

They do not go to the channels?—They do go. If there is any difference between the managers, they settle them. There is no Gonchigadu. It is managed by the panchayat.

How do you punish the defaulters?—We levy a fine of four annas per day. One of the panchayatdars collects all the money.

What do you do with the money?—We use it for repairing the channels and to make the roads for the villages.

Who regulates the water for irrigation?—There is a water-supervisor.

Who are the panchayatdars?—I am one of the panchayatdars, and the four others are Kapus and Balijas. That has been going on for the last six years without any hitch.

By Mr. Paddison.

You do not get any mamul from the ryots?—No.

By the Hon'ble Mr. Kesava Pillai.

Why do you not take mamuls?—We have our own lands. Getting our lands

without any dispute is the only advantage we get.

By the Hon'ble Mr. Ramachandra Rao.

Where do you get your fuel from now?—We get them from our own patta lands and from unreserved lands.

I thought you paid the guards and got it?—Yes.

Do you do it now?—When we are pressed for it, we do it.

By the President.

Who proposes the arrangements—is it you or the guard?—From the very beginning, this practice has been prevailing.

Does the guard want it from you or do you offer it to him?—He also asks and we also give of our own accord.

Have the forest guards on Rs. 8 power to extort money from the sowcars?—I am not speaking of myself.

You yourself have never taken part in this practice?—We also take part.

Does the guard extort these mamuls from you or do you give it yourself through fear?—He terrifies us by saying that he will bring cases.

Is it a practice for forest guards on Rs. 8 to terrorise large sowcars like you?—We are afraid of the cases that he will bring.

What need is there for him to concoct cases when every-day you commit the offence?—Even when we remove from the unreserves he makes cases.

That seems to be an unnecessary trouble on his part seeing that you steal everyday from the reserve?—What is the need for a false case?—If the case is true we pay him something. Only when they concoct, we do not pay.

By Mr. Paddison.

Do you all pay in the village?—Is there no honest man in the whole village?—Non-pattadars are honest.

By the Hon'ble Mr. Ramachandra Rao.

How many pattadars are there in your village?—One hundred pattadars.

What were you paying to the guard?—For a single crop season, we pay 16 seers of grain to the forest guard.

(To another.)

What do you pay?—Through my tenants, I pay him 64 seers.

You do not pay anything yourself?—I do not cultivate myself. It is only my ryots that cultivate.

What grain is that that you give?—Ragi or paddy.

(To another.)

What do you pay?—I pay 40 seers for six months.

Is it paid on any scale?—Yes according to the plough.

How much do you give per plough?—We give 8 seers for the plough.

For what purpose do you pay?—To bring agricultural implements, I pay.

Do you pay separately for getting firewood?—It is included in that.

Do you pay anything for illicit grazing?—We obtain permits.

Do you pay anything separately for the leaves?—We pay according to the cart-load. We pay 4 annas to a cart-load to the guard. We bring Gadira and miscellaneous leaves.

How many cart-loads are removed in your village?—Four hundred cart-loads both from the unreserves and the reserves.

How many ploughs are there in your village?—Eighty.

Do you pay at the rate of 8 seers?—Yes.

What is the arrangement when one guard is transferred?—If the previous man had taken for the first half-year the other guard will continue only from the next half-year.

Do you pay anything for the watcher?—They divide among themselves.

What about the forester?—He does not take anything.

What about the Deputy Ranger?—No. Does the Ranger get anything?—No.

Do you give anything to the District Forest Officer?—No.

Do you give anything to the Collector?—No.

By Mr. Paddison.

You say you have a panchayat for the regulation of water?—Yes.

Would you like the forest management to be entrusted to a similar panchayat?—Yes.

Would you prevent theft?—Yes.

You will set a thief to catch a thief?—If you like you can trust us.

By the President.

Do you want us to trust property to a person who is in the habit of robbing it. Is it probable we should do so?—By compulsion, we have been doing like this. If it is left to us, we will be honest.

VENKATAREDDI of Mahamadabad.

By the President.

Have you anything to say about forest grazing?—There is no reserve for our village.

By the Hon'ble Mr. Kesava Pillai.

Have you anything to say about leaf-manure?—It will be good if we are given manure leaves free from the unreserves.

By the President.

I think you get enough from the unreserves, now?—Yes.

By Mr. Scot.

Does the thangedu contractor trouble you in your village?—No.

Is there a thangedu contractor in your village?—Yes.

He does not insist upon your cutting it at a certain height from the ground?—We do not require thangedu; we have plenty of vempali leaves.

By the Hon'ble Mr. Kesava Pillai.

Why do you not cut thangedu?—Thinking that the contractor will object, we do not cut them.

By the President.

Even from your patta lands?—I cut them from my patta.

Has any ryot complained to you about the thangedu contractor having prevented him?—No.

Then it does not seem that there is very much truth in that story?—There is no necessity for the ryots to go in for thangedu.

VEMA REDDI of Yerradoddi.

By Mr. Paddison.

How many cattle have you?—I have 300 cattle. Ten are bullocks, 50 cows and the rest are sheep and goats.

How much land have you got?—I pay an assessment of Rs. 400. I have 400 acres of dry and 50 acres of wet land including lands aided by wells.

Do you send your cattle to the forest?—No; permits are given.

What reserve is there near your village?—It is called Maddilieri reserve. It is a small reserve and there are no trees in it.

By the Hon'ble Mr. Ramachandra Rao.

For how long has it been closed?—It is closed from this year.

By Mr. Paddison.

How many cattle were you sending before?—I was sending all my cattle.

What is the extent of the reserve?—It is a small reserve.

How many acres of unreserves are there in the village?—There are 700 acres of unreserves out of which 500 acres are covered by vankas.

What is the big hill near your village?—There is a hill close to Kutagulla, but there is no grass or trees. It may be about 400 acres.

What complaints have you to make?—The closed reserves may be thrown open. There is no other grazing ground for cattle. If that is made into a forest

reserve, it is very difficult for cattle to graze anywhere else.

Is it fenced?—There is a wall constructed.

Only one-third of the hill is reserved?—But the rest is useless.

Is there plenty of grass on the hill?—In the reserve there is grass. We may be allowed to graze on permits.

Is it only Boda grass that is found there?—There is Boda grass and also other kinds of grass.

By the Hon'ble Mr. Kesava Pillai.

Are there any trees?—Except Bandaru and thorny trees, there are no other trees.

Do you know why it is closed?—Some trees have been planted.

What is the extent of cultivation in your village?—There are 972 acres of dry and 21 acres of wet land. I possess lands both in Kuttagulla and Yerradoddi.

Where do you get your leaves from?—I get them from the unreserves.

How long have you been getting?—I have been getting the leaves from the very beginning.

Is it not sufficient?—No.

By the President.

What have you been getting?—I have been getting Vempalli, Tangedu, and Kanuga.

What do you want?—We want the reserves to be removed.

If that is removed, you can get everything?—Yes.

By the Hon'ble Mr. Kesava Pillai.

Are you prepared to give anything to the Government for that reserve?—Nobody will be willing to pay anything. Ryots are poor and the Government must help the poor ryots at least to such an extent.

By the Hon'ble Mr. Ramachandra Rao.

How many are rich ryots and how many are poor?—There are not many rich ryots. There are 130 pattadars for Yerradoddi, and 350 for the other village.

By the Hon'ble Mr. Kesava Pillai.

How many are indebted?—In Yerradoddi all are indebted.

You pay pullari?—Yes.

Why not you pay to Government for grazing, and manage the lands yourself?—We cannot manage.

If it is given to a panchayat, can they manage?—No. They cannot. There should be no panchayats.

Are you the manager of a big temple in Kadiri?—Yes. More than Rs. 2,000 is paid by Government.

You want the reserve to be given free?—If the Government is pleased to give it free, it can be given.

By Mr. Paddison.

Has the temple got any villages attached to it?—Yes.

Is there any forest in those villages?—Yes.

Do you charge anything for grazing?—No. For headloads of fuel I charge 6 pies or 3 pies.

What is the name of the shrotriam?—It is called Kondamanayanipalayam. I do not get any pay for my managership.

LAKSHMINARASAPPA of Kadiri Town.

By Mr. Paddison.

You are the Karnam?—Yes.

You have 400 acres dry and 50 wet?—Yes.

How many cattle have you?—Ten.

Where do you graze them?—In unreserved lands.

How many acres of unreserves have you?—We have 4,382 acres of unreserves, and 2,687 acres of reserve; so we do not want any grazing in the reserve. The reserve will be useful for the hamlets.

Do you cultivate your lands yourself?—I have them cultivated through ryots. Do the ryots complain to you about anything?—Yes.

Why did they not come with you now?—They are very poor. They have their own lands and cultivate mine also.

By the Hon'ble Mr. Kesava Pillai.

How much comes to your share per acre?—I get forty putties.

What is the price of one putti?—Rupees 60.

Or you get Rs. 2,400 for 50 acres?—When the full extent is cultivated I get that much.

What is the cost per acre of wet land?—From Rs. 4 to Rs. 8. I have also to bear the cost of manure.

Do you get every year like that?—Only in good season I get the full value.

How many good seasons have you had for the last ten years?—Only last year we had some good crop.

How much did you cultivate?—I cultivated 24 acres.

And you say that it was the best for the past ten years?—Yes.

Do you pay assessment on all the land or only on the land you cultivate?—I get remission on waste lands.

I suppose whether you get full crop or half crop you must pay?—Yes. This year we lost ragi crop and yet we had to pay.

On wet land?—Yes. I cultivated 15 acres of my wet land, and did not get even one putti.

And yet you had to pay assessment?—Yes. And if I use the tank water then also I have to pay.

Did you pay anything this year?—This year I did not use the water.

How much did you pay per acre?—About a rupee or a rupee and a half. We have to pay for baling the water, and for the baling bucket alone we have to pay Rs. 20. We have also to use bullocks.

Do you use bullocks or buffaloes?—Bullocks. The landlord must pay for the manure, for baling water, bucket and bulls. I always bring my own bulls.

The Ryots of Vepamanipeta, Kadiri Taluk.

By Mr. Paddison.

What reserve is there near your village?—There is Gorivikanama reserve.

How far is your village from Gundivaripalli?—It is half a mile.

(To another.) How far is it from your village?—It is very near.

How many cattle have you got?—I have 6 bullocks and 24 cows. Another has 4 cows and 8 bullocks, and a third has 2 bullocks.

Do you all send them to the reserve?—Yes.

Do you send sheep also?—Yes. We have taken permits and we send them to the reserve.

Have you any complaints?—We have not got implements. If cattle go to the reserve people trouble us. Our village borders reach the Pulivendla taluk.

Have any of your cattle ever been impounded if they went over the

boundary?—We are afraid and so we do not go.

What do you want?—We want the Gorivikanama reserve to be thrown open for grazing. Our cattle must be allowed to graze and we must be allowed to take fuel and manure leaves and agricultural implements free.

When I was there for zamabandi, there was a complaint. Were you there then?—No.

What is the name of the village that made complaint then?—It is Nutanakalava, and Peddannavaripalli.

You know about the Forest Committee but never knew about the zamabandi?—I was suffering from boils then.

Were all your villagers suffering from boils?—No.

By the President.

If your boils did not stop you from coming to Bukkapatnam, did it prevent you from going there then?—The Reddi called us here.

The Ryots of Allapalli.

By the President.

Near what reserve is Allapalli?—Near Yerrakonda and Somarazamala reserves.

What have you to say?—If we obtain permits for one reserve we are not let in to other reserves. Hindupur reserve also is close to that reserve, and if we obtain permits for that reserve then only our cattle can go to Hindupur reserve.

But you have already got two reserves for one permit; does not that satisfy you?—The Hindupur reserve is only one mile from this reserve and there is much trouble on account of that. If our cattle graze in the Yerrakonda reserve the forest subordinates drive them from this reserve to the Hindupur reserve.

Do they drive a mile away?—Yes.

By the Hon'ble Mr. Kesava Pillai.

You say that if the cattle graze in the Yerrakonda reserve the forest subordinates in Hindupur reserve drive them to their reserve to concoct cases?—If we do not give them anything they trouble us in this way. They beat the boys and drive away the cattle to the Hindupur reserve.

By the Hon'ble Mr. Kesava Pillai.

You say that if the cattle graze in the Yerrakonda reserve the forest subordinates in Hindupur reserve drive them to their reserve to concoct cases?—If we do not give them anything they trouble us in this way. They beat the boys and drive away the cattle to the Hindupur reserve.

By Mr. Paddison.

You have 800 acres of unreserve; how many cattle do you graze there?—Cattle of some 14 villages graze.

I suppose then the grazing is rather short?—There is good grass, but not sufficient.

Do you want the people of Hindupur to come there and graze?—They will not come.

Supposing they came?—Let them come. In fact, you have no objection to an unlimited number of cattle?—No.

Do you think the Hindupur people will not object if the cattle of 14 villages walk over the reserve?—The ryots will not object.

They will be pleased?—Yes. There were about 400 cases made in my village.

What cases this year?—None at all up till now. We are much afraid, and so we do not go to the forest. We do not approach the border even. There is a kunta which has water and is never dry, and in the afternoon if the cattle are taken for drinking water they are at once driven to the pound by the guard. All cattle in the reserve must go to that kunta.

By the Hon'ble Mr. Kesava Pillai.

What have you got in the hill?—There are no valuable trees. It ought to be excluded from the reservation. It was excluded once, but again they made it a reserve.

Have you cattle?—I have 10 cows, and some 10 or 15 goats, and I graze them here and there.

How many sheep have you?—I have some 50 or 60 sheep.

Did you ever pay compounding fees in your village?—No. But year before last we paid some.

What leaves have you in your reserve?—We do not now take permits for manure leaves; but during last year and in previous years we took permits and removed manure leaves.

Do you not give anything to the forest subordinates?—No; we do not steal. We take permits and graze our cattle; otherwise we do not go there.

By the President.

You are all upright people?—Up till last year they were giving permits for wood also, but after that they stopped granting permits.

OBI REDDI of Kondapuram.

By the President.

From what taluk do you come?—I come from Penukonda taluk.

What reserve is near your village?—Enamalakonda reserve is near my village.

By the Hon'ble Mr. Kesava Pillai.

What is your difficulty?—We have got well-aided lands in Penukonda taluk. We cultivate dry lands in Kadiri taluk. We live in Penukonda. We have got Penukonda reserve and Kadiri taluk reserve.

Do you take your cattle to the Kadiri taluk?—There is a small area. So we take them there.

M.R.Ry. H. SIVA RAO, Pleader, Anantapur.

By the President.

You are a pleader practising in Anantapur?—Yes.

You are also a landlord?—Yes.

You have patta lands?—Yes. 150 acres wet and 800 acres dry.

But you do not cultivate it all yourself?—No.

And, therefore, you do not keep any agricultural cattle?—I cultivate a portion of my lands, and keep two bulls. The rest is cultivated by my tenants under my supervision.

Whose cattle do they use?—My cattle; and I give them grain.

You know the hills called Itigaragudrug?—It is not ours.

Whose is it?—I do not know.

There is a hill there, can your cattle graze there?—No.

Why not?—It is a shrotriem land, and they want permits.

Is that justice on their part?—They are pattadars; but the Government are not kind to the poor.

How much should you pay Government?—They also receive As. 3.

If your cattle go into that Agraharam will they put them into the pound?—Yes.

Is that not trouble?—(No answer).

By the Hon'ble Mr. Kesava Pillai.

Do they not leave you with the pound fees?—Yes. They do not collect compounding fees.

There it stops?—Yes.

Do you take them for ploughing or for grazing?—They go for ploughing as well as for grazing. I have sheep also.

How far is the reserve from your village?—It is about two furlongs. The reserve is called Enamalakonda reserve and Malakavemala reserve. One side of that Konda is Kadiri reserve and the other side is Penukonda reserve. Our cattle must be allowed free grazing in those two areas.

Do you want permit for both the reserves or do you want grazing free?—Free-grazing will be better. If not one permit should be given for both the reserves.

Are there Niruddi trees?—Yes. In half of the Malakavemala reserve, there is nothing.

What village is that?—Visvanathapur, Dharmavaram taluk.

You do not send any cattle to the Government reserve?—No.

So you have not been brought into contact with the reserve grazing?—No.

What is your opinion about the present charge made by Government for grazing in Government reserves?—It is not much.

That opinion is not based on your personal experience?—I know it. They charge only As. 3 and As. 6 for six months.

What do you consider the grievances of the ryots with reference to grazing consist of?—I consider the grievance is in the way in which the rules are being carried out by the forest subordinates. There is no proper supervision over them. So far as I know I have not come across with a single case which has been thoroughly investigated into either by the Ranger or by the Forester. Almost all the cases are started by the forest guard.

You say in your answers "I think it would be better to entrust these forests to the case of the village panchayat. What panchayat do you speak of?—Some panchayat may be started.

What forests will you entrust to them? All forests near the villages; and if there is a reserve near the village, I think that ought to be removed some two miles off. Now, by the side of the Pennar there is a large extent of land belonging to Mr. P. Hanumantha Rao; and when cattle have to go to that land they have to necessarily pass by the road; and when they go the forest people charge them on the plea that they have trespassed.

Do the cattle go with no one in charge?—There will be a man in charge.

How does he prevent the cattle from entering the paddy fields?—They will only take the cattle to places where there is no crop.

You do not quite know how they prevent the cattle from the paddy fields or cholam fields?—A man will be watching the field, and he drives the animals away when they go near the fields.

Why cannot they do the same with regard to the forest reserve?—The guard oppresses the people.

When you say villages do you mean the village cultivation, or the village-site?—I mean the village-site.

Supposing the village patta land adjoins the reserve, what then?—There is no harm.

You do not think that matters?—No.

You are acquainted personally with any of the reserves in this district?—I know Uppurupalli reserve, and another reserve.

Are you aware that many of the reserves in this district and most of the areas which are closed for grazing are closed by a wall or fence?—There are no walls there.

Only these two reserves have come within your knowledge?—Yes.

You would entrust the forests to the panchayat; what are they to do with them?—The reserves can be placed in

charge of the forest guards; but they must be supervised by the panchayat.

You want Government servants to be supervised by an unpaid man?—There is no harm in that. Ranger is about 60 miles off, and never knows what takes place.

You think the forest officer and the ranger never go to the forests?—So far as my experience goes no case has ever been investigated by them. They may go to the forests, but they never make any cases. Only on the report made by the forest guard the case is proceeded with. Moreover it is not possible for them to go often to the forests.

What are they kept for, then?—They might go to the forests to supervise, but not to make cases.

Is all this opinion the result of your personal knowledge?—From what I hear I should say so.

Where do the District Forest Officer and the Ranger spend their time?—On circuit.

Carefully avoiding the forests?—They do go now and then

By the Hon'ble Mr. Ramachandra Rao.

I suppose, what you mean to say is that they are not present when the crime is detected?—Yes. When the opposite party makes a representation they do not take any steps.

By Mr. Scot.

Can you give us any specific instance in which certain people petitioned to the District Forest Officer, and no action had been taken?—In Kadiri taluk the parties were fined about Rs. 1,000 or so by the Stationary Magistrate. Of course, I know the usual plea of the Forest Department people is that they are living in the forests and nobody to protect them.

Do you think that the magistrate was wrong?—I do not say so. But the ranger's prosecution was based solely upon the forest guard's statement, because he has not examined the other side.

By the Hon'ble Mr. Kesava Pillai.

What you mean to say is there ought to be preliminary enquiries made by superior officers?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

You have some lands?—Yes.

Are they wet or dry?—Dry lands specially; but I raise only wet crop

Are they under the tank?—Yes.

Who pays for it?—I pay for 20 acres.

Where do you get your leaf manure from?—From the ayakat waste.

You gather it yourself?—Yes.

Your tenants also get their manure leaves from the ayakat waste?—Yes.

So you have no difficulty with regard to leaf manure?—No.

By Mr. Paddison.

What sort of leaf manure do you use?—Kanuga, thangedu and also wild indigo.

How many cart-loads do you apply per acre?—About two cart-loads.

By the Hon'ble Mr. Kesava Pillai.

You own cows? You do not take permits?—No.

You said that the grazing fees are not heavy?—Yes.

What makes you say so?—For a cow they charge only As. 3 a year; and a man will be most willing to pay it, if there be no difficulties in the way.

By Mr. Scot.

You said you had two bulls; what does it cost you to keep them?—About Rs. 5 per pair per month.

By Mr. Paddison.

You say "My village"; is that a shrotriem?—It is a Government village.

How much do you lease it for?—I get half of the gross.

I do not quite understand your view about the management by village panchayat; what are they to manage. Are they to look after the guards who are to be still in Government service, or are they to have some guards of their own?—If there is a charge brought the panchayat will go to him and ascertain whether the offence was committed or not.

How can they see whether the offence was committed or not?—From the foot-steps and path.

By the Hon'ble Mr. Ramachandra Rao.

How can you say whether any particular mark belongs to any particular goat or animal?—It is very easy for the ryots to find out whether the offence was really committed or not.

By Mr. Paddison.

You mean to say that it is the duty of a respectable man to see whether the guard's evidence was true or not?—Yes; and they will also see that the forest in which they have an interest is well preserved.

In what form would you give them that interest?—In the reserves they will be permitted to take timber and other things for their agricultural and domestic purposes.

The panchayat for themselves, or the whole village?—The whole village. Then when any work is necessary the panchayatdars may be able to get the help of the village people free. They will then willingly do the work.

As regards the investigation of offences, if as you propose the reserves are removed two miles off, would you the panchayat be willing to go these two miles to see whether the guard was right or wrong?—If the reserve forest is within their jurisdiction they will go.

As regards the agricultural implements who is to determine what trees are to be cut?—Would you allow them to cut at random?—The panchayat will allot as to which tree is to be cut.

Do you think that the present sylvicultural knowledge of the panchayat is sufficient to choose which tree ought to be cut?—In this district they generally cut babul wood.

Do you think there is much babul wood in this district?—In Bukkapatnam, Monavur, and some portion of Kadri taluk there are babul trees. If you pay a visit to Uppurupalli you will see that there are babul trees.

It is but a small area, and it is not a typical instance?—I have seen it, and so I say so.

By the Hon'ble Mr. Kesava Pillai.

Will you not extend the functions of the panchayat to grazing also?—It is not possible for them to regulate grazing.

Supposing a limitation is put upon the capacity of the forest, do you not think that the village panchayat would regulate the number of cattle to be put on it? I am against it.

You have no faith in that?—It is not possible for them.

By Mr. Paddison.

You do not doubt their will, but you doubt their ability?—Even if I am asked to try it I cannot do it.

Supposing Uppurupalli reserve is opened to grazing, and supposing the number of cattle to be admitted is limited to 50, how would the panchayat select the cattle to be admitted in that reserve?—I cannot answer that question.

Rao Saheb M.R.Ry. P. ADIMURTHI RAO Garu, Pleader and Chairman, Municipal Council, Anantapur.

By the President.

You cultivate no lands of your own?—I cultivate only 12 acres.

You do not send any cattle to graze in the Government reserves?—I used to send my cattle.

You used to send some to Uppurupalli reserve?—Yes.

You have a private pasture of 150 acres?—Yes.

I find something about limitation which I do not understand. You say it is possible to supply grazing to an unlimited number of cattle?—Yes.

At the same time, you are against all limitation. Then you wish to see some forests destroyed?—People will be wiser. They will not indiscreetly take a larger number of licenses. If you prescribe any limitation, I think there will crop up intricate questions and difficulties. There will arise a question of property. You will have to restrict fifty or sixty licenses for a particular forest. Fifty licenses may be taken up by the influential persons and there will be heart-burning.

Supposing that we decide that a certain block can only support a certain number of cattle and suppose we say that you can make a selection yourselves, do you think the ryots are incapable of making a selection by means of a panchayat?—I will come to the panchayat later on. But what I think is that when a certain forest is open to grazing without any restriction, people will begin to graze their cattle and they are the best judges to see whether they are to take out unlimited licenses or not.

How does it differ from the present system in those forests which are open to grazing?—Practically, I advocate the present system.

The present system is said to abound with evils?—I do not find any evils.

Do not you believe in the oppression of the forest subordinates?—I am a believer in it.

If licenses are granted to forests, it is necessary to see that unlicensed cattle do not go and graze. That can be done only by a forest subordinate?—I quite admit that he will allow only those for which licenses were taken.

That is what he is supposed to do? But knowing his habits and training well, do you expect him to do his duty honestly

and impartially?—It is better if those guards are removed and better staff put in.

What sort of people do you suggest?—They must be people who should have received some education at least up to the Lower Secondary examination.

What pay will you give for a lower secondary man?—I will give from Rs. 15 to Rs. 20.

Do you know the Forest Guard's work?—Yes. He is to keep watch over the watchers.

Do you know the extent of the forest in his charge? The average is 16 square miles of reserve?—He is not supposed to travel through every beat of reserve each day. He is only a supervising officer.

But he is more than a supervising officer. He is the guarding officer?—There is the watcher also. He is expected to control the watchers.

I suppose if you have a failed matriculate in, he will be a supervising officer?—Yes. He will be better.

You want a failed matriculate on Rs. 15 or Rs. 20?—Yes.

Then the price of the protective establishment will be increased by 200 or 300 per cent.? That is a serious matter for the public purse?—It involves a revision of the establishment.

If you raise the pay, the cost will be increased by 200 or 300 per cent. unless at the same time you cut the expenditure by 50 per cent.?—That can be done.

If you give him three times the pay he cannot do three times the work. If he is expected to supervise 15 square miles for Rs. 15, and if you give him Rs. 30, can you ask him to supervise 40 square miles?—No. We may place him in charge of two reserves.

You are against all limitation?—Yes.

You say the present system may continue and under that system, forests will not be overgrazed because people's interest will suffer?—Whenever there is no fodder they will seek other places.

You do not think that at present, the forests are over-grazed in some places?—I do not think so.

Even if the people have the sense to limit the number of permits which they take out to that particular number for which they can find grazing in the forest, will they be guided solely by the interests of cattle or partly by the interests of forests

also?—They will take care not only of their cattle but also safeguard the interests of Government.

But under the present system, they do not generally do so?—They do so.

We have had ryots the day before yesterday who openly told us that for many years past, they had been taking permit for one cart-load of manure-leaf and removed ten?—I do not advocate malpractices.

I do not say that you do. But I say that this case had occurred?—If certain reserves are thrown open without restrictions, people will be at liberty to take licenses and they will be the best judges as to the number of cattle to be allowed.

Will they have the interest of cattle or forest?—They will safeguard the interests of the Forest department also.

You say you are against investing in village panchayats the power to limit the number of licenses. Why do you say so?—That answer is dependent more or less upon the previous answer. I say I am against all limitation. When there is no necessity for limitation and if you agree with me in saying that no restrictions are necessary, the village panchayats have nothing to do.

Supposing there were any limitation, do you think they cannot be entrusted?—There will be so much difficulty and delicacy in finding out the proportion.

Do not you think they may not be honest?—People may want it simultaneously.

In what do you think they will fail? Will they fail in strength of purpose or in independence?—They may be independent, but they cannot be able to meet the demands of all.

You think they would not have the strength of mind to say "No"?—It would put them in a very irksome position. What I mean is that in certain villages in this district, to my knowledge, the panchayats are controlled by one or two influential persons and their word will be law. They will act like polegars. They will monopolise the privileges to themselves.

But suppose the panchayats are chosen by the ryots themselves?—Then the panchayats can be honest.

Then you will have no objection?—No.

What sort of a panchayat did you contemplate when you expressed those objections?—I thought of the panchayat

consisting of the village head and the others.

Your objection is to the village head?—Yes.

Have you any objection against anybody else?—No.

By Mr. Paddison.

If the village head is the person who is most feared, do not you think he will use his influence against the panchayat if he is excluded?—He will be under the fear of the Government.

Do you think the fear of Government will not influence him if he is on the panchayat?—The fear that he will be punished by the Government if he did anything against the interests of the panchayat will make him not to do any mischief.

Why should he not be a member of the panchayat?—He will have occasion to utilise everything for himself.

By the Hon'ble Mr. Ramachandra Rao.

You are for an elected panchayat?—Yes.

Do not you think that even in the case of elections, the village munsifs will terrorise people to elect them?—I think so.

You will altogether exclude him by a rule?—Yes and constitute the panchayat in a different manner.

By Mr. Paddison.

Is it not sometimes the case that the village autocrat is not the reddy at all. I know of some cases?—Do not you know that the Reddi is a mere tool to some one in the back ground?—Those cases are very few.

By the Hon'ble Mr. Kesava Pillai.

Do not you think that you are referring to some bad Reddi?—Yes.

After all, there are only a small percentage of such Reddis?—I think they are in one or two taluks.

But you would not draw from that a general line against all the Reddis? The Reddis are in many places the best people to conduct channels, etc.?—I do not agree there.

You seem to be carried away by the small percentage of Reddis who are mischievous in the villages?—It is no doubt true they are mischievous.

You have heard of most of the Reddis co-operating with the other villagers in carrying out their purposes?—They are honourable exceptions.

By Mr. Paddison.

Do you think the mere fact of being a Reddi changes everything?—I say that the position is such that he takes an undue influence and therefore advocate the exclusion of Reddi class as a whole.

You are not against all Reddis?—No. I only mean Reddi heads. I am for the exclusion of every one who holds an office.

By the Hon'ble Mr. Kesava Pillai.

You think the inclusion of a village Reddi means officialdom?—Yes.

You think the panchayat can manage without partiality?—I think they must be placed directly under the control of the Revenue Department.

You would like to have them worked under certain rules framed?—Yes. There must be some rules and regulations by which they ought to be restricted.

By the President.

Can they appeal against the orders of the panchayat?—No.

By the Hon'ble Mr. Kesava Pillai.

You think by investing them with responsibility and power, they will exercise them with due consideration to all interests?—They will—provided there is strict control over their work.

By the President.

You are an advocate for the abolition of grazing fees for all cattle?—Yes.

If that were done, you would not have a necessity for panchayat?—No.

In fact, if every person grazed his cattle when and where he liked without any reference to numbers, there will be no occasion for a panchayat?—No.

They have nothing to do then?—No. Why so? Is there no control to be exercised?—No.

At the same time you say "I do not think the ryots of these parts consider the levy of grazing fees as a hardship." Why abolish it then?—It is to encourage the poor people as they pay to the Agricultural Department. If these concessions are given as an incentive to the ryot the population we deem it a favour. On the contrary, if they say they will pay the grazing fee, I do not consider it a heavy charge.

On what ground do you want it to be abolished?—Is it to be done as a charity?—Yes.

Why should we take such an unnecessary measure?—If you were to insist upon taking permits, I have suggested

some difficulties: because a man has to pay a larger amount to Government and then a man has to subject himself to the displeasure of the forest guards.

You advocate the abolition of the fee only to diminish the difficulties of the forest guards?—Yes. All the harassment will go.

You do not advocate the abolition of the fee because it entails the existence of a forest guard?—It is not that it costs much to the ryot but it will prove beneficial in removing all troubles.

You say any panchayat should not be given power to place any limitation of grazing?—Yes.

What do you propose the panchayat is going to do?—The panchayat may be authorised to issue permits if at all Government thinks fit to continue the permit system.

If they were not to restrict or place any limitation, what management are they going to exercise?—They will set that no trees are uselessly carried away and no fire is set. There are so many things to be done.

By the Hon'ble Mr. Ramachandra Rao.

Yet you do not give them any powers to do anything with the forests?—They can be vested with the power of reporting any offences.

I understand you to say that you are against the issue of permits or of any control over grazing?—Yes.

The panchayatdars are to be mere caretakers?—Yes. They are to be mere custodians.

Do you expect any villagers to undertake their duties?—Yes.

What is it that they will get in return?—They may deem it an honorary return.

By the Hon'ble Mr. Kesava Pillai.

Do you mean to say that the ryots will do all these things without any privileges? You think that if free-grazing is given they will do all these things?—Yes. They will do all these things. If free-grazing is permitted, some officers are afraid that the forests will be devastated or over-grazed. I cannot understand the term "over-grazing." I cannot say that there is any such thing as over-grazing. So long as there is grass, they will eat. In two or three days, the grass will sprout again. So long as there is the probability and the possibility of the fodder to grow, so long they will continue to graze.

By Mr. Paddison.

Do cows eat leaves?—No.

Do they eat Yapi leaves?—I do not know about it.

By the Hon'ble Mr. Kesava Pillai.

At least, you want the panchayat to be given power to graze their cattle and to exclude distant cattle?—Suppose there is a forest which can support 500 cattle, you would exclude the cattle from the distant villages?—We cannot exclude. We must be ready to admit all cattle.

Supposing the reserve is too small?—If there is fodder, they will graze.

If there is no fodder, they will starve?—They will go to other places.

You would not keep the reserve as pasture ground for one village?—No.

You will allow other villages also?—Yes.

Do you think that will be good for the cattle?—Yes. There will be fodder available for a certain number of months and after that, finding that there is no fodder there, they will resort to another place. They will go to their own private lands.

You advocate freedom for cattle?—Yes.

Evidently you think the restrictions are everything, and the present harassments are to be avoided and therefore there ought to be free-grazing?—Harassment is not an incidental thing to restrictions.

In order to avoid all these troubles, you want free-grazing?—Yes. The duty of supervision may be given to the village panchayats and you may dispense with the forest guards and the watchers.

Will you at least allow people to take agricultural implements?—Now Government has been permitting.

No. It is to be paid for by the ryots? Perhaps you do not know that?—My understanding is that in unreserved lands there are unclassified trees which are given.

But they are not fit for ploughs generally? What will be the interest of the ryots to take care of the forests?—Because they have free-grazing. We may also put it as one of the conditions to be fulfilled by the panchayats.

They ought to take interest in the growth of trees?—Yes.

How will you give them any privilege?

—We give them the privilege of free-grazing. If they take due care of the forests and if they see that the trees are

not destroyed, that privilege may be allowed to continue.

You say they must dispense with the guards and the watchers. How will they do it? Where is the money to come from to employ the watchers?—The village panchayats need not engage men. They will themselves do it in turns. They have got their own methods. There we can trust them.

By the Hon'ble Mr. Ramachandra Rao.

If your system is adopted, what is the difference between the reserves and the unreserves? You exactly reduce all the reserves to the level of the unreserves?—Yes, so far as grazing is concerned.

Do you think the present unreserves have much grazing?—No. They have nothing.

Do you think that if all cattle are admitted into all the reserves from all villages, the state of things will be the same in the reserves as it is in the unreserves?—If you allow cattle in the reserves, fodder will grow again soon. It will reduce itself to the level of unreserve lands now, and if the reserves are thrown open either by permits or by means of the free-permit system, so far as fodder is concerned, they will be like that. They will not lose their efficacy simply because grass is eaten away by cattle.

By the Hon'ble Mr. Kesava Pillai.

Do you mean to say that there is no grass in the unreserves?—There is not so much of grass as there is in the reserves. The reserves are well protected.

By the President.

You take away the protection. What is the difference then?—There will not be so much of grass available as there is now.

Have you any knowledge of the unreserves of this district? Have you seen the wastes of this district?—Yes.

What is their general condition?—There is no grass.

Were they always like that?—They are all unfit. "Unreserve lands" means unfit for all purposes.

Before the reserves were constituted into reserves, were they also like the unreserves?—The most fertile portions were selected for the reserves.

Do you know what the proportion of unreserves in this district is to reserves?—No.

Can you guess whether sufficient land is left for communal purposes?—I do not know.

Do you think they are equal?—They may be equal.

They may not be more?—No.

Do you know of any forest which is in the same condition as unreserves so far as tree-growth is concerned?—Yes. There is the Uppurupalli reserve. The Government has been spending thousands of rupees for plantations, but they hopelessly failed to grow anything. Its extent is 350 acres. Yet it is kept as a reserve.

By the President.

Yet you say that all the best portions and fertile portions were included in the reserve?—When it was not a reserve, it contained trees. All those trees were felled and sold. Now the Government is trying to grow trees.

By the Hon'ble Mr. Kesava Pillai.

Have you seen some of those Jakkalacheruvu hills?—I see them when I go in the train. They contain nothing except boulders.

By Mr. Scot.

I suppose most of the unreserves have black rocks?—Yes.

If you assume that a very large number of cattle are allowed into the forests, they will trample down the seedling, sand also assuming that they do not look after the interests of the forest so much as they are willing, then your scheme falls to the ground. Your scheme is based entirely on the assumption that unlimited grazing does no harm to the pasture ground?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

I thought you were for free grazing all through?—Yes.

Why are you so hard upon the goats?—Why are you so hard upon the goats? I have I am myself a sufferer from goats. I have certain gardens. It is only last year that I planted 300 trees. A herd of goats entered and ate away everything.

By the Hon'ble Mr. Kesava Pillai.

Do you let them manure your fields?—Even without goats, the world can get on with other manure. Goat-manure is not considered so very excellent. It is the excretion of the sheep that is considered very fertile.

By Mr. Paddison.

You say that you are in favour of free and unlimited grazing. Does this apply to all forests? Would you allow the closure of any forests?—Such forests containing small plantations or trees

which are likely to be interfered with by cattle may be closed against cattle.

You say young growth will be damaged?—Yes.

If you want to regenerate any forest, you will have to keep out cattle?—Yes.

Have you trees on your private grazing ground?—There are some trees. Although I allow free grazing for nearly six villages—I do not place any restrictions—yet my trees are growing very well. There is the prickly-pear fence which offers protection.

Is there prickly-pear round each tree?—Yes.

Trees are growing in the middle of the prickly-pear?—Yes.

Unless you cover your reserves with prickly-pear, young growth will be prevented? The forests will not last for ever?—Young trees must be protected with prickly-pear.

By Mr. Scot.

Tell us the area of your private land?—It is 150 acres.

What is the number of cattle that you allow?—Any number of cattle are allowed so long as there is fodder. Nearly 100 cattle graze there.

For how long do they graze?—They graze for three or four months in the rainy season.

Do ploughing bullocks go?—Agricultural cattle of the neighbouring villages go. But I have not sent mine.

By the Hon'ble Mr. Ramachandra Rao.

What is the approximate quantity of fuel consumed in the town?—About 400 tons are consumed.

How is it sold here?—It is sold at Rs. 2-12-0 per cart-load or half-a-ton.

Is it delivered at your houses?—It is delivered at the depôt. I am talking of the rate sold at the time of the depôt. The same rate is now existing.

Is it all from the reserves or from the unreserves?—It is all from patta lands. The ryots have grown certain babul trees, and people purchase at Re. 1-8-0 per cart-load. They bear the charges of cutting and carrying it and sell at Rs. 2-12-0 a cart.

How far is the plantation?—It is at a distance of five miles.

How many private depôts are there here?—There are no private depôts. Only on certain occasions people go and bring fuel.

Is not fuel stocked here?—No.

If any man comes in and wants fuel, what is he to do?—Great difficulty is felt.

Are head-loads brought?—Of late, some Madigas are bringing. They sell it at four annas, which is the lowest price. That will not be even $1\frac{1}{2}$ maunds.

What was the price in the Government depôt?—The same amount was sold for three annas, and a ton at Rs. 5-8-0.

The abolition of the depôt has not made any difference?—In the wholesale price there is no difference. But we cannot get it in large quantities.

What prevents people from stacking?—I think it is due to want of enterprise.

Is there no other difficulty in starting private depôts? You say the supply in

the neighbourhood is enormous?—I think it must have been exhausted. We were purchasing from the Government depôts when they were here. After the abolition of the depôts, we purchase in cart-loads at Rs. 2-12-0.

If there is a diminution in the supply, the price would have gone up?—The price of head-loads has risen.

By Mr. Paddison.

You say it is not so much the price, but there is a want of supply?—Yes.

Do you say that any one in this town has to eat at present rice raw?—They would not eat anything raw.

Then they are able to get what they want?—Yes.

M.R.Ry. KOTHANDARAM NAYUDU, Diwan of Sandur.

By the Hon'ble Mr. Kesava Pillai.

You were Tahsildar in this district and in Bellary?—Yes.

Have you retired from service?—Yes.

For how many years have you been Diwan of Sandur?—For about 16 years.

You have known the working of the Forest Act in this district?—Yes.

Have you had occasion to report to higher authorities about the working?—Yes.

In what year?—In 1893 or 1894.

What did you report?—I made a report to the then Collector Mr. Sewell that the Forest Act was working oppressively.

How oppressively?—The oppression was that all valuable land was included in the reserve. The demarcation was planted by the side of the last house in a village on the Tungabhadra river. If cattle happened to stray into the forest they were impounded. The grazing offences were doubly punished; they were prosecuted and convicted. I picked out cases of one division for three months, made out a statement and submitted it to the Collector.

Did you say anything about the punishment?—I said the Magistrates were afraid of the Forest Department, and went on punishing.

By the President.

That you wrote as a Tahsildar and Magistrate?—Yes. Mr. Sewell said that my desire to protect the people was commendable, but that my remarks were uncalled for.

Then what did you do?—I knew Mr. Hooper, and asked him to go with me from Adoni to Tungabhadra.

What did the Conservator do?—I understand that 1,500 acres were taken out of that reserve.

By the Hon'ble Mr. Kesava Pillai.

Will you suggest some means by which the people will be interested in co-operating with the Government in preserving the forest?—The people should be treated with sympathy.

How?—They must be permitted free grazing and there should not be too many prosecutions. Of course, the ryots may now and then commit some thing wrong, and if you go on punishing them always they may turn against you and become your enemies.

By the President.

We were told the other day that the forest burnt owing to the heat of the sun?—No; there are three kinds of fires—natural fire, wilful fires and negligent fires.

What are natural fires?—Two stones coming into contact forcibly may produce fire.

What are negligent fires?—Carelessly throwing away the burnt end of a cigar or some such thing.

And what are wilful fires?—Sometimes people set fire to the forest just to take revenge; and sometimes the guards also out of jealousy set fire in another man's division.

How would you prevent it?—I do not know how that can be prevented.

But the ryots must be treated with sympathy; because much of the revenue depends upon cultivation and cultivation depends upon the ryots and cattle, and they must be treated with sympathy, and they will assist you willingly when the reserve takes fire.

By the Hon'ble Mr. Kesava Pillai.

Will you advocate the panchayat system?—I do.

You think the people are capable of managing their own affairs?—Yes.

Some one here said that he could not understand the capacity of the forest growth?—No; we are managing it excellently well. For instance, when channel silt is to be removed they do it willingly. When any man does not go, he will pay a fine.

Do you not think that faction will impede the working?—No.

Can you say of some instances where in spite of factions the ryots are managing?—At Kanayakallu there was a faction, and even murder was attempted, and the man who attempted the murder was also transported. But, in spite of all this the co-operative work was being done all right.

In what directions?—In channel silt and improving their town, the village-site, and also they constructed a road from the village to Hagri river.

They do not fight when the common interests are concerned?—No.

You have got your own forest?—Yes.

How much is under your management?—About 50,000 acres.

What do you do for grazing?—We allow free grazing and free cutting for agricultural purposes, and for firewood we issue free permits for head loads. For cart loads we take As. 10 dry wood.

You allow free grazing for agriculturists only?—Yes.

And not for others?—No, if others come, we take grazing fees.

How much do you charge?—The same charge as the Government.

You have valuable trees also in your forest?—We have sandal trees.

How do you punish your trespassers?—We have adopted the Forest Act V of 1882 and we punish them according to that. We allow them to take only dry wood; and if they cut green wood they are punished.

If the cattle trespass into your forest, how do you deal with them?—We simply put them in the pound.

No compounding fee?—No; that will be double punishment.

Your Sandur is all forests?—Yes.

By the President.

What is your forest revenue?—About Rs. 4,000.

What is your expenditure on establishment?—About Rs. 2,000.

What does Government pay you?—Rs. 8,000.

Why did the Government take it?—they say, to influence the climate of Bellary district.

For protective purposes?—Yes.

Do you know whether it pays Government or not?—I do not know.

Was it taken by Government to stop the destruction which was proceeding?—I do not know.

By the Hon'ble Mr. Ramachandra Rao.

They took it 25 years ago?—Yes.

Was it on the application of the State or by the desire of Government?—I do not know.

By Mr. Scot.

Do you ever have fires in your forests?—Yes.

Does that not show want of sympathy on your ryots?—The fires are not so numerous in our forests as they are in yours.

By the President.

Is that because there is less to burn?—You will find every man and woman who work in forests carry about them matches and cigarettes, and they negligently throw them away, and that is the way the forest catches fire.

By the Hon'ble Mr. Ramachandra Rao.

You said that the Forest Act should be worked with sympathy; you have the same Act?—Yes.

What is the difference between your working and the Forest Department working?—If anybody is brought up as having cut a green tree I get from him compounding fee, which is two or three times the value of the tree cut, while the Forest Department collect eight or ten times the value of the damage.

For theft of trees?—Yes.

Have they any scale?—No. Only form C is sent, and there the amount is put at eight or ten times the value of the tree cut.

You also say that when cases come before the Magistrates they always fine him something more than the compounding fee?—Yes; he does not take into consideration all the circumstances under

which the man is caught and all that. He is fined heavily. A man is caught pasturing his 40 or 50 cattle without a permit, the compounding fee is fixed at Rs. 40, and if he does not pay that and even if he happens to be a boy of 8 or 10 years old he is fined heavy sums; but in such cases I fine only Rs. 2 or Rs. 3.

By Mr. Scot.

Who pays that sum?—If the owner is present there that is a different thing.

Supposing the owner is not there do they not pay the fine?—No.

What is the number of offences compounded approximately in Sandur?—Very few.

Do you keep any register?—Yes.

How is it the cases are few; is it because the offences are few?—I do not mean the offences committed in our forests are less than the offences committed in the Government forests. With reference to offences they are on the same footing.

By the President.

How is that that your sympathetic treatment has not mended matters? Nothing is gained by this sympathy?—They will assist us in time of need.

But it does not seem to have had any effect in reducing the number of offences?—In the long run you will find it will.

You hope it will?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

You suggest free grazing, etc., to show to the ryots the sympathy of Government?—Yes.

With reference to free grazing, do you think that it is quite possible to admit all the cattle?—You cannot do it; the admission should be with regard to the capability of the forest.

By the President.

You mean limitation to possibility?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

Then why do you want free grazing?—If there be 100 acres enough for 50 cattle, only 50 cattle must be let in.

By the Hon'ble Mr. Kesava Pillai.

Who will decide that?—The pan-chayat.

You know the Government are giving free facilities for cutting wood for agricultural implements and ploughs?—Yes.

By Mr. Paddison.

As regards the compounding fees for theft you say that the rules are same in Sandur as they are in Government, but only, as a matter of fact, the fees levied in Sandur are lighter. I suppose there is no rule to regulate the fees in Sandur?—No.

So you will say that it shows want of sympathy of the Forest Officer?—Certainly; considering the fact that the people have had these trees for a long time. Perhaps the man that is caught may be a cooly, and he has to go to the Ranger leaving off his work for two or three days. Who would pay his two or three days' wages.

In Sandur, is there no limit on the compounding fee?—No.

So it happens that if your successor had less sympathy, the position will be worse?—I cannot be responsible for that.

How do you propose to make the British system keep in line with the Sandur system?—You can make a rule to the effect that the compounding fee should not exceed two or three times the cost of the damage.

But there is no such rule in Sandur?—No.

Then why is the rule necessary in Government lands?—No answer.

By Mr. Scot.

You think that low fines and low compounding fees are likely to determine the effect than Government ones?—All I say is that you must gain the sympathy of the people.

By Mr. Paddison.

Surely there may be cases in which a man wilfully goes on driving two or three times?—When the man repeats he should certainly be punished more severely.

By the President.

What do they do with the second offenders in Sandur?—I have not heard of second offenders in Sandur.

By the Hon'ble Mr. Kesava Pillai.

If a man persists in trespass do you hesitate to prosecute him?—Certainly not.

M.R.Ry. K. TIMMAREDDI Garu, Gooty.

By the President.

You come from Gooty?—Yes.
You are a pleader?—Yes.

By Mr. Paddison.

You have 30 cattle?—Yes. Ten are agricultural cattle.

You send them to the forests for four months?—Yes as soon as the rains begin. I do not send them consecutively for four months.

To what forest do you send them?—I send them to the Gooty circle forest.

You do not mean the reserve about the Gooty tank?—I send them to the Padadurti forest.

Do you send them in charge of cowherds?—Yes.

Do you take permits or does the cowherd take permits?—I give him money and he takes permits.

Has he no difficulty in getting permits?—Not much. Sometimes the permit gumasta is absent from the town. If not, there is no difficulty.

Does the permit gumastah live in Gooty?—Yes.

Is there enough grazing in the Jakkalcheruvu forest to which you send your cattle?—Ordinary cattle will be sent to the forest for eight months. Agricultural cattle will go for four months. There will be sufficient fodder.

You do not think it would be a good thing if certain areas are set apart for agricultural cattle?—It is difficult to make a distinction.

Do many villages resort to the grazing in Jakkalcheruvu?—Certain villages go.

But you are some distance away?—I keep my cattle in Tondapad.

You bring them for cultivating purposes?—Yes.

Had you any trouble with the forest department in Jakkalcheruvu?—I had no trouble personally. But those that live near the forests complain.

Do they complain to you?—That is a general complaint. There is one hamlet adjoining the forest. The forest is within a furlong from the village and those people cannot allow their cattle to go out unless they have taken permits to all their cattle.

Except such exceptional cases of that sort, you do not have much difficulty?—Generally guards and watchers get their mamula. Grain is given to them so that

they may not be disturbed, just as it is in any other department.

It is not peculiar to the forest department?—No. It is not very peculiar.

How long have you known this Jakkalcheruvu forest?—I have known it for the last ten years.

Did you ever notice any difference in the growth?—There has been a considerable improvement in the tree-growth, taking into consideration the stony nature of the soil.

Is it markedly better than the surrounding unreserve?—It is certainly better.

What has become of the unreserve hills?—They are quite useless. There is no fodder for grazing. What trees were there have gone.

What do you think would be the effect if Jakkalcheruvu is removed from the reserves?—There will be no fodder for grazing. Trees also will go away in no time.

You take the case of the Jakkalcheruvu forest. It has been deposed by some of the witnesses that forests which did not contain thick tree-growth should be handed over to the Revenue Department. You are not in favour of the Revenue Department?—No. They have got enough work. They must be managed by scientific men. It is only the forest people that know how to manage them better.

Would you think it would be advantageous if in the Jakkalcheruvu forest, the number of cattle taken for grazing were limited?—It is not possible and it would not be advantageous to limit because some people will suffer. There is sufficient grass taking into consideration the area available and the number of cattle in the surrounding villages. No limitation is required.

People do not come from a great distance?—No.

By the President.

How far is Padadurti?—It is one mile.

By Mr. Paddison.

From what distance do people come?—They come from three or four miles distance.

The number of cattle within that circle are not too many for grazing?—No.

What is the number of cattle grazed?—I think it is one cow per 4 acres.

Are there sheep also?—There are not many sheep.

What is the effect of cattle and sheep grazing together?—They should be kept separately. Because after the sheep have grazed, cattle will not go and graze there.

By the President.

Is that on account of any smell, or is there no fodder afterwards?—The grass will be destroyed. There will be nothing left for cattle.

Then it is not due to any evil smell?—No.

By Mr. Paddison.

If you have the management of that reserve and allow sheep, you will allow them only to a limited area?—Yes, if possible.

Do you think it is feasible to put one area for sheep and the other area for cattle?—For this reserve it is possible, because the area is extensive and there are few sheep.

Have you any suggestions or proposals to make with regard to the change in the system of the Forest Department?—Instead of the grazing fee, some fee may be levied like the road-cess one pie in the rupee and free permits given for grazing. The department should be maintained.

How will you get on with the absentee land lords?—They will get their benefits from their tenants.

What about people who have no lands such as Sugalis?—In our district, there are not many Sugalis.

By the Hon'ble Mr. Ramachandra Rao.

Surely you are not going to suggest a separate tax for your district?—It is not for my district. That is my suggestion. When they pay the land-cess, they should pay the grazing fees also. The department should be maintained and the ryots also should be satisfied. It is better to have some kind of tax levied and grazing fee abolished. The Government must have some revenue to maintain the department.

If you abolish the grazing fee, the professional graziers will get their grazing for nothing?—Only in Nellore and such other districts which are few, special rules may be made with regard to people who trade in cattle.

If you find thousands of cattle in the forest, how are you going to distinguish them?—A cattle-census may be taken.

You are going to charge them then?—A man who trades will keep more cattle. He will have 400 or 500 and bulls will be sold and cows will be retained in the herd. That can be distinguished. Any cultivator can find that out.

How is the forest guard to know whether the cattle are to pay or not?—The karnam and the reddy will make a report. Notice may be given if he is a cattle-grazier.

Supposing he is, will you make a charge?—I leave the rules to the people who want to frame them.

Do you cultivate any lands yourself?—Yes. 200 acres both wet and dry.

What do you do for leaf-manure?—I get them from the ayakat waste lands in my own village and in the surrounding villages.

Is that enough for your 200 acres?—I cultivate only 10 acres of wet land. I lease the rest. It is very costly to go to the reserve for leaf manure.

What is the extent of wet land in Gooty?—There are more than 1,000 acres.

All these have to be manured every year?—Yes.

When the tank is full, they will have to manure the fields?—Yes.

And they get the leaf manure from the ayakat waste lands?—Many of them do not use them at all. To get it to Gooty, they have to pay the Forest Department and the cutting charges of Re. 1 and for the removal Rs. 1-4-0 per bandy and altogether it costs Rs. 3-4-0 to get them to the field.

How many cart-loads do they use for each acre?—We use ordinarily four bandies and if used plentifully ten bandies are used according to the nature of the soil.

What does it cost you to get it from the ayakat waste lands?—We pay eight annas for the cutters, and eight or six annas for the bandy.

Is the supply sufficient?—No.

Why do you not purchase from the forest?—It is costly.

It is all a question of cost?—Yes.

Do you consider this charge now made as exorbitant?—Re. 1 is exorbitant. The party has to cut the trees, and has to select a certain number of trees that are used for manure. There is not enough of manure.

Is that forest open for green manure?—Yes on permits.

Which is that reserve forest?—I think near Pamidi it is open.

By the President.

Have you yourself never taken permits?—No.

By Mr. Paddison.

Does anybody in Gooty take permits?—No.

By the President.

Did anybody in Gooty take permits at any time even when the charge was 5 annas per cart?—Then, they were taking permits.

Do you know of any particular person?—No.

By Mr. Scot.

Your tenants were taking permits?—Yes.

Have they stopped it now?—They are not taking so many carts.

By the Hon'ble Mr. Kesava Pillai.

You know the distance from the Jakkalacheruvu and the hills?—It is about two or three furlongs. Jakkalacheruvu is far away from the reserves.

Is it not near the railway line?—Yes.

What is the distance between the railway line and the forest?—It is two furlongs from the village. The reserve is half a furlong from the railway line.

So far as you can see, there is nothing on the hill?—On the top of the hill, there is nothing. Surrounding the hill there are some trees just growing. So far as I have seen there are trees.

What trees are there?—There are not valuable timber at present. It is just commencing. It will be useful for fuel.

There are no useful trees for timber purposes?—They are very little.

Where can you locate that very little?—It is somewhere in the middle of the hill.

You say there is enough of pasture but that the reserve is adjoining the cultivated lands?—Yes.

By Mr. Paddison.

Is there no wall?—There is some sort of fence.

By the Hon'ble Mr. Kesava Pillai.

Do you know how long this reserve has been kept as a reserve?—I do not know. For the last 10 or 12 years it was a reserve.

Have you any faith in the panchayat system?—Yes. I have.

Do you think there will not be so many complaints and extortions when the villagers themselves manage the forest?—That depends upon the rules framed.

At any rate, there will not be extortion?—I cannot say that. It depends upon the rules framed.

Will you have a panchayat by election?—Yes, by the election of the villagers. No reddy or karnam should be allowed into the panchayat.

By Mr. Paddison.

Why so?—There will be no free opinions if they interfere.

Surely it is very important that if the panchayat is given, there must be some influence exercised by them?—There will be partiality then.

By the President.

Do not you think that an influential rogue will be more useful than an un-influential honest man?—When the panchayat system is introduced when one headman is appointed, that man will have the hold.

By Mr. Paddison.

Do not you think it is a bad thing if the reddy or the karnam is against you?—Will they not use their influence against the panchayat?—They have no influence over the panchayatdars.

Would they create a faction?—Yes.

Do not you think that if the reddy is excluded, he will set up a faction?—I do not think so. When the panchayatdars are elected by the people themselves, the person in whom they have got confidence will be elected. Whether he is a reddy or not, whoever he may be, all the villagers must have some confidence before he can be elected.

By the Hon'ble Mr. Kesava Pillai.

Will you exclude the reddy if he is elected?—The rule may be so framed that the reddy or the karnam may not stand at an election.

You know that the reddy has a good deal of influence in the village for a good purpose namely the management of festivals, channels, etc.?—If the reddy is excluded, everything will be better. That is my experience.

By the Hon'ble Mr. Ramachandra Rao.

Is that to be done only in your taluk or throughout the district?—It is to be done in this district.

Are they now men of influence in the villages?—There are men who can manage the panchayats without the help of the reddy or the karnam.

They have got lands and a lot of money and so, in several places, they are important?—If they wish to be panchayatdars let them resign their appointment.

Are they not influential?—Yes.

By Mr. Paddison.

It is for that reason that you wish to exclude them?—There are other reasons. Generally only very few reddy have got influence and the karnam and the reddy according to the present system, only come for the sake of their pay. They will try somehow or other to knock off something in some shape or other if they are allowed in the panchayat system.

Will not the panchayatdar also knock off some money?—If the people were to elect the panchayatdars, they will consider whether he is a wealthy man and a fit man.

By the Hon'ble Mr. Ramachandra Rao.

You say that the fuel was sold in the Government depot at Rs. 5. When was it?—Till four or five months ago, the fuel was sold in the Government depot at Rs. 5. All on a sudden, the depots were abolished, and dealers in fuel have got certain rates. They sell 6 or 7 maunds for Re. 1.

Are they private depots?—Yes. There are three or four private depots.

CHINNAPPA REDDI and other ryots of Illur.

By the President.

How much land have you?—I have 400 acres dry, and 60 acres wet.

How much of it do you cultivate yourself?—360 acres.

How many cattle have you?—100 cows, 60 buffaloes and 400 sheep. Also I have 20 plough bulls.

You cannot possibly cultivate 300 odd acres with 20 bulls?—I cultivate with 20 bulls and 30 he-buffaloes.

Where do you graze these cattle?—I graze my cows in the reserve.

Which reserve?—Illur reserve.

What have you to say about it?—The guards and watchers should be removed and the village panchayat should be established. We should also be given free grazing.

What is the reason for the increase in price?—Before the depots were established, the dealers in fuel used to bring fuel on their own carts and in head loads, and they made it a sort of trade. They used to sell it according to the circumstances. When the depots were established, they gave up their trade, and nobody was coming forward to sell fuel.

Who are those men who opened those depots?—They are some Muhammadans.

They themselves cut?—They go and purchase from the shrotriem villages and from patta lands.

By the Hon'ble Mr. Kesava Pillai.

The permit system was abolished when the depots were established?—Yes.

You know as a matter of fact that these Lambadis and the Madagas were living by selling wood?—Yes. They used to get permits at As. 6 a cart-load.

There is a large number of Sugalis living there?—Yes. But they have left the place.

By the President.

Are you sorry that they have gone?—They have taken to agriculture.

By the Hon'ble Mr. Kesava Pillai.

Do you say that they have taken to thieving?—No.

Does the ayakat furnish you every year with manure leaves?—No. Once in four or five years we are able to get a little. The tank fills only once in three or four years.

You get grass also on ayakat waste?—It is not much.

Did you send in a mahazar?—Yes.

Was it a printed one?—It was a written mahazar (original) and not a copy.

What else do you want?—We want thangedu and other leaves given to us free, also free fuel. The reserve is a closed one and a very small portion is left for us. The closed reserve should be left open and handed over to the panchayat.

But when you get free grazing, free fuel, free manure leaves, free implements, and no closed reserve, what has the panchayat to do?—They will watch over the trees in the reserve without their being felled.

By the Hon'ble Mr. Kesava Pillai.

Do you wish that every man should be allowed free cutting, free grazing, etc.,

or you allow only to the ryots?—Only to the ryots of that village.

How many villages are dependent upon your reserve?—Illur and Kallumadi are the two villages.

When you suggest the panchayat, will it consist of Illur and Kallumadi?—Yes.

Would you contribute anything?—We will contribute something.

Do you mean according to acreage or to the number of cattle owned by the ryots?—According to the extent of land owned by the ryots.

Would you be willing to pay to the Government, if so ordered?—Yes.

What would you do with the valuable trees?—We would employ people to watch over them.

There are no trees except babul trees?—No other trees.

Not even margosa?—No.

What do you do every year for your ploughing instruments?—We get them from the babul trees in patta lands.

How do you get your manure leaves?—It is not possible for us to get them from closed reserves.

By the President.

Is that reserve all closed?—Only half of it is closed. The Illur reserve is extended.

By the Hon'ble Mr. Kesava Pillai.

When was the extension made?—Four or five years ago.

Have you taken any leaf manure from the reserve?—I have not taken any.

Have you your own waste lands?—Yes.

Do you get any leaf manure from that poramboke or waste land?—I get from my patta lands; there are no thangedu leaves in waste lands.

All round this reserve there are cultivated lands?—Yes.

Of what villages?—Illur, Kallumadi, Tharumila and Kalampalli.

And the cattle of only two villages graze in that reserve?—Yes.

Are there many cases of trespass?—Yes.

By the President.

How many cases of trespass have occurred?—I can only say from the register.

Do you know anything about it?—I know.

What do you know?—There are several cases.

By the Hon'ble Mr. Kesava Pillai.

Are there any parties in your village?—No.

Are there channels in your village?—There are three Pennar channels.

How many have to dig a channel?—Some 100 people to one, and 80 to another.

Is there a pinnapedda or panchayat for each channel?—There is a pinnapedda for each channel.

And you manage the clearing of silt and regulate the supply of water?—Yes.

And he punishes the defaulters?—Yes.

How?—He collects a fine at the rate of an anna.

What does he do with that amount?—The amount is spent on charitable purpose, such as for temple.

Who appoints these pinnapeddas?—The reddy and the ryots.

By Mr. Paddison.

Are you a pinnapedda yourself?—No.

By the Hon'ble Mr. Kesava Pillai.

You have to abide by any instructions given by the pinnapedda?—Yes.

Have you ever paid kuntu?—Yes.

Do the ryots willingly pay?—Yes.

No factions in these channel matters?—No.

By Mr. Paddison.

Do they fine on the first instance or they simply warn them?—They fine them on the instance when the crime is committed.

Is it not a hardship?—No.

Then why is it a hardship when the Forest department does it?—They collect double the compounding fees.

Why?—I cannot give the reason.

You are the pound-keeper?—Yes.

You are ordered to collect double the pound fees?—Yes.

Is that applicable to all the cattle that are impounded, or only to the cattle that are impounded by the forest subordinates?—It applies only to the cases made by the forest subordinates.

You think the ryots feel it as a hardship?—Yes.

You are paying mamuls also?—No.

Then who does?—The ryots.

By the Hon'ble Mr. Kesava Pillai.

I suppose, you pay some grain when they ask you?—If I celebrate any marriage or some such ceremony I pay something to the forest subordinates.

You are also a money-lender?—Yes; I pay income-tax of Rs. 35.

By Mr. Paddison.

Is this giving of mamuls confined only to the Forest department, or is it also given to other departments?—There is no necessity to give mamul to the people of other departments.

Is there a Public Works Department tank in your village?—Yes.

Do you not pay anything to the Public Works Department?—No.

By the Hon'ble Mr. Kesava Pillai.

Is there water in the tank?—Very little.

By Mr. Paddison.

Whom do you think will be the best men to form panchayat in your village?—Some ryots and some village officers.

Karnam also?—Yes.

Some of the witnesses said that the redds should not be included; what do you think the reason for that?—I cannot say.

By the Hon'ble Mr. Kesava Pillai.

They said that the redds appropriate all things?—I would encourage ryots.

You depend upon the ryots for cultivation of the fields?—Yes.

You depend also upon the continuance of the channel by the ryots' co-operation?—Yes.

You think you would suffer if you go against the interests of the ryots?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

You say there are three pinnapeddas?—Yes.

What is the name of the first man?—Subbaroyadu.

Has that man any land?—He has ten acres wet and 100 acres dry.

Has he any lands under the channel of which he is a pinnapedda?—Yes; he is the biggest ryot in the village.

Has he no other ryots who own larger areas under the tank?—None.

Are there any who own more lands than he in the whole village?—There are two men.

KUDERU KRISHNA RAO, Anantapur.

By the President.

How much patta land have you got?—I pay Rs. 500 assessment.

How much land do you cultivate?—I cultivate 75 acres of wet and 300 acres of dry land. I cultivate 30 acres myself. The rest my tenants cultivate.

What is the name of the other pinnapedda?—Narasappa. He owns ten acres wet and sixty acres dry.

Is he the biggest man under the channel?—Yes.

And the third man?—His name is Narihanna, and has no land.

How is it that he has been selected as pinnapedda?—That is our own channel, and we took our own man.

Did you elect him?—All those who have lands under the channel have elected him.

Is he a paid servant?—No.

He has no lands in the village?—He has some ten acres in the village.

By the Hon'ble Mr. Kesava Pillai.

Does he not get any remuneration for the work he does?—He cultivates others' lands under the channel.

By Mr. Scot.

When the guard reports any forest offences does he bring the men to the reddy?—The case is sent to the reddy.

Does he make any enquiries of the accused?—Whatever the accused says he will reduce in writing.

Supposing they said that they did not do so?—I take down that too.

Who brings the accused to you?—The forest guard or watcher.

If he does not bring him?—If he does not bring I will not know who the accused is.

Are forest cases enquired into by the Ranger?—He enquires into some cases.

Do you remember a case about a year ago when 250 goats were found grazing illicitly in the reserve?—Yes.

Did the Ranger come and enquire into it?—Yes.

Whose goats were those?—The ryots'.

Did they belong to most of the ryots or did they belong to one or two men?—They belonged to some five or six men.

Do you own any goats?—I have no goats.

Were any of those goats yours?—None.

How many plough bullocks and cows have you got?—I have four plough bullocks and four cows. I have no sheep or goats.

Do any of those graze in the Government reserve?—No.

There is the Kuderu reserve near your village. Where do you graze your cattle?—I graze my cattle in the ayakat waste and in patta land.

By the Hon'ble Mr. Kesava Pillai.

What difficulties have you from the Forest Department?—The reserve is very near the village. It is about one mile from the village. It is four or five furlongs from the hamlets. If cattle trespass into the forest, they are impounded. Therefore we want the reserve to be abolished.

Is it a small reserve?—Yes.

By Mr. Scot.

Is this reserve to the north or south of the road?—It is to the north-east.

By the Hon'ble Mr. Kesava Pillai.

How many acres of reserve is it?—It is 300 or 400 acres.

What is there in it?—There are stones. There is Tangedu and a few Chigara trees. There is grass.

Are there cultivated lands round the reserve?—Yes. There is Ipperu village and also Kuderu. There are several forest cases. If ryot bring Chigara wood, they are punished. The forest guards and the watchers bring false cases.

Does anybody take permits from your village?—Yes.

Are there waste lands for your village?—Yes. It is 2,000 acres of un-occupied waste including sivoyjama land which is 1,000 acres in Kuderu and Ipperu villages.

What do you do for leaf-manure?—There is Tangedu in the reserve and if we take it there is trouble for us. There is Tangedu also in the unreserves. The Tangedu contractors give much trouble to the ryots. The contractors bring a case that the whole tree has been removed. They must have left the tree one foot above the ground.

By the President.

Under what law should they leave one foot?—It is under the Forest Act.

What is the section?—There was a Magistrate Mr. Hanumantha Rao, and there was a compromise.

Were there cases this year?—There will be cases hereafter.

It will be very interesting to know under what law this has occurred. We do not know of any such law?—I cannot say whether the Forest Department has interfered. We thought that the prosecution was made under the Penal Code.

We do not want what you thought but what you know?—I cannot say the section.

Were not vakils engaged in that case?—Yes.

By the Hon'ble Mr. Kesava Pillai.

Do you know the village from which complaints came?—They came from Kamarupalli.

Do you know the names of the parties?—No.

By the President.

Was the Forest Department concerned in any way in that case?—No. Then that has nothing to do with our enquiry?—No.

By the Hon'ble Mr. Kesava Pillai.

Perhaps you mention it in order to show the difficulties of the ryots in getting leaf manure?—Yes.

By Mr. Scot.

Have your cattle ever been impounded for grazing in the reserves?—No.

Then, you have no complaint with regard to that?—No.

By the President.

Do any ryots of your village take permits for leaf-manure from the Kuderu reserve?—No.

Did they ever at any time do so?—No. Never.

Is that because they were not able to pay the excessive fee?—Yes.

Do you know what the amount of the fee is?—I do not know.

Not knowing how much it is, why do you call it excessive?—Thinking that in the reserves it is excessive, I said so.

What is the excessive rate then?—I thought it would be half a rupee.

Is it half a rupee?—I do not know. In the ayakat waste contractors take money.

By the Hon'ble Mr. Ramachandra Rao.

What do you pay to the contractor?—I pay four annas per cart-load.

Did you pay?—No.

Did you see others pay?—Yes.

By the President.

Name them?—One Kuravu Chinappa.

What is the contractor's name?—He is some Muhammadan.

If you make a complaint against that contractor, to the Collector, he will get into trouble?—I did not make any complaints.

By the Hon'ble Mr. Ramachandra Rao.

I suppose you know that you can remove Tangedu leaves without paying anything?—I know it.

Why do not you or the villagers complain?—They made a rule that a foot from the bottom should be left off. In order to avoid that complaint, we pay.

How long have you been paying four annas?—I was paying for the past four or five years.

M.R.Ry. H. SANKARA RAO, Pleader, Dharmavaram.

By the President.

You own 100 acres wet and 100 acres dry?—Yes.

Where are all these lands?—In Visvanathapuram.

How far from the nearest reserve forest?—About five or six miles.

You have no cattle of your own?—I have about fifty or sixty cows.

Where do you send them to graze?—In the unreserve lands round our village.

Is there enough grass?—Yes.

You never sent them to the reserve?—Ten years ago we had nearly 100 cattle, and now they are reduced to 50.

Were you sending your cattle to the reserve ten years ago?—Yes.

Then why did you stop?—I have had much to pay to the forest guard.

Who paid?—My clerk paid.

How much did he pay?—I cannot exactly say.

Roughly how much will it be?—About five or six rupees a year.

That is half an anna per head of cattle?—Sometimes the guards will be changed.

On the whole you will not have to pay more than two annas per head of cattle?—There are other difficulties also. We have to send our cattle four or five miles off.

Anything else?—That is all.

Is that a grievance that the reserve is four or five miles away?—No.

You say that you are in favour of free grazing for all cattle?—Yes.

Have you any other reasons for it, apart from the traditions of the Hindus?—(No answer).

By Mr. Paddison.

If there were free grazing given would you send your cattle to the reserve?—I will.

You will send them these five or six miles for nothing?—Yes.

How do you propose to get rid of the harassments which you talk about in your

Is there no leaf-manure in the Kuderu reserve?—Yes. There is leaf.

Is anything removed?—No. It is removed from the unreserves with the consent of the Tangedu contractors.

By the Hon'ble Mr. Kesava Pillai.

What is the distance between your village and the reserve?—It is four or five furlongs from the cultivated fields.

answers?—By the abolition of the grazing fees.

Do you give them permission to cut fuel and timber trees?—No timber trees will they be allowed to cut.

And fuel?—You may restrict it only to fuel.

What is the name of that forest?—Nelakota forest.

You would entrust that forest to the panchayat?—I would.

From whom would the panchayat be derived?—From the nearest villages.

Then your village will not have a share?—Nelakota forest is thousands of acres, and can be divided and portions left to each village.

Villages situated how far?—Some five or six miles surrounding.

Supposing your village is five or six miles, do you think that the panchayat, if elected from the nearest villages, would allow your cattle to graze there?—They would.

By the President.

Would you give them the power to exclude any cattle?—Cattle which come from villages more than ten miles off may be excluded.

They would be bound to admit all the cattle of all the villages within ten miles?—You can give them the power to restrict the number.

By Mr. Paddison.

Do you think that they would keep their power?—I think, they would.

Would it not be rather a disadvantage to your people?—It does not matter.

What other powers would you give to your panchayat, say with regard to fuel?—Timber trees should not be cut; and rules must be framed to the effect that only such and such tree should be cut for fuel.

If grazing is not to be free, would the panchayat levy any fee?—Yes.

By the Hon'ble Mr. Kesava Pillai.

The Forest Department cut and remove the trees and sell?—Yes.

You think the people have a right to expect that these trees should be reserved for their use on payment?—Yes.

Are you against goats?—I am not for the entire exclusion of goats. If goats are prohibited from every place how are they to live at all.

Their milk also is wholesome?—Yes.

And the villagers use goat's milk?—Yes.

By Mr. Scot.

They use also buffalo milk?—Yes.

Which is more common—buffalo milk or goat milk?—Buffalo milk.

Which is more palatable?—Buffalo milk. Goat milk is taken as medicine.

By the Hon'ble Mr. Kesava Pillai.

Do you mean to say that goat's milk is not used as every day article of diet?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

Are you acquainted with the Co-operative Society?—I was President of the Urban Bank.

Is there any bank in Dharmavaram?—Yes.

Does it feed all the banks in Dharmavaram taluk?—No.

How many are there now?—There are only two, but proposals are being made to have twenty more.

What is the price of fuel in Dharmavaram?—Rs. 2-12-0 per bandy load; sometimes it is Rs. 3 also.

M.R.Ry. Y. SESHAPPA, Pleader, Gooty.

By the Hon'ble Mr. Kesava Pillai.

Do you own lands?—Yes. But I do not cultivate them myself.

By the President.

Do you keep agricultural cattle?—No.

What is your connection with forest grazing?—I have been moving with villagers.

By the Hon'ble Mr. Kesava Pillai.

You are a villager yourself?—Yes.

You have got a small reserve near Gooty?—Yes.

What does it consist of?—It consists of palmyra trees and prickly-pear.

You have another small reserve near Pamidi?—Yes. There are babul trees. That is close to the village and to the cultivated lands.

You know the difficulties about the Kochepalli reserve?—It is surrounded by cultivated land. It shelters wild pigs which destroy the crops and people suffer a great deal.

You are for village panchayats?—Yes.

You are for limiting the number of licenses?—Yes.

You think the villagers will take care of the forests and conserve the trees?—Yes. There is the Yadiki forest. I belong to Yadiki and own lands and a house.

By Mr. Scot.

You spoke of a reserve where wild pigs damage the crops. What remedy do you suggest?—I would propose the disafforestation of the forests.

How would that act?—By disafforestation, people will take care to remove the prickly-pear which gives shelter.

Does the Forest Department raise any objection to remove the prickly-pear if they want to do it? It is not necessary that it should be disafforested for the people to get permission to remove the prickly-pear?—Except palmyra trees, it cannot be called a forest. People will have greater access to the forest itself.

By the Hon'ble Mr. Kesava Pillai.

Can they shoot now?—People have no licenses.

By the Hon'ble Mr. Ramachandra Rao.

Have they applied for any?—As far as I know, the number of licenses is restricted.

Have they applied for any?—I do not know.

By the President.

Did you ever in the whole of your six years' practice as a pleader in Gooty taluk and in Tadpatri taluk know of any one instance of any one man who applied for a license to shoot in the reserves and has been refused?—I do not know.

By the Hon'ble Mr. Kesava Pillai.

I think the application should proceed from people who possess some guns?—Yes.

By the President.

There is no such rule as that. Is it not so?—Yes.

By the Hon'ble Mr. Kesava Pillai.

Do you know how many licenses are issued there?—I think there are only very few licenses in Gooty town.

Mr. H. F. WOOD, District Forest officer, West Kurnool.

By the President.

For how many years have you been the District Forest Officer, West Kurnool?—For the past nine years.

I want to ask you about the grazing conditions on the west side of your division. Does the migratory grazing of cattle exist on the Nallamalais?—There are no foreign cattle. The only cattle that move about are some Sugalis' cattle.

Do these cattle belong to the plains or do they belong to the Sugalis?—They are breeders' cattle.

By Mr. Paddison.

Is not Gooty taluk well known for murders?—In Tadpatri there are more murders.

Is the reserve you speak of in Gooty or Tadpatri taluk?—I speak of the reserve which is above the tank.

By the Hon'ble Mr. Kesava Pillai.

Have you ever heard of murders by gun-shot?—No.

By Mr. Paddison.

You never heard of murders by gun-shots?—No. All the murders are by battle-axe.

By the Hon'ble Mr. Ramachandra Rao.

You are also against including the village officers in the panchayats?—I have written like that. I beg to modify it now. After carefully thinking over it, I see that there are some people who do not deserve to be on the panchayat and there are also some who deserve to be on the panchayat.

You do not have a general rule that they should be excluded?—I beg to modify that.

You also propose a right to appeal to the Divisional Officer?—Yes.

Do you think it is right for every decision to be appealed against?—People will not go against it unless it is very disagreeable to them.

Still, you will give the right to appeal?—Yes.

By Mr. Paddison.

You think the number of appeals should be increased rather than diminished?—I do not think appeals will be increased. I do not think the panchayat will give room for that. It is only to safeguard the interests of the panchayat that I said like that.

These Sugalis leave the village with the cattle?—Yes.

And go to the Nallamalais and pen them there?—In years like last year when there was very little grass they take special permission.

You charge a penning fee?—We permitted them as a special case.

Ordinarily are they allowed to pen?—The breeding cattle are penned in certain places.

Among other places I understand on the banks of the Kistna?—Yes.

In addition to the ordinary permit-fee are they charged any other permit-fee?—They pay the usual As. 4 fee.

You do not charge anything for penning?—No.

What is the total number of Sugalis?—In the place I speak of there are from 600 to 2,000; but I have not got statistics for the other Sugalis in the district.

In what other parts do they graze?—There are a few that graze along the Nallamalais.

How many are they?—I have not got the figures.

What is the total number of cattle licenses to graze in West Kurnool Nallamalai forest?—We get about Rs. 20,000. We have the ordinary rate of As. 3 and the Nallamalai rate of As. 4 every quarter.

But they graze only for three months and never stay more than that?—They stay for the whole year.

Apart from the plateau, they graze wholly on the Terai?—Except in Atmakūr, they have to graze beyond the hills. All others graze up to Wood's line.

These are cattle belonging to the villagers adjoining the forest?—Yes.

In fact they are what might be called local cattle?—Yes.

They do not graze inside Wood's line?—They go to the east of it.

Is it forbidden?—It is forbidden.

Are certain parts of the Terai overgrazed?—The outside is overgrazed, and on the other side there is plenty of grass. Under any system that can be devised the outside portion is bound to be overgrazed?—It is likely.

And no system could be devised which could prevent that?—No.

Apart from that, take the larger areas. You would not say that the western part of the Nallamalais is overgrazed?—No.

It does not come even to one head for 5 acres?—No.

And the grass is plentiful and good?—Yes.

You have a large number of grazing cases, prosecutions or impounding?—I do not think it is very large for Nallamalais.

How far is it possible to assign to each village definite blocks?—At present we have arranged that outside Sim's line it should be practically used for grazing.

Is this sufficient to meet the requirements of the adjoining villages?—We allow them to graze up to my line.

But outside Sim's line there are no coupes. Would that fully meet the

requirements?—Yes, if a limit were put on the number of cattle, and the villagers made to pay a lump sum; in that case there might not be any difficulty.

It is an adaptation, in a way, of the Nellore Kancha system?—Yes. Where we have a coupe we must close it for a certain number of years, and in the part outside Sim's line we propose to have no coupes.

You think that would be worked by the villagers?—I did not ask them about it.

Do you think it would be possible?—I think it might be.

At any rate it will relieve them of the constant harassment of the guards and watchers?—I think, it would.

If course, probably, it will be necessary for the Forest Department to fix a limit on the number of cattle according to acreage?—Yes.

If they do not approach the limit the limitation would do them no harm?—Yes. We can arrange the blocks and each block will be nominally for so many heads of cattle.

I am talking about the lump sum paid by villagers as a body?—But the lump sum would come from them as a body.

But you know that 5 acres in one place may contain more grass than 10 acres in another place?—Yes.

Do you or do you not think that the system would work better than the individual permit system?—I think it would not.

Would it not enable us to dispense with the trouble of watchers and guards?—It would, to some extent.

How about the forest growth; would it not be considerably damaged?—There is plenty of grass if they go far enough; and if they do not go they will not get it.

Now to go on about the protection of timber, etc., I dare say you have seen Mr. Battie's evidence given in Madura. He said that in certain villages the village panchayat had the practice of dispensing with the protection of the forests by Forest subordinates, and in return they had certain privileges. They were given free permits to graze, in some places, and in other places grant of forest produce, such as manure leaves and fuel, if they required it, and timber, if that was available, not to be cut by themselves, but delivered to them by the Department?—I do not think I believe in it.

You do not think it would work?—No.

You think the habit of thieving is too prevalent?—Yes. If we try to improve

facilities for cheap timber, that should be enough. The others will be equivalent to bringing in a new method of thieving.

In fact, your life is a constant striving against thieving?—It is.

Now, to turn to the Yerramalais, the conditions are very different?—Yes.

The whole of it is under working plan?—It has been started only now.

I know the one you refer to. Your idea is that the upper quarter is to be reserved and the rest three-fourths to be turned to grazing ground?—Yes.

The proposal to allot certain blocks to villagers, would that work then in the same way?—Exactly.

By the Hon'ble Mr. Kesava Pillai.

I suppose you are aware that the Forest subordinates and the people combine to commit theft?—Yes.

What would be the remedy you would propose to eradicate the practice?—The remedy is what we are practising at present; that is, to give them timber cheap and to make it not worth while to thieve.

But do you not think it would be much better to dispense with these guards and watchers?—I think we must have them for other purposes.

Do you not think that the system of thieving would continue if these guards continue?—I think the conniving of guards would be lessened.

You think the temptation of conniving of the guards and watchers would be minimised?—I think, it will be, to some extent.

If you give certain privileges, do you not think people would improve also?—They are much too behind hand, at present, and I do not think the improvement can be effected for a long time to come.

But we might think it possible to improve them by trusting them to preserve the forest?—There is nothing that I can see in all these years that can make me believe that.

Have you made any experiments?—I am giving them very cheap timber.

But that is not all?—That is all they want.

What does the Sim's line indicate?—It indicates the boundary of the reserves. It was fixed by Mr. Sim.

They were unreserved lands and people had them for their agricultural and domestic purposes before?—Yes.

I think the thefts that were going on did not take place beyond Sim's line?—Even more.

Have you any approximate idea of the parts reserved beyond Sim's line? (You mean outside Sim's line?—Yes). I think it was made a reserve in 1903.

I believe you have been here for nine years?—Yes.

Perhaps then thieving habits have become quite habitual since the Sim's line has been extended?—There was a great loss some 15 years ago.

But you were not here then?—I have heard of it.

I suppose the Chenchus thieve and sell the forest produce among the people?—They do not do so much now.

By the President.

They used to?—Yes.

By the Hon'ble Mr. Kesava Pillai.

But it is a great deal decreasing?—Yes.

I think you may hope at least for a decrease through the co-operation of the people?—I do not know about the co-operation of the people.

At least you would not give them any privileges?—I am giving them cheap timber, and they are getting the very best timber in the very cheapest manner.

But they have been getting their agricultural implements, their fencing and free grazing without payment?—Yes, long ago.

If you give it them now also, they may be quiet?—I am giving them the produce of the forest.

You allow goats?—None, except the goats of the Chenchus.

I suppose there is no mamul system among the subordinates?—I have heard of mamuls.

How would you improve these people?—If the people had less to do with thefts, they would soon stop the mamul of the forest guard.

How will you do it?—Educate the people gradually.

So you blame the people more?—I do not say I blame them very particularly. In Germany they teach forest matters in Board's schools; but nothing is done here.

By the Hon'ble Mr. Ramachandra Rao.

You say that there is plenty of thieving of timber? May I know the class of timber you are referring to? Is it all building material that they are stealing?

—No, they want generally wheel felloes, building materials, and pestles and such like things.

I suppose all these are done by the villagers in the neighbourhood of the forests?—Yes.

Are there any villagers in the forests?—There are only Chenchus.

But who is it that steal?—The villagers along the Nallamalais. It was much worse in the past, but they still go on with the practice. Suppose you take a warrant and go into the village, you will find timber in almost every house.

You think that is owing to the want of occupation?—No.

But I understood you to say that the stealing has diminished, because you employ them?—No doubt that there are yet timber thieves.

Are there many fires?—Lots of fires.

What is the cause of these fires?—At the top of Nallamalais we have big fire lines, and one morning, in the middle of this protected area, some one set fire.

In the majority of the district do you put down all these fires to incendiarism?—It is both deliberate and also carelessness. It is difficult to distinguish them.

What is the area which is subjected to these fires?—The whole forest.

Do you not hold an enquiry with reference to each fire as it happens to know whether it is incendiarism or not?—You cannot hold an enquiry into every case as there are any amount of fires.

I think an enquiry is necessary?—Before you close an area to grazing it is necessary.

Have any areas in the Nallamalais been closed this year on that account?—No.

Do you generally call the help of the villagers in cases of fire?—No. When your fire is ten miles away from the villagers you cannot possibly send out a call to the people.

But when the fire is near?—We call them as much as we can.

Do you do it often?—As often as we can.

What is the procedure?—We send out the forest guards to bring people.

Supposing all these people do not come?—They frequently do not come.

What do you do for it? Do you hold any enquiry?—We do not hold any enquiry in the Nallamalais; because we have the Chenchus to assist us; and there are not very many villagers that side; but in Yerramalais we do.

You have had occasion to punish villagers in Yerramalais?—Lots of instances.

With reference to what case?—On account of beating a forest guard and for cutting.

I am asking you as to whether in those cases where you asked the help of the villagers, they failed to send the particular number of villagers you asked for?—We simply ask the reddy to send some men, and he sends as many as he likes.

Suppose you want 20 men and he sends you only ten, would you punish the whole village?

By the President.

Suppose you ask the village reddy of some very big village to send you men, and he sends you only five men, do you take any action over it?—In particular cases I can; but shortly you must be thankful for what you get.

Generally also you do not take any action upon villagers for their failing to render help?—No; but I am not perfectly certain that I will not.

Who is to judge how many persons are required?—You get what help you can.

If you cannot get any help you report to the Collector that no help was sent although it was asked for. Supposing you had to punish the people for not rendering help, and supposing only 10 men had turned up, would you exempt them from the punishment?—I would not punish them.

By the Hon'ble Mr. Kesava Pillai.

And then, suppose you have to punish the village, you do not punish all people that have rendered you help?—I think I would not punish any of the villagers if they were not the cause of the fire.

However, a great many are punished that are not really guilty?—No, very seldom.

You have got the working plan; you close the reserve?—Yes, under cutting.

You close all round without making any provision for the grazing of the village cattle?—In the Yerramalais and the Nallamalais we do not close the outside portion at all, except at the extreme end where we are making arrangements for a way through; but if you happen to cut a block in the forest between Sim's line and my line, you must close it for grazing for a certain number of years.

What I mean is do you make any provision for the village cattle in case of closure?—Yes.

I suppose it has never been the practice to consider the matter, because there is plenty of grazing?—Yes.

I suppose you do not consider all the people in the villages are thieves?—A good lot of them are.

At least you will make a respectable proportion?—I do not think they look upon it as disrespectful to take timber.

By the Hon'ble Mr. Ramachandra Rao.

As regards Kurnool town, may I know whether there is any difficulty for fuel?—It has to be brought from Nallamalais, 50 miles off.

Are there any Government depots?—They have all been abolished except one, where there are yet 400 tons of fuel still to be sold out; and after that is sold we have arranged to prevent working.

What is the price at which fuel was sold in the depots?—Rupees 8 a ton.

Is there supply from private source?—Yes.

Where from?—From patta lands.

Have all the depots been abolished now?—We have just 400 tons more to be disposed of.

By the President.

And the new contractor has not begun working yet?—I have supplied only about 4,500 stacks for the new contractor.

But you have still to hand over the Government stock to him?—I have ordered him to auction it.

Is he bound to sell it at Rs. 8 a ton?—He has been told that if he cannot do it, to give it over to others.

What is the requirement of the town?—3,000 tons.

Have you any difficulty in supplying that quantity?—No.

By the Hon'ble Mr. Ramachandra Rao.

What about Nandyal?—It is all right.

What is the price there?—At the coupes it is Rs. 2-8-0 a ton.

In the town?—I have abolished my depot in the town.

Do you know the price?—I do not know.

By the President.

How far is the coupe from the town?—About 10 miles.

You fell departmentally and sell at the coupes?—Yes.

You have not started the contract felling yet?—No.

Have you any prospect of it?—Contractors say that they will not take it.

By the President.

Why?—They want to be educated.

The coolies have been working up till now for Government?—Yes.

The same coolies would work for them?—Yes.

I suppose it is a new idea and it takes time to get it into their heads?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

Is there any difficulty in the rural parts of Kurnool for fuel?—No; they get it from unreserves. Also they take all the refuse from the timber operations and sell it at As. 6 a cart-load. During the first month they sent a great number of carts, but several of the bulls died, and after that time they did not come at all.

By Mr. Paddison.

How much do you sell at a time?—As much as has been cut during the time under which the thing has been worked.

You sell it in the depot or in the coupe?—In the coupe.

You sell everything in the coupe?—Yes.

Do you supply to the middleman?—The middleman says, give it to me and I will make a profit for myself; and thus the ryots are obliged to buy in small lots. I am sending a man through the district; and there are good many centres and fixed days, so that every one can go and buy cheaply. The ryot want only a little from time to time.

What lots do you sell at the auction day? If a man wants a single lot can he get it?—Yes.

If you divide the reserve into blocks, would you make artificial boundaries, or will the old boundaries be discoverable?

—In Nellore and in Guntūr the people may be able to tell their village boundaries; but I do not know if they would in Nallamalais, because they have the taluk boundary on the top of Nallamalais; but I have cut lines, and so there can be no bother about it.

Then, I do not quite understand what your objection is to giving privileges to people who have been successful in keeping out fires?—That is all right if they were Chenchus. I have given three rewards this year.

How do the Chenchus protect the reserve from fire?—They prevent fire

taking place. They take great care that they do not fire them, and for years we have not had fires.

The other villages are some distance away?—Yes. Right away at the outside there is so little grass that you could not make a fire. In that case you cannot possibly make the villager responsible for the fire.

By the President.

Even if it were possible to employ them to prevent fire, would it be possible to employ them to prevent felling? Could they be so employed if they got something substantial out of it?—I think the best way is to give out sufficient cheap timber enough to stop them from stealing.

That can be done only in Nallamalais. Of course, I do not say you can do it in other places?—The other day, in the Yerramalais, a man cut 1,000 Hardwickia trees, and nothing happened.

By Mr. Paddison.

Would not the villagers know of the theft of 1,000 poles, and could they not stop that?—They all know about it, but are in sympathy with the man. If something is held out to the whole village, there might be some ground to stop them. You might give them something more than the tree that is grown; for one day's theft in Nallamalais may be a year's growth in Yerramalais.

By the President.

In fact, you do not think it possible to enlist the people in your favour?—I do not think it is possible in the Yerramalais.

By Mr. Paddison.

You think that the present new system of allowing guards to go through the school and get promotion will be sufficient inducement to enlist the man of higher type?—I think it will. When a man passes out he gets Rs. 15 plus Rs. 8.

What proportion of guards do you send to the school?—We send every man that they will take in.

What proportion of your men do you send in?—I sent one man last year and two years before last.

How many are they in all?—Thirty-five.

[The witness explained later that there are 17 posts open to forest guards and 5 have already been so filled.]

By the Hon'ble Mr. Ramachandra Rao.

In the area which you say can be divided into blocks in these villages, is there much fuel or timber?—In the outer Nallamalais

there is little. I have cut two lines, and the forest between has been for years and years growing beautifully. It is an excellent forest as long as you look after it.

Will that, in any way, be injured by unlimited grazing?—All I ask is that it should be closed for five years and opened after that.

By the President.

The question of limit to grazing is not acute in Nallamalais, but in Yerramalais?—I think it is 8 acres for one head in Nallamalais.

Now, do you fix that possibility with reference to the amount of grass which the land could produce, or with reference to the amount of grazing which it can stand without damage to the forest growth?—It will be fixed merely with reference to the amount of pasture which is available.

How much will that be?—About 26 acres for a pair.

Do these cattle invariably graze for the whole year?—Very few of the plough bulls are sent to the reserve.

For what portion of the year do cattle go? Some witnesses said they did not go at all, and some said that they did not go when it rained. I suppose, as a matter of course, the grazing is heavy during the crop season?—Yes.

Are you much bothered with the leaf-manure question?—We are not much bothered at present. We can now get 15,000 cart loads a year.

Out of how many acres?—41,000 acres.

If you divide that into a rotation of eight years, that will only be 5,000 acres a year. You do not think that it is possible that an area of wet land as great as the new project covers can be supplied with leaf manure?—No.

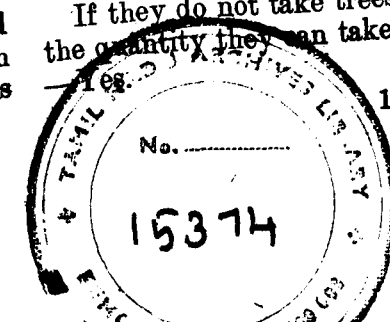
If it were tried, what will be the effect upon the forest?—It will destroy the forest.

That is with regard to the future demand. What about the existing demand?—The Nandyal tank takes about 900 cart loads a year.

Where does it take it from?—From the Nallamalais. They cut only the minor things, and 400 cart loads from the Yerramalais.

It is surely bad for the Yerramalais to be cut?—Yes. They take thangedu over-size.

If they do not take trees of some value the quantity they can take is very small?



(2) Permits are to be limited.

(3) The permits are to be put up for auction."

Would you allow the panchayat to manage it? Supposing the people are entrusted with the management of the village-grazing ground under certain conditions, will they not manage it?—It would not be done at all.

Why?—The villagers are factious to begin with. Only rich people own cows and not all ryots. I do not know how to allot the permits according to the assessment, or land, and secondly it will only be a paper arrangement. Everybody who had anything to do with it would send the cows to the forest just the same. There will be no proper control.

Do you think the conditions will be worse?—Yes. It will be an absolute failure.

Do you think the villagers cannot manage their grazing ground?—Unless they have the will, they cannot manage.

You have heard of the evidence of the people who have managed the channels?—Yes. They are easy to manage.

Digging the channels and distributing water that is so essential for the cultivation without serious fight or quarrel and then cultivating fields and paying assessment to Government regularly do you think it is all a very easy matter?—Only certain people do it.

At least you will concede that to certain of the villagers as are able to manage the channels, you can entrust powers?—The channels are close to the village. It is very easy to inspect them. An ordinary panchayatdar would not go to the reserve.

Will not the panchayatdars be able to count the number of cattle in the village and distribute according to some rules?—They can do it on paper but to see that the proper cows graze in the reserve is very difficult.

You mean that if they are limited, they may not be able to detect false cases?—They would not be able to detect true cases. Every cow will go in on the payment of a mamul, and the watchers are to be paid only Rs. 4 a month.

What watchers are they?—Some of the witnesses said that they will appoint watchers on Rs. 4.

Do not you think the villagers will be interested in keeping the pasture ground in proper condition?—No. I do not think so.

Are they not interested in their own pasture ground?—But the return they get will be different for a short time.

You think they are not far-sighted?—No. They are short-sighted.

But you have used an expression: "If I treat the people as paupers, they will remain paupers. Treat them as gentlemen and independent people and they will also behave well." Do not you say so?—I used it of them as a people.

I am only talking as people and not as individuals. If you trust people with a certain thing, will they not try to be honest and deserve your trust?—Not immediately. They may do more harm than good.

But you have heard of communal grazing grounds. That is an old institution in this country?—I have seen in my own country that they are very badly managed.

But have you heard of communal grounds which have been managed all along? You say "Treat them as a people and they will be compelled to improve by natural laws"?—But that does not mean free grazing and free fuel.

You object to free grazing because that will be treating them as paupers?—Yes.

If they pay something you think they will improve and conduct themselves properly?—Yes. If we treat them well, they will improve.

You need not take money but give certain responsibilities, and they will develop those responsibilities?—They may, gradually.

So you have no objection so far, if you take some payment and make them responsible for the proper keeping of a thing?—I have great objection for making them responsible at present. By treating them properly I do not mean handing over the reins of Government.

I mean handing over the pasture ground?—It is one thing to give certain privileges, and another thing to manage them.

How will you give privileges and not allow them to manage?—That is very simple. You can give the right to cut grass free.

Will you allow grazing?—Yes, on payment, and only in certain areas. I should give them concessions, and I should reduce the grazing rates if they keep out fires.

Then, will you give timber for agricultural implements?—Yes, in certain areas.

How will you allow fuel?—Each district is to be treated separately, and each taluk in the district is to be treated separately.

For allowing them fuel, what will you have from them?—Their duty will be to keep out goats, and keep out fires and to do anything else we want.

Still you will keep the forests under guards and watchers?—Yes.

What will you pay the guards to make them honest?—I cannot name the sum.

You will have to find the revenue to pay the higher salary?—Yes.

You think that will remove the irritation?—Increase of pay and getting better class of subordinates will remove all irritation. If we had a better class of men, they will worry the people less.

By the Hon'ble Mr. Ramachandra Rao.

If the guard gets double his pay, will he be a better man?—If you are careful not to raise the standard of education; you do not want to get weak men.

How will it improve his opportunities?—He has a bigger stake as a Government servant. He will lose Rs. 20 or Rs. 30 a month if he is dismissed.

By the Hon'ble Mr. Kesava Pillai.

You say "discourage compounding except in petty cases." Are you for granting permits for the whole district instead of confining it to blocks?—As a general rule it may be allowed. But there may be particular cases. In certain areas it must be prevented.

By the President.

Your system of one permit for the whole district is incompatible with any limitation?—I do not think so. We can raise the fee.

By the Hon'ble Mr. Kesava Pillai.

Do you think people would not undertake to take their cattle wherever there is grazing?—They will go where there is most grass and it is just what we wish them to do. I think we should be cutting our own throats to deliberately keep out cattle instead of allowing them to go to the neighbouring parts.

By Mr. Scot.

There are many reserves which have very steep slopes. Do you propose to close them for grazing?—Yes. We must make some exceptions.

Either they should be closed altogether or open to all cattle?—Yes.

By the Hon'ble Mr. Kesava Pillai.

You are issuing permits now without making any estimate of the number of cattle that can be safely grazed in the forest?—At present, there is no limit.

Do you make any provision before closing all blocks round the village for grazing of village cattle? I have heard complaints from Nagasamudram that the people have no grazing ground at all?—Complaints were made some time ago that certain portions which were proposed to be closed were specially thrown open.

Then they are not closed?—No. The system of closure in this district is to take one-sixth of the area for six years and take another area afterwards.

When reports are received that some villagers have failed to render help, do you punish the whole village without proper inquiry?—It is not done without an enquiry. If I punish them, the innocent must be punished with the guilty. It is not advisable to reduce the punishment.

We heard at Bukkapatnam the other day that only two or three people failed?—It is not true. I have inquired into that before.

They said large numbers were available and only two failed?—That is absolutely false.

Will you tell us why that was closed?—Because when they were called, only a very small proportion of the villagers actually seen came. The majority of them flatly refused to come. They were present and they refused to come.

There was a report of the Ranger?—There were plenty of witnesses.

Did you make enquiries of the Ranger?

—The Ranger made enquiries.

Who was the Ranger?—One Aziz Khan.

You had a statement of witnesses and then ordered the closure?—The Board ordered the closure.

By the Hon'ble Mr. Ramachandra Rao.

You said something about the modifying of the list of classified trees?—Yes. There was some trouble of getting firewood in this district. The seigniorage rate is Rs. 10 a ton.

You would like to have it reduced?—Yes.

Is babul used for fuel and for agricultural implements?—Yes. It is the principal fuel.

Are there any other classified trees either for fuel or for agricultural implements?—There are some. But the rates are not so high.

Among the remedies which you have suggested, for the improvement of the personnel of the department, you say "reduce the power of the lower subordinates by grouping them under a 'round' as is done in Bombay." Will you please explain what it is?—Group 3 or 4 beats together and places a superior officer called "round guard."

By the President.

Does it correspond to the forester?—Yes.

By Mr. Paddison.

They have ceased to call him round guard now?—No.

By the Hon'ble Mr. Ramachandra Rao.

Apart from what they are called, what will be the result of having them?—You have got two or three men to look into a case.

You will have a patrol of two or three going about with the round guard?—Yes, for the detection of forest offences.

What is the advantage of that suggestion? You will have two forest guards instead of one in the court?—That means a great deal.

Your objection to one witness will disappear?—Yes. There will be two witnesses.

Is that all that is in your mind?—Matters will be kept in better order. It is much more difficult to combine to do a bad thing than for a guard to do it by himself.

By Mr. Scot.

The round guard is a more responsible person?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

What is the pay of the round guard in Bombay?—It is now from Rs. 12 to Rs. 16.

By the Hon'ble Mr. Kesava Pillai.

Are there cases in this district where guards were assaulted?—There was a murder four months ago undetected.

I was told a number of villagers were punished for assaulting and a guard made to ride an ass?—I do not know of the story of the donkey.

By Mr. Paddison.

I suppose Tahsildars are also in the fear of being murdered in this district?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

Some people who are neither Tahsildars nor foresters are also murdered here?—I do not know.

You suggest another remedy which is discouraging compounding except in petty cases?—When a series of offences is committed the man ought to be sent to gaol without the option of a fine. It is raising a sort of tax on theft.

By the Hon'ble Mr. Kesava Pillai.

Will sending him to gaol stop cattle-trespass and stealing?—I think so.

I am told that even hanging did not stop thieving?—I do not propose hanging.

You propose imprisonment for cattle-trespass?—Yes—for serious theft and persistent trespass they will be given imprisonment.

By the Hon'ble Mr. Ramachandra Rao.

Suppose a man lets in cattle for the first time into a reserve. Would you compound the case?—I will let him off with a warning or with a light punishment if I am really satisfied. I am perfectly certain many of the offenders give wrong names and right names never come out. When you compound, you never know anything. The names first given are always wrong and then correct names are said.

What is the number of grazing cases which you compound every year in this district?—I think it is 84.

Did you make any enquiry yourself?—I made enquiries in two cases.

You accept the recommendation of the Ranger for the rest?—Very often I do not accept the recommendation of the Ranger. I sometimes wish to prosecute when he recommends compounding.

In what cases do you prosecute?—When I examine a man's statement, he does not make a proper confession. I object to compounding then. Sometimes, they say "I am innocent."

Would you have any differential rates in compounding with reference to number of cattle?—I always compound a lower rate for a large number. Because I generally think that when ten cattle or goats are reported, there will be more up to 100. The higher the number reported the greater the approximation to the true number. In this case I compound at a lower rate per head. I would not necessarily compound at so much per head at all. But we have to write out like that.

There will be three or four owners and the fine is to be divided evenly.

If there is trespass by a herd of 50 cattle, do you count them as 50 different offences?—No. It is one offence. If it is proved that it occurred at the same time, it is all one offence. If there were three different offences at three different places, then they are different.

With regard to goats what is the usual compounding fee that you levy?—I think it is Rs. 2 a goat for small numbers.

Is that in open or closed reserve?—It is in all areas closed to goats. The compounding fee is sometimes reduced to Rs. 1-12-0, Rs. 1-8-0, down to As. 12.

By Mr. Paddison.

At present the District Forest Officer is not allowed to compound at more than so much per head? Would you rather have a limit of the total amount or of the extent of the fine?—I have not thought that out carefully. I do not see any objection though. The present system works well.

You say something about the bad forest settlements. Will you please explain them?—We must cut off some of those tanks which are included and take some other areas in other places.

As regards closure of areas, do you give any notice to the villagers?—Yes. I get an order from the Collector and give three months' notice.

To whom do you send that notice?—I send the notice to all the Rangers and Tahsildars. The Tahsildars send them to the Reddis.

Is that the usual practice in this district?—That is so now.

How long has this order been in force?—It is about a year.

I see that with reference to several reserves, there are walls constructed? What does it cost you?—It is Rs. 250 a mile on the average.

At what heights are the walls?—They are 3½ feet high and 2 feet wide.

That is the new wall you are making near Amagondapalayam?—Yes.

By the Hon'ble Mr. Ramachandra Rao.
What proportions of the reserves are necessary in this district for climatic purposes?—I cannot give you the figures. I can show you range by range the figures which are necessary.

Is the area large when compared with the total area of the reserves?—I should say roughly half of it is highly

desirable for preventing silting in tanks. And the remaining half is valuable for grazing?—Yes—and for fuel.
How much will you set apart for grazing and how much for fuel?—Large areas especially in the north are of no use for fuel yet, but thorny growth is commencing.

By the President.

How many years will it take for an area to become a fuel forest?—It will take 20 years.

By the Hon'ble Mr. Kesava Pillai.

The Collector in his answers says:—Much of the 500,000 acres is bare rock that would not support a field mouse! Do you share this opinion? Is it all bare rock?—I should think it would apply to ¼th of the actual area. It would not apply to ¼th of the area.

As regards fuel, I see that you propose that there should be village coupes?—Yes—where it does not pay us to work them out.

By the President.

What do you suggest then?—I suggest that we should divide up the area either annually or have it as a three years' coupe and allow the villagers to take it up.

Is that in the reserves?—Yes—in the unimportant reserves where we cannot get a contractor and where it does not pay us to make a coupe where people would not pay.

You propose to give it for nothing where people would not pay?—We can demand a lump sum.

Suppose they do not pay?—Then we must go on with the old system.

By the Hon'ble Mr. Ramachandra Rao.

In those areas which you consider as unimportant reserves, would your blocks have a system of rotation?—Yes.

Do you think the villagers will be able to cut the trees satisfactorily?—Yes. In felling a teak tree, you will have to trim it and do so many things. You need not cut these trees in the same way.

You do not see any difficulty in having the village coupes?—No.

By the President.

Do you see any necessity for them anywhere?—Yes—in Kadiri.

What is the necessity for them there?—The stuff is of no use.

Is it because they cannot get fuel elsewhere?—Yes.

Why is it that it is impossible to work and to sell the produce?—It is not worth our trouble.

If the thing does not pay to work and if it is not worth conservation, and if you propose to hand them over to the villagers, what is the use of constituting them as reserves?—It is to keep out fires.

Will you confine the villagers to their coupe?—If they do not obey the orders, it will be removed.

It has been tried and it failed?—I do not know about it.

By the Hon'ble Mr. Kesava Pillai.

Will you allow any place in the reserve for the goats to thrive?—No.

Of course, you look at it from the point of view of the forests?—I look from the point of view of the good of the country.

You think cultivation can get on without goats?—Yes. So much the better without them. Down in the south where people are more enlightened, they actually keep out goats. It is either in Trichinopoly or Madura.

By the Hon'ble Mr. Ramachandra Rao.

On the other hand, there are absolutely fewer goats in this district when compared with any other district?—No answer.

Mr. S. P. RICE, I.C.S., Acting Collector of Anantapur.

By the Hon'ble Mr. P. Kesava Pillai.

I see you say something about goats: "The goat has its uses and the only possible way to deal with him is to decide which is the more important—goat or forest—in any given locality." Will you kindly suggest some arrangement by which goats can be preserved?—The only arrangement is to make separate plantations for them. I think, it is chiefly a matter of private enterprise; what I mean is that wherever goats exist it is more a matter for the ryots than for the Forest Department.

What sort of plantations do you mean; babul plantations?—Yes.

But you will give it all to the private enterprise, chiefly, I think?—Yes.

But cannot the Government set apart some forests which are not very useful for tree-growth for the use of goats?—I do not think it is possible if you are going to preserve them as reserves.

I mean, where there is no possibility of tree-growth?—In that case you can neither have plantations.

By the Hon'ble Mr. Kesava Pillai.

Will you not allow them even in the scrub-jungles?—Even in the scrub-jungles, they will do more harm. There must be an area specially allotted for destruction. You have got Jamudu forests?—Yes.

You have seen Cuddapah?—Yes.

Have you seen that small portion between Jammalamadugu and Muddanur? Are there any trees there?—That was much browsed by goats. It is years since I was there. I do not know whether it has improved or not.

By the Hon'ble Mr. Ramachandra Rao.

You suggest that all the reserves should be closed against cattle from the months of April to July?—Yes.

That is an extraordinary proposal. Will you please explain? That is the exact time when they want something to eat?—They can get any amount outside the forests. Instead of biting with the teeth, you cut with the knife which is a much more economical method.

You would not allow any cattle at all into the reserves?—The only reason they want to go is to lop the trees.

We find some scrub jungle reserves in which goats are now allowed in some districts; you will not exclude them from that?—I cannot tell you about that. If the scrub jungle is useful for fuel it is possible that it is more important than the goats.

Now, as you have said the goats are useful to the ryot population for manure and many other things?—Yes.

In page 8 of your answers you seem to have found some of these compounding fees very heavy; and also seem to think that by making heavy compounding fees it will only tend rather to the side of the forest guard to make money. And you also say "I am told that in a reserve close to Anantapur and adjoining the public road, straying cattle have been impounded and one Anke Yengadu a Boya ryot of Anantapur had to pay Rs. 300 which reduced him to beggary. Another man named Bandar Ahmed had to pay Rs. 15 which cost him his only cow. He sold it for Rs. 8 and borrowed the rest. This reserve is said to have

nothing much in it." So you would not recommend any heavy compounding fees?—But I go on to say that I cannot vouch for these facts but that the details were supplied to me. I have not yet examined these persons and I do not know where they are.

Where did this occur?—I believe, it occurred in Uppurupalli.

In answer to question No. 22, you say "Those I have seen are shale rock with next to no grass and a few miserable trees (Kuderu), bare hills with nothing on them (Singanamala), boulder hills with grass growing in the crevices (Kadiri), hills clothed chiefly with Chigara (Albizza) or Euphorbia (Penukonda, Madakasira, and Konkallu), and finally scrub jungle with a fair carpet of grass (Rolla). In Kuderu the grazing outside the reserve is infinitely better than that inside. It must be remembered that much of this 500,000 acres is bare rock that would not support a field mouse. Owing to the extreme variation between the dreary waste of Kuderu and I suppose (I have not yet been there) the good forests of Bukkapatnam, the incidence of grazing must vary considerably. In Kuderu where I got lost in a wilderness of hills, the thought struck me that my horse could not live on the reserve. I think this answers question 24." In view of this opinion, you will have some sort of enquiry made as to the which of them should be kept as reserve and which to be thrown open?—That is the idea which struck me. It is perhaps very little and it is early to give a definite opinion of the reserves I have seen, but it struck me that something might be thrown out.

You think an enquiry may be made?—I thought so. I do not mean there should be any special establishment.

By the Hon'ble Mr. Ramachandra Rao.

I see you suggest that some kind of control should be exercised over the unreserves. You say that some steps should be taken to the reservation of the unreserves. On page 4, you say the protection of the road-avenues is an excellent idea on paper. It is not so easy, especially in a district where money is so scarce. "Stop the lopping of neem for goats" and "stop all thefts in reserves, I suppose. Exterminate murder and dacoity and put an end to perjury. These are in the same category." And then on page 5 "I am afraid the only

practical suggestion for unreserves is to be cautious in granting permission to remove classified trees." Am I to understand that there should be some control over the unreserves?—Not more than there is now.

What is the control that is existing now?—Very little. It is supposed to be in the hands of the Revenue department, and it has got other work to do, and it is very difficult to control a very large area of unreserves with no staff.

Do you think it is desirable that there should be some control over either fuel or grazing or that the village community should look after them?—It depends upon what control there is to be.

I mean control over the removal of fuel and over grazing?—The unreserves are in the hands of the Revenue department and they exercise this much control that occasionally when the Reddi of the village cuts a tree, and some one finds it out, some anonymous petition comes up. That is the only control. At present the Madigas and Malas are selling fuel from the unreserves in Gooty. It is of course quite easy to say that the business of the Collector is to see that it is not done. I am aware of that. But I have not discovered any method of stopping it. I may be able to do it in time.

Do you think that village control will do?—You mean the village panchayats.

I mean some kind of control of the unreserves, whatever form it might take. Would you have a staff of persons to look after it?—No.

Once you grant that it is necessary to raise fuel in the unreserves, you must suggest some means?—I did not suggest that it is necessary.

By Mr. Scot.

Are the village officers supposed to be responsible for the trees in the unreserves?—Yes.

As a matter of fact tree cutting cases are numerous?—Yes.

By the Hon'ble Mr. Kesava Pillai.

These Lambadis and Malas do make a living by selling fuel?—Yes.

I think, you have heard that by finding some means of livelihood to these people there will be less crime?—It was mentioned to me at Madanapalle about Sugalis.

By the President.

Was it mentioned by a Missionary?—No; by a Police Inspector.

By the Hon'ble Mr. Kesava Pillai.

You allow in the unreserves the privilege of gathering for their own domestic purposes to the ryots?—Yes.

Since you are allowing these privileges now to the ryots to cut unclassified trees for their own purposes and for *bond-fide* agricultural purposes, and since they do not destroy the tree-growth on these unreserves, will you not extend the same privileges to the people living near the reserves on payment of certain sums to collect and remove firewood which are necessary to their livelihood, from the reserves?—No.

Are you prepared to grant that they do not destroy the reserves?—No.

If you entrust the people with the upkeep and protection of certain lands they would feel that it is their own and take every care of it? Now they feel that they have nothing to do with the Government lands and so they neglect it?—I do not understand whether you are giving your opinion or asking mine. I do not think they would feel their responsibility.

For instance they have such things as digging of their own channels?—But I do not think it is a strict analogy.

Also you have these Co-operative Societies springing up?—They are only in their infant stage. I am not prepared to say what it might be some 50 or 60 years hence.

Considering how the Co-operative Societies are working can we not hope in making experiments?—I am entirely against it, except on the ground that until you have had an experiment made it is difficult to say how it will be. Personally I have no faith in it. I do not think it would answer. I have no faith in these village panchayats; but it does succeed in some quarters. When there is scarcity of water there are hundreds of disputes. The persons who do take the water are the most influential persons of the village.

Have you heard of any such complaints?—They have been carefully kept from me.

You have heard of the village people settling their own disputes?—Yes.

Does it not show their capacity?—Even savages would do it. It is the inherent nature of people to join together and carry on the work.

Then what is the extraordinary thing that is required for the management of the village forests?—If it is a question of water a man might take as much as he

wants and sometimes more. But in the case of the forest all the men who have most cattle would perhaps try to get in first.

Do you not think that under rules and regulations the wrong would come to light? Who is to make the regulations? Of course the Government? Who is to see if they are carried out?—The Government.

If you lay down definite rules do you not think that the thing would work?—I do not think it would.

But you will admit that long before the reserves were constituted the people were doing these without any dispute?—I cannot say that.

But you see from the Forest Legislation that they were enjoying all these privileges, and now you only give them back what they once enjoyed?—I consider that the most influential people would only try to get the most they can.

By Mr. Paddison.

Before the Forest Act came into force was there any regulation by which any body was allowed to cut as he liked?—I do not know.

By Mr. Scot.

Do any of the ryots in this district believe in forest reservation?—No. That being the case the interest never appeals to them?—No.

By the Hon'ble Mr. Kesava Pillai.

I suppose you have seen mango topes brought up by ryots?—Yes; I have seen some in Madakasira.

And you have also known people raising some big temples?—Yes.

By Mr. Paddison.

Is it not a fact that Mr. Robertson had a tremendous number of topes planted and all of them were destroyed?—I believe so.

By the Hon'ble Mr. Kesava Pillai.

Is it not a fact that some people have raised a tree for Sir Thomas Munro?—Yes.

Does it not show their capacity to bring up trees?—I have said that they are always very fond of their own trees.

You have heard of the Nellore ryots? Do you not think that they are capable of understanding the benefits of conservation?—Not for the community as a rule. If it touches their own general or old institutions of the country which have

never been in any way modified by contact with the West then I think it is quite possible they may.

You know that as a matter of fact all the sheep-owners graze their sheep in a flock in the village?—Yes.

Does it not show a feeling of co-operation?—It might to a certain extent.

If you only give them an opportunity might they not develop afterwards?—They may.

At any rate you believe in the possibility?—It is very hard to say whether it is possible or impossible.

By the Hon'ble Mr. Ramachandra Rao.

I understand you to say, about the formation of coupes, that "the only thing I can think of to stop the general denudation of unreserves would be to mark them out into coupes or blocks and close some on rotation". Is it your opinion that this is necessary?—I think, it is necessary.

Is it because you consider that it is necessary to control the jungle denudation?—I have not had enough knowledge of the district to say that. I suppose the question was with reference to this district.

But assuming that in any district the fuel is decreasing, what is the remedy?—I have not got any cut and dried remedy to offer.

You say in your answers (page 12) that: "There would thus be three kinds of forests (1) Reserves, (2) Panchayat Reserves, and (3) Unreserves. Personally I would prefer to get liabilities in exchange for these privileges and leave the grazing at least free." May I know what these privileges are which you would like to offer to the villagers?—I do not think I refer to any in particular.

Assuming that the control takes the form of panchayat to some extent what are the powers which you would confer?—To begin with, free-grazing, so far as the reserve can support the village cattle.

Your privileges seem to be different from grazing. I wish to know what privileges you were thinking of when you wrote this?—I have not thought of any. Would you like to give any other privileges except free-grazing, we would like

KONDA REDDI of Muchukota, Anantapur.

By the Hon'ble Mr. Kesava Pillai.
You have a reserve by the side of your village?—Yes.

Are they closed reserves?—One is a closed reserve and another is open.

to know?—I think the last paragraph of my answers answers for itself. I have said that where the system is to be tried it should be in exchange for some privileges. I consider it a privilege if the people could be trusted.

By Mr. Paddison.

By removing the harassment of the guard?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

I think you also had in mind Mr. Battie's evidence. He spoke of certain privileges to be given to villagers in return for certain service rendered by them to Government?—I am not aware what privileges Mr. Battie talked of.

You say with regard to complaints that the chief ground of complaint is the proximity of reserves. Are you in a position to suggest how you would remove this complaint?—The only possibility of doing anything in the matter is the assignment of village-sites.

Then cultivation will extend afterwards. The more you move the reserve the more the cultivation advances?—Yes; that happened in Chandragiri.

Have you any suggestions to make with regard to the villages near the reserves?—Where it is very near it should be removed a little way off.

Would you disafforest the area?—I cannot say you that.

In certain cases some villages are in the middle of the reserves; what would you do for that?—These reasons which I have given from 1 to 5 are not necessarily the reasons with which I altogether sympathise. For instance, the first reason does not exist at all. They are not necessarily my opinion. They are reasons which have come up to me as complaints made by the villagers.

Do you not think that there is anything in that complaint?—I think there is.

As regards compounding fees, would you have any graduated scale with regard to numbers?—I do not think that it is necessary to have any fixed scale.

Is it not a tendency on the part of the forest people to work it up to the maximum?—I do not think so.

Have you got the privilege of cutting grass and removing it?—There is an order now to cut grass in the closed reserve.

Are you removing grass now?—Yes.
Do you find any difficulty?—We have to pay the mamuls.

By Mr. Paddison.

Have you tried refusing mamuls?—Yes.

What happened?—The cattle of the ryots of Ammaladinne were impounded.

By the Hon'ble Mr. Kesava Pillai.

You are the pound-keeper?—Yes.

By the President.

Was that impounding for cutting grass?—Yes.

By Mr. Paddison.

Where they impounded for cutting grass or for refusing to pay the mamul?—They refused to pay the mamul for cutting grass.

Has any one in your village tried to do without mamul?—Yes.

Who made such attempts?—One Mula Narayana.

Mula Narayana did not pay for cutting grass?—No.

What happened to him?—They untied the cart and had the grass kept in amanat. This happened 10 or 15 days ago.

Whose custody was it put into?—It was not kept under amanat but kept in the road-side. The guard kept it in a watcher's custody.

How long was it kept in his custody?—From 5 o'clock in the evening up to 10 p.m. in the night.

Did you report the fact to anybody?—The ryots including myself made a compromise and paid the mamul.

How much did you pay?—At the harvest time, we paid something.

But this happened ten days ago and not at the harvest time?—He is going to pay eight days hence.

They were let go on the promise of paying at the harvest time?—Yes.

Has he paid it yet?—It would not be harvest for another ten days.

By the Hon'ble Mr. Kesava Pillai.

What about Ammaladinne people?—Cattle were impounded for not paying the mamul.

How far is Ammaladinne from your village?—It is $1\frac{1}{2}$ miles.

They come and cut and take grass in their carts?—Yes.

What is the charge brought against cattle?—In connection with this cutting and removing grass, they brought a charge that the cattle trespassed into the closed reserve.

By Mr. Paddison.

When did they get leave to cut the grass?—Two or three months ago, the Collector issued an order.

Did you give extra mamul after that?—Yes; even after that order.

Did you have a special harvest for that purpose?—No.

Did they give this mamul in cash or in grain?—Some gave in cash and some in grain.

How did you pay?—I paid in grain. I gave jonna.

Did everybody else pay except Mula Venkatanarayana?—Yes. Venkatanarayana also gave.

If he did give, why were his cattle impounded?—They were not impounded.

Why did they seize his grass then?—On the previous day he did not pay; so they caught hold of the grass.

Was he one day late?—He did not pay the mamul on the same day.

Did everybody else pay on the same day?—The others promised to pay.

By the Hon'ble Mr. Kesava Pillai.

Were any cases acquitted by the Magistrate in your village?—Yes. Because the permits were not shown, cattle were impounded. The Magistrate tried the case and it was dismissed.

Were the permits cancelled in spite of the acquittal?—Yes.

Did he take another permit?—Yes.

What became of the Ranger in consequence?—The Ranger was transferred.

Where do the Rangers and the Foresters live?—They were living in Muchukota before. Now they live in Tadpatri.

Who made the case?—Ranger Seenayya made the case.

What were the allegations in that case?—Though we had the permits, our cattle were unjustly impounded because we did not pay the mamul.

What do you do for agricultural implements?—There is no wood in our village. We go to Dulakalava and buy in patta lands.

Do you use leaf-manure?—We have no leaf-manure.

NAGI REDDI of Dadithota, Anantapur.

By the President.

Are you the village reddy?—Yes.

By the Hon'ble Mr. Kesava Pillai.

How much land have you?—I have 10 acres of wet land. I have 20 cattle and 120 sheep. I have no goats.

How far is Dadithota from here?—It is 25 miles from here.

Is there a reserve near your village?—Yes.

What difficulties have you about leaf-manure?—I get a license for one rupee. The cost of bringing one cart-load of leaf will be Rs. $3\frac{1}{2}$ because they have to pass the ghats. Seven or eight cart-loads are required for one acre of wet land. Rs. 24 or Rs. 25 worth of leaf is required. More money is required for other manure. We have to pay for fuel and thus poor people suffer. It costs much to maintain cattle for manuring purposes. It is difficult to get agricultural implements.

How much cost does your village pay?—We pay Rs. 3,000. We have poramboke lands of about 1,000 or 1,800 acres. It is gutta poramboke and full of channels and rivers.

What river is that?—There is Chitravathi river. There are channels from Chitravathi to irrigate our lands. We have nine channels.

Who digs the channels?—They are Government channels repaired by the ryots. Each channel has a Pinnapedda. The channels are managed well under them. I have lands under six channels.

Have you to send men for labour?—Under each channel we have to send men for labour.

There is no faction in your village?—No.

By the Hon'ble Mr. Ramachandra Rao.

What is the extent of cultivation under the channels?—It is about 300 acres.

Do you cultivate 300 acres every year?—Yes.

Do you manure all these 300 acres?—Some portion of it is manured. About 100 or 150 acres will be manured.

What kind of manure do you use?—We use cattle-manure and leaf-manure.

How many acres are manured with leaf-manure?—It is below 100 acres.

How many carts do you apply per acre?—We apply two carts.

But you said you want to apply seven carts?—If leaf is procured in full, we apply seven carts. If not we apply two

cart-loads or even only one. They are Devadari, Vempalli, etc. We have no Kanuga.

Where do you get all these leaf-manure?—I get them from the porambokes, and from the reserves on permits.

From what reserve do you get them?—I get them from the Dadithota and Ellutla reserves.

What do you pay?—I pay Re. 1 from 1912.

What is the approximate number of cart-loads that your ryots removed in your village from the reserve?—It will be about 40 or 50 cart-loads.

By the Hon'ble Mr. Kesava Pillai.

How far is the reserve from your village?—The village is half a mile from the reserve.

Then why do you pay so much cart-hire?—The river has to be crossed.

Are both the reserves at half a mile's distance?—Yes.

How many permits are taken for cattle and sheep in your village?—Permits are taken for 1,000 cattle and 1,000 sheep.

By Mr. Scot.

How long have those areas been reserved?—It was a reserve even when I was quite a young child.

Then these troubles are very old and are of no recent date?—Yes. From the time of the introduction of the reserves, there are troubles.

When the charge of leaf-manure was five annas, how many cart loads did you take?—I took about 150 cart-loads.

By the President.

How many cart-loads did you take last year?—I took about 70 or 80 cart-loads.

By Mr. Scot.

Is it not possible to grow Vempalli on the fields yourself?—We have got very few patta lands.

Can you not grow them on the wet lands?—We have very few lands. We raise three wet crops.

By the President.

The price of manure leaf is now Re. 1?—Yes.

Last year it was five annas?—Yes. But it was closed last year.

The forest officer says it was open?—Licenses were not granted.

Were any licenses asked for?—As the forest subordinates were saying that no licenses would be granted, nobody applied.

You manure 150 acres and put two cart-loads to an acre?—Yes.

But the whole quantity removed from the forest was only 70 cart-loads?—We used as much as we got.

By the Hon'ble Mr. Kesava Pillai.

Are there leaves in the porambokes?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

But you said there are no leaves in the porambokes?—Yes. I said so. In hill-

porambokes, there is a very small quantity.

By the President.

Are there any trees in the reserves or is there only Nagajamudu and rocks?—

There are no valuable trees.

Are there any trees?—Yes.

There is a good number of trees?—Yes.

By Mr. Paddison.

Are there Yepi trees?—Yes.

Are there Chigar trees?—Yes.

But there are Yepi trees. We have seen them?—You might have seen all the forests. I have not seen the whole area.

PEDDAKOTLA NARAYANA REDDI.

By the President.

How much do you pay to Government?—I pay Rs. 1,100.

What is the name of your village?—Chinnakotla.

How many cattle do you possess?—I have 20 plough-bulls, 20 he-buffaloes, 20 she-buffaloes, and 300 cows.

Have you any sheep and goats?—I have 300 sheep, but no goats.

How much land do you own?—I own 400 acres wet and 1,000 dry.

Do you pay any income-tax?—I pay Rs. 35.

How do you cultivate your lands?—I rent my lands at the rate of Rs. 6 or Rs. 8, and I pay the assessment to Government.

Do you cultivate any of your land yourself?—I cultivate only 120 acres, and the rest I lease out.

How much do you give to Government for the lands leased out at Rs. 5?—The assessment varies from Rs. 2 to Rs. 4-8-0. There are some wet lands on which I pay an assessment of Rs. 5-8-0.

Have you dry lands?—Yes, and I pay cist at As. 6 and As. 4.

What sort of land is it?—Red-soil land. I have some regada dry lands about 150 acres, and they are assessed at As. 8.

Why did Government charge you so little?—They are saline lands. There are three river channels, one my own, and the other two Government channels, and the three channels are to be repaired by the ryots. Every day we must have some 60 or 70 people at it, or else there will be no even flow of water.

How many ryots are there in your village?—About 200 ryots, and they vary in assessment up to Rs. 3,000.

How do you manage this channel work?—For each channel there is a Pinnapedda. He will take the men and get the work done by removing silt from the channels. The Pinnapedda also settles disputes among the ryots.

What happens if they do not obey the Pinnapedda?—He levies fines.

By Mr. Paddison.

If the fine is not paid?—There are no such instances in which payment was not made.

Has he not heard of a case of a man who died, because he did not pay the Pinnapedda?—There was no case of the kind.

By the Hon'ble Mr. Kesava Pillai.

Have you any factions in your village?—None.

Do you ever go to Civil Courts?—No. I give loans only in my own village, and do not lend money to other villagers. We have not gone to the Civil Courts.

How do you settle disputes in your village?—Some four of the people chosen by the whole village assemble together and settle the dispute.

Are there any criminal cases?—Except some theft cases there are no criminal cases.

No forest cases?—None; my village has no forest reserve. There are three reserves near my village, Komanuthala reserve, some one and a half miles from our village, Dorigal reserve within one mile, and Nerjempalli reserve about two miles off. Our lands are near Komanuthala reserve, and we have to cut leaves for manure and to go to Komanuthala reserve we have to pass through Dorigal

reserve when we are caught and cases are made against us.

And yet you said that there were no cases?—There is none in our village.

And whose cases did you talk of?—The other ryots' cases.

On which ryots are the cases made?—The ryots of Muthapalli and Godavampalli reserves. So I thought that if I also go, the same will be my fate and so ceased to go to the reserves.

Then how do you take your leaf-manure?—This year we did not bring any leaves in carts.

So this year you have had no trouble?—We have to bring out leaves from Komanuthala reserve.

By the President.

But you said that you brought none?—This year we did not bring any.

By the Hon'ble Mr. Kesava Pillai.

Why did you not bring any this year?—The permit fee has become Rs. 2.

You said that there were difficulties in bringing from Dorigal reserve?—We must cut the leaves in Komanuthala reserve and bring it through Dorigal reserve.

Then what is the difficulty?—I have to pay a second permit fee.

Did you pay?—I have been taking two permits before.

For the same leaves?—Yes.

When did you bring last?—Some two years ago.

Do any of your villagers bring any now?—None.

None of them?—None.

Can you not get your leaves from Dorigal and the other reserves?—There is no leaf near by.

By the President.

What has become of the leaves in the Dorigal reserve?—There are other villages near that reserve.

Do goats graze in that reserve?—I do not know.

By the Hon'ble Mr. Kesava Pillai.

What do these forests consist of; any valuable timber?—There are only chigara, devathari, palavara and some scrubs.

Do you take permits and send in your sheep and cows?—Yes; but they return home in the evening.

In which reserve do you graze your cattle?—In the Komanuthala reserve.

How do you manage to graze your sheep?—Do all the villagers have sheep?—Some ten or twelve possess sheep.

Do all of them send their sheep to the reserve?—Some do send and some do not.

How many of them send their sheep to the reserve?—About four or five.

Do they all graze in one flock or in separate blocks?—They are all grazed together.

Have you had anything to do with the Forest subordinates?—They come to us sometimes.

Do they come to you?—Yes; but they do not put any pressure on me.

Why do they go to you?—For some marriage present, or something of the sort.

By the Hon'ble Mr. Ramachandra Rao.

You said you had some 300 cows?—

Yes.

Why do you keep 300 cows?—For purposes of manure, and also for breeding. During nights we keep them near our fields.

Do you send all these 300 cows to the reserve?—Yes.

How many of these are milchers?—About 40 or 50 cows.

How many seers of milk do you get every day?—About 20 or 25 seers. This year 20 calves have been eaten away by chetahs.

Do you send any ploughing cattle to the reserve?—No.

Then where do they get their grazing?—In our private lands, and waste lands. She-buffaloes also are not sent to the reserve, because they cannot get up the hill.

Do you propose to get leaves from the reserves?—They are demanding Rs. 2; but we are intending to bring them from the reserves.

By the Hon'ble Mr. Kesava Pillai.

It is only in Cuddapah that they charge Rs. 2?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

And here?—Here they charge Re. 1; but we have to pass the hill, and so, that is the difficulty.

Are there any leaves in the unreserves?—We have an unreserve, where there are no leaves, only botha grass.

What is the extent of wet cultivation in your village?—Some 600 or 700 acres.

Is all that manured with leaves?—Some put leaves, and others do not.

All those who use these leaves get them from the Cuddapah district?—Yes.

None of it from unreserves and patta lands in your village?—Our patta lands are saline lands and so we have no leaves.

By Mr. Paddison.

Is there vempuli?—Very little of it.
Jilledu?—None.
Bundaru?—None.
Neither have you kanuga leaves?—
We have very little kanuga.
For how many acres do you use leaf-
manure?—I use only for five or six acres
out of the 400 acres of wet lands.
And the rest?—We apply cattle manure
to some land, and some are left alone.
Do you use pattimannu?—No.

By the Hon'ble Mr. Kesava Pillai.

You are a District Board Member?—
Yes.

The Ryots of Dancherla Village.

By the Hon'ble Mr. Kesava Pillai.

What reserve is near your village?—
There is Nagasamudram reserve. We
belong to Dancherla, and it is a hamlet of
Gollaladoddi. The reserves are closed.
Two and 3 blocks are said to have been
closed by the order of the Board. This
year no permits are given.

By Mr. Paddison.

A portion which was to be closed was
thrown open?—Only 10 or 15 acres in
number 1 block was opened, because there
is the difficulty of constructing the com-
pound wall, so they left it open.

It was to give access to another reserve.
Is it not so?—Yes.

By the Hon'ble Mr. Kesava Pillai.

Have you to pass through a reserve to
graze your cattle?—On the side of
Nagasamudram, there is a reserve for
grazing, and to go there, we have to
pass through the reserve.

This 10 or 12 acres were not for a
path?—No. We have to pass through
cultivated lands or go outside the reserve.

By the President.

That is what you call going inside the
reserve?—That is what the Reddi says.

Does anybody object to going outside
the line?—On the reserve line, there is a
wall, and cattle must cross the wall.

Is it the forest that stops you or the
cultivated land?—If we go that side, the
forest people object. On this side, the
cultivators object.

By Mr. Scot.

If you drive your cattle over the culti-
vated land, what will the cultivators do?—
Crops will be spoiled.

For how long?—Four years.

By the President.

You have 300 cows?—Yes.

And if you keep less your respect
would suffer?—I do not lose my respect
if I keep less. I wish that I must have
300 cows.

Did you send any mahazar from your
village?—I do not know.

I suppose you did not sign it?—No.

By the Hon'ble Mr. Kesava Pillai.

You were summoned, I suppose?—Yes.

By the Hon'ble Mr. Kesava Pillai.

How far is the Nagasamudram reserve?—
It is $7\frac{1}{2}$ miles.

According to the map it is only $1\frac{1}{2}$
miles?—No. It is not so. We have to
take a roundabout route.

By the Hon'ble Mr. Ramachandra Rao.

How do you go?—First we go to
Venkatampalli and then to the Naga-
samudram reserve.

By the Hon'ble Mr. Kesava Pillai.

For how many cattle do you take
permits?—Last year we took 398
permits.

For how many sheep did you take
permits?—We do not take any permits
for sheep.

Were you petitioning every year?—
Yes.

By Mr. Paddison.

How many cattle have you got now?—
I have 8 cattle.

By the President.

Are you the village Reddi?—I am an
Inamdar.

Are they all your tenants?—This man
is the Reddi and the others are ryots.

Do you sub-let any lands?—I gave my
lands for korn.

It is all sub-let then?—I cultivate 2
acres myself.

By the Hon'ble Mr. Kesava Pillai.

What other difficulties have you?—
There is the difficulty for leaf-manure
and grass. There are only 200 acres of
poramboke. The poramboke consists of
guttas and vankas amidst cultivated land.
We cannot bring grass from the reserve.
We cannot bring fuel also. We cut

trees in our patta lands, and when we go
to the ayakat wastes, we have trouble
from the forest guards. Three years ago,
we paid Rs. 3 to the guard.

By Mr. Paddison.

How many cases were brought like
that?—No cases were brought against
me.

How many cases were brought against
the people in the village?—Several
cases have been brought. But they were
not for cutting fuel.

Why did you say that if you cut in the
ayakat waste, the forest guards will
bring cases?—The forest guard caught
me and I paid him something.

Where did he catch you?—When I
was bringing two cart-loads of fuel, I was
caught and I paid Rs. 5 to the guard.

If you were caught stealing money,
can you pay something and get off?—
No.

If you are accused of stealing money,
can you escape the police by paying
money to them?—If we are caught, we
must suffer. On occasions we must pay
and escape.

The Ryots of Ethulupalli.

By the Hon'ble Mr. Kesava Pillai.

What trouble have you?—There are
cairns close to our patta lands. Unless
we pay mamuls to the guards and watch-
ers we are never left quite.

Do you use leaves for your fields?—
Yes. We use thangedu and vempali.
If the tanks are full our wet lands will be
cultivated.

How far is the reserve from your village
boundary?—About one or one and-a-half
miles. We have all dry lands, and what
wet lands we have are all under the tank.

The Ryots of Patakottacheruvu, Anantapur.

By the Hon'ble Mr. Kesava Pillai.

What reserve is near your village?—
There is the Nagasamudram south reserve
within $1\frac{1}{2}$ furlongs.

How far is the reserve from the culti-
vated lands?—Adjoining the forest, we
have got cultivated lands. It is a closed
reserve. It was closed for the purpose
of regeneration.

What trees are there?—They tried
several trees but none sprouted.

Where do you graze your cattle now?
—We have ayakat waste and also vanka
and gutta porambokes.

Is that sufficient?—No.

You must pay to any department?—
Yes.

By the President.

Have you ever been convicted in a
Forest case?—I was fined by a Magis-
trate of Gooty.

By Mr. Paddison.

Did you offer him a bribe too?—No.
What was his name?—His name is

Arunachela Rao

To whom else did you give the bribe?
—I paid only to the Forest department
and not to the other departments.

What is the reason for that?—No
cases were brought against me by the
other departments.

You were never a defendant in any
case?—I was a defendant in many cases.

Did you bribe the munsif?—No. If I
am able to pay Rs. 1,000, he will take.
Those officers would not ask me.

By the Hon'ble Mr. Kesava Pillai.

When the cattle were grazing in the
ayakat wastes, a case was brought that
they grazed in the reserves?—Yes. I
paid Rs. 100 to the vakil as fees

The wood you get is useful for fuel
purposes?—Chigara are useful for
rafters. There are only thorny shrubs.

Is there grass?—Yes.

Do they issue permits to your cattle?
—Yes. But even if we take our permits
we find no use. When cattle are grazing
in the forest, if any one cow calves, the
whole herd is impounded on the ground
that there is one extra for which no per-
mits have been taken, and they impose
compounding fees on the whole flock.

By Mr. Paddison.

How many cattle have you got?—
1,000.

How many acres in Pollikonda?—It is
about 200 acres. But it does not con-
tain any grass.

But it is 640 acres?—I do not remem-
ber.

Are there goats in your village?—Yes.
There are 300 or 400 goats and 2,000 or
3,000 sheep.

You are taking permits for sheep?—
No. Five or six years ago, permits were
issued for sheep.

Where do you live?—I live in Pata-kottacheruvu. I have 50 acres of wet and 60 dry land.

How do you irrigate your fields?—Our wet lands are under the tank. The sheep are grazed in one block and they belong to different men and they appoint one shepherd. Four or five men will be under him.

Do you bring leaf-manure?—Yes.

Wherefrom do you get them?—I get them from patta lands and from shrotriam lands. It is not given in the reserves.

B. SANNIAH, Ranger.

By the Hon'ble Mr. Kesava Pillai.

You said that if free grazing is to be allowed it should be given to agricultural cattle first?—Yes.

What sort of cattle?—For all agricultural cattle there will be a mark on the neck, being always tied up to yokes.

Would you extend that concession to the he-buffaloes and bullocks?—I only meant bullocks, when I wrote that.

By the President.

Am I to understand that you advocate the grant of free-grazing to agricultural cattle?—I did not mean that.

By Mr. Scot.

What does a buffalo live on chiefly?—They live chiefly on grass, but sometimes they eat also leaves. Cows also eat leaves sometimes.

By the Hon'ble Mr. Kesava Pillai.

You also advocate that certain areas should be set apart to cattle holders?—Sometimes difficulties arise there also. There may be lack of water in the block for which they hold permits, and cattle cannot be taken to any other reserve where there is water under the present rules. So, since they have paid for an animal at the rate of three annas, the concession may be extended to the whole range, provided there are no sylvicultural objections for the opening of the block.

You advocate the preaching of the benefits of the Forest Department to the people, and you think that that will lessen the unpopularity?—Yes.

How can that be done?—When people complain of the difficulties, instead of threatening them, you just tell them the effects of the reservation, and also tell

By the Hon'ble Mr. Ramachandra Rao.

What do you pay to the shrotriamdar?—I pay 4 annas for a cart-load.

Is there much leaf to be gathered in the unreserves?—No.

By Mr. Paddison.

Is there no tangedu?—The contractor removes everything.

By the President.

Leaving aside the contractor, is there enough of tangedu?—No. If there is tangedu in our patta lands they come and take them away. Tangedu is sold according to each firka.

them that instead of harrassing them we give them concessions wherever possible.

By the Hon'ble Mr. Ramachandra Rao.

In fact you would ask all the Forest Rangers to deliver lectures?—I do not mean that.

Then do you mean to say that people come and ask you what the benefits of the forests are?—Not exactly benefits. They have doubts which need to be enlightened; and if they come and ask me about it I freely explain to them. So they often come and consult me very freely.

You mean to say that they have no clear ideas of the rules?—They have; but with regard to certain blocks the subordinates do not give them a clear idea of what it is, and in some way or other try to harass the people. In that case whenever they come to me and ask me I explain to them, and they were pleased and satisfied, and were convinced that they were not harassed.

By the President.

And they understood you on all occasions?—Yes.

By the Hon'ble Mr. Kesava Pillai.

When the people are under the impression that they must first take permits or else they would be punished, what do you do?—Some people are under the impression that if they do not take permit to the forest their cattle will be impounded, their permits will be cancelled and there will also be cases. But by clearly showing to them that all these are not the necessary consequences, and in some cases when they are shown afterwards they will be let off they are fully satisfied.

So you only explain the conditions of the permits and system of working, wherever necessary?—I explain to them all points where they have doubts.

By the President.

You did not preach to them the benefits which occur from the forest reserves?—Some people do ask me what the uses of these reserves are; and I tell them that they will have timber and fuel for years and years to come.

Which reserve in this district do you think can supply for years and years to come?—Not exactly for years and years, but for some years to come, and also that the reserves would be better to get rain and water in springs and channels.

And you succeeded in converting them all?—I used to tell them like that.

What effect did it appear to have on them?—They did not concur with me in some points. With regard to timber and fuel they believed me, but as to the rains they did not believe in me.

By the Hon'ble Mr. Ramachandra Rao.

You said you would give preference to agricultural cattle. Are they bullocks?—Yes.

Do many bullocks go to the forest for grazing?—No.

Then what do you mean by saying that you would give preference to the bullocks that go to the reserves?—As a necessity it is given to the people.

Do they always go to the forest for three months?—They occasionally go during the three months when there will be crops in the fields.

What is the number of bullocks that you admit in your range?—It is very small, when compared with cows.

By Mr. Paddison.

For how long have you been a Ranger in Gooty?—One year.

You say you talk very freely to the people about the Forest Department generally; have you heard of complaints against your subordinates?—Only in Nagasamudram I heard of a case, but not in any other places.

By the Hon'ble Mr. Kesava Pillai.

What is the complaint you speak of here. You say that the forest guards and other subordinates attempt to impound cattle even though they are covered by permits?—Sometimes they say that the permits were not with the herdsmen, and they used to take the

cattle as far as the pound, and then take something and leave them off.

How many years service have you put in?—Nine years; and in these nine years of my service I have heard of less than ten cases.

I suppose more or less invariably the accused says that it was wrongful seizure?—Yes, sometimes.

What were the pleas for the accused persons in the cases that you brought for grazing offences?—Under grazing offences the usual defence brought out was, in the majority of cases, that they were grazing in unreserves and in patta lands, and that the guard took them away and impounded them and all that.

For what purpose?—Sometimes out of malice, sometimes to take vengeance for some past action and sometimes for bribery.

What is the percentage of the cases you enquired personally?—I always enquired more than half of the cases that came up to me. Without enquiring we do not send up cases.

You say that the percentage of cases you enquired into personally will be about 50 per cent.?—Yes.

I suppose, the other 50 per cent. are enquired into by the Deputy Ranger or the Forester?—Only the Deputy Rangers enquire.

You say almost all the cases will be enquired into?—No case will be sent up to the District Forest Officer without being enquired into, unless the accused refuses to appear.

You send up a notice invariably to every accused?—Whenever the forest guard sends up a case, he also sends a receipt from the village Reddi and also a statement taken before the Reddi; and we then send up the records to the District Forest Officer for orders. In cases where the accused does not appear, then it must be enquired into either by me or by my subordinates.

What is the percentage of cases that are enquired into?—All cases are enquired into.

What is the number of cases?—About 300.

How many did you enquire into?—About 100 or 150.

By the Hon'ble Mr. Ramachandra Rao.

As regards fuel I see you had depots in your range still working. There is only one depot at Pamidi still working.

Then the figures are for the depots which have been abolished?—Yes.

What is the price of fuel at Gooty?—In private depots it is about Rs. 10 per ton.

At what price were you selling at the depots?—At As. 2 a maund.

When was the depot abolished?—At the end of May.

What was the price in the other private depots?—It was a little over than the Government depots, and sometimes equal also.

And now it is Rs. 10?—Yes.

Why?—They say that the people can only buy at the price which the depot-keepers demand, and the depot-keepers consequently have raised their prices.

Is there any difficulty or decrease in the fuel depot?—Even with our depot we supplied only very small quantity.

What was the supply in the Government depots per annum?—About 284 tons in Gooty depot.

By the President.

Where was that supplied from?—From unreserves.

Is there any reserve in your range which supplies fuel?—Illur reserve supplies fuel.

Which depot is it supplying?—The depot at Pamidi.

As regards fuel we see that only private fuel comes to Gooty?—They get it from shrotriendars and pattadars.

That was before the abolition of the Government depots?—Now also they get from the same source.

Do you say that there is no decrease in the supply to the town now?—I cannot say.

How do you account for this rise in price of Rs. 4; they are bringing the same amount of wood as was being brought before?—Because, there is no check on them, and so they have raised their rates.

What was the check before?—If they raised the rate people will naturally fall back on Government depot, and so the private keepers will have to incur the dryage if the wood remained there long.

By the Hon'ble Mr. Ramachandra Rao.

You estimate the total supply required for Gooty town to be 5,000 tons, and you only supplied 284 tons?—Yes.

Do you not think that it is small?—Yes.

By the President.

Do you know for certain what the prices in the private depots were when

Government depots existed, or you guess?—When the Government depots existed I knew it.

By Mr. Scot.

How many private depots were there then?—Four.

And the Government supply was sufficient to affect the price in all of them?—It is only a small town.

By the Hon'ble Mr. Ramachandra Rao.

Then the fuel in all these depots were from unreserves?—Yes, and Pamidi had its fuel from the Illur reserve, Anantapur from unreserves and tank-beds, Uravakonda from unreserves and Yadiki from unreserves also.

What trees are available from tank beds; are they babul trees?—Yes.

Did you make any enquiry as to whether taking away babul fuel caused any inconvenience?—I have not heard.

Did you make any enquiry as to whether any portion of it should be reserved for the use of villagers?—I have not made.

By the President.

Are the unreserves gradually denuded of fuel?—No.

You expect to continue its supply?—There are some other unreserves which are still untouched.

You have no apprehension that the price will rise largely in the future?—No.

By the Hon'ble Mr. Ramachandra Rao.

As regards Uravakonda, from what reserve do you get fuel?—We get from Kalagala waste. It was a big unreserve.

Is there anything more than what you have cut?—I did not inspect personally.

Do you know where Yadaki supply was from? It is the depot which you are personally acquainted?—From Pamidi, and from Anantapur and from Brahmanapalli reserve. We take away all the fuel we cut. There is much more than what we cut.

By the Hon'ble Mr. Kesava Pillai.

What was the percentage of cases which were acquitted?—I cannot give you the exact figures. The acquittals were only five or six in the range.

By the President.

From that I presume that the inquiry was very careful in every case. Is it not so? There are no bad cases sent up?—There are no bad cases.

By the Hon'ble Mr. Kesava Pillai.

In all cases, you had more than one witness?—In more than half the cases I had more than one witness.

In 50 per cent. of the cases you had only one witness?—I can only say in 10 per cent.

And the one witness was the guard or the watcher?—Some of them are fire-petrols.

No other witness will come to help you?—I never asked people who were never present.

By the President.

No witness exists in the jungle except the forest subordinates?—Yes.

By the Hon'ble Mr. Kesava Pillai.

Do you mean to say that when these cases occurred near the villages, there were no other villagers?—The majority of cases occurred inside the reserve.

GUBBI GANGAPPA of Golla.

By the President.

How many cattle have you?—I have 10 cows, 12 bulls and 50 sheep.

What is your village?—Kalyandrug.

You are a large cattle owner?—Yes.

How far is your village from any Government reserve forest?—It is about two or three furlongs from the village site.

Do you take permits for your cattle?—Yes.

For how many cattle?—For all my cows.

Any permit for goats and sheep?—I take permits for about 50 goats and sheep.

How many goats have you?—I have eight goats.

What have you got to say?—Owing to the proximity of the reserve to our village we undergo lots of trouble in the hands of the Forest subordinates. Even if our cattle are grazing in the ayakat banjar they are impounded.

How many times have your sheep been impounded?—Though not mine, many of the ryots' sheep have been impounded.

You have permits?—Yes.

Why were your sheep not impounded?—Because, they know that I will bring the matter to the notice of the higher authorities.

You have no personal complaint?—No. But I have seen certain people who were harassed by the watchers and guards.

Do you inquire whether any damages are done by cattle-trespass before charging a man?—No.

You charge a man if there is a cattle-trespass?—Yes. In two cases, I had the cases withdrawn against them because during the enquiry it turned out that some of them ran into the reserve being frightened by a wolf.

In all other cases, you were satisfied that they were real trespass?—Yes. I hold an enquiry before submitting a case. I send a notice to them to come and appear before me.

How long have you been in this practice of making an enquiry?—From the time I entered the service—that is from 1903.

You have all along been in this district?—I was in this district and then in Cuddapah, and then in Ganjam and Vizagapatam, and then I came to this district.

What does the harassment consist of?—About three months ago, a barber, by name Lakshmappa, was grazing his sheep near the forest, the watcher and the guard both drove them into the town and impounded them.

Were you present when they were taken by the Forest subordinate?—Yes; I was just passing through that road.

What were they doing?—Driving the cattle to the pound.

Did you see where the animals were grazing?—Yes.

Where were they grazing?—In the ayakat banjar just near the reserve.

Did you go with them?—I did not.

Were the herdsmen taken to the village munsif?—I was told that afterwards they were impounded.

Did you hear whether the herdsmen were convicted or whether they had to pay compounding fee?—I was afterwards informed that the case was found to be false in the Magistrate's Court.

Did you go as a witness?—No.

Cannot you go without being cited?—How can I go.

Do you not think that if you were present the accused would have cited you?—Perhaps the accused thought that it was not necessary.

I suppose, justice was done?—Yes.

Then what have you got to complain of?—I was told that the Magistrate himself went to the scene of crime and

there enquired into the case. Every magistrate does not do so.

What have you got to complain of in this particular case?—Because, though the sheep were grazing in the ayakat banjar they were impounded unnecessarily.

But as this matter had been already disposed of by the Magistrate there is nothing to complain of. Tell us something else?—I have known a certain case in Konapuram village.

It was acquitted by the Magistrate?—It was compounded.

Have you any idea that if the accused had refused to pay the compounding fees he could have easily got himself acquitted by the Magistrate?—They did not want to have the bother of getting into the Magistrate's Court and so they consented to pay the compounding fee.

You think it was a false case?—As far as I know it was false.

How far did you know?—The ryots told me so.

Tell us some more?—With regard to grazing I request that we may be permitted free grazing.

Why?—Because, it is advantageous to the ryots; and there will be no more troubles from the forest people.

Anything else?—We want free fuel, free agricultural implements, and free leaf manure.

You sent a mahazar to this Committee from your village?—We used to send now and then; but I do not know about the particular one you mention.

By the Hon'ble Mr. Kesava Pillai.

You say you sent it now and then; when was it?—Whenever we have any difficulty with regard to grazing we send a mahazar.

By the President.

Did you ever send a mahazar for free grazing, free manure, free fuel and free timber?—We put in a petition to the Collector asking for free grazing.

When was it?—One or two years ago.

Did you ask for free wood for agricultural implements?—No.

Did you ask for free fuel?—No.

Why do you ask them now if you did not want them then?—Some rule has been framed to the effect that only one foot height of a part should be cut and removed at the top of the plant.

Who framed that rule?—The Forest Sheet says it.

I want to see it. Did you see it in the gazette?—Yes. I was also a minor forest contractor.

How long ago did you see the rule?—It is existing even up to this day.

When did you see it last?—Last year.

Is it one of your conditions of your contractor?—Yes.

Are you now a minor forest contractor?—No.

When did you give it up?—Last year.

By the Hon'ble Mr. Kesava Pillai.

Are you also a ryot?—Yes.

By Mr. Paddison.

Do you belong to the Mahajana Sabha?—Yes.

Last time I came to Kalyandrug you presented a petition about the grievances of the taluk of all kinds?—Yes.

Did you mention about free grazing in that petition?—I do not know.

I know; it was not mentioned. Why not?—I do not know.

You think there was more grass in February than there is now?—No.

Why do you want it now and not then? You mentioned all things, and not this?—We made several requests to the gentleman, but not this.

You made a general requisition of all things that were wanted, but not only forests; but you did mention some of the forest facts also?—Yes.

Why did you not mention free grazing?—I do not know.

By the President.

Was it due to the fact that you never heard of such a thing as free grazing?—I have heard about it.

What did you hear about it?—That it was good to have free grazing and it will be good for the ryots.

As it is so very important as all that it is a curious thing that you omitted to mention it?—We could not mention all at one and the same time.

By Mr. Paddison.

Who was the Collector at the time you mentioned it?—Yourself; but I did not know whether the Collector had the power to authorise free grazing.

You did not mention there even about the troubles from the forest guards?—No.

Why not?—Because, we were told that such requisitions should be made only to the Forest Officers.

By the Hon'ble Mr. Kesava Pillai.

Why do you ask it now?—Because, you are sent here specially to hear about all these things, and this is our time to make all representations; and if we do not make our representations now, when are we going to make it.

Are you the Secretary of the Co-operative Society?—I am on the Panchayats of the Co-operative Society.

What sort of things do you settle outside the financial management of the Society?—We settle petty disputes with regard to land. Also with regard to the establishment of schools.

Not in your village?—No.

The Co-operative Society have started new schools?—Yes.

How many?—About fifty or sixty in the taluk.

By the Hon'ble Mr. Ramachandra Rao.

Who finances these schools?—The ryots themselves, with the assistance of the Co-operative Society.

Do you collect any subscriptions?—Yes, from the people who send their boys.

Do you get any grant from Government?—Yes.

Are you one of the recognised managers?—I am not one of the managers.

Are there any?—There are some. How many Co-operative Societies are there in your village?—There are about 56 Co-operative Societies.

How many villages are there?—Fifty-six villages.

Are the schools managed by Co-operative Societies or by the Kalyandrug village?—The schools are managed by the Co-operative Societies of the respective village.

You said you were a minor forest contractor; when was it?—I was during 1909.

What were you buying?—I was buying thangedu bark in seventy villages.

What did you pay to Government for the right to take this bark?—I paid Rs. 9,000.

How did you arrange for the collection of the bark?—Through the Madigas in each village.

Did you pay daily or did you give it in contract for them?—We paid As. 6 for every 75 lbs.

You take delivery of the bark after paying them As. 6?—Yes.

Who does the cutting of the bark?—The Madigas.

By Mr. Paddison.

You say that certain disputes were decided by this Panchayat?—Yes.

Is there an appeal from this village Panchayat to the Head Panchayat in Kalyandrug?—No.

If one of these petty disputes is decided against the plaintiff and the plaintiff thinks that it is unfair what does he do?—There will be an agreement to the effect that he will abide by the decision of the Panchayat.

Supposing there is a case in which one man owes another Rs. 10, and you decide that he should pay, and he says he will not, what do you do in such a case?—We go to the Court. The decree of the Panchayat is produced at Court and the Court issues an attachment to the accused.

By the Hon'ble Mr. Kesava Pillai.

You do not mean to say that the Co-operative Society as Co-operative Society decide as Panchayat?—No; generally the members of the society are selected to settle disputes.

By the Hon'ble Mr. Ramachandra Rao.

Do you cut bark every year?—During the rainy season we will have no work.

How can you know where you have to take the bark?—We learn from karnams the limits of ayakat waste. We are not present when the Madigas cut the bark.

Then who supervises the cutting?—My gumastahs attend to it.

Practically you leave the collection work to the Madigas?—Yes.

What do you do with the stem, after removing the bark?—We throw them away.

Is it not used by the Madigas as fuel?—They use it to a certain extent as fuel.

Have you any gain in the business?—I had a loss.

By the President.

Is there always a loss?—No; some years there is gain and during some years there is loss.

KRISHNA RAO of Kalyandrug, Secretary to the Co-operative Society, Golla.

By the President.

Are you a cattle-owner?—Yes. I have 30 cows, four bullocks and two buffaloes.

Have you goats or sheep?—No.

Do all your cattle graze in the Government reserve?—We sometimes send them.

Do you take permits?—Yes, for all cattle.

To what reserve do you send them?—To Kottur reserve and to Kalyandrug reserve. Kottur reserve is near the place where I have lands.

How far is Kottur reserve from Kalyandrug?—It is eight miles.

Where are your lands?—My lands are in Ramasagaram a hamlet of Garudapuram.

What did you pay?—I pay Rs. 140.

What have you to say? Where your cattle ever impounded?—They were once or twice sent to the pound.

Why were they sent to the pound?—We take permits and send them with the herd. If one or two cattle go without permits, the whole herd will be impounded.

Were you present when the cattle were impounded?—No.

How did you know about it?—The herdsman told us. I have paid compound fees.

What else have you to say?—The reserve is three furlongs from the Kalyandrug town. There is no open reserve. There is closed reserve to the north and south of Kalyandrug town. Cattle have to pass through the closed reserve to go to the open reserve. If one or two stray, they are impounded.

That is quite legal. You cannot go into the closed reserve without a license?—We have to pass through the closed reserve. There is no wall or fence.

Are there no herdsmen when they stray?—There are only two or three herdsmen for 200 cattle.

Will two or three be sufficient?—What can I say? There is water in the closed reserve.

Is there no water outside the reserve?—In the hot season there is no water.

Is there water in the reserve in the hot season?—Yes. There is water in the Irappakunta. We have to go a long distance of three miles for water if we do not go to the closed reserve.

What do you want?—We want the closed reserve to be thrown open and we want free-grazing. We want fuel and leaf-manure.

You do not want agricultural implements?—Yes. We want them.

You want free-grazing for goats also?—Yes.

By the Hon'ble Mr. Kesava Pillai.

What is the reason for that?—The price of ghee has increased and we want ghee and milk in large quantities.

By the President.

Do goats make ghee?—Yes. They also give manure for the fields.

By the Hon'ble Mr. Kesava Pillai.

Where do Kalyandrug cattle go for grazing?—They go to the Kalyandrug reserve.

For how long was the closed reserve closed?—I do not know.

Is there any kunta in the open reserve?—No.

Where do cattle go then for water?—They must go in the hot season to Irappakunta. At other times they go to a tank called Urikunta in Kalyandrug town.

By Mr. Paddison.

Does that Urikunta dry up every year?—Yes. There is a tank in the patta lands and the owner of the patta lands removes all the water and cultivates it.

By the Hon'ble Mr. Ramachandra Rao.

Is there any wet cultivation in Kalyandrug?—Very little.

Why do you want leaf-manure?—I have got lands in other places. We have lands in Kamasagaram. We have dug tanks and wells there. We have 20 acres of wet land. We use cattle-manure and we get leaf-manure from our own dry lands round about and also a small quantity of leaf-manure from the ayakat wastes.

What do you pay to the contractor for the ayakat leaf-manure?—If we have 5 or 6 acres of wet land, we pay Rs. 5 or Rs. 6 and take leaf-manure.

What will be the price of a cart-load?—It will be Rs. 1-4-0.

How does the cost come up to Rs. 1-4-0?—We have to pay the cooly and something to the contractor and this comes up to Rs. 2.

By the Hon'ble Mr. Kesava Pillai.

Have the contractors made any cases in the courts?—No.

By Mr. Paddison.

What is there in the closed reserve?—Chiguru, Bonthakalli and Kara. Timmapakonda was reserved. There, there are margosa trees.

How far is Timmapakonda?—It is five miles from Kalyandrug.

By the Hon'ble Mr. Ramachandra Rao.

You are the Secretary of the Kalyandrug Society?—Yes.

Have you anything to do with the other rural societies in the taluk?—We have nothing to do with them. But we hold a conference in Kalyandrug every year when all meet.

All your societies are loan societies?—Yes.

What is the amount of yearly transactions?—It is Rs. 13,000. There are other societies which give a loan of Rs. 3,000 or Rs. 4,000 or even Rs. 5,000. People take loans for purchasing seeds, for cultivation and for agricultural implements.

DURUDAKUNTA DONAPPA.

By the President.

How far is the reserve from your village?—About five miles.

You send your cattle to the reserve?—Yes.

How many cattle have you?—I have 150 cows.

What is the name of the reserve?—Golla reserve.

Do you keep them in the reserve during nights or do you bring them back every day?—I keep them outside the reserve during nights.

You pen your cattle in the ayakat waste?—Yes.

How many people do you send with these 150 cows?—I send three men.

Have you any complaints about the reserve?—We want to pen our cattle inside the reserve.

What is the difficulty if you pen them in the ayakat waste?—When cows yield they do not leave the place, and we have fear of the wild animals.

Do these hunting cheetahs catch calves?—Yes.

Are they small ones?—Yes.

How many calves of yours did the cheetahs catch?—About twenty calves.

When?—Now and then.

How many years ago did it catch?—Last year two calves were caught by the cheetahs, and if they are penned in the reserve there is no such fear. If in the

Are the loans used for marriage purposes?—No.

Were any societies in this taluk closed?—No. All are working.

By the Hon'ble Mr. Kesava Pillai.

For how long have you been working?—We were working for the past three years.

By Mr. Paddison.

Do you do anything in the matter of giving help to the villagers?—Yes. We put up sheds. We do not allow other villagers to come at the time of plagues. We look to the sanitation of the town.

By the Hon'ble Mr. Kesava Pillai.

Do you ever give hopes of recovery to the plague-stricken people?—Yes. We go and tell them that doctors will come and cure them.

reserve there are people to watch over the animals, cheetahs will not come.

What other troubles have you?—Because cattle are not allowed to be penned inside the reserve, prickly-pear and other things have begun to grow inside the reserve.

What other trouble?—The guards and watchers take away the permits from the people and do not return them.

Was that done to you?—In previous years I also have suffered in the same way. How much did you give?—I gave some three or four rupees.

When did you last give?—Even last year, and also year before last.

To whom did you give?—I gave it in the hands of my servants and they gave it to the guards and watchers.

If they kept it in their pockets and did not give it to the guards what would happen?—Cases will be formed against us.

Any other grievance?—Leaves are insufficient in the land.

Is there any leaf-manure to be had from the reserve now?—No; moreover, the reserve is far.

What objection is there if you take it from ayakat banja?—The thangedu contractor objects.

Who is the contractor this year?—One Sampangi, and another Muhammadan.

Were you objected this year?—This year we did not ask them.

What did you do for the leaves this year?—We were contented with what we have.

What is the meaning of "what we have"?—I have a share in the shrotriem.

Do you allow others to take leaves from there?—That is not enough even for myself; and I do not allow others.

If anybody came and took it what will you do?—I prevent them from taking.

How did you prevent them?—When we see them we tell them not to take.

You say you have 150 cows; what do you keep them for?—For agricultural purposes.

How many calves do you get a year from these 150 cows?—Some 50 or 60 calves a year.

Do you keep with you all these, or do you sell any of them?—Some die, some are kept with us, and are sold, and with the sale proceeds we buy bigger animals.

Where do you get your breeding bulls from?—From Mysore.

What do you keep them for?—For covering cows.

What do you want now?—I want all that I asked for.

Beyond that you do not wish for any thing?—No.

By the Hon'ble Mr. Ramachandra Rao.

There is a Co-operative society in Palavoi? Are you in Palavoi?—No.

By the Hon'ble Mr. Kesava Pillai.

What do you pay to Government?—I pay Rs. 500 or Rs. 600.

How many acres do you own?—I own 30 acres wet and 400 acres dry.

You pay fees for these 150 cows?—Yes.

You have no difficulty to pay pullari?—We request that the grazing fees might be decreased.

SAMPENGAPPA, Tangedu Contractor.

By the Hon'ble Mr. Ramachandra Rao.

Are you a tangedu contractor?—Yes. I have been a contractor for the last five or six years. From 1906 to 1911.

In what firka were you a contractor?—In Kambadur firka. It consists of 38 villages. There are 15 groups.

What did you pay each of these years?—Rs. 4,500, Rs. 5,000 and Rs. 2,500.

Is there much competition for the purchase of this tangedu bark?—Yes. It is put to auction every year.

By the President.

How much is it now?—As. 3.

How much do you want it reduced to?

—I want it reduced to As. 2.

If it is reduced to As. 2, you will ask for less amount?—We request only once and not often.

Is there any one who sends his cattle to the reserve?—There are some.

Do you send them to the Mysore Province?—They take them to the Mysore Province only when there is no grass here.

How many cattle do you send?—Thirty or forty cattle.

Is there free grazing in the Mysore reserves?—I do not know.

Are there no reserves on this side of Mysore?—It is far for me.

Where do you pay this grass tax?—I pay them on patta lands.

How much do you pay?—From Rs. 2 to Rs. 10, according to the capacity of the herd.

How much do you pay for 100 cows for one month?—We make a certain settlement and graze.

What else have you to say?—The closed reserve should be left open. The cattle are obliged to be penned outside the reserve, and the wild beasts have become numerous, and wander about in all directions, so that our animals get frightened and do not yield sufficient quantity of milk.

Do pigs destroy the calves?—Yes, very much; and the ryots keep watchers who beat tom-toms and frighten the pigs.

By the Hon'ble Mr. Kesava Pillai.

Do they destroy the ground-nuts?—It is very difficult to sow ground-nuts. As soon as the seeds are placed there, the next day the pigs dig up and eat away the seeds. The field has to be watched both day and night.

How many months in the year do you gather the bark?—For eight or nine months in the year.

But the men who actually give you the bark are the madigas of each village?—Yes.

How much do you pay the madigas a maund?—We pay 4 or 5 annas. For a day they gather from half a maund to a maund.

Did any of the ryots take tangedu leaves these four or five years?—Yes. Wherever there are wet lands in the villages there they cut the tangedu leaves. The ryots come and ask us for the leaves. Some ask and some do not ask. Because they cannot cut according to the rule, they take our permits and cut the leaves.

What is the rule?—The rule is that one foot should be cut. They sometimes cut one and a half feet or more.

Do you give free permission?—Yes. There are some people who have patta lands. They gather the leaves in their patta lands and give us the stem. So we allow them to take leaves from the ayakat waste.

If they do not give the bark you would not give permission?—If they cut according to the rule we have no objection. Otherwise we object.

By the President.

Have you got your contract here?—No.

By the Hon'ble Mr. Kesava Pillai.

You give leaves even to those who have no patta lands?—Yes.

Did you bring any case for cutting more than the required height according to the rules?—No.

If they cut without your permission, do you object?—If they cut more than

BESTHA RAMANNA of Kurakkalappalli.

By Mr. Paddison.

How many acres of land have you?—About more than 400 acres.

How many cattle have you?—I have 50 cattle.

Do you send any of them to the reserve?—No.

How far is the reserve from your village?—Three miles.

Have you ever sent your cattle?—No.

Do other people send?—Some send.

If they send, why do you not send?—Owing to difficulties I do not send.

the required length we object. Only big plants are useful to us. They are capable of giving more bark. Small plants do not give much bark.

By the Hon'ble Mr. Ramachandra Rao.

Is it possible to cut just one foot?—No.

In how many villages is this tangedu available?—It is available in all villages.

If you sell in auction in each village, will there be any objection?—No.

Do you know where the ayakat waste is in each village?—Yes.

How do you know it?—There is the village munsif and we know it ourselves as we do business in each village.

By the Hon'ble Mr. Kesava Pillai.

Have you any lands?—Yes. I have 30 acres of wet and 300 acres of dry land.

How much do you pay to Government?—I pay Rs. 250 to Government. I have 50 cows, 10 bullocks, and 1 buffalo.

Have you any difficulties about the forest?—No. The reserve is far away from my village.

By the Hon'ble Mr. Ramachandra Rao.

How many cart-loads do you apply to an acre?—Four or five cart-loads.

Does your wet land give crop every year?—Yes, if the water is in the tank. For the past four or five years, we have regular crop.

How many pattadars are there in your village?—150.

By the Hon'ble Mr. Kesava Pillai.

Is there a Co-operative Society in your village?—Yes.

How many take loans?—100 people take loans.

Are there any difficulties?—No.

If you have not sent at any time what difficulties could you possibly have?—I have been told of many difficulties that arise by it.

By the Hon'ble Mr. Ramachandra Rao.

Have you seen others suffer?—Yes.

By Mr. Paddison.

If the reserve is removed how would you be benefited?—I will not be benefited at all.

BASAVANNA GOW, Ryot of Enumaladoddi.

By the President.

How far is the reserve from your village?—Some four furlongs.

What reserve?—Enumalahattu reserve.

What have you got to say about it?—Owing to the payment of grazing fees there is much difficulty to the ryots. It will be better for the ryots if they got fuel and leaf manure from the reserve.

Did you send any petition from your village?—Yes.

Written or printed?—Written.

Is it a copy or original?—Original.

Did you send any printed petition?—No.

Was it not received in your village?—No.

When did you send it?—Four months ago.

The Tahsildar did not send you a printed mahazar?—No.

What do you want?—We request that we may be allowed free grazing in the reserve for all cattle.

Have you asked for it before?—Yes.

When?—Some two or three villages joined together and put in a petition some four or five years ago, saying that the reserve is small and gives us very much trouble, and has only thorny shrubs and contains no valuable trees, and that by reserving it there was no use, and that it can be thrown open to us. We got a reply to say that the reserve will not be removed.

Is that reserve opened or closed?—Half of it is opened and half of it is closed.

Why is it closed; are there not trees?—They planted twice and twice it failed.

What trees grow there most?—Chigara, palmyra and date trees, and other thorny shrubs.

Is there no grass in the reserve?—There is.

Do you send your cattle there?—Yes.

You have to pay As. 3 per head of cattle?—Yes. There is as much grass there as in the ayakat waste.

Then why do you not graze your cattle in the ayakat waste?—The reserve is nearer to me.

There is 7,800 acres of unreserve. Why is it necessary for you to go to reserve?—It is near the village, within half a mile. There is also more grass in the closed reserve.

Why is there more grass in the closed reserve than in the open reserve?—Because cattle do not go to the closed reserve and so there is more grass in it.

What else do you want?—We want the closed reserve thrown open, and free grazing for all our cattle.

By the Hon'ble Mr. Kesava Pillai.

Are you sure that it is only four furlongs from your village?—Yes. There are two survey fields, Nos. 25 and 26, adjoining the line between the forest reserve and the village-site.

By the Hon'ble Mr. Ramachandra Rao.

Have you sufficient grazing in the unreserve?—The unreserve is only 700 acres.

But the figures show 7,800 acres?—Since cultivation has increased the waste lands have decreased. Three thousand acres are under Saivajama cultivation.

But why do you take permits?—To save myself from the trouble of the forest subordinates.

By the President.

Do your cattle wander about without any man?—There are men with the cattle.

Do they sleep under the trees?—The herdsmen accompany the cattle.

By the Hon'ble Mr. Kesava Pillai.

Were any of your cattle impounded?—Yes, in 1907.

Were you the Reddi, then?—Yes.

Did you sign the report against yourself?—I promised to compound.

How many cattle were impounded?—Some twenty or twenty-five.

How many acres is the reserve?—Some 1,500 or 1,400 acres. There are two groups of villages grazing in that reserve.

What other troubles have you?—We want leaf manure from that reserve.

Have you any leaf-manure in that reserve?—Yes, there is vempalli.

Is there no vempalli in the unreserve?—No. It is cultivated now and then.

Did any one advise you to ask for free grazing?—No. All the ryots were talking about it and so I asked for it.

Does the guard come to your village?—Yes.

How does he come, on horse-back?—Yes. He bought a horse for Rs. 24 two months ago.

By the Hon'ble Mr. Ramachandra Rao.

Why do you ask that the reserve should be thrown open?—Because of the troubles arising therefrom. The reserve is also small, and all the cattle of the village cannot graze there.

By the Hon'ble Mr. Kesava Pillai.

What difficulty have you to pay for it and graze?—We are poor.

Is there a Co-operative Society?—Yes. Are they all poor in your village?—Yes.

By the President.

Are you a poor ryot?—I pay Rs. 100. Then why should they give it to you for nothing?—I want it free for all.

By the Hon'ble Mr. Ramachandra Rao.

Why should you be given free?—It may be given free only to the poor. But it is difficult to distinguish between the rich and poor men?—Is there any faction in your village?—No.

BELUGUPPA BHEEMAPPA and the Lambadis of Beluguppa.

By the President.

How far is your village from the reserve?—It is three miles.

Do you send any cattle to the reserve?—No, my villagers send cattle.

(To the Beluguppa Lambadis.)

Did you send cattle to the reserves?—Yes.

How many do you send?—We send all our cattle.

How many Lambadi houses are there in the village?—35.

Does every house possess cattle?—Yes.

Do you sell cattle?—Yes.

Have you got patta lands?—Yes; we live by our cows.

How much lands have you got?—One has 20 acres, another has 70 acres, another 80 acres, another has 200 acres and another has 270 acres.

Are they all dry lands?—Yes.

How many cattle are there in the Thanda?—We are illiterate, we do not know.

Will there be 1,000 cattle?—There will be more than 1,000 cattle.

Will there be more than 2,000 cattle?—They will be less than 2,000.

All these go to the reserve?—All do not go. On account of the forest troubles some do not go. There is much loss to us on account of the reserves.

Is there good grazing in the reserves?—There is not good grass.

Co-operative Society has been working for the last three years, and there are already more than 40 members, and are all working unanimously.

By the Hon'ble Mr. Kesava Pillai.

Are there wet lands in your village?—Yes.

To what caste do you belong?—I belong to the Lingayat caste; I am one of the panchayatdars.

By Mr. Paddison.

As a rule in this taluk are the Reddis and Karnams on the panchayat?—In some villages they are, and in others they are not.

By the Hon'ble Mr. Ramachandra Rao.

You said there are Malas on the panchayat; have they lands?—No. Then how are they in the panchayat? If they take loans how will they repay?—Malas weave and give sufficient security.

Why do you go there?—We go for the sake of grass. Still we do not find grass in the reserve.

Why do you not cease going?—We feed our cattle in the patta lands.

You said it is three miles from the reserve. Is it too near? Do your cattle go into the reserve as soon as they are let out of your houses?—No. They have to go a mile or a mile and a half.

What is your grievance?—We live by selling firewood. We are not allowed to go for fuel. Our lands were taken up as reserve. Cultivation has decreased.

By the Hon'ble Mr. Kesava Pillai.

Do the cattle that you graze belong to you or to others?—We graze our own animals.

What do you do with the calves?—We use them for agricultural purposes.

Are you keeping them for trading purposes?—We sell small calves and purchase big animals.

What sort of lands have you?—They are red soil lands.

What is the distance between the cultivated fields and the reserve?—Our patta lands adjoin the reserves. All the lands between the reserve and the village belong to our village. If any calves are born all are taken to the pound. The watchers take away the permits and give us trouble and they take Rs. 2 or Rs. 3 from us.

By the Hon'ble Mr. Ramachandra Rao.

Why do you give the permits to them?—They say that they must sign there. They say that they want to examine the number of permits.

Have you cattle?—Yes. I have 100 cattle and cultivate 270 acres. I have 14 bullocks.

How much do you give as assessment?—I pay Rs. 90.

How much per acre do you give?—Some at As. 4 and some at As. 2. We have some lands supported by wells. My lands adjoin the closed reserve. It is less than one mile from my house.

For how long had you the patta?—Hitherto we were cultivating as sivoi-jama. For the last two years it has become patta. There are only kalibanda trees in the closed reserve. Seeds were sown four times and no seeds sprouted.

Do you sell any portion of your cattle every year?—We sell calves.

How many do you sell?—I sell four or five calves.

Are they bull calves?—Yes.

Why do you sell them? Why do you not keep them?—We want big bulls for drawing water.

Why do you breed these small cattle which give small bulls?—The grazing is insufficient.

How many bullocks have you?—14.

All the rest are cows?—Yes. I have 100 cows.

Why do you have 100 cows?—It is a customary trait. It is a good sign to keep cows in front of our houses. During the time of marriage, some bullocks are also given and all the caste people will join together and stand near the cows and enjoy the sight.

Do you sell any of the cows?—No.

Do you sell any cow-calves?—No.

Do you graze the cattle of others?—No.

KOTTURU RUSIM SAHIB.

By Mr. Paddison.

How far is the reserve from Kottur?—About a furlong.

What reserve?—Kyrevu reserve.

How many cattle have you?—I have four cows and twenty goats. I take permits and send them to the reserve to graze.

What trouble have you?—We have troubles through the forest subordinates. The closed reserve is very near and prickly-pear hedge was put up.

What trouble does that give you?—Pappannakunta which is about two furlongs from the village contains water, and during hot weather we have to go there. There is a cart-track and by that side of the tank is the reserve.

Is there a right of way?—Two cairns are built up in one way and two on the other.

Were you in the Forest Department?—Yes.

Why were you removed?—I do not know.

I suppose your removal had nothing to do with false cases?—I did not make any false case. Five or six subordinates were dismissed at the same time.

By the Hon'ble Mr. Kesava Pillai.

Is there a forest guard in your village?—Yes.

Has he a horse?—Yes.

What does he do with the horse?—He rides it.

By the President.

What objection if he rides to the reserve?—I have no objection.

By the Hon'ble Mr. Kesava Pillai.

How much does he get?—Rs. 10; and he has three children and a wife.

What is his name?—Gurappa.

RUDRAPPA of Gangavaram Village.

By the President.

What have you got to say?—The Siripi reserve is two miles from the village. It is a closed reserve. The whole of it is closed. The reserve is full of prickly-pear. There are wild pigs in abundance. They destroy the crops.

How many gun-licenses are there in your village?—There are two gun-licenses.

By the Hon'ble Mr. Ramachandra Rao.
Are not the pigs killed?—They are killed. Still they are found in abundance. They come from the Golla reserve. The wild pigs come in a group of 100 or 150.

By the Hon'ble Mr. Kesava Pillai.

What is there in the reserve?—There are Chigara trees and grass. The reserve is about 600 acres. The reserve is fit for cultivation.

Did you send any petition?—Yes. We petitioned that by having the reserves, there is the trouble from the wild pigs. We prayed that the closed reserve should be removed and kept as ayakat waste.

Were there any cases of cattle going into the closed reserve?—Since they are closed there are no cases.

Were not cattle or goats impounded for going into the reserve?—Yes. Some were fined Rs. 50 each. The reserve has red soil. The seeds were sown last year and this year, but there was no growth. Groundnuts are eaten away by the wild pigs. They spoil also white jonna crop. They eat away the ears of corn. I have 8 bullocks and 20 cows. I stall-feed my cows.

KURNAM VENKANNA of Mudigallu.

By Mr. Paddison.

How far is your village from your reserve?—It is two miles from Borampalle which is a hamlet of my village. I live in the upland village.

How far is the reserve from Mudigallu?—About five miles.

Do the cattle from your village go to that reserve to graze?—Not from my village; but cattle of Borampalle go there to graze.

How many?—About 1,000 goats and sheep.

What caste do they all belong to?—Gollahs, Kuravas and Kapus.

How many Kapu houses are there in your village?—Some 40 or 50 houses.

How many Kurava houses?—Some 50.

How many Golla houses?—About three or four houses.

Do they not take permits for grazing in the reserve?—No.

What have you got to say?—Nothing.

Are any people from your village come?—Yes.

Send them. (Sent.)

Kuravas.

Are there any Gollas among you?—No. Do all of you own sheep and goats?—

Some have and some have not.

How many goats have you?—Fifty.

All goats?—Goats and sheep. I have 10 goats and the rest all are sheep.

How many goats and sheep are there in the whole hamlet?—We cannot say.

By the President.

Will it be 1,000?—May be.
Will it be 2,000?—The Kapus have 1,000 and the Kuravas may have another 1,000.

By the Hon'ble Mr. Ramachandra Rao.

You object to the reserve, because it offers a resort to the wild pigs?—Yes.

How does it help you if it were an open reserve?—If cattle were to get in, the pigs will go away.

But there are two persons who took gun-licenses in your village?—Yes. I am one of them. The license stands in my father's name.

Did you ever try to shoot any of these wild boar?—My talayaris go and shoot.

Does the other license owner shoot?—Yes. His son-in-law shoots wild pigs. For the sake of wild pigs, the jonna crop was given up in some places.

By the Hon'ble Mr. Kesava Pillai.

How many Kuravas are there in your village?—Some 20 houses.

Do you graze your cattle separately?—Two flocks go. One flock belongs to four persons, and the other to about ten houses.

Can you recognise your own sheep?—Yes.

You said there is another flock. How many go?—Ten for my flock and ten for another flock go. We keep them all in the fields.

Who keeps guard?—Owners of these ten flocks go.

Have you any cultivation?—No, we live only by our flocks. We weave blankets also. We live by weaving wool. We collect wool from several villages and weave cumblies. For sheering 100 sheep we pay Rs. 6.

What sort of sheep do you have?—White and black sheep.

The red ones are not sheered?—No, only the white and black ones are sheered.

By the Hon'ble Mr. Kesava Pillai.

Kapus.

We have lands. We cultivate. We are also ten houses. The flock belongs to these ten houses.

Do you pen them for manure?—Yes.

Do you make any money out of it?—No.

Do you keep it in your own fields or in all the fields?—All the fields.

Are you not given food for keeping them in the fields?—No.

By the Hon'ble Mr. Ramachandra Rao.

Where do you graze all these?—They graze on the side of the vanka. They go along the path and come back.

You have no bedu?—No.

RAJAGOPALA CHARLU of Ralla Anantapuram.

By Mr. Paddison.

How far is the reserve from your village?—It is four miles.

Do you send cattle to the reserve?—No. No one has sent from my village.

Where do you graze them?—There is waste near the village. We keep it reserved for some time and then graze our cattle. All the ryots come and meet and then allow it to be reserved. We appoint a man to look after it. It is 200 or 300 acres.

In what month is it reserved?—Until the rain it is not reserved. After the rain it is reserved for one or two months.

Do you send bullocks or cows?—Only bullocks are sent. After a time cows are allowed.

For how long have you been doing this?—We have been doing it for many years.

Do you keep the bullocks in the same place?—Yes.

How many bullocks graze there?—200 bullocks. Afterwards, 400 cows graze.

If others send other cattle what do you do?—They would not go against the rules. There is a co-operative panchayat. I am the President. I am also the Reddi of the village.

By the Hon'ble Mr. Ramachandra Rao.

Are there any other places in this district or taluk where it is reserved like this?—I do not know.

For how long has this system been continuing?—It has been continuing for the past 10 or 15 years.

Who makes the arrangements for reserving?—The ryots themselves make the arrangements. There is a watcher

The Boyas of Kalyandrug.

By the President.

Are you the head of this Boya community?—Yes.

Are you all of Kalyandrug village?—Yes.

By the Hon'ble Mr. Kesava Pillai.

What have you to say?—We have no grounds for grazing these.

By the Hon'ble Mr. Ramachandra Rao.

Why do you not graze them in the reserve?—It is far.

who is paid something, and he keeps out goats and sheep.

Are there trees in those 300 acres?—There is white babul and prickly-pear and kalla.

Were these trees ever cut?—At the time of darkhast they are cut.

How many trees are there in the 300 acres?—There are a number of babul trees. If they dry up, it is auctioned by the Government.

Why does the Government auction?—It can be taken away without permission?—It is not generally done so. We write to the Government and they auction it.

Is there water in the tank?—Yes. One hundred out of these 300 acres are cultivated.

By the Hon'ble Mr. Kesava Pillai.

Are you the village magistrate?—Yes. I have lands. I have 40 cows and 4 bullocks. I have no sheep or goats.

You have been continuing this system for the last 20 years without any quarrel?—Yes.

There is no difference between rich man's cattle and the poor man's cattle?—No.

Does not the Reddi take advantage?—No. There will be quarrels then.

Are there channels in your village?—Yes. One.

How many acres does it irrigate?—It irrigates 100 acres. There is a Gonchikadu who arranges everything. There is no quarrel. If there is any quarrel, all people meet and fines are imposed.

For how many years is the co-operative society existing?—For the last three years.

Do the panchayatdars compromise any suits in the village?—Yes.

Are you Pedda-Boyas, or Chinna-Boyas?—Chinna-Boyas.

How do you live?—By felling fuel and selling it.

Where do you cut it?—From ayakat banja.

If you can cut it from ayakat banja what is the difficulty?—One headload fetches only one anna on sale.

What is your grievance?—We are ten or twelve in the house. The forest guards and watchers snatch away our knives saying that we cut the fuel in the closed reserve, and took it without permit. Though we bring forward ten or even twelve witnesses we are not believed and are fined Rs. 5 or Rs. 6. Some are even imprisoned for ten or fifteen days.

Who were imprisoned?—Some ten or fifteen people.

Of what charge?—That they were cutting fuel in the closed reserve.

Did you cut fuel in the closed reserve?—No.

What do you want now?—We want permission to cut fuel anywhere and everywhere. The reserve should be removed. We were living from that.

By the President.

If you are given the reserve, and if you cut away all the trees what is to become of the reserve in the long run?—If one tree is cut ten branches coppice.

But it takes a long time to grow than it takes to cut?—Yes. Even if goats are allowed trees will grow well. If one sprout is eaten by the goat ten shoots will come up.

Then, if you want to have a good forest it is good to have thousands of goats in it?—We were seeing that the trees were growing though the goats were grazing there hitherto. Trees were growing more profusely as the goats were grazing.

By the Hon'ble Mr. Ramachandra Rao.

Do all of you live by cutting fuel?—Both Pedda-Boyas and Chinna-Boyas?—Yes.

Have you no other profession?—No.

Do you do any other work?—We cut for cooly.

What kind of work do you do?—We build walls, and watch over the harvesting fields.

You do some kind of agricultural labour?—There are some who do such things.

Where do they sell all the fuel?—In Kalyandrug.

Where do they get it from?—We cut them from ayakat waste lands of Kalyandrug, Gobinapalli, Ramasagaram and Gurudapuram.

Did anybody object to your taking fuel from the unreserves?—No.

Not even the Village Officers?—No. If we take more fuel nobody will buy. There are also Madigas in our village who live by selling fuel. There are no Lambadis.

Are there Sugalis?—No. There are one hundred and fifty Boya houses in the village.

Are any criminal cases brought against you?—Yes. But there are more Forest cases against us than criminal cases.

By the President.

Were you ever prosecuted?—Fourteen people were charged by the Forest people for bringing grass and firewood from Gopinapalle. It was altogether twelve bundles of grass and two headloads of fuel; and the fourteen people were sentenced to imprisonment for fifteen days each.

By the Hon'ble Mr. Kesava Pillai.

In what year was it?—In 1910.

I had good witnesses with me, but yet I was prosecuted. They were all respectable witnesses. On the forest side even one witness is believed in the face of the numerous witnesses on the defence side.

By the President.

Have you large experience of the criminal court?—Yes.

How many times have you been convicted in the criminal cases?—Never. I am an educated man. My name is Yerrappa. I have also acted as Reddi and know to read and write.

By the Hon'ble Mr. Kesava Pillai.

You are 150 houses, and there are 100 cases in a year?—Yes. Cases are brought against boys of even twelve or thirteen years of age, and even against girls; and even unmarried girls are now in jail.

By the President.

These are all false cases?—Yes.

What was the compounding fee?—From Re. 1 to Rs. 5. There was one Tahsildar then, but after his departure there are no such imprisonments. Even on shandy days we have to pay two annas for the guards. If we do not make the weekly payments and mamuls there will be cases against us.

M.R.Ry. A. V. GOPALACHARLU, Shrotriendar of Vorli, Golla.

By the Hon'ble Mr. Kesava Pillai.

You live in a shrotriem?—Yes. I am the Shrotriendar of Vorli. I own no Government lands. My lands adjoin the Golla reserve. My village cattle graze in this reserve. One hundred and fifty cattle graze there. Sheep do not go. I have set apart a block of 400 acres for grazing and ryots graze their cattle and sheep there. There is one Gonchikadu who manages it. He is also the Gonchikadu for the channel.

By Mr. Paddison.

Is that reserve for sheep or for all cattle?—The village cattle graze there.

By the Hon'ble Mr. Kesava Pillai.

How many cattle have you?—I own 20 cows. I used to own 70 cows. I sent my animals with the other animals of the other ryots to the reserve, and the penalty they had to pay had to be paid by me and so I sold away my own cattle. There is an ayakat waste of 150 acres and if animals graze there, the forest people give trouble saying that they were found in the reserves. I pay 2 thums of grain for not being molested by the guards and watchers in Muddinayakapalli forest. A guard presented himself as a Forest Ranger and got my horse and took a bribe of Rs. 150 saying that the animals were in the reserve though they actually were in the ayakat waste. A petition was presented to the Deputy Magistrate and also to the forest authorities. And one of the village magistrates of this place got an entry made into the accounts to show that only 10 cattle were impounded and that I paid the compounding fees for them. The guards were sentenced, one for 6 months and the other for 8 months. The compounding fee was not refunded. I do not know to whom the compounding fee was paid.

Who put in a petition?—Akkalappa and Ramanna.

Did you also give evidence in that case?—Yes.

By Mr. Paddison.

Why did you lend him the horse?—Because I was told the Ranger wanted it.

By Mr. Scot.

When did this happen?—In 1910.

Did you pay the compounding fee?—Yes.

Did you apply for the refund?—I do not know.

By the President.

If it is not asked for, would it be refunded?—I do not know whether it was asked for or not.

By the Hon'ble Mr. Kesava Pillai.

Have you goats in your village?—Yes. They graze in the ayakat waste of my shrotriem. A block of 150 acres adjoin the reserve. The forest guard immediately seizes the cattle saying that they were in the reserves.

What other difficulties have you?—There are wild pigs in the reserves. They do damage to our crops. It is only in these season that there is water in the reserves. In the summer season, there is no water near the Golla reserve. In the Shrotriem there are vankas and therefore there is water. Therefore wild pigs go to the vankas for water. They damage paddy crop also. We raise Edagar Ragi for the sake of fodder. Then there will be no pasture available. The pigs have destroyed plantain trees and groundnuts.

By Mr. Paddison.

What remedy do you propose for the pig trouble?—If animals are allowed to graze freely inside the reserve, cattle will go and the pig trouble will disappear. We will pay a lump sum to the Government.

By the President.

I suppose you know that it would not apply to a Shrotriem?—I know it. But the Shrotriem will have no share in it?—No answer.

By Mr. Paddison.

Do you allow the cattle of the ryots of Government to graze in your lands?—We do allow.

By Mr. Scot.

What do you receive for allowing the cattle of Government ryots?—We give concession to all the ryots.

Are you aware that Government charges no fee for grazing in the wastes?—Yes. I know it.

By Mr. Paddison.

As a matter of fact, you say that if cattle were allowed in the reserves, there will be comparatively few pigs?—Yes.

By Mr. Scot.

In this 400 acres do you allow cattle and sheep at the same time?—No. We first allow sheep and afterwards cattle.

Did you ever allow the goats to feed on the same ground where cattle grazed on?—Goats go to a different place.

By Mr. Paddison.

Have the pigs increased or decreased?—From 1904 to 1908, we never saw the pigs.

Why did they increase?—There is hiding ground available in the reserves.

But the prickly pear is very small in the Golla reserve?—There is much of prickly pear.

Has the Vullur Zamindar taken any land for shooting?—Yes.

Is anybody allowed to go hunting?—It is an open ground. It is a plain. There are no trees.

Why did he take it?—There is a tamarind tree. Under that tree the hunting leopard comes and stops there. So he has taken that land.

The Ryots of Gollah.

By Mr. Paddison.

Do you graze in Golla reserve?—Yes. What have you to say?—We have troubles from forest guards and watchers.

When I came before and asked you to represent all your grievances you represented about the pigs, and not about guards and watchers?—We were afraid of them and so we did not say.

Are you not afraid of them now?—You are big men come to enquire, and so we complain. For fear that they will do us more harm afterwards we did not complain then. If you go away now, we do not know to what further difficulties we would be put to.

Did you write any mahazar from this village?—Yes.

Was it printed or written?—Written.

Who wrote it?—The Reddi.

How many months ago?—On the 26th August this year.

How did you know in August that this Committee was coming?—It was rumoured.

Did you get any notice in August?—None.

Whom did you send the arzi to?—To Mr. Paddison.

How did you know that I was on the Committee?—From rumours.

What other grievances have you?—We want some common land to graze our cattle.

How many acres of wet land are there in this village?—Some 60 acres. The ayakat banjar is very little.

But the karpam says it is 1,000 acres. Is 1,000 acres of ayakat banjar not sufficient for 60 acres of wet land?—There are two villages.

How much wet land is there in the other village?—About 40 or 50 acres of wet land.

What trees have you got in this reserve?—We use tangedu and vempalli for our wet lands.

Have you much of tangedu in the reserve?—Yes.

What else?—We want wood for agricultural implements. We bring it now from ayakat waste and patta lands.

What trees do you use for agricultural implements?—Chigara, white tumma and white babul.

There are 2,000 acres of unreserves; are there no white babul there?—There are, but we are not permitted to cut.

How much have you to pay if you want white babul for one plough?—We never paid.

If you paid an anna, will you not get a tree for your implements?—We do not know.

You have no black babul in the reserve?—No.

By the Hon'ble Mr. Ramachandra Rao.

Is there any in the unreserve?—No.

Are there none near the tank?—None.

Where do you get them then?—We get them from patta lands.

What else do you want besides agricultural implements?—We want fuel and also free grazing for all cattle including sheep. The reserve should also be opened for goats. It is all full of prickly-pear.

Where do you get fuel now?—The ayakat banja is full of vankas, and no good trees. Wild pigs do harm to the crops as well as to the garden lands, and people have to live by putting fires all round and drumming the whole night.

You said that 2,000 acres of unassessed waste was included in the reserve, but which can be taken as patta; why did you not take it? Is the land included in the reserve good?—Yes.

If it is so much better than that, why did you relinquish it?—We were compelled to relinquish it.

Who used force that you should relinquish it?—Government.

When they came to settle these reserves were these lands that you speak of held on patta?—Some lands were held on patta.

The Ryots of Kalavapalli.

By Mr. Paddison.

You are come from Kalavapalli?—Yes.

What difficulties have you got?—There is trouble from pigs. We have no lands for cultivation. The reserve is one mile from the village. If cattle graze on patta lands, near the reserve, forest subordinates take the animals to the pound. One hundred goats of mine were impounded and I was asked to pay a compounding fee of Rs. 100.

When did this happen?—Four or five years ago.

Where were they grazing?—They were grazing near the road outside the reserve. They were taken to the pound.

Did you get any compensation for it?—None. We were threatened with prosecution and so we left it quiet.

Who used force?—The Survey department, when they came to mark out survey boundaries.

Anything else you have to say?—We do not want the reserve. If they are guarding the reserve they are causing much trouble to our cattle, and so the reserve should be removed.

By the President.

In the mahazar which you sent in did you ask for the abolition of the reserve?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

Is there no one to shoot the wild pigs in your village?—They appear in large herds of 100 or 150.

Do you not stick them with your spears?—They are in large flocks and people are afraid to go near. If anything is found alone then it is killed. At a time they give birth to fourteen or fifteen and sometimes to twenty. In the night times they damage the black cotton soil, and come to our village at about 7 o'clock. If one is killed hundreds are born.

By the Hon'ble Mr. Kesava Pillai.

Supposing you are not given free grazing what will you do?—If free grazing is not granted, we are prepared to pay some fee by the whole village prescribed by Government. The panchayatdars may be asked to look after it and they may be asked to levy some fees.

Were you fined by the Magistrate or did you pay the compounding fee?—I paid the compounding fee.

Why did you not go to the Magistrate?—We Kuruhas are illiterate.

By the Hon'ble Mr. Kesava Pillai.

Have you got lands?—Yes. I have eight bullocks. I had one hundred goats. I have sold them. I have only sheep.

By Mr. Paddison.

No one has goats?—One has ten goats and another has twenty goats. For the sake of milk for the young sheep goats are kept. We have taken out permits for our cattle.

Is paying pullary unjust?—Once we left the permits at home, and that was

the very reason why the forest subordinates took away the cattle to the pound.

To whom did this happen?—It happened to all. This happened last year.

Why did you not tell me that when I came there in February last year?—We are fools. We did not know that we should tell you.

Within six months, how did you come to know that you should report?—Because all of you are come here, we made bold to represent our grievances. The takid came to the Reddi. And so we came.

The Ryots of Narasapuram Village.

By Mr. Paddison.

How far is your village from here?—Ten miles. Bellakuppa reserve is two miles from our village.

Is Narasapuram regada soil?—A little of it is.

What are your troubles?—We have no grazing for our cattle. The land is not enough. From time immemorial we were enjoying.

Why did you relinquish it?—The reserve was formed and so we relinquished it. Afterwards we were cultivating land on sivoijama.

Is that on top of the hill?—Yes.

How many acres are fit for cultivation?—About 1,000 acres of land is fit for cultivation.

What is the area of the reserve?—Some 2,935 acres.

About half of the reserve is cultivable?—Yes. The hilly portion will be half and the cultivable portion half.

How much kist are you prepared to pay if Government are willing to part with it?—We will pay As. 4 per acre.

Not more?—No, because it is red soil land.

What crop would you grow on it?—We will grow cotton, sadda, horse-gram.

If we give the land will you have grazing for the cattle?—If you allow grazing without permits it will be good. There will be some pasture if these lands are cultivated.

M.R.Ry. VENKATAPERUMAL NAYUDU Garu, Tashildar of Kalyandrug.

By the Hon'ble Mr. Kesava Pillai.

How long have you been here?—In this taluk for the last six months. I was in almost all the taluks except Kadiri and Gooty.

Why did not the Reddi come?—The Reddi lives at a distance. He has no complaint about the reserves but we have complaints. So we came.

Did you see the takid?—No.

Did you send up a petition?—No.

When we came near the river, why did you say that you sent a petition?—There was a case in which the Reddi and the Karnam were concerned. Probably they had gone to Anantapur. Probably they would have said that they had put in petitions.

Have they returned from Anantapur?—Yes.

What else do you want?—We want cattle to be allowed without permits, as we are poor.

What else?—We want thangedu and kanuga leaves without permit.

Is thangedu found in the reserve?—Yes. We want also kanuga leaves.

Are kanuga leaves in the reserve?—No.

Where are they found?—On the other side of Kalyandrug they are to be found in plenty.

Why cannot you take them?—They ask for license.

Why do you not take a license then?—The Ranger refuses to give.

What else do you want?—We want wood free for agricultural implements and for firewood.

Did you send an arzi?—Yes.

Was it printed or written?—Written.

Who wrote it?—The panchayatdars of the Co-operative Society.

Do you think that they have written just as you say now?—Yes.

By the Hon'ble Mr. Kesava Pillai.

Is there a society in your village?—Yes.

How many are you?—There are about 150 members in it.

How many big men are there?—Seven.

Have you any trees in the reserve?—No, there are only prickly-pear, and stumps of babul trees.

Are there any big trees?—There are none.

Are you familiar with a number of Co-operative Societies?—Yes. There are 54 societies.

Are they working satisfactorily?—They are working fairly satisfactorily.

What do you mean by fairly?—Not as satisfactorily as can be made out fully.

What is the defect that you find?—Complete co-operation has not been obtained.

I suppose they are working and collecting all dues?—Yes. But the work of the members are not in strict accordance of the rules.

Is that out of ignorance?—It is partly out of ignorance.

By Mr. Paddison.

What sort of faults are committed by members?—When a loan becomes due, on a certain date, steps are not taken immediately.

Are there any bad debts?—I do not think there are any bad debts.

Do you know of any debt that has been outstanding for any length of time?—Certain cases have been standing for six months.

Is extra interest charged upon that?—No. The society has not made any rule about that.

By the Hon'ble Mr. Ramachandra Rao.

Where is the difficulty then?—If they do not recover it on the due date, do the directors give further time?—The panchayatdars could have taken earlier steps. They could have used moral pressure.

By Mr. Scot.

You mean the panchayatdars have not sufficient moral pressure?—Yes.

They have not got enough influence over the people?—They have got general influence. They do not pay sufficient attention immediately.

By Mr. Paddison.

How many cases do you know of such outstanding debts?—They may be outstanding for a month or two.

By the Hon'ble Mr. Ramachandra Rao.

Do you think the societies suffer any loss?—No.

Do you consider it is their duty to collect it on the due date?—Some sort of steps towards the recovery must have been taken. They can send a word to the debtor.

The Ryots of Narasampalli.

By Mr. Paddison.

What is your name?—Babu Saheb.

What is your name?—Somavara Narasappa.

And yours?—Komitti Subbiah.

Do not they do so now?—They do not do so in some cases.

By Mr. Scot.

Are not notices sent?—Written notices are generally issued in many societies.

By the Hon'ble Mr. Kesava Pillai.

In how many societies have you observed this delay out of 54 societies?—I know that it exists in some societies.

On the whole they are collecting the debts?—Yes.

You know that collection is always a difficult one?—Even Government feels that difficulty?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

Do you say that in the majority of cases the usual demand is made on the very next day?—It sometimes depends upon the collecting officer. Anybody would feel it difficult to part with money.

By Mr. Paddison.

Apart from the question of outstanding arrears are there any other difficulties?—There are certain matters to be decided by the panchayatdars at a meeting and I find that they do not generally meet. They take a very long time to meet. It is difficult to get all the members together on a certain day.

By the Hon'ble Mr. Kesava Pillai.

Do you think it is a serious defect?—More success cannot be expected from young societies.

You judge from this that people are on the whole able to take care of their interests?—Yes. They have got a capacity to work for a common interest.

Suppose these forest grazing areas are entrusted to these people, do not you think they will be able to take interest in that?—I think they will be able to manage it.

Some of the reserve near the villages, if given to the villagers, will remove the discontent that prevails among the ryot population?—Yes.

Your taluk is a poor one?—It is the poorest taluk in the district.

How did he get it?—We do not know. Do you know what is written in this arzi?—We do not know.

And you signed it without knowing what it is?—Yes. We can only sign our names, and cannot read.

By the Hon'ble Mr. Kesava Pillai.

What have you come to say?—We have difficulties on account of the reserve.

What difficulties have you?—There are big panthers in the reserve. The wild beasts do harm to our animals. Also when our animals are grazing in the open reserve, the forest guards say that they were in the closed reserve and bring cases against us. Six months ago the Ranger himself brought a case, and 73 cows were driven to the pound, because we had no permits at the time when he wanted to see them. We paid compounding fees of As. 8 per cow. There are also some sivoijama lands. We are pre-adjointing our patta lands. We are prevented from cultivating them; and they

have been included in the reserve though they were being cultivated at the time. There are also 500 acres of open reserve, and 500 acres of closed reserve, and good lands have been included in the closed reserve. We cultivate lands in a different village altogether.

By the Hon'ble Mr. Ramachandra Rao.

You had your lands in the closed reserve?—Yes.

How long ago was it added to the reserve?—Long ago; and we do not cultivate these lands from the time they were included in the reserve.

Did they give you any compensation?—No.

What sort of land was it?—Patta lands were excluded from the reserve. It is only sivoijama land included in the reserve. Rs. 20 was fixed as compensation for the 25 acres of inam land.

By Mr. Scot.

Do you own any wet land?—No.

Then what do you want manure-leaves for?—I own well lands.

The Ryots of Kamakkapalli.

By Mr. Paddison.

What reserve is near your village?—There is the Kairevu reserve.

By the Hon'ble Mr. Kesava Pillai.

What have you to say?—The lands that we were cultivating were added to the reserves. We were cultivating that under sivoijama. Half of the villagers have left the village.

By Mr. Paddison.

There are 651 acres of reserve, 2,500 acres of poramboke and unreserves?—We

do not know about that. Some of the lands were added to the reserve. There are 500 acres of sivoijama.

By the Hon'ble Mr. Kesava Pillai.

What is there in the reserves?—There is Bandaru and Chigara.

Do you take permits?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

What about the Gramasamudayam which you wanted to speak of?—Those 2,000 acres belong to three different villages. To my village there is very little.

CHINGLEPUT DISTRICT.

M.R.Ry. J. M. VENKATAPERUMAL RAJU Garu, Secretary, Agricultural Association, Tiruvallur.

By the President.

You are the Secretary of the Tiruvallur Agricultural Association?—Yes.

You live in Tiruvallur?—Yes.

You are not a cattle-owner?—No.

You are a land-owner?—Yes.

Do you lease your land?—I cultivate by hiring bullocks at four annas for half a day.

So you pay eight annas for a whole day?—Yes.

Formerly you used to keep cattle?—Yes.

When you kept the cattle you did not send them to the Government reserve?—No.

So you have no personal acquaintance with the Government reserves?—No.

You seem to be quite enthusiastic against the village panchayat, and you say "There should be no village panchayat as most of the villages in this division are not ripe for such institutions; but there should be one and only one panchayat for all the forests in the taluk." What do you mean by such a panchayat?—As far as Tiruvallur taluk is concerned we have only three forests, and it is better to keep only one panchayat.

For what purpose?—To grant licenses and give permits on merits.

What do you mean by merits?—I think, only poor people should be given licenses.

You are a believer in limiting the number of cattle?—Yes.

You prefer to give the permits to the poorer people?—Yes.

And that from the hands of the taluk panchayat?—Yes.

And that panchayat is to consist of the Tahsildar, the Range Officer, the Revenue Inspectors of firkas where there are forests, and a number of non-official members selected from different places of the taluk?—Yes.

What control would such a taluk panchayat have?—The supervision of forests, now and then, and the granting of licenses.

How do you propose that the panchayat should supervise?—Do you mean that they should make a progress round the taluk?—Yes.

That would be rather cumbersome?—Yes. I have written in my answers that the non-official members should inspect the forests and see what is going on there.

What do you mean by "What is going on there"?—I think, if the power is given to a general panchayat they will, of course, do justice to the poorer class of ryots. I mean that they should only grant licenses or permits for fuel, manure-leaves or for grass.

They should give them free, or on payment?—On payment.

What would they do with the money?—It will be paid to Government.

What is the advantage of that function being performed by panchayat instead of by Government servants?—If it is a panchayat control most of the members will know the difficulties of each ryot, and also his merit and will give the licenses according to the means of the ryots.

Do you mean to limit their function to issuing of permits only or do you mean to give them responsibilities over the protection of the reserve also?—They will look after the protection also.

How are they to do it? How are they to enforce that limitation? Do you mean to leave that to the Forest Department?—Yes, the Forest Department should supervise. I am only proposing that the panchayat should issue licenses to the ryots.

Do you mean to limit their powers to issuing licenses only?—Yes.

That is all they will have to do?—Yes.

Nothing else?—To supervise now and then.

What is the supervision to consist of?—There are always complaints against the Forest Department. If the panchayat go often and often they will find out the real fact as to what is going on.

Supposing the Forest subordinates complain that the ryots are going without license, how will the panchayat determine?—They will go to the particular place and see for themselves.

Has the idea not developed in you? It does not appear to have taken a workable form?—(No answer)

Are you in favour of free grazing, or not?—If it is free grazing, everybody will come forward and like to go to the forest.

And the result of that will be the ruination of the forest?—Yes.

Do you consider the present fee to be too heavy?—Yes.

What is the present fee?—I do not know.

Yet you consider it too high?—The people complain that it is too high.

Have you any difficulty in obtaining fuel in Tiruvallur?—No.

Where do you buy it from for your own household?—I get fuel from my own lands.

There is no Government depot now?—No.

Where do the townspeople get it from?—They get it from topes and gardens.

Is that all casuarina fuel or jungle fuel?—Casuarina or korukkapalli.

What is the fuel in private topes?—Casuarina.

What do you pay for it now?—Six annas for half a cwt. or a gundu.

They do not sell it by head-loads?—A gundu is less than a head-load.

What is the price of a head-load?—It is As. 12 a head-load.

How much is it per ton?—About Rs. 10 or Rs. 12.

I suppose it is private-grown fuel?—Yes.

How much land do you cultivate yourself?—About seventy acres.

How much of it is wet?—Twenty-five acres.

Is that all ryotwari land?—Yes.

What do you manure it with?—I manure it with sunn hemp and wild indigo.

Where do you get the seed from?—From the Government agricultural farm. I bought seed three years ago from the Government people, but now I grow them myself.

Do you plough it in?—Yes.

You use cattle manure also?—Yes.

How many acres of green manure do you grow on your land?—About four acres.

How many acres did it manure?—About seven or eight acres.

It was not sufficient to manure your 25 acres?—I used other manures also.

Did you take leaf manure from the reserve?—No.

What was your reason?—I have sufficient manure in my own lands.

How do you grow this sunn hemp and wild indigo?—It grows at any time.

When do you yourself grow it on your land?—In the month of Adi.

You wait for the rains?—Very little rain is enough. I have wells too to water it.

Is it necessary to use well water for the purpose?—If there is no rain, we use well water.

And you let it grow until October?—This year I let it grow only for three months.

You cut it?—Where there is too much growth I cut and use for other lands.

Other people also do the same thing?—Yes.

Is it found to be profitable and to give good results?—Yes.

How does it compare with the practice of using forest leaves?—I think we can cultivate at a less price than what we get from forests.

Where do you get your seeds from?—First I got it from Palur, but now I collect it every year. This year I collected about one kalam.

How much seed do you require for one acre?—About five kalams.

And how much of sunn hemp do you require per acre?—About four measures.

By the Hon'ble Mr. Kesava Pillai.

You are the Secretary of the Agricultural Association?—Yes.

How many members are there?—Thirty members.

All of them are residents of Tiruvallur?—There are also residents of some ten or fifteen villages.

How many reserves have you near your town?—I know of two reserves. One is near Kalambaukam.

What is the distance between Tiruvallur and the reserve you speak of?—One reserve is four miles off, another is three miles, and the third is about four miles.

You know only two reserves?—Yes.

You do not know where the third is situated?—No.

You are not aware of any other reserve in the taluk?—I do not know.

And yet you want to have one panchayat for all the villages?—Yes.

By Mr. Paddison.

Yours is an itinerating panchayat?—Yes.

By the Hon'ble Mr. Kesava Pillai.

You say that you should give permits to the poorer ryots?—First chance must be given to them.

Without any consideration of the holding?—Yes.

What will become of the people who have a large number of cattle?—Only people who have cultivation must be allowed.

Then you consider that it is only poorer people that keep cattle for cultivation?—Yes; persons who have one or two acres must be given first chance.

What will become of the rich ryots?—If the forest is a big one, they also will have a chance. But the limited number of licenses must be first exhausted among the poorer ryots.

But the poorer ryots will not have a large number of cattle?—So I say it will not exhaust the number and there will be a chance for the richer ryots also.

You say that the varam people have cattle?—Yes; those people used to plough others' lands on hire.

Such as people that cultivate your land?—Yes.

How will you have the panchayat selected? Will you exclude the village officers?—They may also be on the panchayat.

Will you have one panchayat for each village?—That is too much.

Then for how many villages will you have a panchayat?—For about ten or fifteen villages, with the Revenue Inspector as the chief.

There are two or three Revenue Inspectors for each taluk?—Yes.

You say that the panchayat will go about issuing permits. Do you not think that it will take a very long time to take permits, as their petitions will be travelling through so many hands?—(No answer.)

By the Hon'ble Mr. Ramachandra Rao.

You said something about the rich and the poor as your reason for constituting a panchayat. I do not understand you. Is there any difficulty now?—The forest here is very limited and the number of

licenses also are limited; and of course, the people of influence get the first chance.

You said that you will have the panchayat to dispose of the applications, and that the panchayat will go into the merits of each applicant. Will there be any difficulty for anybody to get permits?—There may arise difficulties.

With reference to what reserve are you talking?—There is one reserve at Pulavanbaukam. There is a man there who is authorised to give permits for Rs. 300 odd.

How are these applications disposed of?—Anybody who applies first gets it.

Where does the difference come in; you say there is no partiality?—There is partiality.

To whom do these villagers apply for permits?—There is a permit maistry.

You say that he will prefer to give to the influential people?—He may do it; it depends upon the influence of the ryots.

By Mr. Paddison.

Do you know of any people here who were not able to get it?—(No answer.)

Do you know of any definite cases?—I do not know.

By the Hon'ble Mr. Ramachandra Rao.

How long has this reserve been opened to a limited number of cattle?—I do not know.

You said something about preference being given to agricultural cattle?—Yes.

What kind of agricultural cattle do you give preference to?—No answer.

By the Hon'ble Mr. Kesava Pillai.

I suppose you know of cases of forest troubles?—I know of such troubles.

By Mr. Scot.

Do you know of any definite cases?—I do not know any.

By the Hon'ble Mr. Ramachandra Rao.

You say free grazing must be allowed to old cattle?—Yes.

For the other kinds of cattle you will not have it?—I do not think there will be many of such old cattle.

What is the reason for giving free grazing for old cattle which are not fit for use?—Some of the ryots ill-use them when they are no more fit for use, and so I thought that it would be better to allow these cattle free.

As regards breeding bulls, will you please tell us what is the state of things in this district? Where do you get your

breeding bulls from?—We get them from Nellore side, and Ranipet side.

Does your Association get any breeding bull?—No.

By Mr. Paddison.

Have you any breeding bulls?—No.

Where do you send your cows?—I have no cows.

Then how do the people get on for breeding bulls?—They have ordinary bulls in the villages.

Are there any special breeding bulls?—No. In certain villages there are, but not in Tiruvallūr.

Is there any custom of using special breeding bulls?—It is not a custom.

By the President.

As the Secretary of the Agricultural Association you will perhaps know about breeding bulls. Where do you get your working cattle?—They are got from the northern cattle.

There are 12 lakhs of cattle in this district; what do they do for breeding?—They have their ordinary bulls and they make use of them.

Why are such bulls allowed to breed; it is very wasteful, and the result is that the ryots of this district cannot breed their own cattle?—Yes.

By the Hon'ble Mr. Kesava Pillai.

Evidently your Association concerns itself about growing leaf-manure?—Yes.

Also transplanting of seeds?—Yes. And about grazing matters also?—How can I tell about grazing matters? I can say about leaf-manure and other crops.

You are not able to gather any information about grazing difficulties or capacity?—We find no difficulty for grazing in my village.

Never came across a Guard or a Watcher?—I have come across them.

Where?—They come often and often to Tiruvallūr.

By Mr. Scot.

How do you feed your cattle?—We have tank beds and we have our gardens.

You do not leave any fallow lands?—We have sufficient poramboke lands.

By Mr. Paddison.

Do they set apart one for bulls, one for cows, or do they graze all of them at the same place?—There is no such custom.

By the President.

Grazing is absolutely promiscuous?—Yes.

By Mr. Paddison.

Is there any co-operative society in your village?—Yes.

Are you a member of the panchayat of that society?—Yes.

How is the member of the society elected on a panchayat?—I have not much experience of it.

You do not know what caste of people are elected?—All castes of people are elected on the panchayat.

They are not exclusively mirasidars?—They are mirasidars.

Is the co-operative society in your village run by all castes?—The members belong to different castes.

Do you know the mirasidars in your village?—Are they all Brahmins?—They are of different castes. There are Brahmins, Kahatrias, Vaisyas and Sudras.

Have you any casuarina?—I have 50,000 trees grown up.

Have you fresh crop of casuarina coming all over?—Last year I planted twenty acres and this year about fifteen acres, on dry land.

By Mr. Scot.

On what year did you begin planting?—Only last year.

By Mr. Paddison.

Are you planting only casuarina?—I am also planting Korukkapalli.

You do not mix it with the casuarina?—No.

By Mr. Scot.

How far apart are they planted?—8' × 7'.

By Mr. Paddison.

When do you fell them?—After five years. If I like I plant them again.

Do you take it to the market yourself?—I send it on to the place where it fetches most.

By the Hon'ble Mr. Ramachandra Rao.

Do you cut any of your trees?—They are only two years old. Last year I planted 30,000 and this year some 20,000.

Is that near the Railway station?—Yes.

By Mr. Scot.

What do you do for the young ones?—I buy them at As. 8 or Re. 1 per thousand.

By the Hon'ble Mr. Kesava Pillai.

You get them in your own village?—
I get them from Ennore.

By the Hon'ble Mr. Ramachandra Rao.

You said you grow sunn-hemp and wild indigo?—We have only grown them for three years.

Yes. Before that no one ever grew sunn-hemp?—I do not know.

Never in the whole district?—It is obtainable in some parts of the northern portion of the Tiruvallūr taluk. When I wanted to take seeds I was told by the ryots that I can get them from those parts.

What about wild indigo?—Ordinary indigo is obtainable here; for it benefits the people in two ways; first for making

M.R.Ry. A. RAMANUJACHARIAR Avargal, B.A., B.L., High Court
Vakil, Chingleput.

By the President.

Are you a land-owner?—Yes.

Do you cultivate your land yourself, or do you lease it?—I cultivate half myself, and the rest I lease out to my tenants.

How many cattle do you keep of your own?—I have about 70 cattle.

About 40 of these are agricultural cattle?—Yes.

You are in the habit of sending some 30 or so to the reserves for six months from September?—Yes. I send them to Kavanur reserve.

Where is your land?—It is 13 miles from this place at Kuttanur.

How far is the reserve from your village?—It is next to my village. It is so near that the forest area is right on the top of my land.

How far is it from the village-site?—It is a few yards.

Do you take permits to graze your cattle in that reserve?—Yes, whenever necessary. They are not always sent.

At present, are you in possession of any permits?—No. I have not taken any this year.

Why so?—The working season is not yet over. My cattle will be engaged.

But all your cattle are not agricultural cattle?—We generally take them only in September. Probably they might have been taken by my agent now.

You do not know whether he has taken permits or no?—No.

Have you seen the reserve yourself?—
Yes.

indigo, and then using the refuse as manure.

Is indigo much grown in this district?—Owing to the slackness of the price people are not cultivating it very much now.

By Mr. Paddison.

How is the Agricultural Association managed?—We have a committee and the Deputy Collector is the President.

How many are there on the committee?—About twenty or thirty.

How many times in the year do you meet?—Twice or thrice.

Who actually does the business at other times?—I do it. Every year we call for a general meeting and collect about 500 ryots, and give lectures.

How many subscribing members have you?—About thirty or forty.

Is the grazing good?—It is not very good. It is fair. It is rather hilly.

Do very many cattle graze in it?—About 150 or 200 graze on the hill. It is a small reserve on the side of my village.

You do not think too many cattle graze in it?—No.

You told us also that there is no limit to the number of cattle which any forest can support?—That depends upon the nature of the forest.

Of course it does. But you are asked the question whether a forest can supply grazing to an unlimited number of cattle and you say, Yes. I want to know whether that is your deliberate opinion?—It depends upon the area and other considerations.

I suppose you think that it is possible to have too many cattle on any given reserve?—I do not think so.

You do not think an unlimited number can find living on any reserve?—There cannot be too many.

How many cows will one acre of land support?—Allowing fair growth of grass, 3 acres to a cow is necessary.

Are you aware that one cow is grazing for every 1½ acres?—According to your theory it would not matter if there are 10 cows grazing to an acre. You say it is impossible to have too many?—That is only my opinion. I cannot say anything exactly.

Do you think 10 cows to an acre will be too many?—I do not think so.

Why are you so unkind to the goats?—They retard the growth of timber. They eat away the tender trees.

Have you any personal experience to support that theory?—As far as I see, that is the case.

Do you consider the present fee to be too heavy?—You say "Really so"?—
Yes.

You know what the present fee is?—
Yes.

What do you think it ought to be?—I think free grazing should be allowed.

By the Hon'ble Mr. Ramachandra Rao.

How would you solve this problem?—There are 12 lakhs of cattle in this district and you say too many cattle should not be put on the forest, and the reserves are limited?—In some big forests, some portions may be set apart for grazing and other portions may be closed for grazing.

By the President.

But that further reduces the area?—
Of course it should be so.

By the Hon'ble Mr. Ramachandra Rao.

Do you think all that number of cattle can be thrown upon the limited number of forests?—No answer.

By the Hon'ble Mr. Kesava Pillai.

Most of the village cattle do not go to the reserves at all. Is it not so?—Yes. 50 per cent. do not go. Some cannot go and some are not able to pay.

By the President.

Then the grant of free-grazing will be no advantage to the people?—People who cannot pay will send their cattle.

Then the number of cattle grazing in the forest in this district will very considerably increase?—Those people who are far away from the reserve forests will not send their cattle.

Therefore to those people the grant of free-grazing will be no benefit?—
It cannot be a benefit.

Other people are within reach of the forest but do not send their cattle because they cannot pay three annas?—Yes.

If free-grazing were given, these people will be able to send their cattle?—Yes.

Then the number of cattle grazing in this district will be materially increased?—It would not increase if free-grazing is allowed.

Are the forests able to sustain greater number of cattle than they can do?—I think so.

Upon what is your opinion based?—
It is based upon what I see.

What do you see?—Generally in the reserve forests, the grazing is better. The porambokes do not support so many cattle as reserve forests because there are no timber trees for the growth of grass. In the reserve there is timber growth. If cattle are allowed to graze freely there they can graze better than they can do in the ordinary village porambokes.

By Mr. Paddison.

But the question is the effect of having a larger number of cattle than there are now in the reserves. If you lower the fee or abolish the fee, a larger number of cattle will come in than used to come. Will not that destroy the timber growth?—No. The timber growth will not be affected by the grazing of cattle except goats.

By the Hon'ble Mr. Kesava Pillai.

Would you limit the number of cattle that are given free-grazing according to the capacity of the reserve?—How can we limit the number of cattle. This distinction can be made namely that ploughing cattle alone may be admitted.

What is the use of free-permits to cattle which are never sent?—If free grazing is allowed, people may like to send other cattle also.

By Mr. Scot.

Is it the price of the permit that prevents sending cattle?—Yes.

Yet they are prepared to take permits for inferior cattle?—No answer.

Yet they cannot afford to pay for a valuable plough-cattle?—Some poor ryots do not send their cattle to graze for the very simple reason that they are not able to pay at all.

When you began to speak of free-grazing were you referring all this time to agricultural cattle only or to all cattle?—I was referring to agricultural cattle only.

You mean bullocks?—I mean bullocks and cows.

But cows are not agricultural cattle. Can you give us an instance of cattle which are not agricultural?—She-buffaloes are not agricultural.

By Mr. Paddison.

Why is a cow agricultural and she-buffalo not?—She-buffaloes are kept only for milking.

Why are cows kept?—They are kept for calves.

She-buffaloes have no calves?—We also get calves from them.

By the President.

Where does the distinction lie between the she-buffalo and cow? Why is one agricultural and the other not?—In this district some ryots keep cows only for the sake of calves.

Yet we are told by the Secretary of the Agricultural Association that the ryots of this district do not breed cattle? When compared with other districts, they are not bred in such large numbers. Generally in this district, we buy agricultural cattle from other districts.

By the Hon'ble Mr. Kesava Pillai.

What is the extent of the reserves which you have seen?—I cannot exactly say the extent.

Is there timber growth?—There is very poor timber growth. Last year, the District Forest Officer came there and Rs. 10 was the income from all produce in that forest.

Why do people take licenses then?—Only two or three from my village take licenses. The grazing ground is very small for the village. It is only 20 or 30 acres. They are obliged to take licenses.

How do the others manage?—They are poor tenants. They cannot afford to buy the licenses. They feed the cattle on straw.

You say there is no timber growth. Yet you would not allow goats?—I mean that goats should not be allowed in all the forests.

Are there goats in your village?—Yes. They graze in the poramboke and in dry fields. Sometimes they take leaves from the trees and feed on them.

By the President.

The trees of the Local Fund avenue are largely used for goats. Is it not so?—Yes.

By the Hon'ble Mr. Kesava Pillai.

Do goats feed on all sorts of trees?—No. They feed on Korakapalli and some special trees.

Have you any objection to the goat?—No.

By Mr. Scot.

What do you mean by timber growth?—I mean tree growth.

Do you mean any woody growth?—Yes.

By the Hon'ble Mr. Kesava Pillai.

Are you in favour of panchayats?—Of course yes.

By Mr. Scot.

Why "Of course"?—What are the advantages?—They facilitate grazing and manure-leaf-taking.

Who will prevent offences?—The panchayats with the help of Government officials.

Would the panchayats employ Government officials?—No. Just as the co-operative banks work, they appoint their own subordinates. At the initial stage it should not be left absolutely to them.

By the Hon'ble Mr. Ramachandra Rao.

Are you connected with any co-operative society?—Yes.

Are there any rural societies here?—There are, but I cannot exactly say the number.

By Mr. Paddison.

Is there any co-operative society in your village?—It is too small a village.

If it is too small to have a co-operative society, is it not too small to have a panchayat?—One or two men may be selected from that village.

By the President.

Will two or three villages work together harmoniously?—They will when there is supervision.

Put aside the question of supervision. Will they work harmoniously by themselves?—Yes—if certain rules are prescribed.

Can the villagers do anything by themselves?—No. I think it is very difficult.

Two or more different villages cannot work together?—In the beginning, they must be put in the way.

By Mr. Scot.

You mean it will be difficult because they do not quite know how to work, or because of disputes among themselves?—It is due to disputes among themselves.

By the Hon'ble Mr. Kesava Pillai.

What do you mean by that?—One man might try to take more advantage.

By Mr. Paddison.

Suppose it is decided by Government that only certain number of cattle can be allowed to graze in the reserve you speak of, suppose the distribution is allotted to the panchayat, do not you think there will be ill-feeling between Kuttanur and Kavanur about the number of cattle to be sent?—Will that not be difficult to settle?—Some rules should be prescribed.

and some officers appointed to supervise and they must be made to work.

By the Hon'ble Mr. Kesava Pillai.

Is it the Tahsildar that should select the limited number of cattle or the villagers themselves?—The villagers can settle it themselves.

You think the villagers can undertake the responsibility and pay the revenue if demanded in order to be free from all difficulties?—Yes. They must be put on the way first.

They will develop the sense of responsibility in a harmonious spirit?—Yes, gradually.

You mean they will be efficient in course of time?—Yes.

By Mr. Paddison.

Will you have a panchayat for each reserve or for each taluk?—Two or three villages may have a panchayat, or some area might have a panchayat.

By the Hon'ble Mr. Kesava Pillai.

A panchayat for a whole taluk is rather unsuitable?—No. It is not suitable.

By the President.

How many acres of wet land do you cultivate yourself?—Fifty or sixty acres.

What do you manure with?—I use leaf manure and cow dung. I get leaf manure sometimes from the reserve forest and sometimes from private lands.

How much do you pay for leaf-manure from the forest?—I pay 3 pies per bundle or 5 annas a cart-load.

Is it so this year?—I understand that this year it has been increased.

Did you get anything this year?—No, on account of the rains.

How many cart-loads did you take in the previous years?—I cannot exactly say that.

Do you grow any on your own lands?—No.

By the Hon'ble Mr. Ramachandra Rao.

Is there any practice of growing leaf manure in this district?—I do not know. We do not do it in our parts.

Is your land under a tank?—Yes. How many villages are under the tank?—Only one village is under the tank.

By Mr. Paddison.

What proportion of the people are cultivators who own lands, and what proportion are sub-tenants?—Almost all are sub-tenants. People cultivate half the lands and leave the rest to tenants.

What class of people are the tenants?—They are poor.

Do they provide cattle or do the owners provide cattle?—The tenants provide cattle themselves.

Do they get the straw?—Yes, to a small quantity. Whatever they cultivate, they take it.

Do they divide the crop?—Yes, half-and-half, and at times one-third and two-thirds.

By the President.

Who gets the two-thirds?—The owner gets it.

Two-thirds of the gross produce is very heavy rent?—Yes. It is. But the land yields bumper crops in that village.

By Mr. Paddison.

If you had a panchayat in a place where there are large numbers of tenants, and if there is a form of election or nomination, the panchayatdars will be mostly owners of lands?—Yes.

By the President.

That will depend upon the electorate?—Yes.

By Mr. Paddison.

Most of them will elect the big men of the village?—No. It is not necessary.

By the President.

Most of these absentee owners do not keep any cattle at all?—No.

The professional gentlemen, who live in Chingleput and who own fifty or hundred acres of land fifteen miles off, do not keep any cattle at all?—If they sublet all their lands, they do not keep any cattle. They might keep a pair of bullocks for cart.

By Mr. Paddison.

Will the panchayat consist of people who are mostly owners of lands?—Yes. But they cannot be partial as against the tenants, because they should cultivate their lands. It is the landlord's interest to see that their cattle are well kept.

By the President.

Are the villages in this district very factious?—No.

By Mr. Paddison.

But is it not a fact that in this district more than in any other, there is a marked contrast between the rich mirasidar and the varamdar? There are two different classes: some big men and a large majority of poor people?—There

are generally poor classes and very few rich of the class. But they will be generally well treated.

But there is a great complaint that there is no chance of any man getting any land?—It is so perhaps in some villages; but it is not general. Owing to the recent Estates Land Act, there is some dispute even with regard to the ryotwari land also.

M.R.Ry. M. A. RAMANUJACHARIYAR Avargal,
Deputy Tahsildar of Uttiramerur.

By Mr. Paddison.

How long have you been at Uttiramerur?—I have been there for the last three months. Before that I was Special Deputy Tahsildar for about a year.

You have been for some time in this district?—Yes.

What is your opinion about the constitution of a panchayat?—People are no doubt clever for panchayat, but they will not look after the safety of the forests.

What is the objection?—They simply have a fondness of holding a panchayat, but they do not know the responsibility of it. I enquired of many villagers, and they said that they will not take any responsibility.

You mean that they will be unfit to do it?—Yes.

Was it the particular lot of people who insist upon committing offences?—They cannot control the forest.

What was the result of your enquiries?—They made me to understand that they could not look after the safety of the forest.

What were they afraid would happen?—Owing to want of unanimity people may not abide by the advice and command of the panchayat, and will take to their own way of doing things.

If they were given the power?—Generally in my own village there are factions.

By the Hon'ble Mr. Ramachandra Rao.

Is your division the division in which there are the largest number of co-operative societies?—Yes.

Then how is that so?—I cannot explain it.

By the President.

How is it that these factions do not wreck the society?—I am unable to explain it.

Is there any feeling growing up that the sub-tenants should have the occupancy right and not the pattadar?—It is not the case. It may be so in two or three villages and that too very little.

By the Hon'ble Mr. Kesava Pillai.

Do the owners of lands provide manure?—No. With regard to manure and other things, we leave it to the tenants.

By Mr. Paddison.

Are the members of the co-operative society members of both factions?—Yes.

They get on all right with regard to co-operative society, but differ in other things?—Yes. But in some of the selected villages panchayat may be tried as experiment.

You say that in case the panchayat is tried, and if they failed to prevent offences, double the cost of the damage should be recovered from the panchayat. Is that your candid opinion?—Yes. Else the property of Government would be at risk.

You hold them personally responsible?—Unless that is insisted on, the property of Government would not be properly safeguarded.

By the Hon'ble Mr. Ramachandra Rao.

In how many villages did you make the enquiries?—In about ten villages.

How many villages in your division?—I think about 130 villages.

Did you meet all the villagers?—We sent for them, and met at Madurantakam, and the Tahsildar made enquiries. We asked them whether they will be willing to undertake the formation of a panchayat.

Did you tell them what they have to do with reference to forests?—Yes.

You also told them that they will be responsible for collections?—Yes.

And they said that they could not do it?—They said that they would not undertake to safeguard the interests of Government forests.

By the Hon'ble Mr. Kesava Pillai.

Was that the only privilege you held out?—Yes.

And no other privilege?—No.

You also said that they would have to make good to Government any loss?—I did not tell them so.

fee?—Yes; but it is not done generally, as a rule.

By the Hon'ble Mr. Kesava Pillai.

Do you remember any fine which was less than the compounding fee?—I do not remember.

What sort of forest offences did you try?—Illicit cutting from forests.

You are a second-class Magistrate?—Yes, for the last four or five months.

What was the amount fixed by the District Forest Officer?—I do not remember exactly; it may be about 2 or 3 Rupees.

Was it a cart-load or a head-load?—I do not exactly remember.

By the Hon'ble Mr. Ramachandra Rao.

Are there many tanks in your division?—Yes.

Have you anything to do with the internal arrangements?—The villagers themselves manage it.

Have you any complaints from the villagers?—No.

You have no trouble on that score?—No.

How many tanks are there in your division?—Nearly 100 tanks. There are also minor irrigations in charge of the Revenue Department, and there are also Imperial Department works.

Is there any system of turn among the villagers?—There are peculiar customs in each village.

The villagers themselves manage the system of distributing water?—Yes.

Have they any turns?—No. Only when there is scarcity of water in the tank there will be trouble, and not at other times.

By the Hon'ble Mr. Kesava Pillai.

Do factions prevail with regard to boundaries?—We generally have miscellaneous petitions and complaints.

By Mr. Scot.

You have only been 3½ months in this division. Have you been here before?—I have been here for the last 23 years.

By the Hon'ble Mr. Kesava Pillai.

Was there any murder here?—There was a case some two or three years ago.

That makes you believe that the place is a factious one?—That is the impression of all officers. They were complaining against officers.

By Mr. Paddison.

When you say that double the cost of the damage should be collected, do you mean that the amount should be collected from the villagers?—I meant from the panchayat personally.

By the Hon'ble Mr. Kesava Pillai.

And the only privilege you extend to the panchayat is to distribute permits for manure, fuel and grazing?—Yes.

You did not tell them what they should do with the money collected?—No.

How should they safeguard the forest?—When they wanted free grazing I told them that if they wanted free grazing the panchayatdars should take care of the forest and safeguard its interests.

Will you tell us some of the people that told you that they could not undertake the responsibility?—I do not know the exact names.

Can you tell us the villages from which these people came?—They came from Acharapakkam, Agili and other villages.

You belong to this district?—Yes.

May I know how many people you examined?—We examined about 40 or 50 people in one day and about 20 or 30 people on another day.

All people were of the co-operative society?—I cannot say.

Are you acquainted with the reserve forests in this district?—I am not very much acquainted with them.

By Mr. Scot.

You deal with forest offences?—Yes.

By the Hon'ble Mr. Kesava Pillai.

What will be the number of cases that come before you?—I have had very few cases of prosecution. There were only three or four for the three months that I was here.

The fine is generally more than the compounding fee?—Not very much above. I do not levy very heavy fines.

Does your fee generally exceed the compounding fee refused by the accused?—It will not be very large. If the compounding fee is Rs. 3, the fine will be some Rs. 5.

What is the reason for that?—He was ordered to compound, but failed to take advantage of it; and unless a heavy fine is levied he would not feel it.

By Mr. Paddison.

If the compounding fee is reasonable and if you also find the accused guilty, you fine him more than the compounding

And that makes you to believe that the people are factious?—Many of their petitions will be groundless.

By the Hon'ble Mr. Ramachandra Rao.

What are the complaints against Government officers?—I cannot say exactly what the complaints were.

The complaints are against the local officers to the higher District officers?—Yes.

Were there many complaints against yourself?—Yes.

How long ago?—Even about two months ago there was a complaint against me.

That makes you believe that the people are factious?—That was also the opinion of my predecessors.

Then you call it a troublesome village?—Yes.

M.R.Ry. G. RAJAGOPAL NAYUDU Garu, Retired
Inspector of Agriculture, Periapalaiyam.

By the President.

You are a retired Inspector of Agriculture?—Yes.

Are you the Editor of the "South Indian Agriculturist"?—Yes.

Where is the "South Indian Agriculturist" published?—It is published in Madras.

Is it your own venture?—Yes.

You seem to have thought about forest problems so far as they affect grazing to some extent?—Yes.

You do not seem to have any sympathy with the idea of free-grazing?—No.

What is your reason for opposing it?—We have at present a large number of cattle very many of them not useful for agricultural purposes. Free-grazing would be given only to cattle which are not used for any purpose, and the really working cattle cannot at all be benefited.

But I understand that the really working cattle do not go to the Government forests at all?—When the forests are far apart, they do not go. We have not got work all round the year. Only in the beginning of the monsoon, we have work and in the summer season, cattle are sent to the forests.

Your complaint is that if free-grazing is given, it will benefit useless cattle and not the valuable animals?—Yes.

You know something about the condition of cattle in this district?—Yes.

Where do the ryots supply their needs from? Do they breed them themselves?

It cannot be a factious village?—No.

By Mr. Paddison.

Are there any water disputes pending with you now in your division?—No.

Have there been recently?—No; but there is now a scheme under proposal that in Ootharamarur water must be taken from the head sluice, and that another vent also should be opened and irrigation supplied.

You have had meetings with the ryots about the Forest Committee?—Yes; only at Madurāntakam.

Did they make any general statements?—They made only general statements, and no specific complaints.

Did they say anything about limitation of grazing in the reserve?—They wanted free grazing for non-agricultural cattle, i.e., excluding bulls and buffaloes

—Ploughing cattle can be divided into two classes (1) imported cattle and (2) locally reared cattle. The imported cattle are costly and superior animals and locally reared cattle are under-sized animals.

What are they useful for?—Very poor tenants who cannot afford to pay larger prices keep them. They are useful for tilling purposes. They are very weak.

But I understand that for wet cultivation, you do not want big bullocks?—Yes. But we do not want very weak animals. Many animals are dropping down when tilling. The straw produced from the fields is insufficient.

But the imported cattle are not under-fed?—They take sufficient care of the imported cattle in giving artificial food, and the best consideration is being shown to them, and they get the lion's share of the straw available, and the remaining cattle get what they can from the porambokes.

What animals go to the Government reserves?—It is only those villagers who are near the reserves that send cattle that go and come back on the same day.

What is the class of animal that is sent?—The animals sent hold a medium position between the mean cattle and the imported bigger-priced cattle.

But they are mostly cows that are sent to the reserves?—Yes.

They are not bullocks?—We cannot generalise about bullocks.

Do the cows sent to the reserves produce good calves?—They hold a medium position between the two.

What are they useful for?—They are useful for agriculture, and for carting and for manure within the village.

Have the people any knowledge of breeding in this district? Or is it wholly left to chance?—There is a temple bull lock maintained in Periyapalaiyam. It was only a case of offering of a calf whether it was good or bad. It was given not to assist breeding. They appear often stout because they get free-grazing.

They eat the grain out of the shops?—Yes.

There is really no control or any regulated breeding in this district at all?—No. There is promiscuous mixing.

As an agriculturist, you think it is as bad as it can be?—Yes.

You acknowledge that if forest-grazing is to be of any use, cattle admitted must be limited?—Yes.

Are you an advocate of village panchayats?—For the present I do not advocate the village-panchayat, but I recommend that the Government officials should work with the panchayats, and hand them over to them afterwards.

What sort of control do you contemplate?—The villagers are now thoroughly ignorant of forest affairs. So far as the forest is concerned, when the panchayat is formed, they ought to know the principles of forest management and tree-growth and limitation to grazing. All these things ought to be given in the shape of tuition until the people are fit to manage well.

By the Hon'ble Mr. Ramachandra Rao.

Would you have training schools in this way all over?—If the Government opens training schools, it will be a preferable course.

Do not you think the ryot has some knowledge of the subject?—Not the ryots of this district. The ryots of Nellore and Coimbatore have good knowledge of enclosing the ground and limiting the number of cattle at one animal for 3 acres. That is for natural grazing.

I understand that in this district there is some system of kanchas existing?—There may be one or two very rare cases.

By the President.

Where is that?—It is on the borders of Nellore where there is forest land to a

large extent. But it is not on a very large scale.

By the Hon'ble Mr. Ramachandra Rao.

You think they will not be able to look after the village grazing ground?—Under control they may manage.

Would you allow the control to be very strict?—There must be co-operation with a view to training the people.

What is it that you suggest?—There must be rules, and supervision from the officers so that the rules may not be violated.

What is the form that the co-operation should take?—The Government is now maintaining the department. There are reserves scattered about here and there, and panchayats close to these reserves can be formed, and people who are ignorant can be trained and guided by the trained officers.

By the President.

Supposing they are able to limit the number of cattle to a certain figure. Would they do it?—They will try to do it. If not, it will only develop more fights, just as the irrigation system canals are now doing in the villages.

What do you mean by the irrigation system?—There is water coming from the river, and the bigger men who have greater influence in the village appropriate a larger quantity of water irrespective of other people who contribute larger amount of work.

By the Hon'ble Mr. Kesava Pillai.

Can you give us some instances?—Yes. There is an instance in Periyapalaiyam.

Were there any complaints?—The complaints do not reach the higher officers. There is fight among themselves. Just at the time of distribution they are very keen, but time wears off their quarrels.

This happens every year?—Yes. In the end they settle harmoniously?—Yes.

That shows their capacity?—Yes. They are able to understand their own interests?—Yes.

Your analogy does not apply here. They quarrel and settle in the end?—But it is not to their heart's content. Because a man has stronger influence in the village, the others only abuse him, without getting anything better out of it. In the end, there is no result. If the people can settle themselves by distributing justice, that is more favourable than the present conditions.

You are hopeful that under proper guidance, the village panchayats will be successful?—Yes.

You wish that the Government should take the initiative and put them in the way?—Yes.

By Mr. Scot.

How are the panchayats to be elected?—For the present, the Government must appoint people rather than allow the people to elect them.

By the Hon'ble Mr. Ramachandra Rao.

Who should select on behalf of Government?—The Deputy Collector will be the best person.

By the President.

Is the use of green-manure very general in this district?—Yes.

A considerable quantity in the form of leaves is taken from the Government reserves?—Yes. When people are close to the reserves.

Does the practice of growing manure crops exist in this district?—Towards the Periapalaiyam side along the Arni river, it is very general. It has only been recently taken up by the people for the last six years, and it is extending.

Is Daincha grown at all?—We have got seeds. We have not yet sown them.

How do you propose to sow? Do you propose to sow into the wet land or in the standing crop?—There will be sufficient moisture in the place where I cultivate paddy, and fifteen days before the harvest, I will sow broadcast in the standing crop; and if my dry lands have no moisture, I will have it ploughed and then sow.

This Daincha is quite new?—Yes.

Has anybody else tried it?—I know one from Conjeeveram who tried it.

Where did you get your Daincha seed?—I got it from Palur.

Did you get any instructions?—No.

Is Kolinji grown at all?—It is not grown. I got one rupee worth of seeds from Coimbatore farm. It was a curiosity in these parts.

Was it successful?—Last season was bad, but there were some sprouts, and I got seeds.

It was nearly a failure?—Yes.

It was discouraging?—Yes. It is.

When did you sow your Kolinji?—I sowed after August after a shower of rain.

There was a long drought?—Yes. I sowed on dry lands.

When it is to be used as manure, it is sown only on wet soil?—That is what I mean to do when I get a larger quantity of seed.

Do you think this system of planting will increase in this district?—Yes.

It will be better than cutting leaves from trees?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

What is the extent to which forest leaf-manure is used?—I have 20 acres of paddy land and fifteen are devoted to paddy and I have purchased indigo-refuse at the rate of one rupee a cart-load. I have also some forest produce. I wish to bring to your notice the inconvenience I had in getting the license. I had to send a man to the Uttakota reserve and my place is ten miles off. My man went one day and he had to come only in the evening. I got a license. The license noted was for only three days. One day was lost in the way, and the second day for cutting, and on the third day I sent my cart, and unfortunately there was a heavy burst of rainfall and my cart could not come out of the forest, and with great difficulty I had to come out of the forest. I was obliged to pay something extra to the guards or watcher because the time was about to be exceeded.

By the President.

You corrupted a Government officer?—It is not corruption. I wish that more number of days should be allowed.

By Mr. Scot.

Did you ask the District Forest Officer?—This was only trivial. I brought it before you because you must know the exact condition of the country.

By the President.

How many cart-loads were you taking?—I brought only one cart-load. Rains prevented me from getting more.

What did you pay?—I paid two annas. The cost I had to incur was more than Rs. 3-8.

How far is the forest from you?—It is three miles.

Why did you send a man ten miles for a license?—The license-gumasta is there.

You said it was a village-munsif that issued permits?—Yes. He issues permits.

By Mr. Paddison.

Is that license only for Kasan leaves?—It is not mere Kasan that is used for manure. Three days will be insufficient

to cut Kasan one cart-load. Another difficulty is there is a double punishment of cattle when they go to the forest. I have a village called Pudukuppam. A portion is very close to the forest reserve. My ryots' land and the forest boundary are so close that there is every chance of cattle going from my garden to the forest.

Is that reserve a closed reserve?—It is an open reserve.

If you take permits, there will be no trouble?—I take my cattle to my own lands.

By Mr. Scot.

Is your garden fenced?—Neither mine nor the Government reserves are fenced. I have only a few people to attend to my large number of cattle. My cattle go and graze in the Government reserve and

you punish me by taking them to the pound. I pay the pound fee. Subsequently you prosecute.

By the President.

What is the pound fee for one cow?—It is eight or ten annas. One punishment is quite enough for my neglect, but there is the second punishment of dragging me to the court. If at all they want to impose double punishment they can take the punishment through the pound.

By Mr. Scot.

You know what becomes of the pound-fees?—It is meant for some general purpose. But the one that pays the fees feels the difficulty. Even if it is meant for charity purposes, my pockets are pinched.

M.R.Ry. VAIDYANADA MUDALIYAR Avargal, Zamindar of Vallipuram.

By Mr. Paddison.

You say you possess 200 cattle?—Yes. Fifty for agricultural purposes and the remainder for other purposes. For what other purposes?—For manure, etc.

For what purposes are the remaining 150 cattle used?—For milking and manure.

How many of these 150 are cows?—Some 100.

How many calves do you get in a year?—About 40 calves.

What do you do with these calves?—We use them for ploughing.

Where do you get your bulls from?—We breed them here. For driving bandies we get bulls from other places, and for ploughing we use our own bulls.

Do you send all your cattle to the reserve forest?—I send only some.

Which do you send, cows or bulls?—Cows.

You do not send your plough bulls?—I send them only during the rainy season.

For how long do you send the cows?—For six months.

From which month to which month?—From July to January.

Do you find any trouble about getting permits for these cattle?—No.

Do you know that the number of cattle admitted into the reserve is limited now?—Yes.

Do any other people who wish to send their cattle find any difficulty to get

their permits?—Yes, there are some poor people.

By the President.

What reserve is that?—Mambakkam and Salur.

By Mr. Paddison.

Supposing a person has a bit of land and pays Rs. 100, but has no cattle. How is he to get his permits?—Permits may be granted to his tenants.

But there is no register which shows who the tenants are, and how much land each of them owns?—The village officers may be able to certify as to that.

If the permits are to be apportioned simply in proportion to the land revenue kist, why do you want the panchayat?—To find out whether the pattadar has lands.

Would you have the panchayat do anything else?—They will also supervise the forest and see if it is in good condition.

Is that with regard to theft?—Yes.

Would they be willing to do that?—Yes.

But the villagers do not look after the poramboke in that way?—They see that cattle from other villages do not come in and graze.

But they do not look after the tree-growth?—No. The village officers do.

Do they keep goats away from the village grazing grounds?—No.

You do not set apart any portion of the village grazing ground for goats; they graze everywhere?—Yes.

You say that the grazing in the forests has improved since reservation?—Yes.

What is the reason of that?—Owing to close supervision and the limited number of cattle allowed.

Do you think the panchayat would limit the number of cattle?—Yes.

Would they enforce that limit?—There must be some supervision at the beginning; afterwards they will do it all right.

Will they not create discontent on those people whose cattle are excluded?—When we are going to apportion the number, there will be no discontent.

You cultivate 120 acres and possess 200 cattle; surely the panchayat might quite possibly prevent you from sending more than 50 cattle to the grazing ground, and will you not feel that?—When it is done under a rule there will be no discontent.

But unless a rule is made the panchayat, you think, will not do it?—They cannot manage; there will be disputes.

If the thing is to be laid down by the rules, what is the use of the panchayat?—Afterwards they will do everything themselves. They only ought to be initiated first.

You say you are in favour of free-grazing for agricultural cattle only?—Yes.

Do you send your agricultural cattle to the reserve?—During rainy season we do send them.

Do almost all people send them?—Not all.

Why do not the others send them?—Being unable to meet the charges they will themselves make some arrangements for grazing their cattle.

Do you know of any people who do not send their cattle to the reserve, because the permit fee is too high?—There are some such people.

What do you mean by cattle that are non-agricultural?—Those that are reserved for milking, manure and breeding.

By the President.

Those are not agricultural cattle?—They are not ploughing cattle.

By Mr. Paddison.

You consider the present fees too high?—Yes.

What do you think would be the proper fee?—Two annas.

You mean to say that there are some people who can afford to pay two annas but cannot pay three annas, and so do not send their cattle to the Government reserve?—Yes. Some make their own arrangement for grazing.

What sort of arrangements do they make?—Do they have lands of their own?—They graze their cattle in different villages.

Where do they graze their cattle?—In patta lands, where crops are harvested.

Do they have to pay anything to the pattadars?—No.

Do you mean to say that they do not charge anything?—No. As a remuneration the cattle are penned in their fields for manure.

By the Hon'ble Mr. Ramachandra Rao.

You said you have 2,000 acres of land?—Yes.

How much of that is wet?—Some 1,500 acres.

What do you do with the other 500?—I sow ground-nuts and ragi.

Do you reserve any portion of your dry land for pasture?—Sometimes I do, and sometimes I do not.

Do any of the ryots in this district reserve any portion of their lands for grazing?—Some ryots have done it in Madurantakam taluk. The whole village join together and reserve a portion of the land.

How do they do that?—A man reserves his own lands soon after the rains, and after the grass is grown they pay him something and graze their cattle.

Why is the watchman kept?—To prevent other cattle from going in.

Is that his own patta lands?—Yes, his own dry patta land.

Is that all in the same place, or in blocks?—They reserve in blocks.

How do they manage to compensate the man whose block is reserved?—They will pay something to the watcher.

What about the man who has reserved his land in this way?—He is not paid anything. The owner allows only those whom he likes. He generally grazes his own cattle, but occasionally he allows other cattle also.

But you say that a certain portion is reserved for common use?—They will select a block in which all hold lands, and they will not allow other peoples' cattle who do not possess any land.

So it is land of pattadars?—Yes. Are there any village elders who settle disputes?—Such rich people that are there will do the work.

Are there any that are recognised in that way?—No.

By the Hon'ble Mr. Kesava Pillai.

Do they settle family disputes?—The elders are selected for the time being, but there are no permanent men.

You say you have 1,500 acres of wet land. Do you use any manure to that land?—The 1,500 acres are my shrotriem and I use indigo, cowdung and sunn-hemp.

Do you grow sunnhemp on your land?—Yes.

How many acres of sunnhemp do you grow?—I have grown only two or three acres.

What were you doing hitherto for manure?—We were getting them from shrotriem forests.

You do not take any from Government forests?—At times we take them from Government forests also.

What are the trees from which leaves are taken?—Kolinji and Kasam.

M.R.Ry. P. RAJAGOPALACHARIAR Avargal, B.A., B.L., High Court Vakil, Chingleput.

By the President.

You do not send any cattle to the Government reserve?—No.

You live in Chingleput?—Yes.

Where are your cattle kept?—They are kept in the village about eight miles from this place. I have lands in two places, one is eight miles and the other is 13 miles. There are no reserves near these two villages. The nearest reserve is three or four miles from our village.

There is a curious statement in your answers which I do not understand. You say that the deterioration of the reserve is due to the inability of the ryot to pay the tax levied?—I mean that there is deterioration in the use of the reserve forest.

Is it a fact that the reserve forests are used less than they were?—I think it is not.

The number of cattle resorting to them have increased?—I began to have experience only 1½ years ago.

So that statement was a mistake?—I ascertained from my local agent.

Do you breed any cattle?—No.

Do any of the ryots take these leaves from the shrotriem forests?—The people of that shrotriem village will take.

What do you get for it?—Nothing.

You do not charge anything for cart-load or head load?—Nothing.

You said that you had 100 acres of ryotwari land?—Yes.

Is that wet or dry?—Both wet and dry.

How do you manure them?—I apply cowdung and leaves.

Are the leaves obtained from shrotriem forests?—Yes.

Have they left the poramboke under the management of the panchayat?—No.

Have you enough poramboke?—The grazing ground is not sufficient to supply the demand.

Have you goats in your village?—There are some.

Are they used for manure?—There are not so many that we can use them for manure.

What do they generally use them for?—For milk and food.

By Mr. Scot.

Which is the better; goat's milk or buffalo milk?—Goat's milk.

M.R.Ry. P. RAJAGOPALACHARIAR Avargal, B.A., B.L., High Court Vakil, Chingleput.

Where do you supply your wants from?—From the cattle fairs.

Do you keep any cows?—Not many; less than half a dozen.

Do not they bear calves?—They do. When they are old enough, they are used for ploughing purposes.

What breeding bulls do you make use for covering the cows?—There is no special bull. They take their chance.

You may get better bullocks if you cover your cows with good bulls?—The villagers do not know that much.

But you are an educated man?—I have experience of only 1½ years. If I introduce any new reforms, people think I am not competent to introduce any reform.

Where do you get your domestic fuel from?—I get from the local bazar. There was a Government depot till recently. Sometimes, we get from private dealers. Now we get only from private dealers.

Has the price risen?—We were getting at the rate of 2½ annas from the Government depots. Now it is three annas a

gundu, i.e., 56 lbs. Sometimes it is more.

Is it casuarina or jungle wood?—It is jungle wood. Casuarina is more costly.

Do you know anything about green manure?—Yes to some extent.

Do you cultivate your own lands?—Yes through my agents. They manage it and I supervise.

Do you know the details?—Yes.

What manure do you use?—We get green manure from private gardens or poramboke lands in the village.

Have you at any time got any from the Government reserves?—No. It is too far away.

Do you grow any green manure?—The practice of growing green-manure has not yet taken root in this district. It has commenced only in one or two zamindari villages.

Do you know about it?—Yes. I even tried to introduce the seeds from the Deputy Director of Agriculture from Trichinopoly. I gave directions but as I have already told you, they think I am a fool.

You think it is difficult to introduce a new method in agriculture?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

Are you connected with any co-operative societies here?—I am one of the members of the local society.

Are there many societies in this district?—In Madurantakam there are three or four societies. I also understand that they are spreading.

What is the amount of your deposits?—Nobody is allowed to take more than ten shares, and each share is Rs. 75. The capital is Rs. 50,000.

Do you know of any rural societies?—No.

How far is your village from this place?—One village is eight miles and the other is thirteen miles.

How are petty disputes settled in the villages?—No disputes have arisen in my villages so far as I have seen. There are certain instances in which the ryots do not send the labour necessary for digging up the river channel. The

M.B.Ry. G. SRIRAMULU Avargal, Member of the Taluk Board, Thandumitta.

By Mr. Paddison.

You are the owner of 80 cattle?—Yes.

You send none of them to the reserve?—No.

Where do you graze them then?—I have my own land of 45 acres.

villages on both the banks of the river Pālār are irrigated by channels, and the sandy portion of the channel has to be cleared by the villagers themselves. Most of the villagers join together, but some minor ryots do not send the labour. It is difficult to enforce the regulated labour and such things are over-looked.

Who manages these river channels?—Some prominent member of the village takes part. There is some system of selection, and one man manages this year and another man next year.

By Mr. Paddison.

How are they selected?—Some prominent persons meet together, and agree that one should go and supervise that day.

By the Hon'ble Mr. Kesava Pillai.

If a man does not do his duty of clearing by himself, can he do it by proxy?—Yes. Somehow it is being done.

Will they collect something from the man for not sending labour?—It is ignored.

Has any man persistently refused to send labour?—No such instances occurred.

Will a man be allowed water if he is indifferent?—We do not allow water to him. Then he comes round. The people are able to do it harmoniously. Of course, there are other instances as in Pallipattu where there is faction, and owing to faction, the river channel was not at all cleared up with the result that the whole land is allowed to lie fallow. Now they have settled the differences themselves.

I suppose they had to pay the Government kist?—Yes.

You have faith in the capacity of the people to work the panchayats?—Yes. But they require control.

You think the people will work out those principles and develop the capacity for co-operation?—Yes. There is the fear that if they do not work well, the matter will be reported to the higher authorities.

You graze 80 cattle on 45 acres?—Yes, and also in village porambokes.

Do you reserve these 45 acres for any particular cattle?—I reserve them for breeding cattle.

Have you any breeding bulls?—Yes, I got them from Nellore.

Where do you send the calves?—I use them myself.

Where do you send your plough bulls?—I feed them on village porambokes, or on paddy straw.

Have you any sheep or goats?—None. You say the chief reason for complaint against the Forest Department is that the forest subordinates are usually underpaid. You think, if more pay is given to the forest people, there will be less trouble?—Yes. They now tease the poor ryots who are innocent and impound their cattle.

How will you remedy that?—If it is left under the panchayat it will be worked well.

You think that if the panchayat is under the control of the Tahsildar they will look after the tree growth and everything?—Yes.

Including the cutting of the trees?—Yes.

How will they do it?—They must forbid villagers to cut any and every tree they like. Without cutting the trees they can graze some percentage of the cattle. The tree growth must be freely allowed, and no cutting should be allowed.

What about coupes; you think they can manage them?—Yes.

You think that if the leading people are in the panchayat they may overlook the poor people; but if a superior officer is appointed they will be properly supervised?—Yes.

But if the poor people are not equally treated, what will you do?—If they merely know that there is another man to check them, that is quite sufficient.

What is the Tahsildar to do if a poor man complains that he is not properly treated by the panchayat?—He will warn the panchayat.

If the panchayat disregard the warning of the Tahsildar, what happens?—It is rather a hard case.

By the Hon'ble Mr. Ramachandra Rao.

Assuming that the rules that you frame are not followed properly by the panchayat, how will you punish them?—If they are not proper persons, they may be substituted.

By Mr. Paddison.

You say that free grazing may be allowed to working cattle and breeding cattle in times of scarcity?—Yes.

By the Hon'ble Mr. Kesava Pillai.

On other occasions you would collect some money?—Yes.

By the President.

Are you aware that the present order is that the Collector is allowed to throw open all the reserves for cattle in times of serious scarcity of grazing?—Yes.

In that case your proposal is only what already exists?—No answer.

By Mr. Paddison.

That percentage which you suggest would be decided by the panchayat?—Yes. Who is to fix the number that ought to be admitted into the reserve?—The panchayat.

The ryots would be able to judge the number of cattle that the reserve can hold?—Yes.

Would they put a fixed number for the year or would it vary year by year?—It would vary year by year.

By Mr. Scot.

How many of these Nellore cows have you?—I have 15.

How many bulls?—One.

How many calves?—I have six calves bred in two years.

Have you got rid of none?—I have all of them.

By the President.

Have any died?—No.

By Mr. Scot.

When did you buy the cows?—In December last year.

When was your first calf born?—My first calf is 14 months old.

By the Hon'ble Mr. Ramachandra Rao.

You say you have to pay one pie in addition to the license fee. To whom do you pay it?—To the village munsif.

Do you know what he does with it?—I do not know.

But is it a fact?—Yes.

Do you know the number of licenses he issues?—I do not know.

By the President.

Would it be 100 pies for 100 cattle or would it be one pie for 100 cattle covered by one permit?—I do not know.

By the Hon'ble Mr. Ramachandra Rao.

Yours is a Government village?—Yes.

Have you got unreserve and reserve lands in your village?—We have about 30 or 40 acres, and other tank-bed lands, in all about 90 acres.

M.R.Ry. K. RAMAYYA, Range Officer, Chingleput.

By the President.

To what range do you belong?—I belong to Chingleput range.

For how many years were you in charge of that range?—For $2\frac{1}{2}$ years.

How many years' service have you got?—I have put in seven years' service. Were you trained at Dehra Dun?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

What is the annual out-put from the range?—Departmentally we get 900 tons. We have now leased out the coupes.

What is the probable yield?—It is 1,300 tons. There is a larger area leased out now.

By Mr. Scot.

What is the average yield per acre?—It varies from half a ton to two tons. Two tons is the maximum yield.

By the Hon'ble Mr. Ramachandra Rao.

Where does it all come to?—Some to Chingleput, and some to Conjeeveram. A quantity goes also to Madurantakam and Acharapakkam.

Is any portion of this sold in the villages?—Yes. It is sold round about Tirukkazhikundram. People go to the coupes and purchase in cart-loads.

Is there any binding on the contractor to sell near the coupes?—Yes.

By Mr. Scot.

Are the rates fixed at which he must sell to the local people?—He has to sell at the cost rate—at the seigniorage rate.

By the Hon'ble Mr. Ramachandra Rao.

You do not fix any rate?—No. Because it is sold in auction, one acre fetches Rs. 5-4-0 and another acre only Rs. 1-4-0. So it is not fixed.

Is there any artificial reproduction?—Do you plant any trees?—We put in seeds a year after the felling is over.

By the President.

Has that measure met with any success in your range?—It is not very successful.

It is a failure?—Yes. Because there is the failure of monsoon.

By Mr. Scot.

How many coupes are working in your range?—Twelve coupes.

What is the average area?—It is 40 to 133 acres.

What is the total area of the forest reserve in your range?—It is 73 square miles.

What establishment have you?—There are 10 Guards, 41 Watchers, 2 Deputy Rangers, and two Foresters.

Have the Foresters and Deputy rangers any territorial charge?—Yes. They have three beats.

You divide the range into four portions?—Yes.

Have the foresters also got beats?—Both of them have got two beats each.

Have they to enquire into every offence in their beat?—Yes. If there is a complaint, the Deputy Ranger has to enquire.

By the Hon'ble Mr. Kesava Pillai.

You have a reserve of 71 acres?—Yes.

What does it contain?—It is a reserve in continuation of another reserve.

By Mr. Scot.

What is the area of the main block?—It is 1,000 acres.

By the President.

What is its name on the district map?—It is Kalavoy reserve.

By Mr. Scot.

Is it a coupe in a working circle?—Yes. It forms part of the working circle.

By the Hon'ble Mr. Kesava Pillai.

What is the amount you realise from that reserve?—For the working circle, we get the grazing fees and the minor forest produce.

Do you get nothing for fuel?—Not now. When the coupes are sold we can get something.

Can you not guess as a forest officer what amount you can realise?—If it is sold in auction we may get Rs. 120.

By the President.

Is it included in a working plan?—Yes.

When does it fall due?—It falls due once in 28 years.

By the Hon'ble Mr. Kesava Pillai.

You say the Navalapuri reserve may be handed over for cultivation. If it is cleared, can it be assigned on darkhast?—Yes.

As it is, what is there?—It is a scrub jungle and we are able to collect something from grazing.

You have another 260 acres of the Irumbili reserve, and this land can be

cleared and given over as village nattam and for cultivation?—Yes.

What is the extent of Kolyalam which you suggest should be given to the panchayat?—I suggest that all these four reserves should be handed over to the panchayat. They can use it as village-grazing ground. There are some villages which have not got proper nattam sites.

You say it is fit to be a village-site?—Yes.

You also are of opinion that the Guards and the Watchers are in the pay of the villagers?—Yes—to a certain extent.

By Mr. Scot.

You have got a Deputy Ranger for every two or three Guards' beat. Surely the Deputy Ranger must know about it?—He knows about it. When the Deputy Rangers and Foresters go to inquire into cases, the Guards are detected, and they feel the difficulty.

By the Hon'ble Mr. Kesava Pillai.

You do not think the higher subordinates are not amenable to corruption?—They are.

By the Hon'ble Mr. Ramachandra Rao.

Are there many private plantations in your range?—There are some casuarina plantations on the coast side.

Are there none under the department?—Two years back, we raised plantations in the Illur reserve. It is about 20 acres.

Apart from that, you have no casuarina plantations of any magnitude?—No.

Where does the fuel from private plantations go to?—It goes to Madras.

What is the approximate number of grazing offences reported in your range?—It is 106.

How many of these do you personally investigate?—Only when there are complaints I investigate.

How many did you investigate out of 106?—I investigated two cases.

How many did you investigate in the previous year?—None was investigated.

How many cases were reported?—One hundred and fifteen. But several cases were withdrawn because the graziers were minors, or there were no graziers at all.

What is the number of cases withdrawn?—It is 42.

Against whom were the complaints laid in these cases?—There is no accused.

What became of the cattle?—They were impounded. The owners came and paid the pound fees and released the cattle.

By the President.

You have nothing to do with them after you put them in the pound?—No.

By the Hon'ble Mr. Kesava Pillai.

Do not you take any steps to find out the owner?—They give false names. So we send a warning to the owners that if they give false names they will be prosecuted. The next time those cattle are found, even though there will be no grazier he will be prosecuted for the offence.

You cannot tell the number of warnings?—No.

By the President.

What form did your investigation take?—I send for the accused and get the subordinates who commit the case, and examine them.

By Mr. Scot.

Were the accused summoned by you in any case?—Yes. In one of those two instances they did not turn up.

Did the Deputy Ranger inquire into any case?—No. There was only one instance in which the Deputy Ranger investigated.

Is any Razinama statement taken by the Village Munsif?—Yes.

Were there any cases in which the accused denied the offence in which you did not hold an enquiry?—He denies the offence, but at the end he says he will pay the compounding fees.

Why do not the Deputy Rangers investigate more cases?—They can investigate.

Why did you not tell them to investigate?—I never thought that there were any false cases.

By the Hon'ble Mr. Kesava Pillai.

I suppose these Deputy Rangers were not in the pay of the villagers?—We can make out whether a case is false or not. There is the Village Magistrate who takes a confession statement. The Village Magistrate has got his own village man before him who has committed the offence. I do not see any reason why he should join the Forest Guards in harming the accused.

Mr. C. G. TODHUNTER, M.A., I.C.S., Collector of Chingleput.

By the President.

You have been in charge of this district for how long?—Since April 20th; for six months.

Did any particular feature strike you with regard to the Forest Administration?—I think that reservation was overdone in the first instance; and that when a number of blocks were disafforested in 1896 it would have been well if the boundaries of those that were retained had also been revised.

About half the reserve forests of this district were disafforested?—More than half.

You wish to draw attention to the bad boundaries of the remaining ones?—Yes.

That is a grievance that is not confined to this district alone; we have noticed it in other districts also?—Yes. In the next place I do not think that offences are properly enquired into.

What is your suggestion with regard to that?—I would suggest a procedure similar to that which exists in the Salt Department, in which a preliminary enquiry is made into all offences by an Inspector or Assistant Inspector on not less than Rs. 150 a month.

But a first-grade Ranger only gets Rs. 150?—Yes; but there are also other Rangers who get from Rs. 50 upwards. It is obvious that to have enquiries made into cases by Foresters on Rs. 15 to Rs. 25, is not a very great safeguard.

You want a more responsible officer?—Yes.

You know the nature of the enquiry made in the Salt Department?—The enquiring officer examines the witnesses and has considerable discretion allowed him in the matter of release. I do not see why it should not be possible for the Rangers and Deputy Rangers to enquire into all the cases in this district.

By the Hon'ble Mr. Ramachandra Rao.

We have been told yesterday that the number of offences were 100 for a range?—Sixty a year per office is not a very large number.

By the President.

Are you of opinion that proposals for composition cases should be enquired into by some responsible officer?—I would propose that compounding fees should be fixed by Divisional-officers instead of by the District Forest-officer.

By Mr. Paddison.

Do you mean that the Divisional-officer should fix the amount?—Yes.

By the President.

And settle if the case should be compounded or sent for trial?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

The Forest Act says that only a Forest-officer can compound cases?—The Divisional-officer could be constituted a Forest-officer for the purpose. He already compounds offences relating to the cutting of trees on porambokes.

By Mr. Paddison.

The Magistrates have an idea that the amount of composition fixed by the District Forest-officer is the amount of fine that ought to be imposed in his conviction; and if it was fixed by the Magisterial officer do you not think that the amount would be even more so?—It is only when a man will not compound that a prosecution is instituted.

By the President.

The District Forest-officer does that now, if he chooses?—He is not bound to compound every case but, as a matter of practice, prosecution is resorted to only when the accused does not pay the compounding fee.

You mean that the prosecution is never made if the man is prepared to pay the compounding fee?—Yes.

By Mr. Paddison.

Do you not think it is a nuisance to have cases prosecuted, as it takes away the men from their ordinary work?—It is Government's wish that we should have certain cases prosecuted.

By the Hon'ble Mr. Ramachandra Rao.

Do you not think that the Sub-Magistrate would be far less inclined to acquit even in cases where it is possible not to acquit him?—I think it is less likely that Divisional officers would propose composition in doubtful cases or that the parties would refuse to pay the composition fees fixed by the Divisional Officers.

Do you not think that the Divisional officer's influence in his division would make the persons to be more inclined to take his view than the District Forest Officer's?—No answer.

Do you think that a junior Deputy Collector is more competent to deal with composition cases than a District Forest Officer of some experience?—I think, a man who is fit to hold first-class powers should be competent to compound forest offences.

By the President.

Is it not your experience that the average Revenue official has a tendency to consider himself very much divorced from the forest administration of the district, and, as a matter of fact, takes very little interest in it?—Yes; and he ought to be made to do it.

You think he might be brought more in touch with the forest administration?—Yes.

What duties will you give to the Divisional officer? I think, you cannot give him any technical authority?—No.

In fact, he hardly has time for it?—Yes.

In fact a Revenue officer has nothing to do with forests till he becomes a Collector?—That is so.

By the Hon'ble Mr. Kesava Pillai.

I suppose, the Divisional officer would be more competent to look to the interests of the villagers when the village is close to the reserves? Do you think that the District Forest Officer is permitted to close a reserve without the permission of the Collector?—I would authorise Divisional officers to receive petitions on forest matters arising in their divisions.

Now, if a Divisional officer receives a petition complaining of some action done by the forest subordinates, the Divisional officer has no power to deal with it?—No; but he is the man to whom the ryots go.

He would not have any authority to do anything himself? You cannot put one Collector's Assistant over another?—He could report to the Collector who would take the advice of the forest officer on his report.

By the Hon'ble Mr. Ramachandra Rao.

How do you like the idea of the Tahsildar fixing the compounding fee? Supposing that a recommendation is made by the Tahsildar instead of the Ranger, what happens?—The compounding officer now happens?—The compounding officer now happens?—The Tahsildar to make recommendations to him?

Supposing the Tahsildar who is in touch with the people makes a preliminary

recommendation for compounding, instead of the Ranger, and the District Forest Officer who is the final authority in the matter goes into his report and disposes of it, would that be an improvement under the existing circumstances?—No.

You would like to take it and give it over to the Divisional officer?—Yes.

By Mr. Scot.

As a rule, the Divisional officers are never consulted?—Yes.

Do you think that will be a good thing?—Yes, but not on technical matters. They should advise on grazing grounds and matters affecting the villagers.

By the Hon'ble Mr. Kesava Pillai.

As a matter of fact, you find, at least, that forest officers, being specialists, do not pay so much attention to the conditions of the ryots in the matter of disposing of compounding cases. Do you find it so?—I have not a sufficient number of cases to be prepared to say that.

By the Hon'ble Mr. Ramachandra Rao.

What is the change you propose when you want to transfer the powers from the District Forest Officer to the Divisional officer?—As there are three Divisional officers and one forest officer, the Divisional officer is more likely to know the local circumstances. He is also more likely to see things from the ryot's point of view.

By the President.

You made a remark that the kancha system is said to prevail. As a matter of fact, are any kanchas sold in this district?—There are only a very few on the Nellore border.

What is the Podukal system?—The Tahsildar of Madurantakam will explain that better than I can.

What do you think about the over-grazing of the forests in this district? You say that the incidence of grazing in the most heavily grazed forest is one cow to every quarter of an acre?—Yes.

You say that Government should encourage private planting; how could you do that? Are there any regulations which at present tend to impede or discourage private planting?—I could lease portions of the forests for private planting.

What kind of forests; is it casuarina? — They are not growing casuarina now, but could be leased for that purpose.

It appears to be quite unobjectionable? — Yes.

As a general rule the Revenue Law and Orders are such as to put no impediment in the way of private planting? — Yes.

Is there anything to discourage it? — No. But I think we might do more to encourage people to grow cowle topes and to grow trees on half patta under the recent Government Order.

Did you study the Government Order? — Yes.

Do you think that it will work? — I have already had applications from people; but it is rather complicated.

You want to discourage unlimited breeding? The cattle here are practically like wild beasts and breed at their pleasure? — Yes.

How would you discourage that? — Try and teach the people some sense in the matter. You might also introduce some good Government bulls and increase the number of veterinary officers available for castration.

But what is the use when the wretched beasts are wandering unguided? — It is a counsel of perfection, but something might be done in time.

If people only want to learn they have every good chance; because, there is the adjoining district of Nellore? — The Chingleput ryot buys his bulls from Nellore.

Yes, he buys, but makes no trial to improve his own cattle? — No.

Do you not think that the over-breeding in this country is a great burden? — Yes.

They do not pay for their feed? — Quite so.

Can you suggest any improvement? — The only practical thing I have attempted so far is to get them to take up the contracts for supplying calves to the Guindy Institute within the district and so prevent a large number of worthless cattle being brought in from outside.

About village panchayats have you any suggestions? — I would treat some of the smaller reserves and the existing unreserves under Chapter III of the Act and bring them under village control.

On what terms? To be treated in the same way as the unreserves? — No. Both should be put under a better system.

You are aware that the unreserves in this Presidency are worthless, and so are put for the common use? If you treat the reserves in the same way you will not be doing any good to anybody? — At present no one is responsible for them. If the villagers were responsible they would take more care of them.

How will they do it; would they exclude worthless cattle from them? — I had a case recently in which a village had employed a private guard over the unreserve for the past 30 years.

You say, another grievance is limitation of grazing. But so far as I know officially there has been no limitation of grazing. Perhaps you can correct me? — There has been some limitation in this district.

Only yesterday I saw it, and it was a great surprise to me. Can you tell me on whose authority it was done? — It was done by the District Forest Officer.

But it has been approved by the Collector? — I cannot trace the Collector's order, but it should have been so.

As a matter of fact, was that so-called limitation effective? — I do not think it was.

Was it nominally possible to fix the limitation to every working circle? — A limitation was fixed as shown in the table.

Was that adhered to? — I have had petitions from some villages in which it was enforced.

As a matter of fact, no legal step has been taken to enforce limitation of any kind in this district? — No.

What about the fuel supply in this district? — As a rule, it is very well supplied.

As a rule, the supply of Government forests is a drop in the ocean? — Yes.

It is estimated at 5,000 tons? — Yes.

Then we may take it that the bulk of it comes from private lands and private plantations? — Yes.

You say that since the Government depots were closed there has been rise in price of casuarina, but you do not think that the closure is the only cause? Then what is the cause? — I think the general rise in prices of commodities has been exemplified also in the case of fuel.

By the Hon'ble Mr. Ramachandra Rao.

As regards the question of entrusting the supply to contractors, you seem to be of opinion that the system ought not to be entrusted, as it would put all the profit

into the pockets of the contractors. May I know whether there is any difficulty of getting contractors in this district? It seems to me that, if these remarks were true and the prices are maintained, the contractors should have purchased the coupes? — The District Forest Officer will be able to give you information on this subject.

You suggest here the formation of protective forests—a new class of forests under the village manual—(questions 71 and 72). May I know what are these protective forests to consist of. Is it to be of unreserves, or portions of reserves? — Both the existing unreserves, and portions of the present reserves which would be disforested.

By the President.

Why disforest them? — In order to bring them under a less rigid procedure.

By the Hon'ble Mr. Ramachandra Rao.

Would you have legislature for the unreserves? Is there anything like protective forests in Madras? — I would deal with both under Chapter III of the Act.

Would you keep these reserves and unreserves under the control of the Forest Department, or would you have the reserves separated and relax the system of management? I do not quite understand your protective forest? — I would hand over to the villagers any forest that was not of any value for timber and would keep as reserves under the control of the Forest Department, those which there was any hope of developing into real forest.

If that be so the unreserves should also be made to reserves? — Both would be dealt with under Chapter III.

By the Hon'ble Mr. Ramachandra Rao.

I suppose that legislation should be done in order to meet the present requirements? — I don't think there would be any necessity for it.

You would leave some portion of the unreserves as a common ground where no restrictions will be made for cattle-stand, or burial-ground, etc.? — Yes.

By the Hon'ble Mr. Ramachandra Rao.

You speak of damages by pigs resulting from excessive reservation; will you kindly tell us what you propose to do to remove this grievance? — What I am trying to do is to introduce pig drives. I would also give preference in the issue of gun licenses to shikaris to those that produced evidence of having killed pigs.

With regard to the panchayats you said that you would not give them some powers. Where would they get their agricultural timber from? — There is a certain amount of timber available.

By Mr. Sent.

In your proposal about the village panchayats you say that they should make recommendations on sundry matters. These would all be dealt with by the Divisional Officers? — I have not suggested that. The recommendations would go to the officer who had powers in each case. In one case it would be the Forest Officer, in another the Divisional Officer, and in another the Collector.

What is the object of making these recommendations to these officers? — The ryots apply, for instance, for permission to plant trees on village communal lands. The persons who can tell us best whether it should be granted are the leaders of the village community. On their recommendation we would give the half patta.

Is that in regard to the land which you propose to retain as forest or on the village reserves? — I would allow planting of trees under the half patta system on the village reserve lands.

That means the village will dwindle in course of time? — No.

In that case why should not the village panchayat dispose of it? — The Government Order is that the Divisional officer should deal with it.

But the order might be changed if you think that the panchayat is competent to deal with it? — The panchayat cannot grant pattas. Some Revenue officer must issue the patta and see to its entry in the accounts. I do not see why the Tahsildar should not do it.

I understood you to say that there is not much of reserves in this district which are valuable as fuel reserves? — There is practically no timber, and the output of fuel is very small.

May I take it that the main function of the forest here is grazing? — Yes; that is the most important consideration.

If any portion of the reserve is transferred to the village panchayat, would you give them complete control over the tree growth? — They would have control subject to certain limitations. They would not be allowed to cut trees.

You would not allow such powers to the panchayat? — I would not allow them to cut all the trees down.

Supposing individual ryots made applications for fuel or agricultural implements, would you not give power to the panchayat to deal with them?—I have suggested that they should deal with them, but that they should send their recommendations to a superior officer, when it comes to the cutting down of trees. They are only in the infant stage, and we must go slowly.

You confine your statement to merely recommending it?—Yes.

How is the sale of classified trees regulated in the accounts?—It is credited to forests.

Do you find any justification to that?—I cannot say.

How would you have these panchayats constituted?—I have not gone into the details. I would not have formal elections.

By the President.

You would not make your panchayat more by Resolutions proposed and seconded?—No.

By the Hon'ble Mr. Ramachandra Rao.

You do not advocate nomination by the Tahsildar?—No.

By the President.

What appeal would you give against their decisions?—I would instruct the Divisional officer to control their proceedings.

Would you give him power to turn them out if they did not exercise their powers properly?—I would.

How far would you wish to have that supervision controlled or subject to revision either in the constitution or subsequent appeals to them in their proceedings?—I have not thought out that point. The less formality and the fewer formal rules there are, the better.

By Mr. Scot.

You speak of a certain watcher; who employed him?—The general body of villagers.

By the Hon'ble Mr. Kesava Pillai.

From what we heard yesterday from the Forest Ranger and other witnesses, I believe, there are a good many small reserves amidst cultivated lands—some 200 acres and some 150 acres?—A great many of them which were less than a square mile have been disforested.

How many?—I cannot remember at the moment.

But you know that there are some such reserves?—Yes.

There is a village called Meyyur; they have a small block of 300 acres, there is no grazing ground for the village?—I think they have a certain amount of grazing ground, but they complain about the closure of the reserve.

I believe it is a big village, paying about Rs. 7,000 assessment, and yet I think, you have seen complaints from villagers for a grazing ground?—They were given a concession area in the plantation, and the free grazing resulted in so much destruction that it was closed. Now they are petitioning to have this concession area restored to them.

What sort of plantation was it?—Originally it was a private plantation of mangoes; now there are margossas and casuarinas planted. The idea is to extend the tree growth as much as possible along the bank of the river.

Will there be any objection to hand over such a plot of ground to the villagers? I suppose it is a protective work?—I don't think they could be trusted with it.

Do you not think that the villagers have got grounds to grumble for want of ground?—I have only ridden through the area and tried to satisfy myself as far as possible as to the damage done. I have not gone into the question of grazing ground available. The matter was settled before I came to the district.

It has not come to your notice in your time?—The Board of Revenue has passed orders by which I am bound.

You have margosa trees there?—Yes.

You cannot say how much grazing ground there is?—The Tahsildar will be able to tell you.

At any rate, these small reserves in the midst of cultivated areas have been causing much irritation and complaint?—There are certainly a good many complaints. I have received complaints in respect of two small reserves Buthur A and B, and when I looked into the matter I could not understand why they were ever made into reserves.

By Mr. Paddison.

About these complaints you think that plantation has not been encouraged on the lines of the Government Order?—I only say that there are areas you could lease out. The Government Order has only recently come into force.

By Mr. Scot.

They grow casuarina in this district?—Yes, extensively.

By the Hon'ble Mr. Ramachandra Rao.

That is really a gardening operation and not for fuel or timber?—It gives ample fuel and certain amount of timber.

Do you think they would grow any other kind of trees as margossa?—Casuarina is what they are most given to.

By the President.

Are they on sandy ground?—Yes.

By Mr. Paddison.

You grow them on rocky hills?—No; there is a good deal on the other side of the hill by the side of the river.

I want to know what is the nature of the enquiry made by the Assistant Inspector of the Salt department?—He holds a regular enquiry.

You think that it will be possible for the Ranger to do so?—I think so.

By the Hon'ble Mr. Ramachandra Rao.

Has he power to summon witnesses?—Yes.

By Mr. Scot.

But surely Rangers have more work than the Assistant Inspector of Salt department?—I think they would have time to enquire into cases in this district.

There is no compounding in the Salt Department?—There is.

Who does it?—The Assistant Commissioner and certain Inspectors.

What do you think the reason that there are so many complaints against forest compounding, and not over the salt compounding?—In the Salt department they compound a much smaller proportion of cases. In the Forest department when they do prosecute they put up batches of men who have been found grazing their cattle in the same forest instead of prosecuting each case individually.

By the Hon'ble Mr. Ramachandra Rao.

Is that right?—No.

I suppose several of the offences under the Forest Act, with reference to cattle trespass, may be classed among unintentional trespass?—I cannot say.

MUHAMMAD ABDULLAH SAHIB, Fuel Contractor, Chingleput.

By the President.

Have you taken any coupes this year?—Yes. I have one coupe.

Where is it?—It is in Tirumani village.

By the Hon'ble Mr. Kesava Pillai.

In prosecuting cattle trespass would you not lay down some rule?—I do not think that would be feasible.

How would you differentiate between wilful trespass and unintentional trespass?—It seems to me that it is the owner's business to see that his cattle do not trespass.

In case of trespass in private lands the owners are quite satisfied with driving the cattle to the pound, but Government demand a compounding fee; is it not a hardship?—I am inclined to think that the pound fee should be taken into consideration when imposing the compounding fee.

By Mr. Scot.

But the compounding fee is for the breakage of Law, and has nothing to do with damages done?—No.

By the Hon'ble Mr. Kesava Pillai.

Can you not be satisfied with the real impounding of cattle. Would it not be meeting the requirements of the forest incidence?—I should say not, seeing that compounding fees and prosecutions do not prevent their trespassing into the forests in large numbers.

By the Hon'ble Mr. Ramachandra Rao.

Supposing a reserve forest is useful merely as grazing ground; why should it not be a case of merely punishing them for trespass?—It is practically a theft; he takes what he has not paid for.

By the Hon'ble Mr. Kesava Pillai.

You have taken away the communal grounds enjoyed by the people from time immemorial as pasture ground and considering their difficulties cannot the Government be content by mere impounding the cattle?—But we have placed the communal grounds in a much better condition.

But they are paying for the grass which would not have been the case if it was not reserved?—The communal grounds have not been under the village control; it has been every man's property, and never under anybody's control, and if you give them they will have interest?—No answer.

What is the name of the reserve?—It is called Tirumani reserve. The coupe is 40 acres in extent.

How much do you pay for it?—I pay Rs. 5-4-0 an acre.

Have you cut it all yet?—No. I have cut only a part.

Where do you sell them?—I sell in Chingleput and near the coupe.

By the Hon'ble Mr. Ramachandra Rao.

Where do you bring all this fuel to?—I bring them to Chingleput.

How do you sell here?—At the depot we sell at Rs. 7-8-0 a ton.

Do you keep your own depot?—Yes.

How many depots are there in Chingleput?—Four or five.

What is the yield per acre?—It is two tons.

What is the cost of transit from that place to Chingleput?—It is Rs. 1-8-0 per ton.

Were you a contractor ever before this?—Last year also I took the contract.

Were you selling fuel before that?—No.

What did you sell at last year?—It is $2\frac{1}{2}$ annas per gundu or 56 lbs. That is Rs. 6-4-0 a ton.

How do you fix the price at Rs. 7-8-0 this year?—Last year, I took an acre at Rs. 3-2-0.

Is it at the same place where you purchased last year?—It is the next coupe.

What do the other depots sell at?—They sell at Rs. 7-8-0 or Rs. 8-2-0 split wood.

Are you a native of Chingleput?—Yes.

What was the price five years ago?—Even then it was $2\frac{1}{2}$ annas per gundu. Last year we purchased a coupe at Acharapakkam and there at the coupe I sold at Rs. 5 a ton.

Do you dispose of all fuel at the coupe or here?—It is disposed of there. This year we brought them to Chingleput.

Did you sell fuel to any of the villages near the neighbourhood of the coupe?—Yes. We sold at three pies per head load. I do not sell in large quantities.

By the President.

Do none of the villagers buy firewood from you at the coupe?—No. They do not purchase.

Why so?—I think they have got fuel themselves.

There is a condition in the contract that you must sell if they want it. Is it not so?—Yes.

Is the price named at which you must sell to them?—No. This year I executed an agreement that I should sell at the coupe at Rs. 4-8-0 a ton. But no one asked me at the coupe.

By the Hon'ble Mr. M. Ramachandra Rao.

Are there any private plantations in the neighbourhood of Chingleput?—I do not know.

Are there any zamindari or shrotriem forests from which fuel comes to Chingleput?—I do not know.

You say there are three other contractors.

Where do they bring fuel from?—They bring from Vallam reserve and Sengundram reserve.

By the Hon'ble Mr. Kesava Pillai.

Do all the dealers sell at the same price?—I do not know.

By Mr. Scot.

Is the price the same throughout the year or does it vary?—This year the same price remained throughout. Last year there was a difference of three pies owing to scarcity.

What is the cheapest price?—The cheapest price is $2\frac{1}{2}$ annas a gundu, and dearest price is $3\frac{1}{2}$ annas.

By the Hon'ble Mr. Kesava Pillai.

Why has the price increased?—(Owing to auction, people not knowing how much fuel there is, bid higher. When the tender system was in force, the price was not so high.

By the President.

Why did you take only one coupe?—I have other business. I also own a tannery.

By the Hon'ble Mr. Ramachandra Rao.

Does any casuarina fuel come to Chingleput?—Yes. It is sold in large quantities. It is sold at five or six annas a gundu. I sell jungle fuel. They purchase casuarina at Rs. 10 a ton and sell at Rs. 12 a ton. Jungle fuel must be thoroughly dried, but casuarina need not be dried so thoroughly.

By the Hon'ble Mr. Ramachandra Rao.

Where do you engage coolies for cutting fuel?—They come from the neighbouring villages.

Do you engage the same set every year?—Yes. I advance money to them.

By the Hon'ble Mr. Kesava Pillai.

Is there any system of felling?—Yes. There is a watcher also, who tells them how to cut. Even when fuel is being cut, the Range officer also comes to see whether it is properly cut. Those who are accustomed to cut fuel, feel no difficulty in cutting properly.

M.R.Ry. S. TIRUMALAI AIYANGAR Avargal, Divisional Officer,
Tiruvallur (on leave).

By the President.

How long have you been in the Tiruvallur division?—For two years. Now I am on leave.

Are you well acquainted with the villagers of your division?—I am tolerably well acquainted.

You seem somewhat sceptical as to the capacity of the villagers for managing anything by means of a panchayat?—What is your opinion on that subject?—Most of these forests are situated in the Ponneri taluk. Satiavedu also is in the Ponneri taluk. People are not educated.

You do not think the area is quite suitable for a panchayat?—No.

By the Hon'ble Mr. Kesava Pillai.

Do not you think the people can combine in the matter of communal purpose for pasture ground?—An experiment may be made. But at present they are not able to manage their affairs.

You have no objection to making an experiment?—No.

By the President.

To what extent do you approve of the experiment?—In such a big place as Satiavedu, an experiment may be made because there are forests there, and competent people are found there.

What do you mean by competent people? Do you mean educated people?—I mean people who have some capacity to manage affairs. They need not be necessarily educated in the sense we understand now.

By Mr. Paddison.

Have they any Co-operative societies there?—Not many. A few have been started and they are still under trial. But the ordinary villager may not be able to manage a panchayat.

He is a Kapu?—Yes.

Are there any factions?—There are factions but they would not stand in the way.

By the President.

What is it that you are afraid of, want of capacity, or want of will?—People may not be able to understand their permanent interests.

What evil results are you afraid might happen, if some small measure of control over a reserve which is worthless except for grazing purposes, is given to them?—That can be given to them.

What will they do them?—They will have nothing to do in a case of that nature.

Do you consider them fit for any small measure of control at all, which exercises some sense of responsibility?—That is only in cases where there is tree-growth and where there are people who are competent.

I want to know whether they will be able to manage the land assigned to them for grazing purposes only?—It is only in few localities that they can manage.

In localities that they cannot manage, in what respects will they fail?—If a grazing ground is handed over to them, they will allow all kinds of cattle to graze and in a short time, the whole grass will disappear. There will be no restriction or limitation.

Supposing they were told that they must place some limitation and that the number was fixed for them. Will they be able to follow it?—They will fight among themselves.

There would not be a fair division?—No.

Then they are backward in communal matters?—Quite so.

By the Hon'ble Mr. Kesava Pillai.

Have they herds of cattle and flocks of sheep?—Yes. They take them to the forest.

Are there big forests?—There are big forests.

These were reserved after 1882?—It must have been so.

Do you think people are incapable of managing under certain rules?—We must try and find that out. If the experiment is tried, we can find out whether they have the capacity. They do not show much capacity now.

By the President.

They have no capacity in cattle-breeding?—No.

By the Hon'ble Mr. Kesava Pillai.

Are there facilities for cattle-breeding? Are there facilities for making experiments in cattle-breeding?—No. Even as regards pasture ground, there is not plenty of ground, nor is good pasture available. Most of them are purely gravel soil.

By the President.

Why do they possess such an enormous number of cattle?—They are for manuring purposes.

If they wander in the forests and on porambokes, how can they get manure?—One of the boys collects the manure and stores it.

By the Hon'ble Mr. Kesava Pillai.

As a matter of fact the people take licenses for all cattle near the forests at least to avoid prosecution?—Yes.

What will be the difficulty if rules are laid down and people told to manage in that way?—There must be supervision. A Deputy Tahsildar or Revenue Inspector must supervise.

They require some sort of training or guidance?—Yes.

Why have the people become so much incapacitated?—The soil is not rich. People are very poor. There is no education.

By the President.

There is not less education than there was before?—I think it continues in the same way.

By the Hon'ble Mr. Kesava Pillai.

I suppose people have got their own village institutions? I mean pial schools?—Occasionally, one in five or six villages may have a school.

There are temples?—Yes. But there are quarrels.

But without quarrels, there will be no community?—They sometimes go to the criminal courts.

Do not they manage channel irrigation?—They do.

They have got betel-leaf gardens?—No.

I believe every village has got festivals?—Yes.

There, the people combine and manage to celebrate the festivals?—Yes.

I suppose there are caste guilds?—I do not think there is anything of that sort.

Are not most of the small disputes of the family settled in the village itself?—I am not quite sure of it.

At any rate those things do not come out?—No.

By the Hon'ble Mr. Ramachandra Rao.

Is your division more backward than the other parts of the district?—Yes.

I suppose your general remarks about the capacity of the people do not apply to other parts of the district?—No.

Do you think the people in the other parts have capacity to manage?—Yes.

How is it there are no Co-operative societies in your division?—In Ponneri

there are only very few societies, but in Tiruvallur there are a number of them and they are situated in the portion which was recently transferred from Conjeeveram to Ponneri. Tiruvallur is better than Ponneri.

By Mr. Paddison.

You have a suggestion about limitation. You say that you should wait until a certain date and then apportion the blocks according to the number applied for. If one man applies for one hundred cattle and there is room only for 75 cattle, will he be given permits for 75?—Yes.

Suppose there are three brothers having 300 cattle in one family. How will you prevent them from applying separately?—The village people will be able to find that out. I think it will come out in the course of enquiry. At the time of granting the license the matter will come out.

Will you cancel the permits in that case?—Permits are to be given only after the blocks are made. Just at the time before giving permits, the inquiry ought to be made in the village itself by the Revenue Officer, in the presence of the Ranger and the villagers.

But you want to issue all the permits at the same time? Your Revenue Officer may be in some other place?—Before granting the permit the matter can be decided.

Then the Revenue Officers have to go round? People will be clamouring for permits?—We have only very few reserves. The licenses can be distributed between the Tahsildar and the Deputy Tahsildar.

By the Hon'ble Mr. Ramachandra Rao.

You say that the Settlement Officer has transferred some area as grazing ground poramboke. Is it with reference to each village that has been done?—It was done with reference to groups of villages.

How did he estimate the grazing requirements?—I do not know.

Is the area sufficient as settled in the re-settlement?—In some places it is sufficient.

By the Hon'ble Mr. Kesava Pillai.

They can convert assessed waste into poramboke and make it a reserve afterwards?—Yes.

By Mr. Scot.

Have you ever known that done?—I have known it done, but I have not done it myself.

By the President.

Where have you known it done?—Assessed lands as well as porambokes can be added.

But is it possible to transfer assessed waste to poramboke and then to make them a forest reserve? That is what Mr. Kesava Pillai asks?—Without converting into porambokes, it can be made a forest reserve.

MUHAMMAD KARIMULLA FARUKI SAHIB, Tahsildar of Madurantakam.

By the President.

For how long have you been a Tahsildar?—I have been as Tahsildar in Madurantakam for 11 months. I have been as Tahsildar in this district from 1905, i.e., for seven years, in Saidapet, Tiruvallur, Ponneri, and Madurantakam taluks.

There are very few small reserves in your taluk?—Yes.

They are unimportant?—Yes.

Is there much casuarina planting on the coast of the taluk?—Yes. There are 1,012 acres of private plantations in zamindary villages.

As regards village panchayats, you say "The spirit of faction which is now rampant will not produce wholesome results in the control of the reserves by the panchayat. There is no doubt a clamour among some of the villagers that they should have panchayat and there is also direct opposition from some other villagers. But the panchayats so conceived are not prepared to undertake the responsibility of safeguarding the interest of the forest." Did you write your answers in consultation with the Deputy Tahsildar?—I made enquiries myself.

You are not in favour of disafforesting very poor blocks? You say "The disafforestation of some of the reserve blocks has produced very bad results, and the ryots themselves say that portions which were thickly grown with jungle trees are now lying bare devoid of any forest growth." Give us an instance?—I have been making inquiries in the Indalur village. They say that after the abolition of the reserves, the land is without any vegetation. There is grass here and there in the rainy season, and when summer season comes, there is nothing on it.

Were they eaten by goats?—All the trees have been cut.

There was a very large measure of disafforestation in this district 17 years

ago. Do you know of any instance of its being done?—I know that assessed lands can be converted.

Have you any difficulty in your division about the want of sufficient communal lands?—There is difficulty only about the pasture ground.

Are there complaints about the cattle-stands?—There are complaints about cattle stands.

ago. Has it had the same results in other places as in Indalur?—In two other villages, it had the same effect.

What do the villagers say? Are they not pleased?—They regret the abolition of the forest.

But they themselves asked for the abolition?—It was rather the policy of that year than any request from the villagers.

Possibly it was. But the villagers would have asked for it? It was done in accordance with their wishes?—I have not ascertained that. Perhaps there might have been a clamour somewhere else. While recently making enquiries, I have never heard a villager say anything against forests.

What sort of enquiries were you making?—I asked them whether they will be willing to take up the management. I asked them whether they would undertake the responsibility of watching the forests, and appoint servants, just as it is done by the Forest Department.

What are they to get for doing that?—The management of the reserves to themselves.

Are they to get free use of the produce?—They will get manure free.

Did you say you will give them free grazing?—No.

Who sketched out the scheme which you offered to them?—It was my own invention.

You offered something like the Oragadam village forest?—Yes. I offered the same thing to Timmapuram people, but they never came to me afterwards. When I offered them, they said they were considering.

Did you ask them again?—No.

What were the responsibilities that you told them they should assume?—They should be responsible to Government for any loss or damage to the forests.

It was rather terrifying? It might have conjured up in their minds the idea of heavy fines?—No answer.

By the Hon'ble Mr. Ramachandra Rao.

Is the fuel supply at Madurantakam satisfactory?—It is dear enough. We pay six annas per gundu for casuarina. For the last two months, we were getting jungle-wood at 10 annas a bandy. The major quantity of fuel from my taluk is casuarina.

Are there many private plantations in your taluk?—Yes.

By the President.

What is the whole area under plantation?—It is 5,000 and odd acres.

Is there not an enormous quantity of private plantations, not on patta lands?—1,015 acres including zamin as well as patta lands.

What is the extent of the standing crop?—It will be about 5,000 and odd acres.

Are they on patta lands?—Some are on patta and some on zamin lands.

Where do you get the figures for zamin lands?—We get zamin karnams and from them I collect figures.

Does 5,000 acres represent the whole of the casuarina in Madurantakam taluk?—Yes. It includes the whole of the coast and patta planting.

By the Hon'ble Mr. Ramachandra Rao.

You say "The monopolizing tendency of a few private dealers was checked by the existence of a Government depot in which almost uniform rate was prevailing throughout". Is there any combination among the fuel dealers to keep up the prices?—I have no knowledge of any combination.

You say there is an increase in price. What was the price before?—It was Rs. 2-4-0 when purchased at the coupe before the system of contract came in.

What is this Podukal system?—We leave a portion of the land fallow, say for one year, just for the cattle to graze. Next year, we cultivate it.

Is that so in Madurantakam taluk?—It was so, but after ground-nut cultivation came in it is dying out.

I suppose there is an amount of migration of cattle from South Arcot?—Many cattle migrate to Jinji forest, and Tiruvannāmalai forest.

What is the distance of those two reserves from Madurantakam?—It will be about 50 or 60 miles.

Who takes the cattle?—Some common man is appointed and cattle sent in his charge.

By the President.

Do they go in large numbers?—Yes. More than 300 or 400 in batches.

What is the total number that go from the taluk?—I do not know.

By the Hon'ble Mr. Ramachandra Rao.

How long are they kept there?—They are kept for about six months. They go in July and return in January.

Which is your first crop season here?—It begins in the month of June.

When is the first paddy crop here?—It is in January.

Do you know anything about the co-operative societies in your taluk?—Yes. There are 62.

What is the number of villages?—364 ryotwari and 150 zamindari villages. Most of these co-operative societies are in ryotwari villages.

By the Hon'ble Mr. Kesava Pillai.

I believe you and the Deputy Tahsildar made enquiries together?—Were you here yesterday when the Deputy Tahsildar was examined?—No.

You are of opinion that there is a good deal of factious spirit and that is based upon 11 months' experience?—Yes.

That has not in any way prejudiced the working of the co-operative societies?—It has not, except in one or two villages—except in Korathur where people go to court. The accounts of the society were not well looked after.

There was no split or collapse in the society?—No.

You say "the grievance can be remedied by abolishing the compounding fees in respect of grazing, as impounding fees itself may be considered as sufficient". I think you adhere to that opinion?—Yes.

You also recommend another thing. You say "The reservation of a belt of 100 yards between the limits of reserved forest and the limits of the grazing ground, village-site and cultivated fields may improve matters." I think you are of that opinion?—Yes.

By reservation of a belt, you mean disforestation of some portion?—Within the limits of the forest, there will be a conservancy block of 100 yards so that cattle may not be impounded if they stray within that area.

By Mr. Paddison.

Will they be allowed to graze within that area?—Yes.

Would not that become grazing ground? Then you want another belt of 100 yards between that and the forest?—They can stick on to that belt alone.

By the Hon'ble Mr. Kesava Pillai.

Your idea is to allow a margin between the forest and the cultivated area? Any unintentional trespass may be avoided?—Yes. Within the reserve, there should be a belt.

By the President.

Suppose they stray over that boundary, then will they be impounded?—Yes.

How will their position be better off?—There will be a certain distance between the cultivated area and the belt.

It will not be a belt, but an addition to the grazing ground? A belt to have any effect must be a piece of neutral ground? I want to know how your proposal would benefit anybody?—No answer.

You want to prevent accidental trespass?—Yes. I do not mean to say that they will have any grazing rights in it.

What is the difference between "the grazing rights" and "they are allowed to graze in it"? It will be open to free-grazing, and it will be no offence?—Yes.

How does that improve the position?—As soon as cattle are off the yoke, they will run to the place where there is grass. If there is a belt, people will be more careful.

What makes you think they will be more careful?—No answer.

By the Hon'ble Mr. Kesava Pillai.

Will he have more time to prevent cattle?—Yes.

By the President.

How does he lack time at present? You say that margin should be available for grazing?—Yes.

By the Hon'ble Mr. Kesava Pillai.

You want a pukka reserve and semi-reserve?—Yes.

By the President.

What is meant by a semi-reserve?—If cattle trespass there, it is not trespass.

Then it is open to grazing?—Yes. I want to remove the boundary between the forest and the cultivated area, so that there may be a margin for accidental trespass, without being impounded.

If you see a cow inside that, how will you say that it is an accidental cow or

purposeful cow?—I mean that cattle may be driven off from that place.

By the Hon'ble Mr. Ramachandra Rao.

If there is trespass in a reserve forest within 100 yards of the boundary line, you say that it should not be treated as an offence?—Yes.

By the Hon'ble Mr. Kesava Pillai.

You want to have some device by which accidental trespass may be avoided?—Yes.

By the President.

How will your proposal come to be useful?—Within 100 yards, cattle trespass should not be considered as trespass.

Is not intentional trespass to be considered as trespass?—We cannot put any hard and fast rule.

In fact, cattle can be allowed to trespass freely?—If they trespass, they can be driven off.

Do you know the extent of a forest guard's beat?—It is 16 square miles of reserve.

With a margin of 100 yards along that 16 square miles, how many cattle will a Guard be able to drive out in any one day?—It may perhaps not be practicable.

By the Hon'ble Mr. Kesava Pillai.

You think people will have time to prevent the crossing of the Rubicon?—Yes.

You think your proposal might avoid the rushing of cattle after unyoking?—Perhaps so. I have not got much experience.

You think people should not suffer by keeping these reserves too close to the cultivated fields?—Yes.

By Mr. Scot.

You reported of a case in which a certain villager reserved 183 acres of unassessed land as grazing ground and he employed one watcher to look after it?—Yes.

Who employed him?—The villagers.

How many villagers were there?—All the pattadars about 30 or 40 in number were present. They give something for the pay of the watcher. There is no actual management. All that they do is to employ a watcher.

What is the duty of the watcher?—He is to prevent cattle from other villages from getting into it.

Is there any regulation of cattle?—Yes. Only their cattle are allowed to graze.

By Mr. Paddison.

Was the growth better than in the ordinary unreserve?—Yes.

In Gudalur, you say a land was disforested and it is now absolutely bare?—Are these lands adjoining the reserves?—They do not adjoin any big reserve. Therefore it was disforested.

You cannot tell whether the adjoining reserves have improved or not?—The reserves, of course, have improved.

How did you know that?—That is what the ryots say.

KUNNIAH NAYUDU, Cattleowner, Chingleput.

By the President.

You have patta lands?—No.

How many cattle have you?—I have sixty cows.

All cows?—Cows and calves.

On whose lands do you feed them?—I feed them in the forest reserve.

Which reserve?—Hanumanthaputheri reserve.

How far is it from here?—Within a mile.

Do you give them food at home?—No. They live entirely on this forest grazing. We simply tie them on patta lands during nights.

Whose land is it?—Unclaimed poramboke land.

Do you ever tie them on ryots' lands for payment?—No.

You pay As. 3 for each cow?—Yes.

Is that too much?—Yes.

What do you consider a proper charge?—I do not know. I am a poor man.

Would you like to do it for nothing?—Yes.

If it were possible to have no land and keep a large number of cattle and feed them free there will be a good business done?—I have no lands to cultivate.

And want your cows fed for nothing?—Yes.

By the Hon'ble Mr. Kesava Pillai.

How do you live on your cows?—I sell milk and live by it.

Do you give them bran?—No.

You have no house?—I have a house.

How much milk does each cow give you?—About one-eighth of a measure.

What do you do with the calves?—Do you sell them?—No, I only sell milk at Chingleput. I am the only man that send my cows to the reserve. Others keep their cattle at home and feed them.

By Mr. Scot.

Is this custom of looking after a village grazing ground, general in this district?—Not so very general, except in zamin-dari villages.

Are fees levied in that case?—No.

By the Hon'ble Mr. Kesava Pillai.

You say some reserves are all denuded. What trees were there?—Kasan and other trees which are useful for manure purposes.

There was no timber?—No.

How much do you earn a month by selling milk?—About Rs. 10 or Rs. 15. Many of my calves die, and I am not allowed to take my cattle from one reserve to another, and therefore, my cattle die.

By the President.

In addition to paying nothing you want to go wherever you please?—Yes.

By the Hon'ble Mr. Kesava Pillai.

If Government allows you to graze everywhere on permits, will you buy?—I am a poor man, and I cannot pay. If I am allowed to graze in some other forest by paying As. 3 I should like to do it.

By Mr. Paddison.

How far is this forest where you graze your cattle from your house?—About one mile.

Do you take them back home every day?—Yes.

How far is the Melamaiyur reserve from you?—About two miles.

Why do you not take your cattle there?—I am not permitted to take my cattle there.

Why not; it is disafforested?—Hitherto I have not taken my cattle there under instructions from the Forest Department.

By the Hon'ble Mr. Ramachandra Rao.

Is there any pasture there?—There is no sufficient fodder. There are only small shrubs.

Is there any grass?—There is some grass.

You can graze there for nothing; why cannot you graze there?—My cattle are accustomed to graze only on the hills. They will not graze in the plains. The

plains will be very damp and my cattle will not stand there.

By Mr. Paddison.

So it is no good disafforesting any land in the plains?—My cattle graze only in high places.

SUBBARAYA MUDALIAR, Cattle owner, Ravuthanallur.

By the President.

To what village do you belong?—To Ravuthanallur.

Are you a pattadar?—Yes. I pay Rs. 800.

How many cattle do you own?—I have 50 cattle and 60 sheep. Twenty-four are ploughing cattle and rest are cows and calves.

Do you graze them in the Government reserve?—Yes, in the Irimbili reserve.

Ploughing cattle would not go?—When there is no work, they will also go to the forest.

How many cattle have you got permits for?—30 or 35.

For how many sheep have you taken licenses?—I have licenses for all the sheep.

Have you any goats?—No.

What have you to say?—We want free grazing as we pay for the lands we cultivate. We want fuel to be given in the coupe by the Government itself at the old rate.

Have you any complaints?—You may charge grazing fees for those who have no lands. But since we pay for the lands, we want free grazing. We want manure leaves at the old rate of three pies head-load. Now a cart-load costs 12 annas.

How many cart-loads did you take from the forest last year?—I do not remember. I might have purchased two or three cart-loads.

How much did you purchase this year?—I did not purchase this year, as the charge was too much. I cannot afford to pay the coolies at that rate.

Do you grow green crops in your own lands?—I have got puarasu trees. I do not grow green crops.

How much wet land do you cultivate?—I have 85 acres. I cultivate half and the rest I lease out.

You said something about firewood. What is it?—We were getting firewood at Rs. 1-4-0 per cart. Now it is left to the contractor who demands much.

Where do you buy from?—We purchase from Gudalur coupe. I pay Rs. 2-10-0 a cart, i.e., half a ton.

Is that the case with your cattle alone, or all other animals do it?—Cattle which are fed at home will graze in the plains, but not my cattle. My cows will not stay in the house but are accustomed to graze only in the fields. My animals will run away if strangers appear.

Cattle owner, Ravuthanallur.

By the Hon'ble Mr. Kesava Pillai.

What were you paying for a head-load of fuel?—I was paying one anna. Was it not three pies?—It was three for dry twigs.

How far is the reserve from your village?—It is one furlong from my dwelling house.

Do all the villagers take permits for grazing?—Yes.

Are there any who do not take licenses?—All those who own cattle take permits. One or two cattle for which permits were not taken do not go to the reserves.

Are there forest cases in your village?—There are no forest cases in my village. Our villagers would not do anything bad. Cattle without permits would not go to the forests. There will be no illicit cutting of fuel.

By the President.

They are all law-abiding people?—Till now my people have never committed any forest offence.

Also cattle do not rush at once to the reserve as soon as they are let loose?—Only those that have permits go. Otherwise they will not go. They are very careful.

By the Hon'ble Mr. Kesava Pillai.

There were no cases from the time when it was made into a forest?—No.

Is there a Forest Guard in your village?—Yes. He is in Acharapakam.

By the President.

Is he a good man?—I cannot say whether he is a good man or a bad man. He has done nothing bad. We do not suffer any hardship at his hands.

By the Hon'ble Mr. Ramachandra Rao.

Do you square him up?—No. They do not demand, and we do not pay.

By Mr. Paddison.

Were all the Forest Guards of the same character?—This Guard is there for the past ten years.

By the Hon'ble Mr. Ramachandra Rao.

Does he go to your village?—He comes occasionally. He has to pass through my village.

Do you meet him?—Yes. I salute him.

By the Hon'ble Mr. Kesava Pillai.

Do you pay Rs. 600 assessment?—Yes. I am an Ekabhogi Mirasidar.

Why do you salute him?—Because he is an Aiyar, not because he is an official.

By the Hon'ble Mr. Ramachandra Rao.

What is meant by Ekabhogi Mirasi?—It means that the whole village belongs to me.

By the Hon'ble Mr. Kesava Pillai.

How many villagers are there?—There are 20 or 30 tenants under me.

Wherefrom do you get agricultural implements?—We grow babul trees. The trees in the forest are all thoruy. The reserve is fit for grazing and the supply of fuel.

By the President.

Are there any coupes in that reserve?—It is nearly five or six years since the coupe was cut.

KUMARASAMI PILLAI of Perumbair.

By the President.

What taluk do you belong to?—I belong to the taluk of Madurantakam.

Are you a pattadar?—Yes.

How much land do you own?—I own 30 acres of land.

Are they wet or dry?—Wet.

How many cattle do you own?—I own 60 cattle.

How many of them are ploughing cattle?—Twenty-four are plough bulls.

Do you send these to the Government forest for grazing?—Yes. I send them to the Acharapakkam reserve. I keep back the 24 plough bulls and feed them at home, and send only the cows.

How many sheep have you?—I have 60.

No goats?—No.

Do sheep go to forests?—Yes, on permits.

What do you wish to say?—Free grazing, if allowed, will be beneficial to the public. They have no grazing ground in our village, and the reserve is very close to it.

I understand that more than half the reserve in this district has been disafforested?—Yes.

Is any portion of it closed to grazing?

—No.

If the coupe was cut five or six years ago, it must have been closed now?—I do not know.

By the Hon'ble Mr. Kesava Pillai.

How big is the forest?—It is 250 acres. About 20 or 25 acres were cut some five or six years ago. Some other portions were cut afterwards.

How many cattle graze in that reserve?—One hundred cattle of my village graze, and about 50 or 100 cattle of Acharapakkam sometimes come to this forest to graze. Irimbili is next to my village. I do not know whether they have taken permits. There are not many other places besides the reserves for grazing purposes.

Is there no poramboke?—There are 20 or 30 acres of tank-poramboke, and it is unfit when the tank is full. The tank is now full.

What cist do you pay for the village?—We pay Rs. 750. Except the places where we live, there is no other place for dwelling purposes.

By the Hon'ble Mr. Kesava Pillai.

Anything else you would like free?—Except grazing I want nothing free.

By the President.

Would not free salt be good for cattle?—I do not think so. But I have something to say with regard to fuel. Hitherto it has been sold at Rs. 1-4-0, Rs. 1-8-0 and then at Rs. 1-9-0 in the Government depots. Now the Forest Department have given the business on tenders or to the highest bidders. These people take advantage and sell at the rate of Rs. 2-4-0 for half a ton. We find it very costly.

Do you know the total amount of fuel that is likely to be sold during the year?—I do not know.

Do you know exactly the amount of fuel cut from Government lands?—I cannot say that.

You complain of the rise in the price of fuel?—Yes.

Anything else?—Hitherto leaf manure was sold at the rate of As. 5; but this year I was told that it was raised to As. 12.

Do you never take leaves from Government forest?—Last year I took about five or six cart-loads.

So the rise of As. 7 has turned you off?—Yes.

And many others also?—Yes.

Do you know that the landed proprietors charge a good deal more?—I do not know it.

You know how much the Hon'ble Mr. Thyagaraya Chettiyar charges?—I do not know.

He says he charges Re. 1 whereas Government charges you only As. 12?—I do not know about it.

What are the leaves you use?—I use Margosa and Puarasu leaves.

Does Puarasu grow in the reserve?—No.

Does Margosa grow in the reserve?—Yes.

Did you get Margosa leaves from the reserve?—I do not remember exactly.

Your permit would not authorise you to do so?—No.

By the Hon'ble Mr. Kesava Pillai.

You yourself go out for collecting?—My coolies go.

By the President.

So you cannot tell us anything about it?—I never go to the forest, so I cannot say anything accurately about it.

By the Hon'ble Mr. Kesava Pillai.

What is the extent of the forest near your village?—Nearly 200 acres.

What is the name of it?—Acharapakkam reserve.

What is the acreage?—1,200 acres. There is only one hill which travels along the trunk road some two miles. The road is a long one. The name of the hill is "Perumbair Hill".

How many cattle graze in that reserve?—About 400 cattle of my village graze there.

Why are your cattle restricted to only 200 acres?—There is a coupe on both sides.

Cannot they go round it?—It is a mountainous part, and especially in this season we cannot do it. Just over the mountain there are some dry lands, and after the groundnut season is over we can take our cattle there.

Do the pattadars object to your going there?—No.

Do you take your cattle to the other village which the other gentlemen spoke of?—No.

Have you got any other pasture land?—No, as I told you there are only 40 acres allotted by Government as grazing ground

on the fore-shore of the land. Now, we have to pass through some wet lands to get to it, and when there is water we cannot go there.

So your grazing ground is practically confined to this reserve?—Yes.

Have you any difficulty in getting on with the Forest department?—We have. We are asked to take permits for each and every cattle if we desire to go to the other side of the village where there are wet lands. We wired to the District Forest Officer that the grazing ground was insufficient, and we got a reply that on condition that we take 400 permits we would have the permits.

That closed ground is for sowing purposes?—Yes, but there is no growth, except grass.

You mean to say that there was some sowing and nothing grew except grass?—Yes.

You petitioned that you had no other ground?—Yes.

Are the 200 acres included in this?—No.

And which is the portion that was taken off?—In the middle of this 200 acres some 40 acres were taken up and the sowing had no effect. The villagers joined together and paid for the whole cattle and grazed.

You are able to manage it?—Yes.

No defaulter?—No.

Are you able to co-operate and manage these things?—We can co-operate, because there is no other go.

By Mr. Scot.

Has that plot been closed again this year?—Yes.

Again you are going to petition?—Yes, because till the end of March we have no other go.

Do the people in your village find it easy to pay?—If we have good grazing, they will be willing to pay.

By the President.

Do you consider As. 3 to be a burdensome thing?—If it is one or two annas it will be good.

Would you rather pay one anna than three annas?—Yes.

By the Hon'ble Mr. Kesava Pillai.

You have many poor people in your village?—Yes.

How many of them are poor?—The maximum are poor.

Why do they incur debts?—For maintaining themselves and for marriage purposes and other things.

Do they incur debts to pay for permits?—Some do incur debts.

You are the President of the Co-operative Society?—Yes.

How many members have you?—Thirty-two members.

By Mr. Paddison.

How much have you lent for paying for permits?—Our society is registered for Rs. 10,000, out of which we have received Rs. 6,000. We do not receive deposits. The entrance fee is rupee one for a share.

That gives him the right to borrow Rs. 50?—Yes.

How is the Panchayat formed?—We are five on the whole in the Panchayat.

How do you select who is to be on the Panchayat?—By a general meeting.

For how long do these Panchayatdars serve?—There is no limited term. They may resign whenever they like.

By the Hon'ble Mr. Kesava Pillai.

You do not lend money to other people except members?—No.

If people want to borrow, they must become members of this society?—Yes.

The Hon'ble Rao Bahadur PITTI THIAGARAYA CHETTIAR Avargal,
Zamindar of Egattur, Tondiarpet.

By the President.

You own considerable property in this district?—Yes. In Ponneri taluk.

You have a scrub jungle of 6,000 acres?—Yes. Out of 6,000 acres, about 1,000 acres are left for the villagers for their use for grazing, cutting firewood and also leaf-manure.

The remaining 5,000 acres are reserved?—Yes.

What measures were taken to reserve them?—I have five watchers and one Superintendent.

Do you charge fees?—Yes.

Who collects the money for you?—My village amin collects the money. The Superintendent is to look after the forest.

These 1,000 acres correspond to the unreserves?—Yes.

Do you allow the villagers to cut the produce on those 1,000 acres for sale?—No. It is for their own use.

Is there any market near the place?—There are some markets. The nearest

By Mr. Paddison.

Is the village munsif on the panchayat?—Yes.

And the karnam?—He is not a member of the panchayat.

Is he a member of the society?—Yes.

You are able to get on with the village officers amicably?—Yes.

By Mr. Scot.

When you collect fees for these 400 permits, how do you fix how much each person has to pay?—We have distributed the amount according to the number of cattle.

By the Hon'ble Mr. Ramachandra Rao.

You said that you will have to take permits for at least 400 cattle?—Yes.

By the Hon'ble Mr. Kesava Pillai.

So you will have two acres for every cattle?—Yes.

Do you find good grass there?—We cannot get good grass.

By Mr. Scot.

Is that 40 acres you spoke of supervised by anybody?—It is supervised by the village officers, Tahsildar and others.

Do they conserve the grass there?—We cannot get better grass there.

In the forest reserve are there village boundary marks?—Yes.

village is Satiavedu, and it is a Government forest.

On your 5,000 acres, you permit the villagers to graze their cattle?—Yes. But it is not free. I charge fees.

Do you allow villagers outside your property also to come?—Yes. I charge them higher.

What is the scale?—For my villagers, I charge six pies for ploughing cattle, and 2 annas for other cattle and for sheep and goats, one anna.

Do they send ploughing cattle?—Yes when they have no work.

What do you charge for outside cattle?—There are certain Government ryots who own lands in my village to whom I charge 0-1-6 for cattle and 3 annas for goats and 2 annas for sheep. The outside cattle are allowed at 2 annas per ploughing cattle, and generally, cattle at 4 annas, goats 3 annas, and sheep 2 annas.

You have three different rates graduated according to the residence of the

By Mr. Scot.

Are there buffaloes?—There are. But they are treated with general cattle.

By the President.

That is practically 7,000 cow units as we estimate them?—Yes.

It is a fairly heavy incidence on 5,000 acres?—It is nearly $1\frac{1}{2}$ beast to an acre?—No answer.

The check of the numbers is done not in the forest at all but in the villages, and you avoid all difficulty of checking by simply charging all the animals?—Yes.

They can take the animals to the forest or keep them at home?—Yes. But they do always take.

You say you allow dry sticks for your villagers for nothing. What about leaf-manure?—It is charged at 2 annas a cart-load.

You charge Re. 1 a cart-load to others?—Yes.

How many do you sell at Re. 1?—I sell sometimes 250 or 300 cart-loads.

You are strongly of opinion that there is no need to limit the number of animals to graze, because the forest does not suffer?—Yes.

I suppose you are not a very keen advocate for free grazing?—In order to avoid the trouble, it would be better to give it free.

Why do you not do it?—No answer.

You say "I will treat all cattle alike so that there may not be any cause for complaint." But you do not treat all cattle alike?—My ryots and Government ryots are different.

You do not answer the question "Is the present grazing fee heavy?" Are you not prepared to answer?—I do not know what is the quantity of grazing they have.

In some places it may be heavy and in other places, it may not be heavy.

You do not enlarge at all upon the grievance?—I have no personal grievance.

You do not say much about the panchayat but one thing struck me. You say "three or five villagers of position may form a panchayat but on no account should the Village Magistrate and karnam be allowed to join it." Will you give us the reasons for excluding them?—My reason is that if they are on the panchayat they will have the upper hand.

Do the Village Magistrates hold such a commanding position?—Yes.

owner?—It is not residence. It is the relationship.

As a matter of fact, you have for cattle alone six different rates?—Yes.

Do you find it easy to work so many different rates?—I do not find it difficult.

Do they get written permits?—No. My amin goes to the villages and takes an account, and charges on all the cattle of the village.

Do they all go to the forest?—They do go.

Is that in one village?—No. I have 5 villages, and there are fourteen Government villages.

What do you do with the tree growth and bushy growth?—My villagers get dry sticks free in the forest.

It is the business of the watchers to see that green trees are not cut?—Yes. They get ploughs free.

Is there timber for agricultural purposes?—There are some trees.

Do you obtain any revenue at all from the tree or bushy growth on the lands?—I do. From galnut trees, I get revenue.

Do you get any from timber and fuel?—Yes. I get something, because they take a contract and make charcoal.

Do you work on any system?—Yes. I give the longest time for trees to grow say 8 years and 10 years, and then cut those portions. Unless they are cut, trees would not grow.

Do you sell it standing?—Yes.

Are there any restrictions?—They should not cut certain trees.

What trees are reserved?—They are Thani, Kaduka, Vepan, Billu, and Naga.

Are your ryots permitted to cut those trees for agricultural implements?—Whenever they want them, they take permission from my amin under my orders.

How many acres are sold standing and what price do they fetch?—For fuel, I generally get Rs. 2 an acre standing. I sometimes dispose of 50 and sometimes, 100 acres.

Did you sell any last year?—No. There were no good rains.

You give us here the number of animals grazing in fasli 1322—they are 2,135 general cattle, 1,001 agricultural cattle, 5,277 sheep and 2,299 goats?—Yes. The total horned cattle are 3,136, and sheep and goats 7,576.

It is better to keep them off?—Yes.

But if a panchayat consists of influential people in the village, it will be of no use?—There are other influential people without these two.

If people are afraid of complaining against the Village Magistrate, are they not also afraid of complaining against the other influential persons?—They are afraid of the official power.

You do not say anything at all about fuel? As far as you are concerned, the question does not arise?—No.

But you live in Madras?—Yes.

Have you got any views on the fuel supply at Madras?—I do not think the Government depôts in Madras can influence the price.

You do not complain of their abolition?—No. That makes no difference.

Are you a believer in free-trade?—Yes.

You would leave the market to settle itself?—Yes. But that is not the case with the mofusil.

Will you give us an instance?—Take Chingleput town. Even in Chingleput they can bring fuel and sell, but the poor ryots feel difficulty, for unless they are given permits to collect it themselves, they will feel the want of it. Otherwise they will have to pay very heavily.

But they need not pay so heavily as people in the towns?—Of course not.

But there are many poor people in towns also?—Yes. But they have a fixed sum at the end of each day.

There are many people in every town living from hand to mouth by daily labour? Surely the ordinary pattadar considers himself to be more well-to-do than the daily cooly?—All pattadars have lands. Some pattadars have only one or two acres and they cannot have money to pay for fuel. They themselves can go into the forest.

You advocate the permit system?—Yes.

You have not heard of the objections which were the cause of the abolition of the permit system?—It was perhaps that these people did not know how to fell properly.

There are so many other reasons also. That is only a minor reason?—Others, I think, are not important.

You have strong views on the subject of grant of leaf manure?—Yes.

Do your ryots use it?—Yes.

Where do they get leaves from?—They get from the forests.

It seems to be a most extraordinarily productive forest? It supplies 5 villages with leaf-manure, and fuel and agricultural implements free, and timber and dry fuel and other things?—It is not a very good forest. It is a fair one. It is just by the Polavakam forest.

How does it compare with that?—If not better, it is quite as good.

Do any of your ryots in your villages adopt the practice of growing green manure for fields?—No. They do not find the necessity.

You are yourself acquainted with the practice?—Yes.

Have you seen it in operation anywhere?—Yes—in Tiruvallur, and in Government villages.

Does it prevail to any considerable extent?—It is not done to a considerable extent. I think it is spreading.

They have become acquainted with its advantages?—I think so. I am going to try it myself. I have got the seeds. I got them from the Central Agricultural Institution.

Which particular crop are you going to try?—I have two particular kinds. One is Daincha, and the other one is sunn-hemp.

Did they give you any instructions or advice as to which particular soil will suit?—Yes.

You can do a great service if you introduce that practice?—It is for that purpose that I wanted to try. I mean trying it near Tirumalai.

How many acres of wet cultivation are there in these five villages?—It will be about 400 acres. Green manure is not used for all kinds of cultivation.

But they use it for paddy?—Yes. For paddy alone they use it.

How many cart-loads do you put for an acre?—Three cart-loads. There are different kinds of leaves. There is one kind of leaf called kolinji. Less than three cart-loads will be enough for an acre. Next to them is bandarui.

About 12,000 to 15,000 cart-loads are required for 400 acres?—Yes.

Is it all obtained in 5,000 acres?—Almost all. They get something from their own fields.

By the Hon'ble Mr. Ramachandra Rao.

Is kolinji a bushy plant?—Yes.

Of the cattle grazing in your forests, do ploughing bullocks, cows and sheep,

By the Hon'ble Mr. Ramachandra Rao.

I suppose you do not take any particular care to plant any trees which are fit for goats?—No. I take some special care to grow some timber trees, such as Kadukka and Vepan.

Do the cattle admitted into the reserves eat any portion of the leaves of agricultural timber or fuel trees?—Not generally. Sometimes they do not go. The trees that grow big are Kadukka, Etti, etc., which cattle do not eat.

By Mr. Scot.

They do not eat when they are plants?—No. Vepan, Kadukka and Neredu are not eaten.

You fence them?—Yes.

By the Hon'ble Mr. Kesava Pillai.

Have you come into contact with the ryot population in Nellore?—Yes.

Have you heard of the people complaining against the forests?—Yes. A good many people came to me and complained.

You have been interpellating in the Legislative Council?—I was not interpellating.

You talked of grievances that are to be redressed?—Yes.

Mainly, of what kind are they?—Suppose a herd of cattle go near a reserve, one or two stray, and the whole herd is impounded. Then the compounding fee is very heavy and sometimes prohibitive.

By Mr. Scot.

Why do people pay then?—They cannot help it. Moreover, people have a great aversion to go before the Magistrates. They will rather give up anything than go to the Magistrates.

By the Hon'ble Mr. Kesava Pillai.

What other complaints have you heard?—The rates are very high.

By the President.

Do you, yourself, as a practical man think that three annas is too large an amount to be paid for a cow? It comes to three pies per mensem?—Suppose a man has 20 goats and 20 cattle, he has to pay a lump sum.

By Mr. Scot.

But a man having 20 cattle is not a poor man?—Some may have 10 cattle.

By the President.

But they do not keep any cattle for pleasure?—No. But they have been enjoying the forests for a long time.

and goats graze in the same area at the same time?—Yes. The goats do not go where cattle go. They always take to special trees and shrubs.

What is it that the goats appropriate?—They eat thallikka, plumbi, and beera, kala, sothe-kala, and kottan and then they go to big trees.

Do not they eat up the grass?—It is not much. They do not find grass always.

When do you admit all these cattle?—They go throughout the year.

You do not conserve any grass?—No.

Do cattle eat those leaves which are eaten by the goats?—No. They eat different kinds of leaves namely, irimili, beera, kombi and vakkali. Even when there is grass on the land they do eat these leaves.

By Mr. Scot.

Have you chikkireni?—No.

By the Hon'ble Mr. Ramachandra Rao.

I am told in other places that cattle have an aversion to cover the same ground as the goats?—Cattle have aversion generally for goat's urine. That urine stinks. When they get used to it, they are all right.

By the Hon'ble Mr. Kesava Pillai.

How long have you been admitting goats in your forests?—For more than 25 years.

It has done no harm to the tree-growth?—No. When we sow seeds of kadukka, we put some thorns until they grow to a certain height.

By the Hon'ble Mr. Ramachandra Rao.

Are the goats allowed to wander through the whole place?—Yes.

By Mr. Paddison.

You have leased certain area to the contractor? Will you allow cattle there?—Yes. But goats are prevented. There are special thorns in the forest called Kattanji. That is put as fence for a few months round the area which has been cut.

By the Hon'ble Mr. Kesava Pillai.

Would not they eat up the sprout?—They cannot go in.

Will a few months be enough?—Yes. This grows so freely.

By Mr. Scot.

What species are you referring to which grow beyond the reach of goats within a few months?—It is Irimbili and others.

By the Hon'ble Mr. Kesava Pillai.

For what purpose do they keep the sheep?—Mostly for manure.

Do they use the milk?—Sheep do not give much milk.

The people have to sell for money to pay these fees?—Yes.

By the President.

What about co-operative societies?—There are only 1,000 societies for the whole Presidency.

We are told that there is a large number in this district?—Yes.

If they have difficulty in paying fees, is it not possible to borrow from the co-operative society? Is it not possible to sell one cow or sheep for the purpose of paying fees for the whole herd?—If they have a large number they can do so.

By the Hon'ble Mr. Kesava Pillai.

I suppose each house-holder has a large family?—Yes. Generally it is said that one pair of bullocks is required for 3 acres of wet and dry lands together.

By the President.

But we are talking of miscellaneous cattle which do not milk and do not breed and do not plough?—They do breed.

By the Hon'ble Mr. Kesava Pillai.

I suppose ploughing cattle are bred in this district?—Yes. Only bigger cattle are brought from different places. Cows are locally bred.

By Mr. Scot.

I heard that cows also were coming in large numbers to this district?—They are very few.

By the President.

Look at the ordinary village herd. They do not plough nor do they breed. What is the use of those animals?—They are for manuring purposes. And then there is the hide.

By Mr. Scot.

Which is more important—manure or hide?—Manure.

Is manure picked up in the forests?—Yes.

To a herd of 50 cattle, there should be a great many to follow them?—Two boys can pick them up.

By the Hon'ble Mr. Kesava Pillai.

Even that manure is valuable—little as it is?—Yes.

By the President.

It is of value, but it is not worth three annas however?—I cannot say that.

By the Hon'ble Mr. Ramachandra Rao.

Where does all the straw that goes to Madras come from?—It comes from villages 30 miles off.

All the cattle 30 miles from Madras are deprived of this food?—No. Wet cultivation gives more straw. Wherever there is wet cultivation, there is straw.

But the ryot makes something by way of selling straw?—He does not sell all. They may perhaps sell in Madras for paying Government kist.

By the President.

But I am told by my colleague Mr. Paddison—and he is an expert Settlement officer—that straw is not taken into account at all by Government in fixing the assessment? You know in some countries, agriculturists are forbidden to remove the straw from the land?—Even here, when the wet lands cannot possibly get leaf-manure, they will have to use cattle manure.

In some countries, a portion of the straw is left in the ground for going again into the land as manure?—I do not know of it.

By the Hon'ble Mr. Kesava Pillai.

Will it be possible for people who have only a few acres of land to set apart a small portion as bidu?—By the time they reap, there will be some dampness of the soil. Then only seeds will grow. Otherwise, they cannot grow. There is a big tank which can give water for five months. They can cut the crop within four months, and then get leaf manure.

Have you heard of any grievance against the Forest department?—There is bribery and corruption. I have no experience of it myself.

By Mr. Scot.

Does that complaint exist in the other departments? In regard to irrigation for instance?—Yes. There is that complaint.

By the President.

Is there any department in this presidency in which the low paid subordinate is said to be above corruption? Can you name one?—I cannot name one.

By the Hon'ble Mr. Kesava Pillai.

What is the difference between these forms of corruption?—There is a good deal of discontent, and the poorest people suffer. In other departments it is not so.

You mean the largest number suffer in his?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

What was the price of fuel in Madras 10 years ago?—10 years ago, casuarina was sold at Rs. 8 a ton. It is nearly double now.

I suppose within these 10 years, the output of casuarina has increased?—It might have been. But there is not much of forest timber coming. It used to come from Cuddapah forest.

By the President.

But it comes now?—It does not come in such large quantities.

By the Hon'ble Mr. Ramachandra Rao.

How do you account for the rise in price?—It is due to a general rise in price.

By the President.

There must be a large consumption owing to the increase of manufacture such as mills and brick-kilns?—Yes. There is larger consumption.

By the Hon'ble Mr. Ramachandra Rao.

The population has not increased much?—No. Even Binny Co., were taking firewood for their cotton mills.

By the President.

I suppose the bulk of their fuel is coal. They take firewood only for starting the fire?—Perhaps so. The Railway take fuel.

Can you not say that the supply has diminished?—We do not find any scarcity.

By the Hon'ble Mr. Ramachandra Rao.

Has the area under casuarina plantations decreased?—I cannot say anything.

By the President.

You say there is plenty to be got for the price?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

Would you say that the prices have doubled within the last 10 years of all other commodities?—In other articles, it has risen 50 per cent.

By the President.

Wages have gone up?—Yes. That must influence the price of fuel?—Yes.

Cart-hire also has gone up?—Yes. That has also influenced the price of fuel?—Yes.

By the Hon'ble Mr. Kesava Pillai.

The price now is the same as famine-price in 1876?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

I suppose all people who work as coolies purchase fuel?—Yes.

By the Hon'ble Mr. Kesava Pillai.

They get cash everyday, but peasants cannot get cash every day?—Yes.

By Mr. Scot.

You have got forests. Is it all plains?—It is all raising ground.

You say 1,000 acres are free, and 5,000 acres are forest?—Yes.

You charge all the cattle for grazing?—Yes. They can take fuel also. They cannot get it without permission.

Can you tell us how many cart-loads of manure-leaf were removed last year?—It will be about 200 or 400 to the villagers and 200 carts to outsiders.

How much timber was removed last year?—I cannot say.

By the Hon'ble Mr. Kesava Pillai.

Why do you make a difference between your ryots and other ryots?—My ryots have a right first.

Do they pay you an assessment?—The forest belongs to those villages. And so they must have a preferential claim.

Do they pay at the rate of so much per acre?—Yes. They pay money.

By the President.

What tenure do you hold on this land?—It is a permanent lease from Government.

It is not a permanently settled estate?—It is permanently settled. It is an Izara.

By the Hon'ble Mr. Ramachandra Rao.

Do you pay a fixed rent?—Yes.

By Mr. Scot.

Is the forest divided up between the five villages?—No. The cattle of the five villages can move in any part of the forest.

There is the village boundary existing but it is not adhered to for any purpose?—No.

By the Hon'ble Mr. Ramachandra Rao.

How long have these rights been in force?—For more than 15 years.

M.R.Ry. C. ARUNACHELLA MUDALIYAR Avargal,
Zamindar of Chunampet.

By the President.

Where do you live?—I live at Chunampet.

What extent of land do you hold?—I own about 28 villages.

What tenure do you hold them on?—Some are permanent settlement, and some are my own family lands.

How much do you keep for your own cultivation?—Three hundred acres wet and 100 acres dry.

The rest you cultivate by tenants?—Yes.

You keep about 600 cows?—Yes.

And about 200 plough bulls?—Yes.

Hundred for cart driving?—Yes.

And the other 200 are all worn out bullocks?—Yes.

You graze them on your own lands?—Yes; I have a scrub forest.

Do you allow all your villagers to graze their cattle in that forest?—Yes.

What is the extent?—They are situated in six villages and I allow them all to graze freely.

What else do you allow them to do?—They are only allowed to graze their cattle.

Are they allowed to cut any fuel or timber?—They have to take our permission, and only if we allow them to do so they can take it without charge.

How many acres on the whole?—About 600 acres.

In scattered places?—In six different places.

Do you ever sell any of the produce of that forest?—The avaram is the only revenue that we make out of the forest.

You do not get any revenue from your timber or fuel?—No.

How does your 600 acres of forest differ from the Government unreserve?—They are the same as Government un-reserves.

Do you keep watchers?—Yes; they cut plants.

If the avaram are not cut what do you do with them?—We give fuel to the ryots. For instance if any marriage takes place in a house he applies for fuel and we permit him to take.

That is for special occasions, but not as a daily need?—No; but if we like we allow.

You do not make any revenue out of it?—No.

Do you allow all your ryots to graze on that land?—Not all the ryots; only the ryots of certain villages.

You do not charge?—I do not.

Do you put any limit?—No.

But in your written answers you expressed yourself in favour of limitation?—The cattle of my estate are not so many as to spoil the forest.

Now, with regard to your own cattle, do you breed any cattle?—Yes.

Where do you get your breeding bulls from?—Generally I use mine, and sometimes I get from outside.

How many do you get from outside?—Very few. Generally on account of bad seasons we are not able to breed sufficient from our own cattle. We do not get very good grass in this district except during rainy season; so the cattle do not thrive well.

If there is not sufficient grass for 600 cattle why do you not keep only 300 and feed them well?—That is the mistake we commit.

What do you do with calf bulls?—We castrate them on the 4th year.

You as a leading land owner must try and prevent young and unmatured bulls covering cows?—We tried to do it, and we even graze these young ones separately, but at times they may come together.

If you do not castrate them before four years they do lot of mischief?—That is the custom in this district.

You say that you are informed that the grazing fee has recently been raised in this district?—It is a mistake. I meant the price of green leaves.

You say that it is not desirable to disafforest any forest however small in extent it may be. What is your reason?

—You can convert them into an unreserve; but even then it is not very safe, because people do not take good care of them.

A large number of forests were disafforested some fifteen years ago; are you aware of that?—Yes. Some, it seems, have been assigned on patta. Before they were let on patta they were destroyed by the villagers.

Were they all poramboke lands before the forests were disafforested?—As a matter of fact there is not plenty of land for grazing in these villages. It is all cultivated. When you disafforest the

land it should be handed over to the village panchayat under some rules.

You think they will be preserved in that case?—Yes.

By the Hon'ble Mr. Kesava Pillai.

You suppose that your village people are capable of managing it if the panchayat are given powers under certain rules?—Yes.

You say Yegabogam mirasidars will be able to control it?—Yes. There is a village called Polambaukum where there is a forest, and a man told me that they were preserving it well. But now it is under dispute.

What for?—When there is dispute between two people they are spoiling the forest.

The villagers have nothing to do with them?—The villagers are the mirasidars. The others are undertenants.

You say that under some organisation they will be able to manage it?—Yes.

Do you think that the panchayat will have the average common sense to work for the common good?—I do not expect all to do that. There may be some who can do it.

Supposing there are none?—We can get some people from other villages—some good persons. As a matter of fact, in certain villages where there is no dispute between them there are so many communal things and they are managing them very well.

By the Hon'ble Mr. Ramachandra Rao.

What communal lands are you talking of?—There are temples and other communal interests.

Are there communal lands managed by people in this district?—Yes. In my own zamindari there is a village, where the ryots guard a portion of the land and do not cultivate it, but only allow their cattle to graze. They all combine and keep a watch over it.

Do they keep a common clerk?—Yes. It will not generally belong to an individual?—They hold it in pangumals. In every village you will find so many pangus have been given to a man.

The survey numbers are not taken into consideration?—Now they do take them into consideration. When the ryotwari system was introduced the villagers divided them amongst themselves. They do not cultivate together. There are certain common rights, but there may be a temple in a village, where no man has

any right. The maniams will be divided according to the pangumal. Any man can purchase it subject to certain conditions.

Are these rights enjoyed independently of the ownership of the land?—Yes. When they divide the water he has a pangu.

By the Hon'ble Mr. Kesava Pillai.

Have they to give anything for the temple management?—No.

By Mr. Scot.

How many watchers have you?—For every forest there are two watchers. What are they paid?—From Rs. 3 to Rs. 4.

By the President.

Can they live upon that?—They are only Pariahs.

By the Hon'ble Mr. Kesava Pillai.

They do no other business besides this work?—They also do selling work.

By Mr. Scot.

Do they receive mamuls from the ryots?—No, but they may steal.

By the President.

They are allowed to steal?—If they are found out they will be punished. They cannot go out of the forest.

By the Hon'ble Mr. Kesava Pillai.

How many rupees do the talaiyaris get?—They get about Rs. 3. Of course, I pay something to them at the time of Pongal and during Deepavali they get cloths.

By the Hon'ble Mr. Ramachandra Rao.

You say in villages owned by single persons the forests are improved?—Yes. They have preferential rights on those lands. They are unassessed wastes.

Have these rights been recognised?—I do not know that. They do not allow other cattle to graze in those lands.

By Mr. Paddison.

Would they allow a non-mirasidar's cattle in these villages?—I did not enquire about it; but the non-mirasidars will be generally their own servants.

Are there many Yegabogam villages in this district?—There are many.

Does he own all the patta lands?—Yes.

M.R.Ry. G. KRISHNASWAMI AIYANGAR Avargal,
Inspector of Co-operative Societies.

By the Hon'ble Mr. Ramachandra Rao.

May I know how many co-operative societies there are in this district?—There are nearly 200 societies in Chingleput and Madras.

How many in Chingleput?—13.

In Madras?—55.

How many societies are there in taluks of which you are in charge?—There are 87 societies.

In whose charge are the others?—In charge of other Inspectors. We are three Inspectors. Out of these 87 societies we have a union at Utharamerur, and some 32 societies are attached to it.

Who are the members of this union?—Each society sends in one member representing the Board. Whenever the society applies for loans, they apply to this Board. They, between themselves, consider whether it is proper to give the loan or not, and if they have any doubts they reject the demand.

Then the union is a kind of intermediate body between the Registrar and the society?—Yes.

What are your duties?—With regard to the societies that are not under the union I submit accounts to Government. I inspect these societies twice or thrice a year and teach them in case they do not know how to do their work.

What is the total number of members in all these 200 societies in this district?—Out of these 87 for 55 societies we have 2,708 members.

What about the remainder?—On the whole there will be about 6,000 members for the 87 societies; but I am accurate only with regard to these 55 societies. The share capital is Rs. 13,000 odd. The loans are Rs. 24,39,000.

How long have these 87 societies been in existence?—Some are three years old and some are even ten years old.

Have these people kept to their engagements?—Yes.

Have you had occasion to take legal procedures?—Only in nine cases we were obliged to do it.

What sort of steps have you taken?—We send them to court. The society files a regular suit in a civil court and recovers the amount.

You said you had 200 societies. Can you give an approximate amount of loans by the other societies?—It will be another Rs. 23,00,000.

What is your security?—We grant loans only after finding out what they are really worth.

Who settles this?—The panchayat.

I take it that all the members of any society are responsible for the amount?—Yes.

What is the panchayat?—In small places there are five, and in larger places there are seven. In Chingleput there are seven Directors and in Utharamerur there are also seven. They cast votes according to the merits of the people. All castes of people join together.

Are there any Directors who are Pariahs?—Not exactly Pariahs.

Are there any Panchama member in the society?—There are a good many.

Has the village munsif or karnam anything to do with the society?—In some places they have something to do, but in other places they have none. They help co-operation to some extent.

Are there any societies where they are neither members nor Directors?—No. The village munsif in Chingleput is only a member, and not a Director.

What about the karnam; are they in any society members and not Directors?—Yes.

Would you have these men as Directors or would you not have them?—I think, under the circumstances, until this thing gets a strong hold, it is good to have them on the society.

You mean that they have considerable stock of information and would be useful?—Yes.

By the Hon'ble Mr. Kesava Pillai.

Is it to lend money?—Yes; unless we know each man's assets, we cannot lend any money.

By the Hon'ble Mr. Ramachandra Rao.

What about factions? How many villages have factions?—About 30 per cent. of the villages have factions. The society works more successfully where there are factions. Where there are no factions the people go on in their own way; and there is no check.

You mean one faction is a check over the other?—Yes.

Have any societies been wrecked on account of factions?—No. Where it is troublesome I split it into two and give one party one society and another to

another society. In only one case I had to do it in Madurantakam taluk.

By Mr. Scot.

The rate of interest is fixed in all cases?—It is $9\frac{3}{4}$ per cent. generally, and 9 per cent. in only one taluk in Chingleput.

By the Hon'ble Mr. Kesava Pillai.

Do these people understand these rules?—Yes. The co-operative society has taught them as to how to store up their money; because all the people combine together, and tell the man that if he does not pay his debt they will all have to suffer for his sake.

Is it a fact that the sowcar rates have gone low owing to these societies?—Yes. They even go to the extent of offering at less rates than the co-operative society. Before they were charging at 18 per cent., 20 per cent. and even at 75 per cent. A bond for 75 per cent. has been particularly secured by the co-operative society at Chingleput. The more official supervision we have the better it is to guard and instruct them.

What is the official supervision you advocate yourself?—I have got only 87 societies, of which I have formed three groups.

M.R.Ry. N. S. BASHYAM AIYANGAR Avargal, Member,
District Board, Conjeeveram.

By the President.

You are a member of the District Board?—Yes.

You have 15 acres of wet land?—Yes.

You have no cattle?—No.

So you know nothing about grazing?—No.

Do you cultivate any land?—I cultivate land through tenants.

By the Hon'ble Mr. Kesava Pillai.

Your tenants have no grievance about grazing?—They have.

The grievance is want of sufficient pasture?—Yes.

How do they get on with the cattle for their feeding?—They stall-feed them.

Have you any poramboke?—Very small.

By Mr. Paddison.

How do you get your fuel at Conjeeveram?—We purchase from depots.

You say there are 50 depots here?—Yes.

How are these depots supplied?—They get casuarina wood from the taluk.

Does the Registrar inspect all the societies here?—No. If I inspect the societies once in a month, they will be in an efficient condition. Goading is absolutely necessary.

By Mr. Scot.

Have you any assistant?—No.

By the Hon'ble Mr. Ramachandra Rao.

How often do they meet?—For these 55 societies, whenever loans are demanded by the members of the society they meet for the occasion and settle it.

By the Hon'ble Mr. Kesava Pillai.

Have they any records?—The Secretary and the President both keep records. We go to the meeting, take the extract of the proceedings and send it on to the head office. The President looks after the money. He is responsible for the amount.

What will be the amount kept by him?—Usually the amount kept by a President of a small society will be from Rs. 2 to Rs. 5.

By the Hon'ble Mr. Ramachandra Rao.

What does he do when he gets back a loan?—He sends it to the head office or deposits it in the Savings Bank or distributes it to others who may want it.

Only casuarina wood?—Yes.

Is there any combination among the owners of these 50 depots?—As a rule they are independent; but at times there may be combination.

The present price is Rs. 12 to Rs. 15 per ton?—Yes.

By Mr. Scot.

Is that split wood or round wood?—It is all split wood.

Do they sell any jungle wood?—No.

By Mr. Paddison.

Where is it sold then?—Pariahs and other poor people bring fuel in head loads.

You say that the minimum average charge for cheap things is Rs. 10 per ton. What are these cheap things?—Koruk-kapalli and tamarind twigs.

By the Hon'ble Mr. Kesava Pillai.

Are you a yegaboga mirasdar?—No. There are 160 pangus.

What is your share?—One and five-eighths and darkhast lands.

By Mr. Paddison.

How many mirasdars are there now at Damur?—I do not know. I cannot exactly say the number.

In case of a darkhast in the village you have some right of objection?—Yes.

Is it so with all the mirasdars?—All mirasdars are entitled to object.

By Mr. Scot.

How much land have you?—Fifteen acres.

M.R. Ry. M. BHASHIKA CHARLU Avargal, District Board Member, Saidapet.

By the President.

You are the Vice-President of the Taluk Board?—Yes.

You did not answer any questions in grazing?—No.

You have no knowledge of it?—No.

By the Hon'ble Mr. Ramachandra Rao.

What is the main source of fuel in Saidapet?—There are private casuarina topes.

Are there many in the vicinity of Saidapet?—Yes.

What is the extent under casuarina plantation?—It is in three or four villages.

What is the price of fuel?—It is sold at Rs. 12 a ton.

What was it three or four years ago?—It was Rs. 7 or Rs. 8.

M.R. Ry. V. K. SUBBIER Avargal, Tahsildar of Saidapet.

By Mr. Paddison.

How long have you been Tahsildar of Saidapet?—Only for ten months. I have been Tahsildar for the last seven years in Ponnéri, Tiruvallūr and Madurantakam.

You know the conditions of this district fairly well by this time?—Yes.

You say on the question of panchayats, "As far as my experience goes, villages in which there are no factions are rare". Does that apply to Saidapet or to the whole district?—It applies to the whole district. The majority of villages have factions.

Are they permanent factions or temporary quarrels?—They are temporary quarrels, but if quarrels arise once, they are extended to all things.

Is the village permanently divided into two parties?—No.

When the villagers are divided on any point, are the same parties always ranged against each other?—Yes.

How many cattle have you?—Some seven or eight cattle.

No other cattle?—No.

Do you set apart any part of your land for grazing?—No.

At the time of cultivation where do the animals graze?—They are stall-fed. I never send my cattle away.

How many cows have you?—I have four cows.

Where do you buy your bullocks from?—From the shandy.

Have you any reasons to suggest why there is this rise in price?—It is due to extra cooly and extra labour and rise in general price.

What were you paying before?—Before it was As. 1-3 or As. 1-6. Now it is As. 3. The cooly for adults before was As. 5. Now it is As. 7 or As. 8. Even the cart-hire has risen by 25 per cent.

I suppose the supply is ample?—Yes.

Does any jungle-wood come into Saidapet?—It was coming. It is not coming now.

What is the number of private depots in Saidapet?—Eight or nine.

Is there any combination among the dealers?—No.

You put down the rise in price to general rise of wages and transit?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

You say that there are factions. Is that a faction every year or the same faction existing, the two parties with the same number of persons?—They are likely to change sides.

What are the causes of these quarrels?—Sometimes they relate to temples.

Between whom and whom is this faction generally?—In the case of Brahmans, between Tengarais and Vadagalais.

By the President.

Is the Vadagalai and Tengarai quarrel extending to other affairs of the village?—Yes.

It affects only Brahmans?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

Do the other castes get mixed up in these Vadagalai and Tengarai quarrels?—No.

By the Hon'ble Mr. Kesava Pillai.

I suppose this quarrel refers to the perquisites of the temple?—It refers to mantrams. Between those two sects, it extends to other affairs also.

The village affairs are getting on in spite of these fights?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

What is the other reason for this quarrel?—There are private domestic disputes about marriages. Sometimes the question arises as to how to utilise common money. They lease out the fisheries and get money. They allow ducks to graze in the fields, and for that they collect money, and utilize it for a general purpose. A dispute arises as to how to utilize that public money.

By the Hon'ble Mr. Kesava Pillai.

How are they settled?—They are not settled. One man utilises the money for the purpose which he thinks fit.

There is no misappropriation?—There may be misappropriation. Do you know of any particular case in which there was a dispute, and not settled?—Some say that Rs. 50 are locked with that man and it has not yet come out.

Are there no criminal or civil proceedings?—No.

Is there any other reason?—Some non-Brahmins want some respect to be shown when the god is taken round the village.

I suppose that settles down as soon as the festival is over?—Yes.

By Mr. Paddison.

Are there disputes about water?—Yes.

By the Hon'ble Mr. Kesava Pillai.

How do those quarrels end?—They sometimes go to courts.

Are they of such a serious nature as to make the people believe that they are incapable of co-operating for any common purpose?—When once a dispute arises between two persons they carry it to every blessed thing.

By the Hon'ble Mr. Ramachandra Rao.

Have you ever been called upon by any of the villagers to settle those differences?—No.

What you say is what you gather from other persons?—Yes.

I suppose you never yourself enquired into any of these quarrels?—No.

By the Hon'ble Mr. Kesava Pillai.

Do not you think it should be better that somebody should be grumbling instead of everybody keeping quiet? Does it not contribute to progress?—I do not say that a panchayat is not possible. Then you think panchayats are possible?—Yes; if they are properly guided, until people realise the advantages of it. You have no doubt about their capacity?—No.

By Mr. Paddison.

You say "I have not heard of any complaints against the Forest Department". Does it apply to the whole extent of your Tahsildarship?—Unofficially they will be saying. Unless the complaints are given to us, we cannot say whether they are true or not.

By the President.

You are blind to any complaints that people will be talking of unless they are put into your hands?—Unofficially they may be talking anything.

By Mr. Paddison.

As regards the issue of licenses, you say "having allotted the number of licenses, available to each village, I would propose to issue a notice fixing a date for presentation of applications, and distribute the licenses among the several applicants in proportion to the number of cattle owned by each". How do you find out the number of cattle owned by each?—There is the cattle census.

That is for every five years?—Yes. We can get it whenever necessary from the village.

By the Hon'ble Mr. Ramachandra Rao.

Have you a good deal to do with the sale of classified trees? Are there any applications?—No. The Revenue Inspectors are required to dispose of such applications. They do not come to me. Are you aware that there is a good deal of applications for classified trees in your taluk?—The number of permits issued are not many.

What are the trees which are fairly in demand?—They are margosa, korukpilli and babul. They are useful for ploughs and brick-kilns.

By the President.

Brick-kilns are mostly for trade?—In the interior of the district, in villages, it is mostly for domestic purposes.

Have you any supervision in the matter of how these Revenue Inspectors deal with these applications?—Only when complaints come, I deal with them. When there is great demand from several persons, we sell the trees by auction.

By the Hon'ble Mr. Ramachandra Rao.

Are there any rules on that matter?—There are no rules. We have been ordered by the District Forest Officer to sell like that.

Do you sell any minor forest produce in the unreserves under the Revenue Department in this district?—The produce of tamarind and such other trees are sold.

By Mr. Paddison.

Do you sell country chowdu?—No.

I find that you sell it? Either you or the Forest Department has sold it?—I do not think we have sold it.

I see in the District Gazette that permits should be taken from the Tahsildars for fuel for brick kilns?—The Tahsildars were permitted to appoint permit officers.

By the Hon'ble Mr. Ramachandra Rao.

Where is that order?—There is a District circular when they transferred these rights to the Revenue Department.

When was that done?—Two or three years ago. Previously they were all sold by the Forest Department.

Are you now investigating into offences for cutting trees in the unreserved lands?—Yes. The Revenue Inspectors do it and they send a report to us and we send it to the Divisional officer.

Do the people in the villages get anything from the unreserves for nothing?—They get free-grazing. Generally they do not avail themselves of any permit to cut free. They can cut unclassified trees without permit, but they do not know it. They take only manure leaves.

By the President.

Please explain yourself?—They can cut certain unclassified trees for domestic or agricultural implements. But they do not do it generally.

Why?—I do not know why.

You said because they are afraid? Whom are they afraid of?—They are afraid they will be taken to task.

By whom will they be taken to task?—By the authorities.

Who are the authorities?—The village officers.

You are the Tahsildar and the village officers are under you. Why do you come and tell me that they are afraid of the village officers? You can carry out the orders of Government. You are the head of the taluk and you say that people do not exercise their rights. What control have you over the village officers?—They do not come to my official notice.

Are you blind and deaf unless you have official spectacles on?—No answer.

By the Hon'ble Mr. Ramachandra Rao.

What are the unclassified trees that are available in the unreserves?—They are Korakapilli and Banian.

By Mr. Scot.

Do the people remove fuel free from the unreserves?—They do.

What makes them not remove timber free?—I do not know.

By the President.

Did it come to your notice officially or unofficially?—When I go to the villages, they tell me so.

What measures did you take as the head of the taluk?—I did not take any measures.

What is the use of you then?—It is only to improve the growth of trees that they do not cut them.

Therefore you allow the village officers to frighten them into not doing it?—I maintain a neutral position.

Is that the proper position for the head of a taluk?—I thought it was unnecessary for me to ask them to cut the trees.

You say you are aware that they are afraid to do so, but you never prevented the village officers from frightening them? Is that your conception of duty?—I have not known of any cases.

Yet you came and told us that they are afraid of the village officers?—That might be the case.

Why did you make that statement if it is not true?—I said that it may be the case.

But you said it was—It is a mistake.

By Mr. Scot.

You say the forest department is unpopular and people did not make complaints officially? I suppose that statement is also in the same way as this?—No answer.

By the President.

That is not the proper way for a responsible officer of Government to give his evidence before a Committee appointed by Government.

M.R.Ry. S. KUPPUSWAMI CHETTIYAR Avargal, District Forest Officer, Chingleput.

By the Hon'ble Mr. Ramachandra Rao.

Will you please tell us the number of offences of grazing, and other than grazing in your division?—There were about 246 grazing cases, and 322 cases other than grazing in 1911-12.

How many of these cases did you personally investigate?—I investigated about five or six cases.

What is the investigation that you made in these cases?—As I had my doubts in these cases, I enquired into them myself. In one case the party was a minor, and so I withdrew the case, and another case being true I compounded. I examined the guard and watcher in the presence of the accused. When I got the evidence and report I went through the whole file, and had some doubts. So I started the enquiry.

May I know what sort of enquiry the Range officer makes in each case? Can you tell us into how many cases the Range officer made personal investigations?—I think about four or five cases in the three ranges.

You yourself enquired into four cases?—Yes.

Deputy Rangers and Foresters also made enquiries into cases?—Yes.

I suppose in all these cases the first report is from the Guard?—Yes.

Then it gets into the hands of the Deputy Ranger?—Yes.

The Deputy Ranger does not make enquiry into all cases?—Generally the Range officer is sent a report. It comes from the Watcher to the Guard, and the Guard sends it on to the Deputy Ranger or Ranger direct.

And the Ranger forwards it to you?—Yes.

Does he make any remarks usually? In ordinary cases he makes a remark that the case might be compounded.

By the President.

Does he not make that recommendation in every case?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

Does he assign any reasons for that?—No.

By Mr. Scot.

The report that reaches the Ranger is not the only report that is sent to you. He writes a report of his own and that is sent to you also?—Yes.

By the Hon'ble Mr. Kesava Pillai.

Are these reports sent to the Magistrate?—No; only the "A" form is sent.

And not the information sent by the Watcher?—No. I keep it for my own record; but in case of prosecution I send it to the Magistrate. I send back the whole file to the Magistrate.

By the Hon'ble Mr. Ramachandra Rao.

Does the Ranger or Deputy Ranger, when he makes the recommendation that the case may be compounded, suggest also the fee?—Yes; only two of the three Rangers make such a recommendation.

What about the other man?—He is new to the district, and has not acquired the practice of the district. If it is an ordinary felling case, and if the Ranger says the damage is only Rs. 4 or Rs. 5, I see the material robbed and use my own discretion. The value of the material seized is put in the column and at the same time he puts down the damage of the tree also.

By the President.

It is always a guess?—Yes, but I use my discretion.

By the Hon'ble Mr. Ramachandra Rao.

Does your punishment vary according to offence?—I see if the offender is a male or a female, and if they are very poor females I warn them and leave them alone. As regards grazing offences, if the Ranger says that the man has produced permits I let him off; but if he had no permits, but had permission previously, I compound him with some 4 annas or 6 annas and make him buy a permit. I have not cancelled any permits for the last one and a half years.

As regards the sale of minor produce in this district I see that it consists of several things. Are they all in the reserve?—Yes, except the avaram bark.

Are broom sticks to be had in the reserve?—Yes.

What is kattuma?—People collect it and send it to Madras to make sweetmeats or confectionaries. (Cashew nuts.)

Is that in the reserve?—Yes. And palm leaves?—They are also to be had in the reserve.

What is bollai grass?—It is used for thatching roofs.

By the Hon'ble Mr. Kesava Pillai.

You have seen the Meyur forest?—Yes.

Is that a reserved forest?—Yes.

What is its extent?—About 300 acres. It is all paddigai plantation.

Are there any other grazing grounds for the villagers?—There are.

What is their extent?—I do not know. There is no reserve land close by the plantation.

When the tank is full, have they any other land?—They have unreserved lands.

Have you seen the place?—I have seen the reserve. Adjacent to the reserve there is unreserved land.

How much?—I do not know.

By the Hon'ble Mr. Ramachandra Rao.

You say you are making certain arrangements with regard to coupes. What arrangements are you making?—In certain places we have fenced several coupes. It costs Rs. 20 for a mile. Each departmental coupe was fenced and

The Panchayatdars of Oragadam.

By the President.

You are the members of the Oragadam panchayat?—Yes.

Who is Narasimha Aiyangar?—He is an old man, but his son is present.

Who is S. Srinivasachari?—He has resigned.

Who is Gopalakrishnamachari?—He belongs to the adjacent village, but we have added one Desikachariar in his stead.

Who is Srinivasa Aiyangar?—I am, and he is Vijayaranga Mudaliar.

It seems to be a Brahmin village. Are there many Brahmins?—There are sixty houses.

And other castes?—About 200 houses or more.

How is this panchayat elected?—All villagers combine, and ask us to do what they would ordinarily do.

Where was the assembly held?—In the village itself, in front of the temple.

Was no official present at that time?—No.

The village munsif is not on the panchayat?—No.

Is he a member of the panchayat now?—No.

What is his name?—M. Parthasarathy Aiyangar.

At the time when you elected the panchayat was he elected as a member?—No.

if the coupe was a contractor's he fences it.

You say that if cattle enter into the protected areas they must be driven away?—There is a coupe watcher there, and it is his duty to drive away all the licensed cattle. We have watchers for each working coupe.

By the President.

Do not the people steal your fence for firewood?—Yes; when they are dry.

By the Hon'ble Mr. Kesava Pillai.

You say if the licensed cattle trespass into the closed reserve they should be driven away?—Yes.

By the President.

You are fencing all your coupes now?—Yes.

And the contractors are bound to fence all your coupes after felling?—Yes.

By Mr. Scot.

There are certain areas closed for regeneration?—Yes.

Why not?—He was selected as village munsif of the neighbouring village.

Who was appointed instead of the man who resigned?—We have not yet elected.

How many members are there now?—Eight.

By the Hon'ble Mr. Ramachandra Rao.

There were only seven before? There were seven at first; one resigned, and that makes six. But now you say there are eight. How do you say so?—We added some others afterwards.

Who are they?—V. Krishnappa Nayakkan, Veeraragavachari and another.

Is this village an agharam village?—Yes.

Have all the mirasdars a right to all the lands there?—Yes.

By Mr. Paddison.

Are all the pattadars mirasdars?—Yes.

In a Brahmin village how do they have non-brahmin mirasdar?—We have sold some lands to them.

By the President.

The non-brahmins are all mirasdars?—Yes.

Are there no ryots in the village who are not mirasdars?—There are.

How many?—About thirty or forty houses.

By the President.

How many cattle are there in the village altogether?—864.

What are they?—Two hundred and thirty-six bulls, 200 cows, calves 85, he-buffaloes 73, she-buffaloes 87, buffalo calves 15, sheep 13 and goats 155.

You agreed in your agreement that you would not graze more than 400 cows, 60 buffaloes and 200 sheep. Have you made any attempt to adhere to that limit?—We have joined together and made arrangements that we should not allow more than the authorised number.

What arrangements have you made?—We keep back at home plough bulls and only others such as cows, calves and sheep and goats, and buffalo calves are sent to the forest.

Does none of the plough cattle in your village go to this reserve?—Sometimes they go.

In fact, all village cattle go?—No. Which cattle do not go?—Those bullocks that are used for carts do not go.

How many are they?—They will be about 100.

What else do not go?—Milking cows do not go.

How many are they?—About thirty. What else do not go?—All the others

go. Have you made any rule that cart bulls and milk cows should not go to the forest?—We have told them so and they are acting accordingly.

Why did you forbid cart bulls from going to the forest?—Since they are big animals we were afraid that they would be injured by the wild pigs. Also, the nose rope might get entangled among the shrubs.

Is that a reason why you forbade them to go there?—We have made certain arrangements.

I want to know what the arrangements are. Yesterday you said that all the cattle go to the reserve forest, but you seem to have changed now?—I do not say so. Cart bulls do not go to the forest at all.

By the Hon'ble Mr. Ramachandra Rao.

How many do not go?—About 100.

Why do you keep bandies?—To cart manure leaves, and to carry grain for sale.

You said that all the cart bulls do not go and all others do go?—Milk cows also do not go.

These cultivated lands are their own?—They cultivate our lands.

There are no tenants on this panchayat?—No.

By the Hon'ble Mr. Ramachandra Rao.

What is the extent of the land held by non-mirasdars?—From two acres to half an acre.

What is the extent of the whole village?—1,771 acres.

How much patta land is there?—510 acres wet, and about 29 acres dry.

That makes below 600 acres?—Yes.

What is the extent in the hands of the non-mirasdars out of this 600 acres?—About 100 acres.

To what caste do all these non-mirasdars belong?—Some are Banias, and some are Mudaliars.

Do they cultivate other people's lands?—They are cultivating for varam.

By the President.

A number of you let out for varam?—Yes.

With whose cattle are these varam lands cultivated?—Their own cattle.

By the Hon'ble Mr. Ramachandra Rao.

Do all these mirasdars own many cattle?—They have as many as they require.

What is the total number of cattle owned by mirasdars?—About 400.

What is the number of cattle the pattadars own?—About 100 cattle.

What is the number owned by the non-mirasdars?—About 300.

By the President.

What is the total number of cattle in the village?—About 700.

By Mr. Paddison.

How many shares do the mirasdars have?—75 shares.

How many share-holders are there?—There are about 250 pattas.

How many of these reside in the village?—Above 70 pattas.

How many mirasi shares are there, how many mirasdars own them, and out of them how many mirasdars live in the village?—There are 75 shares and about 300 persons own this 75, and out of these about 220 pattadars live in the village.

By the Hon'ble Mr. Ramachandra Rao.

How many Brahmins own mirasi pattas?—Brahmins own about 90 mirasi pattas, and the remainder is owned by other castes.

By the President.

But that was so before also?—Yes.
Are there any cattle which went to the forest then, but do not go there now?—Have you prevented any person from taking his cattle to the reserve?—Yes.

What did you do?—We have arranged that the number of cattle shown in the agreement should not be exceeded.

By Mr. Scot.

Have you punished anybody for grazing cattle which they have prevented?—No body committed any fault.

Have you prevented anybody from sending?—No.

By the President.

Then it is quite clear that every person in your village sends into that forest as many cattle as he wishes?—No.

By the Hon'ble Mr. Ramachandra Rao.

Did you fix the number which each man has to take into that reserve?—No.

Then what is it that you are doing to restrict the number of cattle? You say you have fixed the number; how have you fixed it?—No answer.

By the Hon'ble Mr. Kesava Pillai.

Has the number of licensed cattle which went to the forest before increased?—No.

How many cattle are there now?—Seven hundred.

You said also that about 130 or 140 cattle do not go to the reserve?—Yes.

How many milking buffaloes?—About 20.

So about 550 cattle go to the reserve?—Yes.

You do not send in goats?—No.

According to agreement how many cattle can go?—Four hundred cows, 60 buffaloes and 200 sheep and goats.

Do any number more than these go to the forest?—No.

If you want to send more than this number, will you make any restrictions?—We will ask the permission of Government.

By Mr. Paddison.

There are 100 cart-bulls in your village?—Yes.

How many bulls do you drive in each cart?—Two.

Then why do you show only 19 carts in your book?—The number of carts have increased since the book was written.

What arrangement did you make with regard to the cutting of fuel?—We issue chits to the people to say that they can go and cut fuel from the block of 20 acres given to us by Government.

By the Hon'ble Mr. Ramachandra Rao.

How many chits did you issue?—About 200 chits.

Were they free or on payment?—No payment for chits.

By the President.

Who gives the chit; any member of the panchayat?—Any two members of the panchayat can give the chit.

Who marked out the block?—The Range Officer marked us the block and cut a block of four sides.

Who cut it?—The villagers.

Did you Brahmins cut it?—No, the coolies cut it.

Who paid them?—The wood that was got by cutting was auctioned and the coolies were paid by the proceeds.

By Mr. Paddison.

When was it cut?—Since it was handed over to us we cut it.

Why did the Ranger tell me that it was cut only two months ago?—There was something remaining to be done, and we did it now.

But I was told that the coupe line was cut only just now?—It was cut at the commencement, but it was cleared again.

What are your regulations for cutting leaves for manure?—For this year we have arranged that manure leaves should be cut only from grazing porambokes.

What is "grazing poramboke"?—We have some 200 acres outside the forest reserve.

By the President.

What are you going to do next year?—We can take a lease for places other than the coupe reserved for cutting fuel.

By the Hon'ble Mr. Ramachandra Rao.

What leaves do you take?—Kasan, tharani, konchi and vallari.

Do you consider it a benefit to your village to have the whole forest handed to you?—It will be very good.

What will the neighbouring villages say about it?—We hear from them that they will also be glad.

Do the cattle of other villages graze in the portion granted to you?—On two or three occasions cattle of other villages grazed and we impounded them.

How many cattle grazed?—About 100 cattle.

You say you recovered some damages?—Yes, some two or three rupees.

By the President.

How did you manage to get that?—By mutual consent. We told them that they were wrong, and they paid us.

In fact, you took it as a compounding fee?—Yes.

By the Hon'ble Mr. Kesava Pillai.

You all have signed this agreement?—Yes.

Is Edamaricapillai of your village?—No, his cattle grazed in the reserved coupe—about 40 sheep—and we received from him Re. 1.

He paid it cheerfully?—Yes.

By Mr. Scot.

Were the cattle impounded?—No.

By the Hon'ble Mr. Ramachandra Rao.

How many rupees have you now collected in this way?—We have a debt of Rs. 2-0-6.

How do you hope to recoupe it?—We have some remaining ground in the coupe to be cut. We pay Rs. 2 to a kavalkar, and we have two such kavalkars. The villagers also pay something.

How much do they give?—One and a half marakals of paddy. The vettian of the village is responsible for the theft in the forest and for the damages done, and also for any loss done to the crops.

What are they paid for this day?—The vettian is paid one and a half marakals of paddy for the first crop and one marakal for the second crop per plough.

The vettian is not a Government servant?—No, he is a village vettian.

By the Hon'ble Mr. Kesava Pillai.

You have also impounded the cattle of another village?—Yes.

The Village Officer of Pulikoradu, Tambaram and Kadaperi Villages.

By the President.

Are you the village munsif?—Yes.

By the Hon'ble Mr. Ramachandra Rao.

How many pattadars are there in your village?—There are 76 pattadars.

Which is the nearest reserve to your village?—Kadaperi and Tambaram reserves.

How far are they?—There is a tank between the forest and the village.

Do the cattle of your village go to these two reserves?—In the rainy season

How many cattle did you impound last year?—One hundred and fifty-five cattle. We warned the other villagers many a time and since the warning was not heeded we passed a resolution and impounded the cattle. We warned them four or five times.

How many days ago did you do it?—It was on April 6th, 1912.

Did they repeat the fault?—No. We also reported the matter to the Collector.

Did you collect any compounding fee?—No.

By Mr. Scot.

Did the other villagers pay you anything?—No.

By the President.

Did they pay any damage fees?—They paid some damage. If we impound cattle we do not receive money.

By Mr. Scot.

Why were any of the cattle not impounded?—They promised not to commit the offence again and so we excused them.

Some request you and some do not?—We impound the cattle of those who take their cattle to the reserve in spite of warning.

Some request you, and so you do not impound their cattle but receive some damage fees?—We get damages and ask them not to come there again.

By the Hon'ble Mr. Kesava Pillai.

It appears from the book that the Tahsildar has examined this book?—Yes, and he has initialled it.

What other officers have examined it?—The District Collector also has initialled it.

they go to Pulikoradu. In the hot season they go also to Tambaram reserve.

How many go to Tambaram and how many to Pulikoradu?—There are about 40 cows in Pulikoradu and buffaloes will be about 100. Only cows are taken in this season on permits.

You do not want grazing for anything else?—I want grazing ground for other animals also. Buffaloes are suffering.

Why did you not send them to the reserves?—As the rate is high, we are not able to send them to the reserves. We

take them to Tiruneri hills and to Tiruvadivakam village to graze on the tank-beds.

How far is that?—They are very near.

By the Hon'ble Mr. Kesava Pillai.

What is the extent of the two reserves which you mentioned?—One is 150 acres and the other is 300 acres.

Do you take one permit for all these reserves?—Yes—but we are not able to go there because there are wet lands and tanks intervening.

How many houses are there in Pulikoradu?—Only 5 or 6. In Thambaram there are 140 houses.

Are you the village munsif of Pulikoradu, Thambaram, and Kadaperi?—Yes. In Kadaperi there are 70 houses and 500 people.

Can you undertake to manage a forest if given to you just as it is given to Oragadam village?—I must consult my villagers.

By the Hon'ble Mr. Ramachandra Rao.

Were you asked to form a panchayat to manage the forest?—Yes.

Who asked you?—The Collector.

When was that?—It was a year ago.

By Mr. Paddison.

What did you reply?—The people did not understand what they were asked to do. They gave a reply that they cannot manage, fearing that they will be made responsible for something.

Was that conclusion come to after all the people met together?—We were asked in person by the Collector in the Kadaperi bungalow where 20 people were present from Thambaram, and 8 shepherds from Kadaperi.

What responsibilities were you afraid of?—If something wrong is done in the forest now, people are taken before the Magistrate and they are punished. The people are treated in that way. If it is left to the control of the panchayatdars who are respectable men, if something goes wrong, these panchayatdars will be held responsible.

The Village Officer and Ryots of Thandarai.

By the President.

Did the Collector make any proposals to you about forest panchayats in your village?—Yes.

When was it?—Last year in Avadi bungalow.

What did he offer to you?—We were freely allowed to graze our cattle, but we

By the President.

Who told you so?—The villagers talked to one another like that.

Did the Collector say like that?—He said they will be responsible.

By the Hon'ble Mr. Ramachandra Rao.

Were you present at that time?—Yes.

What did he say?—He said "You should see that cattle do not enter a Government coupe. You must fence them and keep guards. Every year, we will give some block to the villagers for cutting fuel. Those trees that are allowed to be cut, should be cut, and those trees that are prohibited should not be cut. After it is cut, they will be made a coupe and cattle should not be allowed for 12 years afterwards."

What did you think of all these proposals?—From what other villagers said, I was also puzzled.

What are your ideas now about these proposals?—From what I hear from the Oragadam people now, I see that there are some advantages.

When did you hear from the Oragadam people?—I heard from them this morning. Before that I did not make any detailed enquiry.

What is the number of animals that Thambaram people send to the reserves?—It will be about 200.

They also send to Pulikoradu and Kadaperi?—Permits are issued to these three reserves. But Thambaram cattle can go to only one reserve—Thambaram hill. Kadaperi cattle about 200 go to the Kadaperi reserve.

Do the cattle of Thambaram go anywhere else?—No.

Do the cattle of any other place come into Thambaram reserve?—Kadaperi cattle used to go, but not in the winter season.

What are the cattle that graze in the Pulikoradu reserve except your village cattle?—The sheep of Tiruvalamalai come there. They also send cows to this Pulikoradu and Kadaperi reserves.

must take care of the Thandarai forest, about 800 acres.

All the 800 acres were offered for one village?—Yes. My village is a big one paying Rs. 2,200 to Government. There are 190 houses.

How many cattle are there?—There are 644 cattle.

You said you did not want a panchayat?—The villagers said so.
You did not say so?—I was not asked.
Are the villagers come?—Yes.

(To other ryots.)

Why did you refuse the Collector's offer?—He asked us to look after the forest and appoint guards and see that there is no felling of trees. We replied that we cannot guard the forest. This is a Government business. We did not know what would come. We were afraid. So we said we cannot manage.

What were you afraid of?—If somebody illicitly fells trees, the Government may make us responsible.

Could you not prevent illicit felling?—If we see it, we can prevent it.

Could you not take measures to prevent it?—Now we can appoint guards.

You have changed your minds?—Yes. You wish to follow the example of Oragadam?—Yes.

Would you like to be in the same position as Oragadam people?—We will go to our village and consult our villagers. I am not making any offer?—Why did you refuse the Collector?—We were afraid.

By the Hon'ble Mr. Ramachandra Rao.

Did you alone talk to the Collector or did the other villagers also talk to him?—Some others also talked to him.

To what caste do the ryots in your village belong?—Mudaliyars and Vannars and Pandarans.

Are there Brahmin ryots?—Only one Brahmin is living in the chattram.

By Mr. Paddison.

When the Collector asked you, you said you did not want a panchayat. Now you want one?—Yes.

What do you think you will gain if you have a panchayat now?—Cattle and sheep can go and graze there.

Are not sheep and cattle grazing there now?—We have to take permits by paying money.

If you have a panchayat, you would not get it without money?—We will, of our own accord, appoint watchers. If other villagers graze their cattle, we will collect money. But from my own village I cannot collect money.

What is the difficulty?—These are famine days.

Is it not famine days to other villagers?—If their cattle eat away the grass, what can we do?

What can they do?—We appoint men to watch the forest. Why should we allow them to take away grass free?

By the Hon'ble Mr. Kesava Pillai.

How will you pay your village watchmen?—Each pattadar will give some grain. We will arrange it in the village itself.

What is grown in your forest?—There is kasan and thorns.

Is there grass?—Yes.

Can you work together harmoniously?—If you arrange, there will be no quarrel.

There is no faction now in the village. There was a quarrel between my village and another village about the distribution of water. It has been settled.

Who is the headman?—There is no headman. There are some respectable men in the village.

By Mr. Paddison.

How many acres of Thandarai reserve is in the village?—There are 840 acres for the village.

Where do Nemalacheri and other surrounding villages send their cattle?—They send their cattle to this same reserve.

But no part of the reserve is within Nemalacheri village?—No.

Can you remember the time when these were not reserved? At that time, did the Nemalacheri and Thandarai people graze in that reserve?—Yes.

Did Thandarai people object if Nemalacheri people came?—We allowed their cattle to stand in our village for four or five months and they allowed us the cow-dung.

Who took the cow-dung from the fields? The mirasdar or the poor people?—There are eight pangus or shares. Each pangudar took it for one month.

Where did you get your manure from?—They were penned in the forest, and each holder of a share had one month's cow-dung. The non-mirasdars of the village were not coming there for cow-dung.

By the Hon'ble Mr. Ramachandra Rao.

How many big men are there in the village?—There are some big men, but they are young men.

In your opinion, you are the big man in your village?—I am not. Kesava Pillai and another man called Kesava Pillai and another Amavasai Reddi, and there is the munsif.

Is the karnam a big man?—He is a poor man.

Do you all meet and settle any disputes?—There are some quarrels, but they do not go to the Magistrates. If

there is any domestic quarrel, we call the parties concerned and settle the dispute.

Who are the men that are called upon to settle the dispute?—This man and that man, and myself also.

The Panchayatdars of Karanai.

By the President.

How many of you are on the panchayat?—Out of five four have come.

Where is the absent man?—He is sick.

Is the munsif a panchayatdar?—Yes.

How is this panchayat chosen?—The Collector nominated us.

Who selected you?—The Tahsildar selected us at the request of the villagers.

What are your names?—(1) Rajagopal Pillai, (2) Arumuga Naicker, (3) Kolandaivelu Naicker, (4) Ganapathi Naicker, who is sick, and (5) Ragava Naicker.

Do you collect any fines from the villagers?—We have received fines from other villagers.

What for?—For grazing goats in the reserve.

How much did you make them pay?—We collected Rs. 5 for 46 goats.

Was there not any other occasion in which you had to punish?—There was an illicit fuel-cutting by a villager of Manapalli.

What did you do with him?—His axe and other things were sold by public auction and we also fined him As. 8.

By Mr. Scot.

You gave three punishments for one offence?—In this case a very big wood was cut.

By the Hon'ble Mr. Kesava Pillai.

How much did you realise by the sale?—As. 8.

By the President.

What did you do with the As. 8?—We met the pay of the watcher.

How many watchers have you?—We have only one man.

How much do you pay him?—We pay him Rs. 3.

How can he live on Rs. 3?—The villagers do not assist us.

Where did you get the Rs. 3 from?—By the sale of broom-sticks, kattumambalam and palappalam grown in the reserve.

How much did you sell it for?—For Rs. 1-3-0.

Did you sell the right to collect this stuff all over the reserve?—Yes.

Who bought it?—One of the panchayat; Arumuga Naicker.

Did he buy it for the whole year?—Yes.

Rupees 1-3-0 will not go far to meet the pay of the watcher, which is Rs. 3?

—We have Rs. 5 surplus with us.

How did you get it?—It is the impounding fee collected. We have no other means of collecting money.

So you have collected about Rs. 7-3-0?—Yes.

Do you make any charge for grazing?—No.

Do you make any collections from villagers?—Yes.

How many months have you paid the watchman's pay?—We paid him for two and a half months.

When was he employed?—In the month of March.

Having received only two and a half months' pay for eight months' work, does he do much work?—He struck from July.

Is there now no watchman?—We look after the forest ourselves.

Always one of you is on duty?—Yes. We have so arranged.

Whose watch is to-day?—From yesterday it is Kolandaivelu Naicker's turn.

What is the total number of cattle in your village?—One hundred and fifty.

How many cows?—Some 130.

How many bulls?—Some 20 or 30.

How many sheep?—About 30.

How many buffaloes?—About 10.

How many buffalo-calves?—Three.

All cattle in your village go to this reserve for grazing?—Yes.

Are these the true number of cattle in the village?—Yes.

You impose no limit?—No.

You agreed to impose a certain limit?—Yes.

You have not exceeded that limit?—We allow the same number of cattle.

Now, all the cattle in the village graze, there is no watchman and panchayatdars to watch the forest. What about the cutting of fuel in the reserve?—We have reserved a block, but the villagers do neither cut nor take any fuel from there.

Where then do they take their fuel from?—They use dry palm leaves.

They do not want any fuel from the forest?—They gather only dry sticks.

You allow them to gather dry sticks all over the forest?—We have not given them any permission, but they take them without our knowledge.

Have you attempted to prevent them?—If they commit faults we make some noise in the village, and leave them.

Who does the shouting, you or the villager?—Any one of us.

What do you shout?—You should not do it in future, and if you persist you will be reported to higher authorities.

No complaint has been made to the higher authorities as yet?—No.

Did you impound any cattle?—No.

The goats that were impounded by you were of the neighbouring village?—Yes.

What village?—Nallampetta. It is a shrotriem village.

How far is it?—Very near.

Have you any goats in your village?—Yes.

How many?—About ten.

They graze in the reserve?—No.

How do you prevent them without any watchman?—They are taken to the adjoining villages.

By the Hon'ble Mr. Kesava Pillai.

How many houses are there in your village?—Thirty-six houses.

How will the village munsif watch the forest?—He has two paternal uncles, and they do the watching for him.

How much do you pay to Government?—I pay Rs. 20.

Have you servants?—Yes.

How much does the other man pay?—He pays Rs. 40.

Has he people to take his turn?—He has his sons and relations.

They are all working in the fields?—Yes.

How much does that man pay?—Rupees 30.

Does he also work in the fields?—He has a brother to work in the fields. He goes to the forest and looks after sundry matters.

By Mr. Paddison.

When the Collector offered a panchayat to you you refused?—The villagers said that they would act just as we pleased, but now we find some difficulty.

Why did they refuse it first when the Collector offered the panchayat to them?—We did not refuse. We panchayatdars said to our villagers that we would not be willing to serve on the panchayat.

Why not?—We were afraid that they will not obey us.

Then the villagers said that they would obey?—Yes.

But since then they were not obeying you?—No.

They refused to pay the watcher; is that the only trouble with the villagers?—Yes.

By the Hon'ble Mr. Kesava Pillai.

Do you collect any money for grazing?—No. We are doing according to orders.

By Mr. Paddison.

Who are the people that refused to pay; did the whole village refuse to pay or only one party refused to pay?—All of them refused to pay.

How did you ask them?—I told them that we had to employ a watchman, and that they should pay according to the acreage or house, but they refused.

When was that?—Since the forest was handed over to us.

Before the reserve was handed over to these people did the ryots of the two neighbouring villages graze in that reserve?—Yes.

What do they do now?—Our cattle do not go to their reserve and theirs do not come to us.

Have these two villages forests for grazing?—They have.

Is there any in Valavanthangu?—They have grazing ground.

Is that sufficient for them?—Yes.

What about Kulianthangalam?—The cattle of that village never came to our forests.

How many pangus are there in your village?—Four.

How many mirasdars are there?—About twenty or so.

Are you all mirasdars?—Yes.

How many non-mirasdars are in the whole village but who own lands?—There is only one.

Have they no tenants?—No. Everybody cultivates his own land.

Are there no people who give their land on varam?—No.

By the Hon'ble Mr. Kesava Pillai.

Have you any books wherein your proceedings are entered?—Yes. (Book produced.)

Who asked you to keep these books?—The Tahsildar.

Who wrote it?—Myself.

By the Hon'ble Mr. Ramachandra Rao.
Is there any co-operative society in your village?—No.

Are there people in your village who borrow?—We do not borrow; but during emergencies, if we want, we borrow from the neighbouring villages.

If you borrow what interest do you pay?—One marakkal or three-fourths marakkal for a rupee.

The Panchayatdars of Kunnappattu.

By the President.

How many are on the panchayat?—Five.

You are four here. Where is the other man?—He is sick.

Who is Muthumari Naicker?—It is myself.

Did the Tahsildar select you as panchayatdars?—The villagers selected us.

Are you all Nayaks in your village?—Yes.

Are there any other class of people?—No.

Are you all mirasdars?—Yes.

Is Ponnuswami Naicker a mirasdar?—Yes.

Are there any ryots who are not mirasdars?—Yes. There are about 20 non-mirasi ryots.

Are there any varam cultivators?—No.

Are the non-mirasdars also Nayaks?—Yes.

How many cattle are there in your village?—About 120 cattle.

Do all the cattle in your village graze in the village reserve?—Yes.

Are there any goats in your village?—There are ten goats. They graze in Kishakanampatti. They do not graze in our reserve; since the panchayat was formed, goats do not go there.

Have you impounded any cattle of other villages for grazing in your reserve?—No. We do not impound. No cattle graze there from other villages.

No improper things occur in your village?—No.

Have you got any kavalkar?—Yes. There is only one. We give meals twice a day to him. He protects the crops from being damaged by cattle. The same man also watches our forest.

Does he get anything for watching the forest?—We pay Rs. 2 a month.

Where do you collect those Rs. 2?—If any one cuts any fuel or collects leaf-manure, we get something from him and also we ask the villagers to pay in proportion.

What is the price of a marakkal?—It may be As. 5 or As. 5-6, but at the time of harvest it is As. 3-6.

It is a monthly interest or yearly?—The interest is for the year.

By the President.

Who paid for the book?—We bought it out of our private money.

Is this watchman paid every month?—Yes. But for the last two months we did not pay him anything.

Why did you not pay?—We paid him for only 2½ months. Afterwards, we made an arrangement that he should be paid in grain at harvest time.

By Mr. Paddison.

Meanwhile, does he get his two meals a day?—Yes.

Who provides him with meals?—He should collect from door to door.

By the President.

What arrangements have you made for the cutting of fuel?—We have not cut any fuel.

You are not greatly in need of it?—We want it but we are afraid of the Government. If you order us to cut fuel, we will do so.

Has not the Ranger marked out a block for cutting fuel?—The instructions are in English. We do not know what it contains. So we are afraid to cut.

Who gave you the instructions?—The Collector.

Who gave it in your hand?—The Ranger and the Forester.

Did you ask the Ranger to translate it for you?—No.

By the Hon'ble Mr. Ramachandra Rao.

Do you know what there is in the agreement that you have signed?—Yes.

Was it read out to you?—Yes.

By the President.

You say you have not cut fuel?—Yes.

Have you prevented the villagers from cutting any?—No one came to cut, and we did not prevent any. Our villagers do not gather even dry twigs. Until we got orders, we resolved not to cut.

Did you ask for orders?—No.

If you do not ask, will you get them?—No answer.

By the Hon'ble Mr. Ramachandra Rao.

Where do you get all your fuel from now?—We have 30 acres of darkhast common to the whole village.

Is there much fuel in it?—It is now exhausted.

The Ryots of Meyyur.

By the President.

How far is your village from here?—Four miles along the road.

What is the extent of the ayakat?—800 acres of wet and 300 odd acres of dry.

What is the beriz?—Rs. 6,000 odd.

How many cattle are there in your village?—There are 1,300 cattle.

How much poramboke is there for you?—They are below 40 acres of poramboke that is available for grazing.

By the Hon'ble Mr. Ramachandra Rao.

Is that an unreserve?—Yes.

By the Hon'ble Mr. Kesava Pillai.

Even these 40 acres are not in one place?—One block is 13 acres over the tank, another one belongs to Samadayam, and for want of cattle-stand we got it as poramboke, and the third block was disafforested. It was about three acres.

By the President.

It was never disafforested?—It was then under the control of the Forest Department, but some ten years ago it was disafforested.

Where do the cattle graze during the rains?—During rainy season our cattle graze on the 18 acres of poramboke.

How long ago was this made a reserve?—Some thirty years ago.

What is the growth in it?—Vembu, tamarind, mango and cashu nuts, and korukkapalli.

You were allowed to graze there for a time, but were afterwards prevented owing to the fact that you did not manage it well?—We know nothing about that. We freely grazed by taking permits, but in June last they refused us permits.

Were you ever grazing in Meyyur reserve before?—No; only for the last two years we were grazing—during 1910-11 and up till June 1912.

Before that you were not grazing there?—No.

How did you manage to get it for the last two years?—The Collector permitted us. But when he stopped grazing we had no direct instruction about the matter, but the Forest Officer said that it was published in the gazette that we should not graze, and that the permission was withdrawn.

By the Hon'ble Mr. Kesava Pillai.

Where were you grazing before?—There were 300 acres of dry waste near

our village, and we were grazing our cattle there. Now Pariahs have taken that up on darkhast, and are cultivating it.

By the President.

Was it not open to you and other higher caste men to take it on darkhast if you wanted to?—It is nearer to Pariahs and is farther from us.

You were grazing there until the Pariahs have taken it?—Yes. The assessment on that portion of land is Rs. 3-8-0; why should we take it and pay that amount?

By the Hon'ble Mr. Kesava Pillai.

You say it would not be possible to pay this Rs. 3-8-0 an acre and graze?—Yes.

Could you not all combine and take it up?—We are hardly able to cultivate our own lands, and meet the Government expenses. How are we to do this?

Is it not for protecting the village from flood of the river that the forest was created?—Were any trees planted in that Meyyur reserve by the Forest Department?—Yes.

For how long have they been planting?—They once planted casuarina, but afterwards cut them down. Now they have planted casuarina on about 40 acres of land by the side of the river.

By the President.

Is there no other tree?—No. But we know that it is untrue.

By Mr. Scot.

Have they appealed to the Board against the Collector's order?—No. Why do they not?—Only lately the order was received.

By the Hon'ble Mr. Kesava Pillai.

Does not the forest protect the village from inundations?—My village is in a higher level.

By the President.

What about the other villages?—It will not protect any other village also. What is the use of the bank then?—It is only useful for our cattle.

By the Hon'ble Mr. Kesava Pillai.

Was there any erosion there?—No, we never had any danger.

By the Hon'ble Mr. Ramachandra Rao.

Is there any co-operative society in your village?—No.

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By the President.

It was never disafforested?—It was then under the control of the Forest Department, but some ten years ago it was disafforested.

Where do the cattle graze during the rains?—During rainy season our cattle graze on the 18 acres of poramboke.

How long ago was this made a reserve?—Some thirty years ago.

What is the growth in it?—Vembu, tamarind, mango and cashu nuts, and korukkapalli.

You were allowed to graze there for a time, but were afterwards prevented owing to the fact that you did not manage it well?—We know nothing about that.

We freely grazed by taking permits, but in June last they refused us permits.

Were you ever grazing in Meyyur reserve before?—No; only for the last two years we were grazing—during 1910-11 and up till June 1912.

Before that you were not grazing there?—No.

How did you manage to get it for the last two years?—The Collector permitted us. But when he stopped grazing we had no direct instruction about the matter, but the Forest Officer said that it was published in the gazette that we should not graze, and that the permission was withdrawn.

By the Hon'ble Mr. Kesava Pillai.

Where were you grazing before?—There were 300 acres of dry waste near

our village, and we were grazing our cattle there. Now Pariahs have taken that up on darkhast, and are cultivating it.

By the President.

Was it not open to you and other higher caste men to take it on darkhast if you wanted to?—It is nearer to Pariahs and is farther from us.

You were grazing there until the Pariahs have taken it?—Yes. The assessment on that portion of land is Rs. 3-8-0; why should we take it and pay that amount?

By the Hon'ble Mr. Kesava Pillai.

You say it would not be possible to pay this Rs. 3-8-0 an acre and graze?—Yes.

Could you not all combine and take it up?—We are hardly able to cultivate our own lands, and meet the Government expenses. How are we to do this?

Is it not for protecting the village from flood of the river that the forest was created?—Were any trees planted in that Meyyur reserve by the Forest Department?—Yes.

For how long have they been planting?—They once planted casuarina, but afterwards cut them down. Now they have planted casuarina on about 40 acres of land by the side of the river.

By the President.

Is there no other tree?—No. But we know that it is untrue.

By Mr. Scot.

Have they appealed to the Board against the Collector's order?—No.

Why do they not?—Only lately the order was received.

By the Hon'ble Mr. Kesava Pillai.

Does not the forest protect the village from inundations?—My village is in a higher level.

By the President.

What about the other villages?—It will not protect any other village also.

What is the use of the bank then?—It is only useful for our cattle.

By the Hon'ble Mr. Kesava Pillai.

Was there any erosion there?—No, we never had any danger.

The Hon'ble Diwan Bahadur M. ADINARAYANA AIYA Garu.

By the Hon'ble Mr. Ramachandra Rao.

I believe you are generally in favour of limiting all grazing in reserves; what are your ideas as to fixing the limitations? Should it be fixed according to the block or the reserve or according to the number of cattle to be grazed? Who is to work out the limitation? How is that limitation to be worked in practice?—It can be done by appointing a panchayat which may usually send cattle to a block. The number of cattle should be fixed with reference to the number of holdings. I do not think that will be an advantage. You will have to group a number of villages which can have access to a block or reserve.

Supposing there are five or six villages round a reserve, would you have one panchayat for all the villages?—I would select the headmen from each village.

Is it possible for such a panchayat to take interest in the management of the reserves?—We are trying to induce other village co-operative societies to form unions among themselves.

A union is an intermediate body between the Registrar and the small societies?—Yes, so also the panchayat would be an intermediate body between the society and the villages.

But without any panchayat in each village what is your idea of a union?—That is a matter of detail and I have not thought it out in detail. The management of a block is generally to be entrusted to the panchayat. We cannot have a panchayat independently for each village. You must have all the villages to be represented in one panchayat.

But supposing it is possible to divide the reserves, should that be done, and the panchayat allowed to preventing cattle from other villages from grazing?—I cannot see any objection to that method being adopted. It would be an advantage to leave to them the management and the distribution of permits. Having that in view, we may have a panchayat for six villages. But seeing that you give a block for each village for grazing, having definite areas for each village it would be an advantage to have a separate panchayat in each village. But if it should be one common block for a number of villages, the managing body should be constituted from among the representatives of the villagers themselves.

But do you think that there will be no difficulty in the matter of distribution?—

I do not see any difficulty in having a panchayat constituted of the people selected from a number of villages. For this reason if we give the panchayat a tenure of offices limited to three or five years, subject to the approval of their administration by the villagers concerned, it will be an incentive to them not to betray the interest of his people.

By the President.

For how long do you think the office should be held?—Three or five years.

By the Hon'ble Mr. Ramachandra Rao.

How is this panchayat to be constituted?—The electors should be the proprietors of the cattle and the pattadars of the villages.

I understand you mean to exclude the tenants and landless men?—In a measure, the landless cultivating tenants may come under the wings of the wealthy pattadars.

Taking the conditions of the Chingleput district, several landlords have a number of tenants to cultivate the lands?—I have a holding of 80 acres. I cultivate about 30 acres by my own cattle; the rest are cultivated by the tenants on waram and they get by turns the water-supply and other privileges through me.

What about the constitution of the panchayat?—We now ask how the panchayat itself is to be elected?—Make a residential qualification and the owning of cattle as the criterion.

By the President.

That is, exclude a non-resident pattadar?—You are not going to deprive him of cultivation and so long as you hold him responsible for the revenue, I believe you cannot ignore him. In the choice of selection, you cannot ignore the holding; but at the same time I am willing to admit that residential cattle-owning tenant shall also be on the panchayat. But how you will define his qualification is a question.

By the Hon'ble Mr. Ramachandra Rao.

Not merely the pattadar; you exclude people who have only she-buffaloes and cows—residential cattle-owning tenants?—I think that is a fact. My own idea is that our cattle do not get properly fed. The main source of fodder at present is the paddy straw or the cholam stalks. The industrial crops such as gingelly, castor, cotton do not yield anything in the way of fodder. Over a large area the

yield of cholam stalk is not adequate to keep the cattle properly fed; and that is my experience from year to year. I therefore think that the means of improving pasturing facilities is necessary. How many times have I run short of paddy straw? As a matter of fact, I bought 16 pairs of bullocks in the first enthusiasm and I now reduced them to three pairs.

May I take it that the better course is to allow the electorate to consist of cattle owners?—You must have some definite qualification. Say, residential pattadars.

Pattadars without cattle?—We hardly have any pattadar without cattle.

By the President.

If you have a pattadar without cattle?—I think we will be cutting him in a way altogether.

By Mr. Paddison.

I believe a man is competent who employs an agent to look after his cultivation. Whether he pays or whether he assists the tenant, always you find the pattadar in the background.

I make not only advances for cattle, seed, manure, etc., but also pay him for his daily expenses.

By the Hon'ble Mr. Ramachandra Rao.

There are two classes of persons—pattadars without cattle and cattle owners without land?—I do not make any distinction between men who cultivate, and pattadars. We cannot under any circumstances ignore the pattadars.

They might also, I suppose, give up cultivation in a year and start cultivation in another year?—Coming back after a season should be the same thing as cultivating throughout. The privilege should go with the land.

Then as regards the method of election, what is your suggestion?—As I said just now, I would insist upon the tenure being held for a term of years. The people must assemble and give their votes, whatever method you adopt for the machinery.

By Mr. Paddison.

I should like to know what you suggest? How do you choose the co-operative society members?—The society is formed by the people who come forward and show interest.

By the Hon'ble Mr. Ramachandra Rao.

How is the committee selected?—It is done at a general meeting of the shareholders. There is no balloting or voting or any secrecy. The more prominent

men are known to the villagers and their names are suggested and generally accepted.

By the Hon'ble Mr. Kesava Pillai.

The same method may be adopted with advantage?—I think it may be done at the initial stage.

By the Hon'ble Mr. Ramachandra Rao.

Who is to assemble them and preside over their deliberation?

By the Hon'ble Mr. Kesava Pillai.

Will you allow the villagers to choose them?—This is travelling outside their own individual concerns so far as management is concerned. This is a matter in which Government will be also concerned and it will be advantageous to Government also to satisfy themselves that the election has proceeded on a satisfactory basis. You might get the Tahsildar or the Sub-Magistrate to preside at the meeting to give it prestige and regularity. And if you apprehend that any particular minority—individuals might go unrepresented, you might give them a vote.

By the President.

Is it your opinion that panchayat representing one village only is likely to get on better?—I certainly think that the narrower the range, the better the position.

Is it not sufficient for the panchayat to look after only one village?—I think so; but of course, they can be educated up to appreciating the community of interest in the several villages. We cannot ignore the fact that to look after one village will interest the panchayat more. My experience is we began co-operative societies for twelve villages, but now have one for each village.

Then you think grazing panchayats should be confined to one village?

I would not like that, because we cannot create a reserve forest for each village, you should give up the idea of grazing facilities altogether.

You leave the office to an agency which is irresponsible to the villagers. What are your suggestions for the panchayat in charge of the different villages?—The grazing of cattle, and timber for purely agricultural purposes have been a matter of traditionally enjoyed privileges of the agricultural classes for a very long time. It arose in this way. You know the revenue system has its origin in sharing the produce of the land. As

the ultimate result, the Government and the ryots were equally interested in the produce, and I conceive it was a wise dispensation in those times that all these functions were given to the ryots. It was kept up for a very long time.

Does the Government take half of the produce?—If you make calculations, you will find that the Government takes half of the produce.

Excluding straw, I suppose?—I do not really believe in the straw. If you improve the efficiency of the ryots in getting more from the fields, then you can make the men bear higher burdens in all these respects. But I can find that within 13 years, not much advance has been made by the ryots.

By the Hon'ble Mr. Ramachandra Rao.

You mean the efficiency in the matter of agricultural improvement?—Yes. Whatever improvement there is is due to the enhancement of prices.

By the President.

What about improved methods? There is the introduction of crops which are more paying?—As I said just now, industrial crops are added to the list. I see no other thing. Our holdings consist of certain scattered bits of land. You cannot tell a man to go and get his own fodder. That sort of a thing is not practicable.

By Mr. Scot.

We are told that, in Ongole, a considerable strip of land is left fallow?—That was so in old time, when one-fourth of the holdings were to be left fallow. If you give facilities by law, you will promote the efficiency and render it possible for people to grow their own fodder.

By the President.

You admit that the custom of free grazing cannot be perpetual. Do you not think that, since the days, every one was allowed to graze everywhere without distinction of class? There has been a great change of conditions, especially through the extension of cultivation?—You may introduce limitation of cattle instead of allowing all cattle.

If you are going to limit the number of cattle admitted to grazing, you are giving permission at a very considerably advance rate? If we can give for nothing—at the expense of others a thing which is of considerable value, I presume that the right to graze will be something? If we limit the number and thereby improve the grazing for the number of cattle, it

will enhance the value of the right to graze? Why enhance at the expense of other persons and then give it to a few selected persons?—I do not admit that portion of your statement, because, I contend, that, as far as practicable, cattle can be allowed.

At present, you may see that far more cattle are admitted to graze?—It brings a sense of hardship if cattle are not allowed—cattle which had been enjoying the privileges traditionally.

That is why I mean proposing to limit the number of cattle?—Limiting does not mean exclusion of cattle.

By the Hon'ble Mr. Ramachandra Rao.

In Chingleput, there are about 1,800 or 1,900 villages which do not send their cattle? If you keep open these forests, for them also, there may be an occasion when they will have to go? What is to become of the other villagers?—I believe that you are now trying to create village forests.

The question of limitation has not risen in Chingleput because, there is such a considerable portion of jungle allotted to them that they do not feel the difficulty at all?—No answer.

By the Hon'ble Mr. Kesava Pillai.

Do you think that the villagers living at a distance will never send their cattle if free-grazing is given?—When there is trouble, they may send distant cattle.

By the President.

In the neighbouring district of Nellore the whole evidence was directly opposed to the idea of free-grazing. What I may call solid ryots, want the reduction of the number of cattle? They say the fee is nothing? They laughed at the mention of fee?

Apart from five or six lakhs of Rupees that you now get from grazing, I am for limitation.

It seems to me that limitation is absolutely incompatible with gratuitous grazing?—We aim at limitation by raising the fees. A good deal of the sense of grievance will be removed if we associate the people, whether we levy the fees or not.

By the Hon'ble Mr. Ramachandra Rao.

Would you allow the villagers to charge any fee if given to them if they form a panchayat?—I think that either the sale-proceeds of dead trees or some grant from the forest revenue should be given.