Public Works (1897) Department.

G.O., No. 183/6

DATED 6th July 1897

Forestry Branch 7370/97

[Despatch Abstract.]

Jarvis, Pro: Revenue Dept's receipts
Board's Pro: Submitting with remarks the
fortnightly - narrative of the Blackstaff
Block for the period ending 25 April 1897
Comptd 6 SE. Hinds.

[P.W. 25, 5,000—30-11-96.]

Indexed.

BACK PAPERS.

G.O.	No.	Department.	Date.	G.O.	No.	Department.	Date.

FURTHER PAPERS.

G.O.	No.	Department.	Date.	G.O.	No.	Department.	Date.

Public Works (1897) Department

Current No. 6328

Government {1897} of Madras.

REVENUE.

No. 1694 W-4/25-6-97

Recd. } 29-6- } 1897.
Regd. }

Enclosures

Spare copies 16

G.O., No. 456, 12th June 1897.

No 1831 Wdy 6th July 1897

To

Communicated to the

JUNE. Superintendent of Police I circle.

Do

1/7/97

S.B. I circle No 16

Received 7/7/97

Fortnightly Narrative.

Recording Board's Proceedings submitting to Government, with remarks, — of the Bhadráchalam taluk for the period ending 25th April 1897.

O.S. 247 R 3/7

GOVERNMENT OF MADRAS.

REVENUE DEPARTMENT.

Read—the following Proceedings of the Board of Revenue (Revenue Settlement, Land Records and Agriculture), dated 26th May 1897, No. 401:—

Read—the following Fortnightly Narrative for the Agency Division, Gódávari district, during the period ending 25th of April 1897:—

The Polavaram narrative has not been received. Information for that division is therefore not included, but the state of things is probably the same as that reported in my last.

State of the Country.

Rainfall and water-supply.—In Chodavaramu 85 cents; average not known.

In Yellavaram 3 cents; average *nil* for the period.

In Bhadráchalam 25 cents. This is the amount recorded at Bhadráchalam itself. The Tahsildar reports that there was heavier rain in other parts of the taluk. The average is one inch. There is no supply of water for irrigation anywhere; in the interior, considerable difficulty is felt in obtaining sufficient water for drinking purposes.

Agricultural operations and condition of the standing crops.—In some villages of Yellavaram and Chodavaramu divisions the ryots are ploughing the fields for gingelly. The cutting and burning of podus is going on generally throughout the division. There are no standing crops.

Supply of fodder and pasture and condition of cattle.—In Yellavaram and Chodavaramu divisions and the Rékapalle range of Bhadráchalam fodder is insufficient. Some ryots in Yellavaram have been purchasing fodder from delta villages and storing it up.

Pasture is scanty. In some villages of Yellavaram there is foot and mouth disease. Rinderpest is reported here and there in Bhadráchalam and "Gallu" in Chodavaramu. The condition of cattle is generally fair.

General remarks on the previous subjects.—There is scarcely any change in the condition of the agency since last report. Fields are now being ploughed in Yellavaram, Chodavaramu and Polavaram for the early crops gingelly, chama and ganti. Rain is required.

Food Supplies and the State of the Markets.

Prices of principal food-grains at principal markets in the affected tracts, in seers of 80 tolas per rupee, for the period ending 25th of April 1897.

Stations.	Rice.		Cholam.		Ragi.		Remarks.
	End of last period.	End of current period.	End of last period.	End of current period.	End of last period.	End of current period.	
Bhadráchalam	10	9	12/14	12	13	..	
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Polavaram	10½	..	16	..	16	..	Stationary.
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Addatigela	10	10	13	13	13	13	Do.
Jaddangi	10	10	12	12	12	12	
Average ..	9·91	9·6	15·16	14·6	13·5	12·5	

Activity of trade.—Active in rice in Bhadráchalam taluk, elsewhere not. No imports or exports by rail or sea.

Condition of the People.

On works.—No works of any sort going on at present.

In villages.—The condition of the people is generally satisfactory. The hill-men are living on toddy, roots and other jungle produce. In Bhadráchalam they have "ippa flowers." In addition to being used as an article of diet, the flowers are now being sold in the river side villages in exchange for salt, cholam, &c. The price of cholam is expected to fall on the pits being re-opened after rains set in.

Sickness and mortality.—There is no sickness beyond the usual fevers. There is no mortality due to want of food.

Remarks.—The subordinate officers have not properly reported on the condition of the people and they have been directed to do so very carefully in future; but judging from my observations in my last tour, I consider their condition normal and satisfactory. They may not be able, as one Deputy Tahsildar says they are, "to live comfortably and pass their days happily" in the consumption of roots and a little grain, but they seem to be able to subsist easily enough on the diet. The ippa flowers in Bhadráchalam have given considerable relief, and if my theory is correct, that there will be an abundant supply of roots during the rains, there should be no ground for further anxiety. However, I shall arrive again in Bhadráchalam on May 20th and shall be able to keep constant watch.

The loan statement for the period under report is *nil*.

Inspections of the District Officers.

Taluks and places visited.—I remained at head-quarters, Rajahmundry, during the period under report.

Endorsement by V. A. BRODIE, Esq., Collector of Gódávari, dated Camp, Dummagudem, 8th May 1897, Ref. No. 1979-Ver.

Forwarded.

I concur in Mr. Hughes' remarks generally. Even at Dummagudem I see no signs of emaciation, and so far as I have been able to have a house-to-house inspection made of about 20 villages (Koya), such inspection has disclosed the possession of a certain quantity of food in nearly every house. In the case of the richer Koyas the quantity is often very considerable, but in the case of the poorer small. Some villages are also markedly better off than others for no apparent reason. In very few cases is there practically no share at all, and in these cases the house-holders who are usually old and infirm persons are put down as living by begging or dependant on others who are better off. Such inspection is also not a very reliable test, because generally the Koyas object to their houses being entered and produce their stores themselves. In these circumstances, we can be sure all the empty pots and baskets are produced, but I am not so sure about the full ones.

2. The Malas and Madigas in the river-side villages appear to me to be worse off than the Koyas, though they really make less fuss, for they are purely agricultural labourers; and at present the ryots have no work to give them and the high prices hit them hard, for they have not like the Koyas firewood and thatching grass to sell.

3. In order both to test the acuteness of distress among the Koyas, and the truth of the statement that they will not come to relief works however pressed, I have during the past week given all work for the silt clearance of the canal here who chose to come. No other course was open, for though I had hardly seen a Koya on my way here, on my arrival I was besieged by whole villages demanding loans or alms, which in their case means the same thing. It was my intention to limit this test to Koyas and Reddies (hill men), but the Malas and Madigas raised such a howl and protested so loudly that they were worse off than the Koyas, that I gave them the

chance too. Malas and Madigas have come by whole families some from a distance of 12 miles, but the Koyas are almost all residents of villages within 3 or 4 miles, and of these the presence of many is, I am assured, due to the influence and advice of the Rev. Mr. Cain, or rather of his catechists and converts, &c. The headmen, too, are now compelling those they can to work, in order, I fancy, to save themselves the burden of supporting them.

4. I think on the whole, in consequence of the result of this experiment, that a relief work in this neighbourhood would attract some labourers—say 500 or 600—up to the rains. Once the rains set in, the Malas and Madigas will get abundant employment in their villages and go. Personally, I think we should see no more of the Koyas either, but in view of the statements of Mr. Ward and the Rev. Mr. Cain that the rains will be the really hard time for the Koyas, it can be kept open till they harvest their chama crop at the end of August, or at least until we see who is right. Some of the Koyas might continue to work off and on, for, as soon as they sow their podus, they will have nothing to do but work or search for roots in the jungles till harvest. It is just, however, as likely that, in place of coming to relief works, they will support themselves by bringing firewood to the riverside villages as the price will rise, if for no other reason, because the river will free them from competition on the part of those living on the Nizam's side of it. In this way they can, as they say themselves, get nearly as much as they can by work on relief works for less than half the labour.

5. Of course, dealing with people like the Koyas, it is difficult both to say how exactly they stand and what course of action they will adopt in given circumstances. Here the Tahsildar and Assistant Engineer both say that it is only because I am here that the Koyas have come to work in any number and assert that half will go as soon as I go, though the Malas and Madigas will remain, and there is no doubt something in what they say. Some Koyas came to work one day from Singavaram, 9 miles away, but the ranger says he can only get Koyas at Singavaram itself to repair the forest bungalow, for which there is an allotment of Rs. 200, by means of the mamul practice of requisitioning the headmen for coolies. These, too, are paid annas 3 and not annas 1–7 like the men who came here.

6. No doubt, begging and not work is the strong point of the Koya, but, personally, I think a man who is not ashamed to beg cannot be ashamed to work and, except in the case of the old and infirm, I am the more averse to indiscriminate gratuitous relief the more I see of them. In the first place, to insist on work will save the State, for they won't come a day longer to work than they can help, and, in the next, it is necessary to teach them that if they are to increase and multiply as they are doing, nature requires more of them than two hours' work in the morning and two hours in the afternoon (as they complained to me was all they could do when I set them to work) and also more thorough and systematic cultivation if they are to earn a subsistence.

7. Deaths from starvation there are none, and of fever there is less than usual. The only death of a doubtful kind I have heard of was that of a Mala suffering from fever, whom I found lying on the river embankment on Sunday morning, a week ago. All the people of the locality knew of him was that he had come across from the Nizam's Dominions ill, the night before: I gave a Mala woman annas 2 to get him some food and look after him, but heard on Monday morning he was dead. He may have been suffering from want of food (though this was not the direct cause of his death), as I understand things are worse on the Nizam's side than here. Certainly the people work harder, as more firewood and thatching grass is coming into Dummagudem from that side than from this. Also every professional beggar has come in here from that side, attracted no doubt by Mr. Cain's benevolence. Several, indeed, tell me they have come from Singareni, 50 miles away.

8. Speaking generally, I would describe the condition of the people here as "verging upon famine" rather than as "suffering from famine." Possibly, but for Mr. and Mrs. Cain's open-handed benevolence, things would have been worse. At the ame time, the people have either no moral reluctance to beg or have been demoralised, r, of those who have come howling to me, I am sure only one-half had come for

complaint and the other half were all right; nor is the native of these parts wholly the simple unsophisticated individual some seem to believe; for, amongst applicants for gratuitous relief yesterday, I had a near relative (woman) of one of the leading and wealthiest merchants of Dummagudem, the mother (Koya) of a wealthy headman and a Madiga woman who had borrowed three small children in order to secure more liberal allowance! As I have already stated, the fact that some Koyas have come to work, though strong evidence, is not conclusive evidence of suffering. But for their headmen, some who have come would not have done so and others that work, especially those from a distance, take care to kill two birds with one stone, as they bring in head-loads of thatching grass or firewood which they sell and then go to work. This, of course, is a method of supplementing their earnings to the Koyas only and not to the Malas and Madigas of the riverside villages.

9. Prices are generally stationary at 12 seers per rupee for cholam here and at Bhadrachálam, though I can get all I want at 13 seers, and on all hands it is expected, as Mr. Hughes says, that prices will fall as soon as the river rises and the rains set in causing the ryots to open their cholam pits. The danger at this moment is of a sudden and big jump taking place; for the river siders, though they have lots of cholam, are unwilling to sell at any price, and the merchants have no compunction about putting up prices by combination, and indeed have at this moment no very large stocks in their hands, though they have ample to keep the people going till the river comes down. As a measure of security rather than of necessity, I have ordered up 500 bags of cholam and 300 bags of ragi from Rajahmundry, because I really do fear the danger of the Koyas being left to the tender mercies of the riverside sowcars. When the river rises, I am told, the Dummagudem sowcars alone will bring in 400 puttis of cholam and rice (3,200 bags) which they have purchased in Cherla, but at present I doubt if they have 1,000 bags all told in their warehouses, and if the scarcity deepens or the rains are late we can be certain that, as Mr. Cain tells me, they will combine and put up prices to, say, 8 seers per rupee. But for my presence, as it is prices would now be 10 seers per rupee I believe for this, I was told, was decided upon at a meeting held a week ago and would have been given effect to had I not expressed a strong disapproval. The fact that trade in many parts of India is practically in the hands of a single caste, and that caste one that has nothing to learn from America in the matter of "cornering" and "rigging", is, I think, a fact that the Famine Commission overlooked when fulminating its anathemas against interference with free trade. In the rural parts of the country there is to a great extent no free trade except about harvest time and the fear of being looted is a much more potent factor in keeping down prices than the laws of supply and demand. Take this taluk for instance. At the present moment there is enough grain in it to feed three times the population for a year, but the greater part is held by ryots who, under the influence of a famine scare and the evil prognostications of their astrologers and priests (probably paid for by the Komaties), won't sell at any price. In consequence, the merchants, taking advantage of the river being low, have put their price up to about Rs. 66 per putti here and at Bhadráchalam, against a price of Rs. 49 at Rajahmundry, and at any moment may try and put it up to Rs 80 against the unfortunate who have no store. When the river rises, the price will fall to the Rajahmundry price more or less, but then if the Rajahmundry price should rise in August, the price here will rise to much the same figure. In Rékapalle prices are lower because boats from Rajahmundry can still reach Woddagudiem, and the merchants know that if they raised the price of cholam above 15 seers per rupee the enterprising boat traders would come up and compete with them. They cannot get beyond Woddagudiem and this, of course, the merchants here and at Bhadrachalam know.

Read—also the following letter from V. A. BRODIE, Esq., Collector of Gódávari, to the Famine Secretary, Board of Revenue, dated Dummagudem, 10th May 1897, Ref. on No. 1979-Ver.:—

I have the honour to report that, in order to test the acuteness of the distress in the country around Dummagudem which is the most affected portion of the Bhadrachalam taluk, I opened a test work (silt clearance of the Dummagudem anicut-canal)

on the 3rd instant and invited labourers thereto. It was my intention to limit the test to Koyas and Reddies (hill-men), but the Malas and Madigas raised such a howl and protested so loudly that they were worse off than the hill-men that I gave them the chance too. Malas and Madigas have come by whole families, some from a distance of 12 miles but the Koyas are almost all residents of villages within 4 or 5 miles.

2. The number of persons admitted each up to Saturday last was as follows :—

Date.	Men.	Women.	Children.	Total.	Koyas.	Malas and Madigas.	Others.
3rd May 1897	65	19	10	94	94	..	..
4th ,, ,, ...	40	16	8	64	52	11	1
5th ,, ,, ...	89	45	21	155	140	14	1
6th ,, ,, ...	128	103	25	256	195	59	2
7th ,, ,, ...	166	138	33	337	193	142	2
8th ,, ,, ...	171	185	36	392	224	157	11

3. Inquiries are being made regarding the destitute poor in the Bhadráchalam range, and up to date 121 persons have been admitted to gratuitous relief in 32 villages. There are no signs of emaciation or physical deterioration here nor have any deaths from want of food occurred, but in the various Koya villages, about half to three-fifths of the people have sufficient grain to carry them on for some months, but the rest are near the end of their resources. Lutchigudem and Singavaram, which are the most eastern villages I have had examined, are, however, better off than Virabhadravaram and other villages nearer Dummagudem, and to the west of it, Mr. Cain's area of deepest distress, which extends from the Central Provinces further to a line to the west of Lutchigudem and Singavaram, appears therefore to be correct. Within this area there is no sanctioned relief work and the only regular work going on is the repair of the Nallamilli tank on which little can be earned at present even by skilled workers, as the ground is so hard. Hence the Nallamilli Koyas are coming here to work at silt clearance and leaving that work to the Malas who are much more skilled in such labour.

4. As experience proves to me that those Koyas who are in need—about two-fifths of the population in this locality—are prepared to work to earn their food, but that nine-tenths at least of the population will apply for gratuitous relief if we limit aid to that form. I think work of some kind is necessary as a test in order to ensure relief not going into the pockets of those who do not want it, and hence I propose to adopt the earth-work of the proposed Mahadevapuram or Madhavapuram tank as a relief work and report the fact therefore in accordance with rule 37 of the Famine Code. As stated in my letter No. A-Ver. of the 1st instant, it is a central work and as the earth-work has been roughly estimated to cost Rs. 30,000, it will provide work for all. In the next place it is a useful work as a famine protection work, as the ayacut of the proposed tank is estimated at 2,000 acres and is also likely to be remunerative. No doubt its construction has not been sanctioned, but the design has been submitted for approval by the Executive Engineer in a few days. For this course I request sanction.

5. My test work here has, up to date, cost nothing as a local subscription of over Rs. 160, more than covers the expenditure that has so far been incurred on relief work. The only condition of the subscribers was that the money should be spent on the relief of distress in the neighbourhood and this I think I have fully complied with in employing all who chose to come to work with the money. In gratuitous relief about Rs. 40 has been expended more or less.

6. As it is not easy to get supplies of grain here, and there is always the risk, if we depend solely and entirely upon local supplies of our running out of grain altogether, as any day the Telaga ryots, who hold nearly all, may refuse to sell for any price, I have, as a precautionary measure, ordered up 500 bags of cholam and 300 bags of ragi from Rajahmundry. The cholam is, I hear, upon its way. and as soon as it comes up, anxiety on this score will cease though it will, no doubt, be necessary perhaps to replenish this store from time to time to be on the safe side.

Resolution—dated 26th May 1897, No. 401.

Submitted for the information of Government.

2. It is clear that the Special Assistant Agent's report, which was based entirely on the reports of his subordinates, did not convey a correct statement of the situation. His action in remaining at Rajahmundry at this critical time, unless he was compelled to do so by sickness, is open to censure. The Collector, on his arrival in Bhadráchalam, finding no signs of deterioration among the people, determined to put the truth of the assertion of the people to the proof, and opened a test work. This has been fairly attended, though many of the workers have to come a distance of 12 miles. His proposal to transfer the scene of operations to the Mahadevapuram tank cannot be approved, until the proposed work has received the sanction of Government.

3. The Collector's action in importing grain is approved, in consideration of the peculiar conditions of the tract to be dealt with.

(True Copy and Extract.)

(Signed) L. E. BUCKLEY,
Famine Secretary.

To the Secretary to Government, Revenue Department.
,, Collector of Gódávari.
Copy to the Sanitary Commissioner.

Order—No. 456, Revenue, dated 12th June 1897.

Miscellaneous.

Recorded.

(True Extract.)

for Ag. Secretary to Government.

To the Board of Revenue (Revenue Settlement, Land Records and Agriculture).
,, the Public Works Department.
,, the Financial Department.
,, the Local and Municipal Department.
,, the Accountant-General.

Exd. Shaik Karim.

70 Copies.

Public Works Department.

Government {1897} of Madras.

REVENUE.

Recd. } 1897. Enclosures
Regd. } Spare copies

G.O., No. 456, 12th June 1897.

No 1831 W & 6th July 1897
Communicates to the
Supdg. Engr. I circle.

JUNE.

C by D. dtd
11

To
The S.E. I Circle.

Fortnightly Narrative.

Recording Board's Proceedings submitting to Government, with remarks, — of the Bhadráchalam taluk for the period ending 25th April 1897.

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chance too. Malas and Madigas have come by whole families some from a distance of 12 miles, but the Koyas are almost all residents of villages within 3 or 4 miles, and of these the presence of many is, I am assured, due to the influence and advice of the Rev. Mr. Cain, or rather of his catechists and converts, &c. The headmen, too, are now compelling those they can to work, in order, I fancy, to save themselves the burden of supporting them.

4. I think on the whole, in consequence of the result of this experiment, that a relief work in this neighbourhood would attract some labourers—say 500 or 600—up to the rains. Once the rains set in, the Malas and Madigas will get abundant employment in their villages and go. Personally, I think we should see no more of the Koyas either, but in view of the statements of Mr. Ward and the Rev. Mr. Cain that the rains will be the really hard time for the Koyas, it can be kept open till they harvest their chama crop at the end of August, or at least until we see who is right. Some of the Koyas might continue to work off and on, for, as soon as they sow their podus, they will have nothing to do but work or search for roots in the jungles till harvest. It is just, however, as likely that, in place of coming to relief works, they will support themselves by bringing firewood to the riverside villages as the price will rise, if for no other reason, because the river will free them from competition on the part of those living on the Nizam's side of it. In this way they can, as they say themselves, get nearly as much as they can by work on relief works for less than half the labour.

5. Of course, dealing with people like the Koyas, it is difficult both to say how exactly they stand and what course of action they will adopt in given circumstances. Here the Tahsildar and Assistant Engineer both say that it is only because I am here that the Koyas have come to work in any number and assert that half will go as soon as I go, though the Malas and Madigas will remain, and there is no doubt something in what they say. Some Koyas came to work one day from Singavaram, 9 miles away, but the ranger says he can only get Koyas at Singavaram itself to repair the forest bungalow, for which there is an allotment of Rs. 200, by means of the mamul practice of requisitioning the headmen for coolies. These, too, are paid annas 3 and not annas 1–7 like the men who came here.

6. No doubt, begging and not work is the strong point of the Koya, but, personally, I think a man who is not ashamed to beg cannot be ashamed to work and, except in the case of the old and infirm, I am the more averse to indiscriminate gratuitous relief the more I see of them. In the first place, to insist on work will save the State, for they won't come a day longer to work than they can help, and, in the next, it is necessary to teach them that if they are to increase and multiply as they are doing, nature requires more of them than two hours' work in the morning and two hours in the afternoon (as they complained to me was all they could do when I set them to work) and also more thorough and systematic cultivation if they are to earn a subsistence.

7. Deaths from starvation there are none, and of fever there is less than usual. The only death of a doubtful kind I have heard of was that of a Mala suffering from fever, whom I found lying on the river embankment on Sunday morning, a week ago. All the people of the locality knew of him was that he had come across from the Nizam's Dominions ill, the night before: I gave a Mala woman annas 2 to get him some food and look after him, but heard on Monday morning he was dead. He may have been suffering from want of food (though this was not the direct cause of his death), as I understand things are worse on the Nizam's side than here. Certainly the people work harder, as more firewood and thatching grass is coming into Dummagudem from that side than from this. Also every professional beggar has come in here from that side, attracted no doubt by Mr. Cain's benevolence. Several, indeed, tell me they have come from Singareni, 50 miles away.

8. Speaking generally, I would describe the condition of the people here as "verging upon famine" rather than as "suffering from famine." Possibly, but for Mr. and Mrs. Cain's open-handed benevolence, things would have been worse. At the same time, the people have either no moral reluctance to beg or have been demoralised, for, of those who have come howling to me, I am sure only one-half had come for

complaint and the other half were all right; nor is the native of these parts wholly the simple unsophisticated individual some seem to believe; for, amongst applicants for gratuitous relief yesterday, I had a near relative (woman) of one of the leading and wealthiest merchants of Dummagudem, the mother (Koya) of a wealthy headman and a Madiga woman who had borrowed three small children in order to secure more liberal allowance! As I have already stated, the fact that some Koyas have come to work, though strong evidence, is not conclusive evidence of suffering. But for their headmen, some who have come would not have done so and others that work, especially those from a distance, take care to kill two birds with one stone, as they bring in head-loads of thatching grass or firewood which they sell and then go to work. This, of course, is a method of supplementing their earnings to the Koyas only and not to the Malas and Madigas of the riverside villages.

9. Prices are generally stationary at 12 seers per rupee for cholam here and at Bhadrachálam, though I can get all I want at 13 seers, and on all hands it is expected, as Mr. Hughes says, that prices will fall as soon as the river rises and the rains set in causing the ryots to open their cholam pits. The danger at this moment is of a sudden and big jump taking place; for the river siders, though they have lots of cholam, are unwilling to sell at any price, and the merchants have no compunction about putting up prices by combination, and indeed have at this moment no very large stocks in their hands, though they have ample to keep the people going till the river comes down. As a measure of security rather than of necessity, I have ordered up 500 bags of cholam and 300 bags of ragi from Rajahmundry, because I really do fear the danger of the Koyas being left to the tender mercies of the riverside sowcars. When the river rises, I am told, the Dummagudem sowcars alone will bring in 400 puttis of cholam and rice (3,200 bags) which they have purchased in Cherla, but at present I doubt if they have 1,000 bags all told in their warehouses, and if the scarcity deepens or the rains are late we can be certain that, as Mr. Cain tells me, they will combine and put up prices to, say, 8 seers per rupee. But for my presence, as it is prices would now be 10 seers per rupee I believe for this, I was told, was decided upon at a meeting held a week ago and would have been given effect to had I not expressed a strong disapproval. The fact that trade in many parts of India is practically in the hands of a single caste, and that caste one that has nothing to learn from America in the matter of "cornering" and "rigging", is, I think, a fact that the Famine Commission overlooked when fulminating its anathemas against interference with free trade. In the rural parts of the country there is to a great extent no free trade except about harvest time and the fear of being looted is a much more potent factor in keeping down prices than the laws of supply and demand. Take this taluk for instance. At the present moment there is enough grain in it to feed three times the population for a year, but the greater part is held by ryots who, under the influence of a famine scare and the evil prognostications of their astrologers and priests (probably paid for by the Komaties), won't sell at any price. In consequence, the merchants, taking advantage of the river being low, have put their price up to about Rs. 66 per putti here and at Bhadráchalam, against a price of Rs. 49 at Rajahmundry, and at any moment may try and put it up to Rs. 80 against the unfortunate who have no store. When the river rises, the price will fall to the Rajahmundry price more or less, but then if the Rajahmundry price should rise in August, the price here will rise to much the same figure. In Rékapalle prices are lower because boats from Rajahmundry can still reach Woddagudiem, and the merchants know that if they raised the price of cholam above 15 seers per rupee the enterprising boat traders would come up and compete with them. They cannot get beyond Woddagudiem and this, of course, the merchants here and at Bhadrachalam know.

Read—also the following letter from V. A. BRODIE, Esq., Collector of Gódávari, to the Famine Secretary, Board of Revenue, dated Dummagudem, 10th May 1897, Ref. on No. 1979-Ver.:—

I have the honour to report that, in order to test the acuteness of the distress in the country around Dummagudem which is the most affected portion of the Bhadrachalam taluk, I opened a test work (silt clearance of the Dummagudem anicut-canal)

on the 3rd instant and invited labourers thereto. It was my intention to limit the test to Koyas and Reddies (hill-men), but the Malas and Madigas raised such a howl and protested so loudly that they were worse off than the hill-men that I gave them the chance too. Malas and Madigas have come by whole families, some from a distance of 12 miles but the Koyas are almost all residents of villages within 4 or 5 miles.

2. The number of persons admitted each up to Saturday last was as follows:—

Date.	Men.	Women.	Children.	Total.	Koyas.	Malas and Madigas.	Others.
3rd May 1897	65	19	10	94	94	..	..
4th ,, ,, ...	40	16	8	64	52	11	1
5th ,, ,, ...	89	45	21	155	140	14	1
6th ,, ,, ...	128	103	25	256	195	59	2
7th ,, ,, ...	166	138	33	337	193	142	2
8th ,, ,, ...	171	185	36	392	224	157	11

3. Inquiries are being made regarding the destitute poor in the Bhadráchalam range, and up to date 121 persons have been admitted to gratuitous relief in 32 villages. There are no signs of emaciation or physical deterioration here nor have any deaths from want of food occurred, but in the various Koya villages, about half to three-fifths of the people have sufficient grain to carry them on for some months, but the rest are near the end of their resources. Lutchigudem and Singavaram, which are the most eastern villages I have had examined, are, however, better off than Virabhadravaram and other villages nearer Dummagudem, and to the west of it, Mr. Cain's area of deepest distress, which extends from the Central Provinces further to a line to the west of Lutchigudem and Singavaram, appears therefore to be correct. Within this area there is no sanctioned relief work and the only regular work going on is the repair of the Nallamilli tank on which little can be earned at present even by skilled workers, as the ground is so hard. Hence the Nallamilli Koyas are coming here to work at silt clearance and leaving that work to the Malas who are much more skilled in such labour.

4. As experience proves to me that those Koyas who are in need—about two-fifths of the population in this locality–are prepared to work to earn their food, but that nine-tenths at least of the population will apply for gratuitous relief if we limit aid to that form. I think work of some kind is necessary as a test in order to ensure relief not going into the pockets of those who do not want it, and hence I propose to adopt the earth-work of the proposed Mahadevapuram or Madhavapuram tank as a relief work and report the fact therefore in accordance with rule 37 of the Famine Code. As stated in my letter No. A-Ver. of the 1st instant, it is a central work and as the earth-work has been roughly estimated to cost Rs. 30,000, it will provide work for all. In the next place it is a useful work as a famine protection work, as the ayacut of the proposed tank is estimated at 2,000 acres and is also likely to be remunerative. No doubt its construction has not been sanctioned, but the design has been submitted for approval by the Executive Engineer in a few days. For this course I request sanction.

5. My test work here has, up to date, cost nothing as a local subscription of over Rs. 160, more than covers the expenditure that has so far been incurred on relief work. The only condition of the subscribers was that the money should be spent on the relief of distress in the neighbourhood and this I think I have fully complied with in employing all who chose to come to work with the money. In gratuitous relief about Rs. 40 has been expended more or less.

6. As it is not easy to get supplies of grain here, and there is always the risk, if we depend solely and entirely upon local supplies of our running out of grain altogether, as any day the Telaga ryots, who hold nearly all, may refuse to sell for any price, I have, as a precautionary measure, ordered up 500 bags of cholam and 300 bags of ragi from Rajahmundry. The cholam is, I hear, upon its way, and as soon as it comes up, anxiety on this score will cease though it will, no doubt, be necessary perhaps to replenish this store from time to time to be on the safe side.

Resolution—dated 26th May 1897, No. 401.

Submitted for the information of Government.

2. It is clear that the Special Assistant Agent's report, which was based entirely on the reports of his subordinates, did not convey a correct statement of the situation. His action in remaining at Rajahmundry at this critical time, unless he was compelled to do so by sickness, is open to censure. The Collector, on his arrival in Bhadrachalam, finding no signs of deterioration among the people, determined to put the truth of the assertion of the people to the proof, and opened a test work. This has been fairly attended, though many of the workers have to come a distance of 12 miles. His proposal to transfer the scene of operations to the Mahadevapuram tank cannot be approved, until the proposed work has received the sanction of Government.

3. The Collector's action in importing grain is approved, in consideration of the peculiar conditions of the tract to be dealt with.

(True Copy and Extract.)

(Signed) L. E. BUCKLEY,
Famine Secretary.

To the Secretary to Government, Revenue Department.
,, Collector of Gódávari.
Copy to the Sanitary Commissioner.

Order—No. 456, Revenue, dated 12th June 1897.

Miscellaneous.

Recorded.

(True Extract.)

(Signed) G. STOKES,
Ag. Secretary to Government.

To the Board of Revenue (Revenue Settlement, Land Records and Agriculture).
,, the Public Works Department.
,, the Financial Department.
,, the Local and Municipal Department.
,, the Accountant-General.

Exd. Shaik Karim.

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G.O., No. 398, 27th May 1897.

No: 1694 Dy 256

Communicated to the
Supt. Engr. I Circle.

MAY.

To
The Supt. Engr. I Circle

Koyas of the Bhadrachalam Taluk.

Recording Board's Proceedings submitting for the information of Government a letter from the Collector of Gódávari reporting on the condition of the — and the measures to be taken for their relief.

GOVERNMENT OF MADRAS.

REVENUE DEPARTMENT.

Read—the following Proceedings of the Board of Revenue (Revenue Settlement, Land Records and Agriculture), dated 12th May 1897, No. 362 :—

Read—the following letter from V. A. BRODIE, Esq., C.S., Collector of Gódávari, to the Famine Commissioner, dated Dummagudem, 1st May 1897, Ex. No. A-Ver. :—

I have the honour to report for your information that I arrived here late at night the day before yesterday and from enquiries I have made so far am afraid we must do something, and that promptly, for the relief of distress; for the Assistant Engineer, Public Works Department, informs me that the Koyas have lately come to him in increasing numbers for work and to some extent supports the statement of the Revd. J. Cain that the people are suffering. He, however, asserts that the poorer Malas and Madigas are suffering more severely than the Koyas.

2. The great difficulty is to shroff the applicants for relief and distinguish the deserving from the undeserving, for Mr. Cain's generous charity has made every one hopeful of getting something by asking for it. In consequence the Koyas are coming to me by villages headed by their headmen, every individual alleging he or she has nothing to eat and wanting charity. Curiously enough I have not yet seen an emaciated Koya and when asked whether they are prepared to work for support there is, by no means, great enthusiasm or unanimity shown as whilst some say they are ready to work others say they have their podus to attend to, &c. The Assistant Engineer gives it as his opinion that their main object is to get gratuitous relief and that the Koyas will not work at all regularly on famine wages if they ever come to work whilst the Malas and Madigas will.

3. Village relief might be the best course but how is it to be distributed when every villager from the headman downwards claims to be entitled to it. It would be easy if one could get half a dozen villagers to admit they were not in want of assistance and form them into a committee to advise upon the claims of others, but that is out of the question, nor can one entertain the claims of the old and infirm without inquiry, for all come forward alike whether they have persons to support them or not and whether those supporting them are well-to-do or not.

4. As against Mr. Cain and the Assistant Engineer, the leading people of Dummagudem, the superior proprietor's agent (Naib) and the Curnam all assure me first that the Koyas are not half so badly off as they say, and next that if they would work they could all earn something as some of them are doing by bringing firewood and thatching grass for sale, &c.

5. In some cases I have caught the headmen telling the most glaring falsehood, *e.g.*, that they have no cattle and no bandies in their villages, whilst the Revenue Inspector's report shows their villages possess both. I have now ordered the Tahsildar and my clerk to make a house-to-house inquisitorial census of some villages and report the number of inmates, the cattle and bandies they possess and the amount of food they have in store and will see the result and check it myself in one or two instances. At the same time they are not above concealing their stores of cholam and ippa flowers and whilst the Tahsildar and Revenue Inspector deny that in this quarter, where their podus are more or less level lands, they lost their crop altogether, they with one voice assert they did not get a single grain and in much the same way they allege they got no ippa flowers almost, though the abkári contractor informs me that he has purchased 30 putties this year of dried flowers and the fruit on the trees shows there were some flowers.

6. One village having complained to me that they had absolutely nothing to go on with and must have some food, I made them a present of Rs. 2 and sent my duffadar along with them to the bazaar to see the amount invested in cholam. He reports that he got them 27 seers at 13½ seers per rupee, but also reports that they invested a further Rs. 2 which they had with them at the same rate !!

7. The only course that I can see open to me is to test their statement that they are ready to work for food at famine wages, for it is agreed on all hands that no Koya will work if he can help it. I have, therefore, told all who have been to see me that they must prove their words and that all who choose to come will be given a day's work on Monday in cleaning the canal of silt. As one day will prove nothing I propose on Monday to tell them they can come again next day in order to see how many absent themselves.

8. The silt clearance of the canal can hardly be called a relief-work for it is within 3 or 4 miles of their villages and the work is easy, but the relief-work which Mr. Hughes attempted and which was sanctioned will never do for them as it begins at Latchigudem, which is over 10 miles from here, and water has to be brought there from a distance of several miles. Moreover, the area of greatest distress according to Mr. Cain ends before we reach Latchigudem and there was no work suitable for women and children on it as cutting out stumps and felling trees is hardly woman's work even among the Koyas, whilst the distance renders it out of the question for women and children. Mr. Cain and the Assistant Engineer both say that the earthwork of the proposed Mahadevapuram tank about 4 miles from here is far the most suitable work as it is the most central, the best off for water, provides light work such as somewhat weak people can tackle, and is the only scheme likely not only to be remunerative but a protection against famine. Any roads now constructed are likely to be overgrown with jungle again, they say, in a few years. Unfortunately the Mahadevapuram tank plans and estimates are not sanctioned. I have asked the Assistant Engineer to send in such plans and estimates in connection with it as are ready for early sanction leaving out those for masonry work which are not yet ready. The Latchigudem-Kolanugudem road will do for the people of that quarter if they want relief, but as yet no one from that locality has come near me and the Tahsildar says they are not so badly off as the people about here, even though he alleges the people here to be exaggerating.

9. A serious difficulty is the lowness of the river. There is more than enough of cholam in the taluk to feed every one and to spare, but we cannot get hold of it now as the owners are more or less under the influence of a famine scare and the stocks in the hands of the merchants here are not large. Prices, on the other hand, have, I hear, fallen in Rajahmundry. I, therefore, propose getting up 400 bags or about 40 putties as this we shall want even if relief is limited to village relief only to the poor and infirm and to this extent we must give aid, for there are, no doubt, many cases of the kind though it needs a little care and will take a few days to ascertain them.

10. Under the above circumstances I am sending you a telegram asking for an allotment of Rs. 10,000 which can roughly be apportioned into Rs. 3,000 for gratuitous relief and Rs. 7,000 for relief-works and request sanction by wire. I will not spend all unless this course is necessary, and if the amount is insufficient I will address you again.

11. As it is clear that the taluk staff needs strengthening as the different Koya hamlets must constantly be visited to see how things stand, I have ordered up two Revenue Inspectors from the plains to assist the Bhadráchalam and Marrigudem Inspectors, whose ranges are very big. Rékapalle, I still believe, can weather the storm without assistance as the riverside villages did well and the inland population is scanty and has more productive and more extensive jungle to fall back on than the people have here. I have also ordered the Special Assistant up as it is no easy task for me to do inspecting and attend to details and at the same time get through my district work, especially as my health is not all I could wish, though I am feeling decidedly better than I did.

Read—also the following telegram from the Famine Commissioner, to the Secretary to Government, Revenue Department, dated Waltair, 4th May 1897:—

"Brodie wires: message begins—'Please allot Rs 10,000 for famine relief. Bhadráchalam must probably begin spending in anticipation; letter follows. Kindly wire reply'—message ends. Please wire Brodie direct, sanctioning funds."

Resolution—dated 12th May 1897, No. 362.

Submitted for the information of Government.

2. Whether the Koyas, like the Khonds, will refuse to come to works on famine conditions remains to be seen According to the Collector's demi-official of the 6th instant, it appears that they had already come in, though not working very satisfactorily, but the Panchamas and Madigas, who are reported to be also distressed, ought to do so. With the prices of standard grain at 12 measures—the figure reported from Bhadráchalam and Dumagudem in the letter of the 6th—there must be distress, and the fact that the Telega riparian stock-holders will not sell, which is not now reported for the first time, places the Collector in a difficult position; and, for the purposes of grain doles at least, his action in importing some grain seems to have been unavoidable. The unusual lowness of the river makes even this measure very difficult of execution. The Collector will be right in refusing to admit able-bodied Koyas who will not work to gratuitous relief, unless distinct signs should show themselves of failing physical condition, of which there are no indications at present. He will use his discretion in distributing relief to the destitute old and children.

(True Copy and Extract.)

(Signed) L. E. BUCKLEY,
Famine Secretary.

To the Secretary to Government, Revenue Department.
Copy to the Collector of Gódávari.

Order—No. 398, Revenue, dated 27th May 1897.

Miscellaneous. Recorded.

(True Extract.)

(Signed) G. STOKES,
Ag. Secretary to Government.

To the Board of Revenue (Revenue Settlement, Land Records and Agriculture).
,, the Public Works Department.
,, the Local and Municipal Department.
,, the Financial Department.
,, the Accountant-General.

Exd. Shaik Karim

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P.w. 6328/97

G.O., No. 456, 12th June 1897.

JUNE.

Fortnightly Narrative.

Recording Board's Proceedings submitting to Government, with remarks, — of the Bhadráchalam taluk for the period ending 25th April 1897.

GOVERNMENT OF MADRAS.

REVENUE DEPARTMENT.

Read—the following Proceedings of the Board of Revenue (Revenue Settlement, Land Records and Agriculture), dated 26th May 1897, No. 401:—

Read—the following Fortnightly Narrative for the Agency Division, Gódávari district, during the period ending 25th of April 1897:—

The Polavaram narrative has not been received. Information for that division is therefore not included, but the state of things is probably the same as that reported in my last.

State of the Country.

Rainfall and water-supply.—In Chodavaramu 85 cents; average not known.

In Yellavaram 3 cents; average *nil* for the period.

In Bhadráchalam 25 cents. This is the amount recorded at Bhadráchalam itself. The Tahsildar reports that there was heavier rain in other parts of the taluk. The average is one inch. There is no supply of water for irrigation anywhere; in the interior, considerable difficulty is felt in obtaining sufficient water for drinking purposes.

Agricultural operations and condition of the standing crops.—In some villages of Yellavaram and Chodavaramu divisions the ryots are ploughing the fields for gingelly. The cutting and burning of podus is going on generally throughout the division. There are no standing crops.

Supply of fodder and pasture and condition of cattle.—In Yellavaram and Chodavaramu divisions and the Rékapalle range of Bhadráchalam fodder is insufficient. Some ryots in Yellavaram have been purchasing fodder from delta villages and storing it up.

Pasture is scanty. In some villages of Yellavaram there is foot and mouth disease. Rinderpest is reported here and there in Bhadráchalam and "Gallu" in Chodavaramu. The condition of cattle is generally fair.

General remarks on the previous subjects.—There is scarcely any change in the condition of the agency since last report. Fields are now being ploughed in Yellavaram, Chodavaramu and Polavaram for the early crops gingelly, chama and ganti. Rain is required.

Food Supplies and the state of the Markets.

Prices of principal food-grains at principal markets in the affected tracts, in seers of 80 tolas per rupee, for the period ending 25th of April 1897.

Stations.	Rice.		Cholam.		Ragi.		Remarks.
	End of last period.	End of current period.	End of last period.	End of current period.	End of last period.	End of current period.	
Bhadráchalam	10	9	12/14	12	13	..	
Marrigudem and Rékapalle ..	9	9	16	16	..	..	
Polavaram	10½	..	16	..	16	..	The Deputy Tahsildar has not submitted information.
Chodavaramu	10	10	20	20	..	..	Stationary.
Addatigela	10	10	13	13	13	13	Do.
Jaddangi	10	10	12	12	12	12	Do.
Average ..	9·91	9·6	15·16	14·6	13·5	12·5	

Activity of trade.—Active in rice in Bhadráchalam taluk, elsewhere not. No imports or exports by rail or sea.

Condition of the People.

On works.—No works of any sort going on at present.

In villages.—The condition of the people is generally satisfactory. The hill-men are living on toddy, roots and other jungle produce. In Bhadráchalam they have "ippa flowers." In addition to being used as an article of diet, the flowers are now being sold in the river side villages in exchange for salt, cholam, &c. The price of cholam is expected to fall on the pits being re-opened after rains set in.

Sickness and mortality.—There is no sickness beyond the usual fevers. There is no mortality due to want of food.

Remarks.—The subordinate officers have not properly reported on the condition of the people and they have been directed to do so very carefully in future; but judging from my observations in my last tour, I consider their condition normal and satisfactory. They may not be able, as one Deputy Tahsildar says they are, "to live comfortably and pass their days happily" in the consumption of roots and a little grain, but they seem to be able to subsist easily enough on the diet. The ippa flowers in Bhadráchalam have given considerable relief, and if my theory is correct, that there will be an abundant supply of roots during the rains, there should be no ground for further anxiety. However, I shall arrive again in Bhadráchalam on May 20th and shall be able to keep constant watch.

The loan statement for the period under report is *nil*.

Inspections of the District Officers.

Taluks and places visited.—I remained at head-quarters, Rajahmundry, during the period under report.

Endorsement by V. A. BRODIE, Esq., Collector of Gódávari, dated Camp, Dummagudem, 8th May 1897, Ref. No. 1979-Ver.

Forwarded.

I concur in Mr. Hughes' remarks generally. Even at Dummagudem I see no signs of emaciation, and so far as I have been able to have a house-to-house inspection made of about 20 villages (Koya), such inspection has disclosed the possession of a certain quantity of food in nearly every house. In the case of the richer Koyas the quantity is often very considerable, but in the case of the poorer small. Some villages are also markedly better off than others for no apparent reason. In very few cases is there practically no share at all, and in these cases the house-holders who are usually old and infirm persons are put down as living by begging or dependant on others who are better off. Such inspection is also not a very reliable test, because generally the Koyas object to their houses being entered and produce their stores themselves. In these circumstances, we can be sure all the empty pots and baskets are produced, but I am not so sure about the full ones.

2. The Malas and Madigas in the river-side villages appear to me to be worse off than the Koyas, though they really make less fuss, for they are purely agricultural labourers; and at present the ryots have no work to give them and the high prices hit them hard, for they have not like the Koyas firewood and thatching grass to sell.

3. In order both to test the acuteness of distress among the Koyas, and the truth of the statement that they will not come to relief works however pressed, I have during the past week given all work for the silt clearance of the canal here who chose to come. No other course was open, for though I had hardly seen a Koya on my way here, on my arrival I was besieged by whole villages demanding loans or alms, which in their case means the same thing. It was my intention to limit this test to Koyas and Reddies (hill men), but the Malas and Madigas raised such a howl and protested so loudly that they were worse off than the Koyas, that I gave them the

chance too. Malas and Madigas have come by whole families some from a distance of 12 miles, but the Koyas are almost all residents of villages within 3 or 4 miles, and of these the presence of many is, I am assured, due to the influence and advice of the Rev. Mr. Cain, or rather of his catechists and converts, &c. The headmen, too, are now compelling those they can to work, in order, I fancy, to save themselves the burden of supporting them.

4. I think on the whole, in consequence of the result of this experiment, that a relief work in this neighbourhood would attract some labourers—say 500 or 600—up to the rains. Once the rains set in, the Malas and Madigas will get abundant employment in their villages and go. Personally, I think we should see no more of the Koyas either, but in view of the statements of Mr. Ward and the Rev. Mr. Cain that the rains will be the really hard time for the Koyas, it can be kept open till they harvest their chama crop at the end of August, or at least until we see who is right. Some of the Koyas might continue to work off and on, for, as soon as they sow their podus, they will have nothing to do but work or search for roots in the jungles till harvest. It is just, however, as likely that, in place of coming to relief works, they will support themselves by bringing firewood to the riverside villages as the price will rise, if for no other reason, because the river will free them from competition on the part of those living on the Nizam's side of it. In this way they can, as they say themselves, get nearly as much as they can by work on relief works for less than half the labour.

5. Of course, dealing with people like the Koyas, it is difficult both to say how exactly they stand and what course of action they will adopt in given circumstances. Here the Tahsildar and Assistant Engineer both say that it is only because I am here that the Koyas have come to work in any number and assert that half will go as soon as I go, though the Malas and Madigas will remain, and there is no doubt something in what they say. Some Koyas came to work one day from Singavaram, 9 miles away, but the ranger says he can only get Koyas at Singavaram itself to repair the forest bungalow, for which there is an allotment of Rs. 200, by means of the mamul practice of requisitioning the headmen for coolies. These, too, are paid annas 3 and not annas 1–7 like the men who came here.

6. No doubt, begging and not work is the strong point of the Koya, but, personally, I think a man who is not ashamed to beg cannot be ashamed to work and, except in the case of the old and infirm, I am the more averse to indiscriminate gratuitous relief the more I see of them. In the first place, to insist on work will save the State, for they won't come a day longer to work than they can help, and, in the next, it is necessary to teach them that if they are to increase and multiply as they are doing, nature requires more of them than two hours' work in the morning and two hours in the afternoon (as they complained to me was all they could do when I set them to work) and also more thorough and systematic cultivation if they are to earn a subsistence.

7. Deaths from starvation there are none, and of fever there is less than usual. The only death of a doubtful kind I have heard of was that of a Mala suffering from fever, whom I found lying on the river embankment on Sunday morning, a week ago. All the people of the locality knew of him was that he had come across from the Nizam's Dominions ill, the night before: I gave a Mala woman annas 2 to get him some food and look after him, but heard on Monday morning he was dead. He may have been suffering from want of food (though this was not the direct cause of his death), as I understand things are worse on the Nizam's side than here. Certainly the people work harder, as more firewood and thatching grass is coming into Dummagudem from that side than from this. Also every professional beggar has come in here from that side, attracted no doubt by Mr. Cain's benevolence. Several, indeed, tell me they have come from Singareni, 50 miles away.

8. Speaking generally, I would describe the condition of the people here as "verging upon famine" rather than as suffering from famine." Possibly, but for Mr. and Mrs. Cain's open-handed benevolence, things would have been worse. At the same time, the people have either moral reluctance to beg or have been demoralised, for, of those who have come hanging to me, I am sure only one-half had come for

complaint and the other half were all right; nor is the native of these parts wholly the simple unsophisticated individual some seem to believe; for, amongst applicants for gratuitous relief yesterday, I had a near relative (woman) of one of the leading and wealthiest merchants of Dummagudem, the mother (Koya) of a wealthy headman and a Madiga woman who had borrowed three small children in order to secure more liberal allowance! As I have already stated, the fact that some Koyas have come to work, though strong evidence, is not conclusive evidence of suffering. But for their headmen, some who have come would not have done so and others that work, especially those from a distance, take care to kill two birds with one stone, as they bring in head-loads of thatching grass or firewood which they sell and then go to work. This, of course, is a method of supplementing their earnings to the Koyas only and not to the Malas and Madigas of the riverside villages.

9. Prices are generally stationary at 12 seers per rupee for cholam here and at Bhadrachálam, though I can get all I want at 13 seers, and on all hands it is expected, as Mr. Hughes says, that prices will fall as soon as the river rises and the rains set in causing the ryots to open their cholam pits. The danger at this moment is of a sudden and big jump taking place; for the river siders, though they have lots of cholam, are unwilling to sell at any price, and the merchants have no compunction about putting up prices by combination, and indeed have at this moment no very large stocks in their hands, though they have ample to keep the people going till the river comes down. As a measure of security rather than of necessity, I have ordered up 500 bags of cholam and 300 bags of ragi from Rajahmundry, because I really do fear the danger of the Koyas being left to the tender mercies of the riverside sowcars. When the river rises, I am told, the Dummagudem sowcars alone will bring in 400 puttis of cholam and rice (3,200 bags) which they have purchased in Cherla, but at present I doubt if they have 1,000 bags all told in their warehouses, and if the scarcity deepens or the rains are late we can be certain that, as Mr. Cain tells me, they will combine and put up prices to, say, 8 seers per rupee. But for my presence, as it is prices would now be 10 seers per rupee I believe for this, I was told, was decided upon at a meeting held a week ago and would have been given effect to had I not expressed a strong disapproval. The fact that trade in many parts of India is practically in the hands of a single caste, and that caste one that has nothing to learn from America in the matter of "cornering" and "rigging", is, I think, a fact that the Famine Commission overlooked when fulminating its anathemas against interference with free trade. In the rural parts of the country there is to a great extent no free trade except about harvest time and the fear of being looted is a much more potent factor in keeping down prices than the laws of supply and demand. Take this taluk for instance. At the present moment there is enough grain in it to feed three times the population for a year, but the greater part is held by ryots who, under the influence of a famine scare and the evil prognostications of their astrologers and priests (probably paid for by the Komaties), won't sell at any price. In consequence, the merchants, taking advantage of the river being low, have put their price up to about Rs. 66 per putti here and at Bhadráchalam, against a price of Rs. 49 at Rajahmundry, and at any moment may try and put it up to Rs. 80 against the unfortunate who have no store. When the river rises, the price will fall to the Rajahmundry price more or less, but then if the Rajahmundry price should rise in August, the price here will rise to much the same figure. In Rékapalle prices are lower because boats from Rajahmundry can still reach Woddagudiem, and the merchants know that if they raised the price of cholam above 15 seers per rupee the enterprising boat traders would come up and compete with them. They cannot get beyond Woddagudiem and this, of course, the merchants here and at Bhadráchalam know.

Read—also the following letter from V. A. BRODIE, Esq., Collector of Gódávari, to the Famine Secretary, Board of Revenue, dated Dummagudem, 10th May 1897, Ref. on No. 1979-Ver.:—

I have the honour to report that, in order to test the acuteness of the distress in the country around Dummagudem which is the most affected portion of the Bhadráchalam taluk, I opened a test work (silt clearance of the Dummagudem anicut-canal)

on the 3rd instant and invited labourers thereto. It was my intention to limit the test to Koyas and Reddies (hill-men), but the Malas and Madigas raised such a howl and protested so loudly that they were worse off than the hill-men that I gave them the chance too. Malas and Madigas have come by whole families, some from a distance of 12 miles but the Koyas are almost all residents of villages within 4 or 5 miles.

2. The number of persons admitted each up to Saturday last was as follows:—

Date.	Men.	Women.	Children.	Total.	Koyas.	Malas and Madigas.	Others.
3rd May 1897	65	19	10	94	94	..	..
4th ,, ,, ...	40	16	8	64	52	11	1
5th ,, ,, ...	89	45	21	155	140	14	1
6th ,, ,, ...	128	103	25	256	195	59	2
7th ,, ,, ...	166	138	33	337	193	142	2
8th ,, ,, ...	171	185	36	392	224	157	11

3. Inquiries are being made regarding the destitute poor in the Bhadráchalam range, and up to date 121 persons have been admitted to gratuitous relief in 32 villages. There are no signs of emaciation or physical deterioration here nor have any deaths from want of food occurred, but in the various Koya villages, about half to three-fifths of the people have sufficient grain to carry them on for some months, but the rest are near the end of their resources. Lutchigudem and Singavaram, which are the most eastern villages I have had examined, are, however, better off than Virabhadravaram and other villages nearer Dummagudem, and to the west of it, Mr. Cain's area of deepest distress, which extends from the Central Provinces further to a line to the west of Lutchigudem and Singavaram, appears therefore to be correct. Within this area there is no sanctioned relief work and the only regular work going on is the repair of the Nallamilli tank on which little can be earned at present even by skilled workers, as the ground is so hard. Hence the Nallamilli Koyas are coming here to work at silt clearance and leaving that work to the Malas who are much more skilled in such labour.

4. As experience proves to me that those Koyas who are in need—about two-fifths of the population in this locality—are prepared to work to earn their food, but that nine-tenths at least of the population will apply for gratuitous relief if we limit aid to that form. I think work of some kind is necessary as a test in order to ensure relief not going into the pockets of those who do not want it, and hence I propose to adopt the earth-work of the proposed Mahadevapuram or Madhavapuram tank as a relief work and report the fact therefore in accordance with rule 37 of the Famine Code. As stated in my letter No. A-Ver. of the 1st instant, it is a central work and as the earth-work has been roughly estimated to cost Rs. 30,000, it will provide work for all. In the next place it is a useful work as a famine protection work, as the ayacut of the proposed tank is estimated at 2,000 acres and is also likely to be remunerative. No doubt its construction has not been sanctioned, but the design has been submitted for approval by the Executive Engineer in a few days. For this course I request sanction.

5. My test work here has, up to date, cost nothing as a local subscription of over Rs. 160, more than covers the expenditure that has so far been incurred on relief work. The only condition of the subscribers was that the money should be spent on the relief of distress in the neighbourhood and this I think I have fully complied with in employing all who chose to come to work with the money. In gratuitous relief about Rs. 40 has been expended more or less.

6. As it is not easy to get supplies of grain here, and there is always the risk, if we depend solely and entirely upon local supplies of our running out of grain altogether, as any day the Telaga ryots, who hold nearly all, may refuse to sell for any price, I have, as a precautionary measure, ordered up 500 bags of cholam and 300 bags of ragi from Rajahmundry. The cholam is, I hear, upon its way, and as soon as it comes up, anxiety on this score will cease though it will, no doubt, be necessary perhaps to replenish this store from time to time to be on the safe side.

Resolution—dated 26th May 1897, No. 401.

Submitted for the information of Government.

2. It is clear that the Special Assistant Agent's report, which was based entirely on the reports of his subordinates, did not convey a correct statement of the situation. His action in remaining at Rajahmundry at this critical time, unless he was compelled to do so by sickness, is open to censure. The Collector, on his arrival in Bhadrachalam, finding no signs of deterioration among the people, determined to put the truth of the assertion of the people to the proof, and opened a test work. This has been fairly attended, though many of the workers have to come a distance of 12 miles. His proposal to transfer the scene of operations to the Mahadevapuram tank cannot be approved, until the proposed work has received the sanction of Government.

3. The Collector's action in importing grain is approved, in consideration of the peculiar conditions of the tract to be dealt with.

(True Copy and Extract.)

(Signed) L. E. BUCKLEY,
Famine Secretary.

To the Secretary to Government, Revenue Department.
,, Collector of Gódávari.
,, Copy to the Sanitary Commissioner.

Order—No. 456, Revenue, dated 12th June 1897.

Miscellaneous.

Recorded.

(True Extract.)

(Signed) G. STOKES,
Ag. Secretary to Government.

To the Board of Revenue (Revenue Settlement, Land Records and Agriculture).
,, the Public Works Department.
,, the Financial Department.
,, the Local and Municipal Department.
,, the Accountant-General.

Mxd. Shaik Karim.

70 Copies.