

Proceedings of the Madras Government, Public Department,
29th April 1868.

Read the following papers:—

No. 205. From the Magistrate of the Kistna District, to the Chief Secretary to Government, Fort Saint George; dated Bapatla Taluq, 14th March 1868, No. 13.

With reference to Proceedings of Government, dated 19th October 1867, No. 1300, I have the honor to forward copy of a Memorandum by Mr. Wilson, Acting Sub-Collector, on the sanitary arrangements made by him at the late Kotappa Konda festival.

2. Mr. Wilson's arrangements for preserving order and cleanliness appear to have been admirable, and will, I am sure, meet with the approbation of Government. Mr. Wilson was ably assisted by Mr. Clogstoun, Assistant Superintendent of Police, and by Mr. Plunkett, Deputy Collector, in whose range the festival took place.

3. The expenses incurred amounted to Rupees 289, less than the sum estimated by Mr. Wilson in his letter.

4. As stated by Mr. Wilson, the pensioned Zemindar of Narsarowpet, Mulrauze Venkata Kondal Row, is the Dhurmacurta of the temple on the hill of Kotappa, and all the offerings are taken by him for his own use. Mr. Wilson suggests that he should be called on to clear certain tanks and water reservoirs, and I quite agree with him; indeed, I am of opinion that the expenses of the necessary sanitary arrangements for this festival should be borne by this Zemindar, but it is not likely that the Zemindar will willingly undertake this duty, although the yearly collections have been roughly stated to be about 10,000 Rupees.

5. It might be desirable to call on him to pay for the expenses of clearing the tanks at once, and to contribute yearly 500 Rupees, or any sum that might be estimated as the probable yearly cost, to be spent on sanitary measures at the festival by the district officers. In the event of his refusal a small tax might be levied from each pilgrim ascending the hill, to meet the cost of conservancy.

Memorandum on the Shiva Ratry Festival at Kotappa Konda, 1868.

The report on the feast of the Shiva Ratry at Kotappa Konda, submitted in my letter, No. 7, dated 6th January 1868, to the Sanitary Commissioner, was based on the information of others, not on personal observation. Those who furnished it had seen indeed what they described, but cannot be said to have observed. From the tendency to vague generalization, which characterizes such persons, their reports might be expected, while correct perhaps in the main, to err in the matters of detail. While noticing, therefore, the measures adopted this year in prevention of disease, I think it desirable, for the information of those who hereafter may have to superintend similar operations, to describe as accurately as I can what the Sanitary Officer has to provide for, the difficulties with which he has to contend, and the manner in which they may be overcome.

2. I considered it desirable, and Government concurred, that the first steps in sanitation at Kotappa Konda should be undertaken under the direction of one of the European Officers of the District: Mr. Thornhill was pleased to assign the task to me. I arrived on the ground on the morning of the 13th February to find that the general Deputy Collector Mr. Plunkett and the Tahsildar of Rajapetta had begun, under orders issued before I left Bunder, to clear the jungle with which the whole place was much over-grown. This gave employment to a considerable number of coolies for two or three days. I had no sooner reached my camp than I saw that it would

Conservancy of the water.

be necessary at once to conserve the water of the tank, which, it will be remembered, (*vide* my letter to Sanitary Commissioner, No. 7, dated 6th January 1868,) is the main source of supply for men and animals. Huge flocks of sheep

and goats, and droves of bullocks and buffaloes were, either in fulfilment of the vows of their owners, or in consecration to the service of the plough, being driven round the sacred hill. On their way they passed the tank into which they were driven to be watered. This was stopped and patrols of Naicks were posted to enforce the prohibition. I next directed my attention to the demarcation

Demarcation of the ground.

of the ground. In my former report I said that the area occupied by the pilgrims was very large. The actual area of occupation I found to be much more limited than I had been led to expect. It is large enough looked at in itself, but must be confessed to be but small when regard is had to the numbers to be accommodated. The hill being the centre of attraction it was evident that the ground at its base would be chiefly resorted to; of this again the facilities of water and the presence of the earth pials, which marked the sites of former bazaars, showed that the portion where the main assemblage of pilgrims would be was the space included within the following boundaries:—

North.—A line drawn east and west from the foot of the stairs leading from the base of the hill to the temple on top to the northern horn of the band of the tank D.

South.—A line drawn parallel to the above from the conairoos or wells E. on the east to the hill base on the west.

East.—The western band of the tank D.

West.—The hill A. between the western limits of the north and south bounding lines.

3. The length of this is about 500 yards; its breadth nowhere exceeds 250, while in places it is not 100; on the east of it runs the road which is the north and south approach to the temple stairs. This road after running about two-thirds of the length of the block bifurcates, one branch continuing in the former north and south direction under the band of the tank D., the other striking through the block in a south-westerly course; on either side of these lines of road are the earth platforms, indicating the bazaars. Between the eastern road and the tank band is a space of ground which gradually rises till it forms the bund. The block of ground west of the road slopes upwards to the hill, and is completely overlooked from a spot about the middle of the western slope of the tank bund. Here I placed the Police

Police Station.

station, consisting of two wing lock-ups, each 5x5 yards, for males and females; and a centre hall, 5x5 yards, open in front for the use of the Police, in an enclosure opening to the main bazaar. In dividing the ground within the above limits into camping blocks I first ran a line right down the middle from the southern approach to the temple stairs north and south through its whole length; this line was 15 yards broad east and west of it, between the north and south bounding lines, the whole ground was divided into blocks, which were generally about 50x60 yards, the blocks were divided by streets, each 157 yards wide, running east and west from the eastern bazaar across and at right angles to the centre line. The blocks were marked out by hedges of the jungle cut on the ground, and were all provided with a sufficient number of entrances. The southern blocks were appropriated to the timber bandies and Lumbulies coming from the south, the others for pilgrims and stall-keepers. The bed of the ruined tank E. is a recess at the north base of the temple stairs, and immediately adjoins to the north the space just defined. I formed it into a single block; the ground immediately to the east of it and of the north and south approach, and at the north and north-west ends of the tank D., was divided and marked out in the same way as that just described. The blocks thus defined were altogether 21, exclusive of the tank E.

4. The next thing to be done was to select sites for and enclose latrines. Here I met with

Latrines

my first serious difficulty arising from the nature of the ground; the lee of the camp is throughout on the hill base and the area of occupation is confined. On the north and south wings I placed five latrines, three 30x30 yards, and two 60x30 yards. The trenches in each were a foot wide and a foot and a half deep, dug at intervals of three yards. To the larger four, and to the smaller two, toties were appointed, whose duty was at 9 A. M., and 1 and 5 P. M., to cover the soil in the trenches. The impossibility of obtaining

female toties induced me to fence in a strip of jungle close under the hill base, about 200 yards long, for the use of women. The whole space between this and the camping blocks was completely cleared of jungle as a check on nuisance. This space being on the lee, and at some distance from the blocks, its use as a latrine would not interfere, in my opinion, with the convenience of the people, and my anticipations proved correct. Trenches here were impossible, as the whole ground is one mass of big stones and rocks, among which grow varieties of cactus and other jungle plants. More latrines on the lee of the ground could not have been by possibility constructed, whether from consideration of space available or the liability to overlook from the step leading up to the hill to the temple.

5. The Hospital shed could not be placed on the lee of the people from want of space, and was built on the north-east of the tank D., at a distance of some 300 yards from the main body

Hospital Shed.

of the pilgrims. It was a building of the same style and dimensions as the Police station, but was provided in addition with ventilating windows.

6. I had estimated that twenty carts would be required for conservancy; I found eight enough. Each bandy was served by two toties and supervised by a Village Naick. The refuse

Carts.

was conveyed to appointed sites on the north and south wings, and burned by persons appointed to the office. Besides the tank, the northern side of which was protected by a hedge provided with

Burning of refuse.

Wells, cattle watering, and bathing.

entrances six feet wide at intervals of every 25 yards, six of the conairoos were fenced in and reserved for drinking purposes. Bathing in the tank or wells thus set apart was strictly prohibited: for the watering of cattle a large number of earthen-ware troughs were placed outside the fence, on the north of the tank and round the conairoos, set apart for cattle. These were filled by the bandymen, for whose use a large number of chatties was provided. Bathing inside the tank bund, or anywhere where the water used for that purpose could possibly flow back to the tank or wells, was carefully guarded against. These arrangements, carried out under the personal supervision of Mr. Plunkett, Mr. Clogstoun, and myself, were the preparations on the ground; they were completed on the 18th, and were adapted to what, on the most careful inquiry, I believed might be expected. I shall now record what happened, that is, what the feast is.

7. The night of Shiva fell this year on the 21st of February. On that day I was told the pilgrims would be *en masse*; but from the time I reached my tents till the 20th there was a succession of visitors, chiefly villagers from the neighbourhood, who having made vows preferred to pay them before the rush, and the crowd of the high day of the festival makes the performance a real labor. A man or his bullock falls sick and he vows a "Prabha" to the Lingam on Kotappa's hill should he recover: a child is ill and the mother vows, in case he lives, his hair to "Botsoo Mallayya," "Hairy Mallayya," whose visible representation is a very small stone placed in a cup hollowed in another within a small enclosure at the hill foot. It is decked with saffron and in a koonkooma, and anointed with ghee: before it lies a shell filled with oil, in which floats a dirty wick. The "Prabhas" are generally brought on bandies; they are made up of bamboos, clothes, handkerchiefs, ropes, bullock yokes and neck-straps, bells, chemboos, &c., of all in short that represents the means and necessities of a bucolic people.

8. The bandies bearing them are preceded in their approach to the hill steps by a band which plays, as if for dear life, when the bandies halt and the Prabhas are dismounted amid shouts of "Hurra! Hurra! Sharabha!!" No other expression of devotion ever is heard nor is any other known; then the men of the party, with bare heads and shouting again the holy words, lift up the Prabha on their shoulders and bear it, towering and swaying above them, up the hill, preceded by a band and a lighted torch, shouting as they go "Hurra! Hurra! Sharabha!!" "Kotappa Chedooko" (Kotappa draw us up). To the top is attached a rope, which one holds in his hand to keep all steady on the weary way up. The women and children and friends of the devotees follow behind, all shouting the only prayers they know. This is the common or

"family" Prabha. That of a village is the same increased about six-fold, and is never accompanied by less than 150 or 200 people. The average number with a family one is ten to fifteen. The villages vie with each other in the size and grandeur of their Prabhas. The centre bit or body of these is a Prabha Koka (woman's cloth) in which are woven devices of the gods, especially of the "Nunthee" or sacred bull, emblematical of Shiva: these are too big to be carried up the hill and they remain below. The family pieces, and the "Veepoo" Prabhas of the poor, are on arrival at the alium on the top, presented to the offerings paid they are again hoisted and

* Those that can be carried on a man's back (கீழ்).

Shiva, who here figures in the form of Priapus: the offerings paid they are again hoisted and brought down with the ceremonies of the ascent.

9. On the 17th appeared the first keepers of booths. They came merely to select and put in order. The opportunity was taken of moving the pials back, so as to leave a clear road fifteen yards in breadth throughout the length of the main bazaar. On the morning of the 20th the crowd began to assemble. From the south came bandies laden with timber for building and agricultural purposes, and Lumbadies with bullocks similarly laden. These were arranged in blocks, pole to pole and back to back, with spaces fifteen yards wide between every row: in these were exposed the contents of the bandies in a manner suited to the convenience both of buyers and sellers. The shop-keeping community with their bandies had all arrived before noon of this day and took their stations under the supervision of the officers on the ground, who disposed of all disputes regarding claims to occupy particular sites: the bandies of the shop-keepers were as soon as discharged driven to their appropriate camping grounds and ranged in the manner of the timber bandies, the lines in this case being, however, only 12 yards wide. This left the bazaars perfectly clear and unencumbered, and was regarded with entire satisfaction by those concerned. The bandies of pilgrims were similarly arranged: freedom of movement was perfectly preserved. From the north came loads of bamboos, timber for building, and agricultural implements. These were placed in the blocks bordering the north and south road under and east of the bund of the ruined tank E. Here also were ranged the bandies brought for sale. These came chiefly from Kolloor in Rapalli. The timber and implements coming by the southern approach were brought from Cumund Mellavagoo and the western passes: by the northern came bamboos from the Condapally hill range, building materials and agricultural implements from Tirvoor and beyond. From 2 p. m. of the 20th till long after dark bandies and people from north, south, and east poured in continuous streams: we feared much for the order of our arrangements, which had hitherto been, if troublesome, successful. The whole day we were on the ground ordering and arranging: when darkness came and the bandies still poured in, we could do but little, hardly even hope: it was, therefore, an agreeable surprise to find in the morning every street clear and defined as they had been laid out, and that the orderly arrangement of bandies, which had been insisted upon by us, had commended itself for adoption by the new arrivals. Those already on the ground must have enforced a discipline which they had found to be attended with so much convenience. On the 21st the ground was alive with people, for those who had taken upon them the vows of Kotappa, the business of the day commenced with a bath: this year immersion being impossible was replaced by a chatty and the chemboos of a begging Brahmin: on this followed a walk round the hill, some five or six miles, with streaming hair and dripping clothes, to be succeeded by the ascent to the temple and the midnight repast. All day long the bazaars, the shops in which were chiefly Comaties, sweet-meat sellers, glass bracelet men (கண்ணாடி வார்த்தை) and sundries, were crowded with all sexes and ages, yet there was never the slightest impediment to free movement. The greater part of the people had been on the ground in the afternoon and night of the 20th, and the morning of the 21st showed how useful had been latrines, and the orderly division and arrangement of the people. In former years every one said that to walk over the encampment was a dangerous undertaking, and it was a common saying that no one could go to Kotappa Konda and return undefiled. This year offence whether to sight or smell was remarkably rare. I had no female toties I have said; I therefore adopted the expedient of posting old women, selected on consideration of their scolding capacity, at the various entrances to the wome

latrines. The existence of latrines was soon known to all, and they were much resorted to. The 21st too proved the value of conserving the water supply: hitherto, by 10 o'clock of the high festival day, there was not by common account a drop of water fit to drink: the tank was common for all purposes whatever, while approach to it was almost barred from the abominable habit of the people in resorting to the inside of the bund and northern edge of the tank for the purposes of nature. None of the shepherds in the neighbourhood would drink themselves or water their flocks till the mangoe-showers had fallen to purify it a month after the feast. This year the water was kept pure and undefiled to the end, and a good month's supply left of excellent water. In the hospital there was not a single case having its origin in the assembly. The only cases were three of hooping cough, which I picked up and sent for treatment, and one of a boy suffering from hereditary disease. The Police did excellent service; they were about 50 in all, of whom about a dozen came from Nellore. On the night of the 20th, during the whole of which the temple stairs were crowded with Prabhas and their torches ascending and descending, guards were posted at intervals all the way up to prevent irregularities. The servants of the Zemindar, who is the Dhurmacurta, were, if report did not bribe them, not over-scrupulous about dashing out the lights and robbing the people. There was nothing of that this year; indeed, remarkably little crime was reported. A couple of the scissor-knife fraternity were seized red-handed and flogged by the Deputy Magistrate in the presence of the people. By an excellent arrangement, which has been adopted for several years, I believe and seems well known all lost children are brought to the Police station whither resort parents in search of them. Separations are thus never of long duration.

10. It would be presumptuous to claim for these arrangements this year's immunity from disease, but the following results may be fairly ascribed to them:—

- (1).—A plentiful supply of excellent water for all purposes was preserved from first to last.
- (2).—Order and facility of movement were secured.
- (3).—Indiscriminate nuisance, which is the result of disorderly crowding, checked.
- (4).—Nuisance was localized.

Whatever might be the opinion of the people, three-quarters of whom were Pariahs and Chucklers, regarding the other arrangements their satisfaction with the water conservancy was undisguised and openly expressed. It unfortunately, as I thought, led them to promise to come next year in still larger numbers, from the obligation of which I should willingly excuse them. On the morning of the 22nd the bandies began to go, and by 3 p. m. the ground was deserted: the refuse was immediately gathered into heaps and burned. North, south, and east I stationed Peons and Goomastahs to count and check the departing bandies, with the following results:—

North	1,307
South	713
East	1,313
	3,333

11. The average of persons accompanying a bandy could not from my observation be less than ten: besides those who came with bandies there were thousands without. Altogether there could not have been less than 50,000 on the ground. To prevent the yearly recurring necessity of demarcating the ground, a labor involving the personal supervision for several days of a European Officer from early morning till night, I would suggest the advisability of the whole place being permanently marked out with posts and chains into suitable blocks: mud walls involving ditches I would deprecate, as they would only lead to nuisance in the encampment. The latrines on the sites which I selected should be enclosed by permanent walls of mud, and railed in so as to prevent the possibility of bandies halting near them: to the windward of the camp, and at a distance of about 500 yards, it would be possible to place similar latrines in such a position with reference to the people as not to inconvenience them in any way: the wind blows chiefly from the south-east at the time the feast occurs, and considering that the main body of people halts in the spot I first described the selection of sites about the distance indicated, a little to the north of east of the northern boundary of that block would be highly desirable, and would in no way harm

the encampment. It is, in my opinion, a legitimate exercise of the influence of a Collector to insist upon the ex-Zemindar digging out the tank D., and digging and repairing the tank F.: the canals E, he ought to be compelled to clear out and re-dig. They are full of vegetation and much choked. The amount he derives from this festival is very large, but the only thing he has ever done for those who contribute, it is to take what they give and spend it on himself.

Conservancy carts for two days.....	Rs.	A.	P.
Toties.....	16	0	0
Dressers' hut, Hospital, shed and Police Station.....	30	0	0
Digging pits in the latrines.....	30	9	0
Clearing the ground.....	29	0	6
Fencing latrines.....	80	9	3
Value of six bottles of brandy.....	15	0	0
Do. of 10lbs. of arrowroot.....	5	0	0
Do. of 10lbs. of sago.....	1	10	8
Do. of 4lbs. of white sugar.....	1	4	4
Total.....	289	1	9

12. The expenses incurred amounted to Rupees 289-1-9, as detailed in the margin, leaving a balance of Rupees 210-14-3 on the amount, Rupees 500, sanctioned by Government.

13. In conclusion, I have to express my best thanks to Mr. Plunkett for his cordial and ready assistance during the whole time I was there, and to Mr. Clogstoun, to whose excellent arrangements of Police and indefatigable supervision of them so much of our success is due.

I must acknowledge also his most valuable aid in arranging and keeping the bandies and people to the demarcated blocks. The Tahsildar of Rajapeta was very active, and two of Mr. Plunkett's office establishment, Lanka Purushottum and Gollapudi Nagabhooshanam, acted the part of overseers of coolies, clearing ground and fencing latrines most energetically. Before the 21st, I took an opportunity of visiting several of the villages around to see that the orders of the proclamation as to clearing and white-washing were being carried out. I was glad to find that, as a rule, much had been done: the villages were generally very clean, very different indeed from what is so apt to be their standard in this respect.

CAMP MANGALAGERI,
2nd March 1868.

(Signed) W. WILSON,
Acting Joint Magistrate.

(True Copy).

(Signed) G. THORNHILL,
Magistrate.

No. 206. From the Magistrate of the Kistna District, to the Chief Secretary to Government, Fort Saint George; dated Bapatla Taluq, 13th April 1868, No. 20.

With reference to paragraph 10 of the Order of Government, No. 365, dated 21st ultimo, and in continuation of my Report, No. 13, dated 14th idem, I have the honor to forward herewith copies of reports received from the Sub and Head Assistant Collectors on the sanitary arrangements made by them at Mangalageri and Bezwada for festivals of Shiva Ratry at Kotappa Konda and Bezwada, and for the Mangalageri Fiast.

2. The expenses incurred at the three festivals are Rupees 815-12-7, as detailed in the margin, of which Rupees 500 were already sanctioned by Government in paragraph 7 of the said Order; and for the remainder, Rupees 315-12-7, I have now the honor to request the sanction of Government.	
Amount expended for carrying out sanitary arrangements at Kotappa Konda.....	Rs. A. P.
Do. do. at Mangalageri.....	289 1 9
Total.....	441 4 11
Deduct amount realized by the sale of materials and unused Brandy.....	730 6 8
Remainder.....	72 11 0
Add amount expended at Bezwada for sanitary purposes.....	657 11 8
Total.....	158 0 11
	815 12 7

3. The arrangements at Bezwada had reference partly to the Shiva Ratry celebration in Bezwada itself, but were chiefly directed to diverting the stream of pilgrims, flocking to Kotappa Konda and Mangalageri from the north, from the

town of Bezwada, and providing them with conveniences for crossing the Bunder canal and the Kistna, and for encamping on the banks of the latter without mingling with the towns-people.

4. Mr. Stuart states that two cases of so-called cholera were reported in Bezwada; from his inquiries, however, it appears probable that they were not cholera cases at all.

5. The arrangements at Mangalageri were more extensive, and, as shown in Mr. Wilson's report, were very successful.

6. Mr. Wilson makes very favorable mention of the exertions of Patri Venkata Ramanaya, Sub-Magistrate, in inducing the people to cleanse the town and to guard against disease in every way in their power.

7. Very great praise is due to Mr. Wilson for the forethought with which he planned, and the energy with which he carried out, the sanitary measures both at Kotappa Konda and at Mangalageri. He was ably seconded by Mr. Clogstoun, Mr. Plunkett, and their native officials at both places, but everything was organized by himself, and carried out under his own immediate directions.

8. The Government will observe that Mr. Wilson brings to notice the fact that the Mangalageri festival has always been managed by a Native in high office in this district; for a long time the Head Sheristadar of the late Guntoor District was the leading man, and subsequently Tati Ramaya, at one time Tahsildar of Mangalageri, but for the last five or six years Tahsildar of Repalli, filled the same post.

9. I was not before aware of the practice, or should have taken measures to prohibit it, and have taken advantage of the opportunity to issue a Circular, reminding public servants that, by mixing themselves up with the raising of subscriptions for any purpose whatever, they violate one of the fundamental rules of the service.

10. With respect to the case in question, I may mention that I have ascertained that Tati Ramaya has for the last two years totally disconnected himself for the management of the feast, and that, having been unconnected officially with Mangalageri for the last six years, he has not been in a situation to bring his official position to bear in collecting subscriptions.

11. Although the arrangements at Bezwada were not contemplated in Mr. Wilson's report, I did not, referring to paragraph 7 of Government Order, deem it necessary to apply for special sanction for the expenditure of the necessary funds before-hand. The Government will observe that the actual expenditure at the three places was less than that originally contemplated by Mr. Wilson for the two.

Paragraph 6, letter to Sanitary Commissioner, 6th January 1868, No 7.

From A. J. STUART, Esq., Acting Head Assistant Collector of the Kistna District, to the Collector of the Kistna District, Bapatla; dated Gannavaram, 21st March 1868, No. 72.

I have the honor to forward an account of the expenses incurred in the precautions taken at Bezwada for the Shiva Ratry feast there, and with regard to the pilgrims going to and returning from Mangalageri and Kotappa Konda. These latter were diverted, crossed by ferry boats over the Bunder canal, and encamped in the bed of the Kistna, whence they were ferried across that river.

2. Nine latrines were erected, and six toties employed in the camping grounds fixed and set apart before-hand.

3. Two cases of sporadic cholera were reported in Bezwada, but on the Superintendent of Police and myself visiting the patients, we came to the conclusion that there was very little to matter with them. The balance of the 200 Rupees advanced to the Bezwada Tahsildar, will be re-credited, as well as Annas 8 levied for crossing a bandy before orders were received that bandies would be crossed free of charge.

4. Fewer persons came to Bezwada for the feast than last year, and I think 3000 would be a high estimate. Fewer people also, I think, passed on to the other sacred places than last year, but I am not able to say how many.

	RS.	A.	P.
For nine latrines and six toties	77	4	3
For cleaning the streets... ..	11	15	0
For making a slope for carts to go down to the Canal, cross and go up the bank the other side... ..	48	3	0
For ferry-men... ..	20	10	8
Total...	158	0	11

Note on the Sanitary measures adopted at the Mangalageri Tirunala of 1868.

The Mangalageri Tirunala of 1867 was marked by an outbreak of cholera, the virulence of which may be judged from the number of its first day's victims, forty-six. In a letter, No. 7, dated 6th January 1868, addressed to the Sanitary Commissioner, I suggested certain precautionary measures which might tend to lessen the probability of the calamity of last year recurring in this. As a first step the inhabitants were directed by proclamation, issued about a month before the beginning of the feast, to white-wash their houses and clean their back-yards. Similar instructions were given to all villages lying within a radius of ten miles. When passing through on the 11th ultimo, on my way to Guntoor and Kotappa Konda, I took occasion to see to what extent these orders had been carried out. I was gratified to find that the Sub-Magistrate had taken the matter up in the most praiseworthy spirit; houses were under his supervision putting on quite a holiday appearance, compounds were being cleared, and old walls rebuilt or levelled with the ground. There was much to be done, for the town is large and was dirty. Even at this time I could not help being struck with the wonderful change that the exertions of the Sub-Magistrate had effected. A town which was proverbially filthy was almost sweet. I took this opportunity of selecting the sites for latrines and hospital. The latrines, five in number, were uniformly 30 yards square; three were appointed for females, and two for males. Of the five four were placed on the lee side of the town, about 250 yards west of the Madras and Calcutta high road, the fifth for women, about 300 yards from and at the north-east corner of the town, in such a position, with reference to the prevailing wind, that no offence to the town could possibly result. I had thought that the low brushwood, known as "tangedu chettoo" in the neighbourhood, would be at once a cheap and effective material for enclosing the latrines. I found that the quantity procurable would suffice neither for

* A kind of grass.

the number nor the privacy required. I resolved, therefore, to construct them of bamboos and "ponuku gaddi" (పొంకుగడ్డి) mats: the hos-

pital shed, a building of the same description as that erected at Kotappa Konda, was made of the same materials.

2. If I was pleased with the progress of the 11th, I must confess to astonishment to find as it were a new town when I returned on the 26th. Not in the main streets only, but in every lane and alley clean bright houses were the order of the day. In the streets I might almost say you could not find a straw. Odd nooks and corners and old tumble-down houses and compounds, the favourite nuisance haunts of the place, were no longer polluted: the greater part of the prickly-pear on the borders of the town had been cleared away. The absence of nuisance and offence in the town was the result of that conservancy of watching, without which I knew all other arrangements would be useless. I had ordered forty village Mohatads into the aid of the Sub-Magistrate: the local Police was much too weak to be efficient in this. Day and night beats were

appointed, and the people warned to go far from the limits of the town for the purposes of nature; that they did was seen to by the Mohatad patrols: the feast lasted from the 29th February to the 11th March, and the first batch of Mohatads arrived on the 15th February 1868; they were in full strength from the 29th February till the 3rd March 1868, when the arrival of 20 Police allowed of their reduction to 29. I allowed them batta at 2 Annas a day each; they get but Rupees 1½ or 2 for their own proper duties, and many had come from a considerable distance. With their batta they were content and served willingly and well.

3. The first thing I did on my arrival on the 26th was to put a guard over the Pedda conairoo, the water of which only filthy as it is could be used to make the sacred "panacum" (పానకం). I was perfectly satisfied from my own examination that it must be very unwholesome, and Dr. Withers, to whom I showed two bottles of it, one "a natural" the other strained through a cloth and "fit for use," pronounced both to be utterly unfit for human consumption. I forbade its use *in toto*: the priests of the temple were very anxious that I should relax the rule in favor of the god who must have his daily libation: they promised for themselves and the people that the share of the offerers would be poured on the ground instead of down their throats, but I knew too well that the benefit* to the worshipper depended on his drinking his share to yield. They then said that if I insisted there could be

* పుణ్యం, Panyam.

no feast as the Pedda conairoo was in the "books" the (కళ్యాణసరసు) "kalyana sarasu," or tank for the god's marriage, and its water only could be used in the ceremony. I regretted that consideration for the public health compelled me to decline, and suggested that it would be better for themselves and probably more pleasing to the god if they used a purer water. That could not be they said, and I learned that the feast was over before it began. I hoped that it might be so, but doubted very much. I knew the Acharis (priests) too well to believe that they would consent to lose their profits by scruples about a chatty or two of water; two days after they begged to be allowed to use the water of another conairoo which I knew to be good. I could not object and the feast went on; they had missed the proper day, but made up for it by saying that the Almanac was wrong. The "error" they corrected by knocking two days into one. On each of the nights of the minor days of the feast the god seated between his two wives, was carried round the town with dancing and singing. The three great days are the (కళ్యాణం) kalayanam or marriage, the (రథోత్సవం) ratha ootsavam or car festival, and the (దోప) dopu or despoiling of the god. These occurred on the three successive days, 9th, 10th and 11th March. The second is the chief attraction, and was attended by quite ten to fifteen thousand people. The main bazaar was crowded, and the progress of the car from the temple to the "point d'arret" and back was marked by a thick cloud of dust, which would choke and blind any one but an enthusiast. To pull the car is a sure source of (పుణ్యం) punyam or heaven's grace, and Brahmins and others who scorn it as low on all other occasions for once do the work of a cooly. When the car first starts, and when it reaches the goal, the worshipping crowd make (దండం) dandam or salutation, shout "Govinda!" "Govinda!" and clap their hands. I knew that the people had a trick of making off as soon as they got the car to the far end of the bazaar, where it would sometimes remain for a couple of days a nuisance and obstruction to all traffic. Until its return to the temple it is sacrilege to eat. Such prolonged fasting must be a powerful auxiliary to disease should it break out. To prevent the nuisance, and to give us aid to what I was so anxious to guard against, I insisted on its being taken back at once and it was done: the whole thing did not take more than three or four hours.

4. The expenses of this day are borne by the Vallur Rajah, but the chief part of the money required for the feast has been, I was informed, usually contributed by the public servants of the district. When Sub-Nevis Croosha Row was Head Sheristadar of the Guntoor Zillah he "managed" the business and called upon every public officer above the rank of a peon, to subscribe 10 per cent. of his monthly pay: no one as may be supposed ventured to refuse. When he died, 15 years ago, his mantle fell upon Tati Ramaya, the present Tahsildar of Repalli: he was then Tahsildar of Mangalageri, a consideration which probably led to his selection. As the season of the feast came round each year a (శుభలిఖా) shoobalikha or letter, wishing all good things to the recipient, was addressed by the "Manager" to each of the public officers of the district, among whom was circulated a subscription list, with the amount at 10 per cent. which each was expected to pay.

The present head of the business is not in the eyes of the givers so all-powerful as the Sheristalar of a Collector, and sums less than the 10 per cent. are now frequently given; but it is rare, I believe, for any one to refuse altogether. This year Tati Ranyaya, who by coming to Chikamur, a village on the borders of his Taluk, within three miles of Mangalageri, could be at both places at once whether from the depression of sickness or from not caring to appear before the Sub-Collector in the character of master of the ceremonies at a feast where he had no business to be except on leave, would have nothing to do with the collection of the necessary funds, and for the first year, since Sub-Nandi Chetty has been in the district, no "shoodalikhas" were sent. When I arrived not a Rupee had been collected and the prospects of the feast were unpromising. A deputation of priests had gone to see what could be done with Tati Ranyaya, but he persisted in his refusal to send round either shoodalikhas or subscription lists, and the priests had to be content with a donation of 150 Rupees from himself with which they began. I have mentioned these things because I think it right to draw attention to what I consider most objectionable—a public officer of influence and position using his authority of contributions levied in this way, and taking the lead in the direction of ceremonial following thereon.

5. The thing was started by the Sheristalar of a district and might fall again to such an officer, the common estimate of whose power, whether in reality it be great or small, is very high indeed. I have known a Brahmin Sub-Magistrate change his "bottom" from the "long" to the "cross," and be particular in the matter of clean shaven even to the mustaches, because these things were thought to be pleasing to the Collector's Sheristalar. I do not suppose that whatever the personal character of a Sheristalar may be, an officer official would dare, were he manager of this feast, to give it a form what he would like. In its present form the subscription is not a voluntary offering to the service of religion but a tax, which the payers are probably afraid to refuse to pay; public servants may of course contribute what they please to the worship of their gods, but no one should be compelled to take the active part which has been so long customary at Mangalageri.

6. For the information of those who may hereafter have to superintend sanitation at Mangalageri, I shall briefly note what, from the experience of this year, I judge to be requisite. The first essentials are the white-washing of houses, clean and level back-yards, levelling or repairing of old walls and houses, which are always places of public resort, and the employment for some time prior to the feast of a strong body of watchmen to prevent nuisance in or near the town. The Sanitary Officer will find that the people readily obey orders in these matters, and that not a single conservancy cart will be required, for the owners of houses when so ordered keep each their own part of the street so clean that there is nothing for the scavenger to do. Latrines, which this year I thought desirable from knowledge of the habits of the towns-people, will in future be unnecessary: everywhere round the town is abundant space, and I found that the people much preferred to go a mile off to using the latrines; the walk to the Sub-Magistrate said did them good: prickly-pear should not be allowed to grow near the outskirts of the town: there is no difficulty with bundles: the feast lasts for so many days that those who come in bundles discharge them on arrival, trusting to get others when it is time to go: the greater part of the people this year, when the numbers were smaller than usual, owing to the terror of cholera which last year's experience inspired, put up in the houses of the towns-people: the buttermilk brought for sale should be first examined by a Drosser and sold at one place (as the choultry near the temple which was this year appointed); buttermilk made from goats' and sheep's milk smells badly, and is said to be unwholesome: I did not allow it to be sold: no sweetmeats made with oil instead of ghee should be allowed to be exposed in the bazaar: the shops of the butchers should be kept thoroughly clean and the sheep and goats examined before being slaughtered: the vegetable sellers should be confined to a certain spot, and their wares thoroughly examined every morning: the stores of the comaries in like manner should be watched: they often expose new rice which produces indigestion and vomiting, which may lead to worse. The timber brought for sale, which is chiefly the building material known as "kallu karra," bilulu karra, from the Budrachelam jungles should be stored in lines on the large triangular space south of the town, between the Madras and Calcutta high road and the road from new to old Mangalageri.

7. The cost of this year's measures was Rupees 441-4-11. By the sale of materials and the refund of the price, Rupees 22-15-0, paid for

MEMORANDUM.			
	RS.	A.	P.
Clearing prickly-pear.....	146	12	3
Latrines and hospital shed	189	11	8
Batta to village Mohatads.....	81	14	0
Paid from the fund allowed for Mangalageri...	22	15	0
Total...	441	4	11

Brandy, &c., purchased for Kotappa Konda and Mangalageri but unused, a sum of Rupees 72-11-0 was realized. For the two feasts a sum of Rupees 850 was sanctioned, and Rupees 657-11-8, or Rupees 192-4-4 less than the amount allowed, were spent.

8. In conclusion, I must express my best thanks to Mr. Clogstoun and his Police, and to the Tahsildar Mr. Sharkey, for their ready assistance: of the Mangalageri Sub-Magistrate, Patri Venkata Ramanaya, I cannot speak too highly, he did every thing with a will and did it thoroughly. I never saw better work, and to his exertions I ascribe the very successful result of this year's measures. We had a hospital but no patients; the two Drossers gave relief at their quarters to sufferers from ordinary coughs, earaches, and other little ills, but there was nothing brought to them which had its origin in the feast and the gathering of many people.

CAMP KYKALUR,
26th March 1868.

(Signed) W. WILSON,
Acting Joint Magistrate.

(True Copy)

(Signed) G. THORNHILL,
Magistrate.

No. 207. ORDER THEREON, 29th April 1868, No. 535.

The sanitary arrangements made by the Sub-Collector Mr. Wilson at Mangalageri, on the occasion of the annual pilgrimage, were attended by as complete success as those made by him for the similar festival at Kotappa Konda.

2. The public health was excellent, and the people willingly and cheerfully complied with the instructions regarding conservancy given to them. Mr. Wilson appears to have been ably supported in his very praiseworthy exertions by Mr. Clogstoun, the Assistant Superintendent of Police, by Mr. Sharkey, the Tahsildar, and by the Sub-Magistrate Patri Venkata Ramanaya.

3. The arrangements made at Bezvada by Mr. Stuart, to prevent the returning pilgrims from passing through that town, were judicious, and had the desired result. The Collector will convey to Mr. Wilson the acknowledgments of the Government for the very useful work which he has so successfully performed.

4. Sanction is granted for Rupees 315-2-7 in addition to the sum of Rupees 500 already granted on account of the festivals of Kotappa Konda, Mangalageri, and Bezvada.

5. The Government approve of the Circular issued by the Collector, calling attention to the impropriety of public servants being concerned in collecting subscriptions on the occasion of these festivals.

(True Extract).

Chief Secretary.

To the Collector of the Kistna District.

„ Sanitary Commissioner.
„ Inspector General, Medical Department.
„ Inspector General of Police.
„ Accountant General.

Ed. J. Tallock.

88220.

Kistna District Magistrate
Circuit Court at Chennarayana
in Papatta Taluk
13th April 1868.

To, The Honorable P. S. Ellis Esq.,
Magistrate of the K. D.
Chief Secretary to Government,
No. 10 and George.

1. With reference to para 10 of the order of Govern-
ment 22845 dated 31st March, and in continuation of my
report 22512 dated 14th April, I have the honor to forward here-
with copies of reports received from the Sub and Head Assistant
Collectors in the suite of arrangements made by them at Man-
galageri and Bezawada for festivals of Siva (Ratri at Ho-
lappa Honda and Bezawada, and for the Mangalageri Ratri.)
2. The expenses incurred at the 3 festivals are Rs 815.12.7
as detailed in the margin, of which Rs 500 were already sanctioned
by Government in para 7 of the said order, and for the remainder
Rs 315.12.7 I have now the honor to request the sanction of Go-
vernment.
3. The arrangements at Bezawada had reference partly
to the Siva Ratri celebration in Bezawada itself but were chiefly
directed to diverting the stream of Pilgrims flocking to Holappa
Honda and Mangalageri from the north, from the town of
Bezawada and providing them with conveniences from crossing the
Bunder Canal and the Kistna and for encamping on the banks
of the latter without mingling with the towns people.
4. Mr Stuart states that 2 cases of so called Cholera

Amount expended for arranging and auxiliary arrangements at Holappa Honda	Rs. 40.0.
do do at Mangalageri	Rs. 1.2.
do do at Bezawada	Rs. 2.11.
Subtotal	Rs. 6.8.
Amount realized by the sale of materials and unused stores	Rs. 1.11.
Amount expended at Bezawada for sanitary purposes	Rs. 11.0.
	Rs. 12.7.

were reported in Berwada, from his own source however it appears probable that they were not altogether correct.

5. The arrangements at Mangalore were more extensive as shown in Mr. Wilson's report were very successful.

6. Mr. Wilson makes very favourable mention of the exertions of Patay Chhataramania a local Magistrate, in inducing the people to cleanse the town and to guard against disease in every way within power.

Very great praise is due to Mr. Wilson for the forethought with which he planned and the energy with which he carried out the sanitary measures both at Holappa House and at Mangalore. He was ably assisted by Mr. Kellogg, Mr. Shunkett and their native officials at both places but every thing was organized by himself and carried out under his own immediate direction.

7. The Government of Madras that Mr. Wilson desired to notice the fact that the Mangalore District has always been managed by a native in high office in this District for a long time the Head Quarters of the Madras District was the native man, and subsequently Mr. Panayya at one time District of Mangalore but for the last 2 or 3 years District of Mysore filled the same post.

8. It was not before me of the practice or should have taken measures to prohibit it and have taken advantage of the opportunity to issue a circular reminding the magistrates that by mixing themselves up with the process of subscriptions for any purpose whatever, they violate one of the fundamental rules of the service.

9. With respect to the case in question I may mention that Mr. Kellogg maintained that Mr. Panayya has for the last 3 years totally disconnected himself for the management of the District and

that having been unconnected officially with Mangalore for the last 6 years he has not been in a position to bring his official position to bear in collecting subscriptions.

10. Altho' the arrangements at Berwada were not contemplated in Mr. Wilson's report I did not, referring to the Government, consider it necessary to apply for special sanction for the expenditure of the necessary funds before hand: the Government will observe that the actual expenditure at the three places was less than that originally contemplated by Mr. Wilson for the two.

sent letter to Sanitary
Commissioner 6 January
1887.

I have the honor to be,
Sir,
Your most obedient servant.

W. M. M. M.
Magistrate.

W. M. M. M.

Memorandum on the Shiva Ratri Festival
at Cotappa-Conda. 1868

I. The report on the feast of the Shiva Ratri at Cotappa-Conda submitted in my letter No. 7 dated 6th January 1868 to the Sanitary Commissioner was based on the information of others not on personal observation. Those who furnished it had seen indeed what they described but cannot be said to have observed. From the tendency to vague generalization which characterizes such persons, their reports might be expected, while correct perhaps in the main, to err in the matters of detail. While noticing therefore the measures adopted this year in prevention of disease, I think it desirable for the information of those who hereafter may have to superintend similar operations to describe as accurately as I can what the Sanitary Officer has to provide for, the difficulties with which he has to contend, and the manner in which they may be overcome.

2. I considered it desirable and Government concurred that the first steps in sanitation at Cotappa Conda should be undertaken under the direction of one of the European officers of the District. Mr. Thomhill was pleased to assign the task to me. I arrived on the ground on the morning of the 13th February to find that the General Deputy Collector Mr. Plumkett and the Tadar of Rajupetta had begun

No 21 March 1868 No 141-
of No 328 of 1868

Received. (Signature)

From Mr. Thomhill

14th Feb

The thing is done

14th Feb

14th Feb

14th Feb. 1868

14th Feb

14th Feb

14th Feb

14th Feb

14th Feb

14th Feb

14th Feb

begun, under orders given before I left
Bomber, to clear the jungle with which
the whole place was much overgrown. This
gave employment to a considerable number of
coolies for two or three days. I had no sooner
reached my camp than I saw that it would
be necessary at once to conserve the water of
the tank, which it will be remembered vide
my letter to the Hon. Commissioner re dated 5th
January 1868) is the main source of supply for
men and animals. Huge flocks of sheep and
goats and droves of bullocks and buffaloes were
either in fulfilment of the vows of their owners
or in consecration to the service of the plough
being driven round the sacred hill. On their
way they passed the tank into which they
were driven to be watered. This was stopped and
patrols of Naicks were posted to enforce the
prohibition. I next directed my attention
to the demarcation of the ground. In my former
report I said that the area occupied by
the pilgrims was very large. The actual
area of occupation I found to be much more
limited than I had been led to expect. It
is large enough looked at in itself but must
be confessed to be but small when regard is
had to the numbers to be accommodated.
The hill being the centre of attraction it was
evident that the ground at its base would be
chiefly resorted to; of this again the facilities
of water and the presence of the earth piles,
which marked the sites of former bazaars,
showed.

Conservancy
of water

viewed that the portion where the main assemblage
of pilgrims would be was the space included
within the following boundaries

- N. A line drawn east and west from
the foot of the stairs leading from the base
of the hill to the temple on top to the
northern horn of the bund of the tank. D
- S. A line drawn parallel to the above
from the (nairros or wells) E on the east
to the hill base on the west.
- E. The western bund of the tank. D.
- W. The hill. A between the western limits
of the north and south bounding lines.
3. The length of this is about 500 yards: its breadth
nowhere exceeds 250, while in places it is not 100. On the east
of it runs the road which is the north and south approach
to the temple stairs: this road after running about two-thirds
of the length of the block bifurcates, one branch continuing
in the former north and south direction under the bund
of the tank (D), the other striking through the block in a
southwesterly course: on either side of these lines of road
are the earth plat-forms indicating the bazaars. Between
the Eastern road and the tank bund is a space of ground
which gradually rises till it forms the bund. The block
of ground west of the road slopes upwards to the hill, and
is completely overlooked from a spot about the middle of the
western slope of the tank bund. Here I placed the
Police Station consisting of two wing lockups each
5 x 5 yards for males & females, and a centre hall 5 x 5
yards open in front for the use of the Police in an Enclosure
opening to the main Bazaar. In dividing the ground
within the above limits into camping blocks I first
ran a line right down the middle from the Southern
Approach

Approach to the temple stairs north & south through its whole length: this line was 150 yards broad. East and west of it between the 4 and 5th bounding lines, the whole ground was divided into blocks which were generally about 50 x 60 yards: the blocks were divided by streets each 157 yards wide running E & West from the Eastern bazaar across and at right angles to the centre line. The blocks were marked out by heaps of the jungle cut on the ground, and were all provided with as sufficient number of entrances. The southern blocks were appropriated to the timber banyans and Cambodians coming from the South, the others for pilgrims and stall-keepers. The bed of the ruined tank F is a receptacle north base of the temple stairs, and immediately adjoins to the north the space just defined. I formed it into a single block: the ground immediately to the east of it, and of the north and south approach, and at the north & northwest ends of the tank D was divided and marked out in the same way as that just described. The blocks thus defined were altogether 21 exclusive of the tank F.

4 The next thing to be done was select sites for and enclose latrines. Here I met with my first serious difficulty arising from the nature of the ground: the lee of the camp is throughout on the hill base and the area of occupation is confined. On the north and south sides I placed 5 latrines, three 30 x 30 yards and two 50 x 50 yds. The trenches in each were a foot wide and a foot and a half deep, dug at intervals of 3 yds. To the larger four and to the smaller two, toties were appointed, whose duty was at 9 A.M., 11 & 5 P.M. to cover the soil in the trenches. The impossibility of obtaining female toties induced me to fence with a strip of jungle close under the hill base about 200 yds

200 yards long for the use of women. The whole space between this and the camping blocks was completely cleared of jungle as a check on nuisance. This space being on the lee and at some distance from the blocks, its use as a latrine would not interfere in my opinion with the convenience of the people, and my anticipations proved correct. Trenches here were impossible as the whole ground is one mass of big stones & rocks among which grow varieties of cactus and other jungle plants. More latrines on the lee of the ground could not have been by possibility constructed whether from consideration of space available or the liability to overlook from the steps leading up to the hill to the temple.

Hospital shed

5 The Hospital shed could not be placed on the lee of the people from want of space and was built on the northeast of the tank D at a distance of some three hundred yards from the main body of the pilgrims. It was a building of the same style and dimensions as the Police station but was provided in addition with ventilating windows.

Carts

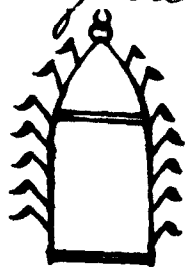
6 I had estimated that 20 carts would be required for conservancy; I found eight enough. Each bandy was served by two toties supervised by a village haiek. The refuse was conveyed to appointed sites on the north and south wings and burned by persons appointed to the office. Besides the tank on the northern side of which was protected by a hedge provided with entrances 6 feet wide at intervals of every 25 yards, six of the fountains were fenced in and reserved for drinking purposes. Bathing in the tank or wells thus set apart was strictly prohibited: for the watering of cattle a large number of earthen ware troughs were placed outside the fence on the north of the tank and round the fountains set apart for cattle. These were filled by the bandy men for whose use a large number of chatties was provided. Bathing inside the tank bund or anywhere where the water used for that purpose could possibly flow back

Burning of refuse

Walls, cattle watering & bathing.

back to the tank or wells was carefully guarded against. These arrangements carried out under the personal supervision of Mr. Pemberton. Mr. Logston & myself were the preparations on the ground. They were completed on the 18th and were adopted & what on the most careful enquiry I believed might be expected. I shall now record what happened, that is what the feast is.

7 The night of Shiva fell this year on the 21st of February. On that day I was told the pilgrims would be in mass, but from the time I reached my tents till the 20th there was a succession of visitors. chiefly villagers from the neighbourhood who having made vows preferred to pay them before the rush and the crowd of the high day of the festival makes the performance a real labor. A man or his bullock falls sick and he vows a "Pratha" & the Vinjam or Potappa's hill should be recovered: a child is ill and the mother vows, in case he lives, his hair to "Potappa malaya" "hairy malaya", whose visible representation is a very small stone placed in a cup hollowed in a rock within a small enclosure at the hill foot: It is decked with saffron and Koorndooma and anointed with ghee: before it lies a shell filled with oil in which floats a six wick. The "Prathas" are generally brought on bandies; they are made up of bamboos, clothes, handkerchiefs, ropes, bullock yokes & neck-straps, bells, Chembos & of all in short that represents the means & necessities of a bucolic people. They are shaped thus.



The bandies bearing them are preceded in the approach to the hill steps by a band which plays as if were dear life when the bandies halt and the prathas are dismounted amid shouts of "Hara! Hara! Harabha!!". No other expression of devotion ever is

* Those that can be carried on a man's back. (D.S.)

nor is any other known. Then the men of the party, with bare heads and shouting again the holy words lift up the pratha on their shoulders and bear it towering and swaying above them up the hill preceded by a band and a lighted torch shouting as they go "Hara! Hara!" "Harabha!!" "Potappa Chedooko" "Potappa draw us up): At the top is attached a rope which one holds in his hand & keep all steady on the weary way up. The women & children and friends of the devotees follow behind all shouting the only prayers they know. This is the common for "family" Pratha. That of a village is the same increased about six-fold, and is never accompanied by less than 150 or 200 people: the average number with a family one is ten to fifteen. The villagers vie with each other in the size and grandeur of their Prathas. The Centre bit or body of these is a pratha Kopea (woman's cloth) in which are woven devices of the foot especially of the "Kuntur" or sacred bull emblematical of Shiva; these are too big to be carried up the hill & they remain below: the family pieces & the "Veepoo" prathas of the poor are on arrival at the Alim on the top, presented to Shiva, who here figures in the form of Sriapus: the offerings paid they are again hoisted and brought down with the ceremonies of the ascent.

9 On the 17th appeared the first keeper of booths. They came merely to select and put in order. The opportunity was taken of moving the trials back so as to leave a clear road fifteen yards in breadth throughout the length of the main bazaar. On the morning of the 20th the crowd began to assemble. From the South came bandies laden with timber for building & agricultural purposes, and lambadies with bullocks similarly laden. These were arranged in blocks pole & pole and back to back with spaces fifteen yards wide between every row: in these were

exposed the contents of the bandies in a manner suited to the convenience both of buyers and sellers - The shop keepers bringing with their bandies had all arrived before noon of this day and took their stations under the supervision of the officers on the ground, who disposed of all disputes regarding claims & occupy particular sites: the bandies of the shop keepers were as soon as discharged driven to their appropriated camping grounds & ranged in the manner of the timber bandies, the lines in this case being however only 12 yds wide. This left the bazaars perfectly clear and unencumbered and was regarded with entire satisfaction by those concerned. The bandies of pilgrims were similarly arranged; freedom of movement was perfectly preserved. From the north came loads of bamboos, timber for building and agricultural implements. These were placed in the blocks bordering the north & south road under and east of the ground of the ruined tank E. Here also were ranged the bandies brought for sale - these came chiefly from Kollon in Papalli. The timber and implements coming by the southern approach were brought from Chembund Mellavayoo and the western papers: by the northern came bamboos from the Cudakhal hill range, building materials and agricultural implements from Tirvoor & beyond. From 2 P.M. of the 20: till long after dark bandies & people from north, south & east poured in. Continuous streams we feared much for the order of our arrangements which had hitherto been, if troublesome, successful.

The whole day we were on the ground ordering & arranging: when darkness came and the bandies still poured in, we could do but little, hardly

hardly even hope: it was therefore an agreeable surprise to find in the morning every street clear and defined as they had been laid out, and that the orderly arrangement of bandies which had been insisted upon by us had commended itself for adoption by the new arrivals. Those already on the ground must have enforced a discipline which they had found to be attended with so much convenience. On the 21: the ground was alive with people, for those who had taken upon them the vows of Fotappa, the business of the day commenced with a bath, this year immersion being impossible was replaced by a chetty and the Chembos of a begging Brahmī: on this followed a walk round the hill, some 5 or 6 miles, with streaming hair and prepping clothes to be succeeded by the ascent to the temple and the midnight repast. All day long the bazaars, the shops in which were chiefly of cosmetics, sweet meat sellers, Kapa Brahmī men (as ever they are), and sunories were crowded with all sexes & ages, yet there was never the slightest impediment to free movement. The greater part of the people had been on the ground in the afternoon and night of the 20: & the morning of the 21: showed how useful had been latrines and the orderly division and arrangement of the people. In former years every one said that to walk over the encampment was a dangerous undertaking, and it was a common saying that no one could go to Fotappa Londa and return undefiled. This year ofence whether sight or smell was remarkably rare. I had no female toilet as I had said: I therefore adopted the expedient of posting old women selected on consideration of their scolding capacity at the various entrances to the women's latrines. The existence of latrines was soon known to all

and they were much resorted to. The 21st too proved the value of conserving the water supply: hitherto by ten o'clock of the high festival day there was not by common account a drop of water fit to drink: the tank was common for all purposes whatever, while approach bit was almost barred from the abominable habit of the people in resorting ^{the} inside of the bund and northern edge of the tank for the purposes of nature. None of the shepherds in the neighbourhood would drink themselves or water their flocks till the mangos have fallen to purify it a month after the feast. This year the water was kept pure and undefiled to the end, and a good month's supply left of excellent water. In the Hospital there was not a single case having its origin in the assembly. The only cases were three of whooping cough, which I picked up and sent for treatment and one of a boy suffering from hereditary disease. The Police did excellent service: they were about 50 in all of whom about a dozen came from Bellore. On the night of the 20th during the whole of which the temple stairs were crowded with Prabhās and their torches ascending and descending, passards were posted at intervals all the way up to prevent irregularities. The servants of the Zamindar, who is the Dhar-makarta, were of report did not hinder them, not over-scrupulous about dashing out the lights & robbing the people. There was nothing of that this year: indeed remarkably little crime was reported. A couple of the scissor-knife fraternity were seized red-handed and flogged by the Deputy Magistrate in the presence of the people. By an excellent arrangement which has been adopted for several years I believe and seems well known all lost children

Children are brought to the Police station whither resort parents in search of them. Separations are thus never of long duration.

10 It would be presumptuous to claim for these arrangements this year's immunity from disease, but the following results may be fairly ascribed to them.

- (1) A plentiful supply of excellent water for all purposes was preserved from first blast.
- (2) Order and facility of movement were secured.
- (3) Indiscriminate nuisance which is the result of disorderly crowding checked.
- (4) Nuisance was localized.

Whatever might be the opinion of the people, three quarters of whom were pariahs and hucklers, regarding the other arrangements their satisfaction with the water conservancy was undisguised and openly expressed. It was unfortunate as I thought to them to promise to come next year in still larger numbers, from the obligation of which I should willingly excuse them. On the morning of the 22nd the bandies began to go and by 3 P.M. the ground was deserted: the refuse was immediately gathered into heaps and burned. North, south, and East I stationed peons and pumastias to count and check the departing bandies with the following results.

N. 1307

S. 713

E. 1313
3333

11 The average of persons accompanying a bandy could not from my observation be less than less: besides those who came with bandies there were thousands without. Altogether there could not

not have been less than 50,000 on the ground. To
 prevent the yearly recurring necessity of demarcating
 the ground a labor involving the personal
 supervision for several days of a European
 officer from early morning till night. I would
 suggest the advisability of the whole place being
 permanently marked out with posts and chains
 into suitable blocks: mud walls involving
 ditches I would deprecate as they would only
 lead to nuisance in the encampment. The
 latrines on the sites which I selected should
 be enclosed by permanent walls of mud,
 and railed in so as to prevent the possibility
 of bandies halting near them: to the windward
 of the camp and at a distance of about
 500 yards it would be possible to place similar
 latrines in such a position with reference
 to the people as not to inconvenience them
 in any way: the wind blows chiefly from the
 Southeast at the time the feast occurs,
 and considering that the main body of people
 halts in the spot I first described the
 selection of sites about the distance indicated,
 a little to the north of east of the northern
 boundary of that block would be highly
 desirable, and would in no way harm
 the encampment. It is in my opinion
 a legitimate exercise of the influence of a
 collector to insist upon the Ex-Zamindar
 digging out the tank D, and digging and
 repairing the tank F: the Zamindar is he
 ought to be compelled to clear out and redig.
 They are full of vegetation and much choked.
 The amount he derives from this festival is
 very large but the only thing he has

ever done for those who contribute it is to
 take what they give and spend it on himself.

12 The expenses incurred amounted
 to Rs 289-1-9 as detailed in the
 margin, leaving a balance of Rs.
 210-14-3 on the amount Rs 500
 sanctioned by Government.

*
 Rs 16-0-0 Conservancy
 Carts for 2 days
 30-0-0 Soties
 30-0-0 Repair hut,
 Hospital shed and Police Station
 29-9-6 Digging pits in the latrines
 80-9-3 Clearing the ground.
 80-0-0 Fencing latrines
 15-0-0 Value of 6 bottles of brandy
 5-0-0 Rs of 10 # of arrow root
 1-10-8 Rs of 10 # of sagu
 1-4-4 Rs of 4 # of white sugar
 289-1-9

13 In conclusion I have to express
 my best thanks to Mr. Plunkett for his
 cordial and ready assistance during the
 whole time I was there and to Mr.
 Hopstone, whose excellent arrangements
 of Police and indefatigable supervision
 of them so much of our success is due.
 I must acknowledge also his most valuable
 aid in arranging and keeping the bandies
 and people to the demarcated blocks.
 The Tasildar of Rajapeta was very
 active, and two of Mr. Plunkett's
 office Establishment Kumbha Purnashottam
 and Jollapudi Nagabhoshan assisted
 the part of overseers of coolies clearing
 ground and fencing latrines most energetically.
 Before the 21st I took an opportunity
 of visiting several of the villages around

to see that the orders of the proclamation
as to clearing and white-washing were being
carried out. I was glad to find that as a
rule much had been done; the villages
were generally very clean, very different
indeed from what is so apt to be their
standard in this respect.

(Signed) W. Wilson
Acting Joint Magistrate

Camp Bungalpurig
23. March 1868.

True Copy

M. M. M.
Magistrate

Read letter from the Mayor of the Peshwa
District - d/ 14 March 1848
1848 13 & 20

29 April 1848 N: 528

The sanitary arrangements
made by the Sub-Martin
Mr. Wilson at the Mangalore
on the occasion of the
annual pilgrimage, were
attended by as complete
success as those made
by him for the similar
sessions at Kolabha
Konda.

The public health was
excellent and the people
willingly & cheerfully
complied with the

N.
Wore
by A.

1848 & 1849

In a letter from
the Collector of
Mithan District
dated 14 March 1848
N: 13

Memorandum

on the Sanitary
District and the
Bazaar 1848.

Sanitary District 1848 & 1849

Sanitary District
N: 528

211
regarding emergency
instructions given to them.

M. Wilson appears to
have been ably supported
in his very praiseworthy
exertions by M. Hoegston
the Asst. Supt. of Police,
by M. Shorby the
Sahibdar, & by the
Submagr. Sahi Venkata
Ramanayya.

The arrangements made
by M. Stuart
at Begwada, to prevent
the returning pilgrims
from passing through
that town were judicious
& had the desired result.

and the appearance
of the

The Master will convey
to M. Wilson the
satisfaction with which
acknowledgments of
thel work for the very
useful work which
he has so successfully
performed.

Sanction is granted
for Rs. 315. 2. 7. in addition
to the sum of Rs. 500 already
sanction granted on
account of the festivals
of Kshubha Ronda,
Mangalgiri & Begwada.

The Govt approve of
the circular
the order issued by
calling attention to
the Collector for pointing

200000

at the impudency of
the deviants being
concerned in collecting
for the subscriptions
on the occasion of
these festivals:

R.S.

Dated 29 April 1888.

440 95 of 1889

Proceedings of Genl

18835

Public 1868 Report

to the Collectors of the H. St.
Sanitary Com.
help of Med Dept
help of of other
Acad of medical