M.R.O. 1—20,002—12-8-65.

(1) Number of Pages 76.

(2) Date of repair 3-11-1966.

(3) Initials of the Referencer [illegible]

MADRAS RECORD OFFICE

GOVERNMENT OF MADRAS

REVENUE DEPARTMENT

G.O. No. 841 Press
~~B.P. No.~~ Mis.

Dated 7-7-1874 196 .

Not to be folded or roughly handled

Proceedings of the Madras Government, Revenue Department,
7th July 1874.

No. 42. Read the following Proceedings of the Board of Revenue, dated 16th June 1874 :—

Read the following letter from G. VANSAGNEW, Esq., Collector of Nellore, to J. GROSE, Esq., Secretary to the Board of Revenue, dated 27th May 1874, No. 1,123.

I HAVE the honor to submit, for the information of the Board, copies of a report and its enclosures from Deputy-Collector C. Sundasamy Modaliar on the revenue administration of the southern portion of the Venkatagiri Zemindari.

2. The Board have in these papers a thoroughly trustworthy picture of the state of a large part of this district; for I have no reason to believe that either the northern half of the Venkatagiri Zemindari or that extensive half of the Kalastry Zemindar's possessions, which is situated in this district, is one whit better administered.

3. The local Revenue-officers are powe[illegible]ss to interfere, because they are never appealed to. It is the Civil Courts that are [illegible]d *in terrorem* over the heads of Zemindari ryots, and there is no doubt they have [illegible]llent cause to dread them.

4. The Rajah of Venkatagiri is a thorou[illegible]conservative. Anything in the shape of change is abhorrent to him, and I believe it is with the deliberate object of keeping matters unchanged even after his own time that he has allowed his son and heir to grow up comparatively uneducated. Yet in Madras, I believe, he gets the credit of being a patron of education!

5. Similarly in Madras the Rajah gains great credit for his generosity to the Monegar Choultry. The Rajah, I believe, has enormous wealth, but he never spends a rupee for the benefit of the public in his own Zemindari. There is not a choultry built by him, I believe not even a public well dug, to which he can point as evidence of his public spirit or regard towards his own people. He wrings everything he can out of them, and gives them nothing in return.

THESE valuable reports on the revenue administration of the Venkatagiri Zemindari will be submitted in manuscript for the information of Government.

2. The rates and fees charged seem to be oppressive, and there must be gross mismanagement on the part of the Dewan; but it should not be forgotten that there may be something to be said on the other side. At all events, the Board think it would be inexpedient for Government to interfere, unless disturbances in the Zemindari give practical proof of maladministration and make interference unavoidable.

No. 43. ORDER THEREON, 7th July 1874, No. 841.

Miscellaneous.

HIS EXCELLENCY the Governor in Council has perused with much concern the reports submitted by the Board of Revenue with these Proceedings. They exhibit a lamentable picture of the real state of affairs in a Zemindari which it might have been supposed was especially well administered.

2. It does not appear what led to the inquiry instituted by the Collector. There is only casual mention of a docket sent by him to the Deputy-Collector, and it

would have been more satisfactory if the cause of the reference had been shown more fully.

3. The principal evils in the fiscal administration of the Zemindari appear to be—

(1.) Excessive rates of contribution, whether in kind or in money, imposed on the land for the benefit of the Rajah.

(2.) A multiplicity and variety of petty imposts.

(3.) Uncertainty of tenure caused by an objectionable provision in the ryots' puttas.

(4.) Other provisions in the puttas operating to the disadvantage of the ryot and the injury of agriculture.

(5.) The system of collection [illegible] involving ruinous delay and long exposure of crops already harvested.

(6.) Low remuneration of Revenue-officers leading inevitably to systematic fraud and corruption.

4. Added to these there is the general ignorance and indifference to the condition of the people on the part of the Rajah and his Dewan.

5. The Governor in Council cannot concur with the Board that interference in such a state of things is inexpedient unless disturbances occur. It is evidently the duty of Government to protect the helpless and prevent oppression reaching such an extremity that the people are driven to violence. It is further incumbent upon them to warn the Rajah of the danger which he is incurring, and to influence him, so far as he may be amenable to justice and reason, to reform his management.

6. In order that the Rajah of Venkatagiri may himself be induced to take the necessary steps to this end, or if not, that the Government may decide whether and to what extent any alteration of the law may be required for the purpose, the Collector will be instructed to request the Rajah's attendance at Nellore, unaccompanied by the Dewan or any other officer, and personally discuss his administration. The matter must be pressed home most earnestly.

7. It will be pointed out to the Rajah that the Government cannot permit any misuse of power or invasion of rights, and that, if the ryots in his estate continue to be oppressed in the manner described, they will not hesitate to alter the law as far as may be necessary.

8. The Rajah will be reminded that in the Zemindari Regulation XXV of 1802 and the Sanad issued to him the right to alter the law "as experience may suggest and the progress of human affairs may render necessary" (paragraph 13 of the Sanad-i-Milkaut Istamirar) was not only reserved but the intention of exercising it duly intimated.

9. He should further be required to conform at once to the clause (10) in his Sanad, and the law regarding the maintenance of the established number of Gurnums, and he should be plainly told that this is one of the stipulations on which he holds his estate. His attention should also be pointedly drawn to the 14th clause of his Sanad.

10. The Collector will, of course, note down all that the Rajah has to say, and will report the result of the conference to the Board of Revenue for the information of Government.

11. With regard to the numerous pe[illegible]actions adverted to by the Deputy-Collector, the Board will consider whether [illegible]f these are really items of Moturfa, for the discontinuance of which the Rajah h[illegible]ady received compensation.

(True Ex[illegible]

[illegible]ned) C. G. MASTER,
Acting Secretary to Government.

To the Board of Revenue.

Exd. F. R. Bantleman

From C. CUNDASAMY MODALIAR, Deputy-Collector, Naidupett, to G. VANSAGNEW, Esq., Collector of Nellore, dated Nellore, 13th December 1873.

I HAVE the honor to submit the report called for in paragraph 3 of your docket, No. 1,935, of the 15th August 1872, on the Revenue administration of the Venkatagiri Zemindari.

2. This Zemindari consists, as you are aware, of two separate parts: one situated in the northern extremity of the district, and the other forming its southern portion. I shall confine my remarks to the latter, as that alone, with the exception of a few villages attached to the Gudur Taluq, belongs to my division.

3. The tract included in my division is divided into three taluqs, *viz.*, Sagutur, Poloor, and Venkatagiri, and forms the divisions of the Deputy-Tahsildars of Poloor and Venkatagiri, the number of villages inclusive of a few of the Sagutur Taluq situated within the limits of Gudur, being 2·36 according to the Zemindari accounts.

4. SURVEY AND CLASSIFICATION.—The lands of these taluqs have never been regularly surveyed, demarcated or classified, except that in nine or ten villages of the Sagutur Taluq, the lands were roughly and very unsatisfactorily classified a few years ago.

5. THE LAND MEASURE.—The land measures known in these parts are *Goontas* and *Gorroos*. A Goonta is 96 feet square. In the Venkatagiri Taluq and some of the villages of Sagutur, 24 Goontas make 1 Gorroo, while in the other villages of Sagutur and in the Poloor Taluq, 25 Goontas form a Gorroo. A Zemindari Gorroo is, therefore, in some parts equal to 6 Acres and in other parts to 6¼ Acres.

6 THE DIFFERENT DESCRIPTIONS OF LAND.—The lands of the Zemindari are of three descriptions, *viz.*, dry, garden, and wet. The dry and garden lands have always borne a money assessment, whereas the rent derived from wet lands has always been a share of the produce, except that in the few classified villages referred to in paragraph 4 above money assessment has been introduced.

7. ASSESSMENT OF DRY LANDS.—The assessment of the ordinary dry lands varies from 4 to 15 Rs. per Gorroo. On these lands the ryots are allowed to raise rain-fed crops only, such as jonna, arooga, an inferior description of raggy, amadaloo, *etc.*, and they are prohibited from digging wells on such lands without previous permission, the object being to enhance the rent when wells are dug.

8. ASSESSMENT OF GARDEN LANDS AND SPECIAL PRODUCTS.—Garden lands pay an exorbitant rate of assessment. These are lands which have the benefit of well irrigation, and the assessment on these lands is levied according to the description of the crop raised. In the Sagutur and Poloor Taluqs the garden rates are as below :—

	Per Gorroo. Rs.
Janoomoo (flax)	24
Sajja and Raggy	24 to 36
Indigo	37½
Chilly and Saffron	42 to 50
Tobacco	96
Betel	100

Cocoanut trees, 2 Annas per tree.

9. Exorbitant as these rates are, they are still more so in the Venkatagiri Taluq where the maximum rates in respect to certain products are as follow :—

	Rs.
Janoomoo	50
Chilly, Cotton, and Indigo	51
Lime trees and Saffron	102
Tobacco	168
Betel	498

Cocoanut trees, 6 to 12 Pies per tree.

10. It will be seen from the foregoing paragraphs that while the dry rates are much higher than those of the Government taluqs, the garden rates are exorbitant, and in the case of lime trees, tobacco, and betel, they are oppressively high.

11. That the general effect of such heavy taxation must be injurious there can be no doubt. It represses industry and enterprise, and this is established by the fact that very little tobacco, betel, and other heavily assessed products, are cultivated in this Zemindari.

12. Rent of Wet Lands.—Except in the few villages in which lands were classified a few years ago, wet lands are let out for a share of produce. The ryot's share is ordinarily half the produce, after the deduction of all the Merahs and Swadantarams from the gross produce. The process of making these deductions and measuring out the ryot's share will be described hereafter. In some cases, the ryot's share is only 8 or 9 Thooms out of a Putty, *i.e.*, 20 Thooms, while in a few others it is 11 or 12 Thooms. These latter rates are allowed to a few Brahmins and some Velamas (persons of the Rajah's caste) who have been enjoying the privilege from time immemorial. The lower rates are allowed in some places to those whose lands are very favorably situated in respect to irrigation as well as to Payakaries.

13. Contribution of Straw.—The ryots further pay to the Rajah two bundles of straw per Putty, besides the quantity required for covering his grain heaps. This is more systematically collected in the Venkatagiri Taluq.

14. Additional Taxes.—In the Venkatagiri Taluq, it appears, the Rajah levies in addition to the regular land assessment on dry and garden lands and the share of produce on wet lands, certain mamool fees under the following denominations :—

1. Puttoobady (పుట్టుబడి).
2. Taharas (తహరీలు).
3. Dafas (దఫాలు).
4. Nuzzers (నజరు)
5. Kanugoshakur Russooms (కానుగోశాకూరు రుసూంలు).

15. The Venkatagiri Deputy-Tahsildar describes the nature of these taxes in paragraph 27 of his report (herewith sent). The first of these items is, it appears, a tax levied on the ryot's share of the wet produce, and it ranges from 1 to 2 Rs.

The second and the third items are fixed money payments levied in each village, and they vary according to the acknowledged capability of the village. For instance, in the village of Mopur whose average annual yield of wet lands is 300 Putties. 60 Rs. are levied under *Taharass* and Rs. 11-11-0 under *Dafas*, whereas in the smaller village of Timmayapalem, which yields only 20 Putties a-year, the former is Rs. 4 and the latter Rs. 1-12-0. The fourth item, *i.e.*, the Nuzzer, is paid by every village at about 8 Rs. per annum, *viz.*, 4 Rs. on the new year's day, and the remainder during the Dasara feast. Formerly the ryots used to go to Venkatagiri to pay their Nuzzer, but now it is collected in their own villages along with the other taxes. The fifth item is in some villages collected at the rate of one Anna on the assessment of garden lands, and in others at 1 or 2 Rs. in a lump sum for the whole village.

16. The second, third, and fourth items and in some villages the fifth are apportioned on the number of working ploughs in the village or the quantity of wet produce the village yields and the amount collected from each ryot.

17. In the Poloor Taluq in addition to the share of produce the Rajah levies certain other taxes under the following names :—

1. Toottoo (తుట్టు)
2. Seema Baja-kurchoo (సీమబాజా ఖర్చు)
3. Kandayam (కండాయం)
4. Nazzur (నజరు)
5. Kanugovari Russum (కానుగోవారి రుసుం)

18. The first of these taxes, *viz.*, *Toottoo*, is levied at the rate of 2 Rs. per Putty on the ryot's share of the wet produce. As to the origin of this tax, the Poloor Deputy-Tahsildar reports that in former years when the ryots refused to take the Rajah's share also of the grain at an enhanced rate (*i.e.*, at a rate greater than the market rate) at which they were required to take it, this tax of 2 Rs. per Putty was introduced, and the practice still obtains in the Poloor Taluq. This tax, it will be seen, is similar to *Poottoobady* levied in the Venkatagiri Taluq.

19. The second, third, and fourth items are fixed money-payments levied in each village according to the established mamool, and answer to items 2, 3, and 4 of the Venkatagiri Taluq described in paragraph 14. The fifth item, *viz.*, *Kanugovari Russum*, is a grain fee collected at the rate of four Moonthas per Putty on the ryot's share. It appears this fee had formerly been enjoyed by a family which became extinct more than forty years ago. The fee is, however, still levied on behalf of the Rajah. Most of these fees do not seem to be levied in the Sagutur Taluq which forms a portion of the Poloor Division.

20. Besides the several items of taxation mentioned in the preceding paragraphs, some grain fees in addition to the village servants' Merahs are also levied on the gross produce of each ryot, but these will be noticed hereafter under the head of Merahs.

21. I have already stated that a few villages were recently surveyed and classified and money-assessment introduced in them. These villages don't exceed some nine or ten in number, and therefore form but a very insignificant part of the Zemindari. The rates of wet assessment in these villages ranged from Rs. 65 to Rs. 10 per Gorroo, half the assessment being charged for the second crop. I however understand that there having been a general cry against these rates, and much of the assessment of former years having fallen in arrears they have been slightly reduced this year.

22. This survey and classification had been introduced some eight or ten years ago, when the management of this Zemindari was entrusted to the present Dewan. It seems to have been expected that they would in due course extend to the whole Zemindari. In this, however, the public were grievously disappointed. All operations appear to have ended with the above villages, besides some seven or eight more attached to Manubolu in Gudur Taluq, and which were taken up at the very commencement.

23. The Taluq Establishments.—Having now given the different descriptions of lands in the Zemindari and the nature of the assessment levied therefrom, I shall now say a word about the taluq agency employed for the collection of the rent.

24. The head of each of these taluqs is called Ameel. His duties are more or less the same as those of a Government Tahsildar. He is furnished with a small establishment consisting of a Mazoomdar (Taluq Sheristadar), a Head Gumastah, seven or eight other Gumastahs, a Shroff, a few Revenue Inspectors known by the name of *Wontudars or Parcopatties*, and a large number of Peons. With the aid of this establishment the Ameel conducts the duties of the taluq, makes the collections, and renders accounts to the Dewan's office which generally remains at Nellore and occupies the position of Hazoor in respect to the whole Zemindari.

25. The taluq establishment is extremely ill-paid. The Ameel of Sagutur Taluq is paid 40 Rs. a-month, while those of Poloor and Venkatagiri are paid 30 Rs. each. In the Sagutur and Poloor Taluqs, the Taluq Sheristadar is paid 1½ Rs. a-month, the Head Gumastah 7 or 8 Rs., the Revenue Inspector 8 Rs. each, the other Gumastahs 6 Rs. each, and the Shroff 5 Rs. There are upwards of 100 Peons attached to each taluq. Some of them get 3 Rs. each, some 2 Rs. each, and nearly half the staff 1½ Rs. each. In the Venkatagiri Taluq the establishment, with the exception of the Ameel, is paid in grain. The Taluq Sheristadar receives 8 thooms of paddy a-month, the Head Gumastah 5 Thooms, the other Gumastahs, the Revenue Inspectors and the Shroff 4 Thooms each, and the Peons 1½ Thooms each.

26. I may here mention that above two or two and-a-half years ago, the pay of these Taluq Sheristadars and Gumastahs was a few rupees higher, when the Dewan's pay having been doubled, it seems to have been thought necessary to cut short the salary of these already ill-paid servants to meet perhaps the increase sanctioned for the Dewan. I need scarcely mention how these miserably paid servants will help themselves by oppressing the ryots and defrauding the Rajah to compensate for the small pay they get. It is vain to expect that they could live on their pay. The service under the Rajah is very precarious. Dismissals often take place at the whim of the Rajah or of his Dewan without any inquiry. The revenue system of the Zemindari affords ample room for fraud and corruption. Fully aware, therefore, of the precarious nature of their service, they do ample justice to the proverb "make hay while the sun shines." Dismissal, too, in the case of several men is not much feared, for they have only to ingratiate themselves into the favor of the Dewan and wait a short time at the cutcherry doing the work he orders to get the appointment back.

27. I have now given an idea of the tenures of land and the rates of assessment in the Zemindari, as well as of the nature of the establishment entertained for the realization of the rent. I have also stated that the rent of the dry and garden lands are realized in money at certain fixed rates, and that the rent of wet lands, with a few exceptions, consists of a share of the produce of the land. I shall now proceed to describe how the cultivation and the harvesting of the wet crop is supervised, and the division of the crop effected in the villages retained under the Amani management.

28. Division of Crop.—In every Amani village one or two Peons of the Ameel's establishment constantly remain looking after the cultivation, irrigation of the fields, the produce of trees, *etc.* When the wet crop is ready for harvest, the Wontudar (Revenue Inspector) who generally has ten or twelve villages under his supervision sends to the Ameel a rough estimate of the standing crops, and applies for permission to have them reaped. This permission is at once granted, and the crops are reaped and heaped up on the threshing floors under the surveillance of the taluq Peons. But no permission is given for threshing any heap until the reaping in the *whole village* is completed. The permission is strictly withheld as long as there is a single eared-crop in the village, this precaution being taken to prevent the fraudulent removal of crops from any field, while the village and taluq authorities are engaged at the threshing floors.

29. After the reaping is over and the sheaves are formed into heaps which generally takes up two or three months in villages of ordinary extent, the Wontudar again prepares an estimate for each of these heaps or one for the heaps of each individual ryot for the whole village, and submits them to the Ameel. On the receipt of this second set of estimates the Ameel issues orders for threshing.

30. The heaps are then threshed one after another, but the grain is again heaped, sealed by the Rajah's officials, and covered up without being measured. No shares are measured out until this process is completed in respect to all the heaps of the village. When this work is finished, the circumstance is reported to the Ameel, who thereupon sends orders for measuring the grain.

31. On the receipt of these instructions the heaps are measured one after another, the Merahs deducted, and the division of the Rajah's and the ryot's shares effected in the manner hereafter described under the supervision of the Wontudar, the Curnum, the Pedda Capu, and the taluq Peons. Sometimes higher officials also go from the taluq.

32. The various process observed from the time of reaping to the division of the crop necessarily occupy a long time. Ordinarily the ryot does not get his share before five or six months after the harvest, and very often it is a year or two.

33. The same course that has been described above is followed in the Izara villages by those to whom they are rented out, the supervision being conducted by the Izaradar's men instead of the Rajah's servants. The Izaradars collect the mamool fees in cash and grain, and in lieu thereof supply ghee and sheep to the Rajah.

34. In the Amani villages, the Rajah's officials under the Dewan's orders often give the harvested crop on contract to one or more of the principal ryots to save themselves the trouble of supervision, measurement, and distribution. When one or more of the ryots agree to this proposal, an account is prepared taking the estimated value as the actual outturn, the usual deductions on account of Merahs, *etc.*, are made from it, the shares due to the cultivators and the Rajah struck, and the heaps made over to the contracting parties on their executing the necessary agreement for the payment of the quantity due to the Rajah. Sometimes if the ryots decline to take it on the ground that the estimate is too high, one or two of the heaps are actually measured, and a fresh estimate framed upon the results thus obtained. They are sometimes forced to take it with reluctance to prevent further delay on the part of the Rajah's authorities and the consequent deterioration of the grain. Any gain or loss is, of course, shared among the contracting parties.

35. This system is often had recourse to in the Amani villages, and I annex a statement showing the actual transactions for a single village on this system. It gives an idea of the nature of deductions that are made from the produce of the Zemindari ryots, the proportion that these deductions bear to the gross produce, and the shares that the cultivator and the Rajah actually get, the principle being the same in the cases in which the ryot gets his share directly from the Rajah's officials.

Anchuva Double (Settlement on Estimate) of the wet Produce of the Village of Molakalapudy in Sagotur Taluq for 1 Fasli 1281.

Nos.	Items.	Description of Paddy. Samba Paddy	Kalinga Paddy.	Nullah vadlu or black Paddy.	Total.	Remarks.
		P. T. M.	P. T. M.	P. T. M.	P. T. M.	
1	Estimate of the standing crops made by the Wontudar ..	28 4 4	39 14 8	0 9 0	68 0 12	This was the first estimate.
2	Do made on the examination of the heaps after the crop was harvested.	31 1 0	48 6 8	0 2 8	79 10 0	This was the second estimate.
3	Final estimate of the heaps by mediators, dated 15th June 1872.	38 11 8	43 3 5	0 2 0	81 17 0	This was the final estimate at which the whole produce was given away on contract.
4	(a.) Deduct Kairati (charity) expenses, at 1 Thoom and 8¾ Moonlias per Putty.	.....	5 9 4	0 2 0	5 11 4	(a.) It will be seen from the particulars in paragraph 59 of the letter that the so-called charity expenses are mostly compulsory allowances to village servants and others.
5	Balance	38 11 8	37 14 4	.....	76 5 12	
	Deduct Merahs as follows:—					
6	(b.) Pagoda Merah, at 2 Moonthas per Putty ..	P. T. M. 0 9 0¾				(b.) This goes to the Rajah as he is the churtawardan.
7	(c.) Reddy Merah, at 4 Moontlas per Putty ...	0 19 1				(c.) This is not paid to the Reddy (headman) as the name implies, but is devoted to village Circar expenses as explained in Paragraph 67 of the letter.
8	Curnum Merah, at do. do.	0 19 1				
9	Kavilgar's Merah, at 6 do. do.	1 8 13				
10	Merahs of the other village servants, at 12 Moonthas on the net quantity, remaining after deducting the above-mentioned items, Nos. 6, 7, 8, and 9	2 13 9				(d.) This is an extinct fee, but is nevertheless collected, and half of it is paid to the village Peon, and the other half incorporated with the Rajah's share, as will be seen from Item No. 20 in this statement.
11	(d.) For Astrologers and Fakeers	0 4 0				
12	Net gross produce				69 17 11¾	
13	The ryot's share, at 10 Thoom's per Putty ...				34 18 13¾	
14	The Rajah's share, at do.				34 18 13¾	
15	Deduct Kavilgar's fees again from the Rajah's share, at 8 Moonthas per Putty of the gross net produce.	38 11 8	19 13 13	0 13 14	0 13 14	
16	Balance	19 5 12			34 5 12¾	
	Additional Items due to the Rajah.	P. T. M.				
17	(a) Fees of the minor village servants, as per Item No. 10	2 13 9				(e.) It will be seen from the particulars under this item that out of the quantity deducted from the gross produce on account of the minor village servants' Merahs as per Item No. 10, half the quantity only is paid to these servants, except the Carpenter and the Blacksmith, and the other half taken by the Rajah.
	Pettadi the fees due to Carpenter and Black-smith, at 4 Moonthas per Putty and four Moonthas	0 17 8¾				
	Balance...	1 15 0¾				

27. I have now given an idea of the tenures of land and the rates of assessment in the Zemindari, as well as of the nature of the establishment entertained for the realization of the rent. I have also stated that the rent of the dry and garden lands are realized in money at certain fixed rates, and that the rent of wet lands, with a few exceptions, consists of a share of the produce of the land. I shall now proceed to describe how the cultivation and the harvesting of the wet crop is supervised, and the division of the crop effected in the villages retained under the Amani management.

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Anchaia Dowle (Settlement on Estimate) of the wet Produce of the Village of Molakalapudy in Sagutur Taluq for Fasli 1281.

Nos.	Items.	Description of Paddy. Samba Paddy	Kalinga or Nullah-radin or black Paddy.	Total.	Remarks.
		P. T. M.	P. T. M.	P. T. M.	
1	Estimate of the standing crops made by the Wontudar ..	28 4 4	30 14 0	59 2 4	This was the first estimate.
2	Do. made on the examination of the heaps after the crop was harvested.	31 1 0	48 6 0	79 10 0	This was the second estimate.
3	Final estimate of the heaps by mediators, dated 15th June 1872.	43 3 8	38 14 0	81 17 0	This was the final estimate at which the whole produce was given away on contract.
4	(a.) Deduct Kairati (charity) expenses, at 1 Thoom and 6¼ Moonlas per Putty	5 9 4	0 2 0	5 11 4	(a.) It will be seen from the particulars in paragraph 50 of the letter that the so-called charity expenses are mostly compulsory allowances to village servants and others.
5	Balance	37 14 4	38 11 8	76 5 12	
	Deduct Merahs as follows:—	P. T. M.			
6	(b.) Pagoda Merah, at 2 Moonlas per Putty ...	0 9 8½			(b.) This goes to the Rajah as he is the churchwarden.
7	(c.) Reddy Merah, at 6 Moonlas per Putty ...	0 19 1			(c.) This is not paid to the Reddy (headman) as the name implies, but is devoted to village Circar expenses as explained in paragraph 57 of the letter.
8	Curnum Merah, at do. do.	0 19 1			
9	Kavilgar's Merah, at 6 do. do.	1 8 13			
10	Merahs of the other village servants, at 12 Moonlas on the net quantity, remaining after deducting the above-mentioned items, Nos. 6, 7, 8, and 9	3 13 9			(d.) This is an extinct fee, but is nevertheless collected, and half of it is paid to the village Peon, and the other half incorporated with the Rajah's share, as will be seen from Item No. 20 in this statement.
11	(d.) For Astrologers and Fakeers	0 4 0			
12	Net gross produce	33 11 8		33 11 8	
13	The ryot's share, at 10 Thoom's per Putty	19 15 12		19 15 12	
14	The Rajah's share, at do.	19 15 12		19 15 12	
15	Deduct Kavilgar's fees again from the Rajah's share, at 3 Moonlas per Putty of the gross net produce.	.....	0 13 14	0 13 14	
16	Balance	19 5 12		18 5 12½	
	Additional Items due to the Rajah.	P. T. M.			
17	(e) Fees of the minor village servants, as per Item No. 10	2 13 9			(e.) It will be seen from the particulars under this item that one of the quantity deducted from the gross produce on account of the minor village servants' Merahs as per Item No. 10, half the quantity only is paid to these servants except the Carpenter and the Blacksmith, and the other half taken by the Rajah.
	Deduct the fees due to Carpenter and Black-smith, at 4 Moonlas per Putty and four Moonlas	0 17 8½			
	Balance...	1 18 0½			

Anchana Dowle (Settlement on Estimate) of the wet Produce of the Village of Molakalapudy in Sagutur Taluq for Fasli 1281.—(Concluded.)

No.	Items.		Description of Paddy. Samba Paddy.	Kalinga Paddy.	Nullah-vadlu or black Paddy.	Total.	Remarks.
			P. T. M.	P. T. M.	P. T. M.	P. T. M.	
	Deduct from the above balance half the amount to be paid to the other village servants...	0 17 8¼					
	Net quantity to be paid to the Rajah		....	0 17 8½	....	0 17 ½	
18	(f.) Chaturbhagam Inams— Estimated produce— (P. T. M.) Sambah ... 0 12 0; Kalinga ... 0 8 0	1 0 0					(f.) In many villages the Service Inams are not fully free. The Rajah takes from the holders half the landlord's share, *i.e.*, one-fourth of the gross produce. These Inams are known by the name of *Chaturbhagam* Inams.
	Deduct Pagoda Merahs— Sambah ... 0 0 1½; Kalinga ... 0 0 1½	0 0 2					
	Balance...	0 12 14					
	Chaturbhagam or one-fourth share to be paid to the Rajah from Service Inams.		0 3 15¼	0 1 15½	....	0 4 15¼	
19	(g.) Kavali Merahs (as per Item No. 9) ...	1 3 13					(g.) It will be seen from Items Nos. 9 and 15 that 4 Moonthas per Putty are first deducted from the gross produce on account of Kaviligar's fees, and 3 Moonthas again from the Rajah's share alone on the net gross produce. The Kaviligar is thus entitled to 7 Moonthas per Putty. It will, however, be observed from the particulars in Item No. 19 that the Kaviligar is paid at 4 Moonthas only, and that the rest is taken by the Rajah.
	Do. do. („ „ 15) ...	0 13 1¼					
	Total...	1 16 14¼					
	Deduct quantity to be paid to the Kavilgars, at 4 Moonthas per 1 Putty 5 Thooms 3 Moonthas ...	0 18 5					
	Net quantity to be paid to the Rajah	....	....	1 2 15¼	....	1 2 15¼	
20	(h.) Astrologers and Fakeers' Merahs, (Item No. 11)...	0 4 0					(h.) *Vide* remark (d).
	Deduct half the amount to be paid to Peon ...	0 2 0					
	Net quantity to be paid to the Rajah	....	....	0 2 0	....	0 2 0	
21	Estimated produce of resumed Inams	0 5 0					
	Deduct Pagoda Merah	0 0 0¼					
	Net quantity...	0 4 15¾					
	Rajah's share after deducting the ryot's share ...		0 2 7½	... ...	....	0 2 7½	
	Total of additional Items...		0 5 7½	2 4 7½	....	2 9 15	
	Grand Total...		19 11 3¼	17 4 7½	....	36 15 11¼	This is what the Rajah actually obtained for this village, exclusive of ...

36. The very lax system that prevails in the Zemindari for the realization of the Rajah's dues gives room to much pilfering on the part of the agency employed, and it must be stated here that while it, on the one hand, oppresses the ryot, the Rajah, on the other hand, is often cheated of his dues. In paragraph 20 of his report, the Venkatagiri Deputy-Tahsildar describes the manner in which grain heaps of entire villages are given away on contract, and the Rajah's dues determined. It will be seen from it how the system is open to fraud and corruption, and how the Rajah can be cheated right and left by the combination of the village and taluq authorities.

37. In the docket under reply, I am required to report specially upon the practices in regard to the measuring and the division of grain; I shall, therefore, proceed to describe in detail what the practice is in this respect.

38. Two Modes of Measuring.—I have stated above that the measuring of the grain heaps commences after threshing has been completed for the entire village. The grain is not divided as each grain heap is measured and its contents ascertained. As soon as the measurement of each heap is over, the Curnum notes down the quantity on a paper. The grain is again heaped up, sealed and covered up with straw, and the Rajah's officials then pass on to another heap with the village authorities. In this manner all the heaps in the village are measured and covered up again, the Curnum noting down the contents of each heap as it is measured.

39. This measurement is conducted by means of a *Thoom* or *Irasa*, *i.e.*, half a Thoom. The latter is the measure more generally used. In measuring the grain with the Thoom or Irasa, the village Vetty who measures it places his hands or forearms at its brim placing it on the ground, while the other laborers are pouring the grain into it by winnows. By doing so, more grain is, of course, heaped at the top of the measure each time than there would be if the hands were removed. The Thoom or the Irasa is too heavy to be lifted up when filled with grain. When, therefore, the grain rises over his arm at the top, the measurer removes one hand, and quickly throws it down on the side of the other. The excess thus gained is supposed to be half a Moontha or so for each measurement.

40. After all the heaps in the village are measured in this manner and piled up again as stated above, the Curnum prepares an account called *Kailleerpoo*. In this account, the gross produce of each ryot's holding, the deductions on account of village Merahs and other mamool fees, the particulars of which will be hereafter given, and the Rajah's and ryots' shares are made out in detail.

41. After this account is finished, the share of each ryot and the Merahs of the village servants as made out by the account are distributed to them. In doing this, the grain is not measured in the manner described above. The measurer does not this time place his arm at the top of the measure, which, therefore, contains the quantity it properly ought to hold.

42. The rest of the grain of all the heaps which consists of the Rajah's share, the resumed fees, and the Pagoda Merahs and the excess of the measurement, all of which go to the Rajah, is stored up together unmeasured and disposed of according to the orders of the Hazur authorities, the village-officers taking charge of it meanwhile. They are held responsible for any loss that occurs in it.

43. The Deputy-Tahsildar of Venkatagiri describes the two methods of measuring in paragraphs 5 to 7 of his report. But he states that the grain is measured out to the ryots in the same manner as the whole heap is measured in the first instance, but this does not seem to be the fact. This practice, however, seems to be falling off.

44. Enormous is the delay that occurs, as I already observed, between the reaping of the crop and the distribution of the ryot's share to him. Meanwhile, many a heap is much damaged by being made to stand over one or two rainy seasons, and the ryots dare not complain against the inconvenience they are put to or damages their grain-heaps undergo. If any one does attempt to make any complaint to the authorities, he is by some means or other crushed down, and soon made to feel the unpleasant effects of his lifting up his voice for justice before the district authorities. His whole life is, as it were, in the hands of the Zemindari authorities, and he therefore patiently puts up with every inconvenience. I may mention as an instance that on one occasion the ryots of a certain village presented a petition to me complaining of the length of time during which

their grain heaps were kept in the fields by th
shares being distributed to them, and that the
soon as the Dewan at Nellore learnt this, he
for some old debt or arrears, for there is alw
principal ryot in the Zemindari, and had ther
ation was correct. This had the intended eff
me again to present a summary suit in pursua
the demands unconditionally, paid a certain
contented themselves with that share which th
wards entertained the fearful idea of obtai
Department. When the above circumstance
were right glad that they had not been the fi

45. Last year on a reference made
1st August 1872 that heaps were never left
remained undisposed of by orders not having
You will, however, observe from the concludin
which he forwarded in September 1872, that
heaps, and they were then being fast disposed
Rajah's letter did not represent the actual sta
and sent it to the Rajah for his seal to be af
details), he seems to have sent orders to the A
that there may be no evidence to contradict th
removal of the old heaps at the time. The
old debt against any ryot, *i.e.*, if money is du
instead of recovering it through the civil tribu
floor and allowed to deteriorate until he dis
Deputy-Tahsildar also brings similar illegaliti

46. Moreover, the road-cess accounts
heaps of one fasli were not threshed even b
futile on the part of the Dewan to attempt t
tion. He would have done well to have ac
mend matters by a better management.

47. Pasture.—In the Zemindari villa
which the ryots in Government villages enjo
freely enjoying all pasture lands. In fasli
the system of renting out waste and jungle
be regretted that while trying to secure some
utterly ignored the primitive rights of the ry
live-stock by not having allowed them a per
pasturage. Indeed, I am told that whenever
not listen to any proposal or order of his, he
intended effect, and the poor wretches at o
cattle. Generally, however, the pasture land

48. Jungles, Fisheries and other
and other products, such as honey, *ciee*, are
enjoy freely wood required for domestic a
shells in that portion of the Pulicat Lake wh
ment tracts. A kind of reed called Vidaval
tank-beds. This is also rented out where it

49. Export and Import Fees.—At T
Taluq, a small fee is collected on every boat
Books of the Poloor Sub-Magistrate's Office,
been rented out for five years from fasli 128

e Rajah's authorities under their seal without their
.. grain was consequently being much damaged. As
ad a suit filed against them in the Munsif's Court
ays some old bond or account against almost every
n taken up to Nellore under *warrant*, if my inform-
ct. The ryots never made their appearance before
nce of an endorsement I gave them, submitted to all
item of taxation which they had protested against,
e mighty hand chose to give them, and never after-
uing justice through the agency of the Revenue
was known in the other villages of the taluq, they
st to ma[illegible] an attempt of obtaining justice elsewhere.
y you, the Rajah informed you in his letter of
to stand over for a long time, except those which
een passed in this office on lists of attachments sent.
paragraph of the Poloor Deputy-Tahsildar's report,
u the villages he visited there were long standing
of. The allegation, therefore, which appeared in the
e of affairs. When the Dewan prepared the letter
ixed (for the latter certainly knows nothing of the
meels to clear off the long standing heaps at once, so
e statement made in the letter. Hence, the hurried
Deputy-Tahsildar further states that if there is any
o by him for paddy sold to him in previous years,
nals, his grain-heaps are detained on the threshing
harges the old debt or arrears. The Venkatagiri
es to notice in paragraph 24 of his report.
re pregnant with proofs that in many villages the
the end of the following fasli. It is, therefore,
conceal the glaring defects of his own administra-
mitted the actual state of affairs and promised to
ges there is no such thing as 30 per cent. waste
y in this district. Formerly, the ryots have been
1274, the present Dewan is said to have introduced
ands for pasturage to the highest bidder. It is to
revenue to the Rajah from this source, he has
ts and neglected the prosperity of their agricultural
entage of waste on their cultivation on account of
he finds that the ryots of any particular village do
withholds the Kanoha from them. This has the
ce yield to anything to prevent starvation to their
are sold to the villagers.

Miscellaneous Revenue.—In jungles, the wood
eparately rented out, but the ryots are allowed to
ed agricultural purposes. Fisheries in tanks and
h belongs to the Rajah are rented out as in Govern-
used in thatching houses in these parts grows in
found in abundance.

adda, Poody, and Bheemalavaripalam, in the Poloor
load imported or exported. From the Registration
I have ascertained that this item of his revenue has
t Rs. 930 per annum.

50. The counterpart executed by the lessee is alone registered there, but the document does not state at which rate the fees are to be collected by the lessee. I am afraid he wrings out as much as he can from the ignorant boatmen. This tax perhaps savors of the Moturpha, and gives room to oppression and illegal exaction on the part of the renter. I am of opinion that, if the Rajah is entitled to it, some compensation or other should be given to him and the collection put a stop to.

51. Merahs and Kairati Expenses.—The fees due to village servants and artizans are as in Government villages collected under the name of Merahs at certain fixed rates. These rates vary slightly in different villages, but on the average the Merahs amount to 1½ Thooms per Putty. Besides the regular Merahs certain other payments under the name of *Kairati Karchooloo* are also made. These also vary in different villages, but the average may be set down at 1½ Thooms per Putty. I shall show below the particulars of these so-called *Kairati* (charity) expenses and Merahs per Putty :—

Kairati Karchooloo.	Moonthas.
(a.) Rasadugu Mudrapindi, *etc.*, allowed to the ryot	2
(b.) Kallam, *i.e.*, allowance to laborers	9
Curnum Salaga	1
Kavilgar	1
Yanadies, who watch the threshing floor	¾
Vetty	1½
Carpenter and Blacksmith	½
Village Peon	1
Tainati Peon	¼
Madiga	¾
Village gods and goddess	1
Washerman, Barber, and six others	½
Kanivaloo, a set of beggars	¼
Polidasallu (handfuls) for Brahmins, village goddess and beggars.	½
Total 1 Thoom and 5 per Putty	

Merahs.	Moonthas.
(c.) Venkatagiri pagoda	2
(d.) Reddy Merah *alias* Baja-karchoo	4
Curnum	4
Kavilgar	3
Village Shroff	½
Carpenter and Blacksmith	4
Washerman	1
Barber	¾
Do. for beating tom-toms	¾
Potter	¾
Village priest	¼
Village goddess	½
Poojari	¼
Golla	¼
Vetty	½
Madiga	½
Total 1 Thoom and 7	
(e.) Kailturu which the ryot enjoys in some villages	18
Total 2 Thoom and 6 per Putty.	

52. It will be seen from the above particulars that out of *Kairati* expenses, items *(a)* and *(b)* are allowances made to the ryot and his laborers, and that the rest of them consist of allowances enjoyed by the village servants other than regular Merahs and by the local pagodas and beggars. It will also be observed that the ryot further enjoys an allowance of 15 Moonthas per Putty (Item *c*) out of the Merahs, that 2 Moonthas (Item *c*) under this head are given to Venkatagiri pagoda, and that the rest of the Merahs consist of village servants' fees, *etc.*

53. I have given the particulars for one village as an illustration, but as I already stated, they vary slightly in different villages, and allowances which exist in certain parts do not exist in other parts. There are, however, other items at these latter places to compensate for those existing elsewhere. In the Poloor Taluq, for instance, no allowance is paid for the Venkatagiri pagoda, but a similar allowance is exacted for the pagoda of Mannar Poloor, of which the Rajah is the churchwarden. In the Sagutur Taluq is collected not only the allowance for the Venkatagiri pagoda, but a similar allowance for the pagoda at Toommur, which also belongs to the Rajah, but the ryots there pay neither *Puttubady*, a cash allowance that exists in the Venkatagiri Taluq, nor *Toottoo*, a similar allowance that exists in the Poloor Taluq. Again, in the Venkatagiri Taluq certain fees are paid to the Rajah under the names of *Nagari Battoo*, *Natushroofs Russums*, and *Vetoo Moontah*, as shown in the statement appended to paragraph 5 of the Venkatagiri Deputy-Tahsildar's report, but some of the *Kairati expenses* do not seem to exist there. Kailturu (Item *e*) which is an allowance enjoyed by the ryot does not exist in some villages. Thus, it will be seen that a great diversity of practice prevails in respect to these deductions.

54. These *Kairaties* and *Merahs* are first deducted from the gross produce, and the remainder alone is shared between the Rajah and the ryot. Annexed is an abstract showing what the ryot gets after all the deductions. These are the actuals for fasli 1280 of a ryot of Agraharapeta in Sagutur Taluq, who cultivated about 4 Acres.

		Putties.	Thooms.	Moonthas.
Kalinga Samba paddy gross produce	P. T. M.	4	5	6
Deduct—				
(a.) Rasadugu Mudrapindi, at 5½ Moonthas per Putty		0	1	7½
Kairati expenses, at 13½ Moonthas per Putty		0	3	8½
(b.) Pagoda Merah at 2 Moonthas per Putty.		0	0	8½
Curnum Merah, at 4 „ „		0	1	1
Other village servants' Merahs, at 1 Thoom 12 Moonthas per Putty, and 3 Thooms		0	6	6¾
Total Deductions			1	13	0
Net Produce			3	12	6

	P.	T.	M.
Ryot's share, at 10 Thooms per Putty	1	16	3
Add item *(a)* above	0	1	7½
Total	1	17	10½
(c.) Deduct batta for workmen sent to Kalastry, at 12 Moonthas per plough	0	0	12
Do. for village expenses, at 4 Moonthas per Putty of ryot's share	0	0	7½
	1	16	7½
Net share of the ryot	1	16	3
Rajah's share, at 10 Thooms per Putty	0	1	4½
Add items *(b)* and *(c)* which go to the Rajah	1	17	7½
Total Income to the Rajah			

55. It will be seen from the above abstract that out of gross produce of Putties 4·56, the ryot actually got Putties 1-16-7½. It also appears that if any large work of the Rajah's happen to be going on during the year, the ryot should either contribute labor or pay batta. Hence the deduction of item (*c*) from his share. As the village belongs to Sagutur Taluq, there are no deductions on account of Nagari Battoo, *etc.*, which appear in the Venkatagiri Taluq, nor does the ryot enjoy Kailturu in this village.

56. It appears that in many of the villages the Merah for the Kavilgars, though calculated on the gross produce, is paid from the Rajah's share alone.

57. It also appears that in several villages half* the quantity levied is alone paid to the village servants, except the Curnum, the remaining half being taken for the Rajah. The Merahs deducted on account of the pagodas at Venkatagiri, Poloor, and Tummoor, also go to the Rajah, he being the churchwarden of these pagodas.

* *Vide* item 17 in Statement appended to paragraph 35

58. In Poloor and Sagutur Taluqs, the Reddy Merah which is four Moonthas per Putty is not given to the Pedda Capus or Munsifs to whom they ought to go, but is retained in charge of the principal ryots, the Curnum, and the Parapatty for what is called Bazakarchoo, and is paid as batta to the taluq peons who frequently proceed to the villages on business, and for other Circar expenses. I have already stated how miserably the peons are paid, the bulk of them getting only one and-a-half Rupees a-month. These miserable wretches are therefore frequently sent to the villages to enable them to get their batta and other pickings which alone could induce them to retain their service. It is the duty of the villagers to feed them. If the Reddy Merah set aside for the purpose is not sufficient, the ryots should subscribe among themselves and pay the batta, unless the peon goes for the collection of the arrears of any particular ryot when the latter feeds him. Thus it will be seen that in the Poloor and Sagutur Taluqs, the head of the village does not enjoy the fees originally intended for him.

59. In the Venkatagiri Taluq there are two kinds of fees collected in the name of the head of the village, *viz.*, (1) *Reddy Merah*, and (2) Reddy Pagoo. The former of these, which is four Moonthas per Putty, is appropriated to the general *Bajakarchoo*, as it is called, *i.e.*, for the peons' batta and other public expenses, while the latter, which is one and-a-half Moonthas per Putty, is given to the head of the village.

60. The Merahs due on dry and garden lands, which pay money-assessment, are collected on the estimated produce. They are often paid direct by the ryots to the village servants. In the few villages where money-assessment on wet lands has been introduced, a fee of one or one and-a-half Anna per Rupee is levied with assessment on account of fees due to the Curnum, the Kavilgar, the Vetti, the Nerganti, and the other servants getting their mamool fees direct from the ryots in grain.

61. Service Inams.—The Curnums seem to have been formerly enjoying Inams for the service they render in addition to the Merahs. These items seem to have been attached by the Rajah's authorities some time back, and they do not, therefore, with but a few isolated exceptions, now enjoy any Inam. Except in the taluq of Venkatagiri and some few isolated cases in the other taluqs, the Pedda Capus do not enjoy any Inam. The other village servants generally enjoy some Inam land. Some of these Inams are called *Arohamaniems**, *i.e.*, half Inams, from the fact that the Rajah takes away one-fourth of the gross produce of these Inams.

* *Vide* item 8 in the Statement attached to paragraph 25.

62. Curnums.—Among the village servants, the Curnums form the most important class, and their dismissal is, as you are aware, vested in the Civil Courts. But this part of the law is a dead letter in the Zemindari, and the Curnums are generally dismissed by the Rajah or rather his Dewan, and fresh appointments made without any notice being given to this department as required by the law. These officers are, therefore, more or less entirely in the power of the Rajah's authorities. When they are dismissed, they never think of appealing to the proper

authorities, but wait at the cutcherries courting the favor of the authorities and sometimes do get their appointments back and then they become more subservient to the will of their employers. In several villages additional Curnums are newly appointed. These are called *Racha Curnums*, and the entire work is taken from them. These have no hereditary right, and are entirely dependent upon the will of their employers. The Rajah has more than once been requested to furnish us with a list of all the Curnums in the Zemindari with their emoluments, but this he never did. I need scarcely mention the injurious effects of leaving the Curnum entirely in the hands of the Zemindari authorities and tolerating the continuance of the abuse of the law in regard to their dismissal.

63. Irrigation Works and Tank Merahs.—For the up-keep of the irrigation works a fee is collected under the name of Tank Merahs, at the rate of 1 Thoom per Putty of the gross produce. In the Sagutur and Poloor Talnqs, it appears the holders of Inams alone pay this fee, whereas in the Venkatagiri Taluq it is collected from all the ryots. The irrigation works are not, however, properly cared for in the Zemindari. They are generally in a bad state, many tanks and channels having been neglected for years and years together. When the present Dewan was appointed, he entertained a maramut establishment ostensibly for a thorough repair of the irrigation works of the Zemindari. But his attention seems to have been more or less confined to the few villages attached to Manubrole, which the Dewan appears to have taken for himself on rent from the Rajah. The irrigation works there were placed in an excellent order and strong permanent works constructed at a large expenditure. No such works were constructed in the other parts of the Zemindari, although a few more tanks seem to have been repaired at the time. The establishment was dispensed with after a very short duration, and their irrigation works are now as much neglected as they had been prior to the entertainment of this establishment. All that is now done is to execute patch works here and there, and some thousands of rupees seem to be thus frittered away without any attention being paid to secure the stability of the works by thorough repairs and the construction of sluices where the bund is being breached every year and calingulahs where necessary.

64. Puttas and Muchilikas.—Prior to fasli 1281, the system of granting puttas to, and taking Muchilikas from, the ryots does not seem to have been regularly observed. From that fasli, Puttas and Muchilikas appear to be exchanged in several villages. In a few villages money assessment on wet lands was roughly introduced, varying from 53 to 23 Rs. per Gorroo, without any regular classification or measurement of lands and in the puttas of the other villages, it is simply stated that the holder should pay the share of produce according to mamool.

65. A blank form of the putta is enclosed, the Muchilika being only its counterpart. There are two or three clauses in it, which seem to me to be detrimental to the interests of the ryots.

66. Clause 3 of the putta states that if any dry field in the holding of the Puttadar is applied for by any other for garden or wet cultivation, the Puttadar should either take it on those terms or relinquish it. This condition renders the possession of dry lands insecure and places the holder thereof at the mercy of his landlord or any other who may wish to take possession of the land. The ryot does not now notice what the paper contains, but receives it only as a formality, and signs or affixes his mark to the Muchilika which is presented to him. When in course of time any attempt is made to dispossess him of his dry lands, it is then that his eyes will open to the detrimental clause in the putta, and as he shall meanwhile have been year after year taking

the putta which contains this clause any representation then to the authorities will do him no good.

67. During one of my visits last year to Venkatagiri, I spoke to the Rajah about this clause in his puttas, and he told me, in reply, that he had not been aware of the existence of such a clause in it, but that even if there was any such thing his ryots would not be disturbed from long possession as long as they continued to pay the *mamool teerwa*. He has probably not taken the trouble of going over the details in the putta as the entire management is in the hands of his Dewan; and further it is not likely that possession will often be disturbed. But you will not fail to notice that he has the effect of placing the ryot completely at the mercy of the Zemindari authorities.

68. The 5th clause in the putta tells the ryot that he has no right to the trees on his putta lands. I have simply to call your attention to this clause, but have no remarks to make upon it. If there has been any doubt on this point, the ryot is now tacitly made to admit that he has no claim to the trees in his holding, he being entitled to the enjoyment of the produce only.

69. The 6th clause prohibits him from digging wells on his lands without previous permission. The object, of course, is to raise the rent if the ryot provides himself with the means of irrigating his crop. I need scarcely allude to its repressing tendency on industry and the development of the resources of the land.

70. Clause 7 fixes the 31st May as the latest date for relinquishments. It cannot be supposed that in fixing such an early date as this, any attention was paid to the season of this country or the welfare of the ryot. It is, however, a satisfaction to find that it does not, in practice, operate on wet lands; for, as the rent of these lands generally consists of a share of produce, nothing is collected from the holder if he does not cultivate it, nor is he pressed to relinquish it. In fact, this condition is not strictly enforced, though it appears in the putta, and it is just the same whether it exists in the putta or not, except that it gives the authorities a hold on the ryot, and they can collect the assessment of waste lands if they choose.

71. The other clauses in the putta need no notice.

72. General Remarks.—The administration of the Zemindari is, on the whole, very unsatisfactory, and stands on an unsound basis. The system is so lax that while, on the one hand, it impoverishes the ryot by heavy taxation and by the enormous delay that occurs in allowing him his share and the consequent deterioration of his grain, and by the manner in which the generality of the ryots are cheated of their dues by the combination of the taluq and the village officials, on the other hand it affords no scope for improvement, and a good portion of what is wrung from the ryots does not go to the Rajah's exchequer, but evaporates during the intermediate stages. The system, I say, is so faulty in every respect that it affords ample room for fraud and corruption, represses industry, and in the long run does not benefit the Zemindari.

73. The ryot is kept under the impression that he can be ousted from his lands at the will of the authorities. He does not, therefore, improve it in the way he would, were he to understand that the land is his own as long as he paid the Rajah's dues, and that he could transfer it to others like any other property, or lay out capital on it without the fear of his being dispossessed of it. The cultivation of the more profitable crops is much impeded by the imposition of heavy taxation on them and the prohibition to sink wells without previous permission. This is certainly bad policy, and the Rajah does neither see it himself, nor has he any one on his establishment who

authorities, but wait at the cutcherries courting the favor of the authorities and sometimes do get their appointments back and then they become more subservient to the will of their employers. In several villages additional Curnums are newly appointed. These are called *Racha Curnums*, and the entire work is taken from them. These have no hereditary right, and are entirely dependent upon the will of their employers. The Rajah has more than once been requested to furnish us with a list of all the Curnums in the Zemindari with their emoluments, but this he never did. I need scarcely mention the injurious effects of leaving the Curnum entirely in the hands of the Zemindari authorities and tolerating the continuance of the abuse of the law in regard to their dismissal.

63. Irrigation Works and Tank Merahs.—For the up-keep of the irrigation works a fee is collected under the name of Tank Merahs, at the rate of 1 Thoom per Putty of the gross produce. In the Sagutur and Poloor Taluqs, it appears the holders of Inams alone pay this fee, whereas in the Venkatagiri Taluq it is collected from all the ryots. The irrigation works are not, however, properly cared for in the Zemindari. They are generally in a bad state, many tanks and channels having been neglected for years and years together. When the present Dewan was appointed, he entertained a maramut establishment ostensibly for a thorough repair of the irrigation works of the Zemindari. But his attention seems to have been more or less confined to the few villages attached to Manubrole, which the Dewan appears to have taken for himself on rent from the Rajah. The irrigation works there were placed in an excellent order and strong permanent works constructed at a large expenditure. No such works were constructed in the other parts of the Zemindari, although a few more tanks seem to have been repaired at the time. The establishment was dispensed with after a very short duration, and theirrigation works are now as much neglected as they had been prior to the entertainment of this establishment. All that is now done is to execute patch works here and there, and some thousands of rupees seem to be thus frittered away without any attention being paid to secure the stability of the works by thorough repairs and the construction of sluices where the bund is being breached every year and calingulahs where necessary.

64. Puttas and Muchilikas.—Prior to fasli 1281, the system of granting puttas to, and taking Muchilikas from, the ryots does not seem to have been regularly observed. From that fasli, Puttas and Muchilikas appear to be exchanged in several villages. In a few villages money assessment on wet lands was roughly introduced, varying from 53 to 23 Rs. per Gorroo, without any regular classification or measurement of lands and in the puttas of the other villages, it is simply stated that the holder should pay the share of produce according to mamool.

65. A blank form of the putta is enclosed, the Muchilika being only its counterpart. There are two or three clauses in it, which seem to me to be detrimental to the interests of the ryots.

66. Clause 3 of the putta states that if any dry field in the holding of the Puttadar is applied for by any other for garden or wet cultivation, the Puttadar should either take it on those terms or relinquish it. This condition renders the possession of dry lands insecure and places the holder thereof at the mercy of his landlord or any other who may wish to take possession of the land. The ryot does not now notice what the paper contains, but receives it only as a formality, and signs or affixes his mark to the Muchilika which is presented to him. When in course of time any attempt is made to dispossess him of his dry lands, it is then that his eyes will open to the detrimental clause in the putta, and as he shall meanwhile have been year after year taking

the putta which contains this clause any representation then to the authorities will do him no good.

67. During one of my visits last year to Venkatagiri, I spoke to the Rajah about this clause in his puttas, and he told me, in reply, that he had not been aware of the existence of such a clause in it, but that even if there was any such thing his ryots would not be disturbed from long possession as long as they continued to pay the *mamool teerwa*. He has probably not taken the trouble of going over the details in the putta as the entire management is in the hands of his Dewan; and further it is not likely that possession will often be disturbed. But you will not fail to notice that he has the effect of placing the ryot completely at the mercy of the Zemindari authorities.

68. The 5th clause in the putta tells the ryot that he has no right to the trees on his putta lands. I have simply to call your attention to this clause, but have no remarks to make upon it. If there has been any doubt on this point, the ryot is now tacitly made to admit that he has no claim to the trees in his holding, he being entitled to the enjoyment of the produce only.

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73. The ryot is kept under the impression that he can be ousted from his lands at the will of the authorities. He does not, therefore, improve it in the way he would, were he to understand that the land is his own as long as he paid the Rajah's dues, and that he could transfer it to others like any other property, or lay out capital on it without the fear of his being dispossessed of it. The cultivation of the more profitable crops is much impeded by the imposition of heavy taxation on them and the prohibition to sink wells without previous permission. This is certainly bad policy, and the Rajah does neither see it himself, nor has he any one on his establishment who

could open his eyes to the defects of his administration and point out to him the permanent advantages of a more liberal policy.

74. The entire management of the Zemindari is vested in the Dewan. The Rajah seems to know little or nothing of the details of the administration of his revenues, although it appears that in the Venkatagiri Taluq he now and then takes up some matters directly. At the beginning of his administration the present Dewan, Rahamatulla Sahib, introduced certain measures which afforded general satisfaction to the people, and made them entertain hopes of a better management of their destinies. The attempt to introduce the ryotwari settlement and money assessment in the Zemindari and the entertainment of a regular maramut establishment ostensively for a systematic repair of all the irrigation works of the Zemindari were sufficient to impress the public favorably with the nature of his future administration. But, as experience has proved, these measures seem to have been the result of some premeditated policy on his part adopted to create a good opinion at the commencement, but which he never intended to carry out. Even in the few villages in which the money assessment was introduced no care was evinced in assessing the lands according to the nature of the soil. The classes and the rates seem to have been fixed at random, and there is a loud cry in many cases against heavy assessment.

75. Much of the wet land in holding is often left waste without proper reasons. There is no inquiry into the causes thereof and no Jamabandy is conducted annually to inquire into these matters. The clauses in the puttas about relinquishments and durkhasts are only empty sounds to which no effect is given, except in the case of any unfortunate ryot against whom a spleen has to be satisfied, or who has to be coerced for having done anything to displease the authorities. The Rajah, of course, does not move in the taluqs, and his present Dewan thinks himself too high a person now to do anything of the kind. A Jamabandy is more needed in the Zemindari where everything is as unsettled as it can be than in the Government villages. Since I joined the district, and this was at the beginning of 1869, there has been no such thing as annual Jamabandy in these taluqs, and the consequence has been, to speak of the interests of the Rajah only, that arrears seem to have gathered into lakhs without any probability of their being realized. It was more so in the Sagutur Taluq where the Dewan's own elder brother, an imbecile old man, had been Ameel for nearly three years, and whose proceedings were literally unchecked. In about May last the Dewan came to this taluq to do his Jamabandy for the last five or six years, but his principal work seems to have been to enter as irrecoverable the large amount of arrears of his brother's days. The Rajah has, of course, to thank himself for this state of affairs. In fine, the heavy taxation and want of security to the ryot, as well as the laxity of the revenue administration of the Zemindari keep much of its valuable land waste and jungly and represses all improvement.

76. I herein enclose the reports of Ramaswamy Naidu, the late Deputy-Tahsildar of Polur, and of Appiah, the Deputy-Tahsildar of Venkatagiri, and beg to state that the Deputy-Tahsildar of Venkatagiri has taken much pains in collecting the necessary information, and it throws much credit on him, considering how difficult it is to obtain any information from the village or taluq authorities of the Zemindari.

ENCLOSURE No. 2.

From M. RAMASWAMY, Deputy-Tahsildar of Polur, to the Deputy-Collector in charge of Zemindari Tracts, Naidupett, dated Yekasiri, 30th September 1872, No. 107.

In obedience to the instructions laid down in your Takid, No. 521, of the 14th instant, enclosing copy of the Collector's docket, No. 1,935, under date the 15th ultimo, requiring me to report on the revenue administration of the Zemindari generally, and specially upon the practices with reference to the measuring and division of grain, I respectfully beg to report that the division of Polur comprises the taluq of Polur and most of the villages of the Chavatur Taluq on the southern side of Seernamukhi river, consisting in all 126 villages, out of which twenty-nine villages are Shrotriems and one Becherak (deserted village). There is an Ameel at Polur and one at Naidupett, respectively, for the taluqs of Polur and Chavatur, assisted by a number of Gumastahs and Parapattias (rank equivalent to old Peskars in Government villages). With the aid of these officials, the Ameels perform the duties more or less of a Tahsildar in Government villages. Once in two or three years it appears the Dewan makes the settlement himself; at other times, the Ameels get sanction of the Dewan and act according to his orders.

2. As to the several ways the villages are dealt with—

(1.) Certain villages are under *Amani* system, *i.e.*, the ryots cultivate as much land as they like, and the produce is divided between the Rajah and the ryot. This system is generally, I believe, resorted to when nobody undertakes the contract as if it were of giving a fixed quantity of paddy for the Koru portion of all the heaps in the villages as detailed underneath under Dowl system. No Cowles and Muchilikas were exchanged under this system; but I hear they are now introducing them.

(2.) DOWL SYSTEM.—After the heaps of sheaves of corn are laid, an officer from the Ameel's cutcherry estimates the total quantity of grain in all the heaps, and then they are let out to somebody who agrees to pay so many Putties of paddy fixed by the Rajah's people for the Koru portion of the heaps; and he, in fact, acts as a representative to the Rajah, having claim to the Koru. By this method the Dowldar may either gain or lose.

(3.) Some villages are let under lease, "Izara," for five years, either by public auction or to somebody they find trustworthy. He (the Izaradar) is entitled to the Koru portion of the produce.

(4.) Since of late in some villages of the Zemindari instead of Medipalu and Koru system an assessment is fixed on the extent of land in the holding of a ryot and a "Putta" given, inserting therein the instalments; also they should pay the Sist (5 Kanchas), and reserved waste lands are let for lease once a-year. Shells along the shores of the Pulicat Lake, a peculiar grass growing in tank-beds called *Vidavali* used for covering huts, Chavati Matti (not salt-earth, but has a peculiar taste, tasting something like chuna) for making bangles are left for contract besides. At Tada, Pudi, and Bemalavaripalem, so much is levied for each bundle imported from and exported to boats, under the plea that the boat coming from the lake through the channel excavated near the shore which is convenient for discharging the cargo have to pay for the purpose of keeping the channel in repair, since the Rajah is not entitled to Customs duty. Generally a lease is given for the purpose. I believe in the rainy season when the use of the channel is not required for boats when the water in the lake almost reaches the place of landing, and during the winds which blow westwards, even then the duty as I may so call is levied as well. Once a year when the tanks are almost dry, the are let out for the highest bidder for the catching of fish; either the Bestas or villagers bid and the fish they catch and scrape out they divide among themselves if the bid is a collective one.

3. There are shrotriems in this Zemindari division having no "Bedigas," and there are also certain shrotriems having Bedigas fixed on them; and I hear small bits of Inam lands in Koru villages have no Bedigas or any sort of favorable rights fixed on them. But the holders of these small bits of Inam lands have to pay a sort of fee collected "*Cheruvu Merah*," an item meaning fees in behalf of tanks, but do not pay any other sort of Sist if the Inamdar were to cultivate his Inam land himself or by his servants. But if the Inam is let out to lease for any number of years under Medipalu and Koru system, the Inamdar, as usual, pays the Cheruvu Merah, and the lessee (ryot) also has to pay 2 Rs. besides for every Putty of his Medipalu, which the Inamdar does not pay when he cultivates himself and takes the Medipalu as well.

4. In all the systems, except that of the assessment system, we have, in fact, to deal with the division of grain between the Rajah and the ryot, Dowldar, or Izaradar, and therefore I shall at once proceed to dwell upon the practices with reference to measurements and division of grain.

5. First of all when the crop is ripe and fit for cutting the Curnum and the Parapatti estimate the probable outturn of a ryot's holding on the standing crops soon after orders are sent for cutting. The ryots themselves cut in the presence of the Rajah's peons, and sheaves of corn are heaped and the same sealed by the Rajah's peons afterwards an officer is deputed from the Ameel's cutcherry, and he inspects the heaps and goes back to the Ameel's place, giving him the probable outturn of paddy in the heaps; then the Ameel asks, it appears, one of the leading ryots

to pay out so much paddy for the "Koru" of the heaps thus estimated, a contract-like if he agrees; the heaps are made over to him who gives permission for threshing, and the "Medipalu" and "Koru" are divided* between that person and the ryot. If he does not agree to pay the quantity of paddy fixed, the Ameel tries to fetch somebody else. If nobody could be had, then permission for threshing under the "Koru" and "Medipalu" system is given. It will be found from the above that pretty long time will take place before final orders are issued.

* Measures used are stamped ones.

6. Say a heap is estimated as one Putti which is equivalent to 1,120 Seers (for facility of description I took Seers). Before threshing, a bundle of sheaves of corn that could yield 7 Seers of paddy are kept separate. Then the grain is threshed and heaped, and about 7 Seers of paddy left out on the threshing ground. These 14 Seers of paddy go to the ryot. Now from the heap of grain again 10½ Seers of paddy called "Pettuginjalu" and 42 Seers of paddy known as Rasadugu Mudrapindi are given, it appears, to the ryot as a sort of maimool and encouragement for cultivating more land. But from inquiry I understand that because he (the ryot) has to cut the sheaves and undergoes expenses for the purpose, he is allowed the abovesaid bundle of sheaves. Giving to the ryot the bundle is called "as giving *Cooppa Catta*;" of course, grain left on the threshing ground, and which requires to be swept and heaped is called "Callam Ginjalu," which literally means threshing-ground grain; Pettuginjalu means grain for cultivators. Like the Cooppa Catta, ryot get this grain for expense in cultivating. "Rasudu Mudrapindi" is, I believe, grain given to the ryot for threshing expenses. It naturally means the grain at the bottom of the heap, and the grain that could occupy the space when the seals are fixed. Out of 1,120 Seers a Putti, deducting 66⅔ Seers for the above detailed purposes, there remains 1,053⅓ Seers. From the Meras for village Curnums, Artizans, Barber, Washerman, and Vetty, say in all 56 Seers of paddy are taken, and in distributing the Curnum is the only servant that gets the actual quantity of paddy taken out from his share, but the other servants are only paid half the quantity out of that taken for their share, and the *remaining half* goes to the Rajah, as half of the Merahs of these servants, it appears, had been resumed long ago. Then comes "Reddy Yecham Bajakharchoo," *i.e.*, 14 Seers of paddy are taken out of the heap and left under the charge of the Village Munsif for the purpose of giving batta, *etc.*, to servants halting at the villages. Then the remainder of the heap is divided between the Rajah and the ryot, say the Rajah gets 491¾ Seers equal to 8 Thooms and 43¾ Seers, and the ryot the same quantity. Out of the "Rajah's portion," or in other words "Koru," 17½ Seers of paddy are given to Kavilgars, which Merah is not, I believe, paid also by the ryot. But out of "his Medipalu" the ryot gives to the Rajah 14 Seers of paddy as Kanugo Merah resumed 40 years ago. I am not quite sure that the quantities of grain for the Merahs is the same in all the villages. I hear they differ, but the procedure is not dissimilar. The probable quantities I inserted under several heads more or less, I believe, tally with the practice prevailing in and near Sulurpett. If the Medipalu of a ryot turns out to be 1 Putti, 2 Rs. in ready cash besides are levied from the ryot, 4 Rs. for 2 Putties, and so on. This levying is called "Tuttu." It appears that the Tuttu system had been introduced fifty years back when the ryot once refused to take also the quantity of "Koru" for enhanced rate, and the Tuttu practice is still obtained in Polur Taluq and not adhered in Chavatur Taluq, where like Polur Merahs for Kanugo Merahs are not levied from the ryots, though they are saddled with other russums for pagodas, *etc.*

7. Besides the Tuttu of 2 Rupees a Putty, a fixed amount of so many rupees is fixed on each village to pay once a-year collectively by the villagers as Nazeers or presents to the Rajah for the Dasara festival, subscriptions to the car feast at Mannaru Poluru.

8. I hear there are good many heaps lying for months together before I joined the division to which ryots assign several causes, *viz.*, waiting for so many officials that estimate the crops and the heaps before the division of grain and disallowing the ryots to thresh the grain till they liquidate the debt they owe to the Rajah for paddy sold them in previous years. The latter may be taken under the head of delay, as there is separate course for the recovery of debt, whereas sufficient time is needed for the estimation of crops before the division of grain. It sometimes so happens that on account of the arrears of payment by an Izaradar, if taken the Izara on the condition of giving so much paddy and so many rupees,—I mean the money were not paid by him,—his property comes to distraint. The Izaradar's property in an heap is only the "Koru." In distraining the Koru, the Izaradar's portion not being removed from the heap, and the whole heap having to remain that way till the arrears are paid or "Coru" sold, there is a little delay for the ryot for removing the Medipalu. Either by the neglect of the Deputy-Tahsildars which generally arises from the Ameels writing to postpone the auction as the Izaradar is about coming to terms, or postponing the auction till the disposal of summary suits rather of a troublesome nature in the Zemindari tracts there is a delay.

9. I however do not see old heaps (unthreshed) in the villages I have been, and I hear the whole of the long-lying heaps were disposed and fast being disposed of.

ENCLOSURE No. 3.

From MALLAVARAPU APPIAH, Deputy-Tahsildar, Venkatagiri Division, to C. CUNDASAWMY MUDELLIAR, Deputy-Collector of Naidupett, Nellore District, dated Venkatagiri, 16th December 1872, No. 95.

IN obedience to your official letter, dated 14th September last, No. 521, calling for a separate report on the revenue administration of Venkatagiri Zemindari generally, and specially on the practices with reference to the measuring and division of grain, I beg to submit as follows.

2. This division comprises of 142 villages of Venkatagiri Taluq and 24 villages of Sagutur Taluq, making 166 villages in all. These include Agraharams, Amarams, and Koru or Amani villages. I will first of all proceed to narrate the affairs of revenue as they stand in Koru or Amani villages of Venkatagiri Taluq, contained in the first 41 paragraphs, and then report on those of Sagutur Taluq.

3. I will here start in describing the process in which division of crop and measuring out of grain take place between the owner of the land (the Rajah) and the cultivator, and then dwell upon matters of revenue.

4. THE MODE OF FORMING HEAPS.—The ryots of every village on reaping their wet or Magani crops form them into heaps on a platform in the vicinity of the lands which they respectively cultivate, with the view of treading and separating the grain from the stalks. Soon after this is done the grain is heaped up in piles on the same spot, and on the surface of these piles the servants of the Rajah affix their seal with soft mud or sand in several places, whereupon the ryots secure the heaps by covering them over with straw. In this manner, after each and every ryot in the village has secured his grain heap, they commence measuring them.

5. TWO METHODS OF MEASURING THE GRAIN.—There are two methods of measuring the grain, *viz.*, Mey Koltha and Kyle Koltha. Mey Kolth is employed in all the Amani villages of the Zemindari, whereas Kyle Koltha is in existence only in some of the Izara or rented villages.

6. MEY KOLTHA AND DIVISION OF GRAIN.—I will now treat of Mey Koltha. Soon after the grain-heaps of all the ryots are formed as aforesaid, the Vontudar, Curnum, Pedda Capu, and the ryots of the village assemble together at the spot and measure out in full, heap after heap, by means of a Thoom or Irasa to ascertain the actual quantity of each heap. To avoid diminution in every such heap on re-measurement, a handful of grain is added in some villages to each Thoom while measuring, and in others the measurement is exact. This being done, the Curnum makes an entry in his account as to the actual quantity of every heap so measured, and the ryot is then allowed to pile it up again. Upon this the Wontudars, *etc.*, affix their seal a second time with soft mud, and then the ryot secures it by covering the same with straw. After each ryot's heap has been dealt with in the aforesaid manner, the Curnum sits down, either in the village choultry or in his house, and prepares an Asawmiwari or individual account called Kylu Theerpu, which shows Koru and Medipalu, besides other miscellaneous items under its head. In citing as an instance, I have herewith annexed an account (marked A) of Mopur, a large village, to the extent

of one ryot's produce, in the precise form in which it is kept by the Curnum. How the result is arrived at is shown below :—

The Curnum having thus rendered written accounts, Asswmiwar of Ko\ ad Medipalu, *etc.*, adding the items Gr and ii to K, the total Putty 1-2-9 is the entire due or the ryot. In like manner, adding the items Hi, ii, and iii to L, the total Putty 1-0-7 is the entire due of the Rajah. From this it will be observed that the ryot gets 2 Thooms and 2 Moonthas more than the Rajah, which is a trifling excess. Some ryots argue that if the tank Merahs (Item F) were added to Rajah's due as Kallam (Gii) is added to ryots' due, then the entire dues of both parties will, with a very small difference, tally with each other. Even then the ryot gets two Moonthas more than the Rajah. On the other hand, the Rajah's servants argue that, if the Nagaree Bathu (Hi), which should, properly speaking, go to the Rajah on account of his having exempted service Inams from Jodi, were not added to Rajah's due as in Hi, the ryot gets still more than the Rajah. Considering over the matter, the ryot in one case gets more and in another case, when the head rate of Kaltheeru be 1 Thoom and 4 Moonthas instead of 1 Thoom and 8 Moonthas as stated in the remark under Gi, then the ryot gets a few Moonthas less than the Rajah; but if the rate of Kaltheeru be 1 Thoom and 7 Moonthas, then the quantity of ryot's due is equal to that of the Rajah.

A ryot's produce of land is 2 Putties and 8 Thooms. It is divided in the following manner :—

Statement A.

	Putties.	Thooms.	Moonthas.
A. Total measurement, including the shares of both the Rajah and the ryot together with Merahs.	2	7	12
B. Mathimpu Mothum, or estimated quantity as explained in paragraph 8.	0	0	4
C. Total...	*2	8	0
Deductions.			
D. Village servants' Kalavasam, *etc.*, at 1 Thoom 8 Moonthas per 1 Putty, and 4 Thooms on 2 Putties, and 8 Thooms.	0	2	12
E. Venkatagiri god's Merahs, at 2 Moonthas per Putty on 2 Putties	0	0	4
F. Tank Merahs at 1 Thoom per Putty on 2 Putties	0	2	0
G. Ryots' due other than Medipalu	...	...	...
Putties. Thooms. Moonthas.			
i. Kultheeru, at 1 Thoom 8 Moonthas per Putty, and 4 Thooms in 2 Putties, and 8 Thooms 0 3 0			
ii. Kallam, at 1 Thoom per Putty on 2 Putties 0 2 0	0	5	0
0 5 0			
H. Rajah's due other than Koru.			
Putties. Thooms. Moonthas.			
i. Nagari Bathu, at 1 Thoom per 1 Putty, and 4 Thooms on 2 Putties, and 8 Thooms 0 2 0			
ii. Nautu Shroff's Russums, at 5 Moonthas per Putty on 2 Putties 0 0 10	0	2	14
iii. Vatu Moonthas, at 2 Moonthas per 1 Putty, and 4 Thooms on 2 Putties, and 8 Thooms 0 0 4			
0 2 14			
I. Total deductions	0	12	14
J. Balance remaining	1	15	2
Particulars of Division of this Grain into Koru and Medipalu.			
K. Ryots' due or Medipalu, at 10 Thooms per Putty, or $\frac{1}{2}$ of Putty.	0	17	9
L. Rajah's due or Koru, at do. do. ...	0	17	9
Total...	1	15	2

Remarks.

Table. { 16 Chitties make one Moontha. / 16 Moonthas ,, Thoom. / 20 Thooms ,, Putty.

* A deduction of 4 Thooms for every 1½ Putty, and Thoom is made, as a general rule, on account of Kalavasam, *etc.*. At this rate, 8 Thooms out of 2 Putties, and 8 Thooms are deducted as shown in Items D, Gi, and Hi, and iii. Other deductions in this Statement are made from the remaining 2 Putties only and not from 2 Putties and 8 Thooms as in the above.

F. This Merah is made over to the Rajah in satisfaction of the ready money, *etc.*, spent for tank repairs by him.

Gi. Kaltheeru with a slight difference of either 2 or 4 Moonthas less in the rate of deductions differ from these rates according to the usage of every village. It is not clearly understood why this is given to the ryot, but, as explained in paragraph 27, the tax known as Puttoobady is ascertained from some to be collected by the Rajah from the ryot for allowing him this excess item, and the rate mentioned in the Statement is in existence in most of the villages.

Gii. The object of this also is not clearly understood. Formerly it was a practice that while measuring grain heaps to allow the ryot the benefit of taking to his [illegible] takes the whole grain to his account, and gives him this share (Kallam) at this rate. I presume that this item is allowed by the Rajah to the ryot for his trouble. The ryots on obtaining their Kallam allowances convert the whole of it to their own use in some villages, participate it amongst themselves and Koolies or Malthies in others, or divide it amongst the Malthies alone. In others again, just as they like. These two items are handed over to the ryots.

Hi. This was formerly village servants' Kalavasam, as these servants were enjoying their Inams on payment of Jodi irrespective of this item. Latterly, about twenty years ago, on the representations of the village servants, the Rajah exempted them from payment of Jodi on their Inams, and took for himself Nagari Bathu in lieu thereof.

Hii. Why this item was brought into existence is unknown. It appears that it is the same as Stala Karnam.

Hiii. This also is unknown. But it may be presumed that it is an allowance for sealing heaps by the servants of the Rajah.

7. The actual Dues of the Ryot and the Rajah, and how they are dealt with.—As enumerated in the above paragraph, the Curnum having prepared the account he, in conjunction with Wontudar, Pedda Capu, and ryots, *etc.*, proceed to the several platforms in the fields in order to open the heaps in each platform at one and the same time, and portion out respectively to the ryots their entire due, *viz.*, 1 Putty 2 Thooms and 9 Moonthas, and make it over to them altogether. Then the remainder of all the heaps in each platform is heaped up into one big pile, which includes the items D, E, F, H I, II, and III, and L. From these items, the village servants' Kalavetam (D) only is separated from this big pile, and keeping that at their disposal the Curnum and Pedda Capu distribute the same amongst the village servants, and obtain receipts then and there or afterwards. The item E (Venkatagiri god's Merahs) is kept in possession of the Rajah and appropriated for the purposes of the temple when needed. Tank Merahs (Item F) are retained in possession of the Rajah for the purposes of tank-repairs. These two items (E and F), in conjunction with the items H and L, are secured on behalf of the Rajah, either in barns or in heaps covered over with straw by the ryots under their charge.

The measurement, at this instance, is made according to the manner in which the heaps are measured in the first occasion.

8. Kyle Koltha.—I will here treat of Kyle Koltha. This differs from Mey Koltha only in the manner of measuring, but not in the preparation of accounts. When the Wontudar, Curnum, Pedda Capu, and others go to the heaps, they first of all divide the heap into two equal parts, intending one for the ryot and the other for the Rajah, and then allow the ryot to secure the equally divided heaps by covering them over with straw as above stated. Then the Curnum prepares the accounts in the same way as he did with regard to Mey Koltha, and when ready the division of grain is made then and there or afterwards. Whichever portion is deficient in quantity it is made good from the other portion, and thus the division of grain is effected.

9. Mathimpu Motham or estimate Quantity.—I will here explain what Mathimpu Motham or estimated quantity is, as marked B in the statement annexed to paragraph 5. Soon after the cut-crop is trodden over and the grain separated from the stalks, it is then poured down with a winnow to separate the substantial grain from the chaff and the rubbish, by which operation the chaff, with some quantity of grain carried by the winds, is heaped up of itself, irrespective of the substantial grain. This chaff, with the mixed grain goes by the name of Keedissa and Thundacattu, and it is carried away by the ryot for his own use without mixing it with the separated substantial grain. Notwithstanding this, as stated in paragraph 4, the heaps after having been formed, sealed by the servants of the Rajah, and secured by the ryots, the Wontudar, *etc.*, proceed to measure them in the first instance. When the ryots on opening the heaps take with a winnow or basket that quantity of grain on which the seal is affixed with soft mud and pile them up separately. This also is taken away by the ryots for their own use under the denomination of Moothrachekalu or Moothrapindi. In former years when the produce of a ryot was one Putty of paddy, nearly 4 Thooms of it were usually taken away by him under the denominations of Keedissa, Thundacattu and Moothrachekalu without including in the account. This quantity was afterwards ordered to be approximately estimated and included in the accounts. But the servants of the Rajah and the ryots being underhand to one another, which no one knows, and which cannot come to light, and though the quantity taken was comparatively greater, yet in former years 4 Moonthas were entered as estimated quantity for 4 Thooms taken by the ryot. But in now-a-days such an amount of deception is not played by them. In many instances, the quantity of grain taken by the ryots in these days is very small, and the estimated quantity entered in the accounts differs from the quantity taken to a very small extent. For instance, if the ryots' taking be 1 Thoom, three-fourths or half a Thoom is entered as the estimated quantity. Hence, the entry B made in the statement attached to paragraph 5 is brought up in this same principle. But when division of grain is made between the ryot and the Rajah, a part due to the latter of the quantity entered opposite to entry B, Mathimpu Motham is made good from the ryots'

Medipalu or due in lieu of grain taken away by him under the denominations Keedissa, Thunda-cattu, and Moothrachekalu. It is not out of place to mention here that in some villages where the ryots have an under-hand dealing with the servant of the Rajah, they employ deception by entering a very small quantity of grain as estimated quantity when the actual one taken by them (ryots) is very great. This deception cannot come to light. Again, the Malas or Vetties who measure out the grain have also a practice of taking a certain quantity of grain for themselves known as Kola Moontha and Thonga Moontha. This does not go beyond 20 Moonthas.

10. Rates of Medipalu or Ryot's Share.—I will hereunder enumerate the rates of Medipalu per Putty in the division of Magani (wet) crop that now exists in several Koru or Amanj villages of the Rajah.

Rates of Medipalu allowed to ryots or Capu	Thooms.
Do. do to Brahmins, Kammas, and V	10 per Putty.
Do. do to Ravus, *etc.*	10½ or 11 do.
	12 do.

Thus four rates are formed. Though the ryots or Capus are allowed half per Putty, yet in certain localities 11 Thooms are allowed them as a compensation for their trouble, while the Velamas receive only 10 Thooms per Putty in some places. On conjecturing what would be the cause of allowing certain classes of people greater rates of Medipalu than others, I have come to the conclusion that some are allowed such privilege on the ground that they are of the same caste as the Rajah; others that the lands are cultivated by under-farmers and are allowed to cover their expenses; and others again for their exertions. In the latter part of paragraph 5, I have enunciated only the actual due of a ryot who is allowed 10 Thooms per Putty. But to such ryots that are allowed 11 and even 12 Thooms the dues are greater. The practice of receiving dues less than 10 Thooms per Putty does not exist in this taluq.

11. The Savings of Ryots.—A ryot who has good and serviceable cattle for plough would realize an harvest of 2 Putties and 8 Thooms of paddy from about half a Gorru of Magani land. His entire due or Medipalu (*vide* paragraph 5) is 1 Putty 2 Thooms and 9 Moonthas. If he cultivates the land himself without the aid of servants (deducting the costs of seed and payment of ready-money tax, *etc.*,) his savings come up to—Thooms of paddy and—bundles of straw which are valued at Rs. —. If he cultivates the land with the aid of servants (deducting the cost of seed, payment of ready-money tax, servants' wages, *etc.*,) his saving comes up to—Thooms and—bundles of straw which is valued at Rs. —. To particularize this account, I have appenedd herewith Statement B. A ryot employs servants for the cultivation of his Magani fields *alone* and gains very little by it; but when he has also dry and garden lands in addition to Magani fields, his servants after ploughing the Magani lands and sowing the seeds cultivate the other lands also on the same pay, and thus tend to increase his gain. Thus the gain of a ryot from dry and garden lands is greater than that of Magani.

12. Revenue Affairs, Puttas, Durkhasts for Lands, and Relinquishments, etc.—I will now proceed to describe the affairs of revenue. All the Koru or Amani villages of this taluq are Veesabady villages generally. No systematical assessment has been fixed on all lands,—wet, dry, or garden,—and neither are they classified. In wet or Magani lands the division of crop is made between the parties, whereas in dry and garden lands a Mucta or ready-money assessment is fixed. In rare instances division of crop is made in dry cultivation, and even such practice is observed in garden or Mooloom land cultivation whenever tank-water is used for its irrigation and not water from the wells. No durkhasts for the assumption of lands nor relinquishments are made by the ryots in the case of lands. It was not customary to grant puttas to ryots for lands of any description under their cultivation. But in faslis 1274 and 1275 Magani lands in the ryots' holding were approximately classified

* i. e., practice of transferring fields from one ryot to the other, whether they are of good or bad soil.

and puttas granted, fixing therein the quan tity of grain they were to give, and in the same puttas was stated the amount of Mucta they had to pay for dry and garden lands in their holding. This practice of granting puttas was obse rved only in those two aforesaid faslis, and then discontinued, and as before division of crop system has been adhered to with regard to wet land. Latterly in fasli 1281 puttas have been g ranted to ryots in some villages only wherein the extent of dry and garden land in Mucta ce s or rent payable thereon were inserted; and also an approximate extent of Magani land. It is not possible to say that these puttas are similar to those granted in Government taluqs. The conditions mentioned in the said puttas are that without obtaining on durkhast no new la nd should be brought under cultivation, and that relinquishments of land should be made, as a rule, within the 31st May. These puttas having been granted *de novo* in fasli 1281, and as the practice of granting them was not in existence before, the said conditions of puttas are not attended to by the ryots. The ryots in these villages occupy and cultivate Magani lands as the ir convenience suits them according to Veesabady principle, *i.e.*, practice of transferring fields from one ryot to the other, whether they are of good or of bad soil.

13. Accounts kept by Curnums, etc.—The Curnum does not measure nor keep an accurate account of the Magani lands under th e occupancy of each ryot, but measures and keeps an individual account of the extent of dry and d garden land belonging to each ryot, inasmuch as ready-money payment of Sist is made.

14. How much a Gorru and the Q antity of its Produce.—In this taluq 24 Guntahs make one Gorru, and each Gorru is near ly equal to 6 Acres, whereas a Gorru in Government villages is equal to 3½ Acres. Hence, a Go ru of this taluq is nearly twice as much as a Gorru in Government taluqs. The under-mention ed table will show the quantity of grain, *etc.*, sown in each Gorru of Magani, dry, and garden l ands, and also their respective produce :—

Description of Land.	Description of Grain sown.	Quan tity of Gr ain sown.	Produce realized in fertile Land.	Produce realized in non-fertile Land.	Remarks.
		T.	M. P. T. M.	P. T. M.	
Magani or wet ..	Paddy ..	6	0 5 0 0	3 0 0	
Dry	* Jonnaloo or cholum. .	0	12 1 0 0	0 8 0	* Sown in a very few villages.
	Alloo. . ..	1	8 3 0 0	1 0 0	
	Horse-gram.	1	14 1 0 0	0 10 0	
Garden or Mooloom.	† Raggy ..	0	12 6 0 0	3 0 0	† In Venka tagiri alone 9 Putties are realized from one Gorru of first rate land.
	‡ Sujjaloo . .	0	8 4 0 0	2 0 0	‡ 5 Putties in Venkata giri alone.

Besides those that are mentioned above to have been cultivated in dry and garden lands there are many others that are not mentioned her e.

The produce of Magani lands here is far inferior in quality and in quantity to that of other taluqs in the district. The causes for thi s failure are mentioned in paragraph 16 which may be useful here. The produce of dry and gard en lands is good, and will be equal to that of other taluqs in the district, both in quality and i n quantity.

15. Mucta Sists of Dry and Gard en Lands, and the Manner of fixing them.—As fa as it has come to my knowledge, I will her e describe the rates at which Mucta assessments ar fixed and collected on dry and garden land s.

For dry land the Mucta Sist varies from Rs. 4½ t o 5½ per Gorru, and for garden land under the irrigation of wells the Mucta Sist per Gorru range s as follows per year :—

Raggy field Sist varies from			Rs. 12 to 30
Sujjaloo	„	„	„ 12 to 30
Chillies	„	„	„ 25½ to 51
Flax	„	„	„ 25½ to 50
Gogu	„	„	„ 30 only.
Indigo	„	„	„ 25½ to 51
Plantain	„	„	„ 12 to 25½
Lime trees	„	„	„ 76½ to 102
Turmeric	„	„	„ 102 only.
Betels	„	„	„ 390 to 498
Brinjals	„	„	„ 12 to 30
Tobacco	„	„	„ 76 to 168

Remark.—All these Sists are collected from the ryots according to the order of the crop in many villages. For instance, if raggy and sujjaloo, w hose rates of Sists are Rs. 80 each, be raised one after the other in the same land, the Sist, *viz.*, 60 Rs., on both is collected in most of the villages. But if only one crop be raised, then the Sist of Rs. 30 alone is collected. In some villages the land is given to the ryots on a fixed ren t called Anaranam-bil-mucta, and in such places the cultivator only pays the rent fixed and not he Sist upon each sort of crop as aforesaid. This Bil-mucta Sist stands different in different villag es.

Thus the Sists are fixed and appear nearly simi ar to those in Government taluqs prior to fasli 1265. These Mucta Sists are fixed partly by the usages of some villages and partly by the nature of the land. But as some garden lands in V nkatagiri alone are very fertile, and as the ryots grow many crops one after the other, and, m reover, the produce of raggy being more than nine Putties per Gorru, the highest rate of thi Bil-mucta rent stands at Rupees 214-8-0 per Gorru. This high rate upon Mooloom garden nds does not seem to have been fixed by the Rajah, as it is clearly understood that it is broug t upon by the cultivators alone in bidding high rates, and the land not being measured out before being given to such cultivators. A certain piece of land is rented by the highest bidder as afore id, and when it is measured and the rent calculated upon it as per Gorru, it amounts to the ab ve-mentioned one. In places that are not as fertile as aforesaid, the rates are lower than the a ve and vary very much. The lowest rate is 12 Rupees per Gorru. The Sist on cocoanut trees s levied from 6 Pies to 1 Anna for every tree. Pies 6 only are levied upon Brahmins, Kama s, Velamas, and Ravus. In Agraharams, Shrotriems, and Amarams, the rates of Sists are differe t in different places, and hence it is hardly possible to notice them here.

16. System of Taxation on Dry and Gard n Lands.—Some times raggy, which is generally grown in garden lands, is sown in dry land that are watered only by the rain and not otherwise, and such raggy is called Veli raggy, a the Sist upon it is the same as that upon dry land. The Sist upon indigo is levied according it is planted in dry or garden land. But on cotton, whether raised in dry or garden land, the s ne uniform Sist is collected, ranging from Rs. 30 to 51 per Gorru. Owing to augmented rates of Sists, cotton, *etc.*, are not extensively cultivated. It will be observed that of all the pro ucts whose Sists are given in paragraph 14, the Sist on betel alone is very high, nearly Rs. 50 a-year, while in Government taluqs, such as Nellore and elsewhere, it is only Rs. 25. Thoug so broad a difference exists in the rates between here and other places, yet it is surprising t find that the price of a bundle of betels here is precisely the same as that of a bundle in Ne re and elsewhere. A ryot that has dry lands only cultivates a portion of them, and that po tion alone is charged with Sist, and if he does not cultivate the land at all, no Sist is charged. But if he similarly, having garden land under a well, cultivates only a portion and allows the st to waste, the Sist is levied on the whole of his garden lands. Again should he desist from cul tivating the whole of his garden land under

a well, but allow them to waste, no Sist is le
not enjoy this advantage; he has to pay
his land or not. The wells, *etc.*, with their
system of taxation not only exists in Amani
servants, but also in those that were subsequ

vied at all. But a holder of land on Bil-mucta does
the whole of the rent fixed, whether he cultivates
apparatus in this case belong to the Rajah. This
villages under the direct supervision of the Rajah's
ently held on Izara or rent.

17. Imperfect Cultivation of Magani Lands.—In some villages in this part of the country, wells are sunk in Magani lands by whose water they are irrigated, and sujja and raggy crops are raised in them during the months of July and August; and after these crops are cut red paddy or Kesari crop, *etc.*, are raised by means of tank-water during the month of January. In other villages, Magani or wet lands are different from Mooloom or garden lands. As ready-money Sist is paid on the latter the ryots take great interest in manuring them, and every endeavor is made to reap a good harvest; while, on the other hand, the Sists on Magani lands are taken from division of crop, and it is on this score that the ryots take little or no interest in manuring and preparing the soil for good harvest. It appears, on these grounds, that the Rajah has recently ordered that no wells are to be sunk in Magani or other lands, and that tanks, though requiring repairs, should be kept back from being repaired. Moreover, it is understood that the Rajah has directed Theervajasti to be levied upon garden lands under wells when irrigated by tank-water without his express permission, or that a division of crop to be made with the view that fear will force them to pay greater interest in the cultivation of Magani lands. Such cases of levying Theervajasti, *etc.*, are of rare occurrence.

18. Ordinary Facts of Cultivation.—The servants of the Rajah have not, as a rule obtained any Muchilikas or any agreements or Dittams from ryots to the effect that each should have a certain extent of land for cultivation under his occupancy. But in some villages the practice exists that the Wontudar obtains from the body of the ryots an agreement on plain paper to the effect that they will carry on wet or Magani cultivation only in proportion to the supply of water in the tank. Generally speaking, the Wontudar, while visiting the villages of his circle, gives verbal orders to the ryot to carry on their cultivation with zeal and diligence. Whenever an application is made for Tuckavy or advance by a ryot, it is usual on the part of the Rajah to allow it to him either in the shape of money or in kind; and this amount is repaid by the ryot to the Rajah at the time of the division of crop in the shape of grain with additional grain for the interest calculated on the amount of Tuckavy. If the ryot repays the Tuckavy money in cash, the Rajah accepts it with its interest. No system is generally pursued in the preparation and transmission of monthly accounts of cultivation to the Ameel in this taluq. In some villages, village officials prepare a monthly account of Magani or wet cultivation, also of the cultivation of dry and garden lands, stating therein the extent of such land approximately and without being measured, and submit the same to the Ameel of the taluq through the Wontudar. In other villages, they send such accounts for one month and not for another, and for such omissions no proper inquiry is made. In regard to dry and garden lands alone, village-officers prepare an account after the crop is cut, stating therein the extent of such lands accurately measured, and submit the same to the office of the Ameel of the taluq at the end of the year. The Wontudar, Village Tynayet, Taluq Peon, Pedda Capu, Curnum, *etc.*, not only watch the state of the crop from the commencement of the cultivation till the reaping of corn, but advise the ryots to farther the progress of cultivation.

19. Examination of Ripe Crop and the Mode of Reaping.—When the wet crop is ready for reaping and before it is actually reaped, the Wontudar, Curnum, *etc.*, proceed to the field and, on viewing the crop, prepare an individual grain account specifying therein an approximate quantity or produce of each ryot, and transmit the same to the Ameel of the taluq. On the receipt of these accounts, the Ameel sends them an order to cut the crop. After the ryot has commenced to cut the crop, he ties it into small bundles called *para*, and after the whole crop is cut and tied, he then heaps them up in a pile. Throughout this process, the Village Tynayet Peon, Vetties, Taliaries, *etc.*, remain the as a watch to prevent the ryot from secretly and fraudulently taking any part of it and concealing the same in his house. In some villages these Tynayet Peons have not the convenience of watching the cutting of crops in several fields at one and the same time, and so they restrain ryots from so cutting until their presence is secured. In other villages, this restraint is not much enforced, but the crop is cut according to the convenience of the ryot. But in several villages of this taluq there are Pedda Capus or headmen who enjoy Inam lands to work for the Rajah. Wherever they are smart and intelligent the village servants, by their order, likewise watch carefully and see the ripe paddy crop reaped without any obstruction or molestation according to the convenience of the ryots. By the aid of these headmen such restraint as aforesaid is not much used in the cutting of the crop in this taluq, though it is so only in a very few villages. However close they may watch, and whatever measures they may take to prevent secret and fraudulent taking of the crop, yet the poor ryots and farmers have their own facilities of stealing and taking away the crop bundles or corn separated from the stalks to their homes.

20. Examination of Heaps and letting them on Mucta.—The ryots after having formed heaps of their cut crops respectively, the Wontudar and village authorities (Pedda Capu and Curnum) proceed to the heaps, and before the grain is separated from the stalks they prepare a second account on an approximate estimate as to the contents of each heap and send the same to the Ameel of the taluq. The Ameel thereupon sends another person as a mediator or examiner to the spot where the heaps lay, to examine and report as to the truth of Wontudar's account. He accordingly examines all the heaps and pencils out his own estimate (third account) and forwards the same to the Ameel. If this estimate shows a result of ten per cent. more or less than that of the Wontudar, it is admitted as a veracious and true account. This being done, the Ameel sends for the village ryots, and desires them to take the whole grain on Mucta as per examiner's estimate. Should the ryots protest that the examiner has made an enhanced estimate, and say that they will not have them on Mucta at that rate, the Ameel first desires the village ryots to select any one or two heaps to test its or their contents, and on being selected in their presence gets the heaps threshed and grain separated from the stalks and the quantity measured. Should the measurement tally with the estimate of the examiner, the Ameel gives the entire heaps* on Mucta to the ryots at their own accord, and then enters into a written agreement which the ryots execute on a stamped paper, stating that they will pay to the Rajah his due, Koru, Merahs, *etc.*, deducting from the entire estimate of the examiner their dues, Medipalu, Kalavasam, *etc.*, and further specifying that they will pay Kalavasam to village servants, *etc.*, obtain receipts and forward the same to the Ameel.

* Of the whole village.

21. Manner of dealing with the Grain (Heaps to be given on Mucta when they are not in harmony with the Estimate of the Examiner.—As stated in the above paragraph, on separating the grain from one or two heaps, should the measurement therein alluded to not tally with the examiner's estimate, but found less than that (third account), then the Ameel of the taluq desires the ryots to have the entire heaps on Mucta, allowing them a remission of so much on the whole of the examiner's estimate as is calculated on the deficiency discovered from the measured heap or heaps. On the other hand, should the result of the same measurement show an excess over the examiner's estimate, a similar excess is added to the entire estimate of the examiner and then offered to the ryots on Mucta by the Ameel. For instance, an examiner goes to a village, sees 200 heaps, and approximately estimates them to contain 1,000 Putties of paddy, of which the two heaps selected at present by the ryots for measurement by the Rajah's servants have already been estimated by him to contain 10 Putties. But on measurement they are found to contain only 7 Putties. Then, at the rate of 3 Putties for every 10 Putties, the Ameel desires the ryots to have on Mucta or rent the grain,† allowing them a remission of 300 Putties on the entire estimate of the examiner. But on measurement, if the two heaps selected were to contain 13 Putties, the Ameel adds at the rate of 3 Putties for every 10 Putties, and offers the whole‡ on Mucta to

† 700 Putties.

‡ Namely, 1,300 Putties.

the ryots. The ryots usually take them on Mucta either optionally or on satisfaction being offered. In certain villages, either the inhabitants of the same village or others (this is scarce) bid for a higher rate of Mucta when they imagine that they will realize profit thereby. When taken on Mucta by the villagers themselves, the entire heaps of the village, whatever may be the results, either loss or gain, the ryots share them according to their dues. When the ryots flatly refuse to take the heaps agreeably to the aforesaid Mucta, then the servants of the Rajah, remaining at the spot, separate the grain and dispose of the division of crop between the parties. In fasli 1281, it is understood that no examiner was sent to test the accuracy of Wontudar's account in several villages, but that the disposal of the division of crop was made by the Rajah's servants on threshing and separating the grain of all the heaps from the stalks.

22. First, Second, and Third wet Crops of the Year.—I will hereunder reveal the causes of delay in the process of threshing and separating the grain from Magani crop and taking it home by the ryots.

23. In villages of this taluq, Pishanum paddy is not generally cultivated. The first crops that are raised here are called Sumbhavu, Mosanalu, and Eswara Cora. Of these, the first is white paddy and the others red. The first two are sown in August and the third in September, but the first and the third are reaped in the month of January, and the second in December. From this it will be observed that the first is a crop of six months, and that the second and the third are only five months crops.

II.—This is only five months crop. The second crop, or as it is called Kodavari, produces Kesarilu, Manikathalu, and Pottij Nallavari, which are sown in January and reaped in April.

III.—This is also four months crop. The third crop or Karu as it is called produces the very same paddy as in the second crop, being sown in June, and after the expiration of that fasli reaped in September of the succeeding fasli. This third crop is termed otherwise Chitracaru.

24. Delay in the Division of Grain.—As soon as the first crops are reaped in the whole village, the work of heaping them up in piles lasts till the end of March; and as the second crop will be ready by that time to be reaped in April, the Rajah's servants, with the view of facilitating their work, wait till after the second crop is heaped up, and then commence the important work of examining both the crops, first, by Wontudar, and, secondly, by the examiner, and making out an aggregate account of them, of holding them out on Mucta, or of separating the grain from one or two heaps, and thereon either offer them on Mucta, or dispose of the division of crop themselves. This lasts till the end of May or June. Having advanced thus far, the work of separating the grain and of measuring and dividing the same lasts till the end of June in some and July or August in other villages. On these grounds, calculating the time from January, when the crop is ready for being reaped, to the end of July or August, the first crop is kept for eight months in the field. In case of any disputes arising between the Rajah and the ryots, and when by reason of rains a delay of a month or two or more is caused, the crops are left during that time in the field threshed or not. The following is an instance of it. As the Izaradar of Vembalur, a village in this taluq, had for a long time delayed in getting his Muchilika registered, and as he had also collected certain sums from the ryots and not paid the full amount due to the Rajah, and as the ryots themselves had some disputes with the Rajah with regard to arrears, the undivided produce* of that village was prevented by the servants of the Rajah from being taken up to the middle of November. As it is understood that the Izaradar had his Muchilika registered on the 15th of November, and as the other disputes have also been settled, the matter will finally be disposed of. This is a very rare occurrence, but not general. If the fields are classified and assessed, and even if the ryots are engaged in other cultivation business, they are enabled at the end of March or April to take the crops to their houses at their convenience. But as the system of Korn and Medipalu, *i.e.*, dividing the produce between the landlord and the ryot, is now prevailing here, the ryots could do nothing until all the matters, such as estimates, *etc.*, are settled by the Rajah's servants. Unless the lands are assessed, there could be no means of facilitating the produce being taken at an earlier period.

* After being threshed.

25. Delay in Ryots taking their Shares of wet Produce to their Houses.—The ryots' Magani or wet crop share after having been measured out to him in the field, he is allowed to take it home when he pays in full all the money Sists due by him upon dry and garden lands and other ready money items, together with the advance made to him for the purpose of cultivation, either in the shape of money or in kind, and also so much of the arrears of previous faslis, *etc.*, as determined to be paid in that fasli. Generally the ryots pay their rents punctually and have their share. But if any of these does not pay the rents, *etc.*, due by him at or before the grain is measured out, and if there be no confidence in him that he will pay, he will not be permitted by the servants of the Rajah to take his share to his house. The shares of persons of this stamp alone are sometimes prevented from being taken and detained in the fields for a long time, and until he is in a position to take his share to his house, he himself protects the grain in the field from being destroyed. If there is any confidence in him that he will pay the rent after he takes his share to his house, he is allowed that indulgence.

26. Produce of Dry and Garden Lands taken without Delay.—As the dry and garden lands are fixed with money Sists, and as soon as the crop is ready for being reaped, they (ryots) carry off such crop whenever they find it convenient for them to do so. There could be no delay or obstruction for the ryots taking the crop, although they may not pay the Sists due by them in time. All the details connected with it are enumerated in paragraph 28. The ryots sell to the Rajah, if desired, the produce of the dry lands, such as horse-gram, gingelly, *etc.*, at the proper bazaar rates, and the prices are given to them without any hindrance.

27. Extra Works done by the Ryots for the Rajah.—The works of covering and securing, *etc.*, of heaps of the Rajah's share in each village are performed by the ryots alone, and the grain is left in the custody of the Wontudar, Pedda Capu, and Curnum. These are made responsible for any decrease beyond the proper proportion.

28. Cutnams and Nuzzers, etc., paid to the Rajah.—Besides paying the land Sists, the ryots who cultivate wet or Magani lands generally pay certain money items as hereunder enumerated.

(1.) Puttubady.
(2.) Taharees.
(3.) Dafahs.
(4.) Nuzzers.
(5.) Kanugo Shaheer Russums.

(1.) Puttubady is a kind of tax paid by the ryots on their net share as shown under 5 in the statement annexed to paragraph 5, and this tax varies from Rupee 1 to Rs. 1-8-0 to Brahmins, Velamas, and Kammas, and from Rs. 1-8-0 to Rs. 2 to other ryots (Capus) according to the usage of each village. This tax, I hear, has originated consequent upon the ryot enjoying Kaltheru described under G1 of paragraph 5. The second and third items are such as are usually paid in the form of a Mucta over the whole village at certain rates. The following is an example of it. In the large village of Mopur, which yields about 300 Putties a-year, Rs 60 under Taharees and Rupees 11-11-0 under Dafahs are paid out, and in Timmayapalem, a small village, which yields 20 putties a-year, Rs. 4 under Taharees and Rs. 1-12-0 under Dafahs are paid. The reason for the origin of Taharees is entirely unknown. Dafahs, I hear, is a sum which has been substituted for sheep, fowls, *etc.*, which were formerly being supplied as an annual Cutnam to the Rajah, and I do not know how far this statement is true. The fourth item (Nuzzers) are sums paid out annually at the rate of about Rs. 8 by each village. Of this sum, Rupees 4 are paid on the new year's day, and the rest on the Dasarah Darbar. Formerly, the ryots were in the habit of presenting these sums to the Rajah when holding a Darbar, but considering the inconvenience under which the ryots labor by coming to Venkatagiri from distant places, the Rajah ordered that these items should be collected from all the villages in common with other cash Sists. The fifth item is of two kinds. In some villages it is mixed with the Sists on garden-lands at the rate of 1 Anna per every Rupee, and in others Rs. 1 or 2 are paid on the whole

village annually. The second, third, fourth, and fifth items are calculated in proportion to the number of Putties produced or upon the number of ploughs in possession of each ryot according to the usage of each village. Besides the above, two bundles of hay are also given by the ryots to the Rajah upon every Putty of wet produce. The ryot gets about thirty-five bundles of hay or more for every Putty. All the preceding items are paid by the ryots to the Rajah when the villages are in Amani, *i.e.*, when not rented to Izaradars. But when such villages are placed under Izaradars the above items are paid to *him* as they are included in the rent which he pays to the Rajah. The collection of Moturfa is discontinued in now-a-days. It is also customary for the Chucklers of each village to supply the Rajah with a hide of an ox or a buffalo annually; it appears that these practices have been in existence from time immemorial, and they continue the same even now.

29. System of collecting Money Sists.—Instalments for paying money Sists were not fixed before fasli 1281 on dry and garden lands, and although this system was brought into force in the new puttas that were granted to the ryots in the above fasli for lands, it did not take effect as it was a new introduction. Even the other ready money items mentioned in paragraph 27 are not paid in instalments. The Wontudar and the village authorities, namely, Pedda Capu and Curnum, demand payment of the Sists on dry and garden lands from the ryots, either before or after they take away their produce. Some of these ryots pay the Sists when they take away their produce of dry and garden lands. Others that do not pay are not prevented from availing themselves of their shares also. But if any ryot who cultivates dry and garden lands alone, and who has not in his possession any Magani land, does not pay the money Sists, and if he is poor, and there be no confidence in him that he will pay the same afterwards, such a person is *made* to pay the rent due by him at the time of his taking the crop. All these money Sists and other ready money items are collected anyhow before the ryots take home their Magani crop, and if any ryot were to take this also without paying the rents, *etc.*, due, and without the permission of the servants of the Rajah, such payment stands in arrears. Generally, arrears of this nature are not collected from the ryots either in bringing a suit against them in civil or according to Act VIII. of 1865. The money collected by the Wontudars and the village authorities is placed under the charge of Pedda Capus and Curnums. If there be any Thundayee (Village Shroff) in the villages, the Curnum enters in his account all the sums collected in individual order. I hear that some villages have lately been supplied with sealed books for the entry of such items. Pedda Capus and Curnums give receipts for the amounts received by them from the ryots, but in some villages this course is not followed, as the ryots do not ask for them owing to their confidence in them.

30. Remittance of Money to Taluq Cutcherries by the Villagers.—The collected sums are not punctually remitted to taluq treasuries in every month; they are now and then accumulated and sent with the individual entry book to taluq cutcherry by a Taliar. The taluq officer acknowledges the receipt of the amount either in the said book or separately on a piece of paper. In rented villages the Izaradars themselves bring the money and pay into the taluq treasuries.

31. Curnums' Remuneration for their Toil.—Having said thus much, I now proceed to give a description of the remuneration given to Curnums for their toil. In this taluq the Curnums of the villages enjoy no Maniem lands, with the exception of about five of them, but Kalavasams are allowed. It appears that they were formerly enjoying Maniem lands which were by degrees annexed* to those of Koru. However, they retain the very sites of those Maniems which they cultivate, and which go by the name of Yadara Kejalu. The Curnums pay neither Nagaree Bathu and Natushroff Russums described under H1 and 11 of paragraph 5 and other items nor Puttubady, Taharees and Dafahs, enunciated in paragraph 27, out of the produce of such lands. The division of crop between these and the Rajah is as follows:—

For instance, if the produce of a land of this nature be 2 Putties and 8 Thooms, 1 Putty is given to the Rajah, and the rest is enjoyed by the Curnum. I think that this benefit is

* A long time back.

allowed them in addition to Kalavasam as they enjoy no Maniem lands. Few villages of this taluq have a Curnum each. In several places a number of villages, ranging from 2 to 11, is placed under a Curnum, and this has been the case from a long time. These perform the duties of the Government as well as those of the Rajah, working very hard indeed. If these people be appointed at the rate of one to a large village, and one to two or three small villages, the duties connected with the Zemindari and the Government will be performed with much ease. It appears that several villages have been placed under one Curnum formerly, there being no Maniem lands for that office and the Kalavasam of one village not being sufficient for his maintenance.

32. Pedda Capus and Munsifs.—In some villages of this taluq the Pedda Capus are authorized to perform the duties of Munsifs, and in others there are Munsifs appointed separately, and these are not Pedda Capus who enjoy Maniem lands. The Rajah has the power of appointing and dismissing the Pedda Capus. The Collectors and the Deputy-Collectors have the power of dealing with the Munsifs according to the above manner. Though the Pedda Capus of some villages are also Munsifs, still, in their former capacities, they attend the taluq cutcherries when required by the servants of the Rajah to aid them in revenue matters, and work in obedience to their instructions. Besides the police and magisterial duties which the Munsifs have to perform, there are certain other revenue works connected with the Government which are also done by them, and which are noted in the margin below:—

1. Serving on persons Notices issued by the Deputy-Tahsildar.
2. Managing the repairs and other business connected with the cattle pounds.
3. Duties connected with the attaching of the property of persons residing in this division as per demands issued by the Government. Tahsildars of those taluqs for the collection of arrears of revenue when such persons possess patta lands in Government villages.
4. Seeing that articles of food are ready for sale to passengers who happen to travel through their villages.
5. Civil business.

The village servants in general obey the order of the Pedda Capus and work as directed by them on account of their having Maniem lands and their being headmen for the management of revenue affairs connected with the Zemindari. If Pedda Capus be appointed as Munsifs, it would be a capital thing, as persons other than those could not exercise their authority so well when they are made Munsifs. This suggestion would hold good only when Pedda Capus of the villages are smart, which is not the case with regard to some of them in certain villages. These Pedda Capus have certain grain Mirassees, such as Reddy Merah and Reddy Pogu. In some villages Pedda Capus use part of that grain for their own sake and the rest for Baja expenses as per margin, while in some other villages the whole is used for the latter purpose. In some villages, the whole of that Mirassee corn is appropriated by the Pedda Capus, and a separate amount is collected for Baja expenses by means of raising subscriptions in the village. Some villages have two or three Pedda Capus, and in this case they look after the village affairs alternately according to their turns, and they pay some Cutnam to the Rajah. For instance, there are three Pedda Capus in a village called Velicallu where each of them performs his duties as Pedda Capu for a period of three years, and before his taking charge pays a Cutnam of 20 Rs. to the Rajah for these three years. They compete one against the other, and pay to the Rajah with the desire of exercising the above-mentioned duties. Though they are thus changed by turns their Maniem lands are never altered, and they are allowed to retain them in their respective possessions. This practice is prevailing only in some villages.

* Trifling batta expenses, *etc.*, for taluq servants and peons.

33. The Village Mirassee servants noted in the margin have generally Maniem lands and Kalavasams as stated in the next paragraph. Some villages have one Vetty and others more in proportion to their extent. The Vetties do the duties of carrying the letters, *etc.*, as per margin to division officers from villages and *vice versa*, and also taking them from village to village. Besides these, they do the duties of measuring the Koru of the Rajah and certain such other works.

1. Vetties.
2. Chucklers.
3. Kavilgars.
4. Taliars.
5. Bunthalavandlu.

Besides these, there are also others called Neerenttics, namely, water-distributors and others.

1. Reports written by the village officers on revenue and magisterial matters to the division Sub-Magistrates.
2. Registers of Births and Deaths.
3. Takeeds issued by Sub-Magistrates to villagers.
4. Gazettes.
5. Reports and Returns of Cattle Pounds.
6. Covers to be carried from village to village.

In some villages the Vetties do not at all carry public letters. The Chucklers who are appointed to carry the Rajah's letters take these also. One Kavilgar is appointed to one village in some, and more in others generally, and in a few villages there is only one Kavilgar to two or three villages if they are small. The duties of the Kavilgar are patrolling at nights with the assistance of Taliaries and others*, reporting to the Curnum and Munsif the arrival of strangers into the village, informing the Munsif and the Beat Constable of the occurrence of any crime, and attending at the trial of criminal cases, if there are any, before the village Magistrate. They generally do the duties directed by police officers. When they have no such police duties to attend to, they are engaged in several villages in performing the revenue duties connected with the Zemindari, together with those of Circar which the Munsifs direct them to do. But in some villages, the police officers having strictly ordered them not to perform any of the above-mentioned business, they solely attend to the duties connected with police and wait at the police stations during nights. When they have no work in the police they remain quiet, and do not perform any of the works connected with revenue. Each village has one or more Taliars. Their duties are watching over the grain, *etc.*, belonging to the Rajah, stored up in that village, assisting in the collection of Sists, *etc.*, carrying remittances from villages to taluq Ameels, and protecting the crop, *etc.* In addition to the works connected with the Zemindari, the Taliars assist the Kavilgars in discharging the police functions. The Kavilgars in some villages (very few) watch the grain of the Rajah stored up in the fields or barns, when there is no Taliar. Generally there is a Taliar and a Kavilgar in each village. In some villages, they discharge the duties connected with revenue and police jointly. There is only a Taliar or a Kavilgar in some villages, and neither of them in some, when the servants of the adjoining villages look after the business of such villages. The police officers now say that Taliars like Kavilgars should not perform the revenue duties connected with the Zemindari or others* which the village Munsifs may require them to do, and they have ordered them to that effect in some villages. My report upon this subject will be submitted hereafter. The duties of Bundakavanlu or pound people are driving trespass cattle to pounds, and supplying them with food and water while in them. But if there be no pound in any village, they drive the cattle to pounds of the adjacent villages. The Vetties in some villages also do this duty. The circumstances described above are applicable to Amani villages as well as to Shrotriems, Amarams, and Agraharams. Besides these Mirassedars, there are also one or more peons in each Amani village to superintend the duties of the said Mirassee servants and to perform certain other revenue duties,* and they are paid in kind by the Rajah. The Kavilgar or Taliar or some other village servant brings to the division treasuries the fines collected on trespass cattle.

* Yanadies, *etc.*

* Revenue duties belonging to Government.

* Belonging to the Zemindari only.

34. Kalavasam of Village Servants.—I hereunder mention about the Kalavasam of village servants.

1. Kalavasam on Wet Crops.—The rates of Kalavasam granted to Curnums, Kavilgars, Taliars, and Vetties, *etc.*, are of various kinds, and each village adheres to its own practice. However, in most of the villages the general practice is to pay about 1 Thoom and 6 Moonthas of Kalavasam if the net produce amounts to 1 Putty and 4 Thooms, and this is calculated on the produce before it is divided between the Rajah and the ryot, but not from Koru alone. This amount would afterwards be divided among Curnums, Vetties, Taliaries, *etc.*, in proportion to the rate of each village. For the full information of its details I herewith enclose a statement of the village of Mopur (marked C), which shows the amount of Kalavasam of each servant. In addition to the Kalavasam, which the Kavilgar receives in common with the other servants, he is annually paid by the Rajah from 2 to 12 Thooms of grain in proportion to the extent of each village. In some villages this remuneration is only granted him when he has no Maniem lands, and not when he has them, and in others he enjoys both. Thus each village has its own practice. When the village is Amani, Pedda Capu and Curnum collect this Kalavasam and distribute it on their responsibility among the several servants and send the receipts thereof to the Taluq Ameel. In rented villages the Izaradar in some places collects this Kalavasam and distributes it among the servants himself. If any of the servants complain of the non-payment of his share of Kalavasam, then the matter is inquired into, and the person who has the said Kalavasam is made to pay him his own share.

2. Kalavasam on Dry and Garden Lands.—The following is the description of Kalavasam on dry and garden lands. Generally money Sists are fixed on these lands. The ryots themselves pay Kalavasam to village servants from the produce. In most of the villages of this division the Kavilgar is not paid this Kalavasam. The Taliar is paid only in some villages. It appears that this Kalavasam is not granted to Vetties, *etc.*, in certain villages. This is granted to all the village servants including the Kavilgar according to their usual rates, where the system of dividing the produce of these lands also is prevailing; but this is very rare. Where the ryots pay Sists for these dry and garden lands, they offer some corn to Kavilgars, who have no right to receive Kalavasam charitably under the denomination of Tirupem. It is not counted under the head of Kalavasam. The rates of Kalavasam on the produce of dry and garden lands where they are generally paid are of different kinds in different villages where Sists are paid on these lands. The rates are generally fixed at about 1 Thoom and 14 Moonthas or thereabouts for every Putty of corn. This quantity is paid to the above-mentioned village servants and others. *The ryots carry the produce to their houses as soon as it is prepared in the fields. After the crop is cut and heaped, it is not even estimated and measured in the presence of Curnums, nor is it entered in the accounts. Consequently, there is no means of knowing the actual outturn of each field. It is usual for the Curnums to make an estimate of it after the crop is ripen and before it is reaped. In some villages Kalavasam is calculated on this estimate, and in others on the probable estimate that so many Gorrus of land might yield so much outturn. There may be certain other usages in certain villages for this calculation. Though there is one or the other usage prevailing for calculating Kalavasam as previously stated in each village, still the Curnums in certain villages do not keep regular accounts as to the probable quantities to be paid to each servant. This account is kept in some of the villages, but it is not possible to say that they are correct. The ryots do not give out the actual outturn they enjoy. The Mirasseedars, ascertaining from Curnums the probable estimated quantity of the produce of each ryot, go to the fields during the harvest time or to the houses of the ryots when such produce is carried thither, and request them to pay their shares of Kalavasam. The ryots thereupon pay them corn at their pleasure, whether with hands or a winnow or by measuring. Generally they pay them at their houses. In some villages the Pedda Capus and Curnums collect Kalavasam according to those accounts at the ryots' houses, and distribute it among the servants and take receipts from them. However, there is not any regular system in villages for Kalavasams on dry and garden produces as for those on wet crops. Ameels and Wontudars, *etc.*, do not in some places take special notice about the payment of Kalavasam to Mirasseedars on dry and garden products. The Mirasseedars do not generally complain of the non-payment of the same as they are always on friendly terms with the ryots.

35. Repairs of Tanks.—Several tanks in this taluq are in need of repair at present. Though this is not effected to a great extent on account of the inactivity with which the ryots carry on wet cultivation as stated in paragraph 16, still I hear that more than Rs. 10,000 have been expended under that head in about fifty villages between the faslis 1274 and 1281.

36. Pasture Lands and the Collection of Pullari.—The practice of counting the cattle and collecting Pullari does not exist in this taluq. Several villages contain pasture lands selected solely for the use of cattle, and they are usually rented out for a period of one or three or five years each, and the Izaradar counts the cattle and collects Pullari, calculating each full grown animal as

one and young ones as halves or quarters. There are certain other waste lands for the use of plough cattle and cows, *etc.*

37. Contracts for Fishing.—The villagers and others apply to the Ameel for authority to fish in the tanks when they get dry, and they are allowed to do so after a great competition.

38. Contracts of Jungle Fruits, etc.—In some places, the jungle fruits and other products, such as soapnuts, walnuts, honey, wax, *etc.*, are let on contract.

39. Trees and Firewood.—In each village of this Zemindari the owners of houses have a right to cut and use the trees situating in their backyards. However, they obtain the permission of the Rajah for so doing. The ryots have no right to cut and make use of the trees in the fields in their possession or those standing on waste lands or village-sites. The jungles in this Zemindari are preserved with much care. The wood necessary for the implements of husbandry is allowed gratis. But such wood as may be required for the construction of houses, *etc.*, must be purchased. The villagers generally take dried sticks from jungles to be used as firewood, and they are never charged for it. Living trees are not allowed to be cut without permission. Neither the practice of collecting fees on firewood is in existence, nor the wood is cut at so much per bandy or load.

40. Salaries of Servants.—Among the Huzur and taluq servants some are paid in cash and some in kind. All the servants under the denomination of peons are chiefly paid in kind only, and generally the pay of several of the servants are very small. For those who receive their pay in kind, baratams or orders are given once in two or four months on villages containing the stores of the Rajah's grain. They take these baratams to those villages, and deliver them to village-officers, who measure out grain accordingly. The Pedda Capus and Curnums keep a correct account of this.

41. Trade.—Much trade is not carried on in this taluq; but in some villages indigo to a certain extent is manufactured in vats. Besides the paddy that is procurable at Bangarupett and Venkatagiri about 50 Putties of the same are brought monthly on bandies and on bullocks from Nellore, Gudur, and other places, and sold for the use of the people of these two places. Some merchants bring horse-gram, green gram, jaggery, oil-seeds, black gram, and such other articles from some of the villages of Rapur Taluq and from the railway station at Tripetty, over bullocks and bandies, and dispose of them here. The merchants coming from Tripetty carry with them ghee, chillies, tobacco, *etc.*, when procured on their return. In some other villages the trade is carried on to a small extent. It appears that about 150 bandies generally enter the limits of Venkatagiri and Bangarupett monthly for the purposes of trade. The Velamas of this place trade in cloths. They are aided by the Rajah in this respect by means of obtaining money from him which they return with interest. The timber procured in the jungles situating in the neighbourhood of Venkatagiri is stored up in a yard* and disposed of at times.

* In Venkatagiri.

42. Sundry Circumstances.—The people of this taluq are generally of a limited nature. The rich are very few and the poor numberless.

II.—Merchants coming to this t[illegible] used to pay trifling [illegible] upon the [illegible] of articles brought as charity to the temple of Kasivisvanadhaswamy [illegible] These are collected by the brokers, *etc.*, and appropriated for the purposes of the temple. The merchants are not forced to pay this if they refuse to do so. It appears that this is sometimes collected and sometimes not.

III.—Owners of houses in this Zemindari have only a right to the buildings and not for the lands upon which they are constructed. But the lands are in their possession as long as they occupy the houses. If any of the house-holders, specially in Venkatagiri and Bangarupett, were to desert his dwelling, and if it is left to ruins, then the site upon which it is built is given to others who apply for it, either gratis or on payment of money, *only* for erecting a house.

IV.—Villagers generally supply tatties, *etc.*, to the Rajah, but it appears that orders have recently been issued to them to fix prices for the tatties in future.

V.—In this taluq there is a class of beggars known as Dommara people. They annually go to villages and receive from the ryots grain at the rate of four Moonthas for each Putty of their shares (Medipalu), and this practice has been in existence from time immemorial. The ryots pay this as charity, and consequently it is not included in the Curnum's accounts. The Rajah has for some years past no interference in this matter.

43. Having given a detailed report on the Revenue administration of Venkatagiri, I now proceed to mention about the villages of Sagatur Taluq. Of the villages of this taluq, only twenty-four are included in this division. Of these twenty are Amani villages including Agraharams. The remaining four Amani villages noted in the margin are classified and assessed.

1. Sagatur.
2. Arimanipadu.
3. Karaballavolu.
4. Bheemavaram.

44. Among the above-mentioned four classified villages, the terms of assessment for one Gorru are as follow:—

	Lowest.				Highest.		
	Rs.	A.	P.		Rs.	A.	P.
Dry land	from 3	8	0	to	12	0	0
Wet land	„ 20	0	0	„	65	0	0
Garden lands (Mooloom)	„ 20	0	0	„	40	0	0
Zareeb	„ 30	0	0	„	48	0	0

Specially in Sagatur, one of the four villages marginally noted under the above paragraph, tobacco gardens are assessed at Rs. 100 a Gorru on account of the fertility of the soil and the lands being irrigated by water from the wells belonging to the Rajah. The extent of a Gorru of land in this Zemindari is double that of Government. However, it appears that owing to the infertility of the soil and the inactivity of the ryots in manuring it, the outturn of the first or highest class fields of Magani or wet lands is insufficient to realize even the assessments that are paid by the ryots. In the above-mentioned four villages applications for the purpose of occupying lands are made at any time, but relinquishments must be presented within the 31st of May of each year. Besides, the Sists fixed for their lands, the ryots in these four villages annually pay certain other items, such as Nazeers, God's Russums, *etc.*, at the rate of so much for each village, such sums range between Rs. 13-8-0 and Rs. 35-8-0, as each village deserves.

45. In the remaining twenty villages that are not assessed, the practice of measuring the produce in some villages according to Mey Koltha, and in others according to Kyle Koltha, described respectively in paragraphs 5 and 7, is in force. The ryots, as per statement of paragraph 5, neither enjoy Kaltheeru and Kallam, nor the Rajah receives Nagaribathu and Cheruvu Meralu as in the villages of Venkatagiri. They do not also pay Puttubady and Tahrees shown in paragraph 27. The Cheruvu Meralu are paid by Inamdars alone. The ryots pay to the Rajah Nazeers, Devastanam Russums, and some other small items, and the Statement D enclosed herewith will show these in detail. From this statement it seems that the Koru and Medipalu are nearly equal quantities in places where the system of dividing the produce between the Rajah and the ryots exists.

46. Rates of Medipalu on Wet Crops.—The following are the rates of Medipalu on wet produce:—

	Thooms.	Moonthas.
To Capus	9	. . . .
„	10	. . . .
To Velamas, *etc.*, ...	10	3½
„	10	8
„	11	. . . .
„	12	. . . .

On the produce of garden lands such as Raggy, *etc.* . . Medipalu of 9 Thooms is prevailing only in a few villages.

47. Sists on Dry and Garden Lands.—The money rent on 1 Gorru of dry land varies from 3 to 6 Rs. and that on garden or Mooloom lands under wells from 18 to 24 Rs. In some villages

only one Sist is collected on the land, though two crops are raised. But if such lands are cultivated by means of river water, they are assessed at Rs. 24 for a single crop and Rs. 40 for double. If the same are watered by means of pools, 30 Rs. only are collected whether for one crop or two. In cases where they are watered by means of tanks, Rs. 48 for a single crop and Rs. 72 for double are charged. In some villages where tobacco is cultivated in garden Mooloom lands, Sists ranging from Rs. 32 to Rs. 96 are collected.

48. Tank-repairs in Sagutur Taluq.—The work of repairing tanks is carried on very extensively in this taluq than in Venkatagiri.

49. Village Mirassee Servants.—Some villages have only Taliars and some Kavilgars at the rate of one in some and more in others. When only one of these two classes* of servants is employed in any village, all the duties connected with the Police and Revenue, together with those of the Zemindari, such as watching over the grain stores of the Rajah, *etc.*, are performed by him alone. If there be more than one, they perform all these duties either jointly or sharing the works between them. There are also some Yanadies (a set of jungle people) in villages to assist the Taliars and Kavilgars. The Chucklers, Bunthelavandlu and others are also employed in this Taluq as in Venkatagiri. Besides these there are other servants called Moodams or peons who perform the same duties like the Tynayet Peons of Venkatagiri Taluq.

* Kavilgars and Taliars.

50. Pedda Capus, etc.—The Pedda Capus of this taluq have no Maniem lands. They are also called Reddies. In some villages a quantity of grain called Stala-moonthaloo is given them at the rate of about a Moontha for each heap. This is paid from the heaps before they are divided between the cultivator and the Rajah. In some villages grain under the denomination of Reddymerah is also granted them from the undivided heaps; but that quantity is used for Baja expenses. The practice of giving to the Rajah straw at the rate of two bundles for every Putty is not in existence. Nor the Chucklers supply hides to him as in Venkatagiri Taluq.

51. Maniem Lands enjoyed by Village Servants.—The village servants such as Kavilgars, *etc.*, have Inam lands. They are of two kinds, *viz.*, full Maniems and half Maniems. If the village servants enjoy the whole Koru of a Maniem land, then that land goes by the name of full Maniem; but if half of the Koru be paid out to the Rajah and the rest enjoyed by them, it is then called half Maniem. Kavilgars have full Maniem lands, whereas Vetties, *etc.*, have only halves in several villages.

52. Kalavasam of Village Servants on Wet Produce.—The Kavilgars, Vetties, and other village servants are paid their Kalavasams on wet produce in kind only both in assessed and non-assessed villages, except in the assessed village of Karaballavolu. Kalavasam for Kavilgars is paid from the undivided heaps in some villages and from the Rajah's share in others; but the same for Vetties and other servants is paid out of the undivided heaps alone in all the villages. The Capus of those villages where the Kalavasams are paid to the Kavilgars out of the Rajah's share, say that this is allowed them on account of their watching over the grain stores of the Rajah. The Kalavasam to village servants, *etc.*, is paid at the rate of about 1 Thoom and 6 Moonthas per Putty or thereabouts according to the practice of each village. Besides the Kalavasam payable to Kavilgars, *etc.*, they are also paid some corn from the undivided heaps under the names of Tirupem.* *etc.*

* Charity.

53. Kalavasam on Dry Produces.—The Kavilgar is in some villages paid Kalavasam at the rate of about two Annas for each Gorru of dry land cultivated. The ryots of some villages pay this item in kind to Kavilgars, Vetties, *etc.*, on the probable estimates of the outturn at the same rates as for wet crops or according to other practices existing in those villages.

54. Kalavasam on Garden or Mooloom Lands.—Here also the ryots pay Kalavasam to these Kavilgars, *etc.*, from the produce of garden lands on the probable estimates of the outturn at the same rates as for wet crops. In some villages, some rates are fixed at so much for a piece of land, and the Kalavasam is paid at that standard. Besides this, the ryots give them some corn under the name of Tirupem from the garden produce. In the classified village of Karaballavolu Kalavasam for Curnums, Kavilgars, and Vetties are given at the rate of so many pies per rupee on the assessment of wet, dry, and garden lands. For the other servants, *viz.*, Chucklers, *etc.*, this Kalavasam is paid in kind on the estimates of the produce. Under the above-mentioned circumstances it appears that the rates of Kalavasam to village servants are different in different places.

55. In conclusion, I beg to state that I have ascertained verbally all the above-mentioned particulars regarding Venkatagiri and Sagatur Taluqs from the several villagers and others as far as it was possible.

No 1123

Nellore Collr's Office
27th May 1874.

From

G. Vans Agnew Esqre
Collector of Nellore

To

J. Grose Esquire
Secretary to the
Board of Revenue
Madras

Sir,

I have the honor to submit for the information of the Board copies of a report and its enclosures from Deputy Collector, C. Cundasamy Modalier on the revenue administration of the southern portion of the Vencatagiri Zemindary.

2 The Board have in these papers a thoroughly trustworthy picture of the state of a large part of this District & I have no reason to believe that other

the

the Northern half of the Venkatagiri Zemindary or that extensive half of the Kalastry Zemindari poligam which is situated in this District are now whilst better administered.

3 The local Revenue Officers are powerless to interfere, because they are never appealed to. It is the Civil Courts that are held in terrorem over the heads of Zemindary ryots, and there is no doubt they have excellent cause to dread them.

4 The Rajah of Venkatagiri is a thorough conservative. Anything in the shape of change is abhorrent to him and I believe it is with the deliberate object of keeping matters unchanged even after his own time that he has allowed his son and heir to grow up comparatively uneducated. Yet in Madras, I believe, he has the credit of being a patron of education!

5 Similarly in Madras the Rajah gets great credit for his generosity to the Mowgar Chantry. The Rajah, I believe, has enormous wealth, but he never spends a rupee for the benefit of the public in his own Zemindary. He is not a Chairman of any District Board built by him. I believe not even a public well dug, to which he can point as evidence of his public spirit or regard towards his own people. He wrings everything he can out of them, & gives them nothing in return.

I have the honor to be
Sir
Your most obedient
humble Servant

Collector

Confidential 23 1871

Revenue Department.

PROCEEDINGS OF THE BOARD OF REVENUE,

Dated 16 June 1874.

Read letter from Collector of Nellore, with its four Enclosures, dated 27th May 1874 No. 1123.

These valuable reports on the revenue Administration of the Venkatagiri Zemindary will be submitted in manuscript to the information of Government.

The rates and fees charged seem to be oppressive, and there must be gross mismanagement on the part of the Dewan, but it should not be forgotten that there may be something to be said on the other side - At all events the Board think it would be inexpedient for Government to interfere unless

disturbances in the Zemindary give
practical proof of Mal. administration
and make interference unavoidable

(a true Extract)

J Grote
Secretary

To Acting Secretary to Government
Revenue Deptt.
with the Collector's letter
and its 4 Enclosures in
Original.

Revenue Department.

No. 841.

PROCEEDINGS of the MADRAS GOVERNMENT.

Under date the 7th July 1874.

READ the following Proceedings of the Board of Revenue.

Submitting for the information of Government, papers received from the Collector of Nellore on the Revenue Administration of the Vencatagiri Zemindary. } H. E. 16th June 1874

His Excellency the Governor in Council has perused with much concern the reports submitted by the Board of Revenue with these Proceedings. They exhibit a lamentable picture of the real state of affairs in a Zemindary which it might have been supposed was especially well administered.

Consultation
Revenue 1874 Sept.
No. 31.
Board of Revenue
Madras
Proceedings 16 June
Recd. 17/74 [illegible]
S.O. 7 July/74 No. 841
Submitting for the information of Government papers received from the Collector of Nellore on the Revenue Administration of the Vencatagiri Zemindary
42.

2. It does not appear what led to the enquiry instituted by the Collector. There is only casual mention of a docket sent by him to the Deputy Collector, and it would have been more satisfactory if the cause of the reference had been shewn more fully.

3. The principal evils in the fiscal administration of the Zemindary appear to be:

(1) Excessive rates of contribution, whether in kind or in money, imposed on the land for the benefit of the Rajah

(2) A multiplicity and variety of petty impots.

(3) Uncertainty of tenure caused by an objectionable provision in the Ryots' puttahs.

(4) Other provisions in the puttahs affecting to the disadvantage of the Ryot, and the

(5) The system of collection in kind involving ruinous delay and long exposure of crops already harvested.

(6) Low remuneration of revenue officers leading more or less to systematic fraud and corruption.

4. Added to these evils is the general ignorance and indifference to the condition of the people on the part of the Rajah and his Dewan.

5. The Governor in Council cannot concur with the Board that interference in such a state of things is inexpedient unless disturbances occur. It is evidently the duty of Govt to protect the helpless and to prevent oppression [illegible] such an extent that

the people are driven to violence.
It is further incumbent upon
them to warn the Rajah
of the danger which he is
incurring and to influence
him, so far as he may be
amenable to justice and
reason, to perform his many
agreement.

In order that the
Rajah may be of Venkatagiri
may himself be induced
to take the necessary steps
to this end, or if not, that
the Government may decide
whether, and to what extent,
any alteration of the law
may be required for the
purpose, the Collector will
be instructed to request the Rajah
the Zemindar to Nellore, attendance at
accompanied by the Dewan
or any other officer, and
personally discuss the
administration.

administration. The matter must be pressed home most earnestly.

7. It will be pointed out to the Rajah that the Government cannot permit any misuse of power or invasion of rights, and that if the Poligate in his Estate continue to be oppressed in the manner described, they will not hesitate to [illegible] as far as may be necessary.

8. The Rajah will be reminded that in the Zemindary Regulation XXV of 1802 and the Sunnud issued to him the right to alter the law "as experience may suggest "and the progress of human "affairs may render necessary

(paragraph

(paragraph 13 of the Summud-i-Milkant-Istamirar) was not only reserved but the intention of exercising it duly intimated.

9. He should further be required to conform at once to the clause (10) in his Summud and the Law regarding the maintenance of the established number of Curnums, and he should be plainly told that this is one of the stipulations on which he holds his Estate. His attention should also be pointedly drawn to the 14th clause of his Summud.

10. The Collector will of course note down all that the ~~Zemindar~~ Rajah has to pay and will report the result of the conference to the Bd. of Revd for the information of Govt.

11. With regard to the numerous petty exactions adverted to by the Deputy Collector, the Board will consider whether any of these are really items of Moturfa for the discontinuance of which the ~~Zemindar~~ Rajah has already received compensation.

~~12. The Governor in Council further desires that the Board will institute careful and considerate enquiry into the condition of the tenantry &c in every Zemindary in the country and report the result.~~

14 Copies sent to Bd. – 15 July/74
4 Copies returned – 27 July/74
with Printed copies

[illegible]

30 / 541

[c]tainity that they are driven to

... And I think we owe it

[Ze]mindar to warn him

danger he is incurring.

29 / 541

This is a lamentable picture of the real state of affairs in a Zemindary which we have hitherto imagined was especially well administered —

The Dep. Colr. (Candashwamy Moodly) has been long known to us as an able & trustworthy officer and I have no hesitation in accepting his account as substantially correct.

It is true, ~~as the~~ that, while
the ryots tamely submit to their
wrongs and do not seek redress,
we cannot bring the law to
bear - but I cannot concur in
the [illegible] that we should not
interfere until disturbances
occur - in other words until the
ryots are goaded into insurrection.
It is surely our duty - as a [illegible]
to protect the helpless - and
prevent oppression reaching that

extremity that they are driven to
violence. And I think we owe it
to the Zemindar to warn him
of the danger he is incurring,
and influence him - so far
as he may be amenable to [illegible] -
[illegible] - to reform his manage-
-ment. We are bound, I think,
as the ruling power, to afford all
classes real protection - and if,
as here, we find the law insuf-
-ficient to preserve their rights, we
must alter the law; so that this
[illegible]ity. [illegible], [illegible]
[illegible] that the matter is
to decide a [illegible] to be
[illegible] with any one but
[illegible]self. The Govt. should intimate

its objects may be surely attained.

Unhappily in the Zemindary Regu-
-lation 25 of 1802 - and the Sunnud
issued to Zemindars - the right
to alter the law "as Experience may
suggest and the prospects of
human affairs may ~~suggest~~
render necessary" was not
only reserved but ~~that~~ in the time of
Exercising it duly intimated
to the parties concerned . . .

Cl 13 of Sunnud-i-Milkiut & Istimrar.

I think the Colr. should
be desired to respect the R[illegible]
rights are founded in in [illegible]
It is surely our duty - as a [illegible]
to protect the helpless - and
prevent oppression reaching [illegible]

of

to come to him at Nellore - to
personally discuss his admi-
nistration - he should inform
him that he writes this request
by order of Govt. and he should
decline to have any thing to
do with the Dewan, informing
the Rajah that the matter is
of too serious a nature to be
discussed with any one but
[illegible]self. The Colr. should intimate

its objects may be surely attained

thankfully in the Zemindary Regu-

-lation - 25 of 1802 - and the [illegible]

the discontinuance of which the

Govt. received compensation. The

manner in which the Rajahs (?) are trying to take advantage of the

Puttah Regulation is very bad.

I think that the Govt. should

act very decidedly in cases like

this - lest the result be agrarian

riots such as have lately occurred

in some parts of Bengal - It [illegible]

I think this hindrance to a Govt.

body to - as well as the fulfilment

of a clear duty to [illegible]

J. O. S. (?)

24. 6. (?)

with respect to the Hon'ble the [illegible] Note, it seems desirable that [illegible] [illegible] by [illegible] respecting (?) the [illegible] with the condition [illegible] Zemindaries.

I agree with the Hon'ble Mr. [illegible] that

the condition of these Zemindary, as shown

in the Report of the Deputy Collector (Cundasamy

Moodeliar) ~~[illegible]~~ is such as to call

for the prompt and ~~[illegible]~~ energetic interference

on the part of the Govt.; and it is

satisfactory to find that the terms

on which such Zemindaries are

held authorize us, if necessary, to

alter the law so as to secure

a better system of administration.

~~[illegible]~~, In order that ~~[illegible]~~

[illegible] report-

[illegible]

communicated or revised

in any methodical manner

by the local officers - is

thrown at the Board

and Government by

Mr.

its ... can be timely obtain...

~~what~~ extent the Rajah may himself be induced to reform his administration, or how far we may ~~now~~ decide whether, and to what extent, ~~[illegible]~~ any alteration of the law may be required for the purpose, I should direct the Collector of Nellore (as proposed) to summon the Rajah ~~[illegible]~~ forthwith, unaccompanied by the Dewan or any other ~~[illegible]~~ officer, to a conference.

The principal evils in the ~~the~~ fiscal administration of the Zemindary appear to be

1. Excessive ~~[illegible]~~ ~~[illegible]~~ rates of ~~[illegible]~~ contribution, whether in ~~the form~~ kind or in money, imposed on the land ~~[illegible]~~ for the benefit of the Rajah — aggravated by

2. a multiplicity and variety of petty imposts.

3. Insecurity of tenure — caused by an objectionable provision in the Ryots' Puttah —

4. Other objectionable provisions in the Puttah, to the disadvantage of the Ryot and the injury of agriculture —

5. The system of collection in kind, which involves (and ~~[illegible]~~ perhaps ~~[illegible]~~ inseparable from payment in kind) ruinous delay, and long exposure of crops ready for harvesting.

of a clear duty to ...

L. O. S.

2. 4. 6

of Crude Native Report — unanalysed or even commented on, or verified in any methodical manner by the local officers — is thrown at the Board and Government by Mr.

6. Concurrent accumulation of evidence of Abuses, leading inevitably to systematic fraud and corruption.

Besides these, there is the general ignorance of and indifference to the condition of the people, on the part of the Rajah and the Dewan. It is evident that the Rajah concerns himself very little with the state of his population and it may perhaps be hoped that his intercourse with the Collector may not only open his eyes to it but dispose him to reform.

JS
June 30/74

kind of inaccuracy, imposed a

of a clear duty to...

J. O. S.

24. 6.

In former all the cases the more we have (of fact) in the [illegible] the better — The matter is one of [illegible] importance

It is very irregular & unsatisfactory

J

The manner in which these papers are prepared and forwarded is most unsatisfactory. They show no reason why this inquiry was set afoot by Mr. Agnew beyond the casual mention of some docket of the Collector dated 15th August 1873. But as its result — a mass of crude native reports unanalysed or even commented on, or verified in any methodical manner by the local officers — is thrown at the Board and Government by

Mr.

Mr Agnew with a brief
Covering letter of a [illegible]
character both [illegible]
and searching kind.
I would observe with
regard to the last two Paras
of Mr Agnew's letter that
if the Zamindar has been
liberal in Madras, the
contrast which his conduct
in Nellore presents is
probably due to the Collector
in a higher degree than
he would like to admit

The facts — agricultural
and administrative — thus
are recorded by these
local employés and
their necessary Consequences
are no doubt perfectly
true of the semi-barbarous
Systems, which have
Survived especially in
the old Zamindaries of
South [illegible]
[illegible] under [illegible]
[illegible]

avaricious proprietary —
who have further increasing
[illegible] the opportunity
afforded by the enforced
obedience & physical
restraint which is
imposed on their predial
tenants — serfs might
better describe their
actual condition — by
a strong Government. The
traditional systems of
these Zamindaries — with
the uncertainty of tenure
are necessarily repressive
of industry & vexations
in the extreme and thus
invite invasion of popular
rights & titles which the
people are too poor
to vindicate and our
Law & administration
fail to support.

These sad Conditions
prevail perhaps more
generally amongst the
Western

Western Zamindaries
* of which Venkatagiri is one — than in any other in the Country, for these great Estates were simply left to their hereditary chiefs — on the then Existing† tribute or Peshcush — without scrutiny or settlement of any kind as respects tenantry & subordinate rights, when the Country was first transferred to the British Government. There is therefore scarcely a doubt that every burden & disadvantage under which the Country then lay has increased in severity of incidence & become more vexatious.

Since our Rule commenced additional Cesses and rates have been imposed, uncertain & casual claims have been commuted

† N.B. They were required to disband their armed retainers and the sum of money so devoted to pay was added to the tribute.

Commuted into definite and constant demands — duties of a landlord have been evaded from parsimonious motives and the whole fiscal administration has assumed a harshness which could not have been attempted under feebler Governments.

It is by no means improbable that these evils have taken effect in a greater degree in the Venkatagiri Zamindari than elsewhere, for — unlike Karvetnuggur and others — the Venkatagiri Zamindari has been strongly & thriftily managed — from a Zamindar's point of view — for generations. The family is rich, powerful & influential and has no doubt used these advantages for family purposes

purposes rather than
for the benefit of the
tenantry. Nothing else
was probably to be expected,
no better results have
occurred in any part
of India.

On the whole I have
long been under the belief
that the condition of our
zemindaries in South
India is quite as bad
if not worse than it
is in Bengal. There
the systems of subinfeudation
and of "occupancy rights"
and the practice of
grants of permanent
leases have introduced
ameliorations which
are almost unknown
in Southern zemindaries,
while our neglect of
popular interests as
against zemindari
oppression & encroachment
has

has been quite as complete
– if not more so – there
protective legislation
has been attempted – &
I agree with Mr. Lin that
it is the duty of Government
now to investigate and
thoroughly ventilate these
matters, & if necessary
to introduce legislative
measures to protect
the oppressed. I want to
give these things full
publicity in hopes that
public opinion may
influence the zemindar
class.

I would order the
course which Mr. Lin
suggests and direct
the Board to institute,
as occasion admits, careful
and considerate inquiry
into the condition of the
tenantry &c in every
zemindari in the
country

