

MADRAS RECORD OFFICE.

Government of Madras.

Judicial DEPARTMENT.

G.O. No.	<i>364</i>	Press Mis.
	<i>24-25</i>	
Dated	<i>24.3.</i>	<i>19</i> <i>860</i>

Not to be folded or roughly handled

*Proceedings of the Madras Government, Judicial Department,
for the month of March 1860.*

No. 24. Read the following letter from E. G. R. FANE, Esq., Agent to the Governor at Vizagapatam, to T. PYCROFT, Esq., Chief Secretary to Government, Fort St. George, dated 1st March 1860, No. 78.

With reference to the two paragraphs of the Order of Government dated December 21st 1859, in the case of Chinna Bhúpati and the other rebels therein ordered to be released, in paragraph 7, the proceeds of the villages transferred to Chinna Bhúpati, were ordered to be paid to him for his support, in paragraph 8; the property of the other rebels including one Sanyási Bhúpati was ordered "to be exempted from confiscation."

2. Chinna Bhúpati and Sanyási Bhúpati are share-holders in a Mukásá granted to them, as two of the members of the Golgondah family, and are the parties alluded to in the Order of Government dated August 8th, 1859, No. 1066, Revenue Department; in this Order, Chinna Bhúpati and Sanyási Bhúpati's shares having been confiscated on account of the rebellion, the 3rd share-holder, Vira Bhúpati's portion was consolidated, and he had granted to him the whole village of Ganávaram. The chief portion of which had hitherto been Sanyási Bhúpati's share. Now if paragraph 8 of the above quoted Order is carried out, the grant of the village of Ganávaram will have to be cancelled, and the former portion held by Sanyási Bhúpati have to revert to him. I beg, therefore, that you will obtain the final Orders of Government on this point.

3. As regards Chinna Bhúpati, the Order says, "the proceeds of the villages transferred to him will be paid to him for his support;" when the villages were originally granted, they were valued as equivalent to a money allowance of 2,300 Rupees, whilst under his management they in Fasli 1268 yielded 3,981 Rupees as shown in the annexed Statement; now I wish to know whether he is to have a ready money allowance of 2,300 Rupees, or whether the villages are to be managed for him and the proceeds, after deducting

Names of share-holders	Amount of shares.			Names of Villages in which situated.	Dowle or receipts in Fasli 1268.		
	R.	A.	P.				
1. Chinna Bhúpati.	2,300	0	0	0 Wurutlah.....	2,966	3	6
				Sroongavarum.....	1,015	0	0
				Total..	3,981	3	6
2. Vira Bhúpati.....	1,000	0	0	0 Wurutla.....	615	4	0
				Ganávaram.....	420	7	5
				Total..	1,035	11	5
3. Sanyási Bhúpati, and Oroosta Bhúpati his brother.....	700	0	0	0 Ganávaram.....	840	14	11
	4,000	0	0	Grand Total..	5,857	13	10

ing Cuttoobady and charges of management, sent to him at Masulipatam.

4. As both Chinna Bhúpati and Sanyási Bhúpati are State prisoners, and are ordered to reside at a distance, it would perhaps be better now to deprive them of any future pretensions or chances of influence in the neighbourhood of Golgondah and to treat their lands in both cases alike, that is to say, to confiscate the shares of both and give them ready money allowances, calculated at the rate shown in the above Statement.

5. Early orders on these points are requested.

No. 25.

ORDER THEREON, 24th March 1860, No. 364.

The Honorable the Governor in Council is of opinion that the course indicated in Regulation II, 1819, should be followed as closely as practicable, in respect to the villages held by Chinna Bhúpati and Sanyási Bhúpati, that is, that the lands should be held under attachment and the proceeds paid to them for their support during their lives, and that on their deaths, the lands should be released from attachment and be made over to their heirs.

2. The execution of these orders need not, however, disturb the arrangement referred to in paragraph 2 of the Agent's letter, relative to the village of Ganávaram now in possession of Vira Bhúpati. The whole share in the Mukásá belonging to the latter, may still be assigned him

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out of the village of Ganávaram, and the residue of that village, with the portion of Waratla previously held by Vira Bhúpati, may be allotted to Sanyási Bhúpati. The respective portions of Ganávaram which are to belong severally to Sanyási Bhúpati, and Vira Bhúpati should be clearly marked out, and the whole village may then be left under the management of the latter, who will pay yearly the proceeds of Sanyási Bhúpati's share to the Agent on his behalf.

(Signed) T. PYCROFT,
Chief Secretary.

Exd. F. Cartledge.

MINUTE BY THE HON. D. F. CARMICHAEL.

ON the 1st February last, I was deputed to proceed as Special Commissioner to the Hill Tracts of the Northern Districts, for the purposes described in the marginally-noted order. Getting by sea to Cocanada, I made a prolonged tour through the lately disturbed tracts, and returning by Vizagapatam, reached Ootacamund early in July. By my demi-official letters, and copies furnished to them of my orders on the more important matters coming before me, my colleagues in the Government of Madras have known where I have been and what I have been engaged in; but a succinct narrative is doubtless required and would have been furnished earlier, but for the pressure of current work. Arising from vacancies and changes in the Council, the sudden death of the late Governor, and other causes, this pressure has been felt by me at least—who did not return from my fatiguing journey in any exuberance of health—as more than ordinarily constant and weighty.

G.O., JUDICIAL DEPARTMENT, No. 243.

"1. The propriety of appointing a Special Commissioner for duty in a portion of the Northern Districts having for some time been under the consideration of Government, the Right Honorable the Governor in Council resolves to depute the Hon. Mr. Carmichael, Member of Council, who was for seven years (1862 to 1869) Agent to the Governor of Fort St. George in Vizagapatam and Ganjam, to proceed on a tour through the Hill Tracts of those districts and the Godavári District, with the view of such a settlement of affairs being effected in those parts, as may guard by every possible means against the recurrence of occasions for enforcing the authority of Government by recourse to arms.

"2. During his deputation, Mr. Carmichael will take the chief direction of affairs throughout the localities above specified; the District Officers being subject to his control in all matters, in all branches of the administration, and corresponding with him instead of with Government, copies of their letters being forwarded to Government for information. The Governor in Council grants him full authority in every case where, in his opinion, the public good may require the adoption of prompt or early measures, to act upon his own discretion and responsibility without a previous reference to Government. This authority extends to all cases now pending for decision."

of the vast Jeypore Zamindari, on the north: in Hill Mádgole and Hill Páchipenta, on the north-east. Finally, on 15th October 1880—or about sixteen months after the plenary control of the campaign against the insurgents had been placed in the hands of a selected Military Officer—the troops left the hills to the Police; and the last important leader who was out at the head of an armed gang, was shot by a constable in the Golconda country on the 7th December following, or about a fortnight before His Grace the late Governor was succeeded by the Right Hon. W. P. Adam.

3. Although the old year 1880—the second year of these disorders—closed thus in peace, the first day of 1881 brought us tidings from the Chief District Officer of Vizagapatam, that three detachments of Sepoys and the Police reserves were being pushed up to the North-Eastern taluks of Jeypore, "the villagers having risen in consequence of the arrest of two headmen for complicity in the murder of several Doms (Hill pariahs), who had for some time harassed the community." This last affair and its results I shall describe in due course. It is obvious, however, to say at once that it had no connection with the insurrection in Rampá; nor was it organised by any proclaimed outlaw, flying from Rampá: which was the origin, or the strength, of all the other disturbances in the north.

4. The Rampá country, in the extreme north of the Godávári District, is an extensive range of unsurveyed hill and jungle, commencing about thirty miles north of Rajahmundry. It was originally subordinate to the chief of the ancient Zamindari of Peddápúram (now long since dismembered), of whom it was held on the tenure of providing a levy of armed men whenever required. The great Zamindars of the Northern Circars were treated by the East India Company, from the cession of the Circars by the Mogul in 1765 down to the date of the permanent settlement early in the present century, as feudal chiefs, and not merely as hereditary collectors of the revenue; and their military forces principally consisted, as is shown by the Fifth Report and other authoritative documents, of powerful tenants, styled Mokhasádars, Manovartidárs or Mansabdárs, holding their lands either totally or partially free of assessment, on the condition of turning out with their adherents, whenever summoned to repel invasion or maintain internal order.

5. At the permanent Settlement, as the Mansabdár of Rampá paid no quit-rent to his Zamindar, and as by Section 5 of the Regulation under which the Settlement was formed, "all lands heretofore applied to the support of Police Establishments shall be disposed of in such manner as the Government may think fit"—the connection between the Mansabdár and the Zamindari of Peddápúram was severed; but owing to the attention of the officers of Government being directed to other matters, it happened—as occurred with some hill estates in Ganjam—that Rampá was not "disposed of" under the Regulation in any way. The Mansabdár, left for some years without proper control or supervision, became practically independent. In the disorders which arose in the Godávári District during the first decade of the century, he descended with an armed force from the hills and took forcible possession of six villages in the plains. From these he was driven back, but as he submitted himself and offered to acknowledge "for ever the sovereignty of the Company" they were restored to him, and he was confirmed in their enjoyment and in that of the hill country free of all assessment, conditionally on his faithfully performing all duties of Police in his villages: a tenure common to many parts of India, and known with us as "Kával."

6. This our first Mansabdár died in 1835; and his son, the present man, being a bastard and a minor, the chief men of the country, the Muttadárs of the four and twenty petty tracts into which it is divided, refused to attorn to him; he was driven out of the hills with his retainers, and was a sort of pensioner in our hands up to 1848, when, after protracted negotiation with us—for they would not covenant with the Mansabdár—the Muttadárs agreed to receive him back. The terms were that, in consideration of their paying, in certain fixed shares, the moderate annual sum of Rs. 1,000, in lieu of the eight or nine times that amount exacted from them by his father, they would work under him in the Police duties which—like his father—he undertook; while he, on his part, bound himself to levy no more than the prescribed quit-rents, under any shape or pretence whatever. "Should I do so, or become unable to prevent disturbances in the taluk, the Government may resume my whole estate, and I will be content to receive for maintenance such allowance as the Government may determine."

7. Some ten years after this, disturbances arose in the Rampá country, the causes of which were unfortunately not sought for at the time, but there is proof *now* that they were due to the usurpations and exactions from which the Mansabdár had pledged himself to abstain. Unchecked in 1858, his career during the next twenty years has been marked by continual depredations. Eight muttas out of the twenty-four years has been entirely in his own enjoyment; in others the quit-rent had been found to be entirely in his own enjoyment; in others the quit-rent had been doubled, while a considerable revenue had been annually derived from Fuel rents, Grazing taxes and other unauthorized cesses.

8. The Collector of the district in 1879 was not new to it: he had been there for some years. The remedy of course was entirely in his hands, if he had taken the trouble to become acquainted with the history of the taluk, which it was proved he had not done. Some poor people did go down to the coast and complain; but were told that their remedy lay in a Civil Suit against their tyrant:—"there being nothing in the matters brought to notice which we (the Collector) can recognise or pass orders on." By calm, untiring, well directed exertions in restoring order and removing

causes of complaint when the insurrection broke out, this officer has to some extent, as expressed by this Government, atoned for the past, and rendered it undesirable to mark more signally than by censure our disapprobation of his original, disastrous failure.

9. But besides these oppressions from the Mansabdár, the Collector and the Board of Revenue had incautiously allowed the introduction of a fully developed Abkári system into the Rampá country. In all the surrounding hill tracts, permission had been given to the people to draw toddy for domestic consumption without license: the liquor being an absolute necessary of life to the inhabitants of those regions. Wherever this permission is refused, the toddy renters are empowered to charge what they please before allowing the owners of trees to draw the juice, such process being a species of "manufacture," of which the renters hold the monopoly. In the course of a few years, the Rampá toddy renters' fee was raised to a most exorbitant figure; and just when this came about, the Mansabdár gave notice that he would in future enforce his claim, as landlord, to a separate payment per tree, to be levied throughout every village in the hills.

10. This then was the state of affairs, when on the 10th March, the Superintendent of Police at Rajahmundry, received a report from the Inspector of the Rampá Division, that there was reason to fear that disturbances were imminent, and that the Police stations would be attacked. The Collector was not at head-quarters: but the Sub-Collector and Superintendent, taking a small reinforcement of Police, immediately set out for the hills; on the 13th a large party of the villagers came to confer with them: "they said they could not stand all the enormous taxes that were being imposed; that the Police Constables also were exacting supplies from them; and that as they could not live, they might as well kill the constables and die." Every inquiry was promised, and it was supposed all would end well; when, later in the day, shots were fired into the camp and hostilities openly commenced. The fact was that the people could not trust the local administration to redress their grievances, and they knew not how to approach any other. A week after this, when two constables they had captured were about to be decapitated before the chief shrine in Rampá, the leaders announced that rebellion was the only hope for the country: all were ready to fight, and if needs be to die: the Mansabdár had long ground the people to the dust: the Sarkár countenanced it, and further put upon them the Toddy Renters, who were selling them up in every direction. The exactions of the Police were specially put forward by the hill people, who were awaiting their trial for rebellion when the First Member of the Board of Revenue was deputed to proceed to the Godávári District in the month of July following; "they have been," he reported, "the willing instruments of the Mansabdár, the merchants, the money lenders, and the Abkári renters: in assisting whom to enforce their claims against the hill people, they have not omitted to line their own pockets. It was their nature to do so, if not looked after."

11. There is no Military station in the Godávári District; but the local officers deeming the assistance of troops necessary, very urgently telegraphed to the Chief Secretary. The Governor and the Commander-in-Chief were not present at Madras: but the next Senior Member of the Council, recognising the emergency of the situation, ordered up a Regiment of Sepoys who embarked the same evening for Cocanada. Soon afterwards, however, it was signalled that "troops are not to enter hills without Government Orders, unless Police overpowered." One detachment meanwhile had got as far as the first Police post in Rampá; it was consequently left there, but the Commander-in-Chief again and again urged their immediate withdrawal: "the services of these troops are literally thrown away;" * * * "if the rioters would meet the troops there might be some justification for the employment of the latter, but the hillmen are a miserably armed jungle people, who support life on the juice of the toddy and fruit of the tamarind trees;" * * * "the nature of the country itself makes the employment of disciplined troops of no avail." On the 19th June the Government explained that His Excellency's wishes had all along met with their attention. They were sending up fresh Police and calling out the Paicks, or country peons, of the neighbouring Zamindars; when reinforced by these new levies, the District Magistrate had express orders to send down the remaining sepoy. *Four days*

after this, on reports of the continued want of success against the insurgents and the consequent extension of disturbances being received, the conduct of operations was entrusted to Colonel Rammell, the Senior Military Officer in the north; on his retirement from sickness three months afterwards, he was succeeded by Colonel Buck, who retained the command to the end. Before all was over—besides several hundred Police drawn from neighbouring districts—there were employed in the campaign, six Regiments Madras Infantry, two Companies Sappers and Minors, a squadron Hyderabad Contingent Cavalry, and a wing of Hyderabad Contingent Infantry.

12. That the first reports received probably overrated the position, it was reasonable to hope: but for three long months, notwithstanding the fuller information that had accumulated, no harder epithet than “the dacoits” or “the rioters” was allowed to appear in any order of Government. Was it not plain, however, that what the Government had before them in Rampá was no “riot,” either technically or in its dimensions, but a petty rebellion? A large body of insurgents, counting most part of the population as their sympathising adherents, and holding a difficult tract of mountain and jungle, after openly firing at British Officers in their camp who had come peaceably to them and left them with conciliatory assurances—boldly attacked Police parties on their march, captured and burnt our stations, murdering the constables who fell into their hands, and firing the villages that helped us:—the avowed object of these enterprises being the redress of certain general grievances throughout the north-east of the Godávári District. The Police may be expected—as they certainly are competent—to put down all ordinary tumultuous disturbers of the peace; when it gets beyond that, the sepoy, with his discipline, organization and arms of precision must come in. Later on, indeed, this principle was recognised: the Military being immediately sent forward into the Mádgoles, Páchipenta, and Jeypore Hills, and with excellent effect. Their usefulness is by no means limited to actual warfare; their presence intimidates those who are out, and keeps others from going out. Colonel Rammell, after establishing a few posts in Rampá, lamented that he had not the means of establishing many more “to convince the people that they would be protected if they assist us and give information; at present the fear of speedy punishment from the insurgents outweighs this, as posts to which they could flee for refuge and remain in safety are far apart, and probably not known to many.” The reports we have received abundantly show how terrible were the acts of vengeance inflicted by the rebels on those who gave any assistance to the officers of Government; and I fear there is something too to be said of the zeal of some of our officers outrunning their discretion, in the punishment they awarded to villagers, who in dread of similar suffering, harboured offenders, or gave no immediate notice of their approach.

13. Simultaneously with the assignment of supreme command against the insurgents to Colonel Rammell, Mr. Sullivan, First Member of the Board of Revenue, was deputed by the Government to proceed to Rampá, as their Special Commissioner: a step which might very properly have been taken earlier—as soon as it became known that the disaffection was serious and that the Chief District Officer was mistrusted by the hillmen. The removal of the Mansabdár from the province, the proclamation that his office had come to an end; the resettlement made with the Muttadárs directly with the Government; the permission to draw toddy as they pleased in consideration of a slight enhancement of their quit-rents—these and other remedial measures sanctioned by the Government, in communication with Mr. Sullivan, recalled the great bulk of the people immediately to their allegiance. Disturbances however had already spread from Rampá to the Golconda Hills and were just commencing in Rékapalle; to these places and to other neighbouring tracts, in their turn, the bold and desperate leaders of the original rising resorted with their followers, and it was not until the end of 1880 that the wide area of their brigandage was restored to its normal condition.

RÉKAPALLE AND BHADRÁCHALAM.

14. The first tract of country I visited was Rékapalle and Bhadráchalam. The river being low, it took me two days from Rajahmundry to reach Wudagúdem, whence I travelled by land to Bhadráchalam and Dumagúdem, and back.

These two taluks were transferred from the Central Provinces to the Presidency of Madras in 1874: they became British Territory in 1861 only, as part of the territory ceded by the Nizam, on the 31st December, 1860. They comprise an area of 873 square miles, with a population of about 30 to the square mile. The people are chiefly Reddis, Koyas and Gottehs, semi-civilized tribes. The country may be described as forest, with a strip of rich cultivated land along the bank of the Godávári; the interior parts have poor, light soils, occupied in patches, surrounded by jungle and broken up by hills. It is divided from Rampá by a range of the Eastern Ghauts, which at one point in Rékapalle attain the height of 4,000 feet: but the river is the ordinary route from Rajahmundry. There are no places deserving the name of towns. Bhadráchalam, with a population of 1,600, is a tolerably well built village: a good deal resorted to for its temple which has a rich endowment, paid by the Nizam's Government. The climate is insalubrious, there being much fever and ague.

15. The disturbances that commenced in Rampá in March 1879, extended to the adjoining Rékapalle taluk in July following. The Rékapalle people had little or no sympathy with the people of Rampá: the communication between them, owing to the mountainous boundary, is almost *nil*: but the wilder tribes of Rékapalle had two distinct grievances of their own:—(1) an unpopular Forest Range officer, (2) Stringent Forest Rules. These, coupled with the excitement of events in Rampá, induced the Rékapalle people actively to join the movement. Alone, neither the excitement from without nor the local discontent would have formed sufficient stimulus.

16. Yezzu Krishnayya, the then Forest Daróga or Ranger, had formerly been in the Public Works Department. His appointment there was reduced in 1870, and from that time until 1873, when he received his post in the Forest Department, he was engaged in petty trade in Rékapalle. His new duties were miscellaneous and as much those of a Revenue as of a Forest officer. He had to examine clearances in the jungle, levy the tax on timber felled, collect revenue dues in the Rékapalle Division, and perform much work that would have fallen to a Revenue Inspector, had there been one then. His immediate superior was the Tahsildar whose station was at Bhadráchalam. His office, in itself disliked, was rendered additionally unpopular by the harsh and high-handed manner in which its duties were executed.

17. The person to whom he had principally rendered himself obnoxious, and who was the leader of the opposition against him, was Kondla Bhíma Reddi, the proprietor of Chedalavalasa and five other villages. After much preliminary litigation between them, the Reddi had been summoned by the Tahsildar, at the Daróga's instigation, to answer some petty charge of misappropriation. As the accused did not appear, a warrant was issued to the Police for his apprehension. Bhíma Reddi fled into the jungle, and after narrowly escaping arrest by night he is reported to have proceeded to Cocanada and there lodged a petition, complaining of the oppression of the Tahsildar and Jungle Daróga. Dissatisfied with the orders he received he returned to Rékapalle, and remained in hiding until June, 1879, the warrant still continuing in force.

18. He then went across the border to Bodalúr in Rampá where the disturbances were still dragging on, and requested Ambal Reddi, the son of the Bodalúr Muttadár, and a distant connection, to give him some Rampá Reddis to assist in an attack upon the Daróga who was his enemy. He promised assistance in Rékapalle and *loot* as compensation. Ambal Reddi gave fifty men, and with those Bhíma Reddi recrossed, got the support of many Rékapalle people, who sympathised with him, and on July 11th made the first unsuccessful attack on Wudagúdem where the Jungle Daróga used to keep his office and records.

19. The above is a brief account of the introduction of the Rampá insurgents into Rékapalle and the origin of the movement there. The discontent aroused by the new Forest, and more especially the *Pódu* or Jungle Cultivation, Rules, was the reason (so far as the available information shows) of the ready support accorded to the rising when once the first step had been taken.

The Forest Rules under the Central Provinces Administration (*i.e.*, until 1874) were simple—

(a.) Then, as now, all felling of *Teak* under any circumstances was prohibited

- (b.) People wishing to cut other kinds of timber for sale were to apply to the Forest Daróga or Tahsildar for a license. No limit of time was fixed. The duty, which was the same then as now, was levied when all the wood had been cut and brought to the river-bank.
- (c.) In case of any timber in excess of the quantity named in the license being felled, either by accident or intentionally, duty at the same rate was levied on the excess amount.
- (d.) People cutting wood in unauthorized places (*i.e.*, beyond the limits named in the license) were not liable to penalty.
- (e.) Any person might take at pleasure and free of any charge bamboos and wood for his house, godowns, and fences.
- (f.) Firewood might be taken, then, as now, free by the villagers: in consideration of the Telugus paying *Pullari* or grazing tax, and the other tribes the *Ippa pannu* or a tax for the privilege of collecting the Ippa tree flowers, an edible article of diet and a material from which arrack can be distilled.
- (g.) Every one was free to carry on Pódu cultivation in the Government jungles without any restriction, save that as to Teak. A uniform charge of 4 annas per axe per annum was levied as Pódu assessment. An axe has been variously asserted to clear from 1 to 3 acres of jungle. Mr. Martindale informed me that probably something more than 1 acre, and considerably less than 3 acres, would be near the average.

20. The above is an outline of the rules under the Central Provinces Government. From 1st May 1875, new rules were brought into force or rather additions were made to the old ones to ensure their stricter observation, and the Government against loss. *Rule (a)* remained unchanged. *Rules b and c*:—these rules as to licenses were made more stringent, and severe penalties were attached to their breach:—

- 1st.—On the issue of a license, a deposit was to be made by the licensee of half the amount of duty payable on all the timber applied for, to be cut. The Tahsildar, but not the Jungle Daróga, might exempt an applicant from making this deposit on the ground of poverty alone. This authority was rarely or never used in practice.
- 2nd.—Double duty was to be paid on any timber cut in excess of the amount entered in the license, and if the excess were intentional the excess amount was liable to confiscation.
- 3rd.—A period within which all the timber applied for must be cut, was now entered in each license. If all the timber were not cut within this specified time, the whole of the deposit made on grant of the license was to be absolutely forfeited. If the other conditions mentioned in the license were transgressed, the deposit was to be liable to forfeit.
- 4th.—The Forest Daróga was to collect the full duty as soon as the wood was cut down, and was not required to wait till it was brought down to the river.

Rule (d.)—People cutting wood in unauthorized places were to have their wood confiscated, or be liable to pay double or treble the duty, and to be put on their trial for committing mischief.

Rule (e.)—Every person desiring wood, bamboos, &c., must apply to the Patwári (or Karnam) for a license, which would be granted free up to a limited amount of wood.—*N.B.*, it has not been thought right by Mr. Martindale to exact rigid observance of this rule since the disturbances commenced.

Rule (f.)—The firewood rule remained as before. The Koyas and Reddis have been absolved by me (as will be presently mentioned) from paying Ippa Tax, and no change is now required in this Rule.

The changes in the *Pódu* Rules (*Rule g*) will be named separately.

21. Now, some of these new Rules and additions to the old Rules pressed heavily upon the people, and were a source of discontent—

- 1st.—The new Rule enjoining payment of the deposit on grant of license, and the penalty for exceeding the time named therein for cutting, are felt to

be hardships. Thus a merchant makes an agreement with a number of Koyas to cut him 100 logs of timber and take it to the river-bank. The Head Koya goes to the Daróga and applies for a license. He is told he must pay the deposit of half the duty—say Rs. 50. He is compelled to borrow this amount from a money lender (the very merchant, it may be, contracting with him for the felling) who probably charges him heavy interest until all the wood has been brought to the river-bank. If the Koyas are doing the felling on their account, in most cases they will have to borrow the deposit money, and of course pay largely for the loan.

Again, if the time stipulated in the license for cutting be exceeded by even one day, the whole of the deposit is to be forfeited, and the full amount of the duty paid besides. The payment of some deposit is no doubt a useful check upon fraud. But the amount might advantageously be reduced by one-half, or one-quarter of the whole amount of the duty. If the forfeiture of this sum be considered insufficient, interest may be charged for excess time as well.

Formerly if excess timber was cut, single duty only on the excess amount was levied. Now the penalty is double duty or confiscation; and for wood cut in unauthorized places the penalty is now confiscation, or double or treble duty, and liability to criminal prosecution.

Lastly, a license, although a free one, must be taken out for wood for building or repairing purposes. This new rule pressed hard on the hill people living at a distance from their Patwári (or Karnam); for the Patwári system is so arranged in the Bhadrachalam and Rékapalle taluks, that the villages under the same Patwári are sometimes more than 20 or 30 miles apart instead of being in one compact block. The Koyas and Reddis at any rate might be exempted from this rule requiring them to apply for a license; and as soon as possible the Patwári system should be thoroughly revised.

22. It may be safely assumed, of course, that these new regulations and penalties were introduced because those in existence were found insufficient to protect Government from fraud, and the forests from injury. If the only people they affected were Telugus, there could hardly be an objection to any one of them. But as a large proportion are semi-civilized Koyas and Reddis, the policy of some of them is more open to question, as being in advance of the times, and of certain of the people for whom they were framed. Their modification is imperatively called for, and ought not to prove a difficult task in communication with Mr. Boileau, Deputy Conservator of Forests, who is well acquainted with the circumstances and requirements of the people. At present they remain as they were before the disturbances; but certain of them, such as the Free license rule for house wood, repairs, &c., are leniently interpreted; and as noted above, the Koyas and Reddis have been exempted from the *Ippa pannu*.

23. It remains now to note the principal changes in the *Pódu* Rules since 1874.

Up to that date there were no restrictions placed upon the so-called Pódu, or jungle cultivation except that Teak felling was absolutely prohibited, and an all-round duty of 4 annas per axe was levied.

After the transfer of these taluks to the Madras Presidency it was thought desirable to place some check upon this kind of cultivation, which was detrimental to the Forests. It was therefore classified as:—

A. Dry...	{ New clearances, 4 annas per acre.	
	{ Old clearances, 8 do. do.	
B. Wet*...	{ New clearances, 8 annas per acre.	
	{ Old do. 1 rupee do.	

and assessed accordingly.

In Fasli 1288 (A.D. 1878-79), a decrease in the rates charged was made. The distinction between old and new clearances was abolished, and a uniform charge of 4 annas an acre per dry and 8 annas per wet Pódu cultivation was levied on all alike. These rules as to rate of assessment remain the same at present.

* *i.e.*, Paddy cultivated under rain.

24. But it was more the restriction of limits upon their Pódu cultivation, than any enhancement of rates, that has been felt by the people to be irksome—

- (1.) In 1875, a local order was issued that Pódu cultivation must be stopped entirely, on the ground that the extensive clearances of good and fresh land each year entailed heavy loss upon Government, without any corresponding advantage.
- (2.) In 1876 the Acting Collector revived the right without restriction.
- (3.) In 1877 the Board of Revenue (on the Collector's reference) decided*

* Board's Proceedings, No. 2990, dated 25th June 1877. that blocks should be demarcated four times as large in area as the total clearances of the previous year; within which, Pódu

cultivation should be carried on; and all land cultivated beyond those limits should be charged with prohibitive rates of assessment.

- (4.) Local orders were thereupon issued to the above effect. It was also locally ordered that:

- (a) Persons desirous of cultivating within the limits imposed must apply first to the Government Officers.
- (b) They must then decide whether they would prefer to pay to Government the value of teak and any other valuable timber-trees growing in the land they wished to cultivate, or whether they would convey such timber when cut down to the Revenue or Forest authorities to be sold on account of Government.
- (c) An infringement of the last order would entail a penalty of twice the tax upon the timber.

- (5.) These rules came into force in 1878. When the Pódu cultivation of that year had been completed, the Forest Daróga, under the orders of the Tahsildar, prepared a statement of the transgressions of the rules and he wrongly included *every kind* of timber, not only the valuable descriptions to which the rule was limited. The Tahsildar then received instructions to levy the double duty as penalty according to the rules.

- (6.) These orders unfortunately reached him in the month of June 1879, a few months after the outbreak in Rampá, and while Kondla Bhíma Reddi was still in hiding in the Rékapalle Jungles. The Tahsildar proceeded to carry them into immediate execution to the great distress of the people, some of whom were criminally prosecuted: and the discontent aroused by his action will account in a great measure for the willingness with which they joined Bhíma Reddi and his 50 Rampá allies, when they crossed the border in July following.

The obnoxious order was cancelled in the next month, August, and since then there has been no restriction of any kind upon Pódu clearances, except (1) the old prohibition of Teak felling, and (2) the light assessment of 4 annas and 8 annas per acre on dry and wet land respectively.

25. The Government however, acting on the representations of the Forest Department, subsequently decided that some restriction is necessary upon Pódu cultivation. They have accordingly issued orders No. 310, dated 11th March 1880. that an area not less than 8 times that

under actual occupation during recent years be assigned, so as to allow the necessary scope for the hill people, who follow this method of cultivation, to select annually fresh tracts by rotation for the purpose. At the same time it was directed that all reservation of trees in Pódu cultivation should be abolished.

Under these orders, the average area that each village has cultivated as Pódu during the last five years has been ascertained, and one or more blocks measuring at least 8 times that area in extent have been demarcated, and pointed out to the villagers as their future limits for this cultivation. Thus, if the Pódu clearances of a particular village for the past five faslis have averaged a total area of 10 acres, that village has been assigned a block or blocks 80 acres in area, and has been told to consider them as its bounds for all future Pódu cultivation. This estimate was formed on the principle that jungle land cleared and cultivated in one year would be fit for cultivation again in five years, so that while a block of 5 times the usual area

would be *sufficient*, a block of 8 times that area ought to allow ample land for such a rotation with a good margin to spare.

26. At first sight, the area assigned under the new orders would seem sufficient, if not liberal. But the Rule does not appear to allow sufficient weight to—

- (1) Increasing population, and consequently the need of increased cultivation.
- (2) The large proportion of land in any one, two or even three given blocks, that to the shrewd judgment of a Koya or Reddi would be not worth cultivating at all.
- (3) The habits of the people in carrying on this Pódu cultivation.

27. The question is difficult to settle, for it is one in which the interests of Government (from the Forest Conservancy point of view) and the wishes and habits of the people are diametrically opposed—

- 1st.—The Koya population and their cultivation are yearly increasing both from without and within, and the new comers will require more land.
- 2nd.—Whatever the care exercised in selection, the nature of the land renders it inevitable that, in each block shown, there will be a considerable proportion that would be at once rejected by an experienced cultivator.

28. The people are scrupulously particular in their choice of land for Pódu cultivation. The best and nothing but the best will satisfy them. They will often reject a hill or jungle near their village, that to the eye of the outsider is excellent in all respects, and cross to another hill or dip more distant and inaccessible, because it presents advantages of slope, large timber (indispensable for a good supply of ash manure) aspect, water or what not, that the nearer one does not possess. Again, it is exceptional to find a large extent of Pódu clearance in one connected block, such as those within which it is now proposed to confine it. The custom of the people is different. One villager after a search of a week or a month fixes upon a satisfactory piece,—say 2 acres. Here he builds his hut and lives until the cultivation season has expired. Two or three more of the same village combine and cultivate 6 acres two miles off from him. Another clears a little piece in quite an opposite direction. Stony land, land thinly timbered, land with an unfavorable face or slope, they will not touch. There is no doubt that not more than one-half of the land now to be assigned for all future cultivation would be selected by the people if they were free to choose. The consequence may be safely prophesied. They will pick out little patches here and there over the new blocks, and come up in three or four years' time with the very reasonable report that they have cultivated all the good land they can find in their limits; that the rest is worthless; and that the Sarkár must give some more. Otherwise, they will cultivate patches remote from their villages without the knowledge of the authorities; penalties will follow discovery; and natural discontent will be the result.

29. Another difficulty is found in the fact that except when they have chanced upon an extraordinary productive piece of land, which is rare, the people will not cultivate a second time a field once cleared and cultivated. Their practice is to select a new piece every year or at any rate every second year—not every three or four years. The more plentiful and the larger the trees upon the land the more abundant is the supply of ash manure and the richer the crop.

30. Even after eight years or ten years, the people will not return to an old plot upon which the trees and shrubs have partially grown again, if they can find a good new piece never cultivated; and they will wander great distances in the search though there may be plenty of once cropped and moderately good land in the immediate neighbourhood. The Forest Department has been pleased to conclude that the land is completely renovated after five years. But such is not the belief of the people and they prove their creed by their practice. Thus the system of demarcated blocks runs directly counter to the wishes and the habits of the people, as they admit when they are not afraid to speak freely.

31. The restrictions upon Pódu cultivation are due to the desire to conserve forest land that is admittedly poor at present, but which may ultimately be of value. Pódu cultivation is conservancy's worst foe, and it is at the instance of the Forest

authorities that these limitations have been imposed. But the department has, under the authority of Government, recently selected 12 blocks containing about 68 square miles or about a twelfth part of the whole area of the Bhadrachalam and Rékapalle taluks, including the best pieces of forest in the tract, within which felling is absolutely and entirely prohibited. Originally 138 square miles of forest, one-sixth of the whole area, were selected for conservation. If the larger area, or the smaller one now set apart, be considered insufficient for the purposes of the department, further blocks measuring an area of twice the extent already selected might be demarcated and classified:—Class A for absolute conservation; Class B for merchants' felling, &c., and Pódu cultivation might be forbidden within their limits. The remainder might then be left to the wild tribes to cultivate at pleasure, on payment of the usual fee. In fine, it would be better that the Forest Department should take any quantity of Forest land they wish for conservation, so that the remainder were left without restriction.

32. Mr. Sullivan, twice in his official letters written while on special duty in connection with the disturbances, recommended that the restrictions should be removed from Pódu cultivation in these two taluks. In paragraph 6 of his letter, No. 109, dated 16th January 1880, which goes closely into the subject, after remarking that in a country so covered with forest he cannot consider Pódu cultivation an unmixed evil; he says "I am inclined to think that it was a mistake to alter the system under which Pódu was managed under the Central Provinces Government. I would not now, however, revert to the axe tax, but would continue the acreage assessment, on the understanding that the rule of 4 annas is not to be exceeded; but I would abolish as unnecessary, the restriction as to locality, and would exempt Pódu cultivators from payment of duty on all trees felled and burned in the course of their agricultural operations." In paragraph 27 of letter, No. 34, dated 27th September 1879, he writes: "I am of opinion that excepting the 138 square miles which it is proposed to reserve, there need be no restriction of Pódu cultivation in the Bhadrachalam and Rékapalle taluks; that the present rate of 4 annas per acre should not at least for some time to come be enhanced, and that the existing rule that the reserved classes of timber met within Pódu cultivation are to be charged seigniorage rates or delivered to the officers of Government be cancelled."

33. Thus Mr. Sullivan's opinion, after special local enquiry, is clear. The rates are now 4 annas for dry Pódu per acre, and 8 annas per wet. They might be made 4 annas all round for wet and dry alike. The rule as to timber found in Pódu has been cancelled absolutely, even with regard to Teak: and it only remains to do away the restrictions within which it is proposed to confine the cultivation. It may be added that the Board of Revenue in paragraph 19 of their Proceedings, No. 187, dated 4th February 1881, upon the Agent's settlement report state "the Board are of opinion that all land outside the reserves should be open for Pódu cultivation."

34. There does not seem to be anything more to add upon this subject. Pódu cultivation is wasteful and certainly does not deserve encouragement. But its evils are probably exaggerated, and the people have been accustomed to it from time immemorial. The opening up of the country and contact with a more advanced civilization will do much, and have already done much, to settle the people and habituate them to more economical and regular practices. Time must be left to complete the work. I should have adjusted Forest matters in the way I have indicated as desirable, but that my authority did not extend to the renewal of what had been already settled by the Government. But having, under the auspices of Mr. Martindale, had the opportunity of meeting all the principal people of the country, including the Missionaries who have settled there, and Mr. Van Stavern, a retired officer of the Public Works Department who has lived there for years; and having further been fully supplied by Mr. Martindale with copy of the memoranda he has noted on these subjects, and discussed his views with him—I confidently and urgently advise that the foregoing suggestions be carried out without delay, to insure—what will otherwise be doubtful—the future peace and contentment of the country.

35. It is left briefly to narrate the events that followed Kondla Bhíma Reddi's introduction into Rékapalle of the party of Rampá Reddis, as narrated above. He immediately advanced towards Wudagudem, gathering adherents from almost every

village on the way. A noteworthy incident of his progress was the capture of a jungle office peon who had been collecting arrears of dues with the Daróga, and who narrowly escaped with his life. The Daróga had hurried away on the first approach of danger. Foiled in his first attempt on Wudagudem, Bhíma Reddi returned to the attack on the 14th July three days later, with larger forces, which numbered now not less than 1,000 men, and which included most of the leading Rékapalle Reddis and Koyas. He found the village almost deserted: the Police had withdrawn to their station at Kunáram across the Sabbari; and the Daróga had fled across the Godávári into the Nizam's territory, taking one small box of records which he had fortunately kept in his house. The banditti looted the village, made the Forest Office their head quarters for several days, and tore up all the Forest records. The attack on the *Shamrock* which was coming from Rajahmundry with troops, took place on the 16th July at Sokenapalli, four miles below Wudagudem; and this success was immediately followed by an assault upon the Police Station at Kunáram, at which Ambal Reddi, who had now come from Rampá, assisted. The insurgents were however beaten off; and it is to be noted that this was the only occasion on which they ever crossed the Sabbari River. The whole movement was confined to the narrow strip lying between the Rampá Hills and this river—the people on the other side, though excited, never took any active part with them. Lord Guillamore now arrived at Kunáram with Captain Briggs and a detachment of the 10th N. I., and crossed in a few days to Wudagudem. He was there joined by 50 Central Province Police from Sironcha under a Native District Superintendent, and by Mr. Beddie, Assistant Commissioner, with a Detachment of the 5th M. I. also from Sironcha. These were followed at intervals of two or three days by

- (1) Colonel Loch, Central Provinces, Deputy Inspector-General of Police.
- (2) Captain Hands and Major Lonsada, with 2nd Detachment of 5th from Sironcha.
- (3) Lieutenant Hamilton, R.E., with 60 Sappers from Rajahmundry, who immediately proceeded to make a camp.

They had not been in quarters many days, when the report came of the attack and loot of Chintúr by a very large party of insurgents under the notorious Chandraya and Tamman Dora, who had now come from Rampá to lead the movement; this was on August 10th. Lord Guillamore proceeded up the Sabbari to the rescue with some Central Province Police in the Steamer *Warda* and was attacked on the 16th at Setupalle, a few miles below Chintúr. The Police landed and drove their assailants away. On the same day as the Chintúr attack, the insurgents fired at some of the Jeypore Police across the river at Mótu. A few days of quiet ensued, and then Lieutenant Hamilton, R.E., and Mr. Beddie proceeded to attack the force under Chandraya which was collected at Venkatapálem, eight miles from Wudagudem, but had to fall back on Wudagudem. Mr. Beddie died from fever on his return. Two days before this, the Central Province Police under Colonel Loch and the Superintendent had been withdrawn. On September 9th (the insurgents meantime remaining inactive) Colonel Beeching and Major Mackenzie came from Rajahmundry with a detachment of 10th Native Infantry. They made a *détour* through the country; all the Rampá party under Chandraya returned to Rampá, and the Rékapalle people were by degrees induced by Lord Guillamore to come in. Quiet was now restored, and by the end of the year (1879) all the troops had been withdrawn except the 3rd Hyderabad Contingent. They had arrived under Colonel Macquoid and Dr. Browne in October, by land from Boláram, and proceeded to take up all the stations that have been held by the troops recently withdrawn. Nothing further of importance occurred in Rékapalle until February 1880, when Dr. Browne nearly surprised Tamman Dora at Enkúr, 14 miles from Wudagudem, where some Rampá Reddis had assembled under his guidance in hopes of creating a fresh rising. Rékapalle then remained undisturbed (with the exception of threatened inroads by the bands who were at work in Malkagiri, Guditéru, and Rampá) until October 1880; when, simultaneously with the withdrawal of the Hyderabad Contingent, a small party under Subha Reddi and other proclaimed rebels entered Rékapalle from Rampá. They committed two cruel murders, and several dacoities, but were finally all caught in the second week of December after much arduous pursuit by Major Porteous on one side of the ghauts and Mr. Martindale on the other. This capture included all the remaining agitators from whom

any active movement was to be apprehended. There was no longer any need for retaining troops in Rékapalle; and accordingly the Detachment of the 36th Native Infantry, that had been sent to replace the 3rd Hyderabad Contingent, was withdrawn by my orders in February last. The country has now completely resumed its normal attitude of quiet; the only remaining source of anxiety—the Abkari administration—having been settled by me on the 23rd of that month, in the manner already reported to Government; viz., by the abolition of the insignificant revenue from toddy, and of the *Ippa pannu* (explained *suprà*) levied in the Koya and Reddi villages; the wild tribes being left to manufacture spirit from Ippa flowers for their own consumption, under a fair adjustment conducted by the local authorities, village by village.

RAMPÁ.

36. Returning from these taluks to Rajahmundry, I proceeded to Rampá: the history of which taluk I have already given, down to the close of the rebellious rising which commenced in March 1879. Halting for some days at Chodavaram, as a suitable place for seeing all the Muttadars, I moved on to Kóta and thence to Sáma-gedda. At the date of Mr. Sullivan's report, twenty of the twenty-six muttas into which the Rampá country is divided, had been settled by him. The Chiefs of three of the outstanding muttas were then out as proclaimed rebels; and in none of the six had the people come in under the Amnesty Notification. Subsequently however, during the following year, two of the six were settled; and two more a few days before I left for the north. The Sanads of these last (Kákúr and Kóta) I presented; and the remaining two (Bodalúr and Nedalúr) I settled in accordance with the recommendations of the district officers, which appeared to be approved by the communities concerned. Kóta is a very large and important mutta, with five sub-muttas attached to it. It belonged to a branch of the Mansabdár's family, and was one of those he had fraudulently acquired, his claim being based on a mortgage, illegal in its origin and based on extortion. His agents had managed the mutta since the year 1872 with such tyranny and misrule, that sixty out of the 115 villages comprised in it were deserted by the ryots before the disturbances commenced. The people took a leading part in the disorders of 1879; while their Ráni, the widow of the last Muttadár, fled to the adjoining hill country in Vizagapatam. It was in her house in Kóta that I delivered the Sanad into her hands. She has of course considerable hereditary influence in the country, and with the assistance of old family retainers will be able to secure a satisfactory management of her property. She has no son but, it is understood, intends to adopt one.

37. Nothing can exceed the desolation of many parts of Rampá, arising from the long oppression of the Mansabdár, the exactions of the toddy renters, and the consequent insurrection. Besides sundry villages burned by the insurgents themselves, to prevent their affording shelter to the troops, and sundry others destroyed by the officers of Government, by way of exemplary punishment—others were burned down by the insurgents, either wantonly or because the people had sided with the Sarkár. In the last case, I awarded sums of money as compensation. I also refunded two-thirds of the proceeds of the sales of cattle, taken from insurgent villages, in the course of the Rampá campaign. The country will take many years to recover from its present distress. The ancient quit-rents of the Muttadars have all been enhanced by the Government, to meet the surrender of the ordinary revenue from Toddy: and the benefit, ease and relief to the people are so great, that the enhancements are gladly paid. It is different, however, with the cess under the Local Fund Act, which the

7th July 1880, No. 1602, Judicial.

Government decided it was desirable to collect there. The people complained of it bitterly; I accordingly remitted it for the then current fasli year; and I beg to recommend that the demand be withdrawn altogether. The cess—at a rate not exceeding one anna in the rupee (in the Godáviri District it stands at three fourths of an anna)—is leviable on the annual rent value of all occupied lands on whatever tenure held. The tax is therefore a fluctuating one; the very worst form of taxation possible in a wild and backward region; and as it is the Collector's business to determine each year, on the report of the taluk officers, what assessment the Muttadars levy from

their tenants, and what is the rent value of the lands retained in their own hands—it is obvious that the tax is at all times liable to become a ready weapon of extortion and oppression in the hands of an unprincipled subordinate, working amongst these ignorant people. The cess is imposed for the construction and upkeep of roads; and roads no doubt are the great want of Rampá: but while the sum levied would be too small to effect any good, we should lose the labour of the country, where nothing else can take its place. The wild tribes will not work for us, unless sent in for the purpose by their chiefs; and their chiefs, having paid the cess, will consider that no further call upon them is admissible. For the present, as a party of Sappers was stock-ading the Police Station at Chodavaram, I engaged a small party to trace the roads required. The principal route taken, before the disturbances, by the Brinjarry traders is by the Sokaleru sometimes called the *Gurrapu-Záre* (or horse puzzler) ghaut, leading down into the Rékapalle country and thence across the Sabbari, into Bustar. I appropriated to roads what I did not return to the villagers from the zifted cattle sales, as stated above: together with the proceeds arising from similar action taken in regard to some villages in Rékapalle, where the last outbreak of October 1880, organised by Rampá outlaws, was marked by signal atrocities inflicted upon certain loyal and peaceable neighbours.

38. While in Rampá, the local officers brought up to me Madhuviti Yerram Ráz, who helped us more than anybody in the country, but has received no reward, although a promise of reward was held out to him. On the 29th October 1879 by telegram, followed up by a letter of the same date, Colonel Buck in recommending for our acceptance Yerram G.O., Mily. Dept., Nos. 6157 and 6428 of 1879. Raz's offer to raise 50 hillmen for our service, to be employed in the capture of proclaimed offenders under the direction of the District Magistrate—pointed out that he was a man of great influence and had assisted the Government from the first: "his terms are that he shall have 20 police carbines and ammunition, and that his fifty men shall receive Rs. 4 per mensem, to be increased to Rs. 6 if he is successful: and further he expects that Government will reward him specially in that case." In reply, Colonel Buck was authorized to close with Yerram Ráz, whose men have worked thoroughly well, sometimes under his own guidance: sometimes under Mr. Sweet and other officers. Not only was the moral effect of hillmen fighting on our side most excellent; but they have done, to use Colonel Buck's words, "what Sepoys cannot do—marched in hot pursuit of rebels for days without supplies, camping out without risk of fever." Yerram Ráz, their master, is not a Muttadár, one bound by his tenure to afford Government the assistance rendered. He belongs to a branch of the ex-Mansabdár's family, holding a little land of his own at the foot of the Rampá hills. The reward I would suggest our applying for to the Secretary of State, is the grant of a village on a moderate quit-rent. The village of Nellipúdi, one of those forfeited by the Mansabdár, has a present revenue of Rs. 649. We may ask that this shall be granted to him, as a permanent Mokhása, on a quit-rent of 350 rupees. Nobody has deserved better at our hands.

OTHER JUNGLE TRACTS OF GODÁVARI.

39. It will be remembered that during the disorders in Rampá, we had considerable anxiety regarding the feeling of the people in the country lying immediately under the Rampá hills, and of the people on the south of the river adjoining the Nizam's territory. It was found necessary to place detachments of troops about Jaddingi in the north of the Rajahmundry taluk, and to send the Governor's Body Guard to patrol the upper part of the Yernagudem taluk. These are both wild, sparsely inhabited jungle tracts. Jaddingi was formerly held on Mansabdári tenure, like the Rampá Hills. Boggula Ram Reddi, the last Mansabdár, was in 1846 convicted of open and armed resistance to Magisterial process; and his Mansab, consisting of 87 villages, was forfeited. The country is so backward, both here and in the Yernagudem taluk, that the Government villages were not brought under settlement, when the rest of the Godáviri District was so treated a few years back. They are leased out at moderate rents to the headmen for short terms of years—a system acceptable to the people. Besides the Government villages, however, there are numerous petty proprietary estates, where the ryots are less indulgently treated; and, whoever are their masters,

the people are generally so rude, uncivilized, and poor, as to make it very desirable to simplify and localise the administration of Civil and Criminal Justice amongst them by bringing them under the "Scheduled Districts Act, 1874," which applies to Rampá, Rékapalle, Bhadráchalam and all the other remote and backward tracts of our Northern Districts. The Act provides that this can be done by the Secretary of State for India, by resolution in Council. I would suggest that application be made to the Secretary of State accordingly. The proprietary estates are —

Bayanagúdem.	Polávaram.
Billamilli.	Petta.
Jangamreddigúdem.	Dandengi.
Gutála.	Virávaram.
Gangolu.	Devipatnam.
Patteshim.	

40. When the disturbances in the Godávári District became serious, the Government appointed Lord Guillamore (*ex-Major*, Madras Artillery) to be Special Assistant to the Government Agent. He was succeeded by Mr. Martindale, on whose deputation to the Political Department of the Government of India, another Civil Officer has been gazetted to the post. These appointments were temporary ones, but if the hill work of the Godávári Collectorate is to be systematically and carefully carried out, it is necessary that the office should be permanently established, and the officer specially selected. To the presence amongst them, for the best part of the year, of an English officer, is principally due all the success we have had with the hill people of Ganjam and Vizagapatam; a like success will attend a like measure in the Godávári. When the Special Assistant is not in the hill country, he should have his station at Raghudevapur, on the left bank of the river about fifteen miles north of Rajahmundry, near Korkonda, a place to which the wild tribes of Rampá freely resort.

41. I enclose copy of my Proceedings, No. 34, of 25th February, for the regulation of the Police in the Godávári Agency. Subsequently I drew up a paper disposing of the Police question in every part of the Northern hills: this will be described in due course.

GOLGONDA HILLS.

42. From Rampá, I moved my camp into the Golgonda Hills of the Vizagapatam District. These hills, with some seventy villages in the adjoining champaign country to the east, formed one of the ancient Zamindaries; and at the Permanent Settlement a Sanad was granted to the Chief, fixing the peshkash at 10,000 rupees. The Muttadárs, or headmen in the hills, anciently held their estates on the tenure of aiding the Zamindar, the custodian of the local peace, with their Paicks or militia; and continued in modern times to be the most influential persons in the country. In the year 1836 the incapacity of the Zamindar, Ananta Bhúpati, brought the estate to the verge of ruin; and he was induced by the district officers to resign, in favor of Jamma Devamma, the widow of a predecessor. This election was highly distasteful to the hill Sirdars; first, because they were not consulted; and secondly, because the succession in former times was always through heirs male. Troubles of all kinds thickened around the unfortunate Ráni, and it was not long before she was carried off to the jungles by a party of hill peons, and there barbarously murdered.

43. Upon this, troops were moved into the neighbourhood, and the estate sequestered by the Collector, Mr. Freese. The Zamindar, Ananta Bhúpati, was brought to trial for abetting the Ráni's murder, and, being convicted, was sent as a life long prisoner to the fort of Ghooty. Averse from entering upon the administration of a hill Zamindari, the Collector proposed to give the estate to Vira Bhúpati, son of a former Zamindar, Shánta Bhúpati. The Government did not acquiesce in the suggestion; and in the following year 1837, the Zamindari was put up to public auction for arrears of revenue, and knocked down to Government for the sum of 100 rupees.

44. The hill Sirdars were not disturbed, nor their quit-rent raised by the Officers of Government; each received a Pattá on the *dum bene se gesserit* terms. But they were not long in discovering that the extinction of their ancient Chiefs had seriously lowered their own status. They were now directly subject to the

surveillance of the Collector's Native Amín: and some slight show of inconsideration to one of their party, brought about a hostile confederation. They united to raise an insurrection against the Government, for the restoration of the Bhúpati family. Rents were withheld, the hills barricaded against all comers, and constant excursions, with fire and sword, carried into the villages in the plains. "Chinna Bhúpati," a lad of nineteen and half brother of the "Vira Bhúpati" already mentioned, was set up by the insurgents as their "Rájá": and for three years, or from 1845 to 1848, they successfully held their jungles against the military force employed against them; abandoning the enterprise at last on the tender of amnesty to all concerned, Chinna Bhúpati yielded himself up; and some villages producing 4,000 rupees a year were assigned him as a maintenance for himself and his brothers, the representatives of the ancient Zamindars of Golgonda.

45. Once more in 1857-58, during the excitement of the Mutiny, an insurrection was organised under the leadership of Sanyási Bhúpati, nephew of Chinna Bhúpati. The Sibbandies, under Captain Owen, assisted by some of the leading Sirdars in the hills, promptly put it down. Sanyási Bhúpati and Chinna Bhúpati were sentenced by the then Agent to the Governor (Mr. Reade) to transportation for life; but the

Government* remitted the punishment, and ordered them to be detained as State prisoners, under surveillance, at Vizagapatam, where they still remain. In 1864-65, police stations were posted in the hill muttas: and for the next twenty years the country was quiet.

46. When disturbances arose in Rampá, the neighbouring Golgonda stations were at once strengthened by the local authorities; but the men they sent up were almost immediately called for by the officers in Rampá; and there were no more to send. The people in the Golgonda hills were not oppressed by their landlords and had no grievance against Government; but the more daring spirits were moved by solicitations from across the border, by a hunger for *loot*, and a longing to pay off old scores against the Police, to take a favorable opportunity of throwing in their lot with the rebels. The feeling against the Police was naturally shared by one or two hill chiefs who had found it necessary to desist from their ancient high handed procedure, in the presence of a neighbouring Inspector or Station-house officer. The principal man of this class was Chekka Venkan Dora of Dutsarti, in which mutta are the police posts of Chodávaram and Aditigula.

47. At last the opportunity came: a dacoity had occurred towards the end of April 1879: and one Dwárabandham Chandraya, a man of some substance but of suspicious character, had his house searched for the stolen property by the police of the Koyúr station. He was absent at the time, and appears to have particularly resented such action being taken when the women only were present. He at once raised all the *budmashes* in his own and the surrounding villages; and fearing to attack the station at Koyúr, where the Muttadár is a very loyal servant of the State, descended into the Dutsarti Mutta, attacked and burned Chodávaram station on the 3rd May, and Aditigula station on the 8th. In the case of the last-named post, the constables, hearing of his approach, took to flight the night before; at Chodávaram the attack was made at midday. The Government still refrained from sending troops into the hills; ordering Captain Blaxland down from Jeypore with fifty Police (armed with Sniders) and a party of the Raja's paicks. On 3rd June this officer moved from Koyúr to get to Chodávaram; but being attacked by Chandraya in a difficult and densely wooded defile, was forced back. On the 6th he moved again, getting as far as the village of Bandamámidi, where he made his camp. His Police were reliable, but the paicks gave a great deal of anxiety; he reported officially that half a regiment of Sepoys was needed to recover Chodávaram and Aditigula. A fortnight after this, a military campaign against the rebels was approved.

48. No further similar disasters occurred in the Golgonda Hills: but numerous parties of insurgents, beating up recruits, flying for shelter, or levying black mail, resorted to this country—many tracts in which are of the wildest possible character—to the end; and on the 29th March 1880 there commenced the only overt act of rebellion that can be imputed to any of the hill Chiefs. Taggi Viraya Dora, the

Muttadár of that portion of Gúdem which is called "old" as distinguished from "new" Gúdem, openly joined a powerful band of insurgents in the neighbourhood. He was known to have sheltered these men and to have supplied them with food, but it had been determined not to prosecute him unless matters went further. Even when he actually went out, people were sent after him to reassure him and to urge him to return to his allegiance. Every effort proved useless: at one time he and the other leaders bound themselves by oath, solemnly taken at the sacrifice of five human victims, to attack the important station of Kondakambéru on the northern border of Golgonda, in the Jeypore country: so as to inaugurate disturbances in that quarter. The enterprise was never attempted: chased by Sepoys and constabulary in every direction, the band was broken up into insignificant parties; and on the 7th October, Taggi Viraya Dora was shot by the Police in pursuit of him. His last message sent in to our officers was that if his "Raja"—the State Prisoner at Vizagapatam, Chinna Bhúpati, mentioned above—ordered him, he would surrender, but for no one else.

49. On 8th March, at Golgonda I drew up the enclosed paper, regarding the Hill Muttas of the taluk. The Government had declared,* while Taggi Viraya Dora was out as a proclaimed rebel, that the mutta of Old Gúdem, of which he was deprived, should never be restored to any member of his family. I bestowed it on the Padál of Peddavalasa, the hereditary Diwan or manager of the mutta, who knows the country thoroughly, and who had done all he could to keep his master straight. At one time the local officer was strongly in favor of a transfer to the ex-Muttadár's cousin, Taggi Lingam Dora, who held the sub mutta of Dhárakonda, under him, and who was helping us substantially. Afterwards, we were told that his opinion of this man was changed, and that he was about to prosecute him for treasonable offences. Finally, the proposal was, to pardon him on conviction and to give him Dhárakonda as his own muttá. When I got to Golgonda, as the trial had not commenced, I directed the charge to be withdrawn. I then gave him Dhárakonda, at a quit-rent of 15 rupees instead of 40 rupees as at first intended: for I find no treason in his conduct: have formed a high opinion of his services, and would have considered his claims to Old Gúdem, but for the Government notification above cited. The immediate family of Taggi Viraya Dora had been removed by the district authorities, from the hills to Narsipátam; besides the women, there are some young children, boys and girls; one idiot brother, and another brother, Chinna Viraya, who was out with the late Muttadár and assisted at the human sacrifices I have mentioned above, but came in afterwards, giving himself up: on which the Divisional officer—very leniently I think—decided not to prosecute him. I directed that both families, Viraya's and Chinna Viraya's, should remain where they were, receiving 12 annas a day, each family.

50. The next point was, what should be done with the Dutsarti Muttá. Chekka Venkan Dora was a powerful chief, with numerous well armed adherents; and there is no doubt whatever that, with his resources and his influence in the country, he could at once have crushed Chandraya's outbreak, and certainly averted the capture and destruction of the two Police posts. It is the belief of all the officers, Civil and Military, who served in these hills that he encouraged Chandraya on the understanding (which was observed by that leader) that his own villages were spared from plunder. He had shown himself ill disposed to the Police from the first, and was glad to see the stations destroyed. As time went on and no assistance was given by him in the restoration of order, he was arrested and sent to Vizagapatam. I know him of old as a man of very doubtful character: and directing his detention at district head-quarters under the surveillance of the Magistrate, I have transferred the mutta to his brother; not thinking it right to oust the old family altogether, as it was suggested I should do. The mutta bears however a light assessment, and continuing this as before, I separated six villages from it, and assigned them to Boggula Yerraka Reddi, Munsif of Jaddangi, on a quit-rent of 80 rupees. This man is the son of the Mansabdár of Jaddangi, whose tenure was cancelled in view of his lawless conduct in 1846: *vide* paragraph 39 *suprà*. The son was then an infant; nothing was done for him: but his poverty has not prevented his having immense influence throughout the Jaddangi villages, which he has used entirely in our favor and very materially to our advantage, as is shown by the numerous certificates granted to him by Civil and Military Officers, during the late

* Notification, 29th June 1881, No. 1235, Judicial.

disturbances. Acting on my proposal, the Government has directed* the transfer of the Dutsarti and the Guditiru Muttás of

the Golgonda Hills from the Vizagapatam to the Godávári Agency, as being far more accessible to the officers of the latter district and therefore likely to have better supervision.

51. The cases of two muttás, Lamsingi, and Chettipádu *cum* Bandivalasa, it will be noted that I reserved for consideration. Pointing out the tenure of these Golgonda estates to the Agent (who was new to his office), and the effect of the Pensions' Act in taking them out of the jurisdiction of his Civil Court, where a suit regarding Lamsingi was pending:—I divided that estate between the representatives of the two branches of the family; and by a payment of Rs. 500—the interest on which I secured by enhancing the quit-rent—I obtained a surrender of the other muttá from the purchaser, which I regranted to the head of the old family. I was advised that there might be delay and trouble by bringing a suit to eject the purchaser on the ground that he had bought what the vendor could not sell; for it seems that he consulted the Tahsildar, who said he might very well buy it. Now, however, that I have publicly given each Muttadar a fresh sanad,† taking his *kabúliyat* in return,

† Copy of form enclosed.

there will no longer be any room to doubt that their tenures are conditioned for service, and inalienable by the incumbents: their successors being selected by Government from amongst their heirs. In regard to Chettipádu and Bandivalasa, I find that these two hill muttás which lie just *east* of the river Bodéru are not included in the Scheduled Districts, where the entry runs as follows: "Golgonda Hills, west of the river Bodéru." It is desirable to remedy this, by an application to the Secretary of State, as suggested *suprà* in respect of some villages in the Godávári District.

52. Disposing, finally, of the Police‡ question in the Golgonda Hills, I marched through Hill Mádgole and Hill Páchipenta to the Jeypore country; but I must here relate what I consider a matter of very serious misconduct on the part of certain officials, which came to my knowledge when I halted at Koyúr. There was at one time last year a large party of Police and a Detachment of the 36th Native Infantry stationed at this place, which is the seat of a highly loyal and efficient hill chief. The troops encamped a little way out of the village; but the Police built their sheds near the station house, just within the village. The village cattle as they went in and out proved troublesome to the constables, and are stated to have destroyed some of the Inspector's property. The first Inspector, one Hawkins (since dismissed or resigned), shot two cows that came trespassing his way; and another, Dalby, is said to have shot four others. When he killed the fourth animal, the Muttadar and a crowd of ryots waited on the Commanding Officer with their complaint. Major Oakes promptly proceeded to the spot, saw the dead animal, which Mr. Dalby confessed to having killed along with one other (for he will not own to four): pronounced his conduct highly reprehensible and his excuses insufficient; promised the villagers he would report it to the Officer Commanding the Field Force, and advised them to report it to the Civil authorities. Such conduct, he justly declared in his letter to Colonel Buck, was enough to turn loyal villagers into rebels. There was then a Post office at Koyúr, and registered letters were sent by the people both to Mr. Knox, the Divisional Officer, and to Mr. Lushington, Assistant Superintendent of Police. No answer was received, but on Colonel Buck furnishing the Assistant Superintendent with copy of Major Oakes' report, it was sent on to the Superintendent of Police with the suggestion that Dalby should revert from Acting Inspector to his old post of Head Constable; the exculpatory remark being added that cattle had been shot under similar circumstances by Major Brereton, 29th Native Infantry, at Gúdem. A degradation of the kind suggested cannot be carried out except under the order of the Inspector-General of Police; and Colonel Hearn has reported that Major Oakes's letter was never communicated to him: all he was told is that Dalby was unfit for an Inspectorship; consequently the man was not moved from Koyúr; merely reverting to his post of Head Constable. He was afterwards employed in the Godávári District; and

‡ Proceedings, 12th March 1881, No. 50. Copy enclosed.

learning that he was habitually cruel and brutal, I directed his dismissal from the Department.

Subsequently, on a similar complaint being preferred against Major Brereton, that officer replied that, in shooting two cows trespassing and doing mischief in his camp at Gúdem, he acted on the general advice of the Civil Officer of the Division; and Mr. Knox being interrogated by Colonel Hearn on the subject, as he lay sick at the General Hospital, Madras, on his way to England, candidly said that the statement was true, and that he had himself several times *shot at* cattle trespassing in his camp, but had not succeeded in hitting them. A third instance came before me, where Mr. Henderson, lately Acting Assistant Superintendent of Police in Jeypore, shot one of the villagers' cattle, in his camp at Araku of Hill Páchipenta. He says it was a bullock that came plunging among his tents after recent castration; it seems that he gave a small present to the owner by way of amends.

This last case is therefore distinguishable from the others, where the cattle were in their ordinary condition, and where there was no tender of any compensation. Mr. Knox had very hard work in and around these hills, and was repeatedly prostrated by fever. I had discovered a certain wildness and implacability in parts of his conduct which came under my notice before I heard of this last incident: and am led to believe that he ought to have left the country much sooner than he did:—before his nerves and judgment and temper were shattered. I ordered the value of the cattle killed at Koyúr and Gúdem to be given to the owners: and if it is recovered by-and-by from Mr. Knox, and he is solemnly rebuked for his conduct—perhaps all will have been done that is *now* necessary. He cannot plead, I may add, that the feeling of Hindus in the hills about the slaughter of kine differs materially from that of Hindus elsewhere; though a cow shot in a wild part of the Golgonda country is not, of course, the same thing as a cow shot in a street at Benares. The English officers at one of the camps desiring some beef, a Pariah trader bought a bullock from a respectable ryot at Koyúr, as if for the yoke, and sold it to the Mess butler. On learning to what use the animal had been put, the vendor threw the rupees back into the purchaser's hand with a curse: "thy money perish with thee."

HILL MADGOLE AND HILL PACHIPENTA.

53. Hill Mádgole, sometimes called Gangráz Mádgole, is a táluk of the ancient Zamindari of Mádgole, the rich and fertile portion of which lies below the ghauts. The hill country however, far from being a wild jungle tract, like Rampá and Golgonda, is commonly an open undulating plateau, possessed of a fruitful soil, and dotted with numerous villages of peaceful and laborious cultivators. This description is true of the hill táluk of the Páchipenta Zamindari also.

54. In February 1880, when the notorious Chandraya was killed, his lieutenant, Jaggaya, with a reduced following, betook himself to this part of the hills, partly to levy contributions, and partly to attack and destroy the scattered Police stations. A Detachment of the 17th Native Infantry was promptly sent up from Vizianagrum, the Police energetically handled, and the leading men of the country encouraged to bestir themselves. In sixteen days the insurgents, operating over an extensive tract of country, were completely checked: and the Agent was able to try on the spot the prisoners committed to the Courts. Where there is no general grievance, there will be no general insurrection in the hills or elsewhere; but there are always some everywhere, who, having nothing to lose, are ready to join in any desperate undertaking presented to them; and always others, whom the fear of a cruel and powerful band of rebels will coerce into rebellion. Jaggaya came up with tidings that Chandraya was still alive and would follow him immediately with 500 well-armed retainers; the Police were to be swept from the country, and the Police Dandásis all killed. A sacrifice of these Pariah officials was solemnly held as a prelude to every enterprise: the leaders of the disturbances well knowing that a heavy blow inflicted on people who, for ages the serfs of the community, had recently been elevated to supervise and control it, and were constantly acting with the insolence natural in a sudden rise—would be the most acceptable offering they could tender to the village officials and principal cultivators. Except the irritation caused by the Dandásis, and the occasional

insolence of a constable, I could find nothing for these hillmen to complain of. In Páchipenta, the proprietors live generally in the low country, and the rents are capriciously raised and extra items levied; proceedings which I endeavoured to abate, so far as general admonitions and announcements can extend; but in Gangráz Mádgole, nine Muttadárs, very lightly assessed themselves, make a light demand on the ryots, and the country is in very good condition. In the Mádgole hills, the people are Telugus; there is no Magistrate in the táluk, and every case must be taken to Koraput of Jeypore, where Uriya is the vernacular. A Táluk Magistrate is certainly required at Pádéru or some other central place; and the táluk should be removed from the jurisdiction of the Special Assistant, to that of Principal Assistant whose division has been lessened by the transfer of two muttas from the Golgonda hills to the Godávári District. The Police charge should at the same time be removed from Jeypore. Hill Páchipenta is also entitled to a local Magistrate, who should be stationed at Potingi: here the language is Uriya, though Telugu is very generally understood.

54. When disturbances arose in Hill Mádgole, the Maharaja of Jeypore incurred some disapprobation, because being (as we believed) the lessee of the whole of the Mádgole Zamindari, he probably had the power, if he had the will, to aid very materially in the early suppression of disorder: which he failed to do. I pointed out at the time that the respect of hill people is chiefly hereditary, and not likely to be accorded to a lessee; but it turns out now that the Maharaja's lease does not extend to the Mádgole hills; this and other portions of the estate were reserved by the late Zamindar, who is now represented by his two widows. These ladies wished us well: but our right hand man was their illegitimate brother-in-law, Gopál Bhúpati. The district officers being all new to hill politics, at first arrested Gopál Bhúpati as a suspected rebel: but on Colonel Buck, who was formerly the Police officer of the district, certifying to his good character and to the high esteem in which he was held in the country, they sent him up to the hills, where the Muttadárs rallied round him, arrested the principal offenders and did much other good work under his direction. I hope that the handsome sword since presented to him by Government has helped to soothe the injured feelings of this excellent person.

MALKAGIRI OF JEYPORE.

55. On passing from the Golgonda hills by the route I selected (the Lamsingi ghaut) into Hill Mádgole, I entered the plateau (averaging 3,000 feet above the sea) about 70 miles long by 40 broad, which is separated from the littoral districts by a range of hills extending in a direction nearly parallel to the Coast line, from the Mahánadi to the Godávári. The higher peaks of this range reach an elevation of more than 5,000 feet. The plateau, which includes some of the southern taluks of the Jeypore Zamindari besides Hill Mádgole and Hill Páchipenta, has a tolerably gentle fall to the westward, and is terminated abruptly to the north by a range of steep hills which sever it from the plain country of Jeypore, lying about 2,000 feet above the sea. The town of Jeypore itself is situated seven miles beyond this northern wall of the plateau; the Jeypore territory extending a hundred miles further. So much of these northern plains as lies near the Indrávati presents a very fertile appearance; beyond that river, the country is generally jungle or Sál forest, and very sparsely inhabited. South-west of the town of Jeypore comes, first, the Ramgiri táluk, divided off from the Malkagiri táluk by a lofty range of hills, called the Tulasi Dungiri, which is carried across the river Sabbari and stretches far into Bustar. To get from the Ramgiri to the Malkagiri táluk, the route is by a long ghaut with a descent of 1,200 feet; the country falling still further towards the Godávári. The south-west boundary of Jeypore is the village of Moat, at the confluence of the Sabbari and Siléru rivers, thirty miles from the Godávári. As far south as the town of Malkagiri, there is a dense forest of Sál, after that the ordinary jungle, with everywhere an undergrowth of tall rank grass. The whole country from Jeypore to Moat is very thinly populated, the villages, 225 in number, small and far apart, and the people generally very poor. The táluk abounds with game and by consequence with beasts of prey also; and every man goes about armed with bows and arrows or a spear.

56. In the first official account of Jeypore, written nearly 100 years ago, the Chief in Council, Vizagapatam, describes Malkagiri from hearsay, as "inhabited by a rude and barbarous people, who make the Rajah presents at the Dasserah, owe him Military Service, and are devotedly attached to him: but over whom he has no real authority." In fact, in process of time, from its distance from the capital, its difficulty of access, and the disturbed state in which the Jeypore Ráj was kept by the violence of contending factions, the Amins, deputed to the charge of this outlying tract, seem to have made themselves very nearly independent. The office was transmitted from father to son, under the title of "Tát Ráj" and the tribute payable to Jeypore was never changed, standing always at 750 rupees. The last Tát Ráj, Paramánando, died without male issue, forty years ago. He was succeeded by Bhávamma, his twin-brother's widow, who, dying twenty years after, left a daughter Bangára Dévi; but the real authority vested in one Saunyási Pátro, an illegitimate member of the family, a very turbulent character. He not only withheld all tribute from Jeypore, but continued, in spite of all warning, to levy Mohturfa and Sayer duties. He extorted four annas on every pack bullock entering the country; and a definite complaint having been laid against him by a Brinjarry trader before the Assistant Agent at Jeypore, he was sentenced to fifteen months' imprisonment and fine. The Rájá of Jeypore then placed a man of his own in charge; this was in 1865.

57. As the Malkagiri taluk is the northern boundary of Rékapalle, Rampá and the Golconda hills, its stations were all strengthened on the disturbances growing serious in the middle of 1879, by bringing down men from the upper part of Jeypore; and all the ferries over the Siléru were held from Moat to Potúr. In the south of Malkagiri, the headmen are Telugus and the people Koyas: and it is known now that continuous attempts were made to get them to cross the frontier and join the insurgents. They remained steady, however, till the great Koya leader, Tamman Dora, driven out of Rampá, came amongst them, with a small following, in April 1880. Raising other followers as he passed along, he boldly attacked and took the Podeh station-house on the 24th of that month. The constables fought well and might have beaten off their assailants, as was done elsewhere, but that the post was badly situated for defence; and amongst the seven on guard at the time there were but five muskets. From Podeh it was likely that Tamman Dora would lead his band to the thriving village of Moat: the officer at Wudagúdem, Colonel Macquoid of the Hyderabad Contingent, accordingly pushed up 40 sepoys to that place, and shortly after marched with 100 more towards Podeh. He had travelled five stages, when at a village called Kurti he was attacked and, unfortunately, thought it necessary to retreat. This occurred on the 6th May; a reinforcement was called for, and the Colonel ultimately reached Podeh on the 22nd idem. In the intervening fortnight the surrounding country was in a blaze, and Tamman Dora, who had driven back a veteran British officer and 100 trained soldiers, was saluted as the Raja of Southern Malkagiri. The return of the troops and the vigorous action of the Police under Mr. Meredith, soon, however, brought peace all around; the leaders were seized and committed to the Sessions Court: the ordinary villagers who had merely followed their headmen, were not molested: Tamman Dora fled back into the jungles of Rampá, where he was tracked out by Mr. Sweet, and shot, on his refusal to surrender, on the 22nd July following.

58. By that time the Maharaja of Jeypore, accompanied by Mr. Tremenheere, Special Assistant to the Agent at Vizagapatam, had arrived at Malkagiri. That zealous and intelligent young officer's report on the late disturbances was received by Government early in October last year; but, though I and another Member of Council immediately noted on it, no order issued, and it was finally despatched to my camp in the north. On reaching the Jeypore country, I had to remain some time at or near divisional head-quarters for the settlement of the Police question and many other important matters; and therefore deputed Major (now Lieutenant-Colonel) Smith, my excellent Secretary, an old Jeypore officer, to go down to Malkagiri and test Mr. Tremenheere's report. He corroborates it in all its main particulars; the disturbances are attributable, first, to an injudicious land settlement, but secondly and principally to the unchecked and systematic misconduct of the local police.

59. In regard to the Settlement, I have already explained that up to about 15 years ago, Malkagiri was under a hereditary talukdár; this authority had under him the hereditary Muttadárs, or headmen of groups of villages: his own rent was small; he had not sufficient power to oppress the Muttadárs: no Muttadár attempted to oppress his own clansmen: and all went on happily, according to the ancient rates and customs of the country. The last member of the old talukdár's line being a female, and her Manager being very insolent, the Rájá of Jeypore, making some provision for the women, handed the country over to a Renter. This arrangement not proving successful, Mr. Turner, the Special Assistant, went down there, with the Rájá's Dewan, in 1872, and made an excellent settlement, muttá by muttá. This appears to have lasted till 1877, when the Sub-dewan effected another, not only higher in its demand, but village by village: with the objectionable revival of a plough tax and hoe tax. The Maharaja of Jeypore is a Zamindar under the permanent settlement; but, owing to the vastness of his estate and the exceptional character of the population, it has been usual to treat him, as if he were a sort of feudatory chief. A disturbance in the hills under his control is so serious a matter, that the Governor's Agent has never hesitated to warn him when his servants are engaging in a perilous or overbearing course, or to call upon him to remove any unscrupulous or mischievous person about him; and as far as my long experience goes, such advice has always been accepted. Where then, when this re-settlement of 1877 was made, was the scrutiny or the judgment of the local officers? In a wild taluk like Malkagiri, that rents should be raised in moderation at periodical adjustments, when the country is at rest and is being opened out—is natural; but that in such a country the ancient hereditary headmen should be summarily displaced, and no intervention thought necessary by the representative of the British Government, is simply marvellous. Not only did the four and twenty Muttadárs become thoroughly discontented; but the villagers of each muttá immediately felt that they had lost a powerful friend. I am informed by Major Smith that, losing their connection with the Muttadár, the ryots of a village, when oppressed by the Police, knew not where to turn. The petty head of the village was all too weak to help them; and every Muttadár who went out with Tamman Dora had just as much influence over the inhabitants of his old circle, as if he were still their chief.

60. But the Police, after all, formed the main grievance of Malkagiri. The Inspector, Adaya Náyudu, who was murdered in the course of the outbreak, appears to have worried and insulted all the respectable people in the country, by his violence, extortion, drunkenness, and lechery. The constables of course followed suit; Mr. Tremenheere states that several villages on the line of road between the different stations have been deserted, owing to the misconduct of the Police; and Major Smith adds that many of the weekly markets have been closed for the same reason; the constables insisting to be supplied with grain, fowls, and sundries at quarter rates, as a privilege of their office. When the Maharaja summoning the headmen together, promised them a favorable assessment on their lands—"as for that," they exclaimed, "it is as you please: but it is the Police that are eating us up. We are jungle people and dare not complain. If we object"—they say "well, see what will happen."

61. The Muttadári settlement has now, once again, been established by the Maharaja in the country, and the rates are fair and easy. As for the Police, I have taken certain steps, as I shall show presently, to bring them under the close supervision of their officers. That the whole machinery in the Jeypore country is now out of gear is evident, not only from what has come out in Malkagiri, but from the complaints made to me wherever I went. They are all of the same character as those elicited in Malkagiri. I had an example made of the Inspector of Nandapur, as I passed through his taluk: and another Inspector (in Upper Malkagiri) has been dismissed for some malpractices that came under the notice of Major Smith. Something of the discredit attaching to the Constabulary appears to me to be due to the leniency and indulgence shown towards the Inspectors by Lieutenant-Colonel Robertson (now on leave), the Deputy Inspector-General of the Northern Division.

62. Mr. Tremenheere having stated in paragraph 9 of his report that the Superintendent of Police, owing to Adaya Náyudu's drunken habits, passed an order transferring that Inspector to another taluk, but that the transfer was prohibited by an

authority at a distance—I called for information, and find that the Deputy Inspector-General did, on the Inspector's petition, intervene in his favor, without having before him, so far as I can learn, the grounds of the Superintendent's proposal. Again, it having come to Major Smith's knowledge that the Inspector in Upper Malkagiri, already mentioned, had in the exercise of a general authority given to him by the Superintendent (of which I shall have more to say) maliciously burned a village within his charge—I desired to be furnished with a full report on the case. The village, it seems, was burned in May 1880: the matter coming to the Special Assistant, the Divisional Magistrate's notice in September only, when he at once reported it to the Governor's Agent. A departmental inquiry was made into the complaint by Mr. Arbuthnott, who was then acting for the Superintendent, Mr. Scott, absent on three months' leave. On Mr. Scott's return, he was asked to supplement the inquiry, and appears to have reported to the Deputy Inspector-General that no more was to be learned than what was already before him. This was in January last and Lieutenant-Colonel Robertson, leaving Waltair towards the end of April, did nothing more about it.

63. As to the Superintendent's order to the Inspector, it runs as follows: he did not trouble himself to sign it, but tells his writer what he is to say, and that functionary affixes his own signature to the docket as "by order":—

"If any villagers join the insurrection or try to do so, or if such men withhold information, you should burn their village. Also, if you see that villages which have joined the insurrection, are deserted, and if any villages which you visit do not tender you the assistance you require; or, having joined the insurrection or knowing all about it, do not answer your inquiries, you should burn such villages, always reporting your reasons. In this matter I take the responsibility upon myself."

I suppose there never was such an abominably reckless order written before, and I trust we shall take care that such another is never written again, by a Superintendent of Police to his subordinate. But, putting that aside, and reverting to what the Inspector did—my conclusions are these:—that every circumstance in the case shows that, even if the insurgents had got close to the village—and they were never within threescore miles of it—the thriving pariah traders who inhabited it are the very last persons who should reasonably have been suspected of conspiring with them; that it was a grossly malicious proceeding of this Inspector to act as he did: and that there has been a most discreditable attempt to screen him by letting the matter drop out of notice.

UPPER JEYPORE.

64. I now come, finally, to the recently threatened disturbances in Jeypore, arising out of the killing of certain Dombs or Pariahs, by the villagers under the leadership of the headmen or Náyudus. Copy of the reports of the local officers, together with my Proceedings thereon, has already been laid before the Governor.

G.O., 29th April 1881, No. 852, Judicial. ment; I will here briefly recapitulate the facts of the case. The Dombs, in that part of the Jeypore country which forms the charge of the Special Assistant, include about one-sixth of the population. They do not, commonly, hold land; they are generally weavers or petty merchants: but amongst them there is a sturdy and not inconsiderable class of habitual depredators. These last took advantage of the Police stations being lowered in strength on account of the demands made on them from Rampá and the southern hill tracts—to ply their trade more briskly than ever. In one part of the country the criminal Dombus, under three notorious leaders, succeeded during this period in establishing a reign of terror, setting all law and order at defiance. Dombu Kongar, their chief, had thrice broken prison and was "wanted" on charges of murder, attempt at murder, arson, repeated robberies, numerous rapes, and of being a leader of dacoits. The headmen and the ryots near Kotpád, learning that he was then in a neighbouring jungle, turned out to capture him; he refused to surrender: and as he was well armed and threatened to slay any one that approached him, he was shot down by arrows and killed. The Police brought in his body, with a report of the occurrence, to the Special Assistant at Koraput. Heads of villages are bound under the Madras Regulations of Sir Thomas Munro, "to co-operate in all things for the apprehension of offenders and the general security of the country." These headmen therefore, and the villagers who followed

them, were quite within their duty in what they did, and if the Special Assistant had called them before him, distributing rewards for their achievement, and warning them against taking life in any case where capture might be possible—he would have done well. Mr. Tremeneere however did nothing: a neglect which I put down to the constant attacks of fever, which sent him away to the coast on 12th December following. On the same 15th November, eighteen Dombs were put before him by the Police, and on the 19th twenty others, on charges of theft. Both these cases he referred to the taluk officers, who dismissed them. The evidence may have been deficient; but an adjournment might have elicited more, and a prudent Magistrate would at least have taken security from some of those declared by the complainants to be habitual thieves, and so have pacified public feeling for the time. As nothing was done, the headmen sent a green branch round the country, as a signal that the people should everywhere assemble to catch, beat, and raze to the ground the houses of, all Dombs of bad character in their villages. When these tumultuous gatherings set to work, any Domb who resisted capture was of course murderously assaulted; the ryots near Koraput in taking some forty prisoners, slew nine of them and only gave up the rest after great persuasion had been lavished. These prisoners were mostly men who had been convicted at one time or other of theft and burglary, but there being now no fresh definite charges against them, they were, like the previous party, discharged. Meanwhile eight headmen, implicated by the Dombs, were arrested by the Police and brought into Koraput; on which the rest of the faction turned out, threatening to come by night and burn down the station-house. The Superintendent, believing that a widespread insurrection was imminent, sent down a pressing demand for troops, and three detachments of sepoys marched up by separate ghauts from Vizianagarum and Vizagapatam. By this time another series of Domb murders had been committed in the Ramgiri taluk, and similar outrages would no doubt have been multiplied. The arrival of the troops, however, quieted the country. It had been thought prudent to liberate the accused Náyudus on their own recognisance; these now gradually gave themselves up. Ten were capitally convicted, and seven ultimately hanged: but unless prompt measures had been taken to exhibit the power at our disposal, the course of justice would not have run so smoothly as it did. The Maharaja of Jeypore was present in the Agent's camp and, when the trials were concluded, made the assembled headmen swear never to take any part in such acts in future. It will be seen from the papers that the people, when invited to speak freely, complained here, as elsewhere, of the Police Dandásis, and of the Police compelling villagers to give them supplies at inadequate prices; though their principal grievance was that Domb thieves were so lightly punished on a rare conviction as to encourage them in crime. Better administration was promised for the future. On my arrival in Jeypore I found the country in its ordinary condition of peace: and directed the return of the troops still remaining at Koraput.

THE KHOND AND SAURA TRACTS OF VIZAGAPATAM AND GANJAM.

65. The tracts of country, visited* by me, include all those in which any disturbances occurred in 1879 or 1880.

* Rampá.	Hill Mádgole.	The remaining hill tracts of the Northern
Rékapalle.	Hill Páchipenta.	Circars gave us no trouble within this
Golgonda Hills.	Part of Jeypore.	period: there was no reason therefore

for my visiting them; indeed by the time I came down from Jeypore the season for travelling in the hills had closed. As this remaining country is part of one or other of the two districts I am well acquainted with, I was able, in conference with the District Officers, to decide such points as demanded my decision, with the confidence which long knowledge and experience impart. My Proceedings, reviewing the last annual reports of the Agents to the Governor in Ganjam and Vizagapatam, have

† 2nd July 1881, No. 1307.
15th " " 1380.

already been laid before the Government.† They contain, I hope, some useful matter for the future guidance of those officers.

In Gumsar and Chinna Kimidi, where the Special Assistant in Ganjam resides for seven months of the year, there is abundant evidence that a strong sentiment of contentment towards Government is universally prevalent amongst the people, which

nothing but systematic mismanagement can possibly destroy. The relations between the Hindu Pátroes and their Khonds are also generally harmonious. The Southern hills of Ganjam comprise the country of the Saura tribe: here the local officers have been negligent. The Bissoyes or Hindu Chiefs have pretty systematically oppressed their ryots; and the local officers have stood by—allowing the Bissoyes to enforce their claims by civil suits, instead of going up into the hills and intervening as arbitrators. The landlord throughout these tracts is everywhere an assignee of the public revenue, holding his tenement at the pleasure of the Government; he is therefore essentially subject, in dealing with the hereditary occupants of the soil, to the scrutiny and control of the district officials. In one quarter of Parla Kimidi, and throughout the Pedda Kimidi hills, the supervision of the Governor's Agent has been so lax, that a breath might have fanned the resentment of the Sauras against their chiefs, into flame. On my return to Council, the Government thought it expedient to remove the Agent to an ordinary Ryotwari district, replacing him by a younger and more active man.

Amongst the Vizagapatam Sauras, similar want of supervision has not prevailed. But as the hills tenanted by the Khond and Saura tribes in Vizagapatam are part of the vast Jeypore Zamindari, there is always a danger that the Amins of the Maharaja—himself a well disposed though generally indolent potentate—will be found extortionate and oppressive at a distance from the capital. There is no precaution against this, but in the vigilance and accessibility of the Agent to the Governor and his Assistants. In this part of the country, an additional Taluk Magistrate is now required, to be stationed at Bissemcuttack. I wish also to improve the position of some of the Taluk Magistrates in the hills, to revise the salaries of their establishments, and to make some slight addition to the Agent's Native office; but I believe it is unnecessary to enter upon these matters here, as the new Decentralization scheme will enable us to readily effect any changes of the kind.

THE HILL POLICE.

66. The last general subject I have to advert to, in connection with Hill administration, is the Police force, proper to be maintained in these wild tracts.

On his return from Rampá, Mr. Sullivan was for organising a semi-Military Police, well trained to the use of the rifle, for the occupation and patrol of the country. I protested against the proposal: the Police, I gave it as my opinion, should be ordinarily armed with the baton, a reserve of fire-arms being kept to overawe and put down any sudden and serious outbreaks of crime; when it comes to an extensive organised insurrection, in which a whole tribe joins, under the guidance of its natural leaders—then place offensive operations in the hands of the Military. A Military Police, I said, is neither one thing nor the other. Broken up in small parties, and engaged in duties bringing with them daily opportunities for illicit gains, they are uncontrolled amongst great temptations. Freed from constant drill and discipline, they would be as useless as the Police are for a campaign; while their Military status would give them just enough *esprit de corps* to despise the hard work of the ordinary constable, and to unite in bullying and oppressing the ignorant savages amongst whom they dwell.

The Governor in Council concurred* in this view: but subsequently† the

* G.O., 16th January 1880, Judicial, No. 109.

† G.O., 23rd July " " " 1765.

suggestion of the Inspector-General was accepted—viz., to have an additional armed Reserve of 408 men, distributed as under:—

	Men.	Cost.
		RS.
In the Godávári	102	14,886
In Vizagapatam	152	21,402
In Jeypore	103	16,114
In Ganjam	51	7,409
Total ..	408	59,811

On an application for this additional grant of 60,000 rupees reaching the Government of India, we were asked to reconsider the question, and to endeavour by means of redistribution and improved local arrangements to dispense with the large proposed increase.

I considered the subject very carefully in the course of my tour, and have supplied the Government with copy of my Proceedings disposing of the question. I entered very fully into the requirements, as they seemed to me, of each separate tract; and need only state here that I

* Old strength	1,237
New "	1,239

have met all the additional* force I give to some places by reductions in others: and that while I am hopeful that the Reserve

I have allowed at the base of the Saura hills in Ganjam will not long be required—there results *at present* an enhanced outlay of Rs. 17,000 a year, the disbandment of the Police Dandásis notwithstanding. I have abolished numerous stations, strengthened those that remain, assigned a better rate of hill batta in many cases, and above all have given the Superintendent of Police in Jeypore an Assistant. This district is so extensive, the climate so risky, the monsoons so abundant, that no one Superintendent has the time necessary to make that leisurely and careful scrutiny into the character of each post, which the circumstances of the country so imperatively demand. Sickiness sometimes drives him away: often temporarily disables him: and the large Police Force in a difficult district is then made over to a successor quite new to the duty, and with nobody to help him. The head-quarters of this Assistant should be at the town of Jeypore, and the Jeypore and Malkagiri Divisions would constitute a very proper charge for him. The head-quarters of the Special Assistant and Superintendent of Police were fixed by me, the first Agent who took up the regular administration of the Hills, at Jeypore itself; in 1869 my successor induced the Government to transfer it to Koraput, where a house has been built and accommodation constructed at so great an expense that I presume it would be difficult to revert to Jeypore. The reason for the change was the reported unhealthiness of that place; I can only say that my Assistant, Lieutenant Smith, had his residence there for upwards of six years, without leaving it from sickness; and that the question whether it was expedient to leave the town where the Maharaja resides, and take up a lonely site at the top of a ghaut 15 miles off, was not sufficiently considered. The position held by the Special Assistant is of a semi-political character, and I believe there are not many cases where a Resident in British India is not placed in the capital of the Chief to whom he is accredited. I think I can trace many grave miscarriages in Jeypore affairs, of late years, to the Maharaja and his servants finding themselves under less observation, than was brought to bear on their administration at first.

67. In conclusion let me repeat,—what I said when the disturbances were raging, that the history of all this hill region of the Northern Circars is peculiar. It is not part of the country we have long known and administered. When I was first appointed Agent to the Governor at Vizagapatam (1862), the entire range from the Mahánadi to the Godávári was known only to the Meriah Agency, the officers selected for the suppression of human sacrifices. There was not a Magistrate or a Policeman throughout. This absence of all control over the Hill Chiefs was the outcome of a deliberate policy. When the Circars had been for nearly a century a portion of British India, the Court of Directors, pronouncing these hills to be "cursed with a pestilential climate," decided that nothing more was needed than to "repel incursions into the low country." In 1862 all this was changed. Rough, independent native misrule was succeeded at once by our regular administration: and that we succeeded on the whole, has never, I believe, been doubted. Petty disturbances occasionally of course threatened, but from 1862 till the breaking out of the Rampá insurrection of 1879, not a sepoy was called in to the aid of the Civil power. The causes of that outbreak have been fully described; the administration was slack: our officers turned a deaf ear to the complaints of an oppressed people, and the ancient spirit which appealed to the sword at length asserted itself, amongst a brave and hardy race of mountaineers. Once that spirit is roused, and we are forced into a campaign in a wild, difficult and malarious tract—no man can say how long the petty warfare will last, or what slumbering elements of disorder will be stirred up against us. All that

can be predicted is that the enemy will seldom be seen, that fever will fill the regimental hospitals, and that when peace comes at last, it will be the peace of desolation. Everything depends on the District Officers: if they are accessible and do their duty, disaffection is impossible. There is none that can now originate in the ambition of individuals, or in causes unconnected with the principles on which the administration may be conducted, or with the general disposition of the great mass of the people. We shall do more for them than they ask: but all that these hill clans require of us is, that we shall protect them in the tranquil enjoyment of the few contracted and simple objects of personal liberty and comfort which constitute the main sources of their happiness.

November 1st, 1881.

DAVID F. CARMICHAEL.

16/7/60
73-88
927473

Sub. Dept.

Golconda District

Golconda District

Sub. No. 242 Mar 160 L 366

Memorandum by the
Honble D. F. Carmichael
Dy. Secy.

I adhere to our original decision which was in accordance with Reg. 2
of 1819 under which this man is detained - But is that this
land should be attached by the collector and the proceeds paid
to him while he lives after which the land will revert to his
heirs. See the preamble and sections 9 and 10. We ought not
to exceed
the law
on this
subject -
the case
with regard
to March 1860

On the grounds stated in
para 4 of the above letter,
the Govt. approve of the
arrangement, viz. that
Chinna Bhopaty & Sun-
niassy Bhopaty should
be deprived of their lands
& have an allowance in
money assigned them in
lieu, equal to the average
proceeds, less Cuttobaddy
& charges of management,
for the last three years.

The Govt. Agent.

Viragapatam.

Inspector Genl. & Sails.

No. 1111

16

JP

From 24th Dec 1859 to 28th Dec 1859
Rev. 12th Dec 1859 - 22nd Dec 1859

31 March 1860

Ind. Deptt
From the Agent to the Govt.
L. Viragapatam
The Chief Secy to Govt.
Fort St. George

Dated 1st March 1860
Recd

no. 376. P. 78

Solicit orders, whether ready money allowance of 2300 Rupees should be paid to himna Doopaty, or the villages are to be managed for him, and the proceeds paid after deducting all charges.

See Separate Order
With an Order

C. 9 March 24
R. 14
C. 17 " 25

Judicial Department.

Proceedings of the Madras Government

Read the following paper given by
Agent to the Governor of
Nizagapatam.
Peru letter 1st March 1860 No. 78/
recon 24th March 1860 No. 364

The Honble the Govr
in Council is of opinion that
the course indicated in Reg. 1
1819 should be followed as
closely as practicable
respect to the villages held by
Chinna ^{Chinna} ~~Chinna~~ and
~~Chinna~~ ^{Chinna} ~~Chinna~~ that
is, that the lands should be
held under attachment and
the proceeds paid to them
for their support during
their lives, and that on their
death, the lands should be
released from attachment
and be made over to their
heirs.

2 The execution of
these orders need not
however, disturb the
arrangement

arrangement referred to in
Para 2 of the Agent's letter
relative to the village of
~~Gandavaram~~ now in
possession of

The whole
~~the village~~,
the latter, may still be
assigned him out of the
village of ~~Gandavaram~~
and the residue of that
village, with the portions
of Waratta previously held
by ~~Vira Bhupati~~ may
be allotted to ~~Sanyasi~~

portions of Gunnavaram
which are to belong severally
to ~~Sanyasi Bhupati~~ and
~~Vira Bhupati~~ should be
clearly marked out, and the
whole village may then
be left under the manage-
ment of the latter, who will
pay ~~by the proceeds of~~
~~Sanyasi Bhupati~~
share to the Agent on his
behalf -

J.P.

The Govt. Agent, Viragapatam.
" Inspector General of Sails.
" Rev. Secy.
Civil Auditor.

Surf 30th

31 March

Special 1860 Depart

No. 364

Proceedings of the

of the

12-3-86 ✓
21-9-07 ✓
5-1-08 ✓
9-8-88 ✓
29/11/24 ✓
30/1/80 II ✓

24424

City of London
2223 "