

- (1) பக்கங்களின் எண்ணிக்கை 16
 (2) புதுக்கித் திருப்பிய. நாள் பிப் 90
 (3) ஆதாரங்குறிப்பவர் சுருக்கொப்பம் சென்

தமிழ்நாடு ஆவணக் காப்பகம்.

தமிழ்நாடு அரசு

Judicial துறை

அரசாணை எண்.	<u>472 N^b</u>	அச்சுதம்
மு. கோப்புத் தாள் எண்.		பலவகை
Judl.		
நாள் :	<u>23. 2. 1886</u>	198 .

மடிக்கவோ கண்டபடி கையாளவோ கூடாது

PROCEEDINGS OF THE BOARD OF REVENUE.

READ—the following letter from W. S. FOSTER, Esq., Government Agent, Godivari District, to the Secretary to the Board of Revenue, dated Cocanada, 29th May 1885, No. 17:—

In paragraph 2 of their Order, No. 2618, Judicial, dated 13th October 1884, Government directed me to make a special report on the abkari arrangements in the Agency Tracts after personal examination into the matter. I examined the question while I was on my hill tour, from which I returned a month ago; and I have now the honor to submit my report.

The following is an outline of the various systems that have been in force from time to time in the Agency Tracts.

When the Bhadrachalam Taluk was transferred from the Central Provinces to the Godivari district, the abkari system in force was as follows.

The toddy farm was rented out separately; the contract for cutting ippa flower was sold annually in each village, and the contract for distilling the arrack was also sold separately. The people in the Koyi villages were allowed to take toddy from the trees in their own village for domestic consumption, and licenses used to be issued to the Koyis to distil arrack for their own consumption, but not for sale, when their villages were situated more than 12 miles from the contractor's distillery.

The ippa flower the villagers were at liberty, subject to the payment of a rent, to gather and sell to the arrack renter themselves or through merchants who bought it from them and sold it to the renter for a profit—*vide* G.O., No. 744, dated 17th June 1874. The same system was continued after the taluks were transferred to Godivari, the prohibition regarding home manufacture of fermented liquor being declared not to extend to the taluks—see *Fort St. George Gazette*, dated 14th July 1874, p. 1089, and District Gazette of 25th July 1874.

The exclusive right of manufacturing and selling arrack (except so far as licensed manufacture of the Koyis was permitted) was leased out in two circles, Bhadrachalam and Dummagudem.

After the commencement of the disturbances, the Koyis had begun to make applications to establish a right to distil arrack from ippa flower, and it was also believed that those who had licenses to distil arrack for domestic consumption also sold it to Telaga villagers—*vide* Board's

Board's Proceedings, No. 967, dated 15th July 1880. Proceedings, No. 926, dated 8th July 1880.

In 1880, the Tahsildar of Bhadrachalam gave verbal permission to thirty-two Koya villagers of the Bhadrachalam Taluk to distil arrack for domestic consumption, and a remission of rent was granted to the contractor. In the same

year, the Abkari Act was extended to the Bhadrachalam and Rekapalle Taluks, when the Collector made the following proposals:—

- (1) To leave the right to collect ippa flower alone.
- (2) The domestic consumption of toddy being permitted to continue, to lease out by auction the right to sell.
- (3) To permit the Koya and Reddi villagers to manufacture arrack for domestic consumption, but not for sale, on payment of a small percentage on the peishush of the village.

- (4) To lease out the right of manufacturing and selling arrack to outsiders in the Telaga villages since the Telagas do not manufacture arrack, and therefore to continue the practice of selling it by auction in two circles—Bhadrachalam and Dummagudem. It was remarked that if the Koyis were permitted to distil arrack for domestic consumption, there would be a risk of selling to outsiders; but it was impossible to prevent this entirely, and it was desirable to get rid of contractors in this wild tract even at some sacrifice of revenue.

The Board supported the proposals with the qualification that the tax on the collection of the ippa flower which amounted to Rs. 259 per annum might be merged in the assessment and that the insignificant revenue from toddy might be abandoned—*vide* Board's Proceedings, No. 44, dated 15th January 1881.

9. These proposals having been transferred to the Special Commissioner, he ordered that the toddy revenue be abandoned and the tax on ippa flower given up; and he said that as regards the privilege of the Koyi and Reddi villages to manufacture liquor for domestic consumption, a settlement should be made village by village, the number of houses in the village, the male population, the incidence of assessment, the sum saved to the villagers by their exemption from the existing tax on the collection of the ippa flower, the number of ippa trees in the vicinity being items for consideration, and a fair arrack rent for each village should be fixed.

By this time the Rumpa country had been excluded from the taluk farm of Rajahmundry, the toddy revenue had been mixed up with land revenue, and the monopoly of arrack was sold village by village—*vide* G.O., No. 109, dated 16th January 1880.

In the villages of Peddapuram, Rajahmundry and Yernagudem taluks, then proposed to be added to the Agency Tracts, arrack and toddy were combined and leased out villagewar—*vide* G.O., No. 233, dated 6th February 1880.

In 1882, the Collector proposed to have a uniform system all over the Agency Tracts. In Rumpa, the toddy revenue was merged in the land revenue and could not be revised, but he proposed to

abandon it in other tracts and to lease out arrack monopoly according to the circumstances of each case on the principles laid down by the Special Commissioner. If people wished to sell toddy anywhere they should be provided with licenses, and if any fee should be fixed for the license he would fix it at Rs. 3.

The Board recommended the proposals except that they reduced the fee to one rupee, but the Government said that the license be given up. They remarked "there are no shops of the kind in the hill villages nor do the people wish to

have any. There is no need of hill toddy to outsiders, and any petty accommodation given by one village to another in supplying toddy for a festival though repaid in some way cannot be treated as illicit transaction without bringing about all the inconveniences, which Government desire to preclude, within the wild hill country"—*vide* G.O., No. 1106, Revenue, dated 12th October 1882.

This order was issued in October 1882. The abkari of the villages of the Rajahmundry Taluk had been leased out to the highest bidder for three years ending with June 1883, and the system could not therefore be altered immediately. It would appear that last year the system was adhered to, toddy revenue being abandoned; but this year settlement to some extent was made on the principles laid down by the Special Commissioner.

In Peddapuram agency, the arrack monopoly was leased out to the villagers, but not on the plan of the Special Commissioner: the toddy revenue was abandoned. I shall now proceed to show how the people manage their abkari business.

Toddy in Koya villages.—People of four or five houses combine together and cultivate their holdings jointly. All the holdings thus jointly cultivated by one

group of persons constitute one farm. The village is thus divided into a number of farms. The land in the village is divided for the purposes of toddy into as many parts as there are farms without reference to cultivation, the size being dependent upon the number of palmyra trees situated on it and the number of ploughs belonging to each farm: the toddy trees situated in each part are given to the Koyis of the farm according to the number of whose ploughs the size of the part was determined. Thus, each farm has a number of trees allotted to it by the above arrangement and the people of the farm can draw toddy only from these trees. The farm-holders again divide the trees which have come to their share among themselves, so that each house has its stated toddy trees. As a rule, each house contains a member who can draw toddy, and if in any case no one of the members of a house is able to draw, a relation or other person is employed for the purpose, who gets half the quantity of the toddy drawn for his remuneration.

The toddy season extends over March, April, May and June. Toddy is drawn from the tree three times a day, and the toddy yielded by a single tree in a day is four seers, which is said to suffice for two men. The toddy tree is of two kinds, male and female. Male trees yield in March and April and female trees in May and June.

Toddy keeps for a day fit for consumption: it gradually gets fermented and unfit for consumption. After a day it will not be fit to be taken as toddy but will be fit for distillation.

The surplus trees of each farm, after the necessary distribution is made, are given to the people of the neighbouring villages which do not contain a sufficient number of trees, on condition of their giving half the toddy drawn to the farm-holders, whose head distributes the toddy among the members. Except in this case and on festival occasions, there is no distribution of toddy. The head of each house draws his own toddy, and, if he sells it at any time, takes the profit himself.

Toddy in Telaga villages.—In some villages the proprietor leases out the trees to a "Gamalla" man (toddy-drawing class) who draws the toddy and sells it to the people; and in other villages, where there are no Gamalla people, the proprietor leases out the trees to the inhabitants individually, who employ the Koyis or the Gamalla people to draw toddy for them and allow them half the toddy drawn for their remuneration.

Arrack in Koya villages.—The ippa trees are distributed like the palmyra trees, so that each house has a fixed number of trees allowed to it. Each house has its own distillery, and the liquor required is distilled by the people of the house. There is no such thing as a common distillery and no distribution of liquor. Only the trees situated near the village serve them. The flowers have to be gathered early in the morning; otherwise all that fall on the ground get eaten by wild animals. Surplus flower gathered is sold to contractors at the rate of Rs. 20 a putty. The annual yield of a tree is 40 seers, which sells for one rupee.

The flower is steeped six days in cold water and is then distilled; forty seers of flower yield 10 seers of liquor.

In Rumpa the toddy-yielding tree is the jilugu, which yields four months in the year—from March to June. The tree yields from 4 to 10 seers a day. The people do not drink much arrack except on festival occasions and ceremonies. They do not manufacture arrack, but get it from the low-country. There are very few places where liquor is said to be sold.

The following are my proposals:—As to the toddy, I think it will be well to keep for the present to the practice we have now had for some time and for Government to decide still not to derive any profit from it. I would carry this decision almost to its extremest limit. I would have almost no interference by Government either with the consumption or the sale or transport or possession within the Agency Tracts. I do not think this can do the slightest harm; it will not increase intoxication, for, as a matter of fact, it is even now sold. There are no shops, as a rule, in the villages for its sale, and I doubt if there are any at all; but a man, going into a village where there are plenty of toddy trees, would find no difficulty in purchasing what he required; and if any officer of Government brought a charge against the seller for selling it, he could plead that he was not selling it, that he was only giving

what he did not require for himself in a charitable manner to a friend: it would be very difficult to prove the charge, except under a system of espionage, which is hard everywhere and would be especially so in these tracts. The practice of leaving the toddy without any tax imposed on it gives unequal advantages to different villages: if a village has great many toddy trees, the villagers not only get as much as they require for their own consumption, but have a surplus. The question is, what is to be done with this surplus? I suppose I may take it for granted that no one would suggest that it must be thrown away; and I do not think that we could expect the people of these villages, after having had the trouble of drawing it, to give it away gratis. It must be sold, if there are any people who want it and are willing to buy it. It may be called a present in return for a present received or for work done; but it will be really a sale, call it what we will. And the people of villages who have too few toddy trees will want to buy toddy. Sales must take place, and I do not think it would be wise to restrict the sales by means of licenses to particular persons, even though they be free licenses. Government do not wish to derive any profit for themselves from toddy, so they do not wish any individuals to derive profit from it under the sanction of their authority. It would not do, therefore, to give to people outside the villages licenses to sell: they would certainly make a profit: nor do I think it would be wise to give licenses to any particular persons in the village, for they would very soon find a way of making a profit to the loss of the others in the village. I think every one ought to have the right of selling equally, that is, I would place no restriction on the sales by means of licenses to sell, that is, I would not do so at present.

I know that we have got to keep steadily in view that all our endeavors are to be given to introducing all the existing laws into these tracts, amongst them the Abkari Act. It might appear that giving up almost all the existing restrictions on the sale and possession of toddy was as throwing every obstacle in the way of introducing all the restrictions of the Abkari Act. But I hope that this would have the contrary effect and be the means of bringing in these restrictions with the entire consent of the villagers. For the present, I propose that in these tracts every one should have the unrestricted right of selling, possessing, and transporting toddy everywhere. Gradually, almost village by village, I would make the restriction that in any particular village, no one not belonging to the village should be allowed to bring toddy into it or sell it there, except under special permission. There will be arrack contractors near many villages. I am in hopes that such men as these will set up shops for the sale of toddy in their own villages and those adjoining, even outside their own farms: I do not mean that they should have at first any exclusive rights. Then, when any one had established his shop firmly in the village, I would, with the consent of the villagers, prohibit any one else but himself and the villagers themselves selling any toddy in the village. If he works well for the good of the people as well as for himself, he must soon find himself the only seller in the place and the villagers will be glad to allow him the exclusive privilege of selling in the village. I would make the consent of the villagers of very great importance in considering whether any individual should have any privilege, but this should not be the only consideration. For the full exclusive privilege of selling toddy in the village, I would require a fee to be paid; this could be a fixed fee at first, but it would be possible to alter this method and sell the privilege by auction after a time.

It will take a long time before all this proposal can be fully carried out; but it will also be long before the Abkari Act can really be introduced in its entirety by a single notification. Long as the proposed system will take to bring in the act fully, I think it will be shorter than it will be done by the single notification. If it will work, I think it will; it will introduce change gradually, and only where it is wished for; and if we go on too fast and excite the fears of the people, we can easily retrace our steps just in the villages where it may be necessary without going back all over the whole of these tracts.

Arrack.—Some of the large villages have separate arrack contractors; in other large villages one or more of the villagers have wanted to take the contract, where the villagers, as a body, would have nothing to do with it. In the majority of the villages, the villagers take it in the name of their headman, paying a certain amount to Government. This sum was fixed by the Special Commissioner at two annas a head for every

adult male of the village. The great objection to this system is that we cannot make the people pay the rent, and, as a matter of fact, they try all in their power to get it reduced; they say there are fewer men than there really are; that there are no ippa trees in the village; and that they do not want any stills, as they get arrack at other villages. Something like the system I have proposed for toddy would suit arrack also, but we should have to begin with surrendering a much larger income, and I am afraid the reason for this would be misinterpreted; besides, I am not prepared to recommend this surrender on other grounds. So long as the people pay the proper amount fixed by the Special Commissioner, or such sum, more or less, as the circumstances of the case may seem to require in the judgment of the officer conducting the jamabandi (when all this is annually settled), I would let things go on as they are. If they refuse to pay what he considers reasonable, if the village adjoins an arrack contractor's farm, I would attach it to his farm; this need not be giving it to him for nothing, as arrack farm would not generally be put up to auction till the separate villages had been settled. In this way we shall extend the farms gradually, and it will be within the villages to keep the contract to themselves if they wish it. Before attaching any village to a farm if the villagers are willing to pay something, and if the jamabandi officer thinks the amount insufficient, to avoid being hasty, we might be required to submit the matter to the Board; this would take a good deal of time, but it would have the effect of bringing before the people in their own immediate affairs the existence of the Board, and the more knowledge they get of the administration of the country, the better.

In the case of villages away from arrack farms, we shall have to go on as we do now. If a contractor wished to take up any village, the Collector might allow it, subject, if thought necessary by Government, to the orders of the Board of Revenue. But I do not think any contractor, whom we would care to have in these tracts, would take any village at a distance from his farm. If no one would take it up, we must go on as before. But in order to prevent the people thinking they could distil liquor and not pay the proper sum for this privilege it would have to be made known to them that they were liable to fine or imprisonment if they do; but I would not have the police nor any other department interfere in any way about abkari matters except to report. Most of these matters will be easily settled by the officer conducting the jamabandi; he would probably be able to induce the people of the village to get their arrack at one of the villages of an arrack farm, and this would amount to attaching the village to the farm, or they might find some one whom they wished to take the village on contract. In the case of these villages that will not pay a reasonable amount, our aim must be to attach them to some farm. This will be done gradually and gradually. All the villages will come into some farm. This year I have myself conducted the jamabandi of most of the agency tracts and I have had very few villages which wanted to have arrack that were unwilling to pay a reasonable sum, and I expect this will always be the case; but if we have the power of attaching villages to farms, if the villagers do not wish to pay, we shall not spend so much time in pointing out the consequences that will come from their not taking up the right of distilling. A magistrate should have the powers of punishing under the Abkari Act, but I would not give any power to any one but the district magistrate or a divisional magistrate.

What I have proposed would necessitate a slight alteration in the Abkari Act, viz., to give the Government the power of introducing some (not all) of the provisions of the act and to make them applicable to some classes and not to others; for instance, we should have to give notice that in some particular village only residents of the village could sell toddy, except with special permission.

Reference on the above, dated 15th June 1885.

Referred for the remarks of the Commissioner of Salt and Abkari Revenue.

(Signed) E. GIBSON,
Secretary.

To the Commissioner of Salt and Abkari Revenue,
with letter, in or to be returned.

READ—the following letter from H. W. BLISS, Esq., Commissioner of Salt and Abkari Revenue, to the Secretary to the Board of Revenue, dated Ootacamund, 25th June 1885, No. 6319:—

I have the honor to submit the report called for in the Board's Reference, dated the 15th instant, on their General Resolution No. 3388 of 1885, herewith returned.

2. From the Government Agent's letter and other sources of information, I gather at the agency tracts in the Godavari district comprise the following areas, viz., the Bhadrachalam taluk, the Rambha country and some adjoining villages in the Rajahmundry taluk, and certain hill villages in the Peddapuram and Yernagudem taluks.

3. Throughout these tracts the toddy revenue appears to have been abandoned, except in Rambha, where it is amalgamated with the land revenue and cannot be separated; and the villagers draw toddy not only for their own consumption, but also for sale, the latter without licenses, which, as the Abkari Act appears to be in force, is illegal. In two or three of the larger villages in Rambha toddy shops have been established I have heard; but on what terms as to licenses and as to fees, I have no information. In some villages the proprietors appear to lease out the right to draw and sell toddy, so that the people still pay for toddy, though not to Government.

4. The system as to arrack, which is invariably made from the flowers of the Ippa or mhowa tree, appears to be as follows.

In the Telaga villages of the Bhadrachalam taluk, which lie chiefly along the Godavari, and which are mostly inhabited by persons of other than the Koyi tribe, the monopoly of manufacture and sale is leased out by auction. In the Koyi and Reddi villages of the Bhadrachalam taluk and in the remainder of the agency tracts, the right to manufacture arrack for domestic consumption is supposed to be leased out to the villagers collectively for a trifling sum fixed by the Settlement officer at the jamabandi, except in Rambha, where arrack is not made, and what little is used, is obtained from the low country. This plan does not appear, however, to have been very strictly followed in the Peddapuram and Yernagudem agency tracts, in the latter of which I am given to understand that the monopoly of manufacture and supply is held by outsiders.

5. The Agent's proposals with regard to toddy appear to be for the present to let well alone, not apparently so much with a view to the permanent exemption of the villagers from the liability to take out licenses for the sale of toddy, as with the idea that restrictions upon the free right of sale should be introduced very gradually and should at first merely take the form of forbidding the transport of toddy into, and its sale in, villages by persons not belonging thereto. He remarks that, as Government do not wish to derive any profit for themselves from toddy, so they do not wish any individuals to derive profit from it under the sanction of their authority, a condition which, as above shown, appears not always to be fulfilled; and that the practice of not taxing toddy gives unequal advantages to different villages. It seems to me, however, that this practice tends to equalize the advantages of different villages, for if toddy were taxed, the inhabitants of those villages in which there are few or no toddy trees would have to pay even more than at present to obtain toddy. The argument appears to me, however, of little moment. As the world is, it is impossible that all should be equally fortunate in all things, and the villagers of the Godavari hills must share the common fate. Those who have not got toddy of their own cannot complain if they have to buy it. In time, the Agent anticipates, toddy shops will be set up with the consent of the villagers, on which fixed fees might at first be imposed and which would eventually be sold by auction. But I fail to see why the villagers should consent to abandon their present privilege of the free tapping of toddy trees, or how it could pay any one to set up a shop if they did not do so.

6. As respects arrack also the Agent proposes to make no change in the Koyi and Reddi villages. Lenient, however, though the present system is, it appears that the villagers sometimes refuse to meet these cases, the Agent suggests to attach such villages to a neighbouring arrack farm, where there is no prohibition to prohibit manufacture, and to punish those who elude it.

7. My knowledge is very small of the circumstances of the Godavari agency tracts and of the reasons which led to the inclusion within them of portions of the Peddapuram and Yernagudem taluks, presumably previously under the same abkari administration as the rest of the district. It is therefore with diffidence that I venture to offer an opinion as to the abkari system which should be pursued there.

8. I can understand that it may be necessary, for the sake of preserving the peace, to allow the population of wild and remote tracts to supply themselves with toddy—a beverage provided by Nature at their doors—without taxation; and it is quite possible that it may be more economical to do so than to tax their use of it. But I must confess that I do not understand on what principle it is proposed to allow them to sell toddy without license, nor can I share the Agent's anticipations that in time the villagers will of themselves abandon their present privilege of doing so. It appears that, even now, they have grasped the idea that those who have not toddy must pay those who have, if they wish to obtain it. I cannot but think, therefore, that licenses for the sale of toddy might be insisted on—at as low an initial fee as may be thought right—especially as in some villages the right of sale is already taxed though not by Government, and as some shops are believed to have already been established in Rambha. If some villages are taxed, it appears to me that all should be. If not, a distinction is at once created in favor of particular classes of the population—the very thing, I venture to think, that a civilized Government should above all things endeavour to avoid, especially as it must be the object of Government, in establishing the agency, gradually to bring the hill tribes under the same system of administration as the rest of the country. The selection of persons to hold licenses for the sale of toddy would, at first, be a matter for the Settlement officer at the jamabandi.

9. As regards arrack, I think the Agent's plan will suffice for the present, with the proviso that, where there is no abkari farm at hand, to which a recusant village can be attached, a license for manufacture and sale should be issued by the Settlement officer, either on a fixed fee or by auction, as may be thought best, and in either case with the right reserved to select the person to whom the license should be granted. It would, in my opinion, merely tempt the people to break the law and thus tend to demoralise them by accustoming them to law-breaking, if their privilege of free manufacture for domestic use were to be withdrawn, and no other means were to be provided whereby they might lawfully obtain arrack, which no doubt they will have *per fas aut nefas*. For the sale of arrack, licenses should, I consider, everywhere be insisted on.

10. It will be understood, I trust, that in making these suggestions I am not actuated by any desire of increasing the revenue, but by the feeling that the wilder the tribes and the country, the more vital to their prosperity it is that the use of intoxicants should be brought under some sort of control. History is rife with instances of the mischief wrought by drink among barbarians of every race and clime.

11. I quite agree with the Agent as to the inadvisability of interference by the police and departmental agency with the abkari of the hill tracts, and as to the necessity of such an alteration of the Abkari Bill as will enable Government to apply it there only in part; and may mention that the drafting of the necessary amendments to the bill has already been undertaken in the Legislative department of the Government office upon a representation made by the Governor's Agent in Vizagapatam.

Resolution—dated 14th November 1885, No. 5124.

The Board are unable to approve of Mr. Bliss' proposal to levy a nominal license fee on the sale of toddy in any of the Godavari hill tracts. So long as the right of drawing toddy for private consumption is entirely uncontrolled, as must be the case for a long time to come, it is impossible to attempt to control its sale. The first step to be taken is towards regulating and controlling the consumption of arrack, and when that is done and the resulting benefits have accrued, it will be time enough to think of controlling the consumption of toddy.

2. Agreeing with Mr. Bliss that the arrack traffic in the hill tracts should not be uncontrolled, the Board consider that the best method will be to give village leases to the headmen, the leases being settled on the basis of a rate per head of all adults, both male and female, and the amount of the leases being determined by the Settlement officer at jamabandi. The headmen will then be responsible for the collection of the demand, and might receive, as remuneration, a percentage of the collections. This scheme should be enforced in villages where arrack or mohwa liquor is distilled, but villages where neither is made should be attached to some adjacent distilling village, or for the purpose of exclusive supply, to the nearest abkari farm as proposed by the Collector. No other form or detail of control should be attempted, since it is of the greatest importance that these jungle tribes should be secured from the possible oppression of petty officials, or the interference of contractors.

3. The Collector is requested to report upon paragraph 3 of Mr. Bliss' letter where it is stated that "in some villages the proprietors appear to lease out the right to draw and sell toddy, so that the people still pay for toddy, though not to Government".

(True Copies and Extract.)

J. M. Richards
Acting Secretary.

To the Commissioner of Salt and Abkari I. annue.
" Collector of Godavari.

Copy to the Secretary to Government, Judicial Department.
" " " " Revenue " "

MENT.

1885.

Board of Revenue,
MADRAS.

472 lines
22/2/86

Printed November 14.

Proceedings, 14th Nov. 1885, No. 3124.

Despatch 11

14-11-85

Passing orders on the Collector of the Godavari district and the Commissioner of Salt and Abkari Revenue regarding the abkari arrangements in the agency tracts of the district.

Order 22 February 1886 P. 172 lines

Received with reference to order in the Rev Dept 27/11/85 19 Dec 1885 No 1385

13-10-84: 2618
17-6-74: 7444
1/6-2-81: 26044
1/6-21-6-80: 11480/1
27-7-80: 1795
16-1-80: 109
6-2-80: 237
12-10-82: 1106

I
25.2.86

13/11/84

For orders.

In reviewing the administration report of the Agency tracts of Godavari for the ^{year} 1883-84, Govt in the judicial dept directed the Agent to submit a special report on the abkari arrangements in those tracts.

Mr Foster submitted this Report to the Board of Revenue in his letter dated 29th May 1885, No. 17. The Board, after a reference to Mr Bliss, passed proceedings on the Report on the 14th Nov 1885, No. 3124.

These proceedings were put up for orders in the Judicial Department on the 21st Dec^r, & a decision has been arrived at, which will be found on the ^{previous} Note for Orders.

Meanwhile Govt in the Revenue Department have also passed orders on the Board's Proceedings of the 14th November 85 No 3124. & the order - 19 Dec 85 No 1385 - is printed. The judicial dept appears to have only learnt this.

Decision arrived at the revenue dept for the opinion expressed in the judicial dept. The matter belongs to the revenue department.

For orders whether the note record
in this dept shall be transferred
to the judicial dept for consideration
or whether it shall be lodged.

ALP
7-1-86

I thought that Akari
like all the administrative
matters in the Agency
Tracts were dealt with not
in the Revenue but in the
Judicial Dept. As however
it appears that orders on
the Akari arrangements
of these tracts have been
hitherto dealt with in the
Revenue we had better transfer
these notes to that Dept
for consideration in reference
to their order 419-12-85

N^o 1385
H
7-1-86

To wait accordingly

ALP
15/1

Vide Circular

Refd to in 101

subject to 101

12/17/86

These are few days from
action taken in 15/1

Atkari arrange-
ments in the G. D. A.
Agency Tract.

FOR ORDERS.

FOR ORDERS.

60 472 m. *shall*
22-2-1886

*Recd. of the ...
...
...
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...*