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MADRAS RECORD OFFICE.

Government of Madras.

Revenue DEPARTMENT.

G.O. No. 119 — 119 A. Press Mis.

Dated 17 — 2 — 1891.

Not to be folded or roughly handled

Pankhar Kaher

G.O.MS. 2782 Rev. dated 7.12.1963

GOVERNMENT OF MADRAS.

REVENUE DEPARTMENT.

READ—the following Proceedings of the Board of Revenue (Land Revenue), dated 10th January 1891, Forest No. 11:—

MR. W. S. WHITESIDE.

Read—again the following Proceedings of the Board of Revenue (Land Revenue), dated 14th August 1889, Forest No. 777, Mis.:—

MR. W. S. WHITESIDE.

Read—the following letter from C. KOUGH, Esq., Collector of Kurnool, to the Secretary to the Commissioners of Land Revenue (through the Conservator of Forests, Northern Circle), dated Kurnool, 2nd May 1888, No. 1267:—

I have the honor to forward, herewith, final reports of the Forest Settlement-officer on the settlement of Nandyál, Nandikótkur and Sirvel blocks.

2. Copies of judgments in claims Nos. 6, 7, 8, 9, 10, 11, 12, 13, 14 and 15 of Sirvel block will be sent shortly for the information of the Board.

ENCLOSURE No. 1.

From M.R.Ry. D. JAGANNADHA ROW, Pantulu Garu, Special Deputy Collector on Forest Settlement Duty, Kurnool, &c., Districts, to the Collector of Kurnool (through the District Forest-officer, Kurnool), dated Gummadampad, 30th March 1888, No. 20.

I have the honor to report the conclusion of the settlement of the proposed Sirvel reserved forest in the Sirvel and Nandyál taluks, all the events noted under section 16 of the Forest Act having occurred.

2. This block is situated to the east of the Sirvel taluk and forms the southernmost block of the three Western Nallamalai reserves. It extends from the Nandikanama pass road on the north to the Cuddapah district boundary on the south. Its area is about 200 square miles.

3. The Government notification under section 4 of the Act proposing to constitute this a reserved forest appeared in the *Fort St. George Gazette*, dated 8th May 1883, and the Settlement-officer's proclamation under section 6 was published in the District Gazette, dated 15th August 1883. Time was given up to the 31st October 1883 for preference of claims. The block was settled by Mr. Sim, and at the motion of the District Forest-officer, under the orders of Government contained in G.O., dated 10th September 1886, No. 791, Revenue, communicated with Board's Proceedings, dated 17th idem, Forest No. 498, I have ascertained the areas, claims to which had already been admitted by Mr. Sim, and excluded them from the proposed reserve.

4. Nineteen claims were put in, eight of which relate to temples and shrines, five to pathways, two to dwelling-sites and minor forest produce, &c., put in by Chenchu Gudems, and four to water-courses for watering cattle.

5. Of the eight claims referring to temples and shrines, only one was rejected. All the rest were admitted. The notification issued under section 4 of the Act made provision for demarcating out the Upper Ahobilam temple from the reserve, but a claim having been put in about the temple, a formal inquiry was made and the temple and its surroundings were excluded from the reserve by a settlement order.

6. The claims and the appeals were disposed of long ago, but the Conservator having proposed revision of certain appeal orders, a question arose as to whether Collectors as appellate court have power to revise their own orders. The matter was pending for some time, but the High Court have later on decided it in the affirmative. Review petitions were thereupon accepted in claims Nos. 1 and 2 and disposed of by you on the 3rd November 1887. Printed copies of your orders, which are said to have been sent to me in January last, were received by me on the 10th ultimo. The Conservator having in his letter, dated 16th August 1886, No. 160-C, embodied in the Board's Proceedings, dated 13th September 1886, Forest No. 482, proposed the revision of appeal orders in claims Nos. 6, 9, 11, 12, 13 and 15, I had to wait and ascertain from you whether review petitions were presented in these claims also; but you tell me in your letter, dated 29th ultimo, No. 506 (received by me on the 9th instant), that no review petitions were presented in these claims. I therefore submit my final report without waiting further.

7. The block is thus free of all rights except those mentioned above.

8. The claims under sections 10 and 11 of the Act were not split up, as they were disposed of long before the orders of Government on the subject were passed.

9. The following are sent herewith:—

(*a*) Numerical statement of the claims filed.
(*b*) Signed copy of the B register.
(*c*) Draft final notification under section 16 of the Act.

10. The register B was prepared in the old form existing at the time of the disposal of the claims, but the result of the appeals and review petitions was noted therein.

11. The date in the draft notification is left blank, and I would require two months to get it published in the District Gazette and have it served as required by the Act.

12. The boundaries of the block have not been altered at the time of settlement and no sketch therefore accompanies this report.

13. The Bellary-Kistna State Railway passes through * this reserve for a short distance. The width of the line is said to be 400 feet, but the area occupied by the buildings, quarries, &c., could not be ascertained as the work is under progress, and the whole area will have to be excluded hereafter under section 24 of the Forest Act as proposed in your office letter No. 124, dated 19th May 1886, embodied in the Board's Proceedings, dated 31st May 1886, Forest No. 298.

* This is a mistake. It is the temporary diversion that passes through the reserve, and it will not be used when the line is opened for traffic.
(Intld.) D. J. R.

ENCLOSURE No. 2.—B register of claims.

ENCLOSURE No. 3.—Numerical statement.

ENCLOSURE No. 4.—Draft notification.

ENCLOSURE No. 5.—Topographical sheet of the Kurnool district.

Endorsement by E. D. M. HOOPER, Esq., District Forest-officer, Kurnool, dated 24th April 1888, No. 16.

Forwarded with the following remarks:—

Board's Proceedings, No. 482, dated 13th September 1886, directed the District Forest-officer to ask the Forest Settlement-officer to take action in ordering the exclusion of certain

properties; and, in accordance with these instructions, the Forest Settlement-officer to do so. His supplemental orders in Nos. 3, 6, 9, 11, 13 and 15 were referred to Conservator who, on 9th June 1887, declared his satisfaction with them.

2. Similarly, supplemental order No. 12 was agreed to by him on 27th June 1887.

3. The general information regarding the area reserved and its comparison with the size of the taluk, &c., is submitted with the report on the Nandyál reserve herewith.

Endorsement by A. W. PEET, Esq., Acting Conservator of Forests, Northern Circle, dated Ootacamund, 12th May 1888, No. 404.

Forwarded.

Read—also the following letter from C. KOUGH, Esq., Collector of Kurnool, to the Secretary to the Commissioners of Land Revenue, dated Kurnool, 23rd May 1888, No. 1580:—

As promised in my letter No. 1267, dated 2nd May 1888, I have the honor to forward herewith printed copies of judgments in claims Nos. 6 to 15 of Sirvel block.

ENCLOSURES Nos. 1 TO 10.—Appeal decisions.

Resolution—dated 14th August 1889, Forest No. 777, Mis.

The Sirvel settlement papers will be returned to the Collector for amendment with reference to the following remarks:—

(i) The second Forest Settlement-officer's orders exclude a great many of the items claimed; but whether by such exclusion is meant that they have been actually thrown out of the reserve or merely treated as enclosures is not clear. Apparently, some have been dealt with one way and some the other. The facts should be distinctly stated.

(ii) Claim II is said to have been preferred on the 22nd December and disposed of on the 29th January 1885. The correct dates should be reported.

There is apparently some omission after the words "each of them will" in column 5 of the register. It should be supplied.

The Sorwa camping ground is stated to be the same as that allowed in claim XII, but this is not specified in the draft notification.

The boundaries of the Pacherla camping ground given in the draft notification do not appear in the register, while its extent from north to south given in the latter document is omitted in the former. The two documents should be made to agree completely.

The measurements of the Dhorabhavi camping ground should have been given, for though now in the occupation of the railway, it is not likely to be so forever.

(iii) *Claim III.*—The respective distances through the reserve of the cart-track and bridle-path admitted in this claim, which are given in the draft notification, do not appear in the other document, and should be inserted in it. The width of the path and the area of the Komativanibhavi camping ground are also given differently in the two documents.

The demarcation and exclusion referred to at paragraph 4 of the Collector's order in appeal do not find place in the draft notification, which also omits to specify the admitted camping rights.

(iv) *Claim V.*—The details of the claim should be more specifically given in column 5 of the claim register. As it is, it cannot be gathered what were claimed and what were not.

The claimant's name is given as Srinivasacharry, but what connection he has with the claim is not clear. Presumably he is an agent of the Guru (Ranganathaswami) referred to in column 5. If so, the necessary addition should be made to the entry in column 3.

As Parveti Ranga mantapam is not in Mr. Sim's list, no matter why, it should be reported whether any fresh evidence was produced to support its admission or any review petition presented for re-opening the question.

The details given in the register of the contents of the several gardens admitted within the reserve should be noted in the draft notification also.

The Lakshmi Narasimham temple, item 4 of the supplemental order, is probably the koneru (tank) of that name, item 23 of paragraph 1. If so, either entry should be corrected so as to agree with the other. Similar corrections should also be made in the case of the Pamileti temple and Pundarika Maharishi mantapam.

The cave excluded with the Pamileti temple is not in Mr. Sim's list. It should therefore be explained how it came to be excluded.

Item 18 of paragraph 1 of the supplemental order does not appear to have been excluded by the order at paragraph 5. The reason of the omission should be stated.

The right to the use of the water of some of the streams figuring as item 3 of the first Forest Settlement-officer's decision is left out in the draft notification, as are also rights 4, 5 and 6. The omission of the camping rights is explained as due to their having been disallowed by the second Forest Settlement-officer except at one place; but as the rights were admitted and recorded by Mr. Sim at all, it is not open to him now to disallow them, except on a review petition or order of a higher court. It should be reported if any such petition was presented or order received; if it was not, the rights should be allowed as ordered by Mr. Sim.

The distinction of foot and bridle-paths drawn in the case of rights of way Nos. IV and VIII is omitted in the draft notification, nor are their respective lengths through the reserve given.

The description given in the draft notification of paths Nos. IV and V differs from that in the register.

The camping rights and wood grants allowed by Mr. Sim have not been entered in the notification in sufficient detail.

(v) *Claim VI.*—The foot-path herein referred to is said in the register to run along the ravine, but this information is omitted in the draft notification and should be inserted in it.

The right which has been admitted in the decision to the use of the water of the pool in one of the caves has been left out in the draft notification, as has also the distinction drawn therein in regard to the class of men in whose favor the several rights in this claim are admitted.

The marginal remark gives the platform as the camping ground, but paragraph (*b*) of the appellate decision allows the right at the caves and ravine. The draft notification, it is observed, omits the right altogether.

(vi) *Claims VII, VIII and X.*—The time of day when the rights herein admitted is exercisable is omitted in the draft notification.

(vii) *Claim VIII.*—The words "for such time, &c.," struck out by the Collector's appellate order are retained in the draft notification and should be omitted.

(viii) *Claim IX.*—That document does not give the camping rights in sufficient detail and omits the distinction drawn in the decision in regard to the time of day at which the rights may be exercised at the two shrines.

The name of the second shrine is spelt differently in the two documents—"Chennappa Naidu Sela" and "Chentsappa Naidu Sella."

(ix) *Claim X.*—The situation of the pool is given in the register as "to the east of Peddavangali village" and as "within the limits" of that village in the draft notification.

Here also the distinction as to time is left out, as also the camping rights.

(x) *Claim XII.*—The rights recorded in paragraph 2 (*a*) of the appeal decision have not been given in the draft notification in sufficient detail, while rights 1 (*c*) and 2 (*c*) have been left out altogether. The distinction as to the class of men by whom the rights may be exercised is also omitted.

(xi) *Claim XIV.*—The draft notification retains the words "for such time as, &c.," struck out by the appeal decision. This should be corrected.

(xii) There is great variety in the spelling of some of the names which should be corrected—"Serwa" and "Sorwa," "Chelima" and "Chellimi," &c.

(xiii) The boundary description cannot be fully followed on the map submitted and is not sufficiently precise. The starting and closing points should be definitely fixed. The western boundary line should be made more specific and succinct.

(xiv) A complete map of the block illustrating the boundaries and indicating where the enclosures lie should be prepared and submitted.

2. An early reply should be submitted and the return of the settlement records of the Nandyál and Nandikótkur blocks expedited.

(True Copies and Extract.)

(Signed) M. HAMMICK,
Secretary.

To the Collector of Kurnool, with papers in Forest Register No. 701 of 1888 and map to be returned.

Copy to the Conservator of Forests, Northern Circle.

Read—also the following letter from M.R.Ry. D. JAGANNADHA ROW, Pantulu Garu, Special Deputy Collector on Forest Settlement Duty, Kurnool, &c., Districts, to the Collector of Kurnool (through the District Forest-officer), dated Giddalore, 27th February 1890, No. 42 :—

I have the honor to return, herewith, the papers relating to the settlement of the proposed Sirvel reserve, with the corrections and revisions made as directed by the Board in their Proceedings, dated 14th August 1889, Forest No. 777, Mis., communicated with your foot-note No. 2525, dated 24th idem, as noted below :—

(i) The exclusions made by me originally as per supplemental orders are all kept as enclosures, except Parveti Ranga mantapam of the Ahobilam temples, claim No. 5, which was thrown out of the reserve by the alteration of the boundary. Myself and the District Forest-officer had lately an opportunity of visiting the Conservator at Cumbum, when, after consultation with him, the District Forest-officer having applied for the exclusion by the alteration of the reserve boundary of some more temples, &c., I have accordingly excluded them and made a note of the same in the B register.

(ii) *Claim No. II* was preferred on the 22nd December 1884. The necessary correction has been made in the B register. In column 5 of the register, after the words "each of them," the words left out by clerical error were "well known," and they are now inserted in it.

The Sorwa temple and camping ground have now come out of the reserve by the alteration of the boundary since made by the District Forest-officer. The B register and the draft notification are now revised so as to agree completely with each other, in respect of the camping ground at Pacherla.

As regards the camping ground at Dhorabhavi, it is not now identifiable on the ground. The whole of it, as well as some forest near it, has been cleared and occupied by the Bellary-Kistna State Railway operations. A village has also sprung up there. Under these circumstances, it may be found necessary to exclude a portion of the forest for the above purposes; and this should, I think, be done under section 24 of the Act, when the railway operations, which are still in progress, are finished, and the area occupied by the line, &c., is accurately ascertained and settled, as reported to you in my progress report for the month of May 1887, embodied in Board's Proceedings, dated 21st June 1887, Forest No. 352, when the village is recognized and excluded as above mentioned; there may be no necessity for a separate camping ground. At any rate, it is not possible to ascertain its dimensions, as it is now absorbed in the area occupied by the railway operations.

(iii) *Claim No. III.*—The respective distances of the cart-track and bridle-path admitted are inserted in the remark column of the B register. The necessary corrections have also been made in the width of the path as well as in the area of the camping ground at Komativanibhavi.

The admitted camping rights and the provision made as to the demarcation and exclusion of the camping grounds have been noted in the notification. The District Forest-officer says that the camping grounds have been demarcated.

(iv) *Claim V.*—The details of the claim are given in more detail in column 5 of the B register. Sriniyasachari referred to in column 3 is the agent of the Guru, and the necessary addition has been made to his name.

Parveti Ranga mantapam and Lakshmi Narasimham temple (items Nos. 1 and 4, respectively, of the supplemental order), as also the Lakshmamma's cave excluded with the Pamileti temple, are additions to Mr. Sim's list of temples and mantapams. During my inquiry fresh evidence has been adduced as to their existence and worship, and having been satisfied by personal inspection, I have admitted them and allowed them as enclosures. The Lakshmi Narasimham temple and the koneru are not identical. The latter was excluded together with the temple of Lakshmi Ammavaru (item No. 16 of the supplemental order). Pamileti temple is identical with Pamileti Narasimham temple. I have now shown Pundarika Maharishi among temples.

The details of the contents of the several gardens admitted, the rights given to the use of the water of the streams and springs (item No. 3 of the order), and the camping rights referred to in paragraphs 4, 5 and 6 of the order, and the wood grant referred to in paragraph 8 of the same are all noted in detail in the draft notification now submitted. The exclusion of Kanyakagundam (item 18 of paragraph 1 of the supplemental order) was first omitted by oversight, and the omission has now been supplied. It was a slip of pen to have stated in the supplemental order that no provision had been made for separate camping grounds except at Bhargava Narasimham temple, while another camping ground at Pamileti was actually provided for (*vide* the entry made in the remark column of the B register in regard to the latter), and the needful correction is now made. As regards the other camping grounds, I have not actually disallowed any. Perhaps I have not clearly worded my supplemental order. Except at Bhargava Narasimham and Pamileti, the Hindu worshippers and their servants camp on the temple grounds excluded. No separate camping grounds are consequently needed at those places. In fact, none have been used as such. The Bhargava Narasimham temple and camping ground have now come out of the reserve by the alteration of the boundary since made by the District Forest-officer. It is thus the Pamileti camping ground alone that remains separately as such in the reserve now.

The distinction of foot and bridle-paths in reference to rights of way Nos. IV and VIII and their respective distances through the reserve are noted in the notification. In reference to path V, I fail to observe any difference in its description between the notification and the B register. In both the path is described as "cart-track." The camping rights and wood grants have now been noted in detail in the notification.

(v) *Claim No. VI.*—The omissions noted in reference to the description of the foot-path as also of the use of the water of the pool and of the classes of men in whose favor the several rights in this claim are admitted are all now supplied.

The caves and the platform are all situated at one and the same place in the ravine. This platform is identical with the halting place at the caves and in the ravine, and is used for religious as well as for camping purposes. No separate camping ground has been in use as such at the place. Both being identical as explained above, I have added the remark in the B register.

(vi) *Claim No. X.*—The time of the day when the right herein admitted is exercisable is now given in the notification.

(vii) *Claims Nos. VII and VIII.*—The subject of these claims having come out of the reserve by the alteration of the boundary since made by the District Forest-officer, they no more appear in the notification.

(viii) *Claim No. XI.*—The omissions noted by the Board have now been supplied and the correct name of the second shrine is Chenchappa Nayudu Sela. It is spelt accordingly.

(ix) *Claim No. X.*—The situation of the pool is now left out from the notification as it does not appear in the decision. It lies, however, to the east of Peda Vangali village. The distinction of time is noted in the notification, but I beg to submit that no camping rights have been allowed in this claim.

(x) *Claim No. XII.*—The subject of this claim having come out of the reserve by the alteration since made by the District Forest-officer, it no more appears in the notification.

(xi) *Claim No. XIV.*—The words "for such time as, &c.," noticed by the Board have been removed from the notification.

(xii) Uniformity of spelling has been observed and the boundary description has been revised and made as definite as possible, and the starting and closing points of the lines are also given. The boundary can now be conveniently followed on the enclosed sketch-map.

(xiii) I have prepared the sketch-map to the scale of 2 inches = 1 mile. It is an expansion of the old district map prepared to the scale of 2 miles = 1 inch, in which the position of the hills, &c., is not quite accurately shown. The whole reserve is situated in unsurveyed portion of the district. I have, however, tried my best to prepare the map and show the enclosures, pathways, &c., therein as approximately correct as possible, and I hope the Board will be pleased to accept it, seeing that I have not the assistance of proper survey maps.

(xiv) I regret much for the delay, which was unavoidable. The review put in by the District Forest-officer as the correction of the camping ground at Sorwa was disposed of on the 14th instant, and the question of exclusion of certain temples, &c., lying at or about the edge of the reserve has only been disposed of during the Conservator's recent visit to the district.

(xv) I have given in the notification the lengths of the pathways as recorded by me; but some of them do not correspond with those taken from the map. The inaccuracy is mostly due to the ascent and descent of the hills over which the paths run.

(xvi) The following are enclosed:—

(*a*) Revised draft notification.
(*b*) Revised sketch-map.
(*c*) Revised B register.
(*d*) Numerical statement.
(*e*) The Forest Settlement-officer's original report No. 20, dated 30th March 1888.
(*f*) Printed sheet of the district map which accompanied the original report.

(xvii) I have not resubmitted the original B register and draft notification as the former has been subjected to much wear and tear, and the latter underwent several alterations noticed by the Board, and both are not consequently worth resubmission.

(xviii) The District Forest-officer has since brought to notice that Dhorabhavi railway there is only temporary, and that the occupation of the land by the might be defined. I have accordingly defined it and given its dimensions both in the draft notification and B register and resubmit the papers herewith. I have also shown the camping ground in the sketch-map returned from your office to-day.

ENCLOSURE No. 1.

REGISTER of claims to Lands or rights to Forest produce in the Sirvel proposed reserve.

No.	Name of proposed reserve.	Names of claimants.	Date of presentation of claims.	Nature and extent of claims preferred.	Brief summary of evidence of witnesses examined on either side.	Decision.	Brief abstract of decision, if any, of Court of final appeal and settlement.	Remarks.
1	2	3	4	5	6	7	8	9
1	Sirvel..	Chenchu Bayagadu of the Basvapuram Gudem.	22nd Dec. 1884.	The evidence in this case is that already recorded under claim 1 of the Nandyál reserve; one-half of the tract of forest belonging to the Basvapuram Gudem of Chenchus lies in the Nandyál reserve, and one-half in the Sirvel reserve; the former has been settled as claim 1 of the Nandyál, and the latter, therefore, remains to be settled under exactly the same evidence as claim 1 of the Sirvel reserve. I shall therefore confine myself to repeating in almost the same words the order already recorded, merely premising that the Rs. 50, payable as commutation in this half of the block, is in addition to the Rs. 50 payable as commutation in the other half, a total of Rs. 100 being altogether payable.	The evidence is the same as that already recorded in claim 1 of the Nandyál reserve and is sufficient to establish the rights claimed.	The following rights are therefore admitted:— (1) To all, rights of way along all paths and elsewhere, wherever necessary, for the exercise of rights herein admitted, together with, subject to regulation by the Collector, the right of carrying torches. (2) To all, the right of drinking and drawing water from all streams, springs and pools and, subject to regulation by the Collector, of washing and bathing therein. (3) To all, rights to wood, bamboos, fibre, thatching grass, firewood, fruits other than those hereinafter purchased by the Forest Department, roots, honey and other forest produce of such kinds and in such quantities as the Collector may consider reasonable for their huts, ladders, ropes, weapons and other *bonâ fide* home use only and not for sale or barter. (4) To all, the right, subject to regulation by the Collector, of shooting and fishing. (5) To the Gudem, as a whole, the right, subject to regulation by the Collector, to graze, water and herd such cattle as the Collector may consider reasonable. (6) To the Gudem, as a whole, the sole right to collect for sale or barter the wax and honey of wild bees. (7) To the Gudem, as a whole (in commutation of all rights to the following fruits: karakkaya, kunkudukaya, jidiginjalu, tamarinds, mangoes and exclusive of twenty trees near "Pacherla," woodapples), the right to receive from the Forest Department a yearly sum of Rs. 50 paid at Basvapuram at Sivarathri and once a month or oftener during the months of May, June, July, August, September and October in such instalments and in such proportions of grain, flesh, condiments, cloths and cash as the Collector may consider reasonable. Provided that— (*a*) these rights are herein admitted only for Chenchus of the Basvapuram Gudem, that is, to Chenchus by birth or marriage; (*b*) they extend, where not otherwise limited, over the whole year and over the whole block, the boundaries of the block being for the purposes of this reserve— on the north, the Nandikanama road; on the south, Ullada; on the east, Galikonda; on the west, the reserve line; (*c*) they are not transferable nor, except in case of right 6, are they exclusive or monopoly rights; (*d*) they exist during good behaviour only; and of such good or bad behaviour, and, in the case of the latter, of the extent to which these rights shall thereby be considered forfeited, the Collector shall be the judge, provided that such forfeiture shall not be permanent without the sanction of Government; (*e*) the right 3 extends over natural growth only and not over forest produce, which is the result of special plantation or protection on the part of the Forest Department: of the existence of such special plantation or protection on the part of the Forest Department and of its sufficiency to place any particular forest produce outside the pale of "natural growth," the Collector shall be the judge.	*Para.* 1.—The Conservator objects to the right of carrying torches. To deny this would render life in the jungle impossible. The objection is disallowed. The ordinary law provides ample safeguards against abuse of rights. *Para.* 3.—After the words "as the Collector may consider reasonable," the following should be added "and not exceeding such quantities as he may fix from time to time." *Para.* 5.—The Conservator considers that some limit should be fixed, and in this I agree. After communication with the Chenchus and ascertaining their wishes, I direct the following addition be made to paragraph 5 (at end) "not exceeding 50 head of cattle and 150 sheep or goats." *Para.* 7.—For the words "as the Collector may consider reasonable," substitute "as the Collector may direct." The objection made by the Conservator to the proviso (*e*) and proviso (*i*), I do not consider tenable. They may stand unchanged—*vide* Collector's appeal order, dated 15th October 1885. On review the following were scored out of the above appeal order:— *Para.* 1.—"Subject to regulation by the Collector." *Para.* 2.—"Subject to regulation by the Collector." *Para.* 3.—"Of such kinds and in such quantities as the Collector may consider reasonable and not exceeding such quantities as he may fix from time to time." *Para.* 4.—"Subject to regulation by the Collector." *Para.* 5.—"Subject to regulation by the Collector" "such" and "as the Collector may consider reasonable." *Para.* 6.—The word "sole." *Proviso e.*—"Except in the case of right 6." *Provisos d, e, f, g, h* and *i* are entirely scored out, and the following substituted:— (*d*) They are subject to regulation by such rules as may from time to time be framed by His Excellency the Governor of Fort St. George in Council—*vide* Collector's review order, dated 3rd November 1887.	....

Register of claims to Lands or rights to Forest produce in the Sirvel proposed reserve—*cont.*

No.	Name of proposed reserve.	Names of claimants.	Date of presentation of claims.	Nature and extent of claims preferred.	Brief summary of evidence of witnesses examined on either side.	Decision.	Brief abstract of decision, if any, of Court of final appeal and settlement.	Remarks.
1	2	3	4	5	6	7	8	9
..	..	..	..	....	....	(*f*) honey and wax collected for sale or barter under right 6 shall be offered first to the Forest Department at such a price as the Collector may consider reasonable, and only when refused by the Forest Department offered for sale to outsiders, provided that any delay on the part of the Forest Department which the Collector may consider unreasonable shall operate as a refusal; (*g*) right 5 extends only to cattle which are actually the property of the Chenchus themselves; not to cattle which they may be grazing or otherwise taking charge of for others; (*h*) right 6 extends only to the honey and wax itself, not to the trees on which they may be borne; the trees belong to, and are at the disposal of the Forest Department to cut, fell or destroy without compensation as may be necessary; (*i*) in the exercise of these rights, no labor other than that of the Chenchus themselves shall be employed except with the permission of the Collector and under such conditions as he may consider reasonable. BASVAPURAM, 30th January 1885. (Signed) H. A. SIM, Forest Sett.-officer.	....	....
2	Sirvel..	C. V. Parthasarathi Nayudu	22nd Dec. 1884.	Claim is laid, on behalf of the general public, to halting-places along the southern side of the Nandikanama road. There are three of these halting-places; each of them well known and each with its attendant stream or well, and at them travellers halt, cook, drink, &c.	The evidence is, under the circumstances, sufficient.	The claim is therefore admitted, and the Forest Department shall make such provision, as the Collector may consider reasonable, for the exercise by the general public of the following privileges at the Sorwa, at Pacherla and at Dhorabhavi; halting and camping by day or night, lighting camp and watch-fires, cooking, fetching water, tethering and watering cattle and other necessary accompaniments of halting rights. (Signed) H. A. SIM, Forest Sett.-officer. BASVAPURAM, 29th January 1885.	The Conservator considers that provision should be made for the demarcation of the areas within which halting rights should be exercised. In this, I think, he is right. At the end of the order should be added the following words: "and shall permanently demarcate within two years of the date from which the forest is declared to be reserved at each of the said halting-places the areas within which such rights may be exercised"—*vide* Collector's appeal order, dated 15th October 1885. The above order was modified on view to the following:— "The claim is admitted, halting and camping by day or night, lighting camp and watch-fires, cooking, fetching water, tethering and retering cattle, and other necessary accompaniments of halting rights at Sorwa, Pacherla and at the Dhorabhavi—*vide* Collector's review order, dated 3rd November 1887.	The camping ground herein allowed at Sorwa is identical with that allowed in claim No. 12 which has come out of the reserve, by the alteration of the boundary since made by the District Forest-officer. The camping ground at *Dhorabhavi*— (*a*) To the south of the road about half a furlong east of the 5th furlong stone in the 68th mile measuring 100 × 25 yards with the right of using the water of the well called "Dhorabhavi" in the Nandyál reserve. (*b*) To the south of the road about 3 chains east of the 3rd furlong stone in the 68th mile and east of the well called "Dorasanibhavi" measuring 50 × 25 yards with the right of using the water of the well. (Sd.) D. JAGANNADHA ROW, Forest Sett.-officer.
3	Sirvel..	Chenchu Rajugadu of the Ahobilam Gudem.	13th May 1885.	Claim is laid, on behalf of the general public, to a right of way across the Jotikanama pass, together with the usual drinking, halting and worshipping rights *en route*. The pass itself is one that joins Bachepalle and Ahobilam villages on our side with the Badvél taluk of the Cuddapah district on the other, and its course, so far as the present reserve is concerned, is roughly laid down, from notes made on the spot by myself, on the accompanying map. The road-way is fit for carts up as far as the Tandramanipenta, where the Pamileti cart-track joins in, about a mile and a half east of Utlu. The halting and drinking places are by day Komativanibhavi, where there is a well and a piece of cleared ground, about 100 feet long and 25 feet wide, adjoining the road on the south; and by day and night at Utlu, where there is a stream, a well and a halting place, about 300 feet by 200 feet; the halting place adjoins the road on the south side and is 20 yards or so west of the stream. The place of worship is Garutmantudu, a carved image with a few feet cleared ground round it, on the water-parting which divides the two districts. Narasimha Utlu, the next halting-place east, is over the boundary and in the Cuddapah district.	There is no doubt as to the facts of the claim; the evidence is sufficient to prove the existence of the rights which have been put forward in it. I have myself of course been over the whole route.	The following rights are therefore admitted in the name of the general public:— (1) A right of way along the Jotikanama:— (*a*) For wheeled traffic up to Tandramanipenta, about a mile and a half east of Utlu. (*b*) East of that as a bridle-path only. Provided that any diversion, alteration or improvement, which the Collector may consider reasonable, may be made by the Forest Department. (2) A right for travellers to halt by day at Komativanibhavi and to halt both by day and by night at Utlu, with the attendant privileges of lighting camp and watch-fires, cooking, tethering cattle and other necessary accompaniments. (3) A right for travellers to draw water from, and to water cattle at, the well and stream at Komativanibhavi and at Utlu. (4) A right for travellers to worship at Garutmantudu Swami *en route*. The Forest Department shall make such provision as the Collector may deem reasonable for the due exercise of these rights, and may at any time, with the approval of the Collector, permanently demarcate at each of the said halting-places the areas within which they may be exercised. MARUGULA, 13th December 1885. (Signed) H. A. SIM, Forest Sett.-officer. *Supplemental order under section* 10 *of the Madras Forest Act V of* 1882.—The following areas having been proved to have been in the occupation of the shrine of Garutmantudu on the Jotikanama, they are hereby ordered to be excluded from the reserve in accordance with the instructions of Government contained in G.O., dated 10th September 1886, No. 791, Revenue, communicated with Board's Proceedings, dated 17th idem, Forest No. 498:— The shrine of Garutmantudu on the Jotikanama measuring 40 × 25 yards. MAHADEVAPURAM, 30th May 1887. (Signed) D. JAGANNADHA ROW, Forest Sett.-officer.	On appeal the proviso to right No. 1 and the last para. of the order beginning with "the Forest Department" and ending "be exercised" were struck out, and the following substituted for the latter:— "The areas within which rights 2, 3 and 4 may be exercised shall be demarcated and excluded from the reserve"—*vide* Collector's appeal order, dated 23rd July 1886.	The length of the Jotikanama through the reserve of this district is about 10 miles, namely, 8 miles up to Tandramanipenta, which is about a mile and a half east of Utlu, with a width of 6 yards and bridle-path eastwards thereafter 2 miles long with a width of 2 yards. The camping ground at Komativanibhavi measures 30 yards square and that at Utlu 100 × 60 yards. Those camping at Komativanibhavi use the water of the well there, and those camping at Utlu use the water of the stream close by. (Sd.) D. JAGANNADHA ROW, Forest Sett.-officer.
4	Sirvel..	Chenchu Rajugadu of the Ahobilam Gudem.	13th May 1885.	The Chenchus of Ahobilam Gudem claim rights of living and of forest user over all the forest which lies within the reserve limits south of the Ullada water-shed. They are divided into three parties, living respectively at Kotabhavi, Nagammabhavi and Mattamalla cheruvu, of which the last place only is within the reserve.	The evidence is that of the neighbouring ryots, temple folk and officials, and is sufficient to show that these rights have been exercised from time immemorial, subject to such a right of control therefore as necessarily belongs to the State; they	The following rights are therefore admitted:— (1) To all, the right of dwelling at Mattamalla cheruvu, together with the attendant rights of building, storing, clearing and lighting fires and other necessary accompaniments, within such limits as may from time to time be demarcated by the	On appeal the following were scored out:— *Para.* 1.—"Within such limits as may from time to time be demarcated by the Forest Department with the approval of the Collector." *Para.* 2.—"Subject to regulation by the Collector." *Para.* 3.—"Subject to regulation by the Collector" and add "wells" after the word "springs." *Para.* 4.—"Of such kinds and in such quantities as the Collector may consider reasonable and may fix from time to time."	....

The camping ground at Pacherla lies between the 2nd and 4th furlong stones in the 65th mile on the Nandikanama road, and between the road on the north and a stream on the south, and measures 2 furlongs east and west and 150 yards average north and south.
And the travellers use the water of the stream adjoining for camping purposes.

(Signed) D. JAGANNADHA ROW, Forest Sett.-officer.

Register of claims to Lands or rights to Forest produce in the Sirvel proposed reserve—*cont.*

No.	Name of proposed reserve.	Names of claimants.	Date of presentation of claims.	Nature and extent of claims preferred.	Brief summary of evidence of witnesses examined on either side.	Decision.	Brief abstract of decision, if any, of Court of final appeal and settlement.	Remarks.
1	2	3	4	5	6	7	8	9
..	..	..	..	All, however, so far as forest user is concerned, form one Gudem, collecting and sharing forest produce indiscriminately. The rights claimed are the usual ones, of free timber, free grazing, free roots and fruits and minor produce, shooting and fishing, and the monopoly of certain fruits, and in addition, in return for certain police duties which they do, the right to take toll from the pilgrims who attend the Upper Ahobilam forest shrines.	will with one exception all be admitted. The exception is that of toll, a right which I do not consider that I have the power to admit. It, however, as well as the services in return for which it has hitherto been exercised, will be put separately before Government. These Chenchus cultivate no land within the reserve.	Forest Department with the approval of the Collector. (2) To all, rights of way along all paths and elsewhere, wherever necessary, for the exercise of rights herein admitted, together with, subject to regulation by the Collector, the right to carry torches. (3) To all, the right of drinking and drawing water from all streams, springs, pools and wells, and subject to regulation by the Collector of washing and bathing therein. (4) To all, rights to wood, bamboos, fibre, thatching grass, firewood, roots, fruits, honey and other forest produce of such kinds and in such quantities as the Collector may consider reasonable and may fix from time to time for their huts, ladders, ropes, weapons and other *bonâ fide* home use only and not for sale or barter. (5) To all, the right, subject to regulation by the Collector, of shooting and fishing. (6) To the Gudem, as a whole, the right, subject to regulation by the Collector, to graze, water and herd such cattle as the Collector may consider reasonable not exceeding 100 head of cattle and 250 sheep or goats. (7) To the Gudem, as a whole, the sole right to collect for sale or barter the honey and wax of wild bees, mangoes, tamarinds, karakkaya, jidiginjalu and kunkudukayu. Provided that— (*a*) these rights are herein admitted only for Chenchus of the Ahobilam Gudem, that is to Chenchus by birth or marriage; (*b*) they extend, where not otherwise limited, over the whole year and over the whole block; the boundaries of the block being, for the purposes of this reserve— on the north, Ullada water-shed; on the west, the reserve line; on the south and east, the taluk boundary; (*c*) they are not transferable nor, except in the case of right 7, are they exclusive or monopoly rights; (*d*) they exist during good behaviour only and of such good or bad behaviour, and in the case of the latter, of the extent to which these rights shall thereby be considered forfeited, the Collector shall be the judge, provided that such forfeiture shall not be permanent without the sanction of Government; (*e*) rights 4 and 7 extend over natural growth only, and not over forest produce which is the result of special plantation or protection on the part of the Forest Department, of the existence of such special plantation or protection and of its sufficiency to place any particular forest produce outside the pale of "natural growth," the Collector shall be the judge; (*f*) the Forest Department may require that forest produce collected for sale or barter under right 7 shall first be offered to them at such prices as the Collector may consider reasonable and only when refused by them offered for sale to outsiders, provided that any delay on the part of the Forest Department, which the Collector may consider unreasonable, shall operate as a refusal; (*g*) the Collector may, if it shall appear to him that right 7 or any part of it is not likely to be exercised in any year for that year after such notice as he may consider reasonable, transfer such right or such part of it to the Forest Department; (*h*) right 6 extends only to cattle which are actually the property of the Chenchus themselves, not to cattle which they may be grazing or otherwise taking charge of for others; (*i*) right 7 extends only to the honey, wax and fruits mentioned, not to the trees on which they are borne; the trees belong to, and are at the disposal of, the Forest Department to cut, fell or destroy without compensation as may be necessary; (*j*) in the exercise of these rights, no labor other than that of the Chenchus themselves shall be employed except with the permission of the Collector and under such conditions as he may consider reasonable. The right to take toll from pilgrims at Ukkustambham is not admitted; the claim will, however, be put before Government for consideration. (Signed) H. A. SIM, Forest Sett.-officer.	*Para.* 5.—"Subject to regulation by the Collector." *Para.* 6.—"Subject to regulation by the Collector" "such" and "as the Collector may consider reasonable." *Para.* 7.—The word "sole" and at end add "woodapples and Ippa seeds." *Proviso e.*—"Except in the case of right 7, provisos *d*, *e*, *f*, *g*, *h*, *i* and *j* and the last paragraph of the order are entirely scored out, and the following substituted:— (*d*) They are subject to regulation by such rules as may from time to time be framed by His Excellency the Governor of Fort St. George in Council—*vide* Collector's appeal order, dated 23rd July 1886.	

MARUGULA,
13th December 1885.

Supplemental order under section 10 *of the Madras Forest Act V of* 1882.—The following dwelling sites having been proved to have been in the occupation of the Chenchus of the Ahobilam Gudem, they are hereby ordered to be excluded from the reserve in accordance with the instructions of Government contained in G.O., dated 10th September 1886, No. 791, Revenue, communicated with Board's Proceedings, dated 17th idem, Forest No. 498:—

Dwelling site at Mattamalla cheruvu measuring 200 yards square.

(Signed) D. JAGANNADHA ROW,
Forest Sett.-officer.

MARKAPUR,
11th January 1887.

5	Sirvel..	K. Srinivasachary, Agent to the Guru Ahobilam Jeeyeru Garu, now residing at Rudravaram.	9th June 1885.	The present claim is that of the Ahobilam series of temples, mantapams, reservoirs, gardens and rights of way. It is hopeless to describe all these on paper, and I therefore content myself with entering their position so far as I can on the accompanying map, merely premising that I have, of course, myself visited every place that is mentioned, most of them often, and that on the last occasion I had the advantage of being accompanied by the tahsildar of the taluk and by the guru's special representative. Only two points need an extra word: (i) I have entered the rights in the name of the general Hindu public instead of in that of Ranganathaswami, the Tiruvallúr guru, who claims them; and (ii) I have disallowed the right claimed by the same guru to compel the payment of way-side tolls from the pilgrims. I have done the former, because I look on the guru as the trustee of the general Hindu public, not as the absolute private proprietor of the place; and the latter, because taking that view of the guru's position to give him the right to tax those from whom he derives his authority seems to me untenable. Were he an owner and not a trustee the case would be different. What the Hindu public chooses of its own free will to contribute in the shape of temple fees or way-side tolls to the maintenance of its own shrines, does not, I imagine, concern us, and it is only the compulsory levy of the latter that I have disallowed; the former I have not entered *into at all*. The claim is to the exclusive right of all the Ahobilam temples, mantapams, reservoirs, &c., &c., together with a space of 100 yards round every temple, as also for all the forest land within a radius of three miles from Lower Ahobilam, mention having however been made by the claimant only of the following among others:—	The evidence is amply sufficient to show that the rights admitted are being exercised at the present moment, and that they have been exercised from time immemorial. In point of age the temple was repaired 800 years ago, and in point of sanctity it ranks among Vishnuvites as one of the first in the presidency, the theory being that it is the navel of the serpent god whose head and tail, respectively, are Tirupati and Srisailem.	The following rights are therefore admitted in the name of the general Hindu public for exercise both by day or by night throughout the year:— (1) The right to the following temples and to the use of them together with the necessary right of repair:— Upper Ahobilam. Varaha Narasimham. Lakshmi Ammavaru. Jvala Narasimham. Pundarika Maharishi Karanji Narasimham. Hanumantarayudu. Hanumantarayudu, a second temple. Pamileti. Krodaka Pedda Narasimham. Muddappasela Narasimham. Bhargava Narasimham. And in addition to the above, the right to worship at the following places— Ukkustambham. Prahladunibanda. Lakshmidevipadalu. Singarayya Narasimham. Anjeneswaraswami. Kanyaka Gundam. (2) The right to the following konerus, mantapams and gardens and to the use of them, together with the necessary right of repair:— Konerus— Akula Papayya. Akula Jangam.	On appeal the following alterations were made:— *Para.* 4.—The words "such acts as the Collector may consider reasonable" were scored out and the words "necessary acts" substituted. The words "except Krodaka Narasimham and Anjaneswaraswami" at end were altogether struck off. *Para.* 7 (*d*) *V.*—The words "cart-track" were substituted for the words "bridle-path." *Para.* 8.—The words "user" and "Pujaries" were struck off and the words "use" and "Dharmakartas" substituted instead. (*e*) ii.—For the words "1 head-load" the words "2 head-loads" were substituted. *Provisos* 1, 2, 3 and 4 were entirely scored out and the following words entered as proviso 1, viz.:— For the purposes of this settlement rights to buildings and gardens shall be held to be admitted in the name of Sri Ahobilam Jeeyeru Garu as the representative of, and in trust for, the general Hindu public. *Provisos* 5 and 6 were to be read as provisos 2 and 3,	The dwelling site herein referred to is kept as an enclosure in the reserve. (Sd.) D. JAGANNADHA ROW, Forest Sett.-officer. Muddappasela Narasimham and Bhargava Narasimham have come out of the reserve by the alteration of the boundary since made by the District Forest-officer. (Sd.) D. JAGANNADHA ROW, Forest Sett.-officer.

Register of claims to Lands or rights to Forest produce in the Sirvel proposed reserve—*cont.*

No.	Name of proposed reserve.	Names of claimants.	Date of presentation of claims.	Nature and extent of claims preferred.	Brief summary of evidence of witnesses examined on either side.	Decision.	Brief abstract of decision, if any, of Court of final appeal and settlement.	Remarks.
1	2	3	4	5	6	7	8	9
..	..	..	..	Temples— 1. Lower Ahobilam. 2. Yoga Narasimham, near Mattamalla cheruvu (Krodaka Pedda Narasimham). 3. Bhargava Narasimham. 4. Pamileti Narasimham. 5. Upper Ahobilam. 6. Jvala Narasimham. 7. Lakshmi Ammavaru. 8. Prahladuni Gudi. 9. Ukkustambham. 10. Lakshmi Narasimham temple (item No. 4 of the Supplemental order) at Lower Ahobilam Pulatota. Mantapams— Othimadugu (identical with Raghupati mantapam) big mantapam west of Upper Ahobilam (identical with Bramhagundam). A small mantapam to the north of Bhyravagundam (identical with Pundarikamaharishi temple). Ayarankal mantapam (identical with Veyistambhalu). Konerus— Bhargava Narasimham koneru. One at Lower Ahobilam temple. Lanja koneru, a little to the east of the said temple. Alwari koneru, to the west of the said temple. Gardens— 1. Pulatota at Lower Ahobilam (identical with Akula Papayya). 2. Pulatota at Upper Ahobilam (identical with Karanji Narasimham). 3. Ammavari Pulatota (identical with Veyistambhalu, Varaha Narasimham and Lakshmi Narasimham. Rights of way— 1. From Lower Ahobilam to Upper Ahobilam— (*a*) the foot-path direct; (*b*) the cart-track through Mattamalla cheruvu to Pulatota and thence on by foot-path, to the foot-path mentioned above.	....	Konerus—*cont.* Othi madugu. Bramhagundam. Lakshmi Narasimham. Bhargava Narasimham. Wells— Muddappasela. Karanji Narasimham. Mantapams— Durudu Kambalu. Raghupati. Bramhagundam. Veyistambhalu. Gardens— Akula Papayya—1 ganerapu tree. Karanji Narasimham—13 mango trees. Veyistambhalu—4 mango trees, mallepu bushes. Varaha Narasimham—6 mogalipu trees. Lakshmi Narasimham—5 mango trees. Pamileti— 2 Tamarind trees. 1 Mango tree. 1 Battagenapu tree. (3) The right to make use of the water of the following streams and springs *en route*:— (*a*) Bhowanassi stream. (*b*) Pamileti stream. (*c*) Lakshmi Ammavaru spring (*d*) Prahladunibanda spring. (*e*) Tandramani Chelima (4) The right to halt, cook, light fires, erect pandals, collect dead wood and do other such acts as the Collector may consider reasonable at each of the places named in rights 1 and 2, except Krodaka Narasimham and Anjaneswaraswami. (5) The right to tether riding and pack cattle at— (*a*) Upper Ahobilam. (*b*) Pamileti. (*c*) Bhargava Narasimham,	the words "with the approval of the Collector" having been scored out of the latter —*vide* Collector's appeal order, dated 23rd July 1886.	The koneru at Bhargava Narasimham and the well at Muddappasela have come out of the reserve by the alteration of the boundary since made by the District Forest-officer. (Sd.) D. JAGANNADHA ROW, Forest Sett.-officer. *Right* 4.—The Hindu general public halt and camp at the temple grounds referred to in rights Nos. 1 and 2, except at Bhargava Narasimham and Pamileti, but the camping ground at Bhargava Narasimham has come out of the reserve by the alteration of the boundary since made by the District Forest-officer. The camping ground at Pamileti measures as follows:— (1) To the south of the temple 20 × 50 yards. (2) To the west of the temple 35 × 60 yards. (3) To the west of No. 2, 40 × 30 yards as shown below:—
				2. From Bhargava Narasimham to Lower Ahobilam by a cart-track to the foot of the hill and thence by foot-path. 3. From outside to Pamileti Narasimham, by cart-track as far as Mattamalla cheruvu, and thence by foot-path. 4. From outside to Yoga Narasimham, by cart-track. 5. From Upper Ahobilam to Jvala Narasimham by foot-path up the bed of the stream. 6. From Upper Ahobilam to Lakshmi Ammavaru and Prahladuni Gudi by foot-path up the northern side of the hill. 7. From Lakshmi Ammavaru to Ukkustambham, by foot-path over the northern side of the ravine. 8. From Upper Ahobilam to Ukkustambham, by foot-path along the bed of the stream to Jvala Narasimham and then straight up. 9. From Upper Ahobilam by foot-path to Pamileti Narasimham. Halting places by day or night— (1) Lower Ahobilam, Upper Ahobilam around the temple, Pamileti Narasimham. (2) At other temples by day only. Drinking places— (1) In the stream at Upper Ahobilam; the Bhownassi. (2) Othi madugu halfway between Upper and Lower Ahobilam and also the Bhownassi. (3) A well on the side of the Othi madugu. (4) A second well on the road from Upper Ahobilam to Lower Ahobilam, about a mile from Lower Ahobilam. (5) The Yoga Narasimham pilgrims drink from the Bhownassi in Mattamalla cheruvu. (6) The Pamileti people drink in the vagu close by. (7) The Ukkustambham people drink from the vagu below and from the sela above the waterfall. (8) At Lakshmi Ammavaru there is a spring by the side of the temple. (9) And a similar spring by the side of the Prahladunibanda. (10) At Bhargava Narasimham there is a koneru. Cooking places— People halt at all the temples, and cook when they halt, using dry wood, which they collect close by in the forest; pandals they erect at Upper and Lower Ahobilam only. Pack-cattle and ponies go to Pamileti and Upper Ahobilam and are tethered there on the open grounds near the temples.	....	(6) The right to stand carts at the usual cart-stand— (*a*) Near Pedda (Upper) Ahobilam vagu on the road to Upper Ahobilam. (*b*) At the entrance to the Chorava ravine on the road to Pamileti. (7) Rights of way as follows:— (*a*) From Lower Ahobilam to Upper Ahobilam— (i) A bridle-path direct. (ii) A cart-track through Mattamalla cheruvu up to the cart-stand near Pedda Ahobilam vagu on the path mentioned above. (*b*) From Lower Ahobilam to Pamileti— (iii) A cart track by Puthoka madugu up to the cart-stand at the entrance to the Chorava ravine and a foot-path thence on to Pamileti. (*c*) From Lower Ahobilam to Bhargava Narasimham— (iv) A bridle-path up the ravine to the koneru and a foot-path thence on to the temple. (*d*) From Lower Ahobilam to Muddappasella— (v) A bridle-path up the ravine. (*e*) From Lower Ahobilam to Singarayya Narasimham— (vi) A foot-path up the hill from Muddappasella. (vii) A foot-path up the hill from Balagaram (*alias* Bhargava Narasimham). (*f*) From Upper Ahobilam to Pamileti— (viii) A foot-path starting from Upper Ahobilam near Varaha Narasimham up to the top of the hill and a bridle-path thence on to Pamileti. (*g*) From Upper Ahobilam to Ukkustambham— (ix) A foot-path up the ravine eastwards and on up the Ukkustambham ridge. (x) A foot-path turning off from the above across the face of the Jvala cliff to Jvala. (*h*) From Upper Ahobilam to Prahladunibanda— (xi) A foot-path eastwards up the ravine as far as Varaha Narasimham and then westwards up the hill by Lakshmi Narasimham to Prahladunibanda. (xii) A foot-path turning off from the above below Lakshmi Narasimham to Lakshmidevi Padalu. (*i*) From Prahladunibanda to Ukkustambham— (xiii) A foot-path up and over the hill eastwards by the forest bungalow. (*j*) From Pamileti to Jotikanama— (xiv) A bridle-path as far south as Tandramani Chelima and a cart-track thence on to Kanama. (*k*) From the reserve line to Krodaka Narasimham— (xv) A foot-path from the west. (8) A right of forest user in the name of the Pujaries concerned as follows:— (*a*) At Sankurathri for Lower Ahobilam—		People and cattle halting use the water of the stream close by for camping purposes. *Right* 5.—Cattle are tethered at Upper Ahobilam within the temple premises, and at Pamileti on the camping ground allowed there and are watered at the streams close by. The tethering place at Bhargava Narasimham has come out of the reserve by the alteration of the boundary since made by the District Forest-officer. *Right* 6— (*a*) measures 100 × 40 yards. (*b*) measures 50 yards square. *Right* 7— (i) About 5 miles long and 2 yards wide. (ii) About 7 miles long and 4 yards wide. (iii) The cart-track is about 4 miles long and 6 yards wide, and the foot-path is 2 miles long and 4 feet wide. *Paths Nos.* iv *and* v—have come out of the reserve by the alteration of the boundary since made by the District Forest-officer. (vi) about a mile long and 4 feet wide. (vii) about a mile long and 4 feet wide. (viii) about 4 miles long and 4 feet wide, *i.e.*, foot-path about one mile long and bridle-path about three miles long, both are 4 feet wide. (ix) Four miles long and 4 feet wide. (x) Two furlongs long and 4 feet wide. (xi) About 2 miles long and 4 feet wide. (xii) About 100 yards long and 4 feet wide. (xiii) About 4 miles long and 4 feet wide. (xiv) The bridle-path is 2 miles long and 4 feet wide and the cart-track is 3 miles long and 6 yards wide. (xv) About 1 furlong long and 4 feet wide. (Sd.) D. JAGANNADHA ROW, Forest Sett.-officer.

Register of claims to Lands or rights to Forest produce in the Sirvel proposed reserve—*cont.*

No.	Name of proposed reserve.	Names of claimants.	Date of presentation of claims.	Nature and extent of claims preferred.	Brief summary of evidence of witnesses examined on either side.	Decision.	Brief abstract of decision, if any, of Court of final appeal and settlement.	Remarks.
1	2	3	4	5	6	7	8	9
..	..	..	..	User of wood— Once in the year at Brahmotsavam. At Lower Ahobilam— Four cart-loads of polpa and chirman wood (saplings of from 2 to 4 inches in diameter), and 5 cart-loads of bamboos. At Upper Ahobilam— One cart-load of each, to be taken from the adjoining forest; 6 cart-loads of hill grass at Lower Ahobilam, and 1 or 1½ at Upper Ahobilam; 5 cart-loads of firewood for Upper Ahobilam and 5 cart-loads for Lower Ahobilam. Madapu fibre—half a cart-load for Upper and the same for Lower Ahobilam; 6 rafters of Chilládudugu, 20 feet long each, for god's coach. Fire-wood throughout the year, two head-loads per diem for each of the Upper and Lower Ahobilam temples to cook god's food. Tolls at Lower Ahobilam— One anna a head. At Upper Ahobilam— One anna a head. At Ukkustambham— One of half an anna on the road going up from the ravine and another of quarter anna on the ridge north of the stambham. At Ammavaru, Prahladunibanda, Bhargava Narasimham, Pamiloti and Jvala Narasimham, a quarter of an anna.	....	(i) For the god's platform, 2 poles 24′ long and 1′ in diameter of Chilladudugu or some similar wood; 10 cross pieces, 15′ long and 10″ wide of the same; 4 posts, 9′ long and 4″ thick of chirman or some similar wood; 20 bamboos, 15′ long; 5 head-loads of Madapu or some similar fibre. (ii) For religious purposes, 30 head-loads of firewood. (*b*) At Brahma Utsavam *alias* Brahmotsavam— (i) For Lower and Upper Ahobilam for religious purposes, at each temple, 100 head-loads of firewood. (ii) For Pamileti and Bhargava Narasimham for religious purposes at each temple, 50 head-loads of firewood. (*c*) Throughout the year— (i) At Lower Ahobilam, for religious purposes, 2 head-loads of firewood a day. (ii) At Upper Ahobilam, for religious purposes, 1 head-load of firewood a day. Provided that— (1) The management and the administration of these rights shall vest in the Ahobilam guru as the representative of and in trust for the general Hindu public; (2) rights to water are in no sense exclusive or monopoly rights; (3) rights 3, 4, 5, 6 shall be subject to regulation by the Collector; (4) the rights of way referred to in right 7 may be diverted, altered or improved in any way that the Collector may consider reasonable by the Forest Department. (5) The wood, &c., referred to in right 8 may, at the discretion of the Forest Department, be either taken by the right holders themselves or supplied to them by the Forest Department. (6) The areas within which any or all of the above rights shall be exercised may at any time, with the approval of the Collector, be permanently demarcated. The following claim is disallowed:—	....	....
..	..	..	..		....		....	....

(1) The claim to compel the payment of tolls by pilgrims outside temple buildings; and the following claims refer to lands and buildings outside the reserve and are therefore rejected:—
(1) The claim to Lower Ahobilam and its surroundings.
(2) That to Mahalola Chinna Narasimham.
(3) That to the Ambapuram koneru.
(4) That to the pasturage and camping grounds round Lower Ahobilam for the guru.

(Signed) H. A. SIM,
Forest Sett.-officer.

MARUGULA,
13th December 1885.

Supplemental order under section 10 (1) *of the Madras Forest Act.*—The right of the Hindu general public to the different Ahobilam temples and shrines detailed below have been admitted in claim No. 5 of the Sirvel forest reserve by the late Forest Settlement-officer in original and the Collector in appeal:—
The temples and shrines of—

1. Upper Ahobilam.
2. Varaha Narasimham.
3. Lakshmi Ammavaru.
4. Jvala Narasimham.
5. Pundarika Maharishi.
6. Karanji Narasimham.
7. Hanumantarayudu.
8. Hanumantarayudu, a second temple.
9. Pamileti.
10. Krodaka Pedda Narasimham.
11. Muddappasela Narasimham.
12. Bhargava Narasimham.
13. Ukkustambham.
14. Prahaladunibanda.
15. Lakshmidevipadalu.
16. Singarayya Narasimham.
17. Anjaneswaraswami.
18. Kanyaka gundam.

Konerus (small tanks).

19. Akula Papayya.
20. Do. Jangam.
21. Othi madugu.
22. Bramha gundam.
23. Lakshmi Narasimham.
24. Bhargava do.

Wells.

25. Muddappa sela.
26. Karanji Narasimham.

Mantapams.

27. Durudu Kambalu.
28. Raghupati.
29. Bramha gundam.
30. Veyistambhalu.

Gardens.

31. Akula Papayya—1 ganerupu tree.
32. Karanji Narasimham—13 mango trees.
33. Veyistambhalu—4 mango trees and mallepu bushes.
34. Varaha Narasimham—6 mogalipu trees.
35. Lakshmi Narasimham—5 mango trees.
36. Pamileti—2 tamarind trees, 1 mango tree and 1 battagenapu tree.

(2) But the late Forest Settlement-officer not having excluded them, the matter was eventually brought to the notice of Government, who, in their order, dated 10th September 1886, No. 791, Revenue, communicated with Board's Proceedings, dated 17th idem, Forest No. 498, directed the Forest Settlement-officer to take action under clause (1), section 10 of the Act, the Government Pleader having given it as his opinion that action under clause (1) was compulsory. In accordance with the aforesaid instructions and at the motion of the District Forest-officer, I have visited the Ahobilam temples in company with the Forester of the Sirvel taluk deputed by the District Forest-officer, and taken down their measurements and examined the agent to the temple guru (priest) and the reddi of Ahobilam village.

Register of claims to Lands or rights to Forest produce in the Sirvel proposed reserve—*cont.*

No.	Name of proposed reserve.	Names of claimants.	Date of presentation of claims.	Nature and extent of claims preferred.	Brief summary of evidence of witnesses examined on either side.	Decision.	Brief abstract of decision, if any, of Court of final appeal and settlement.	Remarks.
1	2	3	4	5	6	7	8	9
..	..	..	..	..	..	(3) The measurements are as follows:— (1) Parveti Rangamantapam left out by Mr. Sim, probably under the impression that it was outside the reserve line, but now admitted by me being inside and measuring 25 yards square together with the compound ground allowed it. (2) Akula Jangam koneru, 15 yards square. (3) Akula Papayya koneru and garden grouped together, being quite close to one another, 40 yards square. (4) Lakshmi Narasimham temple, 25 yards square. (5) Durudukambalu, 10 × 6 yards. (6) Raghupati mantapam, 20 yards square. (7) Othi madugu koneru, 30 ,, ,, (8) The temple of Hanumantarayudu, 20 yards square. (9) The temple of Anjaneswaraswami, 15 ,, ,, (10) The temples of Karanji Narasimham and Hanumantarayudu together with the mango garden comprising 13 mango trees, and Karanji Narasimham well, 140 × 40 yards. *N.B.*—In fact, the temples and the well are situated in the mango and flower garden which is enclosed by a ruined compound stone wall whose measurements are recorded. (11) Pundarika Maharishi temple, 15 × 5 yards. (12) The Bramhagundam mantapam and the koneru together, 50 × 35 yards. (13) The Upper Ahobilam temple measuring 76 × 60 yards, and the open platform in front of it on which two small temples, a ruined mantapam and koluvu mantapam are situated and which is treated as temple ground measuring 164 × 40 yards. *N.B.*—It must be noted here that if Mr. Sim, the late Forest Settlement-officer, who has made the settlement, wanted to treat the platform separate from the temple, he would have separately recorded the right to the two small temples and the two mantapams on it, as he did of the other temples and mantapams of Ahobilam, and I am of opinion therefore that I am following the intentions of the original Settlement-officer in treating the platform as part and parcel of the temple ground. (14) Veyistambhalu mantapam, 50 × 16 yards. (15) The Varaha Narasimham temple together with its garden containing 6 mogalipu trees, and the Veyistambhalu garden, comprising 4 mango trees and mallepu bushes, all measuring 120 × 15 yards average. (16) The temple of Lakshmi Ammavaru, together with the Lakshmi Narasimham garden, containing 5 mango trees, and koneru, 150 × 15 yards average. (17) Prahladanibanda, 150 × 15 yards average. (18) Lakshmidevipadalu, 3 × 8 yards. (19) Jvala Narasimham cave, 8 × 6 yards. (20) Ukkustambam. From stambhams or posts to the toll-gate there, 40 × 4 yards. (21) Pamileti temple and garden attached to it, comprising 2 tamarind trees, 1 mango tree, and 1 Battagenapu tree, and measuring 50 × 30 yards, and Lakshmamma's cave on the hill, about 40 yards off, 10 yards square. (22) Yogananda Narasimham (Yoganarasimham or Krodaka Pedda Narasimham) temple, 25 yards square. (23) Muddappa sela Narasimham temple together with the well, 70 × 50 yards. (24) Bhargava Narasimham temple, 30 yards square. (25) And the koneru below it, 50 yards square. (4) The District Forest-officer requests that only the area covered by the bare walls of the temples be excluded from the reserve. But mantapams and temples Nos. 1, 4, 6, 8, 9, 18, 22, 23 and 24 have no compound walls, but worshippers when they go there to worship congregate round the temples and use the land there for religious purposes, such as going round the temple (ప్రదక్షణం) and going in procession with god on festival occasions. I have therefore considered it necessary in these cases to allow a little space measuring about 10 or 15 yards square round the mantapams and temples as their compounds. Mr. Sim has allowed camping rights at each of the temples, but I have allowed camping grounds only at the Bhargava Narasimham temple and Pamileti and made no provision at the other places, where separate camping grounds are not actually required. (5) Under these circumstances I hereby order that the temples and mantapams commencing with Parveti Ranga mantapam and ending with Bhargava Narasimham koneru and numbered 1 to 25 as shown in paragraph 3 *supra* and containing the measurements given against each be excluded from the reserve under section 10, clause, of the Madras Forest Act. MARKAPUR, 21st June 1887. (Signed) D. JAGANNADHA ROW, Forest Sett.-officer.	....	Parveti Rangamantapam, excluded by alteration of the boundary, and the other temples, &c., are kept as enclosures in the reserve. (Sd.) D. JAGANNADHA ROW, Forest Sett.-officer. Items Nos. 23, 24 and 25 have come out of the reserve by the alteration of the boundary since made by the District Forest-officer.

PROCEEDINGS of the Forest Settlement-officer, Kurnool District, dated 15th March 1888.

From my supplemental order in claim No. 5 of the Sirvel block, I find by a slip of pen I have omitted to exclude the shrine of Singarayya Narasimham, measuring 15 yards square. I therefore order its exclusion hereby in accordance with the instructions of Government contained in G.O., dated 10th September 1886, No. 791, Revenue, communicated with Board's Proceedings, dated 17th idem, Forest No. 498.

(Signed) D. JAGANNADHA ROW,
Forest Sett.-officer.

ADIGOPPULA,
15th March 1888.

Supplemental order.—The exclusion of "Kanyakagundam," measuring 20 × 12 yards, having further been omitted hitherto from the first supplemental order, it is hereby ordered at the request of the District Forest-officer to be excluded from the reserve, but kept as an enclosure in it, itself being free from reservation.

(Signed) D. JAGANNADHA ROW,
Forest Sett.-officer.

GIDDALUR,
3rd February 1890.

No.	Name of proposed reserve.	Names of claimants.	Date of presentation of claims.	Nature and extent of claims preferred.	Brief summary of evidence of witnesses examined on either side.	Decision.	Brief abstract of decision, if any, of Court of final appeal and settlement.	Remarks.
6	Sirvel.	Narasimha Reddi, Reddi of Chagalamarri.	30th Oct. 1885.	The Hindus claim rights of worship at Mallayya sela together with the necessary right of way and the right to halt, cook and draw water during the day. The neighbouring cattle-men also claim the right to draw water in pots from the pool at the sela and to carry it out to troughs placed outside, for the use of their cattle there. This sela is a ravine lying at the foot of the hills in the Goregenur village limits; it runs up to a precipice and in the face of this precipice are three caves, in one of which is a pool of water that never dries up and in all of which are lingams. The lingams are worshipped, and this water is both used on the spot by worshippers and carried out in pots for their cattle by the cattle-men. Above the precipice is a whitewashed stone visible from many miles round, but no claim is laid to this. The road, a foot-path only, lies along the bed of the ravine and the halting place too is either in the ravine or in the caves. The caves themselves are small ones and the sela lies only a short distance inside the reserve.	Evidence is given by the neighbouring ryots and cattle-men, as well as by the attendant priests and others and is sufficient to prove the claims.	Rights are therefore admitted as follows:— (1) In the name of the general Hindu public, the right from sunrise to sunset throughout the year— (*a*) to worship at the three caves in the Mallayya sela; and (*b*) to halt, cook, draw water, light fires and do such other acts as the Collector may consider reasonable at the caves and in the ravine. (2) In the name of the general public, the right from sunrise to sunset throughout the year to draw water from the pool and to carry it out for the use of cattle outside. (3) To both parties, a foot-path right of way to the sela along the ravine from the west. Provided that the Forest Department may, at any time, with the approval of the Collector, permanently demarcate the areas within which these rights shall be exercised. (Signed) H. A. SIM, Forest Sett.-officer. MARUGULA, 13th December 1885.	On appeal the following alterations were made:— *Right* 1— (*a*) the whole was replaced by the words "the right of access to the three caves in the Mallayya sela for the purpose of worship," and (*b*) the words "do other such acts as the Collector may consider reasonable" were replaced by "do all other necessary acts." The proviso to right 3 was altogether struck off—*vide* Collector's appeal decision, dated 11th April 1888.	The platform excluded also serves as the halting place. The foot-path mentioned in the order is about quarter of a mile long from the reserve line and 4 feet wide. (*c*) The three caves herein referred to are kept as enclosures in the reserve. (Sd.) D. JAGANNADHA ROW, Forest Sett.-officer.

Supplemental order under section 10 of the Madras Forest Act V of 1882.—The following areas having been proved to have been in the occupation of the temples and shrines in the Mallayya sela, they are hereby ordered to be excluded from the reserve in accordance with the instructions of Government contained in G.O., dated 10th September 1886, No. 791, Revenue, communicated with Board's Proceedings, dated 17th idem, Forest No. 498:—

The three caves in the Mallayya sela together with the platform in front of them, measuring 50 × 20 yards, where religious ceremonies are performed.

(Signed) D. JAGANNADHA ROW,
Forest Sett.-officer.

MAHADEVAPURAM,
30th May 1887.

Register of claims to Lands or rights to Forest produce in the Sirvel proposed reserve—*cont.*

No.	Name of proposed reserve.	Names of claimants.	Date of presentation of claims.	Nature and extent of claims preferred.	Brief summary of evidence of witnesses examined on either side.	Decision.	Brief abstract of decision, if any, of Court of final appeal and settlement.	Remarks.
1	2	3	4	5	6	7	8	9
7	Sirvel..	Narsi Reddi, Reddi of Chagalmarri.	30th Oct. 1885.	About a mile north-east of Lower Ahobilam, at the foot of the hills, is the Bhargava Narasimham (pronounced locally Balagaram) ravine; in this is a koneru or riveted reservoir which belongs to a temple on the hill above, and from this koneru leaks out a small but perennial stream which runs 100 yards or so along the bottom of the ravine below and then disappears. Claim is now laid by the neighbouring cattle-men to the right to water their cattle at this stream, the right of approach to which lies alongside the stream as it runs out from it, so that the right of way required is only for a 100 yards or so.	The evidence is sufficient to prove the right; the stream, indeed, is the only watering place to which cattle have access for several miles round, and the use of it is a necessity.	The right is admitted in the name of the general public as follows:— (*a*) The right to water cattle from sunrise to sunset throughout the year at the Bhargava Narasimham stream between the reserve line on the west and the koneru on the east. (*b*) The necessary right of way thereto along the ravine from the west. (Signed) H. A. SIM, Forest Sett.-officer. MARUGULA, 13th December 1885.	Appeal preferred, but dismissed, and the Forest Settlement-officer's decision confirmed—*vide* Collector's appeal order, dated 10th April 1888.	The cattle watering place and the pathway leading to it have come out of the reserve by the alteration of the boundary since made by the District Forest-officer. (Sd.) D. JAGANNADHA ROW, Forest Sett.-officer.
8	Do. ..	Do. ..	Do. ..	The general cattle-owning public claim the right to take their cattle to and to water them at Puthoka madugu. This is a pool on the Bhownassi stream lying some 3 furlongs inside the reserve on the road from Mattamalla cheruvu (south-east of Lower Ahobilam) to Pamileti. That road first crosses the stream on the reserve line at Othivanka; the next point to the north-east at which it crosses it is the Puthoka madugu in question. Here the water never dries up; it is 9 feet deep now and is said to have been a foot and a half deep even in the famine year. Access to it lies along the road itself, the road being well defined and fairly straight cart-track.	The claim is supported by the evidence of village officials, taliaris, ryots, and Chenchus, and for the greater part of the dry weather may be taken as proved.. For the rains, however, and for a part of the cold weather, there is evidently ample water outside the reserve, and so long as that is drinkable, we may fairly call on the cattle-owners to go there rather than to the more distant pool inside the reserve.	The right is admitted in the name of the general public as follows:— (*a*) The right for such time as water ceases to flow over the Mattamalla cheruvu Chenchu madugu, to water cattle from sunrise to sunset at the Puthoka madugu. (*b*) The necessary right of way thereto from the reserve line on the south-west. (Signed) H. A. SIM, Forest Sett.-officer. MARUGULA, 14th December 1885.	On appeal the words "for such time as water ceases to flow over Mattamalla cheruvu Chenchu gudem were struck off the right (*a*)—*vide* Collector's appeal decision, dated 10th April 1888.	The cattle watering place herein referred to has come out of the reserve by the alteration of the boundary since made by the District Forest-officer. (Sd.) D. JAGANNADHA ROW, Forest Sett.-officer.
9	Sirvel.	Erranna of Thala Lingadinne.	31st Oct. 1885.	It is known that the central ranges of the Nallamalai hills contain iron ore and that an iron-smelting industry exists which has been more particularly developed towards the south; towards, that is the limits of the reserve under settlement. The iron-burners now carry the iron ore out to their villages and burn it there; but in former years they burnt it at the places where they dug it out; in among the hills, that is, and in those days in consequence they encamped for much longer periods in the interior of the range than they do now; and living, so to speak, in that way in the forests, they naturally arranged places of worship, either temples or images or mere stones for themselves, near their camps, many of which, though the camps themselves have been almost given up, they still adhere to. Two of them form subject-matter of the present and others of subsequent claims. The two with which we are now concerned are Gubballa Mallalamma and Chenchappa Nayudu sela; the former, the carved stone image of a hill god in the temple some 7 or 8 miles east of Rudrawaram; the latter 3 or 4 roughly-shaped stones placed to commemorate the death of a former poligar while out hunting at the foot of a tree in a ravine some 4 miles further on. In the case of the latter, it is the descendants of that poligar who now do most of the worshipping at his tomb. There are several roads to them according to the position of the villages from which the worshippers come; the chief is the foot-path from Danalacheruvu *vid* Nuthula and Patalakanama, and though there are two foot-paths from Rudrawaram, one *vid* the Kothulakanama and the other *via* "Medaravanibhavi," a cart-track from Nutula by Gottur Chelima, and probably other foot-paths as well, yet, seeing how seldom people really go there, and how far inside the hills the places of worship lie, and looking at the class to which those who do go belong, one right of way is probably sufficient for all, and what that way shall be may reasonably be left to the Forest Department. People halt at Gubbala Mallalamma by day but not by night; the halting place, a bit of cleared ground some 75 feet square, lying between the temple and the stream to the north-east; on the other side of the stream further north, that is, is the drinking place, a chelima or hole, some 6 feet square and 6 feet deep in which water stays all the year round; the temple itself is by the roadside to the north of the track. Chenchappa Nayudu sela is further in, and people worshipping there have in consequence to remain there for the night. I myself, starting in the early morning, never got back before 8 in the evening, the halting place being a small bit of ground about 50 feet square round the idols, and the drinking place the stream close by. The idols here are about a quarter-of-a-mile away from the cart-track up the rocky bed of the stream. The right to continue to worship at these two places is now claimed by the Hindus.	And the evidence, though it shows that they go seldom, yet shows that they *do* go, that for the last 200 years they have been in the habit of going, and that in view of sore-eyes, fevers, tigers and other "misfortunes," for which propitiatory ceremonies may be necessary, they will look on it as a very great injustice if they are not allowed to continue to go in the future.	Rights are therefore admitted in the name of the general Hindu public as follows:— (1) From sunrise to sunset— (*a*) The right to worship at Gubalia Mallalamma; (*b*) the right, subject to regulation by the Collector, to make use of the water of the stream and chelima there; (*c*) the necessary foot-path right of way thereto from the west; and (*d*) the right, subject to regulation by the Collector, to halt, cook, light fires and do other such acts as the Collector may consider reasonable, on the usual camping ground there. (2) For both day and night similar rights at Chenchappa Nayudu sela, provided that the Forest Department may at any time, with the approval of the Collector, permanently demarcate the areas within which the above rights shall be exercised. MARUGULA, (Sd.) H. A. SIM, 14th Dec. 1885 Forest Sett.-officer. *Supplemental order under section 10 of the Madras Forest Act V of 1382.* —The following areas having been proved to have been in the occupation of the undermentioned temples and shrines, they are hereby ordered to be excluded from the reserve in accordance with the instructions contained in G.O., dated 10th September 1886, No. 791, Revenue, communicated with Board's Proceedings, dated 17th idem; Forest No. 498:— (1) The temple of Gubbala Mallalamma, measuring 5 yards square. (2) The shrine of Chenchappa Nayudu sela, measuring 5 yards square. (Sd.) D. JAGANNADHA ROW, MAHADEVAPURAM, Forest Sett.-officer. 30th May 1887.	On appeal the following alterations were made:— *Right* 1— (*a*) The whole was replaced by the words "The right of access to the shrine for the purpose of worship at Gubbala Mallalamma." (*b*) The words "subject to regulation by the Collector," were scored out. (*d*) The words "subject to regulation by the Collector" were scored out and the words "do other such acts as the Collector may consider reasonable" were replaced by "do all other necessary acts." The proviso to right 2 has been altogether struck off—*vide* Collector's appeal order, dated 11th April 1888.	The foot-path from the reserve line at Danala cheruvu to the shrine of Gubbala Mallalamma *via* Patalakanama is about 3 miles long and 4 feet wide, and its continuation to the shrine of Chenchappa Nayudu measures about 4 miles long and 4 feet wide, while the direct path from the reserve line to Chenchappa Nayudu *via* Medaravanibhavi measures 3 miles long and 2 yards wide. The camping ground at Mallamma, lying between the stream, and the shrine, measures 25 yards square, and the camping ground at Chenchappa Nayudu sela measures 50 feet square. Those camping at the latter place use the water of the pool in the stream close by. The temple and the shrine, as also the camping grounds referred to in the order, are kept as enclosures in the reserve. (Sd.) D. JAGANNADHA ROW, Forest Sett.-officer.

Register of claims to Lands or rights to Forest produce in the Sirvel proposed reserve—*cont.*

No.	Name of proposed reserve.	Names of claimants.	Date of presentation of claims.	Nature and extent of claims preferred.	Brief summary of evidence of witnesses examined on either side.	Decision.	Brief abstract of decision, if any, of Court of final appeal and settlement.	Remarks.
1	2	3	4	5	6	7	8	9
10	Sirvel.	Narsi Reddi, Reddi of Chagalamarri.	1st Nov. 1885.	A few chains only inside the reserve and about east of Peddavangali village, at the foot of the hill, are the ravine and pool of Chinnabandla sela. The pool is not a deep one, but water remains in it all the year round and is drunk by the cattle of the neighbouring villages which graze in the scrub jungle around. A short bridle-path leads to it from the reserve line on the west. The cattle-men now claim to continue this right of way and right to water. Not far to the south of the Chinnabandla sela, mentioned in the last claim and within the limits of Chinnavangali village, is Peddabandla sela. This, too, is a ravine lying inside the reserve, and at the foot of the hill. At its eastern end is a precipice; under that precipice is a pool of water, and in its face, just above the pool, is a cave. Both cave and pool are sacred to Rishis, and throughout the year, though mainly in the month of Kartika, people visit them to bathe in the one and to worship in the other. Further west, that is, nearer to the reserve line, for the ravine runs east and west, in the same ravine, is a pool of water to which so long as water remains in it cattle go to drink. To both places the approach lies by a bridle-path along the ravine eastwards from the reserve line, the bridle-path narrowing to a foot-path as it nears the precipice. Claim is now put in to these two rights of worship and water.	And the evidence which is that of the neighbouring village head-men, ryots and herdsmen, is sufficient to support the claim.	The right is therefore admitted in the name of the general public as follows:— (1) The right from sunrise to sunset throughout the year to water cattle at Chinnabandla sela pool; and (2) The necessary right of way thereto from the reserve line on the west. Provided that the Forest Department may at any time, with the approval of the Collector, permanently demarcate the areas within which these rights shall be exercised. (Signed) H. A. SIM, Forest Sett.-officer. MARUGULA, 14th December 1885.	On appeal the proviso to right (2) has been struck out *vide*—Collector's appeal decision, dated 10th April 1888.	The pathway herein referred to is about a furlong long and 4 yards wide. (Sd.) D. JAGANNADHA ROW, Forest Sett.-officer.
11	Do.	Gurvagadu, Taliari of Chinnavangali.	Do.		And the evidence which is that of neighbouring villagers and ryots, supports the claim.	Rights are, therefore, admitted as follows:— (1) In the name of the general Hindu public, the right from sunrise to sunset throughout the year— (*a*) to worship in the cave and to bathe in the pool at the eastern end of Peddabandla sela; and (*b*) to halt, cook, draw water, light fires, and do other such acts as the Collector may consider reasonable round the pool and in the ravine.. (2) In the name of the general public the right from sunrise to sunset, so long as water remains in it, to water cattle in the pool at the western end of the same ravine; and (3) To both places, the necessary bridle-path right of way from the reserve line on the west. Provided that the Forest Department may at any time, with the approval of the Collector, permanently demarcate the areas within which these rights shall be exercised. MARUGULA, (Signed) H. A. SIM, 14th December 1885. Forest Sett.-officer.	On appeal the following alterations were made:— *Right* 1— (*a*) For the words "to worship" the words "the right of access for the purpose of worship." (*b*) The words "do other such acts as the Collector may consider reasonable" were replaced by "do all other necessary acts." The proviso to right 2 was altogether struck off—*vide* Collector's appeal decision, dated 11th April 1888.	The path-way herein referred to is about half a mile long and 4 yards wide. The Hindu worshippers halt on the platform attached to the cave and pool and lying round the pool and in the ravine. The cave and the pool herein referred to are kept as enclosures in the reserve. (Sd.) D. JAGANNADHA ROW, Forest Sett.-officer.

Supplemental order (*in claim No.* 11) *under section* 10 *of the Madras Forest Act V of* 1882.—The following areas having been proved to have been in the occupation of the undermentioned shrines, they are hereby ordered to be excluded from the reserve in accordance with the instructions of Government contained in G.O., dated 10th September 1886, No. 791, Revenue, communicated with Board's Proceedings, dated 17th idem, Forest No. 498:—

The cave and the pool at the eastern end of Peddabandla sela, together with the platform attached to them and where religious ceremonies are performed, measuring 40 × 10 yards.

(Signed) D. JAGANNADHA ROW,
Forest Sett.-officer.

MAHADEVAPURAM,
30th May 1887.

12	Sirvel..	J. Sunjivareddi, Reddi of Mahadevapuram.	3rd Nov. 1885.	At the entrance to the Nandikanama pass on the west and at the north-west corner of the reserve is the Sorwa Narasimham temple; it stands on the north face of a steep hill, looking across the Sorwa stream and a small strip of level ground on to the main road which runs east and west 50 or 100 yards to the north of it. The usual Hindu worship goes on at the temple; people drink at and wash in the stream, and the strip of level ground is used to halt and camp on. Approach lies from the road on the north into the halting place, and thence by a steep paved foot-path across the stream and up the face of the hill to the temple. The front of the temple stands on a piece of made ground about 50 feet square reveted on three sides, and its back rests against the hill, round which (the back of the temple) one can only completely get by scrambling. On the halting place the level ground, that is, between the road and the stream already spoken of, is a stone-built reservoir, and lying about near the reservoir are a few stone slabs brought in former years for the repair of the temple, but not yet used. Claims to the temple, the stream, the reservoir, the halting, and the stones are now put in by the Hindu public.	And the evidence is sufficient to support them, the temple being a somewhat important one, as well as an old one.	The following rights are therefore admitted to be exercised throughout the year:— (1) To the general Hindu public— (*a*) the right to Sorwa Narasimham temple and the made platform on which it stands; (*b*) the right to the koneru or stone reservoir to the north of it; (*c*) the right to the large building stones which lie near the koneru; and (*d*) the necessary right of repair. (2) To worshippers and their servants, subject to regulation by the Collector— (*a*) the right to halt, cook, light fires, erect pandals, collect dead-wood, tether cattle and do other such acts as the Collector may consider reasonable on the level ground which lies to the north of the temple, within the following limits:— *On the north.*—The Main road; *On the south.*—The Sorwa stream; *On the west.*—The Reserve line; *On the east.*—The Temple; (*b*) the right to make use of the water of the Sorwa stream between the reserve line on the west and the temple on the east; (*c*) a right of way for wheeled traffic, from the road on the north into the camping place in question; (*d*) a right of way for foot-passengers only from the camping place across the stream and up the hill to the temple; (*e*) a right of way when required for special consecration ceremonies and as a foot-path only round the temple itself. (Signed) H. A. SIM, Forest Sett.-officer. KURNOOL, 17th December 1885.	On appeal the following alterations were made— Right 1 (*d*) has been altogether struck off. Right 2.—The words "subject to regulation by the Collector" have been scored out— (*a*) For the words "do other such acts as the Collector may consider reasonable" the words "do all other necessary acts" were subsituted — *vide* Collector's appeal order, dated 11th April 1888. On review the word "temple" at end of right 2-*a* has been replaced by the word "Koneru"—*vide* Collector's Proceedings, dated 14th February 1890.	The subject of this claim has all come out of the reserve by the alteration of the boundary since made by the District Forest-officer. (Sd.) D. JAGANNADHA ROW, Forest Sett.-officer.

Supplemental order under section 10 *of the Madras Forest Act V of* 1882.—The following areas having been proved to have been in the occupation of the undermentioned temples, &c., they are hereby ordered to be excluded from the reserve in accordance with the instructions of Government contained in G.O., dated 10th September 1886, No. 791, Revenue, communicated with Board's Proceedings, dated 17th idem, Forest No. 498:—

(*a*) The temple of Sorwa Narasimhaswami and the made platform on which it stands, measuring 30 yards north and south and 25 yards east and west.

(*b*) The koneru or stone reservoir to the north of the temple, measuring 50 yards square.

(Signed) D. JAGANNADHA ROW,
Forest Sett.-officer.

DIGUVAMETTA,
31st May 1887.

Register of claims to Lands or rights to Forest produce in the Sirvel proposed reserve—*cont.*

No.	Name of proposed reserve.	Names of claimants.	Date of presentation of claims.	Nature and extent of claims preferred.	Brief summary of evidence of witnesses examined on either side.	Decision.	Brief abstract of decision, if any, of Court of final appeal and settlement.	Remarks.
1	2	3	4	5	6	7	8	9
13	Sirvel.	K. Ramanna of Appanapalli.	6th Nov. 1885.	Two more of the half-disused hill shrines referred to in claim 9 enter into the present claim, those of Malleswarudu at Ullada and Ramaswamy at Manigandla.	The evidence is sufficient to support the claim; the claim itself being one which, for fear of future evils, the claimants are not at all disposed to forego or to commute.	Rights are therefore admitted in the name of the general Hindu public as follows between sunrise and sunset:— (1) The right to worship at Ullada Malleswarudu and Manigandla Ramaswami. (2) The right, subject to regulation by the Collector, to make use of the water of the streams at each place. (3) The necessary foot-path right of way thereto from the west. (4) The right, subject to regulation by the Collector, to halt, cook, light fires, and do other such acts as the Collector may consider reasonable on the usual camping grounds at each place. Provided that the Forest Department may at any time, with the approval of the Collector, permanently demarcate the areas within which the above rights shall be exercised, KURNOOL, (Sd.) H. A. SIM, 17th December 1885. Forest Sett.-officer.	On appeal the following alterations are made:— *Right* 1.—For the words "to worship at Ullada Malleswarudu and Manigandla Ramaswami" the words "of access to the shrines for the purpose of worship" were substituted. *Right* 2.—The words "subject to regulation by the Collector" were altogether scored out. *Right* 4.—The words "subject to regulation by the Collector" were scored out. For the words "do other such acts as the Collector may consider reasonable" the words "do all other necessary acts" were substituted, and the proviso attached to the right was removed—*vide* Collector's appeal order, dated 11th April 1888.	The foot-path to the shrine of Malleswarudu at Ullada from the reserve line *viâ* Medarivanibhavi measures about 5 miles long and 2 yards wide, and the foot-path from the reserve line to the shrine of Ramaswami at Manigandla *viâ* Potulakuruva and Kollimi measures about 4½ miles long and 2 yards wide. The camping ground at Ullada measures 20 yards square and that at Ramaswami 50′ × 10′. The shrines and the camping grounds referred to in the order are kept as enclosures in the reserve. (Sd.) D. JAGANNADHA ROW, Forest Sett.-officer.
	The former is a somewhat important one, for there are three Swamies in it, a Lingam, a Vigneshwardu, and a Veerabhadrudu; all are close together on the hill side, a few yards west of Ullada "bridge;" each has a small bit of level ground, about 10 feet square in front of it, and for all the same halting and drinking place down by the Ullada stream below is made use of. The other is a less important one; it lies up a narrow and rocky ravine in the same range as the Ullada ravine, though more to the south, and consists of half a dozen upright stones placed at the foot of a bamboo bush with the Manigandla stream running in front, *i.e.*, to the south of it; the halting place is either the slab rock in the middle of the stream in front, or a small piece of level ground 50′ by 10′ by the side of the path, just to the west. The right of way to both places is by foot-paths leading either from Pedda Kambalur or from Rudrawaram on the west, and passing for Ullada through Medaravanibhavi, and for Manigandla through Kolimi; but seeing how seldom it is likely to be made use of, one will be sufficient, and its course may be left to the Forest Department. A cart-track does run north and south up the valley in front of the ravines, but that is a purely wood-cutters' track never used, and since entry on to it would have to be made round by Ahobilam, far to the south, never likely to be used by the people who come simply to worship. People go and return the same day; the right to sleep at either place is not necessary.							
14	Sirvel	J. Sanjivareddi, Reddi of Mahadevapuram.	20th Nov. 1885.	The general public claim to water their cattle in the Sorwa or Ramanapalli stream, the stream, that is, which runs westwards out of the Nandikanama pass at two places, the one the Sorwa itself at the entrance to the pass, and the other the Bandalamadugu pool a little further in.	This is what they say and it is borne out by the evidence which has been given by the ryots and reddis qualified to speak on the subject. Indeed, if cattle have grazed in the neighbourhood at all, and they certainly have done so, so long as the memory of man runneth, they must have drunk at these places, for there is no other water anywhere for miles.	The right is therefore admitted in the name of the general public as follows:— (1) The right from sunrise to sunset throughout the year to water cattle in the Sorwa stream between the reserve line and the Sorwa Narasimham temple. (2) The right for such time as water ceases to run over the Sorwa pool and between the sunrise and sunset to water cattle at the Bandala madugu pool. (3) To both places, the necessary road from the west. KURNOOL, 17th December 1885.	On appeal the words "for such time as water ceases to run over the Sorwa pool" were scored out of right 2—*vide* Collector's appeal order, dated 10th April 1888.	The watering place on the Sorwa stream has come out of the reserve by the alteration of the boundary since made by the District Forest-officer and that at Bandala madugu adjoins the Nandikanama road, which forms the northern boundary of the reserve.
	So long as water is running at the Sorwa, that is sufficient for them; but when once it ceases to run there and the pool is stagnant, it rapidly becomes fetid and useless, and they require then to go on to the Bandala madugu. The approach to both places is from the main ghât road which runs alongside the stream on the north; but the Sorwa is also entered from the reserve line on the west, the cattle going up the bed of the vagu itself. The Sorwa watering place, I should mention, adjoins the reserve line.							
15	Sirvel.	Kota Boyyanna Balanna of Pedda Kambalur.	20th Nov. 1885.	Three more hill shrines of the sort referred to in claim 9 enter into the present claim; those of Yepilamani Mallalamma, Janda Swami and Ullada. The last has already been disposed of in claim 13, and no further reference to it is therefore necessary here. The two others are both on the road from Pedda Kambalur to Ullada; Yepilimani consisting of few rough stones placed at the foot of a tree by the roadside, two or three miles east of Pedda Kambalur; and Janda Swami being a flag tied to a margosa tree, a couple * of miles further on, *i.e.*, further east.	Sufficient evidence has been given to prove the claim; as in the other cases it does not appear that the shrines are often visited, but it is clear that they are and for several hundred years have been visited, and that any restriction on the privilege now would be looked on as a great injustice, and that to it any disease misadventure or which might befall a would-be worshipper in the future would most assuredly be ascribed. There is therefore no chance of commutation or withdrawal.	The following rights are therefore admitted to be exercised between sunrise and sunset:— (1) To the general Hindu public— (*a*) the right to worship at Yepilamani and Janda Swami; (*b*) the right, subject to regulation by the Collector, to draw water from the Ullada stream; (*c*) the right, subject to regulation by the Collector, to halt, cook, light fires, and do other such acts as the Collector may consider reasonable at the usual camping ground at Janda Swami; (*d*) the necessary foot-path right of way from the west. (2) To the general Mussulman public, similar rights for Janda Swami. Provided that the Forest Department may at any time, with the approval of the Collector, permanently demarcate the areas within which the above rights shall be exercised (Signed) H. A. SIM, Forest Sett.-officer. KURNOOL, 17th December 1885.	On appeal the following alterations were made:— *Right* 1— (*a*) For the words "to worship at Yepilamani and Janda Swami" the words "of access to the shrines for the purpose of worship" were substituted. (*b*) The words "subject to regulation by the Collector" were scored out. (*c*) The words "subject to regulation by the Collector" were scored out. For the words "do other such acts as the Collector may consider reasonable" the words "all other necessary acts" were substituted. The proviso to right 2 was altogether removed—*vide* Collector's appeal decision, dated 10th April 1888.	The foot-path to Mallalamma from the reserve line is about 2½ miles long and 2 yards wide, and its continuation to Janda Swami about half a mile long and 2 yards wide. The camping ground at Janda Swami measures 30 yards square, and those who camp there use the water of the stream at Ullada Mallesvarudu. The foot-path leading from the former to the latter is about a mile long and 4 feet wide. The shrines and the camping ground referred to in the order are kept as enclosures in the reserve. (Sd.) D. JAGANNADHA ROW, Forest Sett.-officer. * Apparently a mistake for half a mile. (Sd.) D. JAGANNADHA ROW, Forest Sett.-officer.
	The road is a foot-path only known locally as the Kunamaseladova, and both Hindus and Mussulmans use it; the former worshipping at both places, the latter only at Janda Swami. Worshippers do not sleep inside the reserve; but they halt and cook in the day-time under an old banyan tree by the disused forges, a few yards north of Janda Swami, bringing their water there in pots from Ullada; they do not stop at Yepilamani except merely to worship, and there is consequently no halting place there.							
16	Sirvel.	Yidula Basireddi of Mundlapad in the Cumbum taluk.	10th Jan. 1887.	Claims right of way for men and cattle from Mundlapad to Ahobilam in continuation of that which was already allowed in claim No. 26 of Uyyalavada block. The	The claimant has examined two witnesses who prove that the pathway claimed has been in use within their knowledge for the last 60 and 65 years, respectively.	As the pathway claimed has been proved to have been in use from time immemorial and for the last 60 and 65 years within the memory of the witnesses, the claim to it is admitted in the name of the general public for the use of men and cattle going straight		

Supplemental order under section 10 of the Madras Forest Act V of 1882.—The following areas having been proved to have been in the occupation of the undermentioned shrines, they are hereby ordered to be excluded from the reserve in accordance with the instructions of Government contained in G.O., dated 10th September 1886, No. 791, Revenue, communicated with Board's Proceedings, dated 17th idem, Forest No. 498:—

(1) The shrine of Malleswarudu at Ullada, measuring 10 yards square.
(2) The shrine of Ramaswami at Manigandla, measuring 3 yards square.

MAHADEVAPURAM,
30th May 1887.

(Signed) D. JAGANNADHA ROW,
Forest Sett.-officer.

Supplemental order under section 10 of the Madras Forest Act V of 1882.—The following areas having been proved to have been in the occupation of the undermentioned shrines, they are hereby ordered to be excluded from the reserve in accordance with the instructions of Government contained in G.O., dated 10th September 1886, No. 791, Revenue, communicated with Board's Proceedings, dated 17th idem, Forest No. 498:—

(1) The shrines of Yepilamani, Mallalamma and Janda Swami each measuring 10 yards square.

MAHADEVAPURAM,
30th May 1887.

(Signed) D. JAGANNADHA ROW,
Forest Sett.-officer.

Register of claims to Lands or rights to Forest produce in the Sirvel proposed reserve—*cont.*

No.	Name of proposed reserve.	Names of claimants.	Date of presentation of claims.	Nature and extent of claims preferred.	Brief summary of evidence of witnesses examined on either side.	Decision.	Brief abstract of decision, if any, of Court of final appeal and settlement.	Remarks.
1	2	3	4	5	6	7	8	9
..	..	..	..	portion now claimed is situated in the Sirvel block. Its length is 17 miles and width 4 yards through the reserve.	....	through. The length of the pathway is about 17 miles and width 4 yards through the reserve. (Sd.) D. JAGANNADHA ROW, Forest Sett.-officer. MARKAPUR, 31st January 1887.	....	....
17	Sirvel..	Boyilla Ramireddi, Reddi of Gadikota, in the Cumbum taluk.	10th Jan. 1887.	Claims right of way for men and cattle from Gadikota to Ahobilam in continuation of that which was already admitted in claim No. 12 of the Uyyalsvada block. The portion now claimed is in the Sirvel block and measures about 5 miles long and 3 yards wide.	The claimant has examined two witnesses who prove that the pathway claimed has been in use within their knowledge for the last 70 and 60 years, respectively.	As the pathway claimed has been proved to have been in use from time immemorial and for the last 70 and 60 years within the memory of the witnesses, the claim to it is admitted in the name of the general public for the use of men and cattle going straight through. The length of the path through the reserve is about 5 miles and width 3 yards. (Sd.) D. JAGANNADHA ROW, Forest Sett.-officer. MARKAPUR, 31st January 1887.	....	....
18	Do. ..	Yiramreddi Timmareddi, Reddi of Dentalavanipenta, in the Sirvel taluk.	10th May 1887.	Claims right of way for men and cattle over the Chintalakanama, bridle-path which runs from Mudurallapalli, hamlet of Chintalacheruvu *vid* Gadirala, hamlet of Dantalavanipenta and joins the "Jotikanama" (claim No. 3) at Utlu.	The witness examined for the claimant proves that the pathway claimed has been in use for the last 30 years to his personal knowledge.	The claim to the right of way along the Chintalakanama for men and cattle is admitted in the name of the general public, as it has been proved to have been in use for a long time. The length of the Kanama is 5 miles and width 2 yards through the reserve. (Sd.) D. JAGANNADHA ROW, Forest Sett.-officer. MAHADEVAPURAM, 30th May 1887.	On appeal the word "pack" was inserted before "cattle" —*vide* Collector's appeal order, dated 7th December 1887.	....

19	Do. ..	Battula Narisireddi, Reddi of Ahobilam village, in the Sirvel taluk.	28th May 1887.	Claims right to the temple of Narasimhamaswami at Pamileti, as also to the management of the income derived from the villagers of Bachepalle and Kondampalle.	....	Claim rejected as the right to the temple in question has already been admitted by the late Forest Settlement-officer, Mr. Sim, in the name of the Ahobilam Jeeyeru garu as trustee for the general Hindu public, and as no satisfactory reason has been shown why the claimant has failed to put in his claim before Mr. Sim. (Sd.) D. JAGANNADHA ROW, Forest Sett.-officer. RUDRAWARAM, 28th May 1887. *N.B.*—The claims entered in this register were entered in the order of presentation. (Sd.) D. JAGANNADHA ROW, Forest Sett.-officer.	....	....

ENCLOSURE No. 2.

STATEMENT showing the number of claims filed and their disposal.

Name of block.	CLAIMS TO TEMPLES AND SHRINES.			CLAIMS TO RIGHTS OF WAY.						CHENCHU CLAIMS.			CLAIMS TO WATER-COURSES FOR WATERING CATTLE.		
				To temples.			Ordinary path-ways.								
	Filed.	Admitted.	Rejected.	Filed.	Admitted.	Rejected.	Filed.	Admitted.	Rejected.	Filed.	Admitted.	Rejected.	Filed.	Admitted.	Rejected.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Sirvel	8	7	1	2	2	..	3	3	..	2	2	..	4	4	..

ENCLOSURE No. 3.—Draft notification.

ENCLOSURE No. 4.—Sketch-map.

ENCLOSURE No. 5.—Forest Settlement-officer's report, dated 30th March 1888, No. 20.

ENCLOSURE No. 6.—Original draft notification.

ENCLOSURE No. 7.—Original map.

Endorsement by the Collector of Kurnool, dated 17th May 1890, No. 249.

Copy forwarded to the Board of Revenue through the Conservator of Forests, Northern Circle, with reference to Board's Proceedings, dated 14th August 1889, Forest No. 777, Mis.

A statement of area and condition is submitted herewith.

ENCLOSURE.

STATEMENT of area, &c., to accompany notification under section 16 of Act V of 1882.

Taluk.	Area.	Extent of occupied and unoccupied Government lands in the taluk.	Area of reserves already notified under section 16 in the taluk.	Area of reserves under settlement in the taluk.	Area of reserves submitted for notification under section 16.	CHARACTER OF THE LAND PROPOSED FOR RESERVATION.			Probable extent of land left for grazing purposes.	Remarks.
						Blocks.	How much forest.	How much grass land.		
Sirvel.	309,720 acres.	Occupied .. .. acs. 112,053 Unoccupied .. .. 27,183 Total .. 139,231	Nil.	200 sq. miles.	200 sq. miles.	Sirvel.	200 sq. miles.	Nil.	The area is not known. When the reserve was demarcated a strip of forest at the foot of the hills and some of the outlying spurs were left out for grazing. The area may be about 30 square miles.	The forest has not been surveyed and the area given is an estimated one only. According to the returns lately received from the Talsildars the estimate appears to be rather too high. A very small portion of the reserve comes within the boundary of the Nandyal taluk.

X Sirvel 1152/1 Gen
Dr Hamfet 1560

Endorsement by A. W. PEET, Esq., Acting Conservator of Forests, Northern Circle, dated Madras, 21st May 1890, No. 570.

Forwarded.

Resolution—dated 10th January 1891, Forest No. 11.

Submitted to Government.

2. There were a few discrepancies between the register and draft notification which have been corrected. One or two verbal alterations have also been made in the latter document so as to make it shorter and more precise, and, as thus amended, it is submitted for favor of early approval and issue.

3. The area of the block is roughly estimated at about 200 square miles. It comprises that portion of the great Nallamalai forest, which lies between the Nandikanama pass road on the north and the Cuddapah district on the south.

4. Should it happen that any portion of the forest is taken up permanently by the railway, it need not be disafforested under section 24, for, being a State line, the land does not cease to be Government property. If, however, any village should spring up within it,—though this is not likely, seeing how feverish the place is—the case would be different, but even then the Supreme Government need not be troubled and the case might be dealt with under section 18.

In his progress report for May 1887, the Forest Settlement-officer stated that a triangular piece of land alongside the Nandikanama road had been converted into a Mussalman burial-ground. If this is so, the Collector should allow the burial privilege as a concession under departmental order.

5. The 31st March 1891 is recommended as the date from which the reservation shall commence.

(True Copies and Extract.)

(Signed) H. A. SIM,
Acting Secretary.

To the Secretary to Government, Revenue Department,
with revised draft notification, and map and twelve appeal decisions (to be returned).
" Conservator of Forests, Northern Circle.
" Collector of Kurnool.
Copy to the Examiner of Forest Accounts.

ORDER—dated 17th February 1891, No. 119, Revenue.

Forest, No. 29.

The draft notification, as amended by the Board of Revenue, is approved and will be published in the Fort St. George and the Kurnool District Gazettes, the 31st of March 1891 being entered as the date from which the reservation shall take effect.

2. It is observed that the width of the cart-track from Lower Ahobilam to Upper Ahobilam [claim 5 (7) (ii).] is given as "4 yards" in column 9 of the register of claims, whereas in column 3 of the schedule attached to admitted right A-iii under the heading "Remarks" in the notification, it is given as "6 yards." The correct width should be ascertained. The entry "both are 6 feet wide" in column 9, claim 5 (7) (viii), in the register is apparently a clerical error for "both are 4 feet wide" and has been corrected accordingly.

3. It is observed that at the end of his decision on claim No. 4, the Forest Settlement-officer said "the right to take toll from pilgrims at Ukkustambham is not admitted; the claim will, however, be put before Government for consideration." This

point does not seem to have been subsequently noticed, and the Board's attention is now drawn thereto.

(True Extract.)

(Signed) C. A. GALTON,
Secretary to Government.

To the Commissioners of Land Revenue, with sketch-map and appeal decisions.
„ the Superintendent, Government Press, with notification.

No. 119A.

Copy to the Government of India, Revenue and Agricultural Department.

(Signed) C. A. GALTON,
Secretary to Government.

NOTIFICATION.

His Excellency the Governor in Council is pleased to declare, under the provisions of section 16 of the Madras Forest Act (V of 1882), that, from 31st of March 1891, the areas, the boundaries of which are set forth in the schedule appended to this notification, shall be constituted "reserved forest."

SCHEDULE.

District.	Taluk.	Name of the block.	Situation and boundaries.
Kurnool,.	Sirvel ..	Sirvel Reserve.	SITUATION.—Situated on the east of the Sirvel taluk, extending from the Nandikanama road on the north to the Cuddapah district boundary on the south. BOUNDARIES.—*North.*—From the fifth furlong stone in the sixty-first mile, the Nandikanama road up to the fourth furlong stone in the seventieth mile on the top of Galikonda. *East.*—From the above point, the western boundary of the Cumbum taluk up to the ridge of Karatalakonda *alias* Kudurumamillaselakonda (hill), then its southern boundary up to the ridge of Yerugulapentabodu, and then the Cuddapah district boundary up to the survey pillar on the top of Nallikalaguttakonda (hill). *South.*—From the last pillar, the Cuddapah district boundary up to the forest cairn at the south-eastern end of the tank called "Gollavanikunta" of Chinavangali village. *West.*—From the last point, straight lines (with forest cairns) first a little east of north to Yeddulareddipenta, then north-west past Chennapareddichenu to the cairn in the Loddi ravine, and over the hillock called "Pedapalakayabodu," then slightly east of north over the western slopes of the hills called Wamikonda, Mallayyasdatippa, Palakayatippa and Puligundamjidugu to the forest cairn on the Ramapuram forest path, then northwards for about thirteen furlongs to the cairn on the left bank of the Bhownassi river, then a little north of east for nearly five furlongs to another cairn, then south-south-east to where the Gadiralavagu (stream) joins the Bhownassi river; then the left bank of the former up to the rock known as Errabanda, then again a straight line a little north of east to the eastern bank of the "Ruthokamadugu" (pool) in the Bhownassi river, then down that river up to where the Pamileti cart-track crosses it, then that cart-track up to the cairn at the western foot of Pedda Narasimhamtippa, then again straight lines first north by east to a point on the direct bridle path from Lower to Upper Ahobilam, about 100 yards south of "Parveti Rangamantapam," then northwards excluding the said mantapam, to the cairn on the path leading from the shrine of Muddappasela Narasimham to Lower Ahobilam where it turns due west, then straight lines, one eastwards, for about half mile, another northwards, for about three-fourths mile and a third westwards for half mile excluding the shrine of Muddappasela Narasimham and the temple of Bhargava Narasimham, to the cairn on the upper jaw of the Bhargava Narasimham ravine, then north-west to the toe of the hill called Gavalakonda, then slightly west of north along the western base of the hill to the cairn known as Audagamanidinne, thence on to the survey stone at the north-east corner of khandam 19 of Peddakambalur village, then westwards along the southern foot of Chinegogulaguttatippa to its south-western foot, then north-north-east to the cairn at the western foot of the hillock called Gunikonda, then eastwards up the hillock for about a furlong and a half, then again north-north-east across Obalammatippu (hillock) to the ridge of the hillock, Kotakondakattuva, then northwards to the cairn on the western slope of Sorwamettu (hill), thence excluding the temple, Konefu, and camping ground at Sorwa on to the starting point.

REMARKS.—A. The following are kept as enclosures in the reserve, themselves being free from reservation :—

(i) The Chenchu dwelling site of Ahobilam gudem at Mattamallacheruvu, adjoining the reserve line and measuring 200 yards square, with the attendant rights of building, storing, clearing, lighting fires and other necessary accompaniments.

(ii) The undermentioned places of worship, viz., caves, temples, shrines and pools :—

(*a*) The shrine of Garutmantudu, measuring 40 × 25 yards, with access by the Jotikanama path (*vide* post paragraph O 1).

(*b*) The three caves in Mallayyasela (ravine) with the platform in front of them, where religious ceremonies are performed, all measuring 50 × 20 yards, accessible, from sunrise to sunset, throughout the year, by a foot-path about two furlongs long and four feet wide, running along the ravine from the reserve line on the west, with the right of the Hindu general public to halt, cook, draw water, light fires, and do all other necessary acts at the caves and on the platform in the ravine, and of the general public to draw water throughout the year, from sunrise to sunset, from the pool there and to carry it out for the use of cattle outside.

(*c*) The shrine of Gubbala Mallalamma, measuring five yards square, with access to the Hindu general public for the purpose of worship, from sunrise to sunset throughout the year, by a foot-path from the reserve line on the west at Danalacheruvu and running *vid* Pathalakanama, about three miles long and four feet wide, together with the right to make use of the water of the stream and Chelima there, and to halt, cook, light fires and do all other necessary acts, throughout the year, from sunrise to sunset, on the camping ground, measuring twenty-five yards square and lying between the stream and the shrine.

(*d*) The shrine at Chenchappa Naidu sela, measuring five yards square, with access to the Hindu general public for the purpose of worship from sunrise to sunset throughout the year by (1) a continuation, four miles long and four feet wide, of the foot-path leading to the shrine of Gubbala Mallalamma (*vide* (*c*) *supra*), and (2) a direct path, three miles long and two yards wide, from the reserve line running *vid* Medaravanibhavi, together with the right to make use of the water of the pool in the stream there, and to halt, cook, light fires and do all other necessary acts throughout the year from sunrise to sunset on the camping ground close by the shrine, and measuring 50 feet square.

(*e*) The cave of Peda Bandalasela and the pool at its eastern end, with the platform attached to them, and lying round the pool in the ravine, where religious ceremonies are performed, all measuring 40 × 10 yards, accessible, from sunrise to sunset, throughout the year, by a bridle path, half a mile long and 4 yards wide, from the reserve line on the west, with the right of the Hindu general public of access for purposes of worship in the cave, and bathing in the pool, and halt, cook, draw water, light fires, and do all other necessary acts on the platform from sunrise to sunset throughout the year, and of the general public to water cattle in the pool at the western end of the cave from sunrise to sunset, so long as the water remains in it.

(*f*) The shrine of Malleswaradu at Ullada, measuring ten yards square, with access to the Hindu general public, for the purpose of worship between sunrise and sunset, by a foot-path, five miles long and two yards wide, from the reserve line on the west running *vid* Medaravanibhavi (well), together with the right to make use of the water of the stream there, and to halt, cook, light fires, and do all other necessary acts from sunrise to sunset on the camping ground there, measuring 20 yards square.

(*g*) The shrine of Ramaswami at Manigandla, measuring three yards square, with access to the Hindu general public, for the purpose of worship between sunrise and sunset, by a foot-path, four and a half miles long and two yards wide, from the reserve line on the west, running *vid* Pothulakaruva and Kolimi, together with the right to make use of the water of the stream there, and to halt, cook, light fires, and do all other necessary acts between sunrise and sunset on the camping ground there, measuring 50 × 10 feet.

(*h*) The shrine of Yepilamani Mallalamma, measuring ten yards square, with access to the Hindu general public, for the purpose of worship between sunrise and sunset, by a foot-path, about two and a half miles long and two yards wide, from the reserve line on the west, together with the right to draw water from the Ullada stream at Ullada Malleswarudu (*vide* paragraph (*f*) above) and to halt, cook, light fires, and do all other necessary acts, between sunrise and sunset, on the camping ground at Jandaswami (*vide* paragraph next below).

(*i*) The shrine of Jandaswami, measuring ten yards square, with access to the Hindu and Mussulman general public for the purpose of work, between sunrise and sunset, by a continuation, about half a mile long and two yards wide, of the path leading to the shrine of Yapilamani Mallalamma (*vide* paragraph next above), together with the right to halt, cook, light fires, and do all other necessary acts, between sunrise and sunset, on the camping ground there, measuring thirty yards square, and to make use of the water of the Ullada stream (*vide* paragraph (*f*) above), going there by a foot-path, about a mile long and four feet wide.

(iii) The following Ahobilam temples, shrines, Konerus (reservoirs), mantapams, gardens, right to which has been admitted in the name of Sree Ahobilam Jeeyeru Garu, as the representative of, and in trust for, the Hindu general public for the use of them, both by day and night, throughout the year, together with the necessary right of repair, as also their right to halt, cook, light fires, erect pandals, collect dead wood and do other necessary acts at each of them, and to make use of the water of the streams and springs *en route*, namely, Bhownassi and Pamileti streams, and Lakshmi Ammavaru, Prahladunibanda and Tandramani chelima springs :—

Temples, &c.	Space allowed to each.	Means of access.
1. Akula Jangam Koneru	15 yards square ..	By the direct bridle path from Lower Ahobilam to Upper Ahobilam, about five miles long and two yards wide.
2. Akula Papayya Koneru and garden together.	40 do. ..	
3. Lakshmi Narasimham temple ..	25 do. ..	
4. Durudu Kambalu	10 × 6 yards ..	
5. Raghupati mantapam	20 yards square ..	
6. Othimadugu Koneru	30 do. ..	
7. Hanumantarayudu temple	20 do. ..	
8. The temple of Anjeeneswaraswami ..	15 do. ..	
9. The temples of Karangi Narasimham and Hanumantarayudu, the mango garden comprising 13 mango trees, and Karangi Narasimham well, all together.	140 × 40 yards ..	By the above path, as well as by the cart-track, which runs from Lower Ahobilam through Mattamallacheruvu up to the cart-stand (about seven miles long and four yards wide) near Pedda (Upper) Ahobilam vogu, on the above-mentioned path, with the right to stand carts at the said cart-stand, measuring 100 × 40 yards, and to tether riding and pack cattle at Upper Ahobilam.
10. Pundarika Maharishi temple	15 × 5 yards ..	
11. Brahmagundam mantapam and Koneru together.	50 × 35 yards ..	
12. The Upper Ahobilam temple and the open platform in front of it and on which two small temples, a ruined mantapam, and Koluvu mantapam stand.	164 × 40 yards ..	
13. Veyistambhalu mantapam	50 × 16 yards ..	
14. The Varaha Narasimham temple, its garden containing 6 mogalipu trees, and the Veyestambhala garden containing 4 mango trees and mallepu bushes, all together.	120 × 15 yards ..	By a foot-path from Upper Ahobilam, running eastwards up the ravine as far as Varaha Narasimham and then westwards up the hill by Lakshmi Narasimham to Prahladunnibanda, about two miles long and four feet wide.
15. The temple of Lakshmi Ammavaru, Koneru, and the Lakshmi Narasimham garden containing 5 mango trees, all together.	150 × 15 (on average) yards.	
16. Prahladunnibanda	150 × 15 yards ..	

Temples, &c.	Space allowed to each.	Means of access.
17. Lakshmidevipadalu	3 × 8 yards ..	By a foot-path turning off from the above below Lakshmi Narasimham, about hundred yards long and four feet wide.
18. Ukkustambham from the stambhams or posts to the toll-gate there.	40 × 4 yards ..	(*a*) From Prahladanibanda by a foot-path up and over the hill eastwards by the forest bungalow, about four miles long and four feet wide. (*b*) From Upper Ahobilam by a foot-path up the ravine eastwards, and on up the Ukkustambham ridge, about four miles long and four feet wide.
19. Jvala Narasimham temple	8 × 6 yards ..	By a foot-path turning off from the above across the face of Jvala cliff, about two furlongs long and four feet wide.
20. Pamileti Narasimham temple and garden containing two tamarind trees, one mango tree, and one battagenapu tree, together.	50 × 30 yards ..	(*a*) From Upper Ahobilam by a foot-path starting from near Varaha Narasimham up the top of the hill, about a mile long and four feet wide, and a bridle path thence on, about three miles long and four feet wide. (*b*) From Lower Ahobilam by a cart-track by "Pathakamadugu" up to the cart-stand at the entrance to the Chorava ravine, about four miles long and six yards wide, and by a foot-path thence on, about two miles long and four feet wide, with the right to stand carts at the said cart-stand, measuring fifty yards square, and to tether riding and pack cattle on the camping ground, measuring as follows:— To the south of the temple 20 × 50 yards. To the west of the temple 35 × 60 yards. To the west of the above 40 × 30 yards with right to the use of the stream close by and (*c*) From Pamileti to Jotikanama, by a bridle path as far south as Tandramanicheluna, two miles long and four feet wide, and a cart-track thence on to the Kanava, about three miles long and six yards wide.
21. Kanyakagandam	20 × 12 yards ..	By the foot-path in continuation of the Pamileti cart-track (*b*) above mentioned.
22. Lakshmamma's cave on the hill, about 40 yards off the Pamileti temple.	10 yards square ..	By a foot-path from Pamileti, about forty yards long and four feet wide.
23. Yogananda Narasimham or Krodaka Pedda Narasimham.	25 do. ..	By a foot-path from the reserve line on the west about a furlong long and four feet wide.
24. Singarayya Narasimham shrine on the hill.	15 do. ..	By two foot-paths, one from Bhargava Narasimham temple, and the other from Muddappasela Narasimham temple, each about a mile long and four feet wide.

B. The right of forest use has been admitted as follows in the reserve in the name of the Dharmakartas of the Ahobilam temples, for exercise on particular occasions or throughout the year, as specified hereunder:—

(*a*) At Sankaranthi (festival) for Lower Ahobilam:—

(i) *For the God's platform.*

2 poles, twenty-four feet long and one foot in diameter, of Chelladudugu or some similar wood.
10 cross pieces, fifteen feet long and ten inches wide, of the same.
4 posts, nine feet long and four inches thick, of Chiriman or some similar wood.
20 bamboos, fifteen feet long.
5 head-loads of Madapu or some similar tree.

(ii) *For religious purposes.*

30 head-loads of firewood.

(*b*) At Brahma Utsavam (*alias* Brahmotsavam):—

(i) *For Lower and Upper Ahobilams, for religious purposes at each place.*

100 head-loads of firewood.

(ii) *For Pamileti and Bhargava Narasimham, for religious purposes at each.*

60 head-loads of firewood.

(*c*) Throughout the year:—

(i) *At Lower Ahobilam, for religious purposes.*

2 head-loads of firewood a day.

(ii) *At Upper Ahobilam, for religious purposes.*

2 head-loads of firewood a day.

Provided that—

(1) The wood, &c., referred to above, may at the discretion of the Forest Department, be either taken by the right-holders themselves or supplied to them by the Forest Department, and

(2) The areas, within which any or all of the rights referred to in paragraph A (iii) and paragraph B *supra*, shall be exercised may, at any time, be permanently demarcated.

C. The following rights are allowed in the reserve to the Chenchus of the Basvapuram and Ahobilam gudems, exercisable within the blocks and subject to the provisions noted against them in the table below:—

Rights allowed.	The blocks within which the rights allowed are exercisable.	The provisions, the rights allowed are subject to.
1. To all rights of way along all paths and elsewhere, wherever necessary, for the exercise of rights, hereunder mentioned, together with the right to carry torches. 2. To all, the right of drinking and drawing water, from all streams, springs, wells, and pools, and of washing and bathing therein. 3. To all, rights to wood, bamboos, fibre, thatching grass, firewood, fruits (other than those, the right to which is hereinafter commuted for the Basvapuram gudem) roots, honey, and other forest produce for their huts, ladders, ropes, weapons, and other *bonâ fide* home use only, and not for sale or barter. 4. To all, the right of shooting and fishing. 5. To each gudem, as a whole, the right to graze, water, and herd cattle, not exceeding— 50 head of cattle and 150 sheep or goats, for Basvapuram gudem, and 100 head of cattle and 250 sheep or goats for Ahobilam gudem.	*Basvapuram block*, bounded on the south by Ulladа, on the north by Nandikanama road. On the east by Galikonda and on the west by the reserve line. *Ahobilam gudem*, bounded on the south by the taluk boundary, on the north by the Ulladа watershed, on the east by the taluk boundary, and on the west by the reserve line.	(*a*) The rights are admitted only for Chenchus of the Basvapuram and Ahobilam gudems, that is, to Chenchus by birth or marriage. (*b*) They extend, where not otherwise limited, over the whole year and over the whole blocks. (*c*) They are not transferable, nor are they exclusive or monopoly rights, and (*d*) They are subject to regulation by such rules as may from time to time be framed by His Excellency the Governor of Fort St. George in Council.

6. To each gudem, as a whole, the right to collect, for sale or barter, the honey and wax of wild bees (also tamarinds, mangoes, karakkaya, kunkudukaya, jidiginjalu, woodapples and ippa seeds, for the Ahobilam gudem).
7. To the Basvapuram gudem only, as a whole (in commutation of all right to the following fruits, karakkaya, kunkudukaya, jidiginjalu, tamarinds, mangoes and (exclusive of twenty trees "near Pacherla") woodapples the right to receive from the Forest Department, a yearly sum of fifty rupees, paid at Basvapuram, at Sivaratri, and once a month or oftener during the months of May, June, July, August, September and October in such instalments and in such proportions of grain, flesh, condiments, cloths and cash as the Collector may direct.

D. The following public rights of way have been allowed through the reserve:—

1. *Jotikanama* (*a*) for wheeled traffic up to Tandramanipenta, about a mile and a half east of Utlu, the length of the pathway in the reserve from Mattamallacheruvu (a breached tank) being about eight miles and width six yards, (*b*) east of that as a bridle path only, its length being about two miles and width two yards, with the right of the general public to halt by day at Komativ ibhavi and by day and night at Utlu, with the attendant privileges of lighting camp and watch-fires, tethe g cattle, and other necessary accompaniments on the demarcated camping grounds at the former, measuri thirty yards square, and at the latter 100 × 60 yards adjoining the Taliari Metta there, as also the right draw water from and to water cattle at the well at Komativanibhavi, and at the stream at Utlu.
2. *Chintakanama* for men and pack cattle from Mudurallr lli *vid* Gadirala, to join the above path at Utlu, its length being about five miles and width two yards t ugh the reserve.
3. Pathway for men and cattle from Mundlapad to Ahobi , about seventeen miles long and four yards wide in the reserve, and
4. Pathway for men and cattle, from Gadikota to Ahobil , about five miles long and three yards wide in the reserve.

E. The right of halting and camping by day or night, lighti camp and watch-fires, cooking, fetching water, tethering and watering cattle and other necessary accompaniments o ilting rights at the undermentioned camping grounds on the Nandikanama road is admitted to the general public:—

1. *At Pacherla* between the second and fourth furlong stones in the sixty-fifth mile of the road, and between the road on the north and a stream on the south, and measuring two furlongs east and west and one hundred and fifty yards on average north and south, with the right of using the water of the stream adjoining.
2. *At Dorabhavi* (*a*)—To the south of the road about half a furlong east of the fifth furlong stone in the sixty-eighth mile, measuring 100 × 25 yards, with the right of using the water of the well called Dorabhavi in the Nandyal reserve.
(*b*) To the south of the road, about three chains east of the third furlong stone in the sixty-eighth mile and east of the well called Dorasanibhavi, measuring 50 × 25 yards, with the right of using the water of the well.

F. The right of the general public to water cattle from sunrise to sunset, at the following watering places, has been admitted within the reserve:—

(*a*) *China Bandalasela pool*, throughout the year, with access to it by a cattle path from the reserve on the west about a furlong long and four yards wide, and
(*b*) *Bandalamadugu pool*, with access to it by the Nandikanama road on the west, which it adjoins.

Exd. G. A. Lewis.

40 Copies.

Original

Govt. of {1891} Madras.

REVENUE.

22.1.30 II

F.C. No 36/15 of 91

Issued

Recd. *Encl.*

G.O., 17th February 1891,
Nos. 119, 119A.

FEBRUARY.

Reserved forest.

Draft notification, under section 16 of the Forest Act, for constituting Sirvel block as a —, approved and ordered to be published in the Fort St. George and Kurnool District Gazettes.

PROCEEDINGS OF THE BOARD OF REVENUE
(LAND REVENUE).

MR. W. S. WHITESIDE.

READ—again the following Proceedings of the Board of Revenue (Land Revenue), dated 14th August 1889, Forest No. 777, Mis. :—

MR. W. S. WHITESIDE.

Read—the following letter from C. KOUGH, Esq., Collector of Kurnool, to the Secretary to the Commissioners of Land Revenue (through the Conservator of Forests, Northern Circle), dated Kurnool, 2nd May 1888, No. 1207 :—

I have the honor to forward, herewith, final reports of the Forest Settlement-officer on the settlement of Nandyál, Nandikótkur and Sirvel blocks.

2. Copies of judgments in claims Nos. 6, 7, 8, 9, 10, 11, 12, 13, 14 and 15 of Sirvel block will be sent shortly for the information of the Board.

ENCLOSURE No. 1.

From M.R.Ry D. JAGANNADHA ROW, Pantulu Garu, Special Deputy Collector on Forest Settlement Duty, Kurnool, &c., Districts, to the Collector of Kurnool (through the District Forest-officer, Kurnool), dated Gummadampad, 30th March 1888, No. 20.

I have the honor to report the conclusion of the settlement of the proposed Sirvel reserved forest in the Sirvel and Nandyál taluks, all the events noted under section 16 of the Forest Act having occurred.

2. This block is situated to the east of the Sirvel taluk and forms the southernmost block of the three Western Nallamalai reserves. It extends from the Nandikanama pass road on the north to the Cuddepah district boundary on the south. Its area is about 200 square miles.

3. The Government notification under section 4 of the Act proposing to constitute this a reserved forest appeared in the *Fort St. George Gazette*, dated 8th May 1883, and the Settlement-officer's proclamation under section 6 was published in the District Gazette, dated 15th August 1883. Time was given up to the 31st October 1883 for preference of claims. The block was settled by Mr. Sim, and at the motion of the District Forest-officer, under the orders of Government contained in G.O., dated 10th September 1886, No. 791, Revenue, communicated with Board's Proceedings, dated 17th idem, Forest No. 498, I have ascertained the areas, claims to which had already been admitted by Mr. Sim, and excluded them from the proposed reserve.

4. Nineteen claims were put in, eight of which relate to temples and shrines, five to pathways, two to dwelling-sites and minor forest produce, &c., put in by Chenchu Gudems, and four to water-courses for watering cattle.

5. Of the eight claims referring to temples and shrines, only one was rejected. All the rest were admitted. The notification issued under section 4 of the Act made provision for demarcating out the Upper Ahobilam temple from the reserve, but a claim having been put in about the temple, a formal inquiry was made and the temple and its surroundings were excluded from the reserve by a settlement order.

6. The claims and the appeals were disposed of long ago, but the Conservator having proposed revision of certain appeal orders, a question arose as to whether Collectors as appellate court have power to revise their own orders. The matter was pending for some time, but the High Court have later on decided it in the affirmative. Review petitions were thereupon accepted in claims Nos. 1 and 2 and disposed of by you on the 3rd November 1887. Printed copies of your orders, which are said to have been sent to me in January last, were received by me on the 10th ultimo. The Conservator having in his letter, dated 16th August 1886, No. 160-C, embodied in the Board's Proceedings, dated 13th September 1886, Forest No. 482, proposed the revision of appeal orders in claims Nos. 6, 9, 11, 12, 13 and 15, I had to wait and ascertain from you whether review petitions were presented in these claims also; but you tell me in your letter, dated 29th ultimo, No. 506 (received by me on the 9th instant), that no review petitions were presented in these claims I therefore submit my final report without waiting further.

7. The block is thus free of all rights except those mentioned above.

8. The claims under sections 10 and 11 of the Act were not split up, as they were disposed of long before the orders of Government on the subject were passed.

9. The following are sent herewith:—

(*a*) Numerical statement of the claims filed.
(*b*) Signed copy of the B register.
(*c*) Draft final notification under section 16 of the Act.

10. The register B was prepared in the old form existing at the time of the disposal of the claims, but the result of the appeals and review petitions was noted therein.

11. The date in the draft notification is left blank, and I would require two months to get it published in the District Gazette and have it served as required by the Act.

12. The boundaries of the block have not been altered at the time of settlement and no sketch therefore accompanies this report.

13. The Bellary-Kistna State Railway passes through * this reserve for a short distance. The width of the line is said to be 400 feet, but the area occupied by the buildings, quarries, &c., could not be ascertained as the work is under progress, and the whole area will have to be excluded hereafter under section 24 of the Forest Act as proposed in your office letter No. 121, dated 19th May 1886, embodied in the Board's Proceedings, dated 31st May 1886, Forest No. 298.—

* This is a mistake. It is the temporary diversion that passes through the reserve, and it will not be used when the line is opened for traffic.
(Intld.) D. J. R.

ENCLOSURE No. 2.—B register of claims.

ENCLOSURE No. 3.—Numerical statement.

ENCLOSURE No. 4.—Draft notification.

ENCLOSURE No. 5.—Topographical sheet of the Kurnool district.

Endorsement by E. D. M. HOOPER, Esq., District Forest-officer, Kurnool, dated 24th April 1888, No. 16.

Forwarded with the following remarks:—

Board's Proceedings, No. 482, dated 13th September 1886, directed the District Forest-officer to ask the Forest Settlement-officer to take action in ordering the exclusion of certain

properties; and, in accordance with these instructions, the Forest Settlement-officer to do so. His supplemental orders in Nos. 3, 6, 9, 11, 13 and 15 were referred to Conservator who, on 9th June 1887, declared his satisfaction with them.

2. Similarly, supplemental order No. 12 was agreed to by him on 27th June 1887.

3. The general information regarding the area reserved and its comparison with the size of the taluk, &c., is submitted with the report on the Nandyál reserve herewith.

Endorsement by A. W. PEET, Esq., Acting Conservator of Forests, Northern Circle, dated Ootacamund, 12th May 1888, No. 404.

Forwarded.

Read—also the following letter from C. KOUGH, Esq., Collector of Kurnool, to the Secretary to the Commissioners of Land Revenue, dated Kurnool, 23rd May 1888, No. 1580:—

As promised in my letter No. 1267, dated 2nd May 1888, I have the honor to forward herewith printed copies of judgments in claims Nos. 6 to 15 of Sirvel block.

ENCLOSURES Nos. 1 TO 10.—Appeal decisions.

Resolution—dated 14th August 1889, Forest No. 777, Mis.

The Sirvel settlement papers will be returned to the Collector for amendment with reference to the following remarks:—

(i) The second Forest Settlement-officer's orders exclude a great many of the items claimed; but whether by such exclusion is meant that they have been actually thrown out of the reserve or merely treated as enclosures is not clear. Apparently, some have been dealt with one way and some the other. The facts should be distinctly stated.

(ii) Claim II is said to have been preferred on the 22nd December and disposed of on the 29th January 1885. The correct dates should be reported.

There is apparently some omission after the words "each of them will" in column 5 of the register. It should be supplied.

The Sorwa camping ground is stated to be the same as that allowed in claim XII, but this is not specified in the draft notification.

The boundaries of the Pacherla camping ground given in the draft notification do not appear in the register, while its extent from north to south given in the latter document is omitted in the former. The two documents should be made to agree completely.

The measurements of the Dhorabhavi camping ground should have been given, for though now in the occupation of the railway, it is not likely to be so forever.

(iii) *Claim III.*—The respective distances through the reserve of the cart-track and bridle-path admitted in this claim, which are given in the draft notification, do not appear in the other document, and should be inserted in it. The width of the path and the area of the Komativanibhavi camping ground are also given differently in the two documents.

The demarcation and exclusion referred to at paragraph 4 of the Collector's order in appeal do not find place in the draft notification, which also omits to specify the admitted camping rights.

(iv) *Claim V.*—The details of the claim should be more specifically given in column 5 of the claim register. As it is, it cannot be gathered what were claimed and what were not.

The claimant's name is given as Srinivasacharry, but what connection he has with the claim is not clear. Presumably he is an agent of the Guru (Ranganathaswami) referred to in column 5. If so, the necessary addition should be made to the entry in column 3.

As Parveti Ranga mantapam is not in Mr. Sim's list, no matter why, it should be reported whether any fresh evidence was produced to support its admission or any review petition presented for re-opening the question.

The details given in the register of the contents of the several gardens admitted within the reserve should be noted in the draft notification also.

The Lakshmi Narasimham temple, item 4 of the supplemental order, is probably the koneru (tank) of that name, item 23 of paragraph 1. If so, either entry should be corrected so as to agree with the other. Similar corrections should also be made in the case of the Pamileti temple and Pundarika Maharishi mantapam.

The cave excluded with the Pamileti temple is not in Mr. Sim's list. It should therefore be explained how it came to be excluded.

Item 18 of paragraph 1 of the supplemental order does not appear to have been excluded by the order at paragraph 5. The reason of the omission should be stated.

The right to the use of the water of some of the streams figuring as item 3 of the first Forest Settlement-officer's decision is left out in the draft notification, as are also rights 4, 5 and 6. The omission of the camping rights is explained as due to their having been disallowed by the second Forest Settlement-officer except at one place; but as the rights were admitted and recorded by Mr. Sim at all, it is not open to him now to disallow them, except on a review petition or order of a higher court. It should be reported if any such petition was presented or order received; if it was not, the rights should be allowed as ordered by Mr. Sim.

The distinction of foot and bridle-paths drawn in the case of rights of way Nos. IV and VIII is omitted in the draft notification, nor are their respective lengths through the reserve given.

The description given in the draft notification of paths Nos. IV and V differs from that in the register.

The camping rights and wood grants allowed by Mr. Sim have not been entered in the notification in sufficient detail.

(v) *Claim VI.*—The foot-path herein referred to is said in the register to run along the ravine, but this information is omitted in the draft notification and should be inserted in it.

The right which has been admitted in the decision to the use of the water of the pool in one of the caves has been left out in the draft notification, as has also the distinction drawn therein in regard to the class of men in whose favor the several rights in this claim are admitted.

The marginal remark gives the platform as the camping ground, but paragraph (*b*) of the appellate decision allows the right at the caves and ravine. The draft notification, it is observed, omits the right altogether.

(vi) *Claims VII, VIII and X.*—The time of day when the rights herein admitted is exercisable is omitted in the draft notification.

(vii) *Claim VIII.*—The words "for such time, &c.," struck out by the Collector's appellate order are retained in the draft notification and should be omitted.

(viii) *Claim IX.*—That document does not give the camping rights in sufficient detail and omits the distinction drawn in the decision in regard to the time of day at which the rights may be exercised at the two shrines.

The name of the second shrine is spelt differently in the two documents—"Chennappa Naidu Sela" and "Chentsappa Naidu Sella."

(ix) *Claim X.*—The situation of the pool is given in the register as "to the east of Peddavangali village" and as "within the limits" of that village in the draft notification.

Here also the distinction as to time is left out, as also the camping rights.

(x) *Claim XII.*—The rights recorded in paragraph 2 (*a*) of the appeal decision have not been given in the draft notification in sufficient detail, while rights 1 (*c*) and 2 (*c*) have been left out altogether. The distinction as to the class of men by whom the rights may be exercised is also omitted.

(xi) *Claim XIV.*—The draft notification retains the words "for such time as, &c.," struck out by the appeal decision. This should be corrected.

(xii) There is great variety in the spelling of some of the names which should be corrected—"Serwa" and "Sorwa," "Chelima" and "Chellimi," &c.

(xiii) The boundary description cannot be fully followed on the map submitted and is not sufficiently precise. The starting and closing points should be definitely fixed. The western boundary line should be made more specific and succinct.

(xiv) A complete map of the block illustrating the boundaries and indicating where the enclosures lie should be prepared and submitted.

2. An early reply should be submitted and the return of the settlement records of the Nandyál and Nandikótkur blocks expedited.

(True Copies and Extract.)

(Signed) M. HAMMICK,
Secretary.

To the Collector of Kurnool, with papers in Forest Register No. 701 of 1888 and map to be returned.

Copy to the Conservator of Forests, Northern Circle.

READ—also the following letter from M.R.Ry. D. JAGANNADHA ROW, Pantulu Garu, Special Deputy Collector on Forest Settlement Duty, Kurnool, &c., Districts, to the Collector of Kurnool (through the District Forest-officer), dated Giddalore, 27th February 1890, No. 42:—

I have the honor to return, herewith, the papers relating to the settlement of the proposed Sirvel reserve, with the corrections and revisions made as directed by the Board in their Proceedings, dated 14th August 1889, Forest No. 777, Mis., communicated with your foot-note No. 2525, dated 24th idem, as noted below:—

(i) The exclusions made by me originally as per supplemental orders are all kept as enclosures, except Parveti Ranga mantapam of the Ahobilam temples, claim No. 5, which was thrown out of the reserve by the alteration of the boundary. Myself and the District Forest-officer had lately an opportunity of visiting the Conservator at Cumbum, when, after consultation with him, the District Forest-officer having applied for the exclusion by the alteration of the reserve boundary of some more temples, &c., I have accordingly excluded them and made a note of the same in the B register.

(ii) *Claim No. II*—was preferred on the 22nd December 1884. The necessary correction has been made in the B register. In column 5 of the register, after the words "each of them," the words left out by clerical error were "well known," and they are now inserted in it.

The Sorwa temple and camping ground have now come out of the reserve by the alteration of the boundary since made by the District Forest-officer. The B register and the draft notification are now revised so as to agree completely with each other, in respect of the camping ground at Pacherla.

2

As regards the camping ground at Dhorabhavi, it is not now identifiable on the ground. The whole of it, as well as some forest near it, has been cleared and occupied by the Bellary-Kistna State Railway operations. A village has also sprung up there. Under these circumstances, it may be found necessary to exclude a portion of the forest for the above purposes; and this should, I think, be done under section 24 of the Act, when the railway operations, which are still in progress, are finished, and the area occupied by the line, &c., is accurately ascertained and settled, as reported to you in my progress report for the month of May 1887, embodied in Board's Proceedings, dated 21st June 1887, Forest No. 352, when the village is recognized and excluded as above mentioned; there may be no necessity for a separate campin g ground. At any rate, it is not possible to ascertain its dimensions, as it is now absorbed in the area occupied by the railway operations.

(iii) *Claim No. III.*—The respective distances of the cart-track and bridle-path admitted are inserted in the remark column of the B register. The necessary corrections have also been made in the width of the path as well as in the area of the camping ground at Komativanibhavi.

The admitted camping rights and the provision made as to the demarcation and exclusion of the camping grounds have been noted in the notification. The District Forest-officer says that the camping grounds have been demarcated.

(iv) *Claim V.*—The details of the claim are given in more detail in column 5 of the B register. Srinivasachari referred to in column 3 is the agent of the Guru, and the necessary addition has been made to his name.

Parveti Ranga mantapam and Lakshmi Narasimham temple (items Nos. 1 and 4, respectively, of the supplemental order), as also the Lakshmamma's cave excluded with the Pamileti temple, are additions to Mr. Sim's list of temples and mantapams. During my inquiry fresh evidence has been adduced as to their existence and worship, and having been satisfied by personal inspection, I have admitted them and allowed them as enclosures. The Lakshmi Narasimham temple and the koneru are not identical. The latter was excluded together with the temple of Lakshmi Ammavaru (item No. 16 of the supplemental order). Pamileti temple is identical with Pamileti Narasimham temple. I have now shown Pundarika Maharishi among temples.

The details of the contents of the several gardens admitted, the rights given to the use of the water of the streams and springs (item No. 3 of the order), and the camping rights referred to in paragraphs 4, 5 and 6 of the order, and the wood grant referred to in paragraph 8 of the same are all noted in detail in the draft notification now submitted. The exclusion of Kanyakagundam (item 18 of paragraph 1 of the supplemental order) was first omitted by oversight, and the omission has now been supplied. It was a slip of pen to have stated in the supplemental order that no provision had been made for separate camping grounds except at Bhargava Narasimham temple, while another camping ground at Pamileti was actually provided for (*vide* the entry made in the remark column of the B register in regard to the latter), and the needful correction is now made. As regards the other camping grounds, I have not actually disallowed any. Perhaps I have not clearly worded my supplemental order. Except at Bhargava Narasimham and Pamileti, the Hindu worshippers and their servants camp on the temple grounds excluded. No separate camping grounds are consequently needed at those places. In fact, none have been used as such. The Bhargava Narasimham temple and camping ground have now come out of the reserve by the alteration of the boundary since made by the District Forest-officer. It is thus the Pamileti camping ground alone that remains separately as such in the reserve now.

The distinction of foot and bridle-paths in reference to rights of way Nos. IV and VIII and their respective distances through the reserve are noted in the notification. In reference to path V, I fail to observe any difference in its description between the notification and the B register. In both the path is described as "cart-track." The camping rights and wood grants have now been noted in detail in the notification.

(v) *Claim No. VI.*—The omissions noted in reference to the description of the foot-path as also of the use of the water of the pool and of the classes of men in whose favor the several rights in this claim are admitted are all now supplied.

The caves and the platform are all situated at one and the same place in the ravine. This platform is identical with the halting place at the caves and in the ravine, and is used for religious as well as for camping purposes. No separate camping ground has been in use as such at the place. Both being identical as explained above, I have added the remark in the B register.

(vi) *Claim No. X.*—The time of the day when the right herein admitted is exercisable is now given in the notification.

(vii) *Claims Nos. VII and VIII.*—The subject of these claims having come out of the reserve by the alteration of the boundary since made by the District Forest-officer, they no more appear in the notification.

(viii) *Claim No. XI.*—The omissions noted by the Board have now been supplied and the correct name of the second shrine is Chenchappa Nayudu Sela. It is spelt accordingly.

(ix) *Claim No. X.*—The situation of the pool is now left out from the notification as it does not appear in the decision. It lies, however, to the east of Peda Vangali village. The distinction of time is noted in the notification, but I beg to submit that no camping rights have been allowed in this claim.

(x) *Claim No. XII.*—The subject of this claim having come out of the reserve by the alteration since made by the District Forest-officer, it no more appears in the notification.

(xi) *Claim No. XIV.*—The words "for such time as, &c.," noticed by the Board have been removed from the notification.

(xii) Uniformity of spelling has been observed and the boundary description has been revised and made as definite as possible, and the starting and closing points of the lines are also given. The boundary can now be conveniently followed on the enclosed sketch-map.

(xiii) I have prepared the sketch-map to the scale of 2 inches = 1 mile. It is an expansion of the old district map prepared to the scale of 2 miles = 1 inch, in which the position of the hills, &c., is not quite accurately shown. The whole reserve is situated in unsurveyed portion of the district. I have, however, tried my best to prepare the map and show the enclosures, pathways, &c., therein as approximately correct as possible, and I hope the Board will be pleased to accept it, seeing that I have not the assistance of proper survey maps.

(xiv) I regret much for the delay, which was unavoidable. The review put in by the District Forest-officer as the correction of the camping ground at Sorwa was disposed of on the 14th instant, and the question of exclusion of certain temples, &c., lying at or about the edge of the reserve has only been disposed of during the Conservator's recent visit to the district.

(xv) I have given in the notification the lengths of the pathways as recorded by me; but some of them do not correspond with those taken from the map. The inaccuracy is mostly due to the ascent and descent of the hills over which the paths run.

(xvi) The following are enclosed:—

(*a*) Revised draft notification.
(*b*) Revised sketch-map.
(*c*) Revised B register.
(*d*) Numerical statement.
(*e*) The Forest Settlement-officer's original report No. 20, dated 30th March 1888.
(*f*) Printed sheet of the district map which accompanied the original report.

(xvii) I have not resubmitted the original B register and draft notification as the former has been subjected to much wear and tear, and the latter underwent several alterations noticed by the Board, and both are not consequently worth resubmission.

(xviii) The District Forest-officer has since brought to notice that Dhorabhavi will not be one of the railway stations and that the occupation of the land by the railway there is only temporary, and requested that the camping ground at Dhorabhavi might be defined. I have accordingly defined it and given its dimensions both in the draft notification and B register and resubmit the papers herewith. I have also shown the camping ground in the sketch-map returned from your office to-day.

ENCLOSURE No. 1.

REGISTER of claims to Lands or rights to Forest produce in the Sirvel proposed reserve.

No.	Name of proposed reserve.	Names of claimants.	Date of presentation of claims.	Nature and extent of claims preferred.	Brief summary of evidence of witnesses examined on either side.	Decision.	Brief abstract of decision, if any, of Court of final appeal and settlement.	Remarks.
1	2	3	4	5	6	7	8	9
1	Sirvel..	Chenchu Bavagadu of the Basvapuram Gudem.	22nd Dec. 1884.	The evidence in this case is that already recorded under claim 1 of the Nandyál reserve; one-half of the tract of forest belonging to the Basvapuram Gudem of Chenchus lies in the Nandyál reserve, and one-half in the Sirvel reserve; the former has been settled as claim 1 of the Nandyál, and the latter, therefore, remains to be settled under exactly the same evidence as claim 1 of the Sirvel reserve. I shall therefore confine myself to repeating in almost the same words the order already recorded, merely premising that the Rs. 50, payable as commutation in this half of the block, is in addition to the Rs. 50 payable as commutation in the other half, a total of Rs. 100 being altogether payable.	The evidence is the same as that already recorded in claim 1 of the Nandyál reserve and is sufficient to establish the rights claimed.	The following rights are therefore admitted:— (1) To all, rights of way along all paths and elsewhere, wherever necessary, for the exercise of rights herein admitted, together with, subject to regulation by the Collector, the right of carrying torches. (2) To all, the right of drinking and drawing water from all streams, springs and pools and, subject to regulation by the Collector, of washing and bathing therein. (3) To all, rights to wood, bamboos, fibre, thatching grass, firewood, fruits other than those hereinafter purchased by the Forest Department, roots, honey and other forest produce of such kinds and in such quantities as the Collector may consider reasonable for their huts, ladders, ropes, weapons and other *bonâ fide* home use only and not for sale or barter. (4) To all, the right, subject to regulation by the Collector, of shooting and fishing. (5) To the Gudem, as a whole, the right, subject to regulation by the Collector, to graze, water and herd such cattle as the Collector may consider reasonable. (6) To the Gudem, as a whole, the sole right to collect for sale or barter the wax and honey of wild bees. (7) To the Gudem, as a whole (in commutation of all rights to the following fruits: karakkaya, kunkudukaya, jidiginjalu, tamarinds, mangoes and exclusive of twenty trees near "Pacherla," woodapples), the right to receive from the Forest Department a yearly sum of Rs. 50 paid at Basvapuram at Sivarathri and once a month or oftener during the months of May, June, July, August, September and October in such instalments and in such proportions of grain, flesh, condiments, cloths and cash as the Collector may consider reasonable. Provided that— (*a*) these rights are herein admitted only for Chenchus of the Basvapuram Gudem, that is, to Chenchus by birth or marriage; (*b*) they extend, where not otherwise limited, over the whole year and over the whole block, the boundaries of the block being for the purposes of this reserve— on the north, the Nandikanama road; on the south, Ullada; on the east, Galikonda; on the west, the reserve line; (*c*) they are not transferable nor, except in case of right 6, are they exclusive or monopoly rights; (*d*) they exist during good behaviour only; and of such good or bad behaviour, and, in the case of the latter, of the extent to which these rights shall thereby be considered forfeited, the Collector shall be the judge, provided that such forfeiture shall not be permanent without the sanction of Government; (*e*) the right 3 extends over natural growth only and not over forest produce, which is the result of special plantation or protection on the part of the Forest Department: of the existence of such special plantation or protection on the part of the Forest Department and of its sufficiency to place any particular forest produce outside the pale of "natural growth," the Collector shall be the judge.	*Para.* 1.—The Conservator objects to the right of carrying torches. To deny this would render life in the jungle impossible. The objection is disallowed. The ordinary law provides ample safeguards against abuse of rights. *Para.* 3.—After the words "as the Collector may consider reasonable," the following should be added "and not exceeding such quantities as he may fix from time to time." *Para.* 5.—The Conservator considers that some limit should be fixed, and in this I agree. After communication with the Chenchus and ascertaining their wishes, I direct the following addition be made to paragraph 5 (at end) "not exceeding 50 head of cattle and 150 sheep or goats." *Para.* 7.—For the words "as the Collector may consider reasonable," substitute "as the Collector may direct." The objection made by the Conservator to the proviso (*e*) and proviso (*i*), I do not consider tenable. They may stand unchanged—*vide* Collector's appeal order, dated 15th October 1885. On review the following were scored out of the above appeal order:— *Para.* 1.—"Subject to regulation by the Collector." *Para.* 2.—"Subject to regulation by the Collector." *Para.* 3.—"Of such kinds and in such quantities as the Collector may consider reasonable and not exceeding such quantities as he may fix from time to time." *Para.* 4.—"Subject to regulation by the Collector." *Para.* 5.—"Subject to regulation by the Collector" "such" and "as the Collector may consider reasonable." *Para.* 6.—The word "sole." *Proviso c.*—"Except in the case of right 6." *Provisos d, e, f, g, h* and *i* are entirely scored out, and the following substituted:— (*d*) They are subject to regulation by such rules as may from time to time be framed by His Excellency the Governor of Fort St. George in Council—*vide* Collector's review order, dated 3rd November 1887.	....

Register of claims to Lands or rights to Forest produce in the Sirvel proposed reserve—*cont.*

No.	Name of proposed reserve.	Names of claimants.	Date of presentation of claims.	Nature and extent of claims preferred.	Brief summary of evidence of witnesses examined on either side.	Decision.	Brief abstract of decision, if any, of Court of final appeal and settlement.	Remarks.
1	2	3	4	5	6	7	8	9
..	..	..	..	....	....	(*f*) honey and wax collected for sale or barter under right 6 shall be offered first to the Forest Department at such a price as the Collector may consider reasonable, and only when refused by the Forest Department offered for sale to outsiders, provided that any delay on the part of the Forest Department which the Collector may consider unreasonable shall operate as a refusal; (*g*) right 5 extends only to cattle which are actually the property of the Chenchus themselves; not to cattle which they may be grazing or otherwise taking charge of for others; (*h*) right 6 extends only to the honey and wax itself, not to the trees on which they may be borne; the trees belong to, and are at the disposal of the Forest Department to cut, fell or destroy without compensation as may be necessary; (*i*) in the exercise of these rights, no labor other than that of the Chenchus themselves shall be employed except with the permission of the Collector and under such conditions as he may consider reasonable. BASVAPURAM, 30th January 1885. (Signed) H. A. SIM, Forest Sett.-officer.	....	....
2	Sirvel..	C. V. Parthasarathi Nayudu	22nd Dec. 1884.	Claim is laid, on behalf of the general public, to halting-places along the southern side of the Nandikanama road. There are three of these halting-places; each of them well known and each with its attendant stream or well, and at them travellers halt, cook, drink, &c.	The evidence is, under the circumstances, sufficient.	The claim is therefore admitted, and the Forest Department shall make such provision, as the Collector may consider reasonable, for the exercise by the general public of the following privileges at the Sorwa, at Pacherla and at Dhorabhavi; halting and camping by day or night, lighting camp and watch-fires, cooking, fetching water, tethering and watering cattle and other necessary accompaniments of halting rights. (Signed) H. A. SIM, Forest Sett.-officer. BASVAPURAM, 29th January 1885. "The claim is admitted, halting and camping by day or night, lighting camp and watch-fires, cooking, fetching water, tethering and watering cattle, and other necessary accompaniments of halting rights at Sorwa, Pacherla and at the Dhorabhavi—*vide* Collector's review order, dated 3rd November 1887.	The Conservator considers that provision should be made for the demarcation of the areas within which halting rights should be exercised. In this, I think, he is right. At the end of the order should be added the following words: "and shall permanently demarcate within two years of the date from which the forest is declared to be reserved at each of the said halting-places the areas within which such rights may be exercised"—*vide* Collector's appeal order, dated 15th October 1885. The above order was modified on review to the following:—	The camping ground herein allowed at Sorwa is identical with that allowed in claim No. 12 which has come out of the reserve, by the alteration of the boundary since made by the District Forest-officer. The camping ground at *Dhorabhavi*— (*a*) To the south of the road about half a furlong east of the 5th furlong stone in the 68th mile measuring 100 × 25 yards with the right of using the water of the well called "Dhorabhavi" in the Nandyál reserve. (*b*) To the south of the road about 3 chains east of the 3rd furlong stone in the 68th mile and east of the well called "Dorasanibhavi" measuring 50 × 25 yards with the right of using the water of the well. (Sd.) D. JAGANNADHA ROW, Forest Sett.-officer.

The camping ground at Pacherla lies between the 2nd and 4th furlong stones in the 65th mile on the Nandikanama road, and between the road on the north and a stream on the south, and measures 2 furlongs east and west and 150 yards average north and south.
And the travellers use the water of the stream adjoining for camping purposes.

(Signed) D. JAGANNADHA ROW, Forest Sett.-officer.

3	Sirvel..	Chenchu Rajugadu of the Ahobilam Gudem.	13th May 1885.	Claim is laid, on behalf of the general public, to a right of way across the Jotikanama pass, together with the usual drinking, halting and worshipping rights *en route*. The pass itself is one that joins Bachepallo and Ahobilam villages on our side with the Badvél taluk of the Cuddapah district on the other, and its course, so far as the present reserve is concerned, is roughly laid down, from notes made on the spot by myself, on the accompanying map. The road-way is fit for carts up as far as the Tandramanipenta, where the Pamileti cart-track joins in, about a mile and a half east of Utlu. The halting and drinking places are by day Komativanibhavi, where there is a well and a piece of cleared ground, about 100 feet long and 25 feet wide, adjoining the road on the south; and by day and night at Utlu, where there is a stream, a well and a halting place, about 300 feet by 200 feet; the halting place adjoins the road on the south side and is 20 yards or so west of the stream. The place of worship is Garutmantudu, a carved image with a few feet cleared ground round it, on the water-parting which divides the two districts. Narasimha Utlu, the next halting-place east, is over the boundary and in the [illegible] district.	There is no doubt as to the facts of the claim; the evidence is sufficient to prove the existence of the rights which have been put forward in it. I have myself of course been over the whole route.	The following rights are therefore admitted in the name of the general public:— (1) A right of way along the Jotikanama:— (*a*) For wheeled traffic up to Tandramanipenta, about a mile and a half east of Utlu. (*b*) East of that as a bridle-path only. Provided that any diversion, alteration or improvement, which the Collector may consider reasonable, may be made by the Forest Department. (2) A right for travellers to halt by day at Komativanibhavi and to halt both by day and by night at Utlu, with the attendant privileges of lighting camp and watch-fires, cooking, tethering cattle and other necessary accompaniments. (3) A right for travellers to draw water from, and to water cattle at, the well and stream at Komativanibhavi and at Utlu. (4) A right for travellers to worship at Garutmantudu Swami *en route*. The Forest Department shall make such provision as the Collector may deem reasonable for the due exercise of these rights, and may at any time, with the approval of the Collector, permanently demarcate at each of the said halting-places the areas within which they may be exercised. MARUGULA, 13th December 1885. (Signed) H. A. SIM, Forest Sett.-officer. *Supplemental order under section 10 of the Madras Forest Act V of 1882.*—The following areas having been proved to have been in the occupation of the shrine of Garutmantudu on the Jotikanama, they are hereby ordered to be excluded from the reserve in accordance with the instructions of Government contained in G.O., dated 10th September 1886, No. 791, Revenue, communicated with Board's Proceedings, dated 17th idem, Forest No. 498;— The shrine of Garutmantudu on the Jotikanama measuring 40 × 25 yards. MAHADEVAPURAM, 30th May 1887. (Signed) D. JAGANNADHA ROW, Forest Sett.-officer.	On appeal the proviso to right No. 1 and the last para. of the order beginning with "the Forest Department" and ending "be exercised" were struck out, and the following substituted for the latter:— "The areas within which rights 2, 3 and 4 may be exercised shall be demarcated and excluded from the reserve"—*vide* Collector's appeal order, dated 23rd July 1886.	The length of the Jotikanama through the reserve of this district is about 10 miles, namely, 8 miles up to Tandramanipenta, which is about a mile and a half east of Utlu, with a width of 6 yards and bridle-path eastwards thereafter 2 miles long with a width of 2 yards. The camping ground at Komativanibhavi measures 30 yards square and that at Utlu 100 × 60 yards. Those camping at Komativanibhavi use the water of the well there, and those camping at Utlu use the water of the stream close by. (Sd.) D. JAGANNADHA ROW, Forest Sett.-officer.
4	Sirvel..	Chenchu Rajugadu of the Ahobilam Gudem.	13th May 1885.	The Chenchus of Ahobilam Gudem claim rights of living and of forest user over all the forest which lies within the reserve limits south of the Ullada water-shed. They are divided into three parties, living respectively at Kotabhavi, Nagammabhavi and Mattamalla cheruvu, of which the last place only is within the reserve.	The evidence is that of the neighbouring ryots, temple folk and officials, and is sufficient to show that these rights have been exercised from time immemorial subject to such a right of control therefore as necessarily belongs to the State; they	The following rights are therefore admitted:— (1) To all, the right of dwelling at Mattamalla cheruvu, together with the attendant rights of building, storing, clearing and lighting fires and other necessary accompaniments, within such limits as may from time to time be demarcated by the	On appeal the following were scored out:— *Para.* 1.—"Within such limits as may from time to time be demarcated by the Forest Department with the approval of the Collector." *Para.* 2.—"Subject to regulation by the Collector." *Para.* 3.—"Subject to regulation by the Collector" and add "wells" after the word "springs." *Para.* 4.—"Of such kinds and in such quantities as the Collector may consider reasonable and may fix from time to time."	....

Register of claims to Lands or rights to Forest produce in the Sirvel proposed reserve—*cont.*

No.	Name of proposed reserve.	Names of claimants.	Date of presentation of claims.	Nature and extent of claims preferred.	Brief summary of evidence of witnesses examined on either side.	Decision.	Brief abstract of decision, if any, of Court of final appeal and settlement.	Remarks.
1	2	3	4	5	6	7	8	9
..	..	..	..	All, however, so far as forest user is concerned, form one Gudem, collecting and sharing forest produce indiscriminately. The rights claimed are the usual ones, of free timber, free grazing, free roots and fruits and minor produce, shooting and fishing, and the monopoly of certain fruits, and in addition, in return for certain police duties which they do, the right to take toll from the pilgrims who attend the Upper Ahobilam forest shrines.	will with one exception all be admitted. The exception is that of toll, a right which I do not consider that I have the power to admit. It, however, as well as the services in return for which it has hitherto been exercised, will be put separately before Government. These Chenchus cultivate no land within the reserve.	roots, fruits, honey and other forest produce of such kinds and in such quantities as the Collector may consider reasonable and may fix from time to time for their huts, ladders, ropes, weapons and other *bonâ fide* home use only and not for sale or barter. (5) To all, the right, subject to regulation by the Collector, of shooting and fishing. (6) To the Gudem, as a whole, the right, subject to regulation by the Collector, to graze, water and herd such cattle as the Collector may consider reasonable not exceeding 100 head of cattle and 250 sheep or goats. (7) To the Gudem, as a whole, the sole right to collect for sale or barter the honey and wax of wild bees, mangoes, tamarinds, karakkaya, jidiginjalu and kunkudukaya. Provided that— (*a*) these rights are herein admitted only for Chenchus of the Ahobilam Gudem, that is to Chenchus by birth or marriage ; (*b*) they extend, where not otherwise limited, over the whole year and over the whole block; the boundaries of the block being, for the purposes of this reserve— on the north, Ullada water-shed ; on the west, the reserve line ; on the south and east, the taluk boundary ; (*c*) they are not transferable nor, except in the case of right 7, are they exclusive or monopoly rights ; (*d*) they exist during good behaviour only and of such good or bad behaviour, and in the case of the latter, of the extent to which these rights shall thereby be considered forfeited, the Collector shall be the judge, provided that such forfeiture shall not be permanent without the sanction of Government ; (*e*) rights 4 and 7 extend over natural growth only, and not over forest produce which is the result of special plantation or protection on the part of the Forest Department, of the existence of such special plantation or protection and of its sufficiency to place any particular forest produce outside the pale of "natural growth," the Collector shall be the judge ; (*f*) the Forest Department may require that forest produce collected for sale or barter under right 7 shall first be offered to them at such prices as the Collector may consider reasonable and only when refused by them offered for sale to outsiders, provided that any delay on the part of the Forest Department, which the Collector may consider unreasonable, shall operate as a refusal ; (*g*) the Collector may, if it shall appear to him that right 7 or any part of it is not likely to be exercised in any year for that year after such notice as he may consider reasonable, transfer such right or such part of it to the Forest Department ; (*h*) right 6 extends only to cattle which are actually the property of the Chenchus themselves, not to cattle which they may be grazing or otherwise taking charge of for others ; (*i*) right 7 extends only to the honey, wax and fruits mentioned, not to the trees on which they are borne ; the trees belong to, and are at the disposal of, the Forest Department to cut, fell or destroy without compensation as may be necessary ; (*j*) in the exercise of these rights, no labor other than that of the Chenchus themselves shall be employed except with the permission of the Collector and under such conditions as he may consider reasonable. The right to take toll from pilgrims at Ukkustambham is not admitted ; the claim will, however, be put before Government for consideration. MARUGULA, 13th December 1885.	(1) To all, rights of way along all paths and elsewhere, wherever necessary, for the exercise of rights herein admitted, together with, subject to regulation by the Collector, the right to carry torches. (3) To all, the right of drinking and drawing water from all streams, springs, pools and wells, and subject to regulation by the Collector of washing and bathing therein. (4) To all, rights to wood, bamboos, fibre, thatching grass, firewood, Forest Department with the approval of the Collector.	*Para.* 5.—"Subject to regulation by the Collector." *Para.* 6.—"Subject to regulation by the Collector" "such" and "as the Collector may consider reasonable." *Para.* 7.—The word "sole" and at end add "woodapples and Ippa seeds." *Proviso e.*—"Except in the case of right 7, provisos *d*, *e*, *f*, *g*, *h*, *i* and *j* and the last paragraph of the order are entirely scored out, and the following substituted :— (*d*) They are subject to regulation by such rules as may from time to time be framed by His Excellency the Governor of Fort St. George in Council—*vide* Collector's appeal order, dated 23rd July 1886.	

Supplemental order under section 10 of the Madras Forest Act V of 1882.—The following dwelling sites having been proved to have been in the occupation of the Chenchus of the Ahobilam Gudem, they are hereby ordered to be excluded from the reserve in accordance with the instructions of Government contained in G.O., dated 10th September 1886, No. 791, Revenue, communicated with Board's Proceedings, dated 17th idem, Forest No. 498 :—

Dwelling site at Mattamalla cheruvu measuring 200 yards square.

(Signed) D. JAGANNADHA ROW,
Forest Sett.-officer.

MARKAPUR,
11th January 1887.

5	Sirvel..	K. Srinivassachary, Agent to the Guru Ahobilam Jeeyeru Garu, now residing at Rudravaram.	9th June 1885.	The present claim is that of the Ahobilam series of temples, mantapams, reservoirs, gardens and rights of way. It is hopeless to describe all these on paper, and I therefore content myself with entering their position so far as I can on the accompanying map, merely premising that I have, of course, myself visited every place that is mentioned, most of them often, and that on the last occasion I had the advantage of being accompanied by the tahsildar [illegible] and by the guru's special representative. Only two points need an extra word : (i) I have entered the rights in the name of the general Hindu public instead of in that of Ranganathaswami, the Tiruvallûr guru, who claims them ; and (ii) I have disallowed the right claimed by the same guru to compel the payment of way-side tolls from the pilgrims. I have done the former, because I look on the guru as the trustee of the general Hindu public, not as the absolute private proprietor of the place ; and the latter, because taking that view of the guru's position to give him the right to tax those from whom he derives his authority seems to me untenable. Were he an owner and not a trustee the case would be different. What the Hindu public chooses of its own free will to contribute in the shape of temple fees or way-side tolls to the maintenance of its own shrines, does not, I imagine, concern us, and it is only the compulsory levy of the latter that I have disallowed ; the former I have not entered *into at all*. The claim is to the exclusive right of all the Ahobilam temples, mantapams, reservoirs, &c., &c , together with a space of 100 yards round every temple, as also for all the forest land within a radius of three miles from Lower Ahobilam, mention having however been made by the claimant only of the following among others :—	The evidence is amply sufficient to show that the rights admitted are being exercised at the present moment, and that they have been exercised from time immemorial. In point of age the temple was repaired 800 years ago, and in point of sanctity it ranks among Vishnuvites as one of the first in the presidency, the theory being that it is the navel of the serpent god whose head and tail, respectively, are Tirupati and Srisailem.	The following rights are therefore admitted in the name of the general Hindu public for exercise both by day or by night throughout the year :— (1) The right to the following temples and to the use of them together with the necessary right of repair :— Upper Ahobilam. Varaha Narasimham. Lakshmi Ammavaru. Jvala Narasimham. Pundarika Maharishi Karanji Narasimham. Hanumantarayudu. Hanumantarayudu, a second temple. Pamileti. Krodaka Pedda Narasimham. Muddappasela Narasimham. Bhargava Narasimham. And in addition to the above, the right to worship at the following places— Ukkustambham. Prahladunibanda. Lakshmidevipadalu. Singarayya Narasimham. Anjeneswaraswami. Kanyaka Gundam. (2) The right to the following konerus, mantapams and gardens and to the use of them, together with the necessary right of repair :— Konerus— Akula Papayya. Akula Jangam.	On appeal the following alterations were made :— *Para.* 4.—The words "such acts as the Collector may consider reasonable" were scored out and the words "neccssary acts" substituted. The words "except Krodaka Narasimham and Anjaneswaraswami" at end were altogether struck off. *Para.* 7 (*d*) *V.*—The words "cart-track" were substituted for the words "bridle-path." *Para.* 8.—The words "user" and "Pujaries" were struck off and the words "use" and "Dharmakartas" substituted instead. (*e*) ii.—For the words "1 head-load" the words "2 head-loads" were substituted. *Provisos* 1, 2, 3 and 4 were entirely scored out and the following words entered as proviso 1, viz. :— For the purposes of this settlement rights to buildings and gardens shall be held to be admitted in the name of Sri Ahobilam Jeeveru Garu as the representative of, and in trust for, the general Hindu public. *Provisos* 5 and 6 were to be read as provisos 2 and 3,	The dwelling site herein referred to is kept as an enclosure in the reserve. (Sd.) D. JAGANNADHA ROW, Forest Sett.-officer. Muddappasela Narasimham and Bhargava Narasimham have come out of the reserve by the alteration of the boundary since made by the District Forest-officer. (Sd.) D. JAGANNADHA ROW, Forest Sett.-officer.

(Signed) H. A. SIM,
Forest Sett.-officer.

Register of claims to Lands or rights to Forest produce in the Sirvel proposed reserve—*cont.*

No.	Name of proposed reserve.	Names of claimants.	Date of presentation of claims.	Nature and extent of claims preferred.	Brief summary of evidence of witnesses examined on either side.	Decision.	Brief abstract of decision, if any, of Court of final appeal and settlement.	Remarks.
1	2	3	4	5	6	7	8	9
..	..	..	..	Temples— 1. Lower Ahobilam. 2. Yoga Narasimham, near Mattamalla cheruvu (Krodaka Pedda Narasimham). 3. Bhargava Narasimham. 4. Pamileti Narasimham. 5. Upper Ahobilam. 6. Jvala Narasimham. 7. Lakshmi Ammavaru. 8. Prahladuni Gudi. 9. Ukkustambham. 10. Lakshmi Narasimham temple (item No. 4 of the Supplemental order) at Lower Ahobilam Pulatota. Mantapams— Othimadugu (identical with Raghupati mantapam) big mantapam west of Upper Ahobilam (identical with Bramhagundam). A small mantapam to the north of Bhyravagundam (identical with Pundarikamaharishi temple). Ayarankal mantapam (identical with Veyistambhalu). Koneru— Bhargava Narasimham koneru. One at Lower Ahobilam temple. Lanja koneru, a little to the east of the said temple. Alwari koneru, to the west of the said temple. Gardens— 1. Pulatota at Lower Ahobilam (identical with Akula Papayya). 2. Pulatota at Upper Ahobilam (identical with Karanji Narasimham). 3. Ammavari Pulatota (identical with Veyistambhalu, Varaha Narasimham and Lakshmi Narasimham. Rights of way— 1. From Lower Ahobilam to Upper Ahobilam— (*a*) the foot-path direct; (*b*) the cart-track through Mattamalla cheruvu to Pulatota and thence on by foot-path, to the foot-path mentioned above.	....	Koneru—*cont.* Othi madugu. Bramhagundam. Lakshmi Narasimham. Bhargava Narasimham. Wells— Muddappasela. Karanji Narasimham. Mantapams— Durudu Kambalu. Raghupati. Bramhagundam. Veyistambhalu. Gardens— Akula Papayya—1 ganerapu tree. Karanji Narasimham—13 mango trees. Veyistambhalu—4 mango trees, mallepu bushes. Varaha Narasimham—6 mogalipu trees. Lakshmi Narasimham—5 mango trees. Pamileti— 2 Tamarind trees. 1 Mango tree. 1 Battagenapu tree. (3) The right to make use of the water of the following streams and springs *en route*:— (*a*) Bhowanassi stream. (*b*) Pamileti stream. (*c*) Lakshmi Ammavaru spring (*d*) Prahladunibanda spring. (*e*) Tandramani Chelima. (4) The right to halt, cook, light fires, erect pandals, collect dead wood and do other such acts as the Collector may consider reasonable at each of the places named in rights 1 and 2, except Krodaka Narasimham and Anjaneswaraswami. (5) The right to tether riding and pack cattle at— (*a*) Upper Ahobilam. (*b*) Pamileti. (*c*) Bhargava Narasimham.	the words "with the approval of the Collector" having been scored out of the latter —*vide* Collector's appeal order, dated 23rd July 1886.	The koneru at Bhargava Narasimham and the well at Muddappasela have come out of the reserve by the alteration of the boundary since made by the District Forest-officer. (Sd.) D. JAGANNADHA ROW, Forest Sett.-officer. *Right* 4.—The Hindu general public halt and camp at the temple grounds referred to in rights Nos. 1 and 2, except at Bhargava Narasimham and Pamileti, but the camping ground at Bhargava Narasimham has come out of the reserve by the alteration of the boundary since made by the District Forest-officer. The camping ground at Pamileti measures as follows:— (1) To the south of the temple 20 × 50 yards. (2) To the west of the temple 35 × 60 yards (3) To the west of No. 2, 40 × 30 yards as shown below:—
				2. From Bhargava Narasimham to Lower Ahobilam by a cart-track to the foot of the hill and thence by foot-path. 3. From outside to Pamileti Narasimham, by cart-track as far as Mattamalla cheruvu, and thence by foot-path. 4. From outside to Yoga Narasimham, by cart-track. 5. From Upper Ahobilam to Jvala Narasimham by foot-path up the bed of the stream. 6. From Upper Ahobilam to Lakshmi Ammavaru and Prahladuni Gudi by foot-path up the northern side of the hill. 7. From Lakshmi Ammavaru to Ukkustambham, by foot-path over the northern side of the ravine. 8. From Upper Ahobilam to Ukkustambham, by foot-path along the bed of the stream to Jvala Narasimham and then straight up. 9. From Upper Ahobilam by foot-path to Pamileti Narasimham. Halting places by day or night— (1) Lower Ahobilam, Upper Ahobilam around the temple, Pamileti Narasimham. (2) At other temples by day only. Drinking places— (1) In the stream at Upper Ahobilam; the Bhownassi. (2) Othi madugu halfway between Upper and Lower Ahobilam and also the Bhownassi. (3) A well on the side of the Othi madugu. (4) A second well on the road from Upper Ahobilam to Lower Ahobilam, about a mile from Lower Ahobilam. (5) The Yoga Narasimham pilgrims drink from the Bhownassi in Mattamalla cheruvu. (6) The Pamileti people drink in the vagu close by. (7) The Ukkustambham people drink from the vagu below and from the sola above the waterfall. (8) At Lakshmi Ammavaru there is a spring by the side of the temple. (9) And a similar spring by the side of the Prahladunibanda. (10) At Bhargava Narasimham there is a koneru. Cooking places— People halt at all the temples, and cook when they halt, using dry wood, which they collect close by in the forest; pandals they erect at Upper and Lower Ahobilam only. Pack-cattle and ponies go to Pamileti and Upper Ahobilam and are tethered there on the open grounds near the temples.	....	(6) The right to stand carts at the usual cart-stand— (*a*) Near Pedda (Upper) Ahobilam vagu on the road to Upper Ahobilam. (*b*) At the entrance to the Chorava ravine on the road to Pamileti. (7) Rights of way as follows:— (*a*) From Lower Ahobilam to Upper Ahobilam— (i) A bridle-path direct. (ii) A cart-track through Mattamalla cheruvu up to the cart-stand near Pedda Ahobilam vagu on the path mentioned above. (*b*) From Lower Ahobilam to Pamileti— (iii) A cart-track by Puthoka madugu up to the cart-stand at the entrance to the Chorava ravine and a foot-path thence on to Pamileti. (*c*) From Lower Ahobilam to Bhargava Narasimham— (iv) A bridle-path up the ravine to the koneru and a foot-path thence on to the temple. (*d*) From Lower Ahobilam to Muddappasella— (v) A bridle-path up the ravine. (*e*) From Lower Ahobilam to Singarayya Narasimham— (vi) A foot-path up the hill from Muddappasella. (vii) A foot-path up the hill from Balagaram (*alias* Bhargava Narasimham). (*f*) From Upper Ahobilam to Pamileti— (viii) A foot-path starting from Upper Ahobilam near Varaha Narasimham up to the top of the hill and a bridle-path thence on to Pamileti. (*g*) From Upper Ahobilam to Ukkustambham— (ix) A foot-path up the ravine eastwards and on up the Ukkustambham ridge. (x) A foot-path turning off from the above across the face of the Jvala cliff to Jvala. (*h*) From Upper Ahobilam to Prahladunibanda— (xi) A foot-path eastwards up the ravine as far as Varaha Narasimham and then westwards up the hill by Lakshmi Narasimham to Prahladunibanda. (xii) A foot-path turning off from the above below Lakshmi Narasimham to Lakshmidevi Padalu. (*i*) From Prahladunibanda to Ukkustambham— (xiii) A foot-path up and over the hill eastwards by the forest bungalow. (*j*) From Pamileti to Jotikanama— (xiv) A bridle-path as far south as Tandramani Chelima and a cart-track thence on to Kanama. (*k*) From the reserve line to Krodaka Narasimham— (xv) A foot-path from the west. (8) A right of forest user in the name of the Pujarics concerned as follows:— (*a*) At Sankurathri for Lower Ahobilam—	People and cattle halting use the water of the stream close by for camping purposes. *Right* 5.—Cattle are tethered at Upper Ahobilam within the temple premises, and at Pamileti on the camping ground allowed there and are watered at the streams close by. The tethering place at Bhargava Narasimham has come out of the reserve by the alteration of the boundary since made by the District Forest-officer. *Right* 6— (*a*) measures 100 × 40 yards. (*b*) measures 50 yards square. *Right* 7— (i) About 5 miles long and 2 yards wide. (ii) About 7 miles long and 4 yards wide. (iii) The cart-track is about 4 miles long and 6 yards wide, and the foot-path is 2 miles long and 4 feet wide. *Paths Nos.* iv *and* v—have come out of the reserve by the alteration of the boundary since made by the District Forest-officer. (vi) about a mile long and 4 feet wide. (vii) about a mile long and 4 feet wide. (viii) about 4 miles long and 4 feet wide, *i.e.*, foot-path about one mile long and bridle-path about three miles long, both are 6 feet wide. (ix) Four miles long and 4 feet wide. (x) Two furlongs long and 4 feet wide. (xi) About 2 miles long and 4 feet wide. (xii) About 100 yards long and 4 feet wide. (xiii) About 4 miles long and 4 feet wide. (xiv) The bridle-path is 2 miles long and 4 feet wide and the cart-track is 3 miles long and 6 yards wide. (xv) About 1 furlong long and 4 feet wide. (Sd.) D. JAGANNADHA ROW, Forest Sett.-officer.

BOARD OF REVENUE (LAND REVENUE), 10TH JANUARY 1891, FOREST No. 11. 15

Register of claims to Lands or rights to Forest produce in the Sirvel proposed reserve—*cont.*

No.	Name of proposed reserve.	Names of claimants.	Date of presentation of claims.	Nature and extent of claims preferred.	Brief summary of evidence of witnesses examined on either side.	Decision.	Brief abstract of decision, if any, of Court of final appeal and settlement.	Remarks.
1	2	3	4	5	6	7	8	9
..	..	..	..	User of wood— Once in the year at Brahmotsavam. At Lower Ahobilam— Four cart-loads of polpa and chirman wood (saplings of from 2 to 4 inches in diameter), and 5 cart-loads of bamboos. At Upper Ahobilam— One cart-load of each, to be taken from the adjoining forest; 6 cart-loads of hill grass at Lower Ahobilam, and 1 or 1½ at Upper Ahobilam; 5 cart-loads of firewood for Upper Ahobilam and 5 cart-loads for Lower Ahobilam. Madapu fibre—half a cart-load for Upper and the same for Lower Ahobilam; 6 rafters of Chilladudugu, 20 feet long each, for god's coach. Fire-wood throughout the year, two head-loads per diem for each of the Upper and Lower Ahobilam temples to cook god's food. Tolls at Lower Ahobilam— One anna a head. At Upper Ahobilam— One anna a head. At Ukkustambham— One of half an anna on the road going up	....	(i) For the god's platform, 2 poles 24′ long and 1′ in diameter of Chilladudugu or some similar wood; 10 cross pieces, 15′ long and 10″ wide of the same; 4 posts, 9′ long and 4″ thick of chirman or some similar wood; 20 bamboos, 15′ long; 5 head-loads of Madapu or some similar fibre. (ii) For religious purposes, 30 head-loads of firewood. (*b*) At Brahma Utsavam *alias* Brahmotsavam— (i) For Lower and Upper Ahobilam for religious purposes, at each temple, 100 head-loads of firewood. (ii) For Pamileti and Bhargava Narasimham for religious purposes at each temple, 50 head-loads of firewood. (*c*) Throughout the year— (i) At Lower Ahobilam, for religious purposes, 2 head-loads of firewood a day. (ii) At Upper Ahobilam, for religious purposes, 1 head-load of firewood a day. Provided that— (1) The management and the administration of these rights shall vest in the Ahobilam guru as the representative of and in trust for the general Hindu public; (2) rights to water are in no sense exclusive or monopoly rights; (3) rights 3, 4, 5, 6 shall be subject to regulation by the Collector;	....	....
..	..	..	..	from the ravine and another of quarter anna on the ridge north of the stambham. At Ammavaru, Prahladunibanda, Bhargava Narasimham, Pamileti and Jvala Narasimham, a quarter of an anna.	....	(4) the rights of way referred to in right 7 may be diverted, altered or improved in any way that the Collector may consider reasonable by the Forest Department. (5) The wood, &c., referred to in right 8 may, at the discretion of the Forest Department, be either taken by the right holders themselves or supplied to them by the Forest Department. (6) The areas within which any or all of the above rights shall be exercised may at any time, with the approval of the Collector, be permanently demarcated. The following claim is disallowed:—	....	....

(1) The claim to compel the payment of tolls by pilgrims outside temple buildings; and the following claims refer to lands and buildings outside the reserve and are therefore rejected:—
(1) The claim to Lower Ahobilam and its surroundings.
(2) That to Mahalola Chinna Narasimham.
(3) That to the Ambapuram koneru.
(4) That to the pasturage and camping grounds round Lower Ahobilam for the guru.

(Signed) H. A. SIM,
Forest Sett.-officer.

MARUGULA,
13th December 1885.

Supplemental order under section 10 (1) *of the Madras Forest Act.*—The right of the Hindu general public to the different Ahobilam temples and shrines detailed below have been admitted in claim No. 5 of the Sirvel forest reserve by the late Forest Settlement-officer in original and the Collector in appeal:—
The temples and shrines of—

1. Upper Ahobilam.
2. Varaha Narasimham.
3. Lakshmi Ammavaru.
4. Jvala Narasimham.
5. Pundarika Maharishi.
6. Karanji Narasimham.
7. Hanumantarayudu.
8. Hanumantarayudu, a second temple.
9. Pamileti.
10. Krodaka Pedda Narasimham.
11. Muddappasela Narasimham.
12. Bhargava Narasimham.
13. Ukkustambham.
14. Prahaladunibanda.
15. Lakshmidevipadalu.
16. Singarayya Narasimham.
17. Anjaneswaraswami.
18. Kanyaka gundam.

Koneru (small tanks).

19. Akula Papayya.
20. Do. Jangam.
21. Othi madugu.
22. Brahma gundam.
23. Lakshmi Narasimham.
24. Bhargava do.

Wells.

25. Muddappa sela.
26. Karanji Narasimham.

Mantapams.

27. Durudu Kambalu.
28. Raghupati.
29. Brahma gundam.
30. Veyistambhalu.

Gardens.

31. Akula Papayya—1 ganerupu tree.
32. Karanji Narasimham—13 mango trees.
33. Veyistambhalu—4 mango trees and mallepu bushes.
34. Varaha Narasimham—6 mogalipu trees.
35. Lakshmi Narasimham—5 mango trees.
36. Pamileti—2 tamarind trees, 1 mango tree and 1 battagenapu tree.

(2) But the late Forest Settlement-officer not having excluded them, the matter was eventually brought to the notice of Government, who, in their order, dated 10th September 1886, No. 791, Revenue, communicated with Board's Proceedings, dated 17th idem, Forest No. 498, directed the Forest Settlement-officer to take action under clause (1), section 10 of the Act, the Government Pleader having given it as his opinion that action under clause (1) was compulsory. In accordance with the aforesaid instructions and at the motion of the District Forest-officer, I have visited the Ahobilam temples in company with the Forester of the Sirvel taluk deputed by the District Forest-officer, and taken down their measurements and examined the agent to the temple guru (priest) and the reddi of Ahobilam village.

Register of claims to Lands or rights to Forest produce in the Sirvel proposed reserve—*cont.*

No.	Name of proposed reserve.	Names of claimants.	Date of presentation of claims.	Nature and extent of claims preferred.	Brief summary of evidence of witnesses examined on either side:	Decision.	Brief abstract of decision, if any, of Court of final appeal and settlement.	Remarks.
1	2	3	4	5	6	7	8	9
..	..	..	..	..	..	(3) The measurements are as follows:— (1) Parveti Rangamantapam left out by Mr. Sim, probably under the impression that it was outside the reserve line, but now admitted by me being inside and measuring 25 yards square together with the compound ground allowed it. (2) Akula Jangam koneru, 15 yards square. (3) Akula Papayya koneru and garden grouped together, being quite close to one another, 40 yards square. (4) Lakshmi Narasimham temple, 25 yards square. (5) Durudukambalu, 10 × 6 yards. (6) Raghupati mantapam, 20 yards square. (7) Othi madugu koneru, 30 ,, ,, (8) The temple of Hanumantarayudu, 20 yards square. (9) The temple of Anjaneswaraswami, 15 ,, ,, (10) The temples of Karunji Narasimham and Hanumantarayudu together with the mango garden comprising 13 mango trees, and Karanji Narasimham well, 140 × 40 yards.† *N.B.*—In fact, the temples and the well are situated in the mango and flower garden which is enclosed by a ruined compound stone wall whose measurements are recorded. (11) Pundarika Maharishi temple, 15 × 5 yards. (12) The Bramhagundam mantapam and the koneru together, 50 × 35 yards. (13) The Upper Ahobilam temple measuring 76 × 60 yards, and the open platform in front of it on which two small temples, a ruined mantapam and koluvu mantapam are situated and which is treated as temple ground measuring 164 × 40 yards. *N.B.*—It must be noted here that if Mr. Sim, the late Forest Settlement-officer, who has made the settlement, wanted to treat the platform separate from the temple, he would have separately recorded the right to the two small temples and the two mantapams on it, as he did of the other temples and mantapams of Ahobilam, and I am of opinion therefore that I am following the intentions of the original Settlement-officer in treating the platform as part and parcel of the temple ground. (14) Veyistambhalu mantapam, 50 × 16 yards. (15) The Varaha Narasimham temple together with its garden containing 6 mogalipu trees, and the Veyistambhalu garden, comprising 4 mango trees and mallepu bushes, all measuring 120 × 15 yards average. (16) The temple of Lakshmi Ammavaru, together with the Lakshmi Narasimham garden, containing 5 mango trees, and koneru, 150 × 15 yards average. (17) Prahladunibanda, 150 × 15 yards average. (18) Lakshmidevipadalu, 3 × 8 yards. (19) Jvala Narasimham cave, 8 × 6 yards. (20) Ukkustambam. From stambhams or posts to the toll-gate there, 40 × 4 yards. (21) Pamileti temple and garden attached to it, comprising 2 tamarind trees, 1 mango tree, and 1 Battagenapu tree, and measuring 50 × 30 yards, and Lakshmamma's cave on the hill, about 40 yards off, 10 yards square. (22) Yogananda Narasimham (Yoganarasimham or Krodaka Pedda Narasimham) temple, 25 yards square. (23) Muddappa sela Narasimham temple together with the well, 70 × 50 yards. (24) Bhargava Narasimham temple, 30 yards square. (25) And the koneru below it, 50 yards square. (4) The District Forest-officer requests that only the area covered by the bare walls of the temples be excluded from the reserve. But mantapams and temples Nos. 1, 4, 6, 8, 9, 18, 22, 23 and 24 have no compound walls, but worshippers when they go there to worship congregate round the temples and use the land there for religious purposes, such as going round the temple (ప్రదక్షణం) and going in procession with god on festival occasions. I have therefore considered it necessary in these cases to allow a little space measuring about 10 or 15 yards square round the mantapams and temples as their compounds. Mr. Sim has allowed camping rights at each of the temples, but I have allowed camping grounds only at the Bhargava Narasimham temple and Pamileti and made no provision at the other places, where separate camping grounds are not actually required. (5) Under these circumstances I hereby order that the temples and mantapams commencing with Parveti Ranga mantapam and ending with Bhargava Narasimham koneru and numbered 1 to 25 as shown in paragraph 3 *supra* and containing the measurements given against each be excluded from the reserve under section 10, clause of the Madras Forest Act. MARKAPUR, 21st June 1887. (Signed) D. JAGANNADHA ROW, Forest Sett.-officer.	....	Parveti Rangamantapam, excluded by alteration of the boundary, and the other temples, &c., are kept as enclosures in the reserve. (Sd.) D. JAGANNADHA ROW, Forest Sett.-officer. Items Nos. 23, 24 and 25 have come out of the reserve by the alteration of the boundary since made by the District Forest-officer.

PROCEEDINGS of the Forest Settlement-officer, Kurnool District, dated 15th March 1888.

From my supplemental order in claim No. 5 of the Sirvel block, I find by a slip of pen I have omitted to exclude the shrine of Singarayya Narasimham, measuring 15 yards square. I therefore order its exclusion hereby in accordance with the instructions of Government contained in G.O., dated 10th September 1886, No. 791, Revenue, communicated with Board's Proceedings, dated 17th idem, Forest No. 498.

(Signed) D. JAGANNADHA ROW,
Forest Sett.-officer.

ADIGOPPULA,
15th March 1888.

Supplemental order.—The exclusion of "Kanyakagundam," measuring 20 × 12 yards, having further been omitted hitherto from the first supplemental order, it is hereby ordered at the request of the District Forest-officer to be excluded from the reserve, but kept as an enclosure in it, itself being free from reservation.

(Signed) D. JAGANNADHA ROW,
Forest Sett.-officer.

GIDDALUR,
3rd February 1890.

6	Sirvel..	Narasimha Reddi, Reddi of Chagalamarri.	30th Oct. 1885.	The Hindus claim rights of worship at Mallayya sela together with the necessary right of way and the right to halt, cook, and draw water during the day. The neighbouring cattle-men also claim the right to draw water in pots from the pool at the sela and to carry it out to troughs placed outside, for the use of their cattle there. This sela is a ravine lying at the foot of the hills in the Goregenur village limits; it runs up to a precipice and in the face of the precipice are three caves, in one of which is a pool of water that never dries up and in all of which are lingams. The lingams are worshipped, and this water is both used on the spot by worshippers and carried out in pots for their cattle by the cattle-men. Above the precipice is a whitewashed stone visible from many miles round, but no claim is laid to this. The road, a foot-path only, lies along the bed of the ravine and the halting place too is either in the ravine or in the caves. The caves themselves are small ones and the sela lies only a short distance inside the reserve.	Evidence is given by the neighbouring ryots and cattle-men, as well as by the attendant priests and others and is sufficient to prove the claims.	Rights are therefore admitted as follows:— (1) In the name of the general Hindu public, the right from sunrise to sunset throughout the year— (*a*) to worship at the three caves in the Mallayya sela; and (*b*) to halt, cook, draw water, light fires and do such other acts as the Collector may consider reasonable at the caves and in the ravine. (2) In the name of the general public, the right from sunrise to sunset throughout the year to draw water from the pool and to carry it out for the use of cattle outside. (3) To both parties, a foot-path right of way to the sela along the ravine from the west. Provided that the Forest Department may, at any time, with the approval of the Collector, permanently demarcate the areas within which these rights shall be exercised. MARCGULA, 13th December 1885. (Signed) H. A. SIM, Forest Sett.-officer	On appeal the following alterations were made:— *Right* 1— (*a*) the whole was replaced by the words "the right of access to the three caves in the Mallayya sela for the purpose of worship," and (*b*) the words "do other such acts as the Collector may consider reasonable" were replaced by "do all other necessary acts." The proviso to right 3 was altogether struck off—*vide* Collector's appeal decision, dated 11th April 1888.	The platform excluded also serves as the halting place. The foot-path mentioned in the order is about quarter of a mile long from the reserve line and 4 feet wide. (*a*) The three caves herein referred to are kept as enclosures in the reserve. (Sd.) D. JAGANNADHA ROW, Forest Sett.-officer.

Supplemental order under section 10 *of the Madras Forest Act V of* 1882.—The following areas having been proved to have been in the occupation of the temples and shrines in the Mallayya sela, they are hereby ordered to be excluded from the reserve in accordance with the instructions of Government contained in G.O., dated 10th September 1886, No. 791, Revenue, communicated with Board's Proceedings, dated 17th idem, Forest No. 498:—

The three caves in the Mallayya sela together with the platform in front of them, measuring 50 × 20 yards, where religious ceremonies are performed.

MAHADEVAPURAM,
30th May 1887.

(Signed) D. JAGANNADHA ROW,
Forest Sett.-officer.

Register of claims to Lands or rights to Forest produce in the Sirvel proposed reserve—*cont.*

No.	Name of proposed reserve.	Names of claimants.	Date of presentation of claims.	Nature and extent of claims preferred.	Brief summary of evidence of witnesses examined on either side.	Decision.	Brief abstract of decision, if any, of Court of final appeal and settlement.	Remarks.
1	2	3	4	5	6	7	8	9
7	Sirvel..	Narsi Reddi, Reddi of Chagalmarri.	30th Oct. 1885.	About a mile north-east of Lower Ahobilam, at the foot of the hills, is the Bhargava Narasimham (pronounced locally Balagaram) ravine; in this is a koneru or rivetted reservoir which belongs to a temple on the hill above, and from this koneru leaks out a small but perennial stream which runs 100 yards or so along the bottom of the ravine below and then disappears. Claim is now laid by the neighbouring cattle-men to the right to water their cattle at this stream, the right of approach to which lies alongside the stream as it runs out from it, so that the right of way required is only for a 100 yards or so.	The evidence is sufficient to prove the right; the stream, indeed, is the only watering place to which cattle have access for several miles round, and the use of it is a necessity.	The right is admitted in the name of the general public as follows:— (*a*) The right to water cattle from sunrise to sunset throughout the year at the Bhargava Narasimham stream between the reserve line on the west and the koneru on the east. (*b*) The necessary right of way thereto along the ravine from the west. (Signed) H. A. SIM, Forest Sett.-officer. MARUGULA, 13th December 1885.	Appeal preferred but dismissed, and the Forest Settlement-officer's decision confirmed—*vide* Collector's appeal order, dated 10th April 1888.	The cattle watering place and the pathway leading to it have come out of the reserve by the alteration of the boundary since made by the District Forest-officer. (Sd.) D. JAGANNADHA ROW, Forest Sett.-officer.
8	Do. ..	Do. ..	Do. ..	The general cattle-owning public claim the right to take their cattle to and to water them at Puthoka madugu. This is a pool on the Bhownassi stream lying some 3 furlongs inside the reserve on the road from Mattamalla cheruvu (south-east of Lower Ahobilam) to Pamileti. That road first crosses the stream on the reserve line at Othivanka; the next point to the north-east at which it crosses it is the Puthoka madugu in question. Here the water never dries up; it is 9 feet deep now and is said to have been a foot and a half deep even in the famine year. Access to it lies along the road itself, the road being well defined and fairly straight cart-track.	The claim is supported by the evidence of village officials, taliaris, ryots, and Chenchus, and for the greater part of the dry weather may be taken as proved. For the rains, however, and for a part of the cold weather, there is evidently ample water outside the reserve, and so long as that is drinkable, we may fairly call on the cattle-owners to go there rather than to the more distant pool inside the reserve.	The right is admitted in the name of the general public as follows:— (*a*) The right for such time as water ceases to flow over the Mattamalla cheruvu Chenchu madugu, to water cattle from sunrise to sunset at the Puthoka madugu. (*b*) The necessary right of way thereto from the reserve line on the south-west. (Signed) H. A. SIM, Forest Sett.-officer. MARUGULA, 14th December 1885.	On appeal the words "for such time as water ceases to flow over Mattamalla cheruvu Chenchu gudem were struck off the right (*a*)—*vide* Collector's appeal decision, dated 10th April 1888.	The cattle watering place herein referred to has come out of the reserve by the alteration of the boundary since made by the District Forest-officer. (Sd.) D. JAGANNADHA ROW, Forest Sett.-officer.
9	Sirvel.	Erranna of Thala Lingadunne.	31st Oct. 1885.	It is known that the central ranges of the Nallamalai hills contain iron ore and that an iron-smelting industry exists which has been more particularly developed towards the south; towards, that is the limits of the reserve under settlement. The iron-burners now carry the iron ore out to their villages and burn it there; but in former years they burnt it at the places where they dug it out; in among the hills, that is, and in those days in consequence they encamped for much longer periods in the interior of the range than they do now; and living, so to speak, in that way in the forests, they naturally arranged places of worship, either temples or images or mere stones for themselves, near their camps, many of which, though the camps themselves have been almost given up, they still adhere to. Two of them form subject-matter of the present and others of subsequent claims. The two with which we are now concerned are Gubbalia Mallalamma and Chenchappa Nayudu sela; the former, the carved stone image of a hill god in the temple some 7 or 8 miles east of Rudrawaram; the latter 3 or 4 roughly-shaped stones placed to commemorate the death of a former poligar while out hunting at the foot of a tree in a ravine some 4 miles further on. In the case of the latter, it is the descendants of that poligar who now do most of the worshipping at his tomb. There are several roads to them according to the position of the villages from which the worshippers come; the chief is the foot-path from Danalacheruvu *viâ* Nuthula and Patalakanama, and though there are two foot-paths from Rudrawaram, one *viâ* the Kothulakanama and the other *viâ* "Medaravanibhavi," a cart-track from Nutuli by Gottur Chelima, and probably other foot-paths as well, yet, seeing how seldom people really go there, and how far inside the hills the places of worship lie, and looking at the class to which those who do go belong, one right of way is probably sufficient for all, and what that way shall be may reasonably be left to the Forest Department. People halt at Gubbala Mallidamma by day but not by night; the halting place, a bit of cleared ground some 75 feet square, lying between the temple and the stream to the north-east; on the other side of the stream further north, that is, is the drinking place, a chelima or hole, some 6 feet square and 6 feet deep in which water stays all the year round; the temple itself is by the roadside to the north of the track. Chenchappa Nayudu sela is further in, and people worshipping there have in consequence to remain there for the night. I myself, starting in the early morning, never got back before 8 in the evening, the halting place being a small bit of ground about 50 feet square round the idols, and the drinking place the stream close by. The idols here are about a quarter-of-a-mile away from the cart-track up the rocky bed of the stream. The right to continue to worship at these two places is now claimed by the Hindus.	And the evidence, though it shows that they go seldom, yet shows that they *do* go, that for the last 200 years they have been in the habit of going, and that in view of sore-eyes, fevers, tigers and other "misfortunes," for which propitiatory ceremonies may be necessary, they will look on it as a very great injustice if they are not allowed to continue to go in the future.	*Rights* are therefore admitted in the name of the general Hindu public as follows:— (1) From sunrise to sunset— (*a*) The right to worship at Gubbala Mallalamma; (*b*) the right, subject to regulation by the Collector, to make use of the water of the stream and chelima there; (*c*) the necessary foot-path right of way thereto from the west; and (*d*) the right, subject to regulation by the Collector, to halt, cook, light fires and do other such acts as the Collector may consider reasonable, on the usual camping ground there. (2) For both day and night similar rights at Chenchappa Nayudu sela, provided that the Forest Department may at any time, with the approval of the Collector, permanently demarcate the areas within which the above rights shall be exercised. MARUGULA. (Sd.) H. A. SIM, 14th Dec. 1885 Forest Sett.-officer. *Supplemental order under section 10 of the Madras Forest Act V of 1882.* —The following areas having been proved to have been in the occupation of the undermentioned temples and shrines, they are hereby ordered to be excluded from the reserve in accordance with the instructions contained in G.O., dated 10th September 1886, No. 791, Revenue, communicated with Board's Proceedings, dated 17th idem, Forest No. 498:— (1) The temple of Gubbala Mallalamma, measuring 5 yards square. (2) The shrine of Chenchappa Nayudu sela, measuring 5 yards square. (Sd.) D. JAGANNADHA ROW, MAHADEVAPURAM, Forest Sett.-officer. 30th May 1887.	On appeal the following alterations were made:— *Right* 1— (*a*) The whole was replaced by the words "The right of access to the shrine for the purpose of worship at Gubbala Mallalamma." (*b*) The words "subject to regulation by the Collector," were scored out. (*d*) The words "subject to regulation by the Collector" were scored out and the words "do other such acts as the Collector may consider reasonable" were replaced by "do all other necessary acts." The proviso to right 2 has been altogether struck off—*vide* Collector's appeal order, dated 11th April 1888.	The foot-path from the reserve line at Danala cheruvu to the shrine of Gubbala Mallalamma *viâ* Patalakanama is about 3 miles long and 4 feet wide, and its continuation to the shrine of Chenchappa Nayudu measures about 4 miles long and 4 feet wide, while the direct path from the reserve line to Chenchappa Nayudu *viâ* Medaravanibhavi measures 3 miles long and 2 yards wide. The camping ground at Mallamma, lying between the stream, and the shrine, measures 25 yards square, and the camping ground at Chenchappa Nayudu sela measures 50 feet square. Those camping at the latter place use the water of the pool in the stream close by. The temple and the shrine, as also the camping grounds referred to in the order, are kept as enclosures in the reserve. (Sd.) D. JAGANNADHA ROW, Forest Sett.-officer.

Register of claims to Lands or rights to Forest produce in the Sirvel proposed reserve—*cont.*

No.	Name of proposed reserve.	Names of claimants.	Date of presentation of claims.	Nature and extent of claims preferred.	Brief summary of evidence of witnesses examined on either side.	Decision.	Brief abstract of decision, if any, of Court of final appeal and settlement.	Remarks.
1	2	3	4	5	6	7	8	9
10	Sirvel.	Narsi Reddi, Reddi of Chagalamarri.	1st Nov. 1885.	A few chains only inside the reserve and about east of Peddavangali village, at the foot of the hill, are the ravine and pool of Chinnabandla sela. The pool is not a deep one, but water remains in it all the year round and is drunk by the cattle of the neighbouring villages which graze in the scrub jungle around. A short bridle-path leads to it from the reserve line on the west. The cattle-men now claim to continue this right of way and right to water.	And the evidence which is that of the neighbouring village headmen, ryots and herdsmen, is sufficient to support the claim.	The right is therefore admitted in the name of the general public as follows:— (1) The right from sunrise to sunset throughout the year to water cattle at Chinnabandla sela pool; and (2) The necessary right of way thereto from the reserve line on the west. Provided that the Forest Department may at any time, with the approval of the Collector, permanently demarcate the areas within which these rights shall be exercised, (Signed) H. A. SIM, Forest Sett.-officer. MARUGULA, 14th December 1885.	On appeal the proviso to right (2) has been struck out *vide*—Collector's appeal decision, dated 10th April 1888.	The pathway herein referred to is about a furlong long and 4 yards wide. (Sd.) D. JAGANNADHA ROW, Forest Sett.-officer.
11	Do.	Gurvagadu, Taliari of Chinnavangali.	Do. ,,	Not far to the south of the Chinnabandla sela, mentioned in the last claim and within the limits of Chinnavangali village, is Peddabandla sela. This, too, is a ravine lying inside the reserve, and at the foot of the hill. At its eastern end is a precipice; under that precipice is a pool of water, and in its face, just above the pool, is a cave. Both cave and pool are sacred to Rishis, and throughout the year, though mainly in the month of Kartika, people visit them to bathe in the one and to worship in the other. Further west, that is, nearer to the reserve line, for the ravine runs east and west, in the same ravine, is a pool of water to which so long as water remains in it cattle go to drink. To both places the approach lies by a bridle-path along the ravine eastwards from the reserve line, the bridle-path narrowing to a foot-path as it nears the precipice. Claim is now put in to these two rights of worship and water.	And the evidence which is that of neighbouring villagers and ryots, supports the claim.	Rights are, therefore, admitted as follows:— (1) In the name of the general Hindu public, the right from sunrise to sunset throughout the year— (*a*) to worship in the cave and to bathe in the pool at the eastern end of Peddabandla sela; and (*b*) to halt, cook, draw water, light fires, and do other such acts as the Collector may consider reasonable round the pool and in the ravine. (2) In the name of the general public the right from sunrise to sunset, so long as water remains in it, to water cattle in the pool at the western end of the same ravine; and (3) To both places, the necessary bridle-path right of way from the reserve line on the west. Provided that the Forest Department may at any time, with the approval of the Collector, permanently demarcate the areas within which these rights shall be exercised. MARUGULA, (Signed) H. A. SIM, 14th December 1885. Forest Sett.-officer.	On appeal the following alterations were made:— *Right* 1— (*a*) For the words "to worship" the words "the right of access for the purpose of worship." (*b*) The words "do other such acts as the Collector may consider reasonable" were replaced by "do all other necessary acts." The proviso to right 2 was altogether struck off—*vide* Collector's appeal decision, dated 11th April 1888.	The path-way herein referred to is about half a mile long and 4 yards wide. The Hindu worshippers halt on the platform attached to the cave and pool and lying round the pool and in the ravine. The cave and the pool herein referred to are kept as enclosures in the reserve. (Sd.) D. JAGANNADHA ROW, Forest Sett.-officer.

Supplemental order (*in claim No.* 11) *under section* 10 *of the Madras Forest Act V of* 1882.—The following areas having been proved to have been in the occupation of the undermentioned shrines, they are hereby ordered to be excluded from the reserve in accordance with the instructions of Government contained in G.O., dated 10th September 1886, No. 791, Revenue, communicated with Board's Proceedings, dated 17th idem, Forest No. 498:—

The cave and the pool at the eastern end of Peddabandla sela, together with the platform attached to them and where religious ceremonies are performed, measuring 40 × 10 yards.

MAHADEVAPURAM,
30th May 1887.

(Signed) D. JAGANNADHA ROW,
Forest Sett.-officer.

12	Sirvel.	J. Sanjivareddi, Reddi of Mahadevapuram.	3rd Nov. 1885.	At the entrance to the Nandikanama pass on the west and at the north-west corner of the reserve is the Sorwa Narasimham temple; it stands on the north face of a steep hill, looking across the Sorwa stream and a small strip of level ground on to the main road which runs east and west 50 or 100 yards to the north of it. The usual Hindu worship goes on at the temple; people drink at and wash in the stream, and the strip of level ground is used to halt and camp on. Approach lies from the road on the north into the halting place, and thence by a steep paved foot-path across the stream and up the face of the hill to the temple. The front of the temple stands on a piece of made ground about 50 feet square reveted on three sides, and its back rests against the hill, round which (the back of the temple) one can only completely get by scrambling. On the halting place the level ground, that is, between the road and the stream already spoken of, is a stone-built reservoir, and lying about near the reservoir are a few stone slabs brought in former years for the repair of the temple, but not yet used. Claims to the temple, the stream, the reservoir, the halting, and the stones are now put in by the Hindu public.	And the evidence is sufficient to support them, the temple being a somewhat important one, as well as an old one.	The following rights are therefore admitted to be exercised throughout the year:— (1) To the general Hindu public— (*a*) the right to Sorwa Narasimham temple and the made platform on which it stands; (*b*) the right to the koneru or stone reservoir to the north of it; (*c*) the right to the large building stones which lie near the koneru; and (*d*) the necessary right of repair. (2) To worshippers and their servants, subject to regulation by the Collector— (*a*) the right to halt, cook, light fires, erect pandals, collect dead-wood, tether cattle and do other such acts as the Collector may consider reasonable on the level ground which lies to the north of the temple, within the following limits:— *On the north.*—The Main road; *On the south.*—The Sorwa stream; *On the west.*—The Reserve line; *On the east.*—The Temple; (*b*) the right to make use of the water of the Sorwa stream between the reserve line on the west and the temple on the east; (*c*) a right of way for wheeled traffic, from the road on the north into the camping place in question; (*d*) a right of way for foot-passengers only from the camping place across the stream and up the hill to the temple; (*e*) a right of way when required for special consecration ceremonies and as a foot-path only round the temple itself. (Signed) H. A. SIM, Forest Sett.-officer. KURNOOL, 17th December 1885.	On appeal the following alterations were made— *Right* 1. (*d*) has been altogether struck off. *Right* 2.—The words "subject to regulation by the Collector" have been scored out— (*a*) For the words "do other such acts as the Collector may consider reasonable" the words "do all other necessary acts" were substituted — *vide* Collector's appeal order, dated 11th April 1888. On review the word "temple" at end of right 2-*a* has been replaced by the word "Koneru"—*vide* Collector's Proceedings, dated 14th February 1890.	The subject of this claim has all come out of the reserve by the alteration of the boundary since made by the District Forest-officer. (Sd.) D. JAGANNADHA ROW, Forest Sett.-officer.

Supplemental order under section 10 *of the Madras Forest Act V of* 1882.—The following areas having been proved to have been in the occupation of the undermentioned temples, &c., they are hereby ordered to be excluded from the reserve in accordance with the instructions of Government contained in G.O., dated 10th September 1886, No. 791, Revenue, communicated with Board's Proceedings, dated 17th idem, Forest No. 498:—

(*a*) The temple of Sorwa Narasimhaswami and the made platform on which it stands, measuring 30 yards north and south and 25 yards east and west.

(*b*) The koneru or stone reservoir to the north of the temple, measuring 50 yards square.

DIGUVAMETTA,
31st May 1887.

(Signed) D. JAGANNADHA ROW,
Forest Sett.-officer.

Register of claims to Lands or rights to Forest produce in the Sirvel proposed reserve—*cont.*

No.	Name of proposed reserve.	Names of claimants.	Date of presentation of claims.	Nature and extent of claims preferred.	Brief summary of evidence of witnesses examined on either side.	Decision.	Brief abstract of decision, if any, of Court of final appeal and settlements.	Remarks.
1	2	3	4	5	6	7	8	9
13	Sirvel.	K. Ramanna of Appanapalli.	6th Nov. 1885.	Two more of the half-disused hill shrines referred to in claim 9 enter into the present claim, those of Malleswarudu at Ullada and Ramaswamy at Manigandla. The former is a somewhat important one, for there are three Swamies in it, a Lingum, a Vigneshwardu, and a Veerabhadrudu; all are close together on the hill side, a few yards west of Ullada "bridge;" each has a small bit of level ground, about 10 feet square in front of it, and for all the same halting and drinking place down by the Ullada stream below is made use of. The other is a less important one; it lies up a narrow and rocky ravine in the same range as the Ullada ravine, though more to the south, and consists of half a dozen upright stones placed at the foot of a bamboo bush with the Manigandla stream running in front, i.e., to the south of it; the halting place is either the slab rock in the middle of the stream in front, or a small piece of level ground 50' by 10' by the side of the path, just to the west. The right of way to both places is by foot-paths leading either from Pedda Kambalur or from Rudrawaram on the west, and passing for Ullada through Medaravanibhavi, and for Manigandla through Kolimi; but seeing how seldom it is likely to be made use of, one will be sufficient, and its course may be left to the Forest Department. A cart-track does run north and south up the valley in front of the ravines, but that is a purely wood-cutters' track never used, and since entry on to it would have to be made round by Ahobilam, far to the south, never likely to be used by the people who come simply to worship. People go and return the same day; the right to sleep at either place is not necessary.	The evidence is sufficient to support the claim; the claim itself being one which, for fear of future evils, the claimants are not at all disposed to forego or to commute.	Rights are therefore admitted in the name of the general Hindu public as follows between sunrise and sunset:— (1) The right to worship at Ullada Malleswarudu and Manigandla Ramaswami. (2) The right, subject to regulation by the Collector, to make use of the water of the streams at each place. (3) The necessary foot-path right of way thereto from the west. (4) The right, subject to regulation by the Collector, to halt, cook, light fires, and do other such acts as the Collector may consider reasonable on the usual camping grounds at each place. Provided that the Forest Department may at any time, with the approval of the Collector, permanently demarcate the areas within which the above rights shall be exercised. KURNOOL, (Sd.) H. A. SIM, 17th December 1885. Forest Sett.-officer. *Supplemental order under section* 10 *of the Madras Forest Act V of* 1882.—The following areas having been proved to have been in the occupation of the undermentioned shrines, they are hereby ordered to be excluded from the reserve in accordance with the instructions of Government contained in G.O., dated 10th September 1886, No. 791, Revenue, communicated with Board's Proceedings, dated 17th idem, Forest No. 498:— (1) The shrine of Malleswarudu at Ullada, measuring 10 yards square. (2) The shrine of Ramaswami at Manigandla, measuring 3 yards square. MAHADEVAPURAM, (Signed) D. JAGANNADHA ROW, 30th May 1887. Forest Sett.-officer.	On appeal the following alterations are made:— *Right* 1.—For the words "to worship at Ullada Malleswarudu and Manigandla Ramaswami" the words "of access to the shrines for the purpose of worship" were substituted. *Right* 2.—The words "subject to regulation by the Collector" were altogether scored out. *Right* 4.—The words "subject to regulation by the Collector" were scored out. For the words "do other such acts as the Collector may consider reasonable" the words "do all other necessary acts" were substituted, and the proviso attached to the right was removed—*vide* Collector's appeal order, dated 11th April 1888.	The foot-path to the shrine of Malleswarudu at Ullada from the reserve line *vid* Medarivanibhavi measures about 5 miles long and 2 yards wide, and the foot-path from the reserve line to the shrine of Ramaswami at Manigandla *vid* Potulakuruva and Kollimi measures about 4½ miles long and 2 yards wide. The camping ground at Ullada measures 20 yards square and that at Ramaswami 50' × 10'. The shrines and the camping grounds referred to in the order are kept as enclosures in the reserve. (Sd.) D. JAGANNADHA ROW, Forest Sett.-officer.
14	Sirvel	J. Sanjivareddi, Reddi of Mahadevapuram.	20th Nov. 1885.	The general public claim to water their cattle in the Sorwa or Ramanapalli stream, the stream, that is, which runs westwards out of the Nandikanama pass at two places, the one the Sorwa itself at the entrance to the pass, and the other the Bandalamadugu pool a little further in. *So long as water is running at the Sorwa, that is sufficient for them; but when once it ceases to run there and the pool is stagnant, it rapidly becomes fetid and useless, and they require then to go on to the Bandala madugu.* *The approach to both places is from the main ghât road which runs alongside the stream on the north; but the Sorwa is also entered from the reserve line on the west, the cattle going up the bed of the vagu itself.* *The Sorwa watering place, I should mention, adjoins the reserve line.*	This is what they say and it is borne out by the evidence which has been given by the ryots and reddis qualified to speak on the subject. Indeed, if cattle have grazed in the neighbourhood at all, *and they certainly have done so, so long as the memory of man runneth, they must have drunk at these places, for there is no other water anywhere for miles.*	The right is therefore admitted in the name of the general public as follows:— (1) The right from sunrise to sunset throughout the year to water cattle in the Sorwa stream between the reserve line and the Sorwa Narasimham temple. (2) The right for such time as water ceases to run over the Sorwa pool and between the sunrise and sunset to water cattle at the Bandalamadugu pool. (3) To both places, the necessary right of way along the main road from the west. KURNOOL, (Signed) H. A. SIM, 17th December 1885. Forest Sett.-officer.	On appeal the words "for such time as water ceases to run over the Sorwa pool" were scored out of right 2—*vide* Collector's appeal order, dated 10th April 1888.	The watering place on the Sorwa stream has come out of the reserve by the alteration of the boundary since made by the District Forest-officer and that at Bandala madugu adjoins the Nandikanama road, which forms the northern boundary of the reserve.
15	Sirvel.	Kota Boyyanna Balanna of Peda Kambalur.	20th Nov. 1885.	Three more hill shrines of the sort referred to in claim 9 enter into the present claim; those of Yepilamani Mallalamma, Janda Swami and Ullada. The last has already been disposed of in claim 13, and no further reference to it is therefore necessary here. The two others are both on the road from Pedda Kambalur to Ullada; Yepilimani consisting of few rough stones placed at the foot of a tree by the roadside, two or three miles east of Pedda Kambalur; and Janda Swami being a flag tied to a margosa tree, a couple * of miles further on, *i.e.*, further east. The road is a foot-path only known locally as the Kanumaseladova, and both Hindus and Mussulmans use it; the former worshipping at both places, the latter only at Janda Swami. Worshippers do not sleep inside the reserve; but they halt and cook in the day-time under an old banyan tree by the disused forges, a few yards north of Janda Swami, bringing their water there in pots from Ullada; they do not stop at Yepilamani except merely to worship, and there is consequently no halting place there.	Sufficient evidence has been given to prove the claim; as in the other cases it does not appear that the shrines are often visited, but it is clear that they are and for several hundred years have been visited, and that any restriction on the privilege now would be looked on as a great injustice, and that to it any disease misadventure or which might befall a would-be worshipper in the future would most assuredly be ascribed. There is therefore no chance of commutation or withdrawal.	The following rights are therefore admitted to be exercised between sunrise and sunset:— (1) To the general Hindu public— (*a*) the right to worship at Yepilamani and Janda Swami; (*b*) the right, subject to regulation by the Collector, to draw water from the Ullada stream; (*c*) the right, subject to regulation by the Collector, to halt, cook, light fires, and do other such acts as the Collector may consider reasonable at the usual camping ground at Janda Swami; (*d*) the necessary foot-path right of way from the west. (2) To the general Mussulman public, similar rights for Janda Swami. Provided that the Forest Department may at any time, with the approval of the Collector, permanently demarcate the areas within which the above rights shall be exercised. (Signed) H. A. SIM, Forest Sett.-officer. KURNOOL, 17th December 1885. *Supplemental order under section* 10 *of the Madras Forest Act V of* 1882.—The following areas having been proved to have been in the occupation of the undermentioned shrines, they are hereby ordered to be excluded from the reserve in accordance with the instructions of Government contained in G.O., dated 10th September 1886, No. 791, Revenue, communicated with Board's Proceedings, dated 17th idem, Forest No. 498:— (1) The shrines of Yepilamani, Mallalamma and Janda Swami each measuring 10 yards square. MAHADEVAPURAM, (Signed) D. JAGANNADHA ROW, 30th May 1887. Forest Sett.-officer.	On appeal the following alterations were made:— *Right* 1— (*a*) For the words "to worship at Yepilamani and Janda Swami" the words "of access to the shrines for the purpose of worship" were substituted. (*b*) The words "subject to regulation by the Collector" were scored out. (*c*) The words "subject to regulation by the Collector" were scored out. For the words "do other such acts as the Collector may consider reasonable" the words "all other necessary acts" were substituted. The proviso to right 2 was altogether removed—*vide* Collector's appeal decision, dated 10th April 1888.	The foot-path to Mallalamma from the reserve line is about 2½ miles long and 2 yards wide, and its continuation to Janda Swami about half a mile long and 2 yards wide. The camping ground at Janda Swami measures 30 yards square, and those who camp there use the water of the stream at Ullada Mallesvarudu. The foot-path leading from the former to the latter is about a mile long and 4 feet wide. The shrines and the camping ground referred to in the order are kept as enclosures in the reserve. (Sd.) D. JAGANNADHA ROW, Forest Sett.-officer. * Apparently a mistake for half a mile. (Sd.) D. JAGANNADHA ROW, Forest Sett.-officer.
16	Sirvel.	Yidula Basireddi of Mundlapad in the Cumbum taluk.	10th Jan. 1887.	Claims right of way for men and cattle from Mundlapad to Ahobilam in continuation of that which was already allowed in claim No. 26 of Uyyalavada block. The	The claimant has examined two witnesses who prove that the pathway claimed has been in use within their knowledge for the last 60 and 65 years, respectively.	As the pathway claimed has been proved to have been in use from time immemorial and for the last 60 and 65 years within the memory of the witnesses, the claim to it is admitted in the name of the general public for the use of men and cattle going straight	....	....

Register of claims to Lands or rights to Forest produce in the Sirvel proposed reserve—*cont.*

No.	Name of proposed reserve.	Names of claimants.	Date of presentation of claims.	Nature and extent of claims preferred.	Brief summary of evidence of witnesses examined on either side.	Decision.	Brief abstract of decision, if any, of Court of final appeal and settlement.	Remarks.
1	2	3	4	5	6	7	8	9
..	..	..	..	portion now claimed is situated in the Sirvel block. Its length is 17 miles and width 4 yards through the reserve.	....	through. The length of the pathway is about 17 miles and width 4 yards through the reserve. (Sd.) D. JAGANNADHA ROW, Forest Sett.-officer. MARKAPUR, 31st January 1887.	....	....
17	Sirvel..	Boyilla Ramireddi, Reddi of Gadikota, in the Cumbum taluk.	10th Jan. 1887.	Claims right of way for men and cattle from Gadikota to Ahobilam in continuation of that which was already admitted in claim No. 12 of the Uyyalavada block. The portion now claimed is in the Sirvel block and measures about 5 miles long and 3 yards wide.	The claimant has examined two witnesses who prove that the pathway claimed has been in use within their knowledge for the last 70 and 60 years, respectively.	As the pathway claimed has been proved to have been in use from time immemorial and for the last 70 and 60 years within the memory of the witnesses, the claim to it is admitted in the name of the general public for the use of men and cattle going straight through: The length of the path through the reserve is about 5 miles and width 3 yards. (Sd.) D. JAGANNADHA ROW, Forest Sett.-officer. MARKAPUR, 31st January 1887.	....	....
18	Do. ..	Yiramreddi Timmareddi, Reddi of Dentalavanipenta, in the Sirvel taluk.	10th May 1887.	Claims right of way for men and cattle over the Chintalakanama bridle-path which runs from Mudurallapalli, hamlet of Chintalacheruvu *via* Gadirala, hamlet of Dantalavanipenta and joins the "Jotikanama" (claim No. 3) at Utlu.	The witness examined for the claimant proves that the pathway claimed has been in use for the last 30 years to his personal knowledge.	The claim to the right of way along the Chintalakanama for men and cattle is admitted in the name of the general public, as it has been proved to have been in use for a long time. The length of the Kanama is 5 miles and width 2 yards through the reserve. (Sd.) D. JAGANNADHA ROW, Forest Sett.-officer. MAHADEVAPURAM, 30th May 1887.	On appeal the word "pack" was inserted before "cattle" —*vide* Collector's appeal order, dated 7th December 1887.	....
19	Do. ..	*Battula Narisireddi, Reddi of Ahobilam village, in the Sirvel taluk.*	*28th May 1887.*	*Claims right to the temple of Narasimhamaswami at Pamileti, as also to the management of the income derived from the villagers of Bachepalle and Kondampalle.*	....	*Claim rejected as the right to the temple in question has already been admitted by the late Forest Settlement-officer, Mr. Sim, in the name of the Ahobilam Jeeyeru garu as trustee for the general Hindu public, and as no satisfactory reason has been shown why the claimant has failed to put in his claim before Mr. Sim.* (Sd.) D. JAGANNADHA ROW, Forest Sett.-officer. RUDRAWARAM, 28th May 1887. *N.B.*—The claims entered in this register were entered in the order of presentation. (Sd.) D. JAGANNADHA ROW, Forest Sett.-officer.	....	.....

ENCLOSURE No. 2.

STATEMENT showing the number of claims filed and their disposal.

Name of block.	Claims to temples and shrines.			Claims to rights of way.						Chenchu claims.			Claims to water-courses for watering cattle.		
				To temples.			Ordinary path-ways.								
	Filed.	Admitted.	Rejected.	Filed.	Admitted.	Rejected.	Filed.	Admitted.	Rejected.	Filed.	Admitted.	Rejected.	Filed.	Admitted.	Rejected.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Sirvel	8	7	1	2	2	..	3	3	..	2	2	..	4	4	..

ENCLOSURE No. 3.—Draft notification.

ENCLOSURE No. 4.—Sketch-map.

ENCLOSURE No. 5.—Forest Settlement-officer's report, dated 30th March 1888, No. 20.

ENCLOSURE No. 6.—Original draft notification.

ENCLOSURE No. 7.—Original map.

Endorsement by the Collector of Kurnool, dated 17th May 1890, No. 249.

Copy forwarded to the Board of Revenue through the Conservator of Forests, Northern Circle, with reference to Board's Proceedings, dated 14th August 1889, Forest No. 777, Mis.

A statement of area and condition is submitted herewith.

ENCLOSURE.

STATEMENT of area, &c., to accompany notification under section 16 of Act V of 1882.

Taluk.	Area.	Extent of occupied and unoccupied Government lands in the taluk.	Area of reserves already notified under section 16 in the taluk.	Area of reserves under settlement in the taluk.	Area of reserves submitted for notification under section 16.	Character of the land proposed for reservation.			Probable extent of land left for grazing purposes.	Remarks.
						Blocks.	How much forest.	How much grass land.		
Sirvel.	398,720 acres.	Acs. Occupied .. .. 112,093 Unoccupied .. .. 27,188 Total .. 139,281	*Nil.*	200 sq. miles.	200 sq. miles.	Sirvel.	200 sq. miles.	*Nil.*	The area is not known. When the reserve was demarcated a strip of forest at the foot of the hills and some of the outlying spurs were left out for grazing. The area may be about 30 square miles.	The forest has not been surveyed and the area given is an estimated one only. According to the returns lately received from the Tahsildars the estimate appears to be rather too high. A very small portion of the reserve comes within the boundary of the Nandyál taluk.

Endorsement by A. W. PEET, Esq., Acting Conservator of Forests, Northern Circle, dated Madras, 21st May 1890, No. 570.

Forwarded.

RESOLUTION—dated 10th January 1891, Forest No. 11.

Submitted to Government.

2. There were a few discrepancies between the register and draft notification which have been corrected. One or two verbal alterations have also been made in the latter document so as to make it shorter and more precise, and, as thus amended, it is submitted for favor of early approval and issue.

3. The area of the block is roughly estimated at about 200 square miles. It comprises that portion of the great Nallamalai forest, which lies between the Nandikanama pass road on the north and the Cuddapah district on the south.

4. Should it happen that any portion of the forest is taken up permanently by the railway, it need not be disafforested under section 24, for, being a State line, the land does not cease to be Government property. If, however, any village should spring up within it,—though this is not likely, seeing how feverish the place is—the case would be different, but even then the Supreme Government need not be troubled and the case might be dealt with under section 18.

In his progress report for May 1887, the Forest Settlement-officer stated that a triangular piece of land alongside the Nandikanama road had been converted into a Mussalman burial-ground. If this is so, the Collector should allow the burial privilege as a concession under departmental order.

5. The 31st March 1891 is recommended as the date from which the reservation shall commence.

(True Copies and Extract.)

Acting Secretary.

To the Secretary to Government, Revenue Department,
with revised draft notification, and map and twelve appeal decisions (to be returned).

" Conservator of Forests, Northern Circle.
" Collector of Kurnool.
Copy to the Examiner of Forest Accounts.

Exd. W. J. Lewis.

8

Go. 10-9-86 No 791
21-4-88 No 485
Rep. 13-9-86 F.N° 482
" 31-5-86 F.N° 298
21-6-87 392

119

REVENUE DEPARTMENT.

1891.

Board of Revenue

(Land Revenue),

MADRAS.

No. 684.

Printed January th.

Read 25th

Encld

Proceedings, dated 10*th January* 1891,
Forest No. 11.

GOVERNMENT OF MADRAS
26 JAN 91
REVENUE DEPARTMENT

Submitting to Government, with remarks, for approval and publication, draft *notification* under section 16 of the Forest Act for constituting the Sirvel block, Kurnool district, a *reserved forest*.

Notification.

His Excellency the Governor in Council of Fort Saint George is pleased to declare, under the provisions of section 16 of the Indian Forest Act V of 1882, that from the 31st of March 1891 the areas, the boundaries of which are set forth in the schedule appended to this notification, shall be constituted "Reserved forest."

Situation and boundaries.

Situation — Situated on the east of the Sirvel Taluq, extending from the Ramakamana road on the north to the Cudapah District boundary on the south.

Boundaries.

North — From the 5th furlong above the 6th mile, the Ramakamana road upto the 4th furlong above the 7th mile on the top of Galikonda.

East — From the above point, the western boundary of the Cumbum Taluq upto the map of Karatalabanda above Kadurumanillacheruvu (Well); thence the southern boundary upto the map of Gurrapalle and from the Cuddapah district boundary upto the 2nd pillar on the top of Gollakalapalle (Well).

South. From the last pillar, the Cuddapah
District boundary upto the forest
cairn at the South-eastern end of
the tank called "Gollavanikuntu"
of Chinnavangali Village.

and West. From the last point, straight lines
(to the forest cairns) first a little east
of north to the [illegible] [illegible] Yed-
dulareddipenta, then North west
to the Cairn in the [illegible]
the [illegible] of Peddi, the line running
over Chennapareddicheruvu and over

Part Chenna-
pareddicheruvu
L1

the hillock called "Pedapalakaya-
bodu" then slightly east of North
over the western slopes of the hills
called Wanikonda, Mallayya-
sidhippa, Palakayathippa, and
Paligundu anjideppa to the forest
cairn on the Ramapuram foot-
path, then northwards to the cairn
on the left bank of the Bhavanasi

frontier 13 furlongs

River, then a little north of East
for nearly five furlongs to another
cairn, then south-south east to
the brook in the bank of the Mallay-
mallacheruvu (tank) where the
stream Gandalavagu joins the
Bhavanasi River, then the left bank
of the stream upto the rock known
as Gutabanda, then again a straight
line a little north of east to the east-
ern bank of [illegible] called
Peddhikamavagu in the Bhavanasi
River, then that river upto [illegible]
the Pamuleti cart track [illegible]

it, [illegible] westwards [illegible] Lopo cart track upto
the cart [illegible] [illegible] the foot of Pedda-
Narasimha konda, then again straight
lines [illegible] [illegible] by east to the point
on the [illegible] the path from Lower to
Upper Ahobilam about 100 yards south
of Parvati [illegible] mantapam, then north-
wards to [illegible] the mantapam, the
three straight lines [illegible] then
another straight line northwards to the
cairn on the path leaving from lower
Ahobilam to the shrine of Muddappa
sala [illegible] then again three straight
lines, one [illegible] wards, another north-
wards [illegible] third westwards, [illegible]
clude [illegible] shrine of Muddappa-
sala [illegible] [illegible] the temple of
Bhargava [illegible] [illegible] to the cairn
on the upper [illegible] of the Bhargava-
[illegible] [illegible], then North east to the
toe of [illegible] hill called Gavalakonda,
then slightly west of North along the
western [illegible] of the hill to the cairn
known [illegible] Pedagumanidinne, thence
on to [illegible] stone at the North east
corner of Khandam 19 of Pedakambala
Village, then westwards at the southern
foot of Chinnapalegattatippa upto
its south-western foot, then North-North-
east to the cairn at the western foot
of the hillock called Gunikonda, then
eastwards up the hillock for about a
furlong and a half, then again North-North-
east to the ridge of the hillock Kotakonda
[illegible] Obalamma
[illegible] [illegible] (tank), thence northwards to the cairn
on

[illegible] ...mulatte of Lovamatta (Kitt)
[illegible] ...westerly [illegible] ...exclude[illegible]
...mentioned, and running [illegible]
...with the [illegible] ...mark the boundary
...one half ...breadth the 5th furlong stones
...the 6th ...to clear the northern boundary
...start ...

Remarks —

A. The following are kept as enclosures in the Reserve, themselves being free from reservation —

(i) The Chenahu dwelling ...ade of Abdulam ...ydam at Dwellamallachcruwe, adjoining the reserve line and measuring 200 sqr ozeare, with the attendant number of building, storing, cleaning, lighting [illegible] and other necessary accommodations —

(ii) The undermentioned places of worship, viz:

caves, temples, shrines, and pools —

(a). The shrine of Gaiathmanthidee, measuring 40 x 25 sqr ozeare, with access by the Dokkamana path (vide foot plan C1)

(b). The three caves in Dwellagyiela (Granite) with the platform in front of them, where religious ceremonies are performed, all measuring 50 x 20 sqr ozeare, accessible from central transport by the 6th year, by a foot path, about 2 furlongs long and 10 feet wide, running along the ravine from the reserve line at the west, with the right of the Shrine General Public to draw water, light fires, cook, and to all other necessary acts at the caves & on the platforms in the ravine, and of the general public to draw water throughout the years from ancient boundmark from the pool there and to carry out for them portable articles —

(c). The shrine of Ebbala Dwellalamma, measuring 5 sqr ozeare, with access (vide General Public from central transport by the year by a foot path from the reserve line at the west at Dambachenuwe, adjoining Pathalakanawa, about 3 miles long and 10 feet wide, together with the right to make use of the water of the stream and Chelumpe, and to halt, cook, light fires and do all other necessary acts, throughout the year from central transport, at the [illegible] ...ing ground between the stream and the shrine 25 x 25 sqr ozeare —

(d). The shrine at Peacockspea Layne Srla, measuring 5 x 5 sqr ozeare, with access to the Shrine General Public from central transport throughout the year by (1) a continuation, 4 miles long and 10 feet wide, of the foot path leading to the shrine of Ebbala Dwellalamma (vide plan C1 & C1a above), and (2) a direct path from the reserve line running [illegible] miles long and 2 yards wide, from the right to make use of the water of the pool at there, and to halt, cook, light fires and do all other necessary acts thereof, together with the [illegible] ...ing ground close by the shrine, and 60 ft square —

(e). The cave of [illegible] ...dwelle and the pool at its eastern end, with the platform attached thereto, ridleyed round the [illegible] ...in the ravine, where religious ceremonies are performed, all measuring 40 x 10 sqr ozeare, accessible from central transport throughout the year, by a bridle path, about 1 furlong long and 10 yards wide, from the reserve line at the west with the right of the Shrine General Public to draw water from the cave and bathe in the pool, and to halt, cook, light fires and do all other necessary acts on the platform from central transport, as long as the

(f) The shrine of Sellerayudu at Illavara, measuring 20 yds square, with access to the Sluice General Public, between sunrise and sunset, by a foot path, 5 miles long and 2 yds wide, from the reserve line on the west running near Illavara Kotta (or Illavara Fort), together with the right to make use of the water of the stream there, and to fell, cook, light fires, and do all other necessary acts for the purpose, between sunrise and sunset, on the Cowl of ground there.

(g) The shrine of Kumaravanu at Illavara, measuring 30 yds square, with access to the Sluice General Public, between sunrise and sunset, by a foot path, 4½ miles long and 2 yds wide, from the reserve line on the west, running via Pattulakunnu and Illavara, together with the right to make use of the water of the stream there, and to fell, cook, light fires, and do all other necessary acts between sunrise and sunset, on the Cowl of ground there.

(h) The shrine of Gopalamma Mallalamma, measuring 20 yds square, with access to the Sluice General Public, between sunrise and sunset, by a foot path, about 2½ miles long and 2 yds wide, from the reserve line on the west, together with the right to make use of the water of the Illavara stream at Illavara (Vide para (f) above), and to fell, cook, light fires, and do all other necessary acts, between sunrise and sunset, on the Cowl of ground at Illavara (Vide para (f) above).

(i) The shrine of Lakshmanaswami measuring 10 yds square, with access to the Sluice General Public, between sunrise and sunset, by a cart track, about ½ mile long and 2 yds wide, from the shrine of Gopalamma Mallalamma (Vide para (h) above), together with the right to make use of the water of the stream there, and to fell, cook, light fires, and do all other necessary acts between sunrise and sunset, on the Cowl of ground there.

(j) The shrine of Ellamma measuring 10 yds square, with access to the Sluice General Public, between sunrise and sunset, by a foot path, about ½ mile long and 2 yds wide, from the shrine of Lakshmanaswami (Vide para (i) above), together with the right to make use of the water of the Illavara stream, and to fell, cook, light fires, and do all other necessary acts between sunrise and sunset, on the Cowl of ground there.

III The following Abolitions (Groves) in the name of the Sluice General Public for which access is by foot paths from the Illavara Kotta (Fort) on the west, together with the right to make use of the water of the streams there, and to fell, cook, light fires, and do all other necessary acts between sunrise and sunset, on the Cowl of ground there, namely:-

Temples &c	Extent of ground	Means of access
X 1. Akula Janjam Konneru	50 yds sq	By the direct bridle path from Lower Aboblam to Upper Aboblam, about 5 miles long and 2 yds wide.
✓ 2. Akula Pasupu Konneru and garden together	40 yds sq	
✓ 3. Lakshmi Narasimha Temple	60 yds sq	
✓ 4. Durga Kambhalamma	15 yds sq	
✓ 5. Rajeshwari Amma Gudi	20 yds sq	
X 6. Sitharamaswami Konneru	30 yds sq	X
X 7. Sitharamaswami Temple	20 yds sq	X
X 8. The temple of Anjaneyaswami	40 yds sq	X
9. The temples of Kanaka Durga Amma, Sitharamaswami, Venkateswara, Lakshmi Narasimha, Ramalingeswara, and Kanaka Durga Amma with all the lands belonging thereto	40 x 40 yds	X By the above path, as well as by the cart track, which runs from Lower Aboblam to Upper Aboblam and Mallavaram (about 6 miles)
10. Pond and the lands belonging to the temple	15 yds sq	X
11. Brahmanandam Swami Temple and Konneru together	10 x 35 yds	X Near Addala (Upper) Aboblam village, on the Cowl of ground

the Uppe[illegible] Pattirama
temple and the open
platform in front of it
and on the right two
small temples, a round
Diastapa ram, and Ko-
tawe Diastapa ram

13. Vejoyatambhala Diastapa ram

14. Thelavaha Hanuma
Sunkam temple, its
garden containing
two Jaloe trees &
the Vejayatambhala
garden containing
4 mango trees and
small Jaloe bushes, all
together

15. The temple of Lakshmi
Ammavaru, Kaveru,
and the Lakshmi Hanu-
Sunkam garden contain-
ing 5 mango trees, all
together

16. Porahla nuibanda

17. Lakshmi devipadalu

18. Ikkeustambham
from the stambham
or posts to the Collector
here

19. Juda Narasimham
temple

20. Pamidi Narasimha
Rau temple and garden
containing 2 tama-
rind trees, one mango
tree, and Balla-
ghatta tree together

[illegible] Cart at the end of
cart stand, measuring
100 x 40 yds and bounded by
and, pucka cattle sh.
Upper Bhobilam

By a foot path from Upper
Bhobilam, running eastward
up the ravine as far as the
saka Narasimham and
then westwards up the hill
by Lakshmi Narasimham
& Prahladanibanda,
about 2 miles long and
left wide

By a foot path turning off
from the above, below Lak-
shmi Narasimham, about
1000 yds long and 4 ft wide

By a foot path turning off
from Prahladanibanda by
a foot path up and over the
hill eastwards and by
Narasimham about 1 mile
long & 4 ft wide

(b) From Upper Bhobilam by a
foot path up the ravine, keep-
ing to the left hand
side, and over the Bhobilam
ridge, about 4 miles
long & 4 ft wide

By a foot path turning off
from the above across the
Juda cliffs, about
2 furlongs long and 4 ft wide

(a) From Upper Bhobilam by
a foot path to the right, from
where Varada Narasimham
up the top of the hill, about
1/2 a mile long & 4 ft wide,
about 20 yards below

abou[illegible] 3 miles long and
left wide

(b). From Lower Bhobilam
by a cart track by the Bhoba-
rama ravine, to the cart stand at the
entrance to the Chavara ravine, about
½ miles long and 60 yds wide, and by a
foot path thence on, about 2 miles long
and 60 yds wide, with the right bound
ary of the said cart stand measuring
100 yds square, and 6 cattle resting and
back cattle on the camping ground,
measuring as follows —
To the north of the temple - 20 x 50 yds
To the west of the temple - 35 x 60 yds
To the west of the above - 40 x 30 yds
and (c) From Pamidi to Jotikavanu
by a cart track 2 miles long, with the
Sundramanchelama, and a cart track
thence on to Kaveru, about 3 miles
long and 60 yds wide -

By the foot path in con-
tinuation of the Pamidi
cart track (b), above
mentioned -

By a foot path from
Pamidi, about 400 yds long
and 4 ft wide -

By a foot path south
from Bharparatana
Sunkam temple, and the
other from Narasimham
Gala Narasimham
temple, each about half
a mile long and left
wide -

21. Kanyaka Parameswari

22. Lakshmamma's Cave on the hill, about 100 yds above the Pamidi temple -

23. Gojjamma tatanam Chetti or Kodaka Narasimham

24. Lingaraja tatana Sunkam shrine on the hill

B. The right of Landed property in the Revenue in the name of Pamidi Narasimha on [illegible] for, as specified hereunder:

(a). At Lankavaripalli for the Sri [illegible]

i. For the Sri [illegible]

[illegible] Pattirama temple, about 3 miles long and 60 yds wide -

(c). From Lower Bhobilam by a cart track by the Bhobarama ravine, to the cart stand at the entrance to the Chavara ravine, about ½ miles long and 60 yds wide, and by a foot path thence on, about 2 miles long and left wide, with the right boundary of the said cart stand measuring 100 yds square, and 6 cattle resting and back cattle on the camping ground, measuring as follows —
To the north of the temple - 20 x 50 yds
To the west of the temple - 35 x 60 yds
To the west of the above - 40 x 30 yds
and (c) From Pamidi to Jotikavanu by a cart track 2 miles long, with the Sundramanchelama, and a cart track thence on to Kaveru, about 3 miles long and 60 yds wide -

By the foot path in continuation of the Pamidi cart track (b), above mentioned -

By a foot path from Pamidi, about 400 yds long and 4 ft wide -

By a foot path south from Sri Lakshmi Narasimha Swamy Gala temple, each about half a mile long and left wide -

[illegible] have been admitted as follows
[illegible] character of the above
[illegible] occasions of transport by
festival) for Lower Bhobilam -
Platform -
[illegible] diameter of Chitta de[illegible]
[illegible] wooden

10 Cross pieces, 15' long and 10" wide, of Tooraee
4 posts, 9' long and [illegible] thick, of Chiriman or
some similar wood.
20 bamboos, 15' long.
(Five) 5 head loads of Madapu or some similar fibre.

ii. For religious purposes.

(b). At Brahma Uttarams
i. For Lower and
100 head loads of
ii For Pamidis a
50 head loads of

(c). The [illegible] tree
i. At Lower Ahob
2 head loads of
ii. At Upper Ahob
2 head loads of

Provided that —
(1) The wood re
-cution of the Fo
by the regd holders
often by the Forest

6(2). The trees, within
reserved trees from
be exercised may,
enacted.

C. The following rights a
of the Basvapuram and
the blocks and subject
in the table below —

Rights.	The blocks within which the rights are exercisable.	The provisions the right allowed are subject to —
1. To all rights of way along all paths and channels, wherever necessary for the exercise of rights, hereunder reserved, & of the like rights to carry to other	Basvapuram block, bounded on the North by Ulada- the East by [illegible]	(a). Trees are ad- mitted only for Chenchus of the Basvapuram & Ahobilam Gudems & castes, & Chenchus by birth or marriage

Gliers Brahmotsavam
Upper Ahobilams, for religious
poses, at each place
firewood.
d Bhargava Narasimham, for
gious purposes, at each
firewood.

for religious purposes.
wood, a day.
for religious purposes.
firewood, a day.

ed above, may, at the dis-
Superintendent, be either taken
Encumbrancer, & supplied to
Superintendent.
to any or all of the rights,
A iii and para B infra, shall
any time, be permanently de-
wood in the Reserve, by the Chenchus
Ahobilam Gudems, exercisable within
provisions, noted against them

2 To all, the right of drinking and drawing water from all streams, springs, wells, and pools, and of bathing and bathing therein.
3 To all, rights to wood, bamboos, fibre, thatching grass, firewood, fruits (other than those, the right to which is hereinafter commuted for the Basvapuram Gudem) roots, honey, and other forest produce for their huts, ladders, ropes, weapons and other bonafide home use only, and not for sale or barter.
4 To all, the right of shooting and fishing.
5 To each gudem, as a whole, the right to graze, water, and herd cattle, not exceeding,
50 head of cattle and 150 sheep or goats. } for Basvapuram Gudem.
and 100 head of cattle and 250 sheep or goats. } for Ahobilam Gudem.

On the East by Galikonda, and on the West by the Reserve line.

Ahobilam Gudem bounded
On the South by the Taluq boundary.
On the North by the Ulada water shed.
On the East by the Taluq boundary, and on the West by the Reserve line.

(b) They extend, where not otherwise limited over the whole year and over the whole blocks.
(c) They are not transfer-able, nor are they exclusive or monopoly rights.
and (d) They are subject to regulation by such rules as may from time to time, be framed by His Excellency the Governor of Fort Saint George in Council.

6 To each gudem, as a whole, th[e right] to collect, for sale or barter, the honey and wax of wild bees, (als[o] tamarinds, mangoes, Karakkaya, Kun- Kudukaya, Jidiginjalu, wood[-] ples, and ippa seeds, for the Ahobilam gudem).
7 To the Basvapuram Gudem on[ly] as a whole (in commutation of all, right- to the following fruits Karakka[ya], Kunkudukaya, Jidiginjalu, tamarind mangoes, and (exclusive of tw[o] bees "near Pacherla") wood apples) the right to receive from the Fo[rest] Department, a yearly sum of fifty rupees, paid at Basvapuram Sivaratri, and once a month or oftener during the months of June, July, August, September and October, in such instal[ments] and in such proportions of grain and cash as the Collector may direct.

D. The following public rights of way have been allowed through the Reserve.

1 Joti Kanama (a) for wheeled traffic up to Sandramanipenta, about a mile and a half East of Ulla, the length of the pathway in the Reserve from Mattamallacheruvu (a breached tank) being about 2 miles and width 6 yards, (b) East of that as a bridle path only, its length being about 2 miles and width 2 yards, with the right of the General Public to halt by day at Komativanibhavi and by day and night at Ulla with the attendant privileges of lighting camp and watch fires, tethering cattle, and other necessary accompaniments on the demarcated camping grounds at the former, measuring 30 yards square, and at the latter 100×60 yards adjoining the Taliari Mella (Vera), as also the right to draw water from and to water cattle at the well, Kollabhavi, and at the stream at Ulla.

2 Chinta Kanama for men and pack cattle, from Mudurallapalli via Gadirala, to join the above path at Ulla, its length being about 5 miles and width 2 yards through the Reserve.

3 Pathway for men and cattle from Mundlapad to Ahobilam, about 17 miles long, and 4 yards wide in the Reserve.

and 4. Pathway for men and cattle from Gadikola to Ahobilam, about 5 miles long and 3 yards wide in the Reserve.

E. The right of halting and camping by day or night, lighting camp and watch fires, cooking, fetching water, tethering and watering cattle and other necessary accompaniments of halting rights at the undermentioned camping grounds on the Nandikanama Road, admitted to the General Public.

(1) At Pecherla between the 3rd and 4th furlong stones in the 65th mile of the Road, and between the Road on the North and a stream on the South, and measuring 2 furlongs East and West and 150 yards on average North and South, with the right of using the water of the stream adjoining.

2. At Dorabhavi (a) To the South of the Road about half a furlong East of the 5th furlong stone in the 68th mile, measuring 100×25 yards, with the right of using the water of the well called Dora-bhavi, in the Nandyal Reserve.

(b) To the South of the road about 3 chains East of the 3rd furlong stone in the 68th mile, East of the well called Dora-sanibhavi, measuring 50×25 yards, with the right of using the water of the well.

F. The right of the General Public to water cattle from sunrise to sunset, at the following watering places, has been admitted within the Reserve.

(a) China Bandalasela pond, throughout the year, with access to it by a cattle path from the Reserve on the West about a furlong long and 4 feet wide.

and (b) Bandalamadugu pond, with access to it by the Nandi-Kanama Road on the West, which it adjoins.

For Government Order
First Class Maps & Plans

Enclosure A to Govt
Fort St George Military Officers
Circular No 42 of 27th Decbr
1890.

Revised draft framed
by Collector for the
Local Res in the Fort &
Fg

Encl to Govt Secret No 5 of 91

P 3177-X 2 91

FR 11 3 91

Read C. No 684 of 91

Enclosure No. 29

Order of 17 Febry 1891, no. 119.

The draft notification, as amended by the Board of Revenue, is approved and will be published in the Fort St George and the Vizagapatam District Gazettes, the 31st of March 1891 being entered as the date from which the reservation shall take effect.

2. It is observed that the width of the cart-track from Lower Aholilam to Upper Aholilam (claim 5(7)(iii)) is given as "4 yds" in col 9 of the Register of claims, whereas in col 3 of the Schedule attached to admitted right A iii under the heading "Remarks" in the notification, it is given as "6 yds". The correct width should be ascertained, the entry "both are 6 feet wide" altered as required. "6" in col 9, claim 5(7)(viii) in the Register is apparently a clerical error for "≙" and has been corrected accordingly.

Rev 17. Feb. 91
CR 17/2

3. It is observed that at the end of his decision on claim no. 4, the T.S.O. said "the right to take toll from pilgrims at Vakeelatum Chavadi is not admitted: the claim will however be put before Govt for consideration". This point does not seem to have been subsequently noticed, and the Board's attention is now drawn thereto.

The concurs of CR with Sketchmaps of appeal decisions.

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Cust. no. 1194.

Copy to the Govt of India Rev & Agri Dept.

R 2/

Draft. 80

G. G. 17 Feb.y 1891, no. 119

a Forest Notn relating to Kurnool

Orind
Notifn Gazette
17/2

~~The Hon. the Secretary C.S.~~

Secretary.

Noted. It seems unnecessary to circulate these Forest notifics

Rm