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Government of Madras.

Revenue DEPARTMENT.

G.O. No. 658 Revenue Press Mis.

Dated 19th May 1884

Not to be folded or roughly handled

PROCEEDINGS OF THE BOARD OF REVENUE.

READ—the following letter from A. CRUICKSHANK, Esq., Collector of South Arcot, to the Secretary to the Board of Revenue, dated Camp, Perambee, 24th March 1884, No. 160 :—

With reference to the Proceedings of the Board, dated the 12th November last, No. 9346, I have the honor to submit herewith a copy of the office note of the District Forest Officer, dated the 6th instant, No. 243, with enclosures, giving the information desired by Government in their Order of the 15th October 1883, No. 4158, communicated in the above Proceedings.

2. From these papers, it will be seen that the total area claimed by the President of the Devastanam Committee is 2,925 acres. 1,750 acres of this extent have been reserved by the Forest Department, but the whole of this has not been entirely closed to the people, for they are allowed to graze cattle and to cut grass in 686 acres of it. 620 acres on the east slopes of the hill have been left open for grazing and the cutting of firewood, and the remaining 555 acres are occupied by temples and sacred ponds and comprise village-site fields and gardens. It is quite clear from the District Forest Officer's report, that not only have the wants of the temple authorities been amply provided for, but also that every attention has been paid to avoiding wounding the religious feelings of the people.

3. The Forest Officer's note was submitted through the Sub-Collector in whose division the Tiruvannámalai Hill lies, and he proposes that the trustees be given what they ask if they will repay Government the money laid out on the reserve since it was taken up, and will bind themselves to maintain the reserve hereafter on pain of its being taken from their control if they fail to do so. This proposal does not commend itself to me, for, even if the trustees agree to pay what has been spent on the reserve and to keep it up, I have little doubt that all the good that has been done would soon be undone, and we would have to resume charge and start afresh. A copy of the Sub-Collector's letter is also forwarded herewith.

ENCLOSURE No. 1.

From M. R. WELD, Esq., Acting Sub-Collector of South Arcot, to the Collector of South Arcot, dated Tindivanam, 15th March 1884, No. 278.

As directed in your footnote, No. 135, dated 19th November 1883, to the District Forest Officer, a copy whereof was communicated to me, I have the honor to forward Mr. Wooldridge's report on the forest reserve of the Tiruvannámalai Hill, with its enclosures.

2. I have been directed to send it with my remarks on the subject. The following are the result of conversations carried on at various times with various intelligent natives with a view to ascertain, if possible, the nature and extent of the grievance complained of. The petition of the Devastanam Committee has not been sent to me.

3. I have always been struck with the futile nature of the objections urged by the temple people to the forest operations on the hill. As to that that pariahs, &c., are brought on the hill by the forest operations, the forest officer is careful to employ caste men only as watchers, while on the unreserved portions of the hill, pariahs constantly enter to herd cattle or cut grass, though this part is near the temple and can be better watched by the authorities than the sides now reserved. I have been told that this is due to carelessness on the part of the temple trustees; but I think it is very doubtful if they have the power to exclude any man, pariah or other, from the unreserved parts, which are emphatically no one's property. That they wish to insist on this feature will be seen further on.

4. Again the fire peak, as well as the holy thirthams, lingams and mantapams, are excluded from the forest boundary. This disposes of another of the objections.

5. Again, they say the hill is itself an incarnation of the god,—the Sivites of the fiery god Siva, the Vaishnavas of the chakram of their deity. But it may be answered—To what do forest

operations amount? Merely that people are prevented driving on goats and cattle or carrying off wood. Surely Siva clothed in a mantle of verdure calling the clouds and showers round him and bestowing their blessings on the dwellers at his feet is a more glorious object than Siva naked, and exposed to the weather, the soil washed from the rocks exposing them to the splitting and disintegrating action of the elements, Siva naked, wounded and suffering, like Prometheus on his rock, his frame torn by heaven's "winged hound."*

* * * Teus's winged hound,
The strong carniverous eagle, shall wheel down,
To meet thee, self-called to a daily feast,
And set his fierce beak in thee and tear off
The long rags of thy flesh * * * *
Prometheus Bound—Mrs. Browning's Translation.

6. To this the reply is that this hill, the very body of a god, *should not be any one's property*, it should be *appropriated by none*, but be *free to all* (including pariahs). My interlocutors do not like being reminded that if this is so, a Christian Government which does not concern itself with the distinction between the twice-born and the pariah cannot be expected to enforce the exclusion of the latter, and that attempts to turn him off might result in a conviction of use of criminal force.

7. A grievance, however, to be felt need not always be well founded, and there is no doubt that this idea of Government appropriating the body of the god is felt as a grievance by many. In all this I have left untouched the wants of the temple cattle and such like pleas which have been dealt with by Mr. Wooldridge, and which my interlocutors have generally admitted to be made mostly *pro formâ*.

8. If we are to believe the teaching of modern science, the foresting of this great hill, standing close on 3,000 feet above the surrounding country, must be an important matter. Further, a good deal of money has been spent on it during 13 years of conservancy. There is now much valuable timber on it, still larger quantities of seedlings of valuable kinds—Blackwood (*Dalbergia latyfolia*), Vengai (*Pterocarpus marsupiem*), &c., which will soon be very valuable—and most important of all, the hill slopes are clothed pretty densely with foliage. It will never do to let this become the prey of the goat and the wood-chopper and the hill revert to its former nakedness.

9. But perhaps a way may be found to combine respect for the feelings of the people with the prevention of the deforesting of the hill. If the reserve were made over to the district temple committee on condition of their undertaking to prevent *deforesting* * and on pain of resumption if they neglect to do so, these ends would, I think, be met.

* NOTE.—I do not mean that working the forest properly and felling mature trees should be prevented, but merely indiscriminate destruction of all green things, such as will ensue if the reservation is withdrawn.

10. To secure this, the district committee would probably accept the above condition and pay the expenses of the 13 years' conservancy (which can be easily ascertained). If they will not, this may be taken as a proof of the weakness of the grievance complained of, and the reservation may be continued with a clear conscience and a conviction that no deep outrage has been done to any one's feelings. People often talk and write much for very slight cause; but if they are willing to pay, it shows that they feel what they complain of, and in this case the payment would be for most substantial value received. The hill could then be entered as a private forest under the Forest Act under the care of the district committee.

11. If this arrangement is carried out, the money may be devoted to reserving other tracts; as to one lying between the Chekkadi and Manalurpett roads, including a considerable hill, Mr. Wooldridge and I have already discussed its fitness for reservation.

12. Moreover, if the committee undertake the work, they may be got to reserve and grow forest on the naked eastern slopes of Tiruvannámalai Hill now unreserved. No worshipper or pilgrim need be kept off them. It is only necessary to exclude goats and prevent the carrying away of wood.

13. Perhaps, also, the district committee would undertake to reserve and grow forest on Meilam Hill, the prospect of the reservation of which lately fluttered the temple people (*vide* correspondence noted in the margin). It being an isolated hill, its foresting seems to me an important matter.

ENCLOSURE No. 2.

Office Note from H. L. WOOLRIDGE, Esq., District Forest Officer, to the Collector of South Arcot, (through the Sub-Collector), dated Camp, Trinomalai, 6th March 1884, No. 243.

With reference to your foot-note, No. 135, on copy of the G.O., No. 4158, of the 15th October 1883, calling for a survey plan of Trinomalai Hill to exhibit positions and give information relating to areas under the Forest Department operations, the restrictions of the department, and concessions to the temple, I beg to enclose—

(i) A detail survey plan of the hill and land within the temple claim, showing also site of thirthams, &c., in connection with religious processions and ceremonials.

(ii) An outline map from this survey, exhibiting more distribution of areas and the claim of the trustees.
(iii) A list of the sacred places around the hill, with plan of processional roadway to illustrate their position in respect of it.
(iv) A photograph of the eastern face of the hill, giving also a view of portion of the northern ravine recently (1882) taken under treatment, marked C in outline map.
(v) A list of the watchers employed during the thirteen years' conservancy of the western slopes, showing that, excepting the twenty-eight months Mussalmans were employed, caste men only were engaged by the department to protect this hill forest.
(vi) I enclose also copy of my No. 31, dated 4th March 1882, to show that early effect was given to Mr. Bird's recommendations ordered to be observed by Board's Proceedings, No. 350, dated 2nd February 1882.

2. As regards the privileges allowed to the temple for pasturing their cattle, it will be seen from the survey plans and the areas given thereon that ample space is allotted, but from following information given by the temple accountant, Kuppia Pillai, it would appear the temple trustees have no need for the hill for depasturing their cattle. The accountant states, under date 1st February 1884, the number of cattle belonging to the temple are 105 including calves, of which only twenty-five head remain at kasbah of Trinomalai, the rest being sent in charge of Poonaikonam, of Kaverimpundi village, to be depastured in neighbouring, and even distant, forests according to the season; the Konamadei and Sirupakam firewood forests are specially named, also the Pooniar left bank, Aratavadi and Porasaput forests, and the Ravanthavadi and even the Javadi slopes near Paramanandal and Kuppanatham villages, thirty miles away, are made use of.

3. These eighty head of cattle are seldom brought to graze on Trinomalai Hill; it is said on one occasion only within the last ten years, viz., some date during the famine.

4. The twenty-five cows kept at Trinomalai are usually depastured on the unreserved hill foot lands; are also permitted to graze with the Adiannamalai cows in compartment B * of the reserve under restriction that herdsman should not carry hatchet, bill-hook or knife or light any fire, nor stall the cattle at night within the reserve; and have been even admitted, as a special favor, to compartment A.

* *Vide* Outline map.

5. The hill is steep and rocky, the pasture poor, chiefly lemon grass (*Andropogon Citratum*), and the slopes are not resorted to as a rule by the public for grazing purposes; but during the last five weeks, from notes I have kept, I can state that about 3,000 head-loads of hill grass have been cut and carried away freely, for easterly-lying villages, from the slopes, without restriction as to reserved area or not, but chiefly from the eastern slopes, and this has been no more than usual; while the classes of people cutting and carrying away have been Sudras and Pariahs, the latter as often as the former.

6. Since the days of the Iron Company's lease (for cutting firewood) there has not been any individual occupation of, or control of, or user of *the hill forest* until the Forest Department took the western slopes under partial protection thirteen years ago, but such was the exhausted condition of the forest then, that notwithstanding the protection afforded during these years, no supply of sizeable building timber can yet be obtained from the reserved portion.

7. As to firewood, the eastern slopes are resorted to for free firewood collection by villagers for own use, and permits are sold for collection of dead wood from the reserved slopes, but owing to the longer distance, the latter are seldom resorted to as yet.

8. With reference to paragraph 32 of Mr. Bird's report, No. 807, of 9th April 1879. As to the reservation by this department of a portion of the hill necessitating more passing to and fro of Mussalmans and Pariahs over the slopes, I cannot see any reason to justify the statement; on the other hand, I have good reason to assert that fewer people of any class whatsoever travel than formerly over the reserved portion; it should be observed that conservancy was first carried into effect for this hill in Forest Overseer Ramiah's time, who served for about six years in the Trinomalai taluk, and who from his caste as well as his official position, might be expected to know if the departmental action in protection of this Government hill forest was likely to cause friction with the temple authorities.

9. With regard to Mr. Bird's suggestion—paragraph 30 of same report—that thirthams and other places which are "*considered particularly holy*" and the "*portion of the hill*" where mantapams exist, where the brass vessel in which the light is burnt, and where the "foot-prints" and "chakirams" are, "*should be respected*," I beg to draw attention to the detail maps I forward, which show that my reserve boundary had been led (long before Mr. Bird's report was submitted) with every regard to the religious places and edifices alluded to; that in no place has either a particulary holy thirtham, mantapam, kovil, lingam, foot-print, or indeed the Dépam peak itself, been included within the reserve, nor have any chattrams, flower gardens or topes for pilgrims been taken in.

10. Paragraphs 34 to 37 of same report remark on the puttah lands in occupation of villagers within the temple claim; the villagewar area of these fields in Adiannamalai village limits, I have not* been supplied with by the Tahsildar as per my request, but the general position and approximate extent can be seen from my plan herewith; and the village-site Adiannamalai indeed comes within the temple claim. I imagine also some portion of Losalai village land and of the town of Trinomalai, say, that immediately north, north-west, west and south-west of the great temple, is within the claim.

* Since received a rough memorandum stating 157 kanis of land belonging to Adiannamalai village lie within the temple claim, of which 137 is cultivated, or occupied under puttah, the rest scrub jungle; this estimate given by Revenue Inspector Sitaramaiyar, dated 6th March 1884.

11. Mr. Bird's remark with respect to field, No. 561, extent 5,180 kanis, would imply that the reserve includes also other field numbers; but it would be more clear to state that part of this No. 561 has been treated as a forest reserve.

12. There seems occasion for the following remarks to understand the exact limits of the temple trustees' claim. In former times excepting at the town itself, there was no cart road, a rough but broad and well-worn track existed for foot passengers, (pilgrims and others) and cattle, short sections of which were paved and banked with rough stone; this way led to certain villages in the neighbourhood and more particularly around the hill itself (a circuit of about 9 miles); afterwards the Chengam public road was made, being led for about 3 miles along this track, south of the hill; then the public road leading to Polur was made, which near "Chetty kulam" cut off for about ½ a mile a corner of the processional way; subsequently (about 1872) the Kanji road was cut and led from the "Kora Chetty Maddam" near the Chetput road for about 2 miles, more or less, along the existing track, on the north side of the hill to the Vettavalam mantapam; then about 9 years ago (1874-75?) a grant-in-aid of private funds was made by the Local Fund Board to complete the circuit of the hill, between the Vettavalam mantapam and the Chengam road, by a public cart road passing close to Adiannamalai village, and this since 1879 I believe has been maintained with Local Funds; last of all, a short bit of road was made in the township, connecting the temple (west gopram) directly with the Chengam road near the "Agni Thirtham."

13. Naturally, the bandy road did not in all places follow the processional way nor the cattle track; so it happens that some of the kovils, thirthams, lingams, and mantapams are entirely outside and even some distance from the present public road leading around the hill; while the reserve boundary was for the most part demarcated previous to the completion of this cart road and therefore does not run entirely parallel with it.

14. In conclusion, both my survey and computation of the area claimed by the temple trustees show that about three-fifths only is reserved for forest by this department; that of the portion unreserved, 65 per cent. is hill slope and hill foot poramboke available for general use for firewood and grazing,—the remaining 35 per cent. being land in occupation of ryots for fields, topes, gardens and houses; the map further shows that some public roads and buildings also lie within the claim; while many of the religious edifices and places esteemed sacred by the temple trustees and the public generally are scattered about outside their claim.

15. I have to note also that in one portion, the temple claim now surveyed (and defined by brown color in my outline map) does not agree altogether with the processional road; for more than a mile, viz., from Dhurgámbál kovil in front of Pavala Kúnnu and north of the Great Pagoda, up to the Agni Thirtham on the Chengam road south-west of the great temple, it disagrees. From the first point named above, the devotees, pilgrims and processionists pass along the main road through the town running east and south of the great temple, and then along the Chengam road to Agni Thirtham; and along this route, several minor temples, sacred bulls ("Nandi") and a lingum occur.

16. To be consistent and bear out their claim to be limited by the processional road round the *rest* of the hill, the temple trustees should claim a large portion of the town as well, more especially as being immediately in the neighbourhood of their chief place of worship; and as they have not hesitated to claim a Government village and extensive putta lands in cultivation and paying tax to Government for years past, it seems weak that they should stop short at the town only, because of the public buildings, chattrams, &c., which there fall within the processional route.

17. When the devastanam endowments were authorized by Government as quoted at page 352 of the District Manual, and stated therein to have been effected throughout the district in 1866-67, the Trinomalai temple trustees, or management, did not apparently then claim or choose the hill and land around its foot for the temple benefit, nor had they possession of the hill at that date; for in the statement given of Pagoda endowments previous to 1866-67 at page 354, the value of income from land to the Trinomalai kasbah devastanam is shown blank: moreover, when the lands assigned to the temple in 1867, instead of the money endowment, were resumed quite lately in Fasli 1292, the Trinomalai Hill formed no portion of the resumptions.

ENCLOSURES Nos. 3 and 4.—Plans.

ENCLOSURE No. 5.

List of the Sacred Places around the Tiruvannámalai Hill, as given by Temple Trustee Chinnia Mudali, on the 5th February 1884.

Group Number.	Names of Sacred Places.	English.	Remarks as to Position.
1	ஜடாயுதீர்த்தம்	Jadayu thírtham.	This list starts from the west gopram going south and west around hill, this group of thírthams, &c., about 300 yards, up the east slope, elevation, say 130 feet, above hill foot on the way up to the Dípam peak from the town.
	முலைப்பால்தீர்த்தம் ...	Mulaipál thírtham.	
	பாததீர்த்தம்	Pátha thírtham.	
	பிள்ளையார்கோவில் ...	Pillaiyar kovil.	
	நமசிவாயர்கோவிலும் குகையும்.	Namasivayar kovil and cave.	
2	அடிமுடிகோவில் ...	Adimudi kovil.	Exactly at hill foot close to south-west corner of the great temple wall.
	சோணசலதம்பிரான் மண்டபம்.	Sonachalathambiran mantapam.	
	கலியாணக்கிணறு ...	Kalyana kinaru.	
	இந்திரதீர்த்த பிள்ளைகுளம்...	Inthira thírthah pillaikulam (receiving tank).	
3	சோமேசுவரதீர்த்தம் ...	Somásoora thírtham.	Along the new road made between great temple and Chengam road, along the hill foot. The Puliar is comparatively new.
	பிள்ளையார் தீர்த்தமும் கோயிலும்.	Pillaiyar thírthams and kovil	
	பரயன்குளம்	Parayan kulam.	
4	வாணியர் மண்டபம் ...	Vániar mantapam.	At the 1st mile-stone; and this Agni tank is the chief water supply in the dry seasons—it is fed by springs. The Pandavar kovil is at foot of the hill in a ravine from the south spur and water falls into the Agni kulam.
	அக்னிதீர்த்தம்	Agni thírtham.	
	நந்திகோவில்	Nandi kovil (No. 1 bull).	
	பாண்டவர் கோவிலும் தீர்த்தமும் மண்டபமும்.	Pandavarkovil, thírtham and mantapam.	
5	விக்ஞேசுவரர்கோவில் ...	Vignaswarar kovil.	Along the Chengam road between the 1st and 2nd milestone from town, and about neigbourhood of the cattle fair.
	செட்டிமண்டபம்	Reddi mantapam.	
	எமதர்மராஜாகோவில் ...	Ematharamaraja kovil.	
	அக்கினிலிங்கம்	Agni lingam.	
	அகஸ்தியர்தீர்த்தம் ...	Agasthiar thírtham.	
	தர்மராஜா லிங்கமும் தீர்த்தமும்.	Darmarajá lingam and thírtham.	
6	குமாரதீர்த்தம்	Kumára thírtham.	Begins with the Lion tank lately partially cleared out by Local Funds and close to reserve boundary and finishes with the *last new mantapam* at the Chengam road turn off from the hill, these places all being situated along roadside.
	சிங்கதீர்த்தம்	Singa thírtham (No. 1).	
	சுப்பிரமணியர்கோவில் ...	Subramaniar kovil.	
	வாமனதீர்த்தம்	Vamana thírtham.	
	ஆசாரிதீர்த்தம்	Achari thírtham.	
	விநாயகர்தீர்த்தம்	Vináyagar thírtham.	
	நந்தியும் குளமும்... ...	Nandi and kulam (No. 2 bull).	
	அஷ்டவசுதீர்த்தம்... ...	Astavasu thírtham.	
	குபேரதீர்த்தமும் மண்டபமும்	Kubéara thírtham (No. 1) and mantapam.	
7	எமதீர்த்தம்	Ema thírtham.	Along the hill road proper on both sides of it for about a mile, between Chengam road turning and the westernmost limit of hill road.
	நந்திகுளம்	Nandi and kulam (No. 3 bull).	
	நயர்த்தீர்த்தமும்லிங்கமும் ...	Nyrdah thírtham and lingam.	
	சனிதீர்த்தம்	Sani thírtham.	
	தொளுவர்மண்டபம் ...	Toluvar mantapam.	
	சோணநதி	Sona naddi (river).	
	அம்பட்டன்குளம்	Ambatankulam.	
	சோணநந்தியும் மண்டபமும்.	Sona nandi and mantapam*	* This is said not to be one of the 8 sacred bulls.

List of the Sacred Places around the Tiruvannámalai Hill, as given by Temple Trustee Chinnia Mudali, on the 5th February 1884—(*Continued*).

Group Number.	Names of Sacred Places.	English.	Remarks as to Position.
8	மாரியம்மன் கோவிலும் குளமும்.	Máriamman kovil and kulam.	Mostly alongside road between the 3rd and 4th milestone around the hill, but the Vedaparikovil is exactly atfoot of western most spur. The reserve boundary makes a detour here to exclude it and the cultivation of Adiannamalai Village within this section of the temple claim.
	வேடாபரிகோவிலும் மண்டபமும்.	Vedapari kovil and mantapam.	
	கௌதமரிஷிதீர்த்தமும் கோயிலும்.	Gavadamarishi thirtham and kovil.	
	உண்ணமலை கோவிலும் மண்டபமும்.	Unnamalai kovil and mantapam.	
	சிங்குளம்	Singa kulam (No. 2).	
	நந்தியும்குளமும்	Nandi and kulam (No. 4 bull).	
	மாணிக்கவாசகர் கோவிலும் தீர்த்தமும்.	Manikavasagar kovil and thirthams.	
	வருணலிங்கமும் தீர்த்தமும்	Varuna lingam and thirtham.	
9	வாயுவலிங்கமும் தீர்த்தமும்	Vaivu lingam and thirtham	Along road side passing by and in neighbourhood of Adiannamalai Village and temple; the thirthams generally in a most ruinous condition and silted up; no water at this season.
	பிள்ளோயார்தீர்த்தமும் கோவிலும்.	Pilliar thirtham and kovil.	
	அடியண்ணமலைகோவில்	Adiannamalai kovil.	
	அந்திரிசி தீர்த்தம்... ...	Anthirisi thirtham.	
	பரத்துவாஜர் தீர்த்தம் ...	Barathwasar thirtham.	
	சூரியலிங்கமும் தீர்த்தமும்...	Suria lingam and thirtham	
	பரத்துவாரா தீர்த்தம ...	Barathwara thirtham.	
10	வேட்டவலம் மண்டபம் ...	Vettavalam mantapam.	
	நந்திதீர்த்தம்	Nandithirtham (No. 5 bull)	Begins at the junction of the Kangi road and up to junction of the Polur road.
	எழுத்தமண்டபம்... ...	Eluthu mantapam.	
	நந்திதீர்த்தம்	Nanditbirtham(No. 6 bull).	
	குபேரலிங்கம்	Kuberalingam (No. 2).	
	சொக்கவாசல்	Chockavasal.	
	பஞ்சமூர்த்தி தீர்த்தம் ...	Panjamoorthi thirtham.	
	விஸ்வாமித்திரதீர்த்தம் ...	Visvamitra thirtham.	
	மன்னர்சாமிகோவிலும் குளமும்.	Mannársami kovil and kulam.*	*This is at the foot of the northern spur little away inside of the road, and the reserve boundary turns here to exclude it.
11	செட்டிகுளம்	Chetty kulam.	In the half mile between the Polur road and the Chetpat road. The famine camp was held close to Isania thirtham. Chetty kulam is off the road and *not a sacred tank at all.*
	ஈசானியதீர்த்தம்	Isania thirtham.	
	கௌதமரிஷிதீர்த்தம் ...	Gavadamarishi thirtham.	
	செட்டிமண்டபம்... ...	Setty mantapam.	
	கொரசெட்டிமடம் ...	Korachetti matam.	
	காமாக்ஷியம்மன்கோவில் ...	Kamatchi Amman kovil.	
	ஜமதமுனிதீர்த்தம் ...	Jamadhamuni thirtham.	
12	சுப்பிரமணியர்கோவில் ...	Subramaniar kovil.	Between the Vattavallam road turning and through little bazaar to west wall of the great temple by the "northern side" (vadavandai) street, *but this is not the processional road*; there are foot prints carved at several points along the above route, but it appears not to have occurred to the trustee to name them.
	வாலிதீர்த்தம்	Vali thirtham.	
	பவளகுண்ணுகோவில் ...	Pavalakúnnu kovil.	
	கலியாணக்கிணறு... ...	Kalyana kinaru.	

Abstract of the above List.

Kovils (including Lingams)	29.	There are many minor shrines scattered around also throughout the town.
(Sacred bulls) Nandis ...	6.	There are said to be eight around the hill; the balance two are presumably in the town.
Thirthams...	44.	In and all about the township, a great number of water reservoirs and even large tanks (lakes) exist, mostly dry and ruined condition.

Maddams or Mantapams. 13. These edifices are resting places for the gods in procession a. t many exist in the town and other roads leading to th e town.

ENCLOSURE No. 6.—A photograph of eastern face of Tiruvannámalai Hill.

ENCLOSURE No. 7.

List of Watchers employed for Tiruvannámalai Hill by Forest Department from 1871.

1. Kristna Sing.
2. Venkatachalayar.
3. Chengalroya Naik.
4. Kolandavelu Pillai.
5. Munia Gavandan.
6. Sheik Alli Saib, for 22 months ending March 1876.
7. Muthusami Mudali.
8. Appasami Pillai.
9. Komarasami Pillai.
10. Venkier.
11. Subbroya Mudali.
12. Chinnasawmy Iyer.
13. Arunachala Pillai.
14. Subbraya Pillai.
15. Kandasawmi Pillai.
16. Rhyman Khan Saib, for 6 months ending April 1883.
17. Ramasami Pillai.
18. Natesa Pillai.
19. Veerasami Naidu.
20. C. Ramasami Pillai.
21. Kandasami Pillai now in office.

* The first watcher was a Brahman.

† Also a Naidu and a Mussalman were employed for six months each.

ENCLOSURE No. 8.

From H. L. WOOLDRIDGE, Esq., Deputy Conservator of Forests, South Arcot Division, to the Collector of South Arcot, dated Old Kavay, 4th March 1882, No. 31, Forest.

With reference to your No. 13 of 27th ultimo and Board's Proceedings therein referred, I have the honor to state that effect has been given to the recommendations of Mr. Bird; for from early entertainment * of watchers, regard has been paid to the opinions of the temple trustees and the religious feelings of the people by employing Vellalahs.†

2. No obstruction to performance of ceremonies or to processions; in fact, the mantapams are excluded from the boundary, and so there is free access to them from the road-way round the hill.

3. As to grazing of the few cattle belonging to the temple, there must be fully 800 acres of slope on the eastern face above the temple which is not reserved and which is open to grazing and collection of firewood.

4. The open portion does not yield timber; the reserved portion even does not do so; most of the forest had been cut away before the reservation, but since conservancy introduced, and especially "fire" restricted, numerous saplings have sprung up, much to the future benefit of the town.

RESOLUTION—dated 7th April 1884, No. 1259 / Forest 74.

In accordance with G.O., dated 15th October 1883, No. 4158, Mr. Bird's report of 9th April 1879 is again submitted to Government, along with a note by the District Forest Officer, Mr. Wooldridge, with enclosures, and the letters of Messrs. Weld and Cruickshank.

2. It will be observed that early effect was given by the Forest Officer to Mr. Bird's suggestion that castemen should be employed in the reserve.

3. The Board concur with the Collector in condemning Mr. Weld's proposal that the reserve on the hill should be made over to the Pagoda Trustees for conservancy.

4. The survey plan submitted by Mr. Wooldridge shows that all that portion of the hill nearest the pagoda, and including the peak itself, is excluded from the reserve, as are all the sacred localities around the foot of the hill. The Board, therefore, consider that all due and reasonable consideration has been shown to the religious prejudices of the temple managers. As pointed out by the Sub-Collector, Pariahs go all over that portion of the hill with which the Forest Department

have nothing to do, but which is nearest the pagoda, while it is obvious that if the Government acceded to the prayer of the petitioners and abandoned the reserve to them it would be impossible for the temple managers to prevent any person who chose from wandering all over the reserve itself, and, in fact, the Board believe wood-cutters would not only be so allowed to wander, but would be employed to cut wood by the temple managers themselves.

5. The employment of caste people in the reserve by the Forest Officer is a measure which at once removes all valid ground for objection on the score of the pollution of the hill by low-caste people. The Board, therefore, see no reason for acceding to the prayer of the petitioners and abandoning the reserve, the value of which as a source of fuel and timber supply to the pagoda seems to have had not a little to do with the originating of the claim, although ostensibly based solely on religious grounds.

APPENDIX.

From C. A. BIRD, Esq., Acting Sub-Collector of South Arcot, to the Collector of South Arcot, dated Villupuram, 9th April 1879, No. 807.

I have the honor, in accordance with letter, No. 523, dated 6th June 1876, from your office, to submit the following report regarding the right to the Tiruvannámalai Hill claimed by the Devastanam of the Tiruvannámalai Pagoda.

I regret that, on account of the pressure of work, the result of the late famine, and the difficulty of getting together all the papers connected with the enquiry consequent on the change of divisions, I have been so long delayed in carrying out the instructions contained in the above-mentioned letter.

2. I will now first give a brief account of how the matter first came up.

In the year 1875, the Forest Department permanently demarcated by stone pillars as a reserve a portion of the hill generally called the Tiruvannámalai or Annamalai Hill.

This was done in accordance with Proceedings of the Board of Revenue, No. 2470, Forest No. 150, dated 1st September 1874, embodied in G.O., No. 1604, of 21st December 1874.

3. There is, however, some apparent error in the wording of the Board's Proceedings as the spot is described as being at the back of the Tiruvannámalai Hill three miles out on the Chengam road, whereas the reserve actually commences much closer to the Tiruvannámalai Town on both sides of it—see the plan put in by the Deputy Conservator, Mr. Wooldridge. Notwithstanding this clerical error, there can be no doubt that the present reserve is the portion of the hill indicated throughout the correspondence prior to the said Proceedings of the Board, and that their sanction is intended to be given for the same.

4. Some short time after this demarcation by stone pillars had been finished, a petition was presented to Stribaliah, the Deputy Collector who was then in revenue charge of the Tiruvannámalai Taluk, objecting to the reserve. This petition has unfortunately been mislaid either in the office of the Deputy Collector or in the office of the Deputy Conservator of Forests, but it appears to have been received about the 5th November 1875.

5. Although this permanent demarcation by pillars was not carried out till 1875, that portion of the hill had been under the supervision of the Forest Department and may be said to have been a forest reserve for nearly four years.

6. The following is a brief abstract of the proceedings of the department prior to the permanent demarcation. The block was selected in November 1871, and extra watchers placed during the Kartigai festival of that year :—

A special protective establishment entertained from second week in March 1872, the boundaries in the lower portion being marked by clearing the jungle to a width sufficient for a pathway.

A case of mischief on the reserved tract was brought by a watchman for trial before the Sub-Magistrate, Trinomalai, and the prosecution attended by the Forest Overseer on 31st May 1872, the case being dismissed.

It is stated in the Administration report for 1871-72, dated 2nd June 1872, that "the only tract of land in which felling of any description is strictly prohibited and in which special attention has been given to the improvement of the forest saplings and seedlings is the western slope of the hill of Trinomalai, &c.

In September 1873 sanction was asked for additional establishment to prevent injury to saplings on the hill, and in October charcoal was arrested while being smuggled out of the Trinomalai hill and handed over to the Village Magistrate and a search made for the site of manufacture.

7. On receipt of this petition, the Deputy Collector called on the Tahsildar to report on the same, which he did in his arzi, No. 105, dated 26th February 1876, to the following effect:—

That the Anaimalai hill is considered to be the incarnation of God and is held in high veneration by the people who worship it and go round it daily, especially at the time of the great festival called the Kartigai Theepam.

That since the formation of the reserve and the construction of their boundary pillars, the people consider the sacredness of the hill polluted by the indiscriminate entrance of low-caste persons within the sacred precincts.

That the reserve forms a resort for beasts of prey and endangers the lives of the devout who circumambulate the hill.

8. On this the Deputy Collector addressed a letter to the Deputy Conservator of Forests, No. 154, dated 3rd March 1876, asking whether it was absolutely necessary to reserve any portion of the hill, and giving it as his opinion that "while the revenue to be derived from reserving it is likely to be insignificant as observed by the ryots, the interference of your (*i.e.*, the Forest) department is doubtless calculated to give rise to a great deal of discontent."

9. Mr. Wooldridge, the Deputy Conservator of Forests, replied to these objections by urging the importance of the reserve, and stating that he had taken into consideration the reverence which the surrounding villages and others bear to certain parts of the hill, and had left out of the reserve boundary the whole of the eastern, southern and north-eastern slopes "that portion, in fact, adjacent to the temple at its foot."

10. He instances as a precedent the reservation of the sacred hill of Tirupati.

11. He further meets the objection regarding the entrance of low-caste people by presuming that this would be less frequently the case when reserved than when open, and states that he will be glad to conform to the wishes of the people so far as is consistent with conservancy, viz., in employing as guards for the hill portion of this reserve persons of suitable caste whose patrolling will not cause "desecration," and proposing that certain portions of the hill be selected and marked off for temple use.

12. The Deputy Collector then wrote to the then Collector for instructions in his letter, No. 333, dated 4th May 1876, and received in reply the letter now under reply, No. 523, dated 6th June 1876, calling for a careful inquiry, and stating that the inquiry should embrace the following points:—

(1) How was the exclusive right claimed for the pagoda acquired.
(2) Is it supported by any grants of a former or of the British Government, or does it merely rest on some text of the Sthalapurana or upon traditional belief alone.
(3) Has the exclusive right claimed been supported by acts of exclusive and uninterrupted enjoyment; and, if so, for how long.
(4) To what extent has such right or enjoyment been recognized or permitted by the present Government.

In accordance with this letter the Deputy Collector called upon the subscribers to the Mahzir to appear and took a statement from them which is enclosed with a translation in English.

13. He also called upon the Deputy Conservator to appear and produce his documents, &c., but nothing more appears to have been done when the taluk was transferred from the charge of the Deputy Collector to that of the Sub-Collector.

14. After some correspondence necessary for the collection of the papers connected with the question, I called on the pagoda trustees and the Acting Deputy Conservator to appear on the 13th December 1878 with their evidence, and I will endeavour fully to answer the questions propounded by the Collector.

15. (1) How was the exclusive right claimed for the pagoda acquired.

This question need not be separately answered; the second question may be taken with it, as it is this question, whether any exclusive right were ever acquired which is the main point to be decided.

16. How is the claim to any exclusive right vested in the pagoda authorities supported. Is it supported by any grants of a former or of the British Government.

This portion of the question can be answered decidedly in the negative. No such grant has been made and none is alluded to, unless a certain copper plate or shasanam can in any way be seriously looked upon by the trustees as intimating such a grant. As this copper plate has been put in it will be well to consider it briefly.

17. Stress was laid on the form of the top of the plate which, by a sketch of the imagination, may be supposed roughly to represent the hill, but this cannot be of the least consequence, and its being noticed shows the weakness of the claim set up.

18. I enclose an extract in English; the rest of the document appears to have no application to the question at issue. The items of the grant which are considered by the trustees to have

some bearing on the question are a monthly allowance for two Brahmins to go round the hill.

An annual allowance for the lighting of the fire at the summit of the hill and a similar allowance for purchase of ghee and camphor for the said light.

19. As I said before, this cannot be taken as any proof of a grant of the exclusive enjoyment of the whole hill, but it may be taken into consideration hereafter in reference to the question as to what concessions ought to be made to the pagoda.

20. This question therefore being answered in the negative, it appears that the claim rests entirely on some texts in the Sthalapurana and in traditional belief.

21. I have caused those texts in the Sthalapurana selected by the pagoda trustees to be translated and enclose the same. The nature of the texts may be gathered from the following which appear most to the point :—

Stanza 29.—"In all sacred places the lingams known by the names of Arisham, Ratshasam, Asuram, Theinatham and Manidam are worshipped, but at this place (Trinomalai) the mountain itself is the lingam."

* * * *

Stanza 30.—"The hill that formed the mountain of fire in Krithayugam, the mountain of diamond in Threthayugam, the mountain of bright gold in Dvaparayugam and that of the stone in the Kaliyugam is what is sacredly named Arunachellam."

* * * *

Stanza 83.—"Oh! God Arunachellam, who is there besides the clouds to pour water over and anoint thee, that is the mountain itself? Who is there to adore thee except the stars which serve thee as thy holy string of pearls? Who is there to light thee and exhibit light to thee except the sun whose rays are thy sacred lamps? We pray, therefore, that thou wilt assume the form of a lingam at the foot of this mountain, so that we may be able to perform the necessary anointment and to worship thee."

Stanza 84 declares that on hearing this, Siva agreeing, vanished into the mountain and there appeared a lingam, and Vishnu and Brahma poured a shower of flowers and worshipped the same, and caused a temple to be built by the celestial carpenter Mayan; and in Stanza 85 it is said that the place was endowed with a city and an everlasting wilderness and 360 kinds of thirthams or sacred bathing-places, that celestial beings were incarnated as men and the blue-eyed heavenly damsels were born as dancing girls.

Stanza 12.—"If an atom of dust from the feet of those who have walked round the mountain rest in any place in a city, it has the virtue of making such city as pure as heaven. If any part of the body of a person is touched with such atom of dust, he will be freed from death and birth. What then is left for us to say about the glory of those men who have actually performed the pious act of going round the holy hill?"

22. Having selected these quotations from these so-called sacred writings, I will now abstract the evidence of witnesses as to the sacred character of the hill. In the statement taken from the trustees by Stri Baliah on 10th July 1876, they say that the hill is known as Arunachaleswaragiri. I need not detail any further legends regarding it, but just mention that some are given in this statement and also some in the evidence given by Krishna Sastri called by the trustees.

23. These legends have really no force at all except such as is derived from the faith placed in them by the people, and therefore it is necessary to consider the opinions of the people and the religious observances at the present time. It is known to all that yearly there is one great feast held when the Kartigai star is in the ascendant in the month of Kartigai. At this time so large a concourse of people arrive that it is necessary for special arrangements to be made for the sanitation of the town.

24. The festival lasts for ten days, and during the last four or five days the number of visitors, pilgrims and others may be stated as ranging from about 30,000 to about 70,000 persons. It is true that a great number of these are attracted to the town for the purposes of trade, all kinds of articles being exposed for sale, and there being a special cattle fair where thousands of bullocks are brought and sold; but I think there can be no doubt but that the fair has sprung up subsequently, and that it is the temple and the hill with the sacred deepam at its summit which have been the original attractions.

25. Each day the feast lasts a large number of persons of both sexes and all ages go round the hill, and this is specially the case on particular days when there is a constant stream of them.

On one occasion the swami from the temple is carried round taking about twelve hours to accomplish the journey.

26. On the 10th day of the festival a fire is lighted on the summit of the hill simultaneously with a somewhat similar, but I am told smaller, fire within the temple.

27. Besides this, the act of walking round the hill is frequently performed as a religious exercise on certain days throughout the year, according to the statement of the trustees every Tuesday, on five selected days in each month and on other important days; according to Annamalai Thambiran, a witness called by the trustees, on each Monday and Tuesday and on other sacred days.

28. There is a road round the hill which is kept in some order by an annual grant from Government; this measures 7 miles, and on the sides of it are mandapams and lingams. The trustees on the 10th July stated that these lingams may be taken as marking the boundaries. The road itself appears to be taken as the boundary in the subsequent petitions, although this is not distinctly stated.

29. It is thus clear that the hill is held in reverence by the Hindus, and that they consider it to possess such virtue that the act of walking round it confers blessings on the performer now and hereafter. This fact in my opinion confers no right to the hill itself.

30. It however seems reasonable that the thirthams and other places which are considered particularly holy and the portion of the hill where mandapams exist, where the brass vessel in which the light is burnt, where the "foot-prints" and "chakrams" are should be respected, but for the whole hill to be made over to the trustees requires some much more substantial reason.

31. It is therefore necessary to consider the third question—Has the exclusive right claimed been supported by acts of exclusive and uninterrupted enjoyment; and, if so, for how long.

32. On this point the evidence is very weak: it is stated that by Muhammadans and Pariahs in the employ of the Forest Department walking on the hill, the same is polluted. The question, therefore, arises up to the time of the Forest Department entering on the hill were Muhammadans and Pariahs excluded from it. On this point there is no evidence, nor is it even positively asserted anywhere. It is stated that annually a ceremony called Abhishekum is performed for the purification of the hill on account of those climbing up who have to carry the ghee and camphor and to light the deepam. The Mahazardars in their statement before the Deputy Collector refer to this and add, "If, in like manner, people go up the hill often, such expiations have to be performed on each and every such occurrence, as the Forest Department has formed reserves on the hills by enclosing jungles on it, there is occasion for Pariahs and others to go up the hill frequently. It is for the Government to consider what amount of expense the temple would be put to if expiation were to be performed on all such occasions.

33. The witness on behalf of the trustees, Krishna Sastri, states that Abhishekums (expiatory ceremonies) are performed four or five times in the year; that the said ceremonies go on as usual now (*i.e.*, after the entry of the Forest Department) as many times and in the same way. It also appears from the evidence of Annamalai Thambiran that the entry of the Forest Department has made no difference in the number of Abhishekums performed, and he states that he has heard no complaint of the hill being defiled by the entry of the Forest officers and their establishment; that the number of pilgrims and others coming to the festival has not been diminished by the forest reserve being on the hill.

34. It thus appears that the trustees have not proved that Pariahs and Muhammadans have ever been excluded, while, on the other hand, it is shown by the evidence of Subbaraya Pillai, the Curnam of the village, that within the road which goes round the hill there are plots of land held on puttah, and one of these Puttahdars is a Pariah by name Para Pandari, and another a chuckler by name Chuckly Chinnapyan.

35. Further, as to the exclusive right, it will be well to look into the entries in the paimash. Field No. 561 is entered as Sri Arunachaleswaragiri poramboke, and the extent is given as cawnies 5,180. The forest reserve is partly in this number. There is also an extent of cawnies 12-3-3 held on puttah. There are also other fields within the limit formed by the road, one of which, No. 560, is called Pavalakunnu poramboke, 20 cawnies. Nos. 511, 513, 515, 521, 523, and 526 go by the name of Kallankuttu poramboke. There is cultivation in No. 561 as before stated and also in Nos. 560, 515, and 521; and was also held in No. 511, but has been relinquished lately.

36. No inam title-deed is granted for No. 561, though in the same village there are Maniem lands for which such title-deeds have been granted. The lingams, tanks, mandapams are specially entered in the paimash accounts according to the descriptions.

37. Thus the paimash and village accounts fail to show that the pagoda authorities had then any exclusive right to any portion of the hill excepting, perhaps, the portions where the mandapams and other buildings are. It shows that No. 561 goes by the name of Sri Arunachaleswaragiri poramboke, that is, the plot has been named from the hill standing on it, and is not even entered as Temple poramboke, and that in this number the Government have given 12 cawnies and odd of land on puttah without any objection having been raised, and, within the hill enclosed by the road, land to the extent of cawnies 6-1-3 has been assigned on puttah as well as 6 cawnies of land granted as a tope.

38. It is alleged by the trustees that the temple authorities have always possessed the rights of cutting wood for fuel and timber for the use of the temple and of grazing their cattle on the slopes of the hill. There are also some Nandavanams, of which the flowers have been used for the temple.

39. The trustees have not proved that the exclusive right of cutting fuel and of grazing has been enjoyed by them. The Maniem-Munsif's evidence in this respect is the strongest brought forward. He says "the hill has belonged to the devastanam for many years. They have been accustomed to cut and bring fuel and other things for the use of the temple. Up to the time the Forest Department began to reserve the forest on the hill, no objection was raised to the enjoyment of the hill produce by the temple authorities. The temple authorities were cutting fuel, &c., without obtaining passes, until the Forest Department began to form a reserve. I have not seen the townpeople bringing fuel from the hill, but I have seen them bringing grass from it. This grass is used for thatching. There has been no restriction to cutting grass on the hill—anyone could cut it. I have not noticed what caste of people got grass; Pariahs used to go to the foot of the hill and get grass.

40. As to the statement that up to the time that the Forest Department began to form a reserve the temple authorities used to cut wood without a pass, it is stated by Mr. Wooldridge in his letter, No. 238 of the 30th September 1878, that in the first year of his charge of the forests (1871), the temple trustees applied for free passes of the Forest officer to cut wood on the hill to repair the ladder in the eastern gopuram, but on being asked to state whether the applications were made in writing or verbally, he states that he has a strong recollection "of applications for wood free having been made by the trustees." * * * "Still after searching forest records in this and the Salem offices nothing in writing to corroborate this opinion has been discovered, but living witnesses can speak to the application." It appears, however, that the application referred to outlying forests and is thus not to the point.

41. I have therefore the honor to lay the evidence above given before you, recording my own opinion that the trustees have failed to establish any exclusive right to the hill, but that long enjoyment of certain sites of mandapams and other erections should be respected, and suggesting that a part of the hill should be set apart for them to obtain fuel and timber and for the grazing of the temple cattle; that no obstruction should be caused to the due performance of their religious ceremonies; and that the feeling of the people should be considered in the selection of watchmen from castes other than those objected to, and to request that the matter be finally settled so as to avoid all disputes in future.

42. A list of papers sent herewith is enclosed.

(True Copies and Extract.)

Acting Sub-Secretary.

To the Secretary to Government, Revenue Department,
with three original enclosures.

Copy to the Collector of South Arcot.
" " Conservator of Forests, Southern Circle.
" " " " Northern Circle.
" " Deputy Conservator of Forests,
in charge of Central Office of Accounts.

Exd. J. Henricus.

4 Ministers in case to support
marked X. 113

Revenue (1884) Dept.

No 2697

REVENUE DEPARTMENT.

1884.

Board of Revenue,

MADRAS.

Printed April th.

Proceedings, 7th April 1884, *No.* 1259 / *Forest* 74.

Submitting to Government, with remarks, correspondence relative to the right to the *Trinomalai Hill* claimed by the *Devastanam of Trinomalai Pagoda*, South Arcot District.

20 7/33 II

25-6-37 IV

22-5-37 IV

For orders.

Submitted with reference to G.O. 15.10.83. no 415 &.

It is submitted that no right whatever to the hill has been proved, & that the claims of the trustees are manifestly untenable & inconsistent with facts such as the existence of pucka land tax within the claim and the failure to put in any claim when the temple land endowments were settled in 1866-67. Further that every endeavour has been shown to the religious feelings of the

Approved - despatch of letter accordingly - The information now furnished shows that the Devastanam Committee have nothing to complain of in regard to the action taken by the Forest Dept. under the Standing Orders

12-5-84.
17-5-84.

Read 24-4-84

Letter 3

Flags 23/4/84

2

GOVERNMENT OF MADRAS.

Order - dated 19th May 1884, No.658, Revenue.

Miscellaneous.

The Government agree with the Board, and think that the Devastanam Committee have no reason to complain of the action taken by the Forest Department.

2. The Collector will inform them accordingly.

(True Extract)

(Signed) H.E.STOKES,
Secretary to Government.

To the Board of Revenue, with three original enclosures.

EMS/