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A MANUAL OF THE
PUDUKKOTTAI STATE

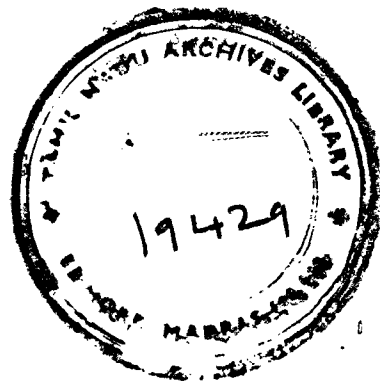
VOL. I Part II

CHAPTER X.

EDUCATION.

Indigenous schools.—In very remote times colonies of learned Brahmins were induced to settle in the country by free grants of land. In comparatively modern times either from piety or from love of learning, rulers such as Māmana Tondaimān, Sivagnānapuram Durai and Raghunātha Tondaimān founded settlements of Pandits at Namanasamudram, Vijayaraghunāthapuram, Tirumalarāyasamudram, Kadayakkudi and Kānappéttai. Thus arose the so-called *sarvamānyam* villages, *shrōtriem* villages, *bhattavritti* and *vēdavritti* lands granted for the maintenance of persons versed in Sanskrit and the Vedas. Moreover, the court supported Pandits who being spiritual and legal advisers to the Rulers, set up small schools, called *gurukulas*, in their homes, at which young men studied Sanskrit literature and grammar, and Hindu theology and philosophy,—a curriculum answering more or less to the Trivium and Quadrivium of the Middle ages in Europe.

There was also a system of mass education which played an important part in the village economy. The village teacher '*Vāthiar*' was as ubiquitous as the village priest. Each village maintained a teacher who lived precariously on a small income from fees supplemented by a share in the village produce. The school was sometimes held in the *pial* or verandah of the teacher's house, sometimes in the open air under a large tree, or in a simple building of mud and thatch. From the point of view of the parents this was a convenient place to which troublesome children could be sent as much to be kept out of mischief for the day as to be instructed, when their fathers did not need their help in the field. But since the intellectual needs of the village lad were few, the curriculum was unpretentious and could be completed in a year or two. The younger pupils were taught to read and write their mother tongue and



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commit to memory a number of mathematical tables, while the older scholars read some classics such as the *Kural* and the *Naidatham*, besides getting by heart a Tamil thesaurus called *Nihandu*. The "modern side" was completely neglected, and in fact neither the teacher nor the taught was aware of its existence. Still it would be unjust to depreciate these little seminaries which for many centuries fulfilled a want and equipped the village boy with a degree of literacy sufficient to enable him to get on in his own occupation or trade.

Elementary Education.—The first State school was the charity school that Raja Vijaya Raghunātha opened in the town in 1813, at which children were taught free and supplied with books and writing materials. The Indian Missionary Society, Madras, which came to the State in the second quarter of the last century opened some schools to maintain which His Excellency Raja Raghunātha made a free grant of lands. In the year 1848, there were 13 Mission schools at work. In 1857, a free English school was started in the capital. In 1875 and 1876, four similar but smaller schools were opened in Tirugókarnam (a suburb of the town) and at the taluk headquarters. But since they attracted few pupils except the children of officials they had to be closed in 1879 and 1880, so that in the latter year there only remained the English school in the town, and a few Mission and *pial* schools in the interior. As Mr. Pennington wrote in 1875 there was at that time no general system of education, and when no clearly defined line of policy had been laid down in British India itself it was not surprising that Pudukkóttai was backward. Even Sir A. Sashia Sāstriar, who was Dewan in 1880, was at first loath to interfere with the *pial* schools which appeared to him "to be doing very well in their own way and did not seem to want State support and State supervision." He also thought that any attempt by the State to spread Elementary Education on modern lines would present grave difficulties.

He wrote:—

"In the first place there is no well-to-do middle class among the resident agricultural population of the State. All are more or less only a few degrees removed from poverty and want their children to be at the plough and with their cattle instead of learning lessons in Geography and History in the new fashion schools. To such as care for a knowledge of reading, writing and arithmetic to the small extent they want, the indigenous *pial* schools are at hand and furnish at a very cheap rate and at home the necessary training in a couple of years or so. Thus it is very difficult to persuade the ryot parents to take their boys from the plough or the sheep-fold, to put them into school, there to be taught such unknown and unintelligible things as Geography, History, or Hygiene. It requires therefore a great deal of coaxing and takes a long time for a change to come over them in the matter. If the progress is slow, it is therefore simply inevitable. It should be allowed to take its own time."

By 1884 he had revised his views and cautiously framed a few rules providing for grants of money in aid of those old schools that conformed to the new requirements. Only 13 schools, including some Mission schools were willing to accept aid; so unattractive did the new curriculum and discipline appear. A full-timed Inspector was therefore appointed whose task was to attempt to convert schools to the new type. A book-depôt was opened in 1887-8 at which the 'new fashion' books were sold at cost price. Blackboards and other appliances which the old schools did without, but which the new order of things required were supplied gratis. Free sites for schools and subsidies for building them were also granted. In 1895-6, model schools with a trained staff and revised curricula were opened at important centres to serve as object-lessons to private schools in the vicinity. In 1902, further financial aid was given to the aided schools in the shape of results-grants awarded in addition to capitation grants. Since the spread of Primary

Education was still slow, a conference of experts was held in 1907, the deliberations of which resulted in opening a large number of State schools, furnishing teachers with suitable quarters, and improving their pay and prospects.

Free and compulsory Primary Education.—In accordance with a recommendation of the 1907 conference, Primary education was declared on 1st March 1908 to be free in selected areas, and at a Darbar held in 1912, His Highness the late Raja declared it free over the whole State outside the capital.

School Boards were formed at important rural centres, and they function to this day as means of ascertaining the opinion of non-officials regarding the educational needs of the different parts of the State, and securing their co-operation in spreading elementary education. In response to repeated demands made in the Representative Assembly, the Darbar appointed an Education Committee of officials and non-officials in fasli 1329, to enquire into the state of Elementary Education and to report on the desirability of introducing compulsory Primary Education throughout the State, and on the steps to be taken to promote the education of illiterate adults. As a preliminary step to the reorganisation of the educational system, the scale of pay of the different grades of Elementary school teachers and the scale of grants to aided school teachers were raised in 1920-21 and again in 1934, and the new scales compare very favourably with those obtaining in any British Indian province or in many Indian States. The Elementary Education Regulation (No. VIII of 1925) passed and promulgated on December 1, 1925, made it compulsory for all children between the ages of 7 and 11 to attend a recognised school. The Regulation was first introduced in the Taluk centres and in the villages constituting the Village Panchayat of Púvarasakudi. Its operation is being gradually extended; and the total number of compulsory education centres at the close of fasli 1345 (June 30, 1936) was 41 with jurisdiction over 103 Revenue villages and 49 hamlets.

Statistics of literacy by caste, creed and sex are given in Chapter III under 'Literacy'. On June 30, 1936, there were 16,425 pupils in Elementary Schools. The maximum number of pupils on the rolls in the fasli was 20,838 boys and 4,632 girls against 23,301 boys and 4,435 girls in the preceding fasli. The fall in the total number of pupils was due to the suspension of the Elementary Education Act throughout the fasli in view of the acute economic depression owing to the severe drought in 1935. The percentage of boys attending school on June 30, 1936 to the total number of boys of school-going age was 72.68 and that of girls 14.74. The total number of Elementary Schools was 340, made up of 180 State, 88 aided and 72 unaided schools. There was thus a school for every 3.5 square miles of the area.

Curriculum of Studies.—The course of studies in Elementary Schools includes reading and writing Tamil, and Arithmetic. In standards above the third, the Geography of the State and of the Madras Presidency, the History of the State, stories from Indian History, elementary Hygiene and Nature Study are taught. Drawing, gardening and other forms of manual work in Boys' schools, sewing, embroidery and garment-making in Girls' schools form part of the Elementary Education Syllabus. Kindergarten plays an important part in the education of children, and its place is taken in the higher standards by action songs and dramatization of lessons. The Darbar have recently directed that the syllabus of elementary schools should be revised so as to give it a rural and vocational bias. 36 of the 340 elementary schools are Anglo-Vernacular schools, in which English is taught from the third standard onwards. In 1935-36, there were 3,833 boys and 1,127 girls in these Anglo-Vernacular schools.

Girls' Schools.—In fasli 1337 there were 18 schools exclusively for girls in the State. In 1340, the number fell to 14 and in 1341, to 6, in consequence of the Darbar's policy of encouraging the co-education of boys and girls in the Elementary stage. In fasli 1345, Government maintained only one Girls' School; but

there were three aided schools and one unaided school (at Valayappatti—Ponnamaravati) exclusively for girls.

Teaching Staff.—In fasli 1345, there were 392 teachers in the State schools and 198 in the aided schools excluding the Pandits, Drawing and Music masters and Weaving and Physical instructors. Teachers of the Elementary Higher Grade are now more numerous than formerly though the number of Elementary Lower Grade men is still large. The number of untrained teachers holding the departmental licence is gradually going down as they are replaced by trained men. Many of the Higher Grade trained men are holders of the Secondary School Leaving Certificate. There are some University graduates in the cadre of Elementary School teachers.

Secondary Education.—There are now 18 Secondary Schools in the State. One is the Secondary section (a complete High School) attached to H. H. the Raja's College and is dealt with under the heading "Raja's College." There are three other complete High Schools preparing pupils for the Public Examination held by the Government of Madras under the Secondary School Certificate scheme, and eleven Lower Secondary Schools. The Lower Secondary School in the Town chery is reserved for pupils of the Adi-Dravida and other backward communities. Pupils in all the Lower Secondary Schools, except that at Tirugókarnam, are taught free; and deserving pupils of both the Rani's Free High School for girls and the Adi-Dravida School in the Town chery are helped by the grant of monthly stipends.

The strength of all the secondary schools on the last day of fasli 1345 was 2,284. The following statement shows the number of pupils in the secondary forms of the State Lower Secondary Schools:—

Alangudi ...	70	Kirantur ...	40
Annavásal ...	50	Mélathániam ...	15
Virálimalai ...	29	Arimalam ...	39
Karasambakkudi ...	63	Town Pudukherri	
Tirugókarnam ...	89	(Adi-Dravida) ...	80
Tirunayam ...	56		

H. H. The Rani's Free High School for Girls.—A girls' school was opened in the Town in 1883 with 13 pupils. Within a year the strength grew to 62. The school was removed in 1891 to a new building in the centre of the town. It was raised to the status of a Lower Secondary School in fasli 1326, and to that of a High School in 1339. It is now staffed with graduates to teach the High School classes, and trained mistresses for the Elementary and Lower Secondary classes. The optional subjects under the Secondary School Leaving Certificate scheme offered by this institution are History, Chemistry and Botany. Music, clothes-making and embroidery are taught in all the classes. Religious and moral instruction has been recently introduced. The strength of the school in 1935-36 was 378.

The Church of Sweden Mission High School.—The history of this school has been briefly dealt with under "Christian Missions" in Chapter III. The pupils are taught History, Algebra and Geometry and Chemistry under the C-group of the Secondary School-Leaving Certificate course. Moral and religious instruction is also given. The total strength of the school in 1935-36 was 307 classified as follows:—

Hindus ...	238
Christians ...	49
Muhammadans ...	9
Depressed Classes ...	11
Total ...	307

The staff consists of a Headmaster, 6 graduates, 7 trained teachers, Manual Training, Drill and Drawing Instructors and Pandits. In 1935-36, there were 28 boarders receiving free instruction in the school hostel. 47 other pupils were granted concessions in regard to fees. The cost of such concessions amounted to Rs. 840 or roughly 1/5 of the fee income of the school.

The school has a good record in Scouting and Sports. In 1935-36 it received State grants amounting to Rs. 2,200.

The Sri Bhumeeswaraswami High School, Ramachandrapuram.—This school owes its existence to the munificence of Mr. S. T. Nagappa Chettiar, who has provided it with a spacious and substantial building. It was opened in fasli 1327, and was soon raised to the status of a High School. History, Geometry and Algebra, and Physics are the special subjects taught in forms V and VI. There were 380 pupils on the rolls in fasli 1345, distributed as follows:—

Hindus ...	...	...	343
Christians ...	...	...	26
Muhammadians ...	...	...	4
Depressed Classes ...	...	...	7

Total ... 380

The staff consists of a Headmaster, 3 graduates, an undergraduate, 3 Secondary Grade trained men, 2 Pandits and a Drawing Master. This was originally a free school, but fees are now levied. 32 pupils were granted concessions in respect of fees in fasli 1345. The school has been successful in Sports. The State grants disbursed to the Secondary section of this institution in 1935—36 amounted to Rs. 1,716.

Sri Satyamurti Secondary School, Tirumayam.—

The late Dewan Bahadur T. N. Muthiah Chettiar of Ramachandrapuram took over the management of the National Secondary School at Tirumayam, and shifted it in 1924 to its present extensive building which he constructed. The school was called the Sri Satyamurti Secondary School and was raised to a High School in 1927. But financial difficulties prevented its continuance as a High School, and the Chettiar handed it over to the Darbar in 1931. The school now works as a Lower Secondary School and had 344 pupils on its rolls in 1935—36 including those in the elementary section.

Collegiate Education, H. H. The Raja's College.—The premier educational institution in the State is H. H. The Raja's College at the capital which owes its origin to an Anglo-Vernacular school started in 1857 under the title 'Maharaja's

Free school', and maintained out of the State charity funds. From 1866, a nominal fee was collected to ensure regularity among the scholars, but the amount thus realised was returned in the shape of books, *etc.*, supplied to the pupils. In 1868, the pupils numbered only 68, and since even these were ill-classified, and ill-taught, Mr. Caldwell, an Inspector of Schools in the Madras Presidency was requested in 1875 to inspect the school and suggest means of improving it. Under his advice presumably, a graduate Head-master was appointed in 1878. This was the turning-point in the history of the Institution. The school which had hitherto taught only up to the fifth Form was remodelled and re-classified, and the curriculum revised to suit the Matriculation standard. The strength soon rose to 300, and a new building was erected at a cost of Rs. 14,000 and formally opened in March 1879 "in the presence of His Excellency the Raja, Mr. Sewell, Political Agent" and others, "when His Excellency was pleased to enter his own grandson as a student". In 1880, the school sent up candidates to the Matriculation examination for the first time, and the College department was opened and affiliated to the Madras University. The school having again outgrown its accommodation, surrounding houses and sites were occupied, an upper story was erected over the main building, and the lowest classes were disbanded or handed over to private agencies. When, in 1880, the accommodation once more proved insufficient it was resolved to build a fine edifice in an airy locality outside the town. This building was commenced in August 1888 and completed and occupied in 1891. It was originally rectangular but after the addition of the Chemistry and Engineering laboratories with a spacious hall above them, it is now T shaped. It includes a hall adapted for use as a Theatre in which the library is located. It has an extensive compound, and spacious play-grounds, and in point of accommodation, and surroundings it is now one of the best school-houses in Southern India, thanks mainly to the progressive policy of the late Sir A. Sashia Sastriar.

The College was reorganised between 1908 and 1910 to suit the remodelled courses of Secondary and University education. It now prepares pupils for the Madras Government Secondary School-Leaving Certificate and the Madras University Intermediate Examinations; but till 1920, Collegiate instruction was confined to History and there was no 'modern side.' In 1921, a new Laboratory was built, and the teaching of science was introduced. The year 1928 saw the opening of Engineering courses, and in the following year, a workshop was constructed. In addition to the Intermediate course in Electrical-Engineering, there is now a Minor Engineering course to provide a short professional course for pupils who do not intend to take a University course. In 1935, Commercial Classes preparing pupils for the Madras Technical Examinations were opened. In the same year, instruction in Agriculture was introduced. The College owes its initial success to a succession of eminent Principals and Professors among whom may be mentioned the late Mr. S. Narayanaswamy Aiyar, the pioneer of English education in the State, and those versatile scholars, the late Messrs. S. Radhakrishna Aiyar, B. V. Kameswara Aiyar and S. T. Ramachandra Sastriar. Its expansion after 1920 is due to the untiring energy of Rao Saheb N. Thiagaraja Aiyar the present Principal.

In addition to English (Part I of the Intermediate course), and a Second Language,—Sanskrit or Tamil (Part II), there are courses in the college under Part III in Mathematics, Physics, Chemistry, Electrical Engineering, Modern History, Indian History and Logic. The optional subjects taught in the High School for the Secondary School Leaving Certificate examination are Algebra and Geometry, Chemistry, Physics, History, Type-writing, Book-keeping and Agriculture. Carpentry, gardening and Sloyd form the manual side of instruction. Religious and moral instruction is imparted in all the classes and to all communities and sects.

The strength of the institution in fasli 1345 was as follows:—

Section.	Hindus.	Christians.	Muham- madans.	Adi- Dravidas.	Total.
Intermediate ...	94	4	1	...	99
High School ...	404	16	14	9	443
Lower Secondary ...	348	6	20	...	374
Total ...	846	26	35	9	916

The staff consists of the Principal, two Headmasters (High School and Lower Secondary), seven Lecturers and two Tutors for the University Classes, ten Assistants for the High School and eleven teachers for the Lower Secondary section, besides five Pandits, a Physical Director, a Physical Instructor, a Sloyd Master and a Carpentry Instructor. In addition to the permanent staff, 9 graduates hold temporary appointments.

State Aid to pupils.—In fasli 1345, 72 pupils were admitted as free boarders and free scholars, 26 received stipends in addition to free tuition, and 211 enjoyed concessions in respect of fees. The number of pupils receiving State Aid of any description arranged according to community are as follows:—

Description.	Brahmins.	Non- Brahmins Caste Hindus.	Adi-Dravida and Backward classes.	Muham- madans.	Chris- tians.	Total.
Free Boarders...	11	34	12	4	11	72
Stipendiaries ...	5	3	15	3	...	26
Free Scholars ...	56	51	93	23	11	234

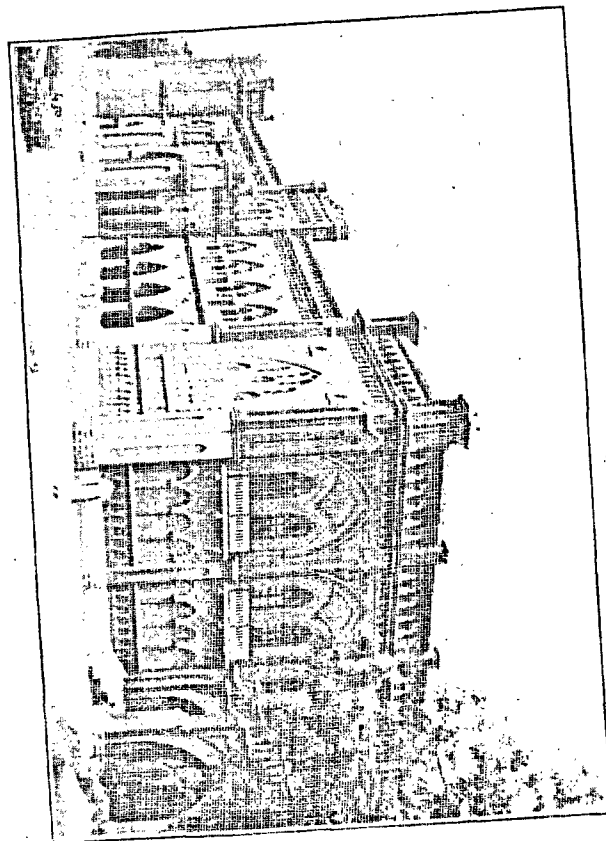
There are eight private endowments, which provided 10 pupils with scholarships in 1935-36.

The College has completely equipped laboratories for Physics and Chemistry and Electrical Engineering. The High School section has separate laboratories for Physics and Chemistry. There is a workshop attached to the laboratories, where carpentry is taught. In 1935-36, the cost of maintaining all the laboratories exceeded Rs. 2,500.

Library and Reading room.—The Library is divided into three sections—the College, the High School and the Lower Secondary. On June 30, 1936, there were 6,625 volumes in the College, 3,404 in the High School, and 4,890 in the Lower Secondary sections respectively. The Reading Room takes in 147 periodicals, foreign and Indian, English and Tamil. There is also a Reading Room attached to the Hostels.

Hostel.—The College maintains three Hostels—Vegetarian, Non-Vegetarian and Adi-Dravida. The Vegetarian Hostel was opened in 1923 to the east of the College buildings, the non-vegetarian section, in 1928 in the Aiyar's Palace just to the south of the Branch School building, and the Adi-Dravida section in 1935. In 1935-36, there were 121 boarders, of whom 72 were fed free. The average monthly charges for paying-boarders are about Rs. 12 in the Vegetarian and Rs. 8 in the Non-Vegetarian Section. The monthly charges incurred per head of the free boarders amount to about Rs. 10 in the vegetarian, Rs. 8 in the non-vegetarian, and Rs. 10 in the Adi-Dravida Sections. The Principal is the Warden of the Hostels, and he is assisted by a lecturer who is the resident Superintendent and a master who is in separate charge of the non-vegetarian section.

The college has extensive and well laid-out play-grounds in close vicinity. In 1931, the scheme of physical education was reorganised and made an integral part of the school work. A Physical Director trained at the Y. M. C. A. College of Physical Education, Madras, is in charge of sports. Tennis, Football, Cricket, Hockey, Volley Ball, Basket Ball, Ring Tennis, Playground Ball, Badminton and Pingpong are played. A coach was recently appointed to train pupils in Cricket. There is a good Sports Pavilion on the ground. Mrs. Holdsworth laid the foundation stone of this building in December 1933, and it was opened in November 1934, by Sir Alexander Tottenham. The expenses of sports are met from the annual Darbar grant of Rs. 600 and from subscriptions from pupils exceeding Rs. 2,000 a year.



There are at present three Scout troops in the College.

Finance.—The following table shows the receipts and expenditure of the College in 1935—1936:—

	Receipts.	Expenditure.
College Section ...	4,523	29,296
High School Section Etc. ...	14,421	40,396

Extra-curricular activities.—There are 11 Students' Associations, 4 in the College and 7 in the High School and Lower Secondary Sections. Special lectures on cultural and religious topics are delivered periodically. About 20 were delivered in 1935-36. The College Magazine was started in 1933, and publishes contributions in English, Sanskrit and Tamil from teachers and students, both past and present. A recent feature is the annual educational conference first organised on the occasion of the Golden Jubilee of the College to discuss new and improved methods of teaching, and also to focus public interest and attention on the activities of the institution and their results. It is attended by all the teachers in the State.

General.—The University Commission inspected the College in 1906, 1910, 1918 and 1928 and their reports have been uniformly favourable. The College celebrated its Golden Jubilee in 1934. The celebrations began on November 30th and lasted for three days. They were inaugurated by His Highness the Raja assisted by the Administrator, Sir Alexander Tottenham. The Assistant Administrator, Rao Saheb R. Krishnamachariar, opened the Teachers' Conference forming part of the Jubilee programme, over which Rev. Father P. Carty S. J. of St. Joseph's College, Trichinopoly presided. On the concluding day, there was a general meeting of the staff, the old boys and the present students of the College, presided over by Rao Bahadur K. V. Rengaswami Aiyangar of Trivandrum. In his speech the Administrator paid the following tribute to the College.—

“A College is what its alumni are; its reputation is bound up with that of its sons and daughters. Judged by this standard, this College may well be proud of its work. It has manned practically all the State services from top to bottom, and the

high level of efficiency that distinguishes the State Public Service to-day affords practical evidence of the meritorious service that the College has rendered to the community at large.

It has produced men who have filled the highest offices in the State, such as the late Vijaya Raghunatha Durai Rajah, who for a period of 30 years, as Councillor, Dewan and Regent, carried on the administration with conspicuous ability, Rao Sabib G. Ganapati Sastriar, formerly Dewan, and Mr. R. Krishnamachariar, the present Assistant Administrator.

"It is no mere fanciful belief that each educational institution leaves an impress of its own upon its pupils. It pleases one to think that the hall-mark that the Maharaja's College, Pudukkottai, impresses on its alumni is reliability and a sense of duty."

Sanskrit and Tamil learning.

The Vēda Sāstra Pāṭasālā.—With the help of a fund called the Manōvirthi Jāgīr surplus chatram Fund a Sanskrit school was opened in 1894 with the sonorous designation Vāṇi Vilāsa Vēda Sāstra Pāṭasālā, with a view to revive and foster oriental studies. To this was affiliated the Palace oriental library or Sarasvatī mahāl containing rare works in cadjan. The School was first located at Tirugōkarnam and is now held in the old Palace.

Swayampākams (or doles of rice) were at first given to poor students. In fasli 1326, this system was discontinued and pupils were fed and lodged free. In the same year, English was introduced as an optional subject. As an experimental measure the institution was raised to the status of a College to train pupils for the Śirōmaṇi Title Examination of the Madras University; but as only one native of the State joined the course, the experiment was given up. The Pāṭasālā was further reorganised in 1926, and instead of free boarding, the pupils are now given stipends. The Pāṭasālā has two sections, one for the study of Vēda, and the other for that of Sanskrit Language, Literature, Logic and Philosophy. There were 27 pupils on the rolls of the Pāṭasālā on the last day of fasli 1345.

Dassara Examinations.—The Darbar have instituted examinations in Sanskrit and Tamil held during the Dassara holidays. These are conducted by boards of examiners (one for Sanskrit, one for Tamil and a third for *Agama* or temple ritual) presided over by the Dewan (now the Assistant Administrator). The Sanskrit Board consists of 22 examiners including six *Sādasyas* (Court Pandits) and sixteen *Vidwāns* (Scholars), and the Tamil Board of three *Vidwāns*. Successful candidates are awarded sambāvanas or prizes ranging from Rs. 10 to Rs. 30 in amount. On the average more than Rs. 4,000 per annum is distributed in prizes.

Kalasalās.—In recent times kalāsālās or improved Tamil seminaries have sprung up all over the Chettinad. They teach Vernacular literature and grammar, the Indian system of Arithmetic and Hindu Theology and Ethics. The school at Kōṇāpet has a fine and spacious school house with playground and chapel. The Mēlasivalpuri kalāsālā receives a State grant, and had 126 pupils on its rolls in 1935–36, of whom 29 were girls. These schools hold annual conferences of learned men from all over the country at which a variety of subjects, of literary, religious and social importance are discoursed upon for the benefit of the public.

Normal instruction.—The training of the village teacher has always formed part of the scheme of general education. When School Inspectors were first appointed one of their primary duties was to train the aided school staff. In 1889, the teachers were for the first time brought together for instruction in the art and science of teaching. In 1895, they were again gathered in selected centres "for mutual improvement." A licensing-board was formed in 1901–2 to examine the proficiency of the teaching staff, and some teachers were sent with stipends to Training schools in British India. A sessional training class worked in 1906–7, and in 1908, it developed into a regular Training school with a model section for practical training.

located in Tirugókarnam. Subsequently special schools were opened to train teachers belonging to the backward communities. A special Training class for school-mistresses was held in 1910, and for some years there was a separate Adi-Dravida school in the Town Chery.

These special schools were later closed, and the Training School at Tirugókarnam was thrown open to all classes and to both sexes. In 1920, a batch of teachers were instructed in the 'direct method' of teaching English. The Training School trained teachers for the Elementary Higher Grade and Lower Grade Examinations held by the department. The training included a course in Hygiene and Veterinary science, and instruction in practical Agriculture at the State Agricultural Farm. Mainly as a measure of retrenchment the Training School was closed in fasli 1342, but the Darbar hope to re-open it if necessary when finances permit.

The Darbar grant stipends whenever necessary to graduate teachers who take the course for the Licentiate in Teaching Degree of the Madras University, and to under-graduates and S. S. L. C. holders undergoing the Secondary Grade Training in British India.

There are now 17 Teachers' Associations with a total membership of 555; and they hold monthly meetings to discuss special methods of teaching under the guidance of Inspecting Officers.

Education of the Backward Classes.—As far back as 1886, a school for Muhammadans was opened in the town. It is now a flourishing institution teaching Arabic and the Koran in addition to the usual subjects. In 1894, Night schools were opened for the artisan classes, and special schools were started for Adi-Dravidas.

In 1921, there were 11 schools for Muhammadans and 19 for Adi-Dravidas. In 1924, the Adi-Dravida school in the capital was raised to the status of a Lower Secondary School.

his demand for separate institutions for Adi-Dravidas and other backward classes,—for "segregate" schools as they came to be termed in Educational Committee Reports,—resulted; in the words of the Witherill Commission, "in the lack of healthy competition incidental to their shattered condition," and consequently to "inferior tuition," besides tending to emphasise rather than reduce the differences between the "depressed classes" and the other caste Hindus. Since fasli 1339 (1929-30) pupils of this community have been freely admitted into caste schools all over the State. Wherever practicable the separate schools maintained for the education of the Adi-Dravidas have been abolished and the pupils of those schools admitted into the adjoining caste schools. As the result of this policy, against 41 "segregate" schools for Adi-Dravidas in 1928-29, there were only 10 in 1935-36, whilst the number of Adi-Dravida pupils rose from 2,106 in 1928-29 to 4,892 in 1934-35.

The Reclamation school.—This is a residential school for Korava boys. It was first opened at Tirumayam in fasli 1335 and was removed in fasli 1340 to the Olaganátha Swami Matam building near Sandapettai in the capital town. The boys are usually educated up to the Fifth standard, but the more promising receive higher education. Advanced pupils study for the S. S. L. C. examination in the High school. Weaving is taught here. Pupils who do not join the High school learn either fitting, tailoring etc., in the Mārthānda Industrial Institute attached to the Public Works Department, or composing in the General Hospital, or composing type in the State Press. There are now 39 pupils in the school and they are fed and clothed at State cost.

The orphanage in the Sri Vijaya Raghunátha Poor Home* is an asylum for destitute children and waifs among whom are boys of the backward communities who study in the College and the Secondary schools in the Town.

* See under "Vijaya Raghunátha Poor Home" in the chapter on "Devasthanam and Charities."

Vocational Instruction.

The Sri Márthánda Industrial school.—Technical education was started in 1891-2 by sending two State scholars to be trained in the School of Arts and the Engineering College at Madras. The Sri Márthánda school was opened in February 1896 with classes for wood-carving and carpentry, rattan-work, smithery, making jewellery, painting, electroplating, watch and clock repairing, drawing, tailoring, and printing. Several of the classes have now been closed, and the Institution is now absorbed in the D. P. W. Workshop under the supervision of the State Engineer. It has now 13 apprentices who receive training in carpentry, smithery, tailoring, painting and handling machines.

The State Weaving school.—This was opened in 1910 at Tirugókarnam for the benefit of the Sowráshtra boys at Tiruvappúr which is close by. Students were admitted to learn to make carpets, sheets and towels on flyshuttle-looms and were paid stipends. The school was later transferred to Karambak-kudi primarily in order to train the children of the Adi-Dravida cotton weavers in the neighbourhood, but pupils of other castes were also admitted; all were given stipends.

The strength of the school, however, was low and its cost high. It was therefore abolished. The weaving class was first transferred to the Town Chery Secondary school and is now attached to the Reclamation school. Weaving is now taught in the Annayásal and Tirumayam Secondary schools, and spinning in many elementary schools.

The State Agricultural school.—An Agricultural Demonstration Farm and Training Institute was opened in March 1896, to teach Surveying, Levelling, Mensuration, Agriculture and Hygiene among other subjects. In the same year a Demonstration Dairy Farm was added to it with a view to improve the local cattle and supply good milk to the town. Since these Institutions were found to work at a loss, they were all closed in 1899. The Agricultural Farm was revived in 1911.

An Agricultural school was attached to it but was closed a few years later, when Agriculture was made a compulsory subject in the Teachers' Training school.

Passing mention may be made of some short-lived institutions which are now defunct. They are the Sri Rámachandra Sangita Sálà which was opened in 1896 and closed in 1898. A small Music school, a private institution called the Mínákshi Sangita Sálà has recently been opened in the capital.

Mass Education.—In fasli 1334, the Darbar sanctioned a scheme for the elementary education of adults in a one year course with provision for a 'continuation' course of six months. The scheme also provided for the payment of grants to teachers who conducted these schools. The scheme was in force till fasli 1342, but the results were not gratifying and many of the pupils re-lapsed into illiteracy. Adult education is now imparted through rural libraries, magic lantern lectures, and lectures on rural improvement. In fasli 1345, 390 teachers took part in this work, and the total number of lectures that were delivered including 16 lantern lectures, was 2,269, attended by no less than 67,637 persons.

Libraries.—Before 1911, there were only two libraries in the State, the Saraswati Mahál which was later attached to the Védá Pátasàla and the Tamil Library which was amalgamated with the College library. In that year a public library was opened in the Town Hall under the name of the "Union Club." In 1918, under the auspices of the Union Club, the first Reading Room and Library Conference of the State was held with the Regent in the chair. It was then proposed to establish a Central Library in the Town, but the Darbar have not yet been able to find the considerable sum required for the purpose. All the Teachers' Associations in the State have their own libraries, and the Town Teachers' Association library housed in the Silver Hall in the Old Palace and known as the "Sārada Library" has nearly 3,400 volumes. Six hundred books belonging

to this library are circulated in ten boxes to the Secondary schools for the benefit of their pupils. In fasli 1329, the Education department introduced a system of travelling libraries. Boxes of books are sent out to villages from the office of the Superintendent of Schools; and the rural teachers issue the books to literate villagers, and occasionally gather the villagers together and read to them. In fasli 1333, four women's libraries were opened, one in the Rani's High school, and the other three in each of the taluk centres. There are a number of private libraries, 38 of which receive grants from Government. There is a Central Library Association which organises conferences, exhibitions and lectures during important festivals.

Exhibitions.

The Sri Márthanda Exhibition.—To encourage manual work amongst school children, an educational Exhibition called the 'Sri Saraswati Exhibition' was first organised in 1907, and held for some years in succession. In 1911-2 its scope was extended to include agriculture, industries and fine arts. It was designated the 'Sri Márthanda Exhibition' and was thrown open to all, so that exhibits were received from such distant places as Poona and Benares. Demonstrations were conducted, and lectures delivered. This enlarged exhibition was held continuously for four years till 1915, when it was closed on account of the war. While it lasted it was largely attended and was very popular.

In 1920, a Historical conference was held in the College in connection with which an exhibition of coins, pictures, charts, documents of historical interest and old implements and weapons, was organised. On the occasion of the Golden Jubilee of the College there was a small Science exhibition in the College Hall. The State Library Association has held a number of Library Exhibitions. A small but interesting exhibition is held every year on the Children's Day celebrated by the General Education Department.

The Children's Guild and the Boy Scout Movement.—

In 1916 Mr. B. V. Sankarakameswara Aiyar, the then Superintendent of Schools, organised the Children's Guild with the object of encouraging children to use their hands and eyes and take an interest in some hobby, and to try to be of some use to society. 'Good turns' done by children are recorded in the 'Golden Deed' Register and rewarded. A general meeting of the Guild is held annually, when large numbers of village children spend a day or two in the capital, watch the various competitions and sports, and visit the exhibition which includes school work, the handicraft of pupils and teachers, and educational charts and appliances. Inter-school competitions in sports are held; and the children stage a drama. The Darbar have now ordered that hereafter the Children's Day should be held every year on 23rd June, which is the birthday of His Highness the Raja according to the Christian calendar. The event is one to which pupils and teachers eagerly look forward.

A Volunteer Corps was formed in the College in 1916 for the purpose of training pupils to render social service. This was the nucleus of the Boys Scout Movement in the College. Two years later, a teacher was sent for Scout-Master's training, and on his return a scout troop was formed in the College. A Scout camp was held in 1922-23 to train Scout-Masters; and in 1923, the Pudukkóttai Boys Scout Association was formally inaugurated and affiliated to the Boys Scout Association in India. The Association was slowly extended to the mofussil. In fasli 1339 (1929-30), a scout training camp was held under the direct supervision of the Dewan. In 1930 the Darbar appointed an Organising Secretary for the State. There are at present 29 units with a total membership of 929 including all ranks—Scouters, Scouts, Cubs and Rovers. The groups are mostly attached to schools. His Highness the Raja is the Chief Scout for the State. The scouts render active service during all the important festivals in the State.

Administrative.—While there were still only a few taluk schools to look after, the Head-master of the English school at the capital was entrusted with their supervision. An Inspector was appointed in 1886. He was given two assistants in 1889. The department was under a Director of Instruction from 1895 to 1897 when the post was abolished. The Principal of the College was placed in charge of all the schools in the State till October 1909, as an experimental measure, but since this arrangement did not work well, the department was then placed in charge of an Educational Officer lent by the Madras Government. Subsequently in 1912, an officer in State service was specially trained for the work. The department was reorganised by Mr. B. V. Sankarakameswara Aiyar who was Superintendent till 1929. Under him there were three Inspectors and three Deputy Inspectors. Later the posts of the Deputy Inspectors were abolished and a fourth Inspector was appointed. As a measure of retrenchment one of these has since been abolished. The Principal of the College is in charge of the secondary section attached to it, while the Superintendent of Schools has now control over all the other educational institutions in the State.

State Aid to Pupils.—It has always been the policy of the Darbar to provide scholarships for the higher education of pupils of promise whose parents would otherwise be unable to afford it. Up to 1931, free-scholarships were awarded to deserving pupils in the Raja's College with the proviso that the number should not exceed 8 per cent of the total strength of pupils in each class. A scholarship once granted continued till the pupil left the College, provided that the pupil secured promotion, or if a Non-Brahmin or Muhammadan, was not detained in the same class for more than two years. All Muhammadan pupils had to pay only half admission fees. In the beginning of fasli 1341 the Darbar introduced a more liberal scheme of scholarships. Almost all pupils who belonged to backward communities and were too poor to pay school fees were taught free.

Pupils of special merit or extreme poverty were granted money stipends and free boarding in the College Hostel. The stipends ranged between Rs. 5 and Rs. 10 monthly, and in addition sums of Rs. 30 or Rs. 40 were sometimes given to help a pupil to buy books. In 1933-34, there were 197 non-Brahmin pupils in receipt of State aid. The Darbar revised the scheme in May 1936. Free-scholarships are now awarded only to poor subjects of the State on the basis of the marks obtained at the previous annual examination. The number of scholars is limited to eight per cent of the total number of Brahmin pupils and 50 per cent of the total number of non-Brahmin pupils in the Lower Secondary, High School and College sections. Among non-Brahmins, preference is given first to Adi-Dravidas, next to Muhammadans, and then to pupils of other communities classified as backward. Free-scholarships are continued so long as the holder remains in the College, secures promotion to the next higher class at the end of each year, and is of good conduct and character; but a single failure in the annual examination by a Muhammadan, Adi-Dravida, or member of a backward community does not of itself entail forfeiture of a free-scholarship. Free-scholars who are too poor to maintain themselves at their expense, or at that of their guardian, are given free boarding in the College Hostel up to a number determined by the Darbar from year to year.

In all the State schools except the College and the State Secondary School at Tirugókarnam, education is free. The State also grants stipends to deserving poor pupils of the backward communities in these free schools on the following scale:—

I Form	... Re. 1 a month;
II Form	... Rs. 2 a month;
III Form	... Rs. 3 a month.

Poor and deserving girls of all communities reading in the Rani's Free High school are given stipends on the following scale:—

I Form	... As. 8 a month;
II Form	... Re. 1 a month;
III Form	... Rs. 1-8-0 a month;
IV Form	... Rs. 2 a month;
V Form	... Rs. 2-8-0 a month; and
VI Form	... Rs. 3 a month.

Monthly grants ranging from 1 anna to 4 annas are awarded to girls reading in the Town Muhammadan Girls' school.

Poor and deserving pupils who are natives of the State are often granted stipends to help them to pursue a course of studies for a degree or to qualify for a profession in Colleges and institutions outside the State. In fasli 1345, a State stipendiary school-mistress was undergoing the Secondary grade training and another was studying in the Sàradà Vidyàlaya, Madras, while a third stipendiary was studying in the Queen Mary's College for Women, Madras. The Darbar now contemplate framing definite rules for the grant of stipends to pupils who pursue either a higher course in Arts and Sciences or a professional or technical course outside the State.

Financial.

I Statement of expenditure.

Fasli.	General.	College.
1320	42,308	21,777
1325	68,574	23,968
1330	1,20,447	31,868
1335	1,46,133	41,340
1340	1,20,437	52,004
1341	1,98,980	55,273
1342	1,86,968	62,987
1343	1,80,393	63,526
1344	1,89,298	67,035
1345	1,95,776	59,692

II Statement showing the number of Elementary schools and pupils in the State schools and Aided schools during the last 25 years.

Fasli.	Number of schools			Number of pupils.		
	Total.	State.	Aided.	Total.	Boys.	Girls.
1321	289	130	159	12,441	11,234	1,157
1322	290	145	145	12,818	11,526	1,292
1323	288	164	124	12,524	11,120	1,424
1324	297	167	130	12,199	10,671	1,528
1325	309	170	139	13,063	11,363	1,700
1326	333	181	152	14,049	12,298	1,751
1327	343	182	161	13,918	12,268	1,650
1328	366	193	173	15,905	14,292	1,613
1329	374	202	172	15,531	14,100	1,431
1330	403	218	185	14,743	13,046	1,697
1331	424	243	181	15,875	14,287	1,588
1332	448	285	163	17,818	16,087	1,731
1333	469	297	172	17,850	16,237	1,613
1334	457	296	161	17,002	14,960	2,042
1335	451	294	157	16,888	14,906	1,982
1336	462	297	165	16,417	14,517	1,900
1337	439	300	139	16,180	14,166	2,014
1338	429	298	131	16,528	14,522	2,006
1339	403	269	134	17,179	14,942	2,237
1340	335	242	93	17,990	15,813	2,177
1341	303	233	70	18,925	16,380	2,545
1342	244	177	67	17,910	15,365	2,545
1343	241	175	66	16,648	14,321	2,327
1344	247	166	81	16,416	14,032	2,384
1345	251	167	84	15,316	12,458	2,858

The number of schools, State and aided, which was 289 in fasli 1321 rose to 462 in fasli 1336. From fasli 1337 the number of schools has been steadily declining. This is due to the abolition of single-teacher schools from considerations alike of economy and of efficiency. This policy is in accord with that pursued by the Madras Government under the scheme of centralisation introduced by Mr. Champion. The number of pupils in the State has increased by more than 30 per cent during the last 25 years and it is gratifying to note that the number of girl pupils has increased by more than 100 per cent.

These figures do not include schools that do not receive any aid from the State.

The full effect of the introduction of compulsory elementary education in the State is not to be gauged by these figures. It must be remembered that the Regulation has not been enforced *throughout the State*. The Darbar have been applying it gradually. In fasli 1336, the Regulation was applied for the first time in four centres; in 1337 in three more; in 1338 in 6 more; in 1340, in 49 villages; and in 1345, in 41 centres comprising 103 villages and 49 hamlets. The figures for six years given below indicate the increase in strength in the areas where the Regulation was enforced.

Fasli.	Number of schools working under the Regulation.	Increase in the strength of pupils in these schools.
1336	16	803
1337	24	883
1338	38	1,776
1339	56	3,040
1340	84	5,156
1341	81	6,458

The increase in the average attendance in the schools brought under the operation of the Regulation has been phenomenal as the following figures of fasli 1343 for a few representative centres show:—

School.	Average attendance before the introduction of the Regulation.	Average attendance in fasli 1343.
Álangudi	85	218
Kíranur	38	111
Annávásal	70	167
Kílánilai—Puduppatti	42	84
Mánthángudi	18	32
Puliyur	25	52
Mélathániyam	47	97
Ádanakkóttai	49	92
Virálimalai.	55	138
Kaikkurichi	30	68

The two evils of premature withdrawal and stagnation of pupils in the lower classes present a serious problem. The Darbar have provided for adequate supervision of the schools and for the appointment of professionally qualified teachers, and have recently ordered a revision of the curriculum so that it may more adequately meet rural needs.

III Statistics of Elementary Education (Boys and Girls) in Pudukkottai State in 1935-36 compared with those for adjoining districts in Madras Presidency.

Districts.	Area.	Number of schools.	Average area served by a school.	Number of pupils.		Percentage of pupils of school-going age (in whole numbers).	
				Boys.	Girls.	Boys.	Girls.
Trichinopoly *	4,314	1,536	2'80	71,714	21,032	55	15
Tanjore *	3,742	2,302	1'60	1,01,688	35,654	59	19
Madura *	4,912	1,606	3'06	84,626	29,068	52	17
Ramnad *	4,819	1,671	2'90	85,276	26,837	65	19
Pudukkóttai †	1,179	340	3'50	20,838	4,632	73	15

* Elementary Schools under the control of the District Educational Councils.

† State, aided and unaided schools.

CHAPTER XI.

CO-OPERATIVE MOVEMENT.

History of the Movement.—The British India Act X of 1904 was introduced in the State as Regulation III of 1908. The first society to be registered was a credit society at Karambakkudi. On the same day, September 22, 1908, a co-operative store was registered in the capital.

Mr. C. V. Dikshitar, a native of Tanjore, who joined the State service in 1909 and rose to the position of Registrar of the Chief Court, was responsible for forming three societies, a Mutual Benefit Society at Alangudi in 1909, the Town Bank in 1910, and the Brahadambal Society in the town, largely for the benefit of the Koravars in municipal employ and menials in State service.

Up to fasli 1322 there were only four Societies. Owing mainly to the sympathetic guidance and labours of two gentlemen, who were keenly interested in co-operation, Mr. J. T. Gwynn, I. C. S. the State Superintendent, and Mr. M. K. Venkatachariar, the Dewan Peishkar, the movement gained in momentum between faslis 1322 and 1326. The British India Act II of 1912 was brought into force in the State. A society was registered in Kíranúr on the basis of unlimited liability. The defunct Tiruvappúr Weavers' Association was revived. The Societies at Karambakkudi and Alangudi were transferred to the unlimited liability basis. In fasli 1326, 22 societies were working satisfactorily.

The establishment on September 1, 1920 of the Central Co-operative Bank in the Town was a great event in the history of the movement. Up to 1920, the Darbar had been helping the rural banks with loans, supplemented by the Town Bank, but the Central Bank from its foundation took over the financing of the Primary Societies.

The formation of Weavers' Societies in Tiruvappúr, Karambakkudi, Parambur and Seniyapatti, and Co-operative Stores at Sandapettai (Town), Tirumayam, Alangudi, Karambakkudi, Kíranúr and Viràlimalai marks the development of co-operation on the non-credit side. Later two societies for the supply of books and stationery to students were formed,—one for the students of H. H. The Raja's College, and the other known as the Teachers' Mutual Benefit Co-operative Society, for the benefit of the teachers and pupils of the General Education Department. Two Building Societies and a Co-operative Printing Press in the Town are recent additions to this class of societies.

In fasli 1336, three Taluk Unions and the Valuad Union were started to supervise the work of the Societies. Owing to the difficulty of finding funds and men with the capacity, training and leisure, necessary to carry on the work of the unions efficiently, no further progress has been made in this direction; and these four supervising unions are now in a state of 'suspended animation'.

There are now 123 societies comprising the Central Bank, 100 Agricultural Credit Societies, 14 non-Agricultural Societies, 4 local supervising unions, 2 Building Societies, one Labour Union, and one Co-operative Central Institute. Of the 14 non-agricultural societies, 5 are credit societies, 3 Weavers' Unions, 3 Stores Societies, 2 societies for the supply of books and stationery to the students, and one a Co-operative Press. The total number of members in all the societies excepting the Central Bank, the State Co-operative Institute, and the Supervising Unions on June 30, 1936, was 11,654 of whom 2,184 were Brahmins, 7,149 non-Brahmin caste Hindus, 528 Christians, 708 Muhammadans, 807 Adi-Dravidas, and 8 of other castes. Of the 105 credit societies, only 34 were issuing fresh loans, while the others confined themselves to the collection of old arrears. These 34 societies issued loans to the amount of Rs. 3,44,710 in fasli 1345.

All the five 'Purchase and Sale' Societies, including the College Co-operative Society and the Teachers' Mutual Benefit Society, are working satisfactorily. The Weavers' Societies at Karambakkudi and Parambur are on the verge of liquidation, but the Tiruvappúr Weavers' Union is functioning well and has recently opened a Sales Depót. The Labour Union at Vayalogam was placed under the charge of a Supervisor superseding the managing committee in fasli 1345. The Building Societies are working satisfactorily; one of them, the Government Servants' Building Co-operative Society, borrowed Rs. 7,250 from the Government in fasli 1345 and disbursed loans to the amount of Rs. 8,400. The Co-operative Press is a popular institution.

The Central Bank.—This was opened in fasli 1330 (1920-21), and has taken over from the Town Bank the financing of the Primary Societies. As a financing bank it inspects the working of the societies indebted to it. It now owns a building in the town worth Rs. 12,000.

The progress of this bank during the last fifteen years is shown below:—

Fasli.	Number of members.		Paid up share capital.	Deposits held.	Loans due from Societies.	Net Profit.	Reserve Fund.	Loans advanced in the fasli.	Loans collected in the fasli.
	Individual.	Societies.							
			Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1330	16	27	3,570	7,532	9,150	230	68	...	100
1335	18	109	26,910	3,37,135	2,88,989	4,247	3,756	1,35,170	14,907
1340	22	134	62,672	4,88,420	3,39,097	8,759	14,172	54,454	80,585
1344	18	114	58,602	2,98,901	2,26,378	6,108	18,982	74,941	72,530
1345	15	115	58,802	2,51,590	2,20,727	5,592	20,379*	72,561	75,506

* Not audited.

The Central Bank has now decided to appoint an Executive Officer to scrutinize the loans outstanding from rural societies with a view to their early collection, and to attend to the work of rectifying rural societies.

The Town Bank.—This Bank was registered in May 1910 on the model of the Urban Banks in the Madras Presidency. It was housed in a rented building till 1921, then in its own building in East Second Street, and finally in 1925, it was shifted to its present spacious habitation in East Main Street.

From the first the Bank has had the support of the Darbar. When it was started, the Darbar helped it with a loan of Rs. 2,000 which was repaid in 10 equal annual instalments without interest. Later, the Bank obtained large concessions from the Darbar, for instance, permission to draw overdrafts on and to deposit its Reserve Funds in the State treasury. Up to 1920, it financed the Rural Societies and has lent to them to the extent of Rs. 94,000. It has succeeded to a remarkable extent in winning the confidence of the public and thereby attracting large deposits which have helped it to lay by a large reserve fund. Its Common Good Fund is to be utilised to start a public library. A free Reading Room has already been opened. Its rate of interest on loans is now 6½ per cent, the lowest obtaining anywhere in the Presidency. It is able to attract fixed deposits at 2 per cent. The Bank has current accounts with the Co-operative Central Banks at a number of important cities in British India, and issues and discounts cheques at these places for approved customers. It collects money for companies on bills and drafts. It has invested nearly 4 lakhs of rupees in Government Bonds and in other Co-operative Banks. Registrars of Co-operative Societies in Madras, the successive Dewans and Administrators of the State, and many leading co-operators have visited the Bank, and have uniformly testified to its efficiency and utility. Reviewing the work

of the co-operative societies in the State in their Proceedings dated October 20, 1934, the Darbar expressed their satisfaction with the work of the Town Bank as follows:

"The only bright spot in this gloomy picture is the Pudukkóttai Town Bank Ltd., which continues to be so popular that, in spite of a reduction in the rate of interest, its deposits increased and the net profit earned was nearly double that of the previous fasli."

Officials and non-officials are on the Board of Management; and have always worked amicably together. The Bank formerly enjoyed the privilege of electing a member to the Representative Assembly, but this was withdrawn when the Legislative Council was constituted.

The Bank celebrated its Silver Jubilee in July 1935. The Administrator of the State inaugurated the celebrations, which were presided over by the Right Honourable V. S. Srinivasa Sastriar, P.C. Tributes were paid to the Bank and its energetic Secretary, Mr. G. Sundaresa Aiyar, by the Darbar, the public of Pudukkóttai, and leading co-operators in British India.

The following statement shows the progress of the Bank:—

Progressive Statement of the Town Bank Ltd., Pudukkottai.

Fasli.	Number of members on rolls.	Paid up share capital.	Deposits and borrowings.	Loans outstanding from members.	Net profits.	Reserve Fund.
		Rs.	Rs.	Rs.	Rs.	Rs.
1320 ...	180	724	4,439	5,039	256	156
1325 ...	961	4,693	80,847	76,821	2,347	4,086
1330 ...	1,262	7,621	1,40,973	1,36,959	4,589	11,573
1335 ...	2,020	12,795	4,00,777	2,31,792	11,664	30,376
1340 ...	2,387	14,584	5,55,639	2,52,856	15,540	72,648
1344 ...	2,090	13,810	7,75,998	3,25,472	15,749	1,15,856
1345 ...	2,180	13,850	9,88,995	3,31,234	18,806	1,20,558

	Rs.
Value of the Building purchased from Building Fund ...	13,823
Unspent balance of Building Fund ...	13,932
Common Good Fund ...	10,927

Co-operative Education and Dissemination of Co-operative Principles.—In the early years of the movement, the Darbar sent officials and non-official delegates to attend the annual Co-operative Conferences at Madras. From the outset of its career the Town Bank has arranged for the delivery of periodical lectures on co-operation. Among the first to deliver such lectures was the late Dewan Bahadur L. D. Swamikannu Pillai who was followed by a number of other distinguished co-operators.

In fasli 1328, Mr. F. R. Hemingway, I. C. S., Registrar of Co-operative Societies, visited the State and presided over the first State Co-operative Conference at Kíranúr. Rao Bahadur A. Vedachala Aiyar presided over a conference in Fasli 1336; and Mr. H. M. Hood I. C. S., over another in 1339. Registrars of Co-operative Societies in Madras, such as Mr. H. M. Hood, I. C. S., Mr. D. N. Strathie, I. C. S., and Mr. T. Austin, I. C. S., have inspected the co-operative societies in the State, discussed questions pertaining to the progress of the movement, and favoured the Darbar and the public with their views. Dewan Bahadur K. Devasikhamani Mudaliar presided over a Co-operative Conference held at Virálimalai in February 1936. Six Co-operative Conferences have been held in the State so far.

The State Co-operative Institute has for its objects the following among others:—

1. Studying and propagating the principles of co-operation and serving as the centre for every sort of co-operative activity in the State;
2. Organising special types of societies;
3. Serving as the recognised exponent of non-official co-operative opinion in the State;
4. Convening conferences and exhibitions and arranging for public lectures;
5. Organising and promoting rural welfare schemes and studying economic problems in order to find out ways for rural improvement; and

6. Such other work as will promote the interests of co-operation in the State.

From fasli 1337 onwards, the Institute has been steadily attending to this programme. It organised a training class for the Secretaries of Societies. For some years it published a bi-monthly magazine on Co-operation and Agriculture. It has organised periodical conferences and lectures. It has recently drawn up a programme of rural improvement work to be carried on by its members, and has appointed a full time officer to attend to it as an experimental measure.

Administrative Control, Inspection and Audit.—The societies were inspected and audited by the Dewan Peishkar and his revenue staff till fasli 1325 when a full time Inspector of Co-operative Societies was appointed. The Dewan Peishkar was for some years assisted by an Honorary Assistant Registrar who inspected the Societies in the Alangudi Taluk. In 1329, the control of the department was transferred to the District Registrar, who became District Registrar *cum* Registrar of Co-operative Societies. Between 1332 and 1335, the Superintendent of Schools was in charge of the department, and then it was transferred to the control of the Development Officer. With effect from June 1, 1932, (fasli 1341), the Dewan Peishkar became the Registrar of Co-operative Societies, and he is now assisted by a Deputy Registrar who is invested with all the powers of a Registrar. In April 1931, a deputation of leading co-operators waited on the Darbar to discuss the steps to be taken to secure effective audit and supervision of the societies; and in pursuance of the decisions arrived at, Audit was separated from Inspection. The Co-operative Inspectors audit while the Supervisors of the Central Bank inspect. There are four Inspectors who also attend to the attachment and sale of movables in their respective jurisdictions.

General.—The credit side of co-operation alone has received attention so far; and the movement in the State has scarcely done anything to foster production and proper distribution. The movement has not even touched the fringe of Agricultural Co-operation. The State Administration Report for fasli 1333 lays down the lines of work for 'Distributive' Societies; for instance, the movement may do something by way of joint sale of the ryots' crops such as ground-nuts, and cotton, and joint purchase of manure and seeds for distribution among ryots.

Owing to frequent failure of crops, the general economic depression and the fall in prices, the indebtedness of the ryots has increased. Members became defaulters, societies had to be liquidated, and the loans advanced by the Central Bank remain unpaid. At the close of fasli 1345, the Central Bank had the large sum of Rs. 2,23,433 outstanding, 60 per cent of which was overdue. This has created a problem which is engaging the attention of the Darbar. They have often reminded members of Co-operative Societies that the principle underlying the movement is for individuals and isolated groups of people to combine and to bring to that union a mutual responsibility which serves as a basis for security and widens their range of credit to an extent that individually the members could not command. This, as has been often pointed out by the Darbar, entails upon every member the obligation to pay his dues regularly, and upon the Society the need for examining carefully the purpose of every loan to ensure that it is productive and consistent with the principle of thrift for which the movement stands, and only advancing loans on proper security. The Darbar have frequently insisted that it is not the object of rural co-operative societies to take over the prior debts of the members in their entirety, but to advance money against occasional agricultural needs and help to improve the productive capacity of the members, and thereby not only recover the monies advanced but help the ryot to liquidate his prior debt by means of improved production. To guard against

default, Dr. Hatch has suggested the need for "all-the-way supervision" from the time of advancing each loan till it is repaid. As a measure of relief to the borrowers, the department has advised societies to waive penal interest under certain conditions while collecting outstanding loans; and 14 societies have followed this advice. The Administrator in his opening speech at the Viràlimalai Co-operative Conference, pointed out that co-operators must realise their responsibilities and not rely on the machinery of the department, but "on their own will to help themselves and their determination to be thrifty and honest."

Statement showing the progress of the movement in the State.

Fasli.	Year.	Number of societies.	Number of members.	Share capital in rupees.	Working capital in rupees.	Reserve Fund of Societies in rupees.	Deposits in rupees.
1320	1910-11	4	...	...	...	...	...
1321	1911-12	4	...	...	...	...	...
1322	1912-13	5	...	...	...	...	...
1323	1913-14	11	...	...	...	...	...
1324	1914-15	14	2,355	...	1,05,636	7,073	69,139
1325	1915-16	21	3,268	13,526	1,82,040	11,032	1,24,437
1326	1916-17	22	4,102	15,597	3,78,637	14,677	94,705
1327	1917-18	27	4,930	15,613	1,77,895	18,112	97,634
1328	1918-19	30	5,630	23,434	2,19,639	19,429	1,32,911
1329	1919-20	35	6,186	27,982	2,63,500	23,515	1,66,403
1330	1920-21	40	6,683	35,630	2,73,727	26,229	1,66,447
1331	1921-22	45	7,472	42,788	3,64,324	29,929	2,43,628
1332	1922-23	61	8,612	56,714	5,04,863	37,252	3,07,296
1333	1923-24	79	9,177	76,144	6,89,944	43,678	4,13,216
1334	1924-25	98	10,595	89,746	8,09,061	52,820	4,33,393
1335	1925-26	118	11,348	1,04,854	11,37,980	60,493	7,14,225
1336	1926-27	132	13,997	1,37,772	13,90,901	78,423	9,01,241
1337	1927-28	143	14,644	1,51,168	15,85,392	97,619	9,37,537
1338	1928-29	144	15,137	1,71,572	16,82,800	1,15,370	8,38,852
1339	1929-30	148	15,087	1,81,039	18,06,389	1,35,812	9,22,240
1340	1930-31	148	13,449	1,80,917	18,41,613	1,68,777	9,65,436
1341	1931-32	148	14,493	1,86,086	20,72,981	1,90,471	11,52,706
1342	1932-33	132	12,013	1,68,546	20,55,903	1,82,101	12,70,267
1343	1933-34	128	11,859	1,70,027	19,09,227	2,38,850	12,22,899
1344	1934-35	123	11,653	1,11,821	15,22,053	2,47,931	9,47,182
1345	1935-36	123	11,654	1,13,624	17,78,754	2,63,261	11,73,383

CHAPTER XII.

LOCAL SELF-GOVERNMENT.

SECTION I.—PUDUKKÓTTAI MUNICIPALITY.

'Municipal' activities before the creation of the Municipality itself.—The modern town of Pudukkóttai is now about 200 years old. It originally consisted of irregular streets and narrow lanes of mud-built thatched houses. Just a century after its origin, it was almost entirely destroyed by fire, and, thanks to the wisdom of Raja Vijaya Raghunatha and Major Blackburne, the new town that was built partly from private funds and partly with the help of a State subsidy of 3,000 pagodas distributed to the poor, was well laid out with broad streets. Again, in course of time deterioration set in; encroachments marred the rectilinear layout; drains became stagnant pools of congestion responsible for constant outbreaks of cholera and other epidemics; and the tanks on which the town entirely depended for its supplies of drinking water silted up and became breeding grounds for guineaworm and other diseases.

Between 1880 and 1894 Sir Sashia Sàstriar, carried out a fourfold programme of town improvement, namely, improved conservancy, town extension, tank restoration and erection of public buildings.

In 1880, street lighting was introduced for the first time; and an optional scavenging cess was levied. Streets were swept daily and drains cleaned. A systematic crusade was carried on against prickly-pear, dense growths of which in and around the Town harboured deadly snakes. Projecting houses and sites were acquired, and the streets widened and realigned. The weekly market which had previously been held on the roads and their margins was removed to a tope where long lines of sheds and booths were put up for the traders.

The old insanitary Paracheri, was razed to the ground, and the present Cheri (Puducheri) was formed in 1888, with regular

streets laid out on an extensive, airy high ground to the east of the town. Similarly on the south-west Raghunathapuram, a suburb for the Valaiyans, grew up with broad regular streets and back lanes.

The cleansing of the tanks was carried out with equal foresight and vigour. The Pallavan tank (Sivaganga) dried up in the drought of 1884-85. This gave Sir Sashia an opportunity too good to be missed. He summoned all the labour he possibly could from all parts of the State in batches of thousands, and each batch worked for three days in succession after which it was relieved. All the slush and silt were removed and the tank renovated. In 1889, the improvement of the Pudukulam was taken up and completed after seven years of labour. When completed it was found to render a scheme of waterworks for the town practicable.

An account of the buildings constructed by Sir Sashia is given in the Gazetteer.

The constitution of the Municipality.—The question of constituting the town a Municipality was mooted in 1907-08. But the townsmen whom it concerned were not alive to its importance, and showed some hostility to the proposal, preferring the material advantages of practical immunity from special municipal taxation to the problematical privileges of self-government. The municipality was brought into existence in April 1912 under Regulation I of 1912. The Municipal Council was originally composed of eight nominated members, chosen from officials and non-officials in equal numbers and presided over by a paid chairman.

Two seats were thrown open to election after 1913; three in 1916-17; and four in 1917-18. In 1924, the strength of the Council was raised from 8 to 12, of whom four were nominated and eight elected. The municipality was at first divided into two wards, then into four, and still later into eight. Under Regulation IX of 1930 which amended and revised the original Regulation I of 1912, the municipality was divided into

12 wards, each represented by one elected member. Four members are at present nominated by the Darbar, of whom one is a non-official and the other three are expert advisers such as the Chief Medical officer, the State Engineer and the State Vakil. The Council now consists of 16 members besides the Chairman who is a Government official.

The municipality comprises the town and its four suburbs—Tirugókarnam, Tiruvappur, Málædu and Pichathampatti covering a total area of 5 square miles and containing a population of 28,776 according to the census of 1931. With the help of large contributions from the Darbar, and owing to the fact that it spends nothing on education or with one small exception, on medical relief, it has accumulated a very substantial reserve which is now being wisely expended. The amount contributed by the Government in 1935-36 was Rs. 43,333. In 1935-36 its revenue from rents, rates and other sources, including the Government contribution amounted to Rs. 1,43,923.

It spent in 1935-36 Rs. 22,446 on roads, streets and lanes; Rs. 43,640 on water-works, Rs. 14,979 on lighting, etc.; Rs. 42,671 on drainage (new works and maintenance); and Rs. 26,527 on sanitation and public health.

Public Amenities.—The municipality has built a vegetable and meat market and two slaughter houses, one for sheep north of Sandapettai, and the other for bulls near Puducheri. It has a number of cartstands, the largest of which is that for motor buses and hackney carriages near the Hanumarkoil adjoining the Public Offices. After the advent of the Electric Supply Corporation* all the principal streets and lanes in the

* The Darbar have granted permission to the Trichinopoly—Srirangam Electric Supply Corporation Limited, Trichinopoly, to sell energy generated at Pykara and Mettur to the Pudukkóttai Electric Supply Corporation Limited, and the Ponnamarávti Electric Supply Corporation Limited, and to lay high tension transmission lines in the State from Manappárai in Trichinopoly District to Virálimalai in the State, and from Kolattúr in the same district to Virálimalai, Annavasal and Pudukkóttai. The Ponnamarávti Electric Supply Corporation is likely to lay high tension lines from Pudukkóttai to Ponnamarávti via Nachándupatti.

town proper have been lighted by electricity. It is now proposed to supply electricity to Tirugókarnam. The total mileage of streets lighted is 46½.

The municipality has laid out a small public garden called the Holdsworth park after Mr. B. G. Holdsworth, I. C. S. who was Administrator of the State in 1931-33 near the Jubilee arch. In the centre of this garden rises a clock-tower in reinforced concrete. Three free reading rooms have been opened, one in the Municipal Office, another in Sandapettai and the third in Tirugókarnam. The municipality subsidises the wards for infectious diseases in the General Hospital by meeting the cost of constructing and maintaining the sheds and of the establishment necessary for them.

Town Conservancy.—In early times the conservancy of the town was in the hands of the Karbar (as the Dewan Peishkar was then designated). It was subsequently transferred to the town Sub-Magistrate, and in 1886 an Inspector was appointed to look after street lighting and sweeping, house scavenging, and tank conservation. In 1903, a Sanitary Board was constituted with the Dewan Peishkar as the President, and the State Engineer and the Chief Medical Officer as members. The Treasury Officer and the Superintendent of Salt and Abkari were included later. The Board maintained a full-time paid Secretary to carry out its instructions. It was in existence for nine years and did some useful work. It undertook and carried out a programme of building culverts and revetments, improved slums and arranged for town extensions.

The town is now divided into three wards, each under a sanitary staff with an Inspector at its head. All the streets are swept once daily and the important ones twice. Rubbish and night-soil are removed to a depot outside the town. Public latrines and urinals have been provided in a number of places, and temporary ones are put up during the Dussara festival. The municipality has a fire engine, which is also used as a water-cart.

A temporary sanitary staff is appointed every year during the Dussara festival when elaborate sanitary arrangements are made to keep the town clean and prevent the outbreak of cholera and other epidemics.

Drainage.—Owing to the natural slope of the ground from East to West, the Town has always been fairly well drained, and periodically cleansed at times of heavy rain fall. In dry weather there was always a tendency for insanitary pools of foul water to accumulate in the back yards of houses. In 1895 arrangements were made for the first time to bale these out and dispose of their contents outside the Town.

A lakh of Rupees was sanctioned in 1913 by His Highness the late Raja for the construction of regular drains, and a scheme was drawn up under the expert advice of Mr. W. Hutton, A. M. I. C. E., Sanitary Engineer to the Government of Madras. The general description of the scheme recommended by Mr. Hutton may be given in his own words:—

“The system of drainage I recommend after a careful study of the circumstances of the town of Pudukkóttai is the open drainage system which in Pudukkóttai will consist in the opening out of conservancy lanes where these do not exist at present between back to back house compounds, the provision of open drains one on each side of these conservancy lanes to lead the sullage water to the end of the lane where it would join the open drain in the main street. The main street drains will discharge into an intercepting sewer on the south of the town and running from East to West to the point where the storm water drainage of the town at present reaches the foreshore of the Kattupudukulam. Here a gravitation sewer would convey the sullage to a sewage farm located south-east of the town. This system of drainage would require considerable flushing to keep it in a satisfactory condition, and to provide this, as the pipe water supply is so deficient, a system of masonry flush tanks supplied with water from wells by means of hand pumps is provided in the scheme.”

The execution of the scheme was entrusted to the State Engineer. An officer was appointed to acquire lands for the conservancy lanes. The construction of intercepting sewers and gravitation sewers, and the opening of conservancy lanes with drains were taken up in the eastern part of the town and finished in 1926 at a cost of about Rs. 1,88,000. An annual expenditure of about Rs. 2,000 is being incurred on the maintenance of these works. Six years later in 1932, on the advice of the Darbar, the municipality took up the extension of the scheme to the other parts of the town. The block just to the west of the East Main Street was taken up, and in 1932-33, drains were constructed in it at a cost of Rs. 52,000. Work in the northern part of the Town has now begun.

The sullage of such parts of the town, as have been provided with drains, after flowing through the intercepting and gravitation sewers, discharges itself at ground level on a site used as the night soil trenching ground in the water spread of Maruppanikulam, an irrigation tank quite close to the Town, where it stagnates and emits a most offensive stench. The site is under water when the tank is full, and is totally unsuitable for the purpose. It has therefore been decided to acquire the entire ayacut of the Maruppanikulam, about 30 acres in extent, and lay it out as a sewage farm, to extend the gravitation sewer southwards to this site and to use the sullage for broad irrigation of the farm lands thus laid out. The estimated cost of the scheme is Rs 30,000. It is hoped that the farm will yield a fair return on the capital outlay.

Water-supply.—There are 36 tanks in the town of which 13 are conserved for drinking water. In the year in which the Pudukulam was completed, a street cistern was constructed and fitted with taps. A scheme for supplying piped water was formulated by Mr. Hormsji Nowroji in 1897. In 1908-9, a fresh scheme based more or less on the original Hormsji Nowroji scheme but modified in details was drawn up by

Mr. B. C. Fruhling, and put into execution under his supervision. The work was completed two years later at a total cost of Rs. 1,13,000.

The town is now supplied with drinking-water taps at the principal street corners and at intervals along the streets. The Pudukulam on the south is the supply reservoir. Its water is passed through settling tanks and filters, and pumped into a service reservoir on the high ground near Machuvadi at the northern end of the town, whence it descends to the streets by natural gravitation.

A Jewel filter was installed in 1915-6 at a cost of Rs. 26,064, and the filtered water has always been pronounced by the Director of the King Institute at Guindy who examines it periodically to be 'free from organic impurities.'

The Pudukulam reservoir supplies daily on an average only 60,000 gallons of filtered water for a population of nearly 29,000. The municipality has been able to provide only 37 * street taps, a number that cannot be considered sufficient.

The municipality has therefore had to look for other sources of supply to supplement the Pudukulam. A proposal to enlarge Adappankulam, a drinking-water tank on the North of the town, was considered and rejected, but it is now proposed to pipe water from this source to the suburbs of Tirugókarnam and Tiruvappur. Messrs. Aiyar and Mudaliar, two retired Engineers of Madras, after a preliminary investigation suggested that water might be supplied from the Vellar. Their scheme was however too costly; but a revised but much cheaper scheme based on the recommendations of Mr. J. S. Westerdale, lately Chief Engineer to the Travancore Government, was sanctioned by the Darbar in 1932-33. An experimental well was sunk in the bed of the Vellar near Ammayàpatti, and the quality of the water obtained

* The total number of taps within the town is 51, of which 14 are in Government buildings.

was considered satisfactory. A full power test of the experimental well was carried out in the hot weather of 1933, and the results were encouraging. The investigation was finally completed in 1933-34, and sanction was accorded for the execution of the work at a total estimated cost of Rs. 55,000. The work has been completed, and water from the well sunk in the bed of the Vellar is now pumped to the Town water works. The water has been certified to be pure by the Director, King Institute, Guindy.

Unfortunately, however, people criticised the Ammayàpatti water on the ground that rice cooked in it turns yellow. Tests on a laboratory scale indicated that this slight discolouration is probably due to alkaline bicarbonates. Attempts were made to overcome this defect by chemical treatment, but the water so treated was said not to be palatable for drinking. It was then arranged to pump untreated Ammayàpatti water direct into the mains for so many hours daily. At other times Pudukulam water was supplied, and could be drawn by those who objected to cooking with the Ammayàpatti water. Even this failed to meet with public approval. The possibility of satisfactory chemical treatment of the Ammayàpatti water is therefore being studied afresh.

At present the street mains consist of 5" and 4" pipes, and the branches leading to the street fountains are 3" and 2". These pipes were laid 26 years ago and are now clogged considerably with the result that the flow in the branches has appreciably diminished and new taps could not be put up. The Darbar have now sanctioned Rs. 50,000 towards the cost of laying new and larger cast iron water supply mains. The new mains are 12" and 10" pipes, and the sub-mains 5", 4" and 3". The pipes have been got down from the Bhadràvati Iron and Steel Works, Mysore State. When the work is completed, it will be possible to augment the supply in the street taps and to take out more branches especially to Tirugókarnam and Tiruvappur.

Bye-Laws.—Bye-laws under the Pudukkóttai Municipalities Regulation (No. IX of 1930) are in force on the following subjects:—

Bye-law	1. Vital Statistics	... Regulates the mode of use of burial and burning grounds and other places for the disposal of corpses.
	2. Conservancy	... Provides for the cleaning of ash-pits and earth closets.
	3. Do.	... Provides for the cleansing of latrines.
	4. Water supply and Drainage.	Provides for the construction and cleansing of cess-pools.
	5. Do.	... Provides for the construction and regulation of house drains.
	6. Do.	... Prescribes the mode of using public tanks, wells, conduits and other places or works for water supply.
	7. Do.	... Provides for the regulation of public bathing, washing and the like.
	8. Do.	... Provides for the protection of street water-supply from contamination.
	9. Do.	... Provides for the maintenance and protection of water-supply from waste.
	10. Disease Prevention	... Provides for preventing diseases in public halting places.
	11. Do.	... Provides for the prevention of dangerous diseases of men or animals.
	12. Food control	... Regulates the manufacture of aerated waters.
	13. Do.	... Provides for the inspection of milch cattle and the regulation of the ventilation, lighting, cleaning, drainage and water-supply, of dairies and cattle sheds in the occupation of persons following the trade of dairy-men or milk-seller, etc.
	14. Do.	... Regulates the preparation of flour or articles made of flour for human consumption.

Bye-law 15. Do.

... Provides for the prevention of the sale of unwholesome meat, fish or provisions and securing the efficient inspection of and enforcing proper sanitation in shops in which they are kept or sold.

16. Food control

... Provides for the regulation of hotels, lodging houses, choultries, rest-houses, restaurants, eating houses, cafes, refreshment rooms or coffee houses or any premises to which the public are admitted for the consumption of any food or drink.

17. Do.

... Provides for the regulation of premises used for preparing sweetmeats or manufacturing jaggery or sugar-candy.

18. Animal control

... Provides for the removal and disposal of carcasses of animals.

19. Do.

... Provides for the regulation of the construction of stables, cattle-sheds or cow-houses and connecting them with municipal drains.

20. Street control

... Provides for the prohibition and regulation of advertisements in public streets and parks.

21. Land control

... Provides for the regulation of the excavation of stone, earth, sand or other materials.

22. Trade control

... Provides for the regulation of weights and measures.

23. Sequestered Mutton stalls.

Provides for the mode of keeping mutton stalls.

24. Black-smithies

... Provides for the control of black-smithies.

25. Rice Mills

... Provides for the regulation of and control over rice and other mills.

26. Building control

... Provides for the regulation of construction of buildings.

27. Do.

... Provides for the regulation of the construction of wells.

Bye-law 28. Manufacture and storage of matches. Provides for the regulation of the manufacture and storage of matches, and the production and storage of combustible or other dangerous substances.

29. Disease Prevention— Provides for the destruction of stray dogs and those suffering from contagious diseases or rabies.

In February 1934, the Darbar issued rules under the Public Resort Regulation (No. IX of 1912) regulating the mode of construction and use of places of public resort, such as theatres, and 'talkie' or cinema houses.

Public Health.—The municipality has an office for registering births and deaths. Steps are taken in co-operation with the Medical Department to prevent anticipated outbreaks of cholera and the spread of small-pox. Vaccination and inoculation with anti-cholera vaccine are performed on an extensive scale. The public health of the town is generally satisfactory.

Rabid and stray dogs are systematically destroyed, and recently an electrocution chamber has been installed for the purpose.

The Darbar have sanctioned as an experimental measure the opening of the maternity and child welfare centre in the Town under the control of the Municipality with a staff consisting of a lady Sub Assistant Surgeon to work as a health visitor and two mid-wives. The centre will be located in a central position in the Town. The Health Visitor will visit mothers and expectant mothers in their homes and render them proper advice regarding the maintenance of their health. She will also watch the babies until they reach the school-age. Ordinary ailments of women and children visited by the Health Visitor will be attended to by her, but cases requiring treatment in a clinic will be taken to the Rani's Hospital for Women and Children or to the General Hospital. The scheme is expected to cost about Rs. 3,000 a year.

SECTION II.—UNION AND VILLAGE PANCHAYATS.

Introductory.—In 1892-3, Karumbakkudi, Arimalam, Ràyavaram, and the taluk head quarter towns were laid out with broad and straight streets, and provision was made for lighting and daily scavenging. In the following year the officer in charge of the town hospital—called Apothecary in those days—was made Chief Sanitary Officer for the State, and ordered to report on the needs of rural sanitation after personal inspection. In 1895-6, Annavásal and Ponnamarávati were laid out, and provided with scavenging and lighting staffs. The supervision of rural sanitation, which had hitherto been a function of the Tahsildars, was transferred in 1902-3 to stationary officers such as the Magistrates and Sub-Assistant Surgeons. The Inspector of Vaccination was made an ex-officio Sanitary Inspector. A village Sanitation Regulation was passed in 1909-10.

Union Panchayats.—There are five Union Panchayats constituted under the Village Conservancy Regulation (No. IV of 1909), namely:—

- | | |
|-------------------|----------------------|
| 1. Tirumayam. | 4. Karumbakkudi, and |
| 2. Ponnamarávati. | 5. Annavásal. |
| 3. Arimalam. | |

Each Panchayat has seven members (of whom five are elected and two nominated), and is presided over by a non-official Chairman nominated by Government. Section 37 of the Village Panchayat Regulation requires that the Panchayats should meet at least once a month for the transaction of business.

The Public Works Department helps the Panchayats in framing estimates and check-measuring works.

A sum of Rs. 4,105 was spent on works in 1935-36 against Rs. 9,887 in the previous fasli.

The right of collecting fees in all weekly markets and daily vegetable markets situated within their jurisdiction, and in slaughter-houses is leased out by the Union-Panchayats annually. The annual State grant to all the Unions amounts at present to Rs. 5,400.

The receipts of the five Unions amounted in 1935-36 to Rs. 28,830 and their expenditure to Rs. 24,423. The accounts maintained by the Unions are annually audited by the staff of the Dewan Peishkar's office.

The Union-Panchayats work under the control of the Dewan Peishkar.

Village Panchayats.—Village Panchayats are constituted under the Village Panchayats Regulation (No. III of 1935). Four Panchayats were constituted in 1925-26, and the number rose to 38 in 1931-32. Only fourteen Panchayats are now functioning.

The Panchayats are concerned with the cleaning, lighting and repair of streets, protection and supply of drinking water, removal of noxious weeds, and maintenance of birth and death statistics. In the Nagarathar (Chettiar) Village Panchayats of Ràmachandrapuram (Kadiàpatti), Ràyavaram and Konàpet, the streets are lit with electricity, but the cost is met from private contributions. Nagarathars have made liberal donations to the Panchayats in the Chettinad for the improvement of roads as at Ràmachandrapuram and Ràyavaram, and street lighting as at Nachàndupatti and Kàramangalam. The Púvarasakudi Panchayat was maintaining for some years with the help of State grants, village roads,—for instance, the road connecting Tiruvadayàpatti with the main road from the capital to Arantàngi, and has raised a tamarind tope for purposes of demonstration and as a source of revenue. The Nachàndupatti Panchayat made special sanitary arrangements during the Kumbàbishekam festival in 1927-28. The Darbar have permitted some of the Panchayats to construct and control cartstands and slaughterhouses. The Panayapatti Panchayat manages the Elementary Schools within its jurisdiction. Four Panchayats have Reading Rooms and Libraries and earn state grants for their maintenance. The Puvarasakudi Panchayat has now been given the management of the cattle pound from which it earns commission. The Ràyavaram Panchayat attends to the

medical needs of the people with the help of a local medical practitioner who is paid a monthly allowance of Rs. 50 from Panchayat funds.

The number of members in the Panchayats varies from 7 to 11. The number of elected numbers is always not less than two-thirds of the total number, and the Presidents are nominated by the Darbar. Elections are held once in three years.

The total receipts of the Panchayats in 1935-36 amounted to Rs. 27,364. The opening balance was Rs. 9,710. Their total expenditure was Rs. 28,055. Contributions from the Government, both direct (Rs. 3,100) and indirect (Rs. 6,224 comprising slaughter-house fees, half the market revenues and penalties levied for encroachments on Natham Porombokes) amounted to Rs. 9,224 in the fasli.

In 1929-30, the Village Panchayats held a conference at Umayálpuram. As the Darbar have observed (Administration Report, Fasli 1340), "the ordinary ryot is still unable to grasp clearly the idea of an annual local tax raised for the people, by the people and from the people for purely local needs, as distinguished from general taxation. Added to this there is a general paucity of literate persons able and willing to take up social work, and not infrequently influences are at work detrimental to the smooth working of these institutions." The Panchayats are however working satisfactorily on the whole "though generally speaking there is room for the display of much more keenness and public spirit, and the fall in expenditure and the large percentage of taxes left in arrears are subjects for regret."

Control.—The post of Panchayat Inspector was abolished in 1922-23, and his duties were transferred to the Co-operative Inspectors. The Panchayats were under the control of the Development Officer till May 1931. The Dewan Peishkar is now ex-officio Registrar of Village Panchayats assisted by the Deputy Registrar.

Village Conservancy.—The conservancy of villages outside the Union and the Village Panchayat limits is controlled by the Revenue Department. In a few of the larger villages, for example, Virálinalai, the Government maintain a special staff for conservancy.

SECTION III.—RURAL IMPROVEMENT.

It may not be out of place in this chapter to mention the attempts made by the Darbar to effect rural improvement in the State. The village school, the village union or Panchayat and the rural co-operative society are the three great centres of rural improvement. The demonstrations and propaganda carried on by the Town State Farm and the Taluk Agricultural Inspectors, the touring Veterinary Assistant-Surgeons and the Health Inspector, and the Library and Agricultural Exhibitions conducted in the capital, and the taluk headquarters, and at festival centres, have been described at length in the chapters relating to Agriculture, Co-operation, Public Health and Education.

The Darbar have always held that the village school should as far as possible be the 'centre of community life,' and consequently, it has been their aim to train the school masters in rural sciences and in rural improvement work. The teachers under training in the State Training School were frequently taken out to the villages to gain experience of rural needs. They studied the conditions of villages which they visited and addressed the villagers on rural hygiene and sanitation. After the Training School was closed, the Teachers' Associations have been carrying on this work. In fasli 1340, promising and energetic teachers were given a special course of training for work as "village guides". To co-ordinate the activities of the "nationbuilding" departments, the Darbar constituted a separate Development Department under a Development Officer who had charge of Co-operation, Panchayats, Agriculture and Forests. The finances of the State did not however permit of the continuance of these arrangements. At present the control of

all these departments is vested in the Dewan Peishkar, and is under the immediate charge of the Deputy Registrar of Co-operative Societies who is also the State Agricultural Marketing Officer. In Fasli 1343, the Darbar created the post of Rural Improvement Officer which is held by the Organising Secretary of the State Scout movement.

In Fasli 1345, (1935-36) the Darbar constituted a Rural Development Board consisting of seven officials and nine non-officials to discuss all questions of policy relating to the working of the Development Departments, to make suggestions in regard to agricultural, industrial and other matters of economic importance, and to advise the Government on these matters.

In December 1935 the Darbar invited Dr. Spencer Hatch, head of the Rural Improvement Centre at Mārtāndam (Travancore) to visit the State and advise them in regard to Rural Improvement generally. He interviewed a number of officials and non-officials, inspected the Poor Home, the Town Agricultural Farm and some villages, carried on an open discussion at a public meeting and favoured the Darbar with a memorandum setting forth his views. The Darbar then deputed the Rural Improvement Officer, one of the Veterinary Surgeons, the Manager of the Poor Home and the Maistry of the Town Agricultural Farm to undergo training for about 4 months under Dr. Hatch at Mārtāndam in poultry-farming, cattle-breeding, bee-keeping, jaggery manufacture, cashew-nut roasting and shelling and other manual crafts. After returning from Mārtāndam these officers, except the Maistry whose work is confined to the Town Farm, have each taken up intensive improvement work in a selected village. Work is thus going on in six villages. In one of the model villages, Vallathirākottai, quite a good beginning has been made. The Adi-Dravidas there have taken to weaving towels, and the people in general grow more vegetables, and have removed their manure heaps outside the village and stored them in properly shaded pits, and above all they have kept the village streets clean.

The Darbar have started apiaries at the State Farm, in the Ananda Bagh Park and at the Poor Home. Thanks to the example thus set, bee-keeping is now spreading into the villages.

The poultry-farm at the Poor Home is being improved and restocked. Other farms have been started at the State Farm, and at Kīranur and Virālimalai. The poultry-farm at Kīranur is now looked after by a teacher of the State School who has completed a course of training at the Rural Improvement Centre of the Seventh Day Adventists' Society, Bangalore.

The Darbar have directed the officers engaged in village improvement work to endeavour to induce the people of the selected villages to undertake to avoid extravagant expenditure on marriages, jewellery, etc.; not to waste money on drink, but to try to save money and invest it in a Co-operative Bank; to combine their labour for works for the common good; to keep their homes and the surroundings clean, and not to commit nuisance near houses or drinking water sources; to devote their spare time to useful work such as spinning, gardening, rearing poultry, etc.; to dig as many wells as possible; to take up dry land for cultivation; and above all to rely more upon themselves than on the Government for the amelioration of their condition.

In the opinion of the Darbar, Rural Improvement, if it is to be of real and lasting value, must consist, not in the execution of relatively expensive works paid for from public funds, but in inducing the villagers to do things for themselves in their abundant leisure time and to co-operate for that purpose. The Darbar have spent large sums, in proportion to their finances, in recent years, on rural water supply, but have never pointed to the works thus executed as examples of Rural Improvement.

Agricultural Marketing.—This section deals with the results of the survey so far made by the State Marketing Officer on the lines suggested by the Agricultural Marketing Adviser to the Government of India. When the survey of all the agricultural products has been completed, it will be possible to gauge

what position the State occupies in the production and consumption of the different products for daily use.

Paddy:—The extent under paddy cultivation in any year varies directly with the rainfall. In 1920, with a rainfall of 60·44 inches, paddy was cultivated on 1,61,000 acres; and in 1922, with 45 inches on 1,56,000 acres. In years in which the rainfall was between 35 and 40 inches, the extent under paddy ranged between 1,10,000 and 1,32,000 acres. In fasli 1344, when the rainfall was below 25 inches, the area under paddy was only 56,000 acres.

The average area under paddy for the last fifteen years is roughly 1,10,000 acres, and the average yield per acre, 13 7/11 kalams or 1,023 lbs. The total production of paddy is estimated at 15,02,322 kalams or 50,301 tons. Out of this quantity 5,525 tons (at the rate of 45 Madras measure per acre) are used as seed, and the balance of 44,766 tons of paddy (29,850 tons of rice) consumed.

Out of a total population of 4,00,694 (census of 1931), 3,12,624 are adults;—1,16,000 live on millets, and 1,96,624 require rice, and 39,250 tons of rice are required for their use. The State has therefore to import annually on an average 9,400 tons which are obtained mainly from the adjoining British districts of Tanjore, Trichinopoly and Madura.

The value of 39,250 tons of rice, the quantity required for the State as a whole, at the rate of Rs. 4—14—0 per Imperial maund is Rs. 52,08,800; and that of local production, viz., 29,850 tons of rice excluding the quantity reserved for seed, Rs. 39,61,260. The value of the total imports of paddy (either as rice in the husk or as rice) works up to Rs. 12,47,640. The consumption per head is 0·098 tons of rice valued at Rs. 13.

Ground-nut:—The area under cultivation is 18,050 acres. The extent is greatest in the Alangudi Taluk (11,000 acres), Kolattur comes next (7,000 acres), and the extent in Tirumayam is negligible (50 acres). Ground-nut is grown chiefly in the north, north-east, and eastern parts of the State.

Taking the average yield per acre as 300 Madras measures of kernel which is equivalent to 800 lbs. or 5/14 of a ton per acre, the total yield of kernel in the State is approximately 6,500 tons. It is believed that a tenth of this quantity is consumed in the State while another ten percent is reserved for seed. The remaining 80 per cent is sent to the Tanjore district and exported from Negapatam. The value of the quantity exported is Rs. 8,19,000 at the rate of Rs. 9 per bag of 60 Madras measures of kernel weighing 160 lbs.

Tobacco:—The area under tobacco in the State is no more than about 25 acres. The crop is valued at Rs. 4,500. Chewing tobacco is almost a necessity for the agricultural and labouring classes. The value of the quantity of tobacco consumed is about 2 lakhs of rupees for the ordinary variety, and Rs. 20,000 for the superior variety imported from Sivapuri, Védàranyam and other places. The value of tobacco-products consumed (snuff, cigars, cigarettes, and 'bidis') is approximately Rs. 1,15,000. Including the profits of the retail traders, the total annual value of the tobacco and products thereof sold in the State amounts to about Rs. 4,00,000; or about one rupee per head of the population.

Hides and Skins.—The only tannery for hides in the State works on a modest scale. Raw hides and skins are sold to the value of about Rs. 1,14,000 a year in the town weekly market to merchants from the surrounding districts. The possibility of encouraging the tanning industry in the State is engaging the attention of the Darbar. It seems to be almost the only industry capable of development since there is no lack either of hides and skins or of avarai (*Cassia reticulata*) a valuable tanning material. But though a small fortune perhaps awaits any one who has the enterprise to launch out in this direction, the usual absence of a spirit of self-help and tendency to look for assistance from the Darbar are serious obstacles to any progress.

Fruit:—The only fruits grown in the State are mangoes (both the local variety and the 'grape' variety) and plantains;

but the quantity produced is quite insufficient to meet the local demand, and large quantities are imported from the adjoining British districts, chiefly from Trichinopoly. The quantity of these fruits imported annually is estimated at 19,970 maunds valued at Rs. 64,330.

Imported oranges are consumed by the middle and upper classes. They are not produced locally. The total annual demand in the State may be roughly estimated at about six lakhs of fruits valued at about Rs. 15,000 at an average rate of Rs. 2—8—0 per 100.

CHAPTER XIII.

LAND REVENUE ADMINISTRATION.

THE AMANI SYSTEM.

Early Features.—State inscriptions show with what consideration the *Kādimakkal* or cultivators were treated. An inscription in the Haratirtésvara temple at Tiruvarangulam dated the 40th year of Tribhuvana Chakravarti Tribhuvana Viradéva (A. D. 1218) records the determination of Kúrap-pāttālvudévināngalam to afford them every protection and to confiscate the lands of any who offended them. Another inscription (A. D. 1202) in the Uttamanāthasvāmi temple at Kíranúr records a covenant entered into by the inhabitants not to cause damage to wells and tanks. A third inscription at Nírpalani fixes a *mā* of land as the penalty for such transgressions.

From the State inscriptions we learn that from about the 10th century A. D. the cultivating village was a commonwealth, the temporal concerns of which formed the care of an assembly variously called *Sabai*, *Nāḍār*, and *Ūrār*. This body collected, and also assessed the tax on land, and remitted the dues to the temple and the State. These village assemblies were responsible for the payment of land revenue to the State and had power to escheat lands from which taxes fell in arrears. They had powers of effecting partial or full remission of all taxes in certain cases, *e.g.* temples and endowments for religious and charitable institutions; but in all cases, as the total revenue from a village due to the State was to be paid at all cost, they had to make good the deficit on account of remissions by distributing it among other holdings in the village. Such lands which were tax-exempt under the township were called *Vir-kīḷiraiyiti*. The assemblies were elected and had fixed terms of office, and the qualifications for candidature were very strict. That such powers were exercised by these assemblies may be inferred from inscriptions such as those at Nārttāmalai dated the 37th year of Kó Parakésarivarman Tribhuvana Viradéva, (A. D. 1214) which laid

down in connection with a sale of land that the taxes relating thereto were payable to the city. It is also likely that lands were during all these centuries held and cultivated in common, and the produce divided after meeting State and other common demands.

For administrative purposes the country was divided into *valanádus* (provinces) *nádus* (districts), *kúrrams* (taluks), *vaṭṭams* (circles), and *úrs* (villages). An inscription in the Tirumalai Kadambar temple at Nārttāmalai refers to a *nila alappu* or measurement of land, and there is evidence to show that in such surveys even small fractions of land such as $\frac{1}{320}$ of a *má* were recognised and measured. That the tax was assessed on certain broad and equitable principles would appear from the inscription in the Vāgisvara temple at Malaiyadipatti, (A. D. 1087?) which alludes to the levying of taxes according to the crop and the facilities for irrigation in the village of Kalkka[di] in Kilsengili Nādu.

In the later centuries of general insecurity, the village communities found it expedient to seek the protection of local chieftains called *araiyars* to whom they sold the *pādikával* or watchmanship of their villages, for a share in the produce of the land. When the *araiyars* gradually assumed sovereign powers the grain fees that they originally received for their police duties became an *arasu svalantaram* or royal tax. The following inscription dated the 47th year of Kōmārapadma Tribhuvana Chakravarti Sri Vīra Pāndya Déva (1380 A. D.) is quoted as showing the share that villages were prepared to give to the *araiyars* from whom they sought protection.

"Since our village has become ruined and we have ourselves been reduced to very straitened circumstances on account of the inroads of the Mussalmans, and since we find no other course open to us and have no seed-grain, we have agreed to sell the village watchmanship for 300 Kulasippanam of Vālāl Vāḷi Tirantān* and, receiving this amount, we, the inhabitants of

* Vālāl Vāḷi Tirantān = one who carved out his own path by the strength of his sword—an old appellation of the Pāndyan Kings.

the village, have sold the village watchmanship to Vijayālaya Tévan of Súraikkudi on oath. We will give him:—

- (1) For lands growing paddy, a head-load of sheaves per *taḍi* of land.
- (2) For lands growing *thinai*—*Setaria italica*, (on wet land) for one *taḍi* of land, two *marakkāls*,* measured by the *marakkāḷ* of Ādanūr;
- (3) For lands growing sesamum (gingelly), for one *taḍi* four *nālis* of Ādanūr;
- (4) For lands growing sugar-cane, for one *taḍi*, 20 *palams* of sugar;
- (5) For lands growing turmeric, ginger, karanai (*Typhonium trilobatum*) and betel also, he is to receive his share—(the usual share it may be supposed);
- (6) Of cocoanuts, jack-trees, plantains, and mangoes growing in the village, he is to receive his due;
- (7) For the grains *varagu* (*Paspalum scrobiculatum*) and *sāmai* (*Panicum miliaceum*) growing on dry lands, for one *punjai* land one head-load of sheaves;
- (8) For sesamum growing on dry land, for one *punjai* land four *nālis* (or measures);
- (9) For horse-grain growing on dry land, for one *punjai* land one *marakkāḷ* of grain by the Ādanūr measure;
- (10) For cotton growing on dry land, for one *punjai* land ten pods of cotton;
- (11) We, having fixed the price, and having received the amount in full settlement, sold these *pādikával* rights on oath. This document is to be treated as the *olai*—final deed of sale, errors and omissions excepted.

Clause 11 probably relates to some private purchase by the chieftain. It was presumably in relation to a home farm which was the chief source of income to every chieftain in former times. Meikondon of Nandavanampatti, for instance, who is often referred to in the letters of the Madura Mission as a wise and powerful chieftain, is described as owning a 'personal estate' 'distinct from any sort of public revenue if any such existed at all'. The practice of holding private lands by the ruling princes continued down to the middle of the last century as is evidenced by the Indigo factory owned by Rājā Vijaya Raghunātha, and by the existence of a privy-purse account called the Rājmahāl, the funds of which were derived from the revenues of certain villages regarded as the Raja's private property.

* 1 *marakkāḷ* = 8 *paḍis* (measure).

The inscriptions also show that the taxation on land was so heavy and the methods employed in the collection so cruel that the villagers sometimes migrated *enmasse* as happened at Sevalúr, Madiáni, and Gúdalúr.

It would also appear that extensive alienations of tax-free land were frequent. Free occupancy rights were often assured to agriculturists to induce them to settle in the *kádárambam* or dry tracts. In the centuries of incessant warfare, a body of feudal men-at-arms was called into existence by grants of land free of tax. The desire for peace and harmony among the members of the royal household led to the creation of Jāgirs (assignments of land or of revenue either in consideration of services to be rendered or absolutely). The religious impulses of the rulers and the masses led to numerous benefactions to temples and alms-houses; and respect for learning resulted in gifts to Brahmin scholars who then represented what was highest in the indigenous culture.

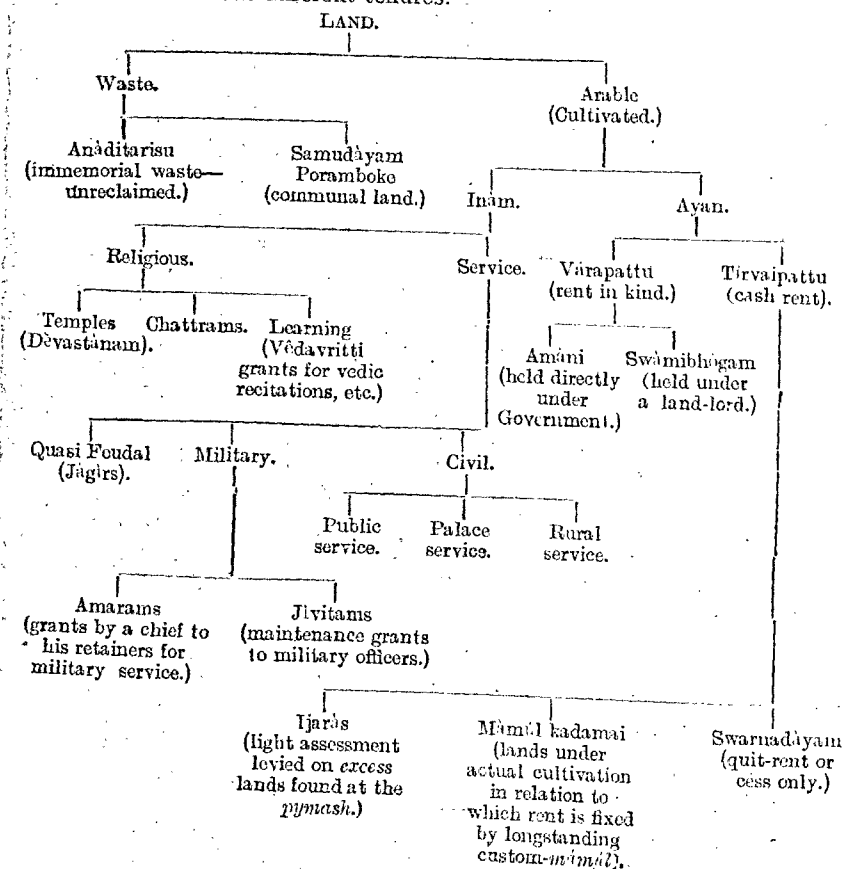
As the country settled down to peace the attention of the rulers was naturally drawn to the expansion and settlement of land revenue. One of the earliest steps taken in this direction appears to have been a *pymāsh* or rough survey which led to the detection of *Vengams* or areas held in excess of original grants by the militia and other inam holders, and to a permanent leasing out of these excesses under a system of light assessment called *mamul ijāra*. A second step seems to have been the resumption and transference to *amāni* (or the ordinary produce-sharing tenure) of service inams on the death of the original grantees when the services became unnecessary. Attention also appears to have been directed to large areas of land held under a light assessment called *māmūl kadamai* fixed by village officials who in former times had full power to dispose of land. Not only was the assessment on such lands generally low, but complete exemption from taxation had been granted in respect of *podukkal* or occasionally cultivated wastes. The title-deed known locally as *tulli chittu*, while it stated the extent of land held, defined

neither the boundaries nor the tenure; and in consequence frauds and encroachments were rampant. A reform in this direction made early in the 19th century was the transference of the authority to grant *tulli chittu* from the lower to the higher Revenue officers and the introduction of sale of Government land by auction (*pétapétti*).

Before describing the system of Revenue Administration in the 19th century it may be useful to review the different classes of land tenures that had sprung up introducing complex conditions and difficult problems for administrations to face and solve.

The Tenures.—* Cultivable land was either waste or occupied. The waste, while excluding hilly and jungle tracts,

* The following table may perhaps help the reader to understand the relation between the different tenures.



included *anádi tarisu* (immemorial wastes) and *samudāyam poramboke* (communal land). The occupied area was *inām* (alienated), or *ayan* (State owned). Inām lands were capable of a two-fold classification according as they were alienated in the name of religion and charity or in consideration of service to be rendered. Under the first came lands set apart for Déva-stānams (temples) and chattrams (alms-houses) as well as the Brahmadāyams, Védavritti and other grants made to the Brahmins.

Jāgirs.—The jāgirs were the most important of the inams. They must have originated, as the name indicates under Muhammadan influences at a time when territorial grants were made by the Rulers to near relatives or dangerous rivals within the State to propitiate or mollify them by gifts of land over which they could exercise a sort of sovereign rights in some limited and subordinate way. For example the creation of the Western Palace Jagir which lay along the frontier and included villages recently annexed such as Tirukkalambūr, Idaiyāṟṟūr and Vārpaṭṭu appears to have been intended to secure the defence of the frontier. But Chinnaranmanai and Manóvarti, the two other jāgirs, were not liable to any military obligations. The latter was a source of pin-money for the Rānis.

These Jāgirs were mere revenue assignments, inalienable by sale, gift or mortgage; resumable for misconduct or other reasons; liable, at ordinary times, to cesses such as *pillu vari* (grass tax), and to 'extraordinary assessment' in emergencies. They were taxed exactly like 'ayan' lands; the difference being that the jāgirdar was entitled to collect and enjoy the revenue.

Of a more purely military and feudal origin were the *amarams* granted to the amarakārs (retainers), sérvai kārs (captains), *vaguppu* sérvai kārs (captains of squadrons) and Sardars (colonels) of the State militia. Each officer held in feudal fief a certain extent of land calculated according to his importance and the number of followers that he brought into the field.

Each *amarakār* was given land sufficient to maintain himself and his family, an *āl jīvitam* as it was called, the extent of which was usually 1,000 kulis of irrigated wet land ($3\frac{1}{2}$ acres) or 1,500 kulis of rainfed wet land (5 acres) or 3,000 kulis of dry land (10 acres.)

Inams granted for *ūliams* or services of a civil nature were called *umbalams* and *rokkakuthagais*. Sometimes the service was attached to the palace, and consisted in performing sundry domestic duties such as lighting lamps or washing clothes, or mere attendance on ceremonial occasions connected with births, deaths, or marriages in the palace. Village services such as those rendered, under the amāni system, by the mirāsdar, the vettiyan (the village menial), and the artisan were also remunerated by gifts of land, which were consequently known as *mirāsi umbalam*, *vettiyan umbalam*, etc. Over and above these there were a number of petty *umbalams* held for the performance of sundry petty services for the temples, the Rājā and the officers. Examples are—furnishing leather for temple drums, rags and bearers for the temple torches, men to carry *vāhanams* (the vehicles of the gods) or drag the temple cars, beaters for a royal hunt, supplies for touring officers, etc., etc. Not all these services however had separate *umbalams* attached to them, and some of them, such as dragging the huge temple cars, were obligatory on every pattadar in the State although he held no *umbalam* for it in particular.

The inām lands brought in hardly any income to the State except in the shape of *swarnadāyams* composed of quit-rents and cesses. The bulk of the Revenue was derived from the *ayan* areas which fell into two great divisions—the *vārapattu* and the *tirraipattu*.

Amāni was the name given to the *vārapattu* settlement under which no definite *rent* was fixed, but a share of the actual produce was taken at prescribed *rates*. This was, till recent times, the most outstanding feature of Land Revenue in the State.

Till about the beginning of the 19th century *amāni* lands included the most extensive and richest lands and contributed most of the State Revenue.

Originally, as in neighbouring Zamīndāris, the State had to realise its revenue by sharing the actual produce with the ryot on the threshing floor. Yet the 'amāni' was not a ryotwari tenure* altogether. The State was in theory and practice the owner of the land, and the cultivator had no right to transfer, or transmit his land. The *pannai* (or home-farm) lands cultivated directly by the State were classed as *vārapattu* as if the *pannaiyāls* (serfs attached to home-farms) and *amāni* ryots occupied a similar position. But the lot of the *amāni* ryots was not so precarious as that of the *pannaiyāls* who were entitled to hardly anything except the bare expenses of cultivation.

Amāni rates varied from time to time. Manu's rule that the King's share should be one-sixth of the produce in times of peace, and a little more in war time was probably never put into practice. Local tradition fixed the *mēlvāram* at one-third of the produce for wet, and at about a half for dry lands. But very often the lands were heavily and ruinously assessed. In 1808, the prevailing settlement was, according to Major Blackburne, 25 to 40 per cent *kudicāram* (cultivator's share) on wet and 50 per cent on dry lands; which means that the Government share had risen, at least on wet lands, from 33½ per cent to about 60 per cent.

Whatever may have been the rate, the division between the State and the ryot was carried out after deducting the following *swatantarams* or emoluments in kind amounting to 10 per cent of the yield.

* Settlement of land revenue directly with the individuals (ryots). (Ryots enjoy proprietary rights).

		Kalams. Marakkāls.	
*1.	Threshing charges ...	7	2
2.	Temple Brahmin ...	0	8
3.	Karnam (village accountant). ...	1	3
4.	Pound-keeper ...	0	4
5.	Kāvālkār (watchman) ...	1	0
6.	Smith and carpenter ...	0	8
7.	Dhobie (washerman) and barber ...	0	2
8.	Vettiyān (menial). ...	0	9
9.	Potter ...	0	2
10.	Tandakkāran (menial helping in tax collection) ...	0	4
		12	6

An occasional and later feature of the *amāni* tenure was *swāmībhōgam* or the letting of land to anyone who offered a *swāmībhōgam* or premium in addition to the prescribed rates of *mēlvāram*. Under this system, cultivators attached to the soil for generations were evicted when higher bidders appeared. The origin of this innovation probably lay in a desire to increase the productiveness of the soil, and in consequence the State Revenue, by transferring the land to more capable and energetic hands.

Under the *amāni* system the cultivator was sometimes assisted with seed-grain by the Sirkar, but more often he incurred and risked all the expenses of cultivation. He ploughed, sowed, transplanted and irrigated at his own cost; but when the crops matured, an estimate was made of the harvest by the local *mirāsdār*, and checked by the higher revenue authorities after personal inspection. In the meanwhile, the crops were watched by *kangānis* told off from the ranks of the militia; and under their watchful eye, and in the presence of the Taluk officers, the crop was threshed and divided. The State's share was sometimes left with the ryot at his own house, either

* Settlement Scheme Report of 1909.

in trust or under the lock and key of the village officers, or—and this was the more usual practice—was removed to *ambárams* (State granaries) where it was stored under the charge of the *mirásdār* and the *vettiyàn* till such time as the market price was favourable to the State, and contractors were found to tender for its purchase. The responsibility of the *mirásdār* and the *vettiyàn* for safeguarding the State paddy did not cease till the contractors in their turn had found purchasers and removed the grain from the granaries; and not until the contractors had paid their dues into the Treasury was the price realised entered as Land Revenue in the public accounts.

The advantages of the system, at least in theory, were its equality of incidence and its productiveness to the State. It was equitable to the ryot since the *Sirkar* shared with him the vicissitudes of season and market. It rendered both remission and suspension of revenue unnecessary, since it provided an automatic relief in bad seasons. It was also advantageous to the State since revenue was bound to increase with every improvement in the land.

Tirvaipattu.—The other kind of Land Revenue consisted of money rents known as *tirvai kadamai* and *ijára*. It originated as already observed, in the *ijáras* or leases of *rengams* (excess lands) enjoyed by the *inamdars*. Where the lease was more or less permanent, it was called *mámúl ijára*; and where it was terminable, *gedu ijára*. Sometimes even persons who did not render any military service appropriated State lands with the help of the village officials from whom they got *cadjan* (palmyra) leaf documents called *Tulli chittu* issued without the authority of the higher Revenue officials. These lands were known as *mámúl kadamai lands*. A later development of the tenure was known as *karárnámá* (application) or *nilacha* (permanent) *kadamai*, and this was generally adopted in the case of jungle and waste lands difficult of reclamation and granted on a *karárnámá* from the ryot, after ascertaining by issuing an *istiyar* (notice) whether there was any competition for the land.

The *cowle* conferred the right of possession on the terms and conditions laid down in the *karárnámá* but the rates of rent were liable to enhancement at every *taramfysal* or settlement.

Some times the revenue of whole villages and groups of villages was leased out for from 5 to 10 years, excluding *inám* and waste lands but including *amáni* and other tracts hitherto under the direct management of the State. The renters were authorised to collect *mélvaram* and *kadamai*, (that is, State dues in kind and cash), but they were liable to pay extra for cultivation of Porambokes. The lease rent was not calculated with any regard to the prosperity of the ryot, but based on the highest revenue on record, so that the system eventually led to rack-renting of the most oppressive type.

The *tirvai* rates, having thus been fixed under various systems and on no definite principle, were bewilderingly numerous. There were, as Mr. Pennington wrote in 1875, "218 *nanjai* rates varying from Rs. 1—14—0 to Rs. 132, a *veli*, 16 *nanjai* garden rates ranging from Rs. 31—4—0 to Rs. 475, 202 *punjai* rates from fifteen annas to Rs. 62—8—0, and 17 *punjai* garden rates from Rs. 10—2—2 to Rs. 1,125."

From an examination of old *chittas* it appears that the largest proportion of lands held under *mámúl ijára* was in the Tirumayam Taluk, and under *mámúl kadamai*, in the Alangudi Taluk; that the highest *mámúl kadamai* rates per acre were Rs. 12—8—0 for wet, Rs. 6—2—0 for *achukkattu*, and Rs. 2—8—0 for dry; and that the assessment was sometimes in respect of a *kuli*, and sometimes of a *má*, or 5 *más* ($\frac{1}{4}$ *veli*).

Swarnadáyam.—A third species of land revenue was the *swarnadáyam* which included nearly 40 different quit-rents and cesses levied on villages and lands which were not *ayan*, that is, not liable to full assessment, and of taxes on trees, fisheries, and stone-quarries. Foremost among them were the quit-rents on various *inams* excluding the *Devastánams*, *chattrams*, and *jágirs*.

The Chinnaranmanai jàgír was subject to a *pillu vari* (grass tax) in lieu of an original obligation to supply the palace stables with fodder. The quit-rent on *srótriem* lands was not liable to revision. *Poruppuvari* was a cess charged on all kinds of religious inàms ranging from small *mányams* to big *Dévadáyams*. There were numerous cesses, such as *kulavettu* or *marámát vari* levied for repairs to irrigation tanks, *kanakku vari* (karnam fees), *pádikával* (militia fee) and *niránikkam* (water cess). The cesses in respect of trees, quarries, etc., also came under this class. Fruit, timber, and toddy-yielding trees (such as the cocoanut and palmyra), the mango, the tamarind, and the jack were taxed. Cesses were also levied for quarrying or collecting *savuttuman* (fuller's earth), salt-petre, red-ochre, and lime-stone. There were special taxes on cattle such as *sangaren vari* for pack-bulls and *kiḍá vari* for grazing cattle in the jungles. There were further a number of petty and unclassifiable charges, such as *kudi umbala bhet* levied in lieu of customary presents to the ruler; and *cháyá bhágam* for trees that cast shade on Sirkar lands to the detriment of cultivation thereon.

Reforms in the early 19th Century.—So far we have described the land tenures and the sources of land revenue at the close of the 18th century. This period marked the close of the era of war, and the establishment of British sovereignty in Southern India. In Pudukkóttai, it coincided with the rule of one of the most benevolent of Princes—Rājā Vijaya Raghunātha, known not only for numerous charitable endowments but also for the first systematic attempt at an equitable assessment of land revenue. At that time, the country and its ruler came under the direct influence of an Englishman of rare sympathy and talents—Major Blackburne. Moreover, in the adjoining British Districts a Revenue Settlement was being introduced which must have facilitated the performance of a similar task in Pudukkóttai.

The Revenue system no doubt required over-hauling. Owing to the defects of the system the Revenue was not half of what it might have been. The economic condition of the ryot under the *amāni* was bad, since the division of the produce under the system was uncertain and varied from year to year.

Out of a genuine desire to ameliorate the condition of his subjects Rājā Vijaya Raghunātha introduced certain reforms. The *amāni* tenure was still preserved, but the rates were revised in favour of the ryot. The Revenue officials also came in for a share of correction, for they had oppressed the poor when their palms were not greased, and even embezzled public money; but the remedy that the Rājā administered was more heroic than effective. He frequently changed the Revenue officials, and any one who exposed the frauds of the holder of any office and agreed to collect more revenue was appointed in his stead. This arrangement, while it had the merit of weeding out dishonest officials, offered no encouragement to any one to continue long in service and practically delivered the country into the hands of competing place-hunters and rack-renters.

Even had the personnel been perfect the system itself was defective. To quote the words of Major Blackburne (1808), "with the exception of informers no checks existed in the Revenue Department. No double set of accounts, as in Tanjore and the Carnatic; no kurnams; no regular cutcherrie in the District with the officers appointed by the Government; no regular Duffer in the capital; no office anywhere in which the accounts of the country were recorded. Tondaimān himself or a person temporarily and verbally authorised by him usually received the money which was transmitted from the Districts by the Revenue officers; sometimes this person gave a receipt for it, sometimes the Sarkil, and not unfrequently no receipt was given. The Revenue Divisions of the country seldom continued the same two years together. As caprice or interest dictated, portions of land separated from one Division were added to another.

From all these circumstances the public accounts which existed were.....contradictory and involved in....inextricable perplexity." There also obtained a deplorable practice of handing over whole villages to State creditors, investing them with the authority of the Government to collect revenue and adjust it against their dues.

Blackburne's reforms.—To remedy these evils, a few reforms were carried out during the minority (1807–1817) of Rājā Vijaya Raghunātha Raya under the advice of Major Blackburne. Fixed rents in kind were substituted for the old *amāni*. The State was divided into five districts. Revenue officers were instructed to conduct business in *cutcheries* (offices), karnams were required to submit weekly reports and accounts to an office at the capital under the direct charge of the Sarkil, and revenue payments were declared to be valid only when acknowledged by the Sarkil himself. Other measures were the introduction of the Marathi system of account-keeping, the abolition of a small and vexatious tax called *catcha wasool* which demoralised the administration, and the remission of all uncollected arrears up to 1806–7.

About 1813, a survey of the State was in progress under the advice of the Madras Government. In 1854 some petty taxes on bangle-earth, lime, etc., were abolished.

Taramfysal.—A ryotwari settlement known as *Taramfysal* was conducted in Fasli 1278 in 48 villages of the Virāli-malai firka comprising 2,018 acres of nanjai, and 17,161 acres of punjai including 368 acres of garden land. It was conducted roughly on the lines of modern settlements, with a preliminary *pymāsh* or rough survey, and a classification of soil and irrigation. Two important features of the settlement were the grant of annual remission when cultivation failed totally over extensive areas owing to excessive or deficient rainfall, and the levying of a second-crop charge at half the rates for first-crop on wet lands.

The Taramfysal rates were as follows:—

Soil.	Wet.*					
	Tank irrigating over 4 months.			Tank irrigating under 4 months.		
	Rate per véli † in Rupees.			Rate per véli † in Rupees.		
	I sort.	II sort.	III sort.	I sort.	II sort.	III sort.
Padugai (alluvial) ...	42	37	32	37	32	28
Karikal (regar) ...	37	32	28	32	28	24
Sevval (red) ...	32	28	24	28	24	20
Manal (sandy) ...	28	24	20	24	20	16
Saralai (gravelly) ...	24	20	16	20	16	12
Kalar (saline) ...	20	16	12	16	12	8

* Settlement Scheme Report of 1909.

† 1 Véli = 6'74 acres.

Soil.	Dry.					
	Ordinary dry lands.			Dry lands on which garden crops were raised.		
	Rate per véli.			Rate per véli.		
	I sort.	II sort.	III sort.	I sort.	II sort.	III sort.
Karikal (regar) ...	14	13	12	31	4	...
Padugai (alluvial) ...	12	11	10			
Sevval (red) ...	11	10	8			
Manal (sandy) ...	10	8	7			
Saralai (gravelly) ...	8	7	6			
Kalar (saline) ...	...	...	...			

The Taramfysal appears to have been popular in spite of its rather high 'dry' rates, probably owing to the provision for remission.

Erpattu Tirvai.—This was a settlement of minor importance introduced about 1860 in the time of Sarkil Annaswami Aiyar and Mr. Morris, Political Agent, under which minimum rates of assessment were fixed in order to raise the extremely low rates that prevailed over large areas. The minima so fixed were Rs. 25 per véli for wet, Rs. 22 for *achukkattu*, Rs. 10 for 'cumbu' dry and Rs. 6 for 'varagu' dry.

The evils of the amani.—In the second half of the 19th century the evils of *amani* had become pronounced. The system had become permeated by defects inherent and imposed. It threw an excessive amount of work on the Revenue staff which, while exposed to temptations and opportunities for illicit dealings, could not discharge the duties expected of it. Secondly it was advantageous neither to the State nor to the ryot. The acreage under *amani* fell steadily from year to year in spite of every attempt of the Government to check this tendency. In 1875, for instance, the *amani* area was but 17½ per cent of the total area under cultivation, and had fallen to 22,743 acres from 31,496 acres in Fasli 1257.

As for the ryot, his lot was past remedy. Even the half-and-half settlement introduced by Rājā Vijaya Raghunātha was so excessive that no ryot took to *amani* cultivation with zeal; and any enthusiasm that still lingered was finally crushed by the *pétápétti* (auction) system under which his lot became more precarious from the perils of unexpected eviction. If he cultivated and improved the land, the State stepped in to share the profits equally with him, while he himself ran every risk of losing his own share through reductions and fines imposed by official rapacity and greed. In fact, every possible opportunity was taken to harass and defraud the poor cultivator. Sometimes the crop was overestimated; sometimes the harvest was so long delayed that the crop became over-ripe, and much of it was lost during its removal to the threshing floor. For him it was a case of 'Heads, you win, tails, I lose.' He was held responsible for every shortage—shortage below the estimated yield, shortage in the granary, and shortage during sale; and, what was worse, he was forced to take back the Government share if it did not sell at commutation rates fixed by the Government, and make good all shortages discovered up to that time.

It was indeed a wonder, as Mr. Pennington exclaimed, that serfs could be found so abject as to cultivate at all.

Here is Sir Sashia Sàstri's account of the evils, or as he put it, of the 'beauties' of the *amani* system:—

"As soon as the ears of the grain make their appearance an army of watchers called Kangànies (literally eye-watchers) is let loose. As they get no pay for the duty, and are for the most part the old militia of the country, on whom this kind of work is imposed since fighting times had departed, and get a grain fee on the crop they watch, their watch is at best often lax.

"When the crop arrives towards maturity it is the turn of the Sirkar village officers and the village head-men (called Miràsðars here) to go round the fields and note down the estimates of the crop. That there is considerable wooing and feeing at this stage goes without saying. As in other matters so in this, the race is to the rich and woe to the poor.

"As soon as the village officers have done and reported the first estimate, down came special estimators from the Taluk Cutcheries to check the first estimate. Their demands have equally to be satisfied. Then comes the business of obtaining permission to cut and stock the crops. Here again another stage, when much feeing and grudge-paying take place. If permission is delayed just two days, an adverse shower of rain irreparably damages the crop on the field, or over exposure to the sun renders the grain unmarketable.

"Then comes the threshing and division of grain on the threshing floor. What takes place then may be imagined. If the outturn is less than the estimate, the ryot is made responsible for the difference without any further ado. If it is more, woe to the estimators. The result in the latter case is often that the difference is made away with and shared half and half between the ryot and the officers concerned. During all this time the unpaid army of watchers continues on duty.

"Now the Sirkar grain is removed to granaries. Is all danger over now? By no means. A fresh series of frauds commences. The granaries have neither impregnable walls nor

Chubb's patents. The half-famished vettiyàn, the hereditary watchman of the village, mounts guard, and he and the village headman are personally held responsible for any deficiency which may occur on the remeasurement of the grain out of the granary. It often happens that the poor vettiyàn stung by hunger is driven to certain deeds much against his conscience. Scaling over the mud-wall, or forcing open the too easily yielding village locks, he helps himself from time to time to what his urgent wants may dictate. It is not often he is able to replace, even if he was so minded, what he has appropriated before the day of reckoning comes. This comes sometimes soon, sometimes late, depending on the time when the paddy is required for Sirkar purpose, or for sale to purchasers. When it does come, there is crimination and recrimination without end, the vettiyàn charging the miràsðars and miràsðars the vettiyàn. The Sirkar officials, to vindicate its robbed rights, come down heavily on both, and often both are ruined. If the misappropriation is made in very small quantities the way of replacement is very ingenious; a quantity of chaff or a quantity of loose earth or a quantity of big grained sand is put in to make up the measure.

"Time passes and the months denoting favourable markets come round. There now remains the business of disposing of the Sirkar grain from the granaries. Simple as it may appear enormous difficulty is experienced, and we have to face another series of frauds now on the part of the Taluk or superior officers. Tenders are invited, but only a few come and they bid low. Tenders are again invited but to no better purpose. At last come upon the scene a set of unscrupulous, fraudulent tradesmen, or relatives or friends of those in authority or mere speculators professing to give security which is really worthless. These men bid higher and take up the grain in lots as they require. They remove the grain but make no payment down but enter into promises to pay value in eight instalments and profess to give

due security for the fulfilment of the promise. It not unfrequently happens that the purchaser decamps, and his surety is found to have followed suit or found to be hollow. The money due on the sales to the relatives and friends of the officers outstands the longest. If, to avoid these troubles, the grain is taken to the nearest market to be there sold outright for cash, few could be induced to pay the market price, the Sirkar grain being notoriously bad crop and unscrupulously adulterated."

These evils had been foreseen so long ago as 1808 by Major Blackburne who said that the system, 'if long continued' was 'certain to produce corruption in the public officers, fraud and embezzlement in the cultivators and finally oppression and injustice in the Government itself.' Mr. Pennington who visited the State in 1875 denounced the system in no uncertain terms. He said that Government dues were levied in a style unworthy of a civilised Government, that the *amāni* was a subject of 'universal complaint,' and that it was 'a ryotwāri worthy of the darkest ages of administration in Madras when ryots were tortured to pay their assessment.'

EARLIER SETTLEMENTS.

Mr. Pennington's proposals.—At about the time of Mr. Pennington's visit, Sarkil Bhavāni Sankar Row proposed a money settlement of *amāni* lands on the basis of a five years average of actual revenue, abolishing *pétápétti* (auction) and guaranteeing permanency of tenure. Other cultivable lands lying unoccupied were to be offered at a fixed assessment of Rs. 25 per veli.

But Mr. Pennington advocated a more equitable and scientific settlement similar to that then being carried out in the Madras Districts. According to his scheme the total existing revenue was not to be enhanced, but was to be "distributed over the land in proportion to its productions." He held that this system would be highly advantageous alike to the Sirkar and to the ryot,—to the Sirkar as it would dispense with many of the innumerable *amāni* sibbandis (minor officials) necessary for the

collection of rents in kind, and to the ryot as it would grant him 'fixity of tenure' and free him from persecution by minor officials. As a first step he recommended a preliminary survey of all lands, *amáni* and *inám*, by Mr. Puckle's party which was then completing its labours in the Ettayapuram Zamindari.

It took years to give effect to Mr. Pennington's proposals, while the Sarkil's scheme being the simpler of the two, was the first to be taken up and worked out.

Under Sir Sashia Sastriar.—The abolition of the *amáni* was the first measure of Sir A. Sashia Sastriar's administration. Two reasons recommended the step—the critical state of the State finances, and "the universal cry of plunder and extortion everywhere." He has recorded that at his arrival the State was "ringing with the news of the plunder practised every day," for which the only remedy was "to knock the system on the head." He forthwith consulted the leading ryots and officers, and ordered the supersession of the system of sharing the produce by one of money assessments.

The *amáni* settlement was not a scientific settlement based on a classification of soils and the application of a scale of sliding rates. It was a rough arrangement for converting existing grain rents into money. To avoid the worry of annual settlements an average for 5 years of both the yield and the market-price was struck, and the State dues so calculated were fixed for the time being.

There were all the materials necessary for such a settlement. The old *amáni* registers furnished the market rates, and the yield. There was an old pymash (survey) for most villages, and where this was wanting one was ordered to be conducted by the karnams. There were also the *pattis* (title-deeds) of somewhat later origin which supplied information about the areas under cultivation, the extent and nature of the holdings, and the out-turn.

The five years chosen for striking the average were 1871–1876. The three immediately preceding years (1876–1879) were excluded because the out-turn in those years was far below normal, while prices were from 3 to 5 times the normal, so that a calculation made on these figures would have been fair neither to the subject nor to the State.

The absence of all remissions was the key-stone of the system. He argued:—"In a settlement based on an average of actual produce of 5 years, remissions in bad years are out of the question. If admitted, the losses of bad years would be saddled on the State while the profits of good years would go exclusively to the ryots and such a small Territory as Pudukkottai could ill-afford to make such sacrifice. The theory of all settlements based on averages is that what the ryot loses in a bad year he makes up in a good one, and there can be no hardship at all where the settlement has proceeded on data admittedly correct, and admittedly more favourable to them, than to the interests of the State." He also feared that the introduction of the principle of remission would afford an opening to the old evil of official corruption. "The annual inspection and measurement and report" would "lead to a general scramble for remissions; the end of which is denial of justice to the poor, enrichment of the rich, and utter demoralization of the lower classes of revenue servants to whom such occasions afford a harvest of plunder."

Suspension was however to be granted in cases of real distress; and special relief was to be given in extraordinary circumstances. Speaking of the latter, Sir Sashia Sastriar wrote:—"A succession of bad seasons will break their (the peasants') back by the weight of the money assessment. But I trust that no Government could be so blind to its own interests and to the welfare of the ryots as not to grant extraordinary reliefs for extraordinary times, and thereby 'save the goose that lays the golden egg' without which the State itself must cease to exist."

The settlement was begun in 1878-9, and having been retarded for some months owing to an unfavourable season was pushed through and practically completed in 1881-2. Still, for a number of years afterwards, the work continued, as fresh lands came under *amāni* by relinquishment and sale, by resumption of *inām* areas, especially of *jāgīr* tracts which contained numerous *amāni* lands, and by lapses consequent on the expiry of leases.

The general results* of the settlement are tabulated below.

Land.	Extent in acres.	Assessment.	Average assessment per acre.	Similar averages for adjoining districts.		
				Tanjore	Trichinopoly.	Madura.
		Rs.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.
Dry.	9,051	61,844	0 12 1			
	23,937	21,702	0 14 5			
	21,633	31,297	0 7 1			
Total† ...	66,110‡	70,646	1 1 10	1 3 9§	0 15 1§	1 5 0§
Wet.	25,270	83,233	3 4 8			
	4,391	78,733	4 4 3			
	6,384	31,695	5 6 11			
	3,247	22,492	6 14 10			
	3,212	27,263	8 7 9			
	1,370	13,474	9 13 4			
	846	9,563	11 4 10			
	347	4,446	12 13 0			
	273	3,905	14 4 10			
	127	1,996	15 11 6			
	35	610	17 6 10			
	25	467	18 10 11			
	11	207	18 13 1			
	45,537	2,21,084	4 13 8	5 4 4	5 4 4	4 7 9

* Figures taken from a report to the Madras Government dated 31st March, 1887.

† Including other assessed areas.

‡ Including 39,669 acres already under money assessment.

§ Averages for fasli 1292.

The settlement was on the whole beneficial both to the State and to the ryot. There was an immediate addition of half a lac to the State Revenue, which from that time forwards continued to increase year after year till, as the author of the measure proudly wrote, 'the Treasury was literally full.' The settlement thus laid the foundations of modern Pudukkóttai and provided funds for the improvement of the town, for a liberal reorganisation of the services, and for many schemes for bettering communications and irrigation. Its moral gain to the State was immense. It rid the revenue administration once for all of the corruption which had hitherto been rampant in high places and low.

It presented the ryot 'by a stroke of the pen' with a property in land with freedom to sell, inherit, and mortgage. Though this was from some points of view a boon, it cannot be said to have been an unmixed advantage. It, however did much to emancipate the ryot from the exactions of petty officials. The willing acquiescence of a very large number of ryots in the new arrangement was a measure of its popularity.

There were of course critics even in Sir Sashia Sāstriar's time who complained that the rates were too high owing to the selection of prosperous years in calculating the average, and that the indebtedness of the ryot had in consequence increased, as indicated by wholesale emigrations and litigation with the Nattukkóttai Chettians. The first of the objections was untenable since the five years taken formed a typical cycle of seasons excluding very good and very bad years. The charge that it was responsible for emigration was also unfounded. As early as 1876, * that is, long before the *amāni* settlement, the Collector of Madura had complained that Pudukkóttai headed in the statistics of Emigration, and urged the Madras Government to arrest the evil by introducing a more equitable revenue system. The census figures of 1881 and 1891 also disproved the charge. It was also unfair to blame the new settlement for

* G. O. 243, Revenue Department, 11th December, 1876.

litigation which had been rife ever since the Chetty community first settled itself in the midst of an impecunious agricultural population.

The settlement did however suffer from real and serious defects. The rates were bewilderingly various, and differed greatly on adjoining fields of equal fertility.

This was due to the inaccuracy of the *pymāsh* and *amāni* Registers which formed the basis of the settlement. The 'pymāsh' unit was a *kól* of a length that varied from 14 to 16 feet, so that lands of different areas bore the same assessment. The *amāni* accounts had been falsified so that when the average came to be struck, the out-turn of prosperous years was left out of account to favour one ryot and included to the detriment of another. Sometimes the perverse ingenuity of the ryot assisted by corrupt officialdom secured a reduction of assessment on superior lands by coupling them with inferior land and waste. But the worst feature of the settlement was that under it the honest and industrious *amāni* cultivator was highly assessed, because his out-turn was more than that of the idle and the indifferent.

These were defects that it was impossible to correct except by another leisurely and scientific settlement, and it is injustice due to Sir Sashia to say that he was alive to the evil and aware of the remedy. He wrote in 1887:—

"The crying evils of the '*amāni*' system called for urgent remedy. A new settlement founded on classification of soils and a correct survey of lands, though that was obviously the proper and orthodox course, would have been a work of years, but the case admitted of no delay. Hence the shift

"From various causes, chief of which is the inaccuracy of the land measure, the *incidence* of the assessment on the lands is felt to be very unequal *inter se*, while the average burden of the total assessment is by no means heavy. This can only be remedied by a regular survey and settlement....."

Some minor changes.—The new settlement necessitated a few minor changes. The karnam's fees which had hitherto been paid in kind were commuted into cash at 6 pies per rupee of assessment. *Tirvaipattu* lands (lands paying a money rent) for which no cowles (agreements with the Sircar) were forthcoming were fully assessed. All this was done in 1879–80. In 1881–2 the assessment on lands on which *Virāli* (*Dodonaea viscosa*) was grown as leaf-manure, was reduced from Rs. 5 to Rs. 2½. The old system of keeping accounts was revised, and it was ordered that *kachāts* or receipts should be regularly issued in acknowledgment of payment of kist.

The abolition of *mahimais* in 1884 was another minor reform. These were petty cesses collected in kind under the old *amāni* system on the threshing floor as contribution for religious ceremonies at Chidambaram, Āvaḍayārkōil, and Madyārjunam (Tiruvadaimarudur) by religious mendicants called *Pandārams*, *Aiyavārus* and *Mudaliārs*. They were probably originally voluntary alms but had acquired in time 'the character of prescriptive right.' When the *amāni* system was abolished the State undertook to collect the arrears due to the mendicants and to commute into money the previous rates in grain. A few years' experience showed that in addition to the trouble of maintaining separate accounts, this system gave room for exaction and fraud. It was consequently abolished in 1884, and compensation paid to the temples concerned out of a sum of Rs. 1,000 sanctioned from the general revenues.

The Resumption of the Western Palace Jāgīr, 1881.—The conditional tenure on which Jāgīr *ināms* were held was illustrated by the resumption of the Western Palace Jāgīr. As already stated the Jāgīrs were by no means free-holds. The lands belonged to the State, the holder had only the right to enjoy the Revenue. In 1881, the Western Palace family had become reduced to great straits by a series of alienations, and the Jāgīr was accordingly resumed, and a fixed allowance of Rs. 17,000 was made to the Jāgīrdār and his family in compensation.

The *amáni* and other descriptions of land within the resumed area were assessed according to the new settlement rules then in force.

The Inám settlement, 1888.—Among the many things to which Mr. Pennington drew pointed attention, the antiquated nature of the service ináms was one. In 1881–2, that is, in the year of the completion of the *amáni settlement*, the Madras Government advised the imposition of quit-rents and enfranchisement of these ináms. In spite of his considerable experience in this kind of work, Sir Sashia Sàstriar proceeded slowly and cautiously, since he did not want to have to deal with too many settlements at a time, while the enfranchisement of ináms was a question of peculiar delicacy in an Indian State. Still, in the very same year—1881–2, he collected information on the subject. In 1884–5, a scheme and set of rules were drawn up on the model of the Madras Inám Settlement Rules and brought into force in September 1888.

The main features of the settlement were as follows:—

i. *Feudal ináms.*—By encroachments upon and misappropriation of the lands of the retainers at the time of their death or dismissal, and by the annexation of the *úliam* lands of the attendants whom they had the power to appoint and dismiss, the Sardàrs had come into unauthorised possession of land in excess of their *jivitams*. Since these lands should properly have lapsed to the State, they were liable to full assessment, but since the Sardàrs had acquired a sort of prescriptive right by long use, the settlement was made on the following principles:—

- (1) Lapsed *amarams* and *úliams** to be charged half quit-rent as a matter of grace.
- (2) Other *úliams* to be enfranchised on $\frac{2}{3}$ quit-rent, as they were meant to enable the holder to keep up his position.
- (3) The full assessment hitherto levied on *veṅgams* to be reduced by one-fourth.

* *Úliam* is service due to a deity, a guru (preceptor) or a superior by birth (Tamil Lexicon). Here *úliams* are lands granted in return for obligatory services to temples or Government.

ii *Other service ináms.*—The reason for interference with these ináms was that they were life-tenures resumable on the death of the holder, or whenever the service became no longer necessary. For the purpose of settlement they were divided into five classes.

- (1) Lands granted for subsistence without any condition of service whatever.
- (2) Lands granted for performance of some light service.
- (3) Lands held by persons who performed regular service in the Palace.
- (4) and (5) Lands held by persons who performed regular service for the Sirkar in villages, etc.

The holder of ináms of the first kind, if he objected to enfranchisement, was given a free title-deed with the proviso that the property was to lapse on his death; if he agreed to enfranchisement he was accorded heritable rights on payment of a quit-rent of $\frac{1}{4}$ th the full assessment if he had or was capable of having heirs, and otherwise of $\frac{1}{2}$ the full assessment.

The Inámdàrs of the second class were not allowed the option of continuing the service on the old terms. The ináms were all settled on quit-rents of $\frac{3}{4}$ ths or $\frac{2}{3}$ ths according as the Inámdar had or had not and could not have heirs.

Ináms of the third class, were differently treated according as the service was still performed by the family of the original grantee or not. If it was still so performed, the quit-rent was fixed at $\frac{1}{2}$ or $\frac{3}{4}$ of the full assessment, according as there were, or might be, or were not and could not be heirs. Where the service had passed out of the family, monthly salaries were fixed for the service, the land was fully assessed, and the actual holder was confirmed in possession on condition of formal attendance on certain State occasions such as the Dussera. Some of these ináms were also continued on the old terms.

The village service ináms which form the fourth sub-division were similarly dealt with. A reasonable area of land was allowed in lieu of salary for the respective services, and the actual holders were confirmed in their enjoyment free of assessment. Excess areas were fully assessed. All ináms in respect of which the stipulated service was not performed were resumed.

iii. *Brahmadáyams*.—In enfranchising these inàms a distinction was made between those granted for subsistence and *vrittis* (services). Subsistence inàms were confirmed if still in the possession of the family of the original grantee, but were charged a quit-rent of $\frac{1}{8}$ th if they had passed into other hands. On the *vritti* inàms, a quit-rent of one-half or one-fourth respectively was immediately levied if the service was not performed, or was performed by some one wholly unconnected with the original grantee. Where the service was still performed by a descendant of the grantee or some one who had acquired the land by right of succession, the inàms were confirmed on condition that a quit-rent of a half should be leviable on the land whenever the service became unnecessary.

iv. *Minor manyams*.—*Mányams*,* such as those granted for the upkeep of water-pandals, etc., were disposed of on similar lines. Where the specified charities were still performed and the buildings and other properties of the benefaction were kept in good condition, the inàms were confirmed subject to the continued fulfilment of the conditions of the grant.

The inàm settlement operations lasted for six years, and came to a close in 1896. During this period, 4,817 grants were settled, with a resulting addition of one lac to the State Revenue. But the benefits were not all on one side. To quote Sir Sashia, the enfranchisement of the inàms "on the payment of a moderate quit-rent in commutation of service was a Magna Charta. Lands which were worth nothing came to be valued hundreds and thousands of rupees on their enfranchisement. Several who were hopelessly involved in debt suddenly found themselves rich and solvent. They who had opposed it at first found themselves mistaken and hailed the enfranchisement of the tenures as their deliverance." But of course there was another side to the shield, and the deliverance, from previous debt accompanied by the acquisition of valuable property was in

* *Mányams* = lands held either rent free or at a low rate of rent in consideration of services to the community or to the State.

some cases merely the signal for the inàmdars to plunge still deeper into debt and finally to be forced to surrender their property to their creditors and sink into hopeless impoverishment.

Reduction of amani rates, 1892.—After some years experience Sir Sashia Sàstriar became convinced that the settlement rates of 1879–80 weighed heavily on the ryots, but he took no action for nearly a decade because of the programme of extensive public works which had been inaugurated on the strength of the augmented revenue. In 1892 when the works were nearing completion and the season was unfavourable, he ordered a reduction of about "half a lac or $7\frac{1}{2}$ per cent" of the revenue by four notifications all issued within a fortnight. Notification dated 17–12–1892 abolished the special assessment on garden crops for which ordinary dry and wet rates were substituted according as the land was dry or wet. The second notification dated 25–12–1892 abolished the tax on trees on patta lands. The third dated 27–12–1892 reduced the higher rates of assessment on all descriptions of land, wet, achukkattu, and dry as follows—(a) all rates of dry lands above Rs. 15 per veli, to Rs. 15, (b) all rates on achukkattu lands above Rs. 40 per veli, to Rs. 40, and (c) all rates on wet lands above Rs. 60 per veli, to Rs. 60. The fourth dated 30–12–1892 sanctioned proportionate reductions in rates of Rs. 60 and under on wet, and of Rs. 40 and under on achukkattu lands.

Before adopting these measures of relief, the Dewan-Regent for Sir Sashia was Dewan-Regent now—had not consulted the Madras Government, and Sir Henry Stokes wrote in this connection, "I must say that I think your proceedings in these matters savour more of the Regent than of the Dewan and that in issuing orders about them without obtaining the approval of this Government you have forgotten that you are conducting the administration of the State under the supervision of the Madras Government." In spite of the reproof, however, his action was upheld. Of the advantages derived by the ryot as

* Quoted in Mr. B. V. Kamesvara Iyar's "Life of Sir Sashia Sàstriar."

well as by the State Sir Sashia wrote as follows in his administration report for fasli 1302:—"Freed from the burden of old arrears which used to outstand against them in large amounts in former years and in consequence of the special relief they obtained in the permanent reduction of excessive assessments and abolition of other taxes referred to already, the ryots found it easy to pay up the current dues at least to the utmost extent in their power, and to this circumstance is due that so much proportion of the revenue was realised in such a disastrous season without coercion, and the actual resort to sales were consequently much fewer than in any of the previous years."

Revenue survey, 1893.—We pass now to the Revenue survey operations which were begun in 1893 and completed in 1907. The need for a new survey arose from the incorrectness of the *amāni* settlement based on the old rough-and-ready pymash survey. Though the re-survey was ordered in 1893, it was not begun till 1895 owing to the delay in securing the services of an officer of the Madras Survey department, and to the necessity for sending men to be trained in cadastral work under a survey party working in the Marungāpuri Zamīndāri. In 1895 small schools were started at the taluk headquarters to give the revenue subordinates and others concerned some training in survey. The operations lasted, for one reason or other, for 15 years and terminated on the last day of June 1907.

THE SETTLEMENT OF 1908-12 AND AFTER.

The need for Re-settlement, Sir Sashia Sastriar's Proposals.—G. O. No. 359, of the Madras Government-Political, dated 7th June 1893 may be said to be the starting point of the re-settlement which was finally carried out in the years 1908-12. The Government order was itself the result of certain proposals put forward by Sir Sashia Sastriar for a fresh settlement to remedy the evils of the original hastily concluded *amāni* settlement. The Dewan Regent regarded his new scheme as the closing and crowning act of his administration and wished to bequeath it as a "real magna carta to the ryots of this State for

all time to come." Absence of remission and moderate assessment were to be the leading features of the new settlement. The old commutation rate of a little over a Rupee fixed in 1879 was to be retained although meanwhile the prices had steadily and permanently risen. In his own words:—

"It is the high price which has been the helping staff or mainstay of the ryots through all the vicissitudes of season which are nowhere so severe as in the Pudukkottai State.....and I am altogether for leaving this resource of the ryot untouched leaving to him all the benefits of high market prices to counteract the deficiencies of crop for which no remission will be allowed."

The new settlement was intended not to increase the revenue but to secure an equitable redistribution of existing assessments. The total assessment on each village as a whole was not to be modified; but internal readjustments were to be made. In other words, the greater inequalities of tenure and assessment between village and village were to be perpetuated, but the smaller inequalities between the different holders of a village were to be rectified. The justification for this was that, "the land revenue of each village on actual occupied area determined on actual crop results of 5 years which had stood the test of over 14 years in continuous succession through good as well as through bad seasons experiencing all vicissitudes may be the safest general standard." There was to be an examination, no doubt, of the productive capacity of the lands by classifiers assisted by local panchayats of head-men and mirasdars, but the object was not so much to introduce a scientific settlement as to remove the smaller inequalities already referred to. In fact Sir Sashia wished to avoid introducing any radical change lest it should bring the whole administrative machinery to a standstill by appreciably reducing the revenue.

But the Government of Madras in their Order already referred to took a different view and recommended "a fieldwar classification of soils corrected if necessary for the

circumstances of the land dealt with, on a regular system and on a valuation of the half-net." In other words, the Dewan-Regent's suggestions were not approved, except the principle of no remission. The 5 years average, and the old commutation rate of a little over a rupee were to be jettisoned, and a new average based on a period of more than 5 immediately preceding years was to be adopted. Relinquishment was to be freely allowed contrary to the Dewan-Regent's views.

Trial Settlement, 1897.—As the exact effect of a settlement on these lines on the finances of the State could not be foreseen, a trial settlement was ordered in 1897. Some 20 villages in the Alangudi Taluk, which had been already surveyed by the Revenue staff organised in 1893, were selected for the experiment. Lands were classified on the lines of the Madras settlements according to fertility, and the facilities for irrigating and manuring the fields. In fixing the rates, due consideration was given to the old *amāni* settlement rates, to the representations of local panchayats, to crop-experiments, public records and the ryots' statements. Due allowance was also made for unprofitable areas and vicissitudes of season. The principle that the Government share should be half the net produce was finally applied, and the commutation rates were fixed at Rs. 1—5—0 for superior paddy, and Rs. 1—2—0 for inferior paddy calculated on an average of 20 years (1871—1895 excluding famine years). Relinquishment was to be permitted. The results of this experimental settlement as compared with the *amāni* settlement were:—

	<i>Amāni</i> Settlement.			Trial Settlement.		
	RS.	A.	P.	RS.	A.	P.
'Wet' Revenue ...	17,935	1	5	25,718	15	8
'Achukkattu' Revenue ...	751	14	3	1,160	13	4
'Dry' Revenue ...	4,137	8	7	7,570	10	4
Total ...	22,824	8	3	34,350	7	4

The trial settlement gave an increase of revenue by 34 per cent for the area under investigation, and on this basis an addition of a lakh and a half for the whole State was to be anticipated—a conclusion that must have come as a surprise to those who had hitherto considered the old settlement onerous.

Resumption of the Chinnaranmanai Jagir*—On the death of the Jagirdār in 1903, the Chinnaranmanai Jagir was managed for some months by the State and finally resumed; money pensions were granted to the surviving members of the family. The lands were eventually brought under survey and settlement.

The Settlement of 1908-12*—After the trial settlement in 1897, nothing further was done for another ten years. From 1897 to 1903-4, action was delayed on the ground that the simultaneous maintenance of two departments—the survey and the settlement—would be too expensive, and it was hoped that the settlement might be taken up as soon as the survey was over. But the survey dragged on, as we have seen, till 1907, so that actual settlement operations could not be begun before 1908. A scheme report for two taluks was submitted in December 1909. The actual settlement was begun in 1910 and completed in 1912.

This was the first systematic and scientific settlement in the State. It followed in the main the same lines as the ryotwari settlements of the Madras districts conducted between 1885 and 1888. The work of such settlements falls into three natural divisions:—(i) the survey and demarcation of land into separate numbered fields; (ii) the grouping of such fields in classes called *tarams* according to (a) the distance of the land from communications and market, (b) the facilities for irrigation, and (c) the nature of the soil; (iii) the ascertainment of 50 per cent of the net produce involving (a) the selection of a standard crop, (b) the determination of the gross out-turn and (c) the calculation

* Both Dévastānam and Ayan lands were taken up for settlement in 1908-12, since the Dévastānam lands had been amalgamated with Ayan. For details of this amalgamation, see chapter on "Dévastānam and Charities."

of its value, having regard to current market prices and the average price of former years, and finally (d) the application of these rates to the *tarams* after making suitable deductions for cost of cultivation, vicissitudes of season, and unprofitable areas.

The essential difference between this and the old *amáni* settlement was that instead of taking as basis the average of the actual yield of each holding for a number of years, the new settlement attempted to determine what a land of a particular quality might be expected to yield under normal conditions.

The *achukkattu* lands which were recognised as a separate class in all the previous settlements were transferred to 'wet' if paddy was regularly grown, and otherwise to 'dry'. This was done partly to simplify the system, and partly to discourage the multiplication of small tanks irrigating *achukkattu* to the detriment of larger and older tanks in the neighbourhood.

Since almost all the villages were similarly situated with reference to markets, roads and railways, no regular classification was made of dry land; but where it was necessary to make some concessions the whole village in question was placed in a lower *taram* than it otherwise belonged to. The irrigation sources were classified into five classes as follows:—

First class—all irrigation sources whether anicuts, or river channels, or tanks, capable of irrigating their ayacuts for not less than eight months in the year;

Second class—all those capable of irrigating their ayacuts for less than eight but not less than five months;

Third class—all those capable of irrigating their ayacuts for less than five but not less than three months;

Fourth class—all those capable of irrigating their ayacuts for less than three months but not less than one month; and

Fifth class—all those capable of irrigating their ayacuts for less than one month.

Only 2 'series' of soils were recognised—Regar and ferruginous; and these were sub-divided into 3 'classes' and 5 'sorts'; and grouped into 11 '*tarams*' for 'wet', and 8 *tarams* for 'dry'.

The standard crop was paddy for wet land, and ragi and varagu in equal proportions for dry. The out-turn was fixed on

a combined basis of crop-experiments, local enquiry, and the normal yield of adjacent and similar British areas. The crop experiments however were not considered to yield normal results, because when they were made, the season was less favourable than the normal, and consequently the results were enhanced arbitrarily by 20 per cent.

There was considerable difficulty in fixing the commutation rates, since the statistics for 20 years required for striking the average were not on record, or if they were, could not be relied on. The averages of the Faslis 1288–1318 were finally taken, and a deduction of 15 per cent was made from them for merchant's profits and carting expenses. The following were the rates finally fixed as compared with those of Tanjore:—

Crop.	Pudukkóttai.	Tanjore.
Paddy ...	Rs. 160 per garce.	Rs. 121 per garce.
Ragi ...	" 175 "	" 134 "
Varagu ...	" 100 "	" 76 "

A liberal deduction of 25 per cent was made in respect of seasonal vicissitudes and unprofitable areas, since it was considered that a more than technical error had been committed in the Revenue survey by including channels and waste lands in the holdings. Another consideration was the absence of any provision for annual remission. For superior lands under the first two classes of irrigation sources, a deduction of only 20 per cent was made. It may be noted here that in the Tanjore and Trichinopoly districts the allowance made for wet was 15 per cent in delta and 20 per cent in non-delta tracts, and for dry 20 per cent all round, and in Madura, 20 per cent for both wet and dry.

The rates per acre for cultivation expenses finally fixed compared as follows with those of the adjoining districts:—

		Wet.	Dry.
		RS. A. P.	RS. A. P.
Pudukkóttai	...	16-0-0	7-0-0
Tanjore	...	11-0-0	5-8-0
Trichinopoly	...	11-0-0	5-8-0
Madura	...	13-3-5	3-6-1

The money rates were finally fixed in 11 *tarams* for wet and 8 for dry lands as shown in the following table:—

8 for dry lands as shown in the following						
I	Primary Tarams.	Settle- ment rate in the State.	Corres- ponding Tanjore rates.	Corres- ponding Madura rates.	Corres- ponding South Arcot rates.	Chingleput re-settlement rates increased by 15%.
			With 12½% increase.			
Wet Lands.	I	10-0	7-14/(7-0)	9- 9/(8-8)	10- 2/(9-0)	8- 8
	II	9-0	6-12/(6-0)	8- 7/(7-8)	9- 0/(8-0)	7- 4
	III	7-8	5-10/(5-0)	7- 5/(6-8)	7-14/(7-0)	5-12
	IV	6-0	5- 1/(4-8)	6- 3/(5-8)	6-12/(6-0)	4-10
	V	5-0	4- 8/(4-0)	5- 1/(4-8)	5-10/(5-0)	4- 0
	VI	4-0	3-15/(3-8)	3-15/(3-8)	5- 1/(4-8)	3- 8
	VII	3-8	3- 6/(3-0)	2-13/(2-8)	4- 8/(4-0)	2-14
	VIII	3-0	2-13/(2-8)	2- 4/(2-0)	3-15/(3-8)	2- 4
	IX	2-8	2- 4/(2-0)	2- 4/(2-0)	3- 6/(3-0)	2- 0
	X	2-0	1-11/(1-8)	2- 4/(2-0)	2-13/(2-8)	1-12
	XI	1-8	0- 0	0- 0	0- 0	1- 8
Dry Lands.	I	3- 0	3- 6/(3- 0)	2- 3/(2- 0)	3-15/(3- 8)	3- 6
	II	2- 8	2-13/(2- 8)	1-11/(1- 8)	3- 6/(3- 0)	2-12
	III	2- 0	2- 4/(2- 0)	1-6½/(1- 4)	2-13/(2- 8)	2- 4
	IV	1- 8	1-11/(1- 8)	1- 2/(1- 0)	2- 4/(2- 0)	1-10
	V	1- 2	1-6½/(1- 4)	0-13½/(0-12)	1-11/(1- 8)	1- 4
	VI	0-14	1- 2/(1- 0)	0- 9/(0- 8)	1-6½/(1- 4)	0-12
	VII	0-10	0-13½/(0-12)	0-6¾/(0- 6)	1- 2/(1- 0)	0- 8
	VIII	0- 6	0- 0/(0- 8)	0-4½/(0- 4)	0-13½/(0-12)	0- 6
	IX	0- 0	0-4½/(0- 4)	0- 0	0- 9/(0- 8)	0- 4
	X	0- 0	0- 0	0- 0	0-6¾/(0- 6)	0- 0

NOTE:—The figures within brackets were the corresponding rates prevailing at the time without the 12½ per cent increase.

The following are extracts from the Darbar's Orders on the Settlement Officer's Scheme Report:—

“Regarding wet rate 20 per cent deduction is allowed for vicissitudes of season for the first three Tarams and 25 per cent for the lower Tarams.

“The special treatment of lands under the first three Tarams is justified by two considerations. In the first place, these lands are all irrigated by 1st and 2nd class sources of

irrigation and are consequently less liable to failure. In the second place, the best lands under 1st and 2nd class sources (which comprise the first 3 Tarams) may be expected in normal years to yield a second crop for which no separate charge is made. Rs. 7—8—0 is the rate adopted for the third Taram to bridge the drop to Rs. 6 accepted for the fourth Taram.”

“Regarding wet rates in the case of Tanjore, Madura and South Arcot, 12½ per cent has been added to the existing rates as representing roughly the enhancement they might be expected to bear if these districts were under resettlement to-day.

“The present rates obtaining in the State are so anomalous that detailed comparison is out of the question. The average incidence of assessment is increased by 3 annas 11 pies an acre or 5 per cent.

“In making comparisons with the rates obtaining in Madras Districts, it must always be remembered that no charge is proposed for second crop cultivation in Pudukkóttai. This concession (supposing the second crop to be half the value of the first crop) may be taken as equivalent to ¼ the assessment of the first three Tarams, 1/8 the assessment of Tarams IV and V and 1/16 the assessment of Tarams VI and VII. Under Tarams VIII to XI the extent of double crop land will be negligible.

“The rates thus calculated will be as follows:—

Taram.	Rate. Rs. A. P.	Deduct ¼. Rs. A. P.	Single crop rate. Rs. A. P.	Taram.
I	10 0 0	2 8 0	7 8 0	I
II	9 0 0	2 4 0	6 12 0	II
III	7 8 0	1 14 0	5 10 0	III
		Deduct 1/8.		
IV	6 0 0	0 12 0	5 4 0	IV
V	5 0 0	0 10 0	4 6 0	V
		Deduct 1/16.		
VI	4 0 0	0 4 0	3 12 0	VI
VII	3 8 0	0 3 6	3 4 6	VII
		No deduction.		

	Rate.	Deduct ½.	Single crop rate.	
Taram.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Taram.
VIII	3 0 0	...	3 0 0	VIII
IX	2 8 0	...	2 8 0	IX
X	2 0 0	...	2 0 0	X
XI	1 8 0	...	1 8 0	XI

"These theoretical figures correspond closely to the Tanjore rates (though in reality they are lower, the Tanjore rates not including any rate for first class sources of irrigation) and compare favourably with the Madura and South Arcot rates.

"The incidence of dry assessment is increased by 3 annas 2 pies an acre or 20 per cent as compared with the existing assessment but after inspection by the Revenue Settlement officer it is anticipated that more correct classification will reduce the incidence by 6 pies an acre or 3½ per cent at least. The rates compare favourably with the rates of selected Madras Districts except in the case of Madura where the rates are abnormally low."

A uniform water-rate of Rs. 3 an acre for wet and Rs. 2 for dry lands was introduced. No remission for baling or lifting was allowed, since there were very few lands where this was necessary.

Finally, it was decided that the Settlement should remain in force for 30 years.

Simultaneously with the Settlement, some reforms of a minor character were effected in respect of (i) the tree-tax (ii) *Swatantrams* and (iii) *Uliams*.

(i) *Revision of tree-tax*.—Under the old order of things much room existed for fraud and oppression in the matter of the tree-tax. The old rates were numerous and uncertain, and were charged even upon trees of little economic value such as the *vilvam* (*Aegle marmelos*) and the *vēla* (different species of *acacia*

or *Vēla*). The assessable trees were now limited to a smaller number at the rates fixed as follows:—

Mango, tamarind and jack	...	...	...	4 annas.
Cocoanut, iluppai (<i>Cassia latifolia</i>), bamboo, and silk-cotton.	...	...	...	2 annas.
Palmyra	...	...	...	3 pies.

Trees were dealt with as follows:—

(a) Trees on Patta lands:—(i) Wherever the tree pattadar and the land pattadar were the same, the tree tax or land tax whichever was less was remitted. (ii) Where the tree pattadar and land pattadar were different, and trees were held on permanent leases, the tree tax or land tax whichever was less was remitted provided that either the tree pattadar or the land pattadar surrendered his rights to the other.

(b) Trees standing on Inam lands:—The existing tax was continued and was regarded as part of the quit-rent due for the land.

(ii) *Abolition of Swatantrams*.—Another relief to the ryot was the abolition of the *swatantrams* of 1 per cent and ¼ per cent payable to the mirasdar and the *vettiyān* in consideration of their services to the State and the ryot. Now that the *amāni* days were over they had hardly any work to do, except by way of safeguarding collections till the day of remittance, and assisting at distraints. It was contended, and rightly, that if the Sirkar still required their services it was for the Sirkar to remunerate them; as for the mirasdar's services, such as supervising repairs to tanks, and arbitrating in disputes about water, they were seldom if ever performed; at any rate they were not required. So the ryots refused to pay the *swatantram* to the mirasdar, except in a few villages where his personal influence was high. As for the *vettiyān*, he managed to secure his fees by acting as every body's messenger and miscellaneous servant.

The settlement abolished all *swatantrams*, and provided an increased scale of pay for the village sibbandis (menials). To cover the cost of the new scale, a village service cess of one anna in the rupee of assessment was recommended in place of the old *kanakkuvāri* of 6 pies.

(iii) *Abolition of úliams*.*—The substitution of a light cess for minor *úliams* was another benefit that the new settlement conferred on the ryot. Every pattadar was bound to render services to temples, and in the old days these were willingly rendered by a population wholly Hindu. But owing to efflux of time and social changes, the minor services had become either obsolete or a cause of legitimate grievance. For example in a village where originally four chucklers (leather-workers) provided hides for the temple drum at one hide each, four hides continued to be exacted even though there was only one chuckler surviving. When a person held lands near two temples, his services were

* Two other *úliams* may be mentioned here.—The *Véttai úliam* or furnishing beaters for His Highness' shoots is a service that the people enjoy as a *tamasha* and voluntarily render out of loyalty to the Ruler. The service demanded of ryots where there is an imminent danger of the embankments of tanks or other irrigation sources breaching was made lawful by the Kudimarámat Regulation (IV of 1903), a Regulation drawn on the lines of the Madras Compulsory Labour Act I of 1858. The nature of the work that the ryots have to execute, and the penalty leviable for failure to execute such work are laid down in Chapter VII of Regulation No. III of 1933 which was passed by the Legislative Council without a dissentient vote. Under Section 40 of the Regulation, every person holding lands in the ayacut of a tank is liable to pay four times the value of any work that he is bound to, but does not execute; and under Section 41, instead of enforcing the liability to perform customary labour, the Darbar may levy an annual cess from those who are bound to contribute such labour. The Darbar have granted various concessions in regard to the enforcement of these obligations. In the first place they are only enforced in respect of tanks, the bunds of which have been put in thorough order. If ryots fulfilled them they are allowed to appropriate the fish in the tank, to which under the Regulation they have no claim. With characteristic indifference for their own and the common good, the ryots have generally neglected their obligation. In some tanks it was found that the cost of works that had to be taken up by the Public Works Department owing to the ryots' neglect and of which the cost had to be recovered from the ryots worked out to a very high rate per acre on the ayacuts. The Darbar have recently (September 1937) decided therefore that until further orders the amount recoverable from the ryots on this account in any year shall be limited to a maximum of eight annas per acre on the ayacut.

required at both. The state of things therefore called for a remedy and the new settlement provided one. Obsolete services were simply abolished, as were *savúri úliams* such as furnishing supplies to officers on circuit. For information regarding *úliams* connected with temple services, the reader is referred to the chapter on "Devastanam and Charity."

For the first time the right of relinquishment was conferred on the ryot. The commencement of the fasli was fixed as the time when such relinquishment would be accepted. Since the new settlement increased the revenue payable by some landholders of the old *mámúl ijara* and *kadamai* tenures by over a hundred per cent, it was ordered that the maximum of the new scale should be introduced gradually by 12 annual increments.

Results and Review of the Settlement.—The result of the settlement on the whole was a 20 per cent increase in 'dry' assessment, a 2 per cent increase in 'wet', and a total increase of 7 per cent on all lands taken together.

The leading features of the settlement were, to use the language of the Darbar's Order R. C. 532/C of 1910, dated 11th July 1910, 'continuity of policy and simplicity.' It was a natural and inevitable sequel to Sir Sashia Sāstriar's settlement of 1879. Its object was not to increase the revenue but to remedy existing inequalities and injustices. Under the *amāni* settlement the wet rates were too high, and the dry rates too low. The incidence was also arbitrary and had no reference to the capacity of the land. Under the new system, the wet rates were lowered; the dry rates enhanced; and the burden on the land was adjusted to its fertility by a careful examination and classification of the soil. The *amāni* settlement had no doubt done much to curb the rapacity of the revenue official; but the new settlement carried the emancipation of the ryot from official tyranny still further by abolishing *úliams* and *swatantrams*. Again, the old settlement, while it commuted grain rents into their money value perpetuated a multitude of rates; the re-settlement replaced these by a few *tarams*.

The absence of any provision for remission in the settlement will not surprise the reader who has closely followed the story of Land Revenue so far. The principle of 'no remission' was a feature of Sir Sashia Sástriar's *amáni* settlement, and of his proposals for a re-settlement; it was defended in G. O. 359 dated 1893. It was retained in the settlement coupled with such compensating concessions as the 25 per cent reduction for vicissitudes of season and the freedom from any charge for a second harvest. Remission is in fact not an universal feature of Indian revenue settlements. On the contrary it is more or less peculiar to Madras. It is true that in the old *taramfysal*, remission had been allowed for some faslis in some villages of the Virálmalai firka, but this was quite an exception. The Revenue department was not trained or could not be trusted to conduct the field-by-field inspection (*azimash*) that a system of annual remissions necessitates. Above all, Land Revenue is the mainstay of the State finances; and to subject it to the fluctuations inseparable from the grant of annual remissions was to jeopardise every scheme of reform and progress necessary to a modern administration.

The Darbar in their orders on the Settlement Scheme Report decided that though remission was not to be allowed in ordinary years on the Madras system, yet in years when wet crops failed completely over extensive areas, suspension of revenue collection would be permitted, and in exceptional cases when wet crops proved a total failure over widespread and well-defined areas, remission of the whole or part of the kist would be granted. Extension of the remission principle beyond this was in their opinion impracticable; but on the other hand, as explained above, no charge is made for double crop cultivation. In order to prevent the accumulation of arrears of suspended revenue, the Darbar, acting on the advice of the Madras Government, decided that all arrears that had remained unrealised for three faslis should be automatically written off as irrecoverable at the beginning of the fourth year.

Old Arrears.—The grant of suspension in times of distress had led, during the period of the *amáni* settlement, to the accumulation of heavy arrears. In the years that immediately succeeded the *amáni* settlement, such accumulation was checked by somewhat free recourse to coercive process, and by annually writing-off irrecoverable dues.

In 1903 therefore, the Madras Government remarked how useless and inadvisable it was to keep arrears pending when they had clearly become irrecoverable, and how such a course directly encouraged blackmailing and oppression by subordinates.

In 1906-7 sanction was granted to the compounding of old arrears prior to 1904 at 50 per cent, but this was not done on the scale anticipated. The arrears amounted to 8 lakhs or nearly a year's revenue, and the Madras Government again pointed out that 'leniency which results in saddling the ryots of the State with a load of debt which they cannot be expected to clear off for many years appears to the Government impolitic.....The accumulation of the arrears of assessment on land impedes transfers and mortgages, injures credit, interferes with the making of improvements, discourages the ryot and places him at the mercy of subordinate revenue officials'. (G. O. No. 102 dated 6th March 1907).

Still the old arrears had to be collected and the task seemed almost Herculean; but the Augean stables were finally cleansed by holding a series of special jamābandis between 1909 and 1912 at which, after the position of each ryot so indebted to the State had been examined remissions of from 5 to 95 per cent were freely granted to the poorer ryots while other balances were immediately collected. In this manner, arrears of Rs. 5,10,138 excluding Rs. 1,09,030 of quit-rents were wiped off in a few years, and 95 per cent of the landholders were finally freed from this burden by 1912 when the work was practically brought to a close.

The Manóvarti Jágir.—The Manóvarti or Rànís' Jágir the revenues of which were being enjoyed by His Highness the Rājā was brought under the new settlement, and amalgamated with the *ayan* lands in 1911-2. At the same time a sum of Rs. 18,000 per annum was set apart from general funds for the future maintenance of the Rànís.

SOME FEATURES OF THE REVENUE DEPARTMENT AT PRESENT.

Land Records Section.—The special *jainābandi* alluded to above revealed that much of the delay in revenue collection was due to confusion in the revenue registers and accounts as a result of which it was not clear what revenue was due and from whom. A new department to look after land records and patta transfers was therefore created out of the old department of Land Records Maintenance and was charged with the preparation of field measurement books, *etc.*

In fasli 1322, the Darbar sanctioned Rs. 9,000 for the improvement of the Land Records Section. Much of this was spent in endeavouring to produce a satisfactory field measurement book that would show the sub-divisions effected at the original survey and subsequently at the Settlement. The work was attended with considerable difficulty, and progress was slow. In the next fasli, field measurement books of 71 villages were revised of which 20 were ferro-printed and 11 were handed over to the Revenue department. By fasli 1327, the books of all the villages except 9, had been revised. In 1329, the Darbar framed rules on the Madras model for the maintenance of Land Records. In 1332, the field books and demarcation sketches for karnams were supplied to the Taluks. Since it had been found in fasli 1334 that the field measurement books were not up-to-date and the village maps in the possession of the karnams were much damaged, the work of revising these was again taken up. In 1338, a Photo Section was added to the Land Records Branch, and ferro-copies of plans were prepared and village maps printed on the scale 16 inches to a mile by the Van Dyke process without the intervention of photography. The new sub-divisions

were then incorporated in the village officers' copies of the field measurement books and in those maintained in the Taluk offices. In fasli 1342, a special staff was appointed to replace damaged or missing pages in the field measurement books and bring them up-to-date.

The primary work of the Land Records Section is to maintain the original Survey and Settlement records, and to correct the block maps and land registers. A set of village maps is maintained up-to-date in this section. In fasli 1345 alone, village maps (on the scale of 16 inches to a mile) relating to 76 villages (15,813 survey fields) were revised. The Photo and Litho Section prepares all prints for the Revenue Department and supplies ferro-prints for the Public Works Department.

In fasli 1325, the Darbar sanctioned the opening of a survey school to train Revenue subordinates and karnams in chain survey, and two batches were trained in that year. Though at first the school was meant to be temporary, it has been held in almost every year subsequently.

All the Chinnaranmanai Inām lands were brought within the scope of the Revenue Settlement. There were about 1,55,000 acres of Inām lands bearing a quit-rent of about Rs. 1,36,300. Such records as there were, relating to them were neither intelligible nor reliable, and it was in many cases hard to ascertain who were the real owners. Much difficulty was felt in the collection of the quit-rents, and a simple survey of these lands was necessary to facilitate the work of the Revenue officials. A beginning was made in fasli 1323, and before the end of the fasli, field work in 27 villages had been completed. By fasli 1324, the settlement of the minor ināms had been completed and that of the major ināms almost completed. Simultaneously the conditions of the *lāvanams* (service inams) were examined, and transfers of *lāvanams* were effected wherever necessary. It was at first proposed to prepare major inām *adangals** to facilitate

*The *adangal* is the detailed account showing the lands cultivated and the nature of the cultivation.

the disposal of patta transfer applications relating to major ināms; but subsequently, the Darbar considered it sufficient to have all the *Isanvāris** transcribed on paper and the worn out leaves of the pymash and the fysal registers renewed.

The survey and settlement of *nathams* or Chetti villages where encroachments were common, called for attention. By fasli 1322, the survey of 24 *nathams* and two unions had been completed. The work has since been progressing steadily. A temporary establishment of two inspectors was sanctioned in fasli 1339 to bring the natham records up-to-date, but in faslis 1342 and 1343 only one Inspector was working. From July 1, 1935, another temporary staff was appointed under a Natham Settlement Tahsildar, but in the course of the fasli, the Natham Tahsildar's post was amalgamated with that of the Land Records Tahsildar. The groups of villages forming Konāpet, Nachāndupatti, Valayapatti, Rāmachandrapuram and Visvanāthapuram are among the more important nathams surveyed. It is proposed to take up Mélasivapuri, Embal and other nathams shortly.

In fasli 1339, the Darbar revised the rules relating to the sale of Government lands for house sites and the conversion of agricultural lands to non-agricultural purposes. Government sites had previously been sold as freeholds, that is to say, free from payment of any ground-rent to the State for all time to come. Private agricultural lands on which houses had been built were allowed to be converted into freeholds on payment of a lump sum called Redemption price ranging from Rs. 300 to Rs. 1,500 an acre. This method was found to be economically unsound. The State lost both the benefit of the rising land values and the agricultural assessment that it had been deriving from these lands. The Darbar therefore revised the rules so as to provide for the levy of a small Condonation price as it was called, (not exceeding Rs. 4 per *kuli*), for the conversion of agricultural lands into house sites, and for the imposition of a

* *Isanvāris* are *chittas* or ledgers showing assessment arranged under the names of the several individual holders.

ground-rent revisable once in 20 years, on all lands used as house sites—whether Government sites granted as such or agricultural lands on which houses were built. The initial ground-rents fixed were moderate. There was a certain amount of agitation against the levy of ground-rent on private agricultural lands used as building sites. The Darbar discussed the matter with representatives of the Nāttukkóttai Nagarathār community mainly affected, and though they were not convinced that the imposition of a small recurring ground-rent could constitute any substantial hardship or inconvenience to the owners, yet, 'in view of the continued loyalty and well-known charitable activities of the Chetti community,' and as a concession to their sentimental preference for the traditional system of dealing with their house sites, they ordered in December 1934, that the owner of patta lands who had built upon them might at his option either pay Redemption price and hold the land free-hold thereafter or pay a smaller condonation price and annual ground-rent in addition.

In fasli 1345 the preliminary demand on the Nagarathars amounted to Rs. 1,07,628 (Rs. 48,404 by way of Redemption and Condonation prices, and Rs. 59,224 by way of cost of site encroached upon); but only a sum of Rs. 40,151 was actually collected. The Nagarathars who are hard hit by the economic depression have not been able to pay up the Redemption or Condonation prices, and the Darbar have granted an extension of time for such payments in deserving cases.

The Land Records Deputy Tahsildar is now in charge of the Inām and Natham Settlement Sections.

Disposal of unoccupied lands.—The problem how to encourage the ryot to take up unoccupied but arable lands has for a long time engaged the attention of the Darbar. In 1901-1902, a special officer and staff were appointed to investigate the Darbar decision of lowering assessments and improving irrigation. The settlement of 1908-1912 stimulated the occupation of waste lands.

In fasli 1330 in order to encourage ryots to depend less upon common grazing grounds, and to grow fodder for their cattle, the Darbar ordered that kist on lands used exclusively for raising fodder crops should be remitted. In fasli 1335, the Darbar published in the State Gazette a list of 30,000 acres of land fit for assignment for cultivation. To help the reclamation of waste lands they introduced the system of granting agricultural loans at low rates of interest payable in easy instalments and also loans for digging wells at 4 per cent interest repayable in 10 to 20 years. Attempts were also made to encourage arboriculture. A few compact and fairly big sized blocks in Alangudi Taluk under the control of the Revenue Department were planted with cashew trees, and wells sunk in them. The rule requiring the payment of a lump sum (*Kudiswāmiam*) for waste lands assigned for cultivation was withdrawn and it is now the policy of the Darbar to assign such lands as far as possible free or in exceptional cases, to sell them by auction. In fasli 1345, as a further encouragement to ryots to take up waste lands for cultivation, the Darbar sanctioned the assignment of lands on the cowle system under which waste lands taken up for cultivation are charged only $\frac{1}{3}$ of the assessment in the first year, $\frac{2}{3}$ in the second year, and the full assessment from the third year onwards. As a result of these concessions, there was an increase of 499 acres under occupied ryotwari land in fasli 1346. The following statement gives the extent of assigned lands and the amount realised as *Kudiswāmiam* in fasli 1345.

Items.	Extent in acres.	Assess- ment.			Kudi- swāmiam prices.		
		Rs.	A.	P.	Rs.	A.	P.
1. Assignment under Darkhast Rules.—							
(a) for fixed price	344'66	568	9	0	863	10	3
(b) in auction sale	101'90	221	9	0	3,573	2	10
2. Special grant of lands under special or general orders of the Darbar or the Dewan Peishkar	86'85	135	3	0	900	0	0
Total	533'41	925	5	0	5,333	13	1

The following is a statement of Dharkast applications in fasli 1345.—

Taluk.	Number pending at the beginning of the fasli.	Number received in the fasli.	Disposal.				Balance.
			Total.	By grant.	By re- jection.	Total disposal.	
Alangudi	256	425	681	109	338	447	234
Tirumayam	138	266	404	57	174	231	173
Kolattur	328	523	851	150	333	483	368
Total	722	1,214	1,936	316	845	1,161	775

Administration: The Revenue agency.—Mr. Blackburne's report quoted above (page 339) is evidence of the utter confusion that prevailed a hundred years ago in the Revenue administration. There were revenue officials, it is true, with the Sirkil and the Kārbar at their head; but there was no cutcherry (office), no regular discharge of business, no issue of receipts, no permanent division of the country into taluks and worst of all, no supervision. Occasionally the wrath of the superior authorities was kindled and bolts descended in the form of sudden dismissal or suspension.

The appendices to Mr. Bayley's report to Government dated 1841, give an idea of the revenue divisions that had come into existence since Mr. Blackburne's time. There were 4,229 villages grouped into 75 vattams or circles, and comprised in the following 5 taluks.

1. * Covenaud or southern taluk including Cavenattu Pannay.
2. Perumaunaud or western taluk.
3. Colatoor or northern taluk.
4. Anlangoody or eastern taluk including Karambacoody.
5. Keelanilai taluk.

In Mr. Morris' time the number of taluks was reduced to three with a firka or revenue sub-division for each.

* The names of taluks are spelt as in the original.

The revenue divisions and the officers in charge were as follows at about the time of the *Amáni* Settlement (1879-83):—

Taluk.	Officer.	Vattams.	Villages.
Alangudi	Tahsildar	21	209
	Deputy	8	61
Tirumayam	Tahsildar	19	384
	Deputy	9	156
Kolattúr	Tahsildar	23	522
	Deputy	6	248
		86	1,580.

These officers were also Magistrates invested with second and third class powers; they were subordinate in revenue matters to the Kàrbâr and Deputy Kàrbâr. The vattam and village sibbandis were subordinate to the Tahsildars and Deputy Tahsildars. The Sirkîl now ceased to be directly connected with the details of revenue administration, and the days had certainly gone by when he was expected to sign receipts for kist. Even in Mr. Morris' time the Sirkîl's and the Kàrbâr's offices were identical. In 1880 the Kàrbâr corresponded to a District Collector and Magistrate, and was assisted by a Deputy Kàrbâr in charge of Devastànams and Chattrams. In subsequent years the latter officer was placed in charge of the Treasury also and was called the Treasury Officer.

The vattam sibbandis were (1) the monigâr, (2) samprati (clerk), (3) the kanakkan, (4) the miràsðars, (5) the nótakàran (shroff), (6) the kangàni, (7) the vettiyàn; with a vichàranakàran or supervising officer for large vattams.

The Administration Report of 1881-2 gives the following particulars relating to their duties and to the remuneration in grain fees and fixed salaries they received:—

"The first two and the last are paid officers of the State. The third is also a paid officer sometimes, *i. e.* when he is appointed by the State, but generally the kanakkans are hereditary office-holders. The mirasðars are hereditary, and are

allowed *úmbalams* or Inàm lands from the State, and they also are entitled to *swatantarams* or grain fees from the cultivators. The Nótakàran is generally a paid officer of the State, but often-times he is also hereditary and appointed by Mirasðars. He collects the kist money and keeps it till remittance. Many incumbents are of the Paraiya caste, being most trustworthy. The kangàni is the peon of the vattam under the monigâr. He is always a paid officer of the State. The vettiyàn's chief duty in his relation to Sirkar is to handle the rod and to tell the tale at the measurement of lands. He sometimes does duty as peon or Nótakâr. Amaram or militia peons who formerly used to watch the crops as kangànîs, now sometimes assist the village officers in collecting the kists."

There were in addition separate departments, with their numerous subordinate staffs, for Devastànams, Chattrams and Jàgîrs.

After the abolition of the *amáni* the village staff was considerably reduced but its pay was improved. There was a further reduction of staff at the time of the resumption of the Jàgîrs and of the amalgamation of Devastànams and Chattram revenues.

In 1895, the Tahsildars were relieved of their magisterial responsibilities so that they might give their full time to revenue work. Concurrently with the settlement of 1908-12, the pay of the lower staff was revised and improved.

The settlement of the Inams and of the villages constituting the resumed Chinnaranmanai Jàgîr necessitated the appointment of a separate officer for Inàm Settlement, and with effect from January 1, 1920, the Inàm Settlement Department was organised and the Land Records and Nathan Sections were placed in the charge of a separate Tahsildar. In fasli 1333 the posts of Land Records Inspectors were abolished, and the work of Land Records maintenance was entrusted to the Revenue Inspectors. In fasli 1334, it was found necessary to bring the field measurement books up-to-date, and a Land Records Deputy

Tahsildar was therefore appointed. A special Tahsildar was in charge of Natham settlement during faslis 1337 and 1338.

Since fasli 1337, the Dewan Peishkar has been relieved of practically all his magisterial work by the appointment of the Additional Chief Magistrate.

Village Officers' Special Test Examinations are held annually. In 1340, the Darbar sanctioned the award of prizes for good work to Karnams and Moniams. The best karnam and the best moniam in each firka are now given a money prize of Rs. 9 each and the next best karnam and moniam are awarded certificates.

With effect from January 1, 1933, the Tottenham office system embodied in the Madras Revenue Department District Office Manual was introduced in the Dewan Peishkar's office and in the Taluk offices. It has since been introduced in all departments of the State.

At present the State is divided, for purposes of Revenue administration, into three taluks, Alangudi, Tirumayam and Kolattur, each under the control of a Tahsildar. Before February 1, 1936, each taluk was divided into five Revenue Inspector's divisions, but as the result of the amalgamation of the Salt, Abkari and Forest Departments with the Revenue Department, each Taluk is now divided into six firkas. Each firka is under the control of a Revenue Inspector who works under the Tahsildar of the taluk and in addition to his Revenue functions, discharges those of an Inspector of Salt, Abkari and Forests.

The Dewan Peishkar is the head of the Department assisted by a Personal Assistant in charge of Devastānams, a Land Records Deputy Tahsildar in charge of settlement, survey and Nathams, and a Sheristadar, the head of the ministerial establishment.

The present establishment in each village consists of a moniam, a karnam, and one or more mirāsḍars, vichārippus and vettivāns.

The names of the new Revenue Inspector's firkas into which each of the three Taluks was divided with effect from February 1, 1936, and of the Vattains comprised in each firka are given below:—

ALANGUDI TALUK.

I. Pudukkóttai firka.

- | | |
|---------------|------------------|
| 1. Sembáttur | 5. Pudukkóttai. |
| 2. Puthámbur. | 6. Kavinád East. |
| 3. Mullur. | 7. Kavinád West. |
| 4. Vágavásal. | 8. Tirugókarnam. |

II. Alangudi firka.

- | | |
|--------------------|---------------------|
| 1. Mángádu. | 6. Vennávalkudi. |
| 2. Vadagádu. | 7. Kuppagudi. |
| 3. Kiláttur. | 8. Kolandirákottai. |
| 4. Moláttur. | 9. Alangudi. |
| 5. Pallattividuti. | 10. Páchikkottai. |

III. Várappur firka.

- | | |
|-----------------------|----------------------|
| 1. Várappur. | 6. Perungalur. |
| 2. Semmattividuti. | 7. Áḍanakkottai. |
| 3. Vadaválam. | 8. Sothúppalai. |
| 4. Manaviduti. | 9. Kallukkáranpatti. |
| 5. Perungondánviduti. | 10. Ganapatipuram. |

IV. Malayur firka.

- | | |
|-------------------------|----------------------|
| 1. Pallaváranpattai. | 6. Pannamviduti. |
| 2. Tirumananjeri. | 7. Mángóttai. |
| 3. Mullankurichi. | 8. Malaiyur. |
| 4. Karukkákurechi East. | 9. Adiránviduti. |
| 5. Karukkákurechi West. | 10. Karuppattipatti. |

V. Valland firka.

- | | |
|----------------------|--------------------|
| 1. Sendákkudi. | 6. Púvarasagudi. |
| 2. Pálayur. | 7. Tiruvarangulam. |
| 3. Kathakkurichi. | 8. Mánjanviduti. |
| 4. Vallathirákottai. | 9. Kóvilur. |
| 5. Vándákottai. | |

VI. Karambakkudi firka.

- | | |
|-------------------|---------------------|
| 1. Kátáthi. | 6. Ambukkoil. |
| 2. Sengamédu. | 7. Vadakkahur. |
| 3. Thithánviduti. | 8. Raghunáthapuram. |
| 4. Karambakkudi. | 9. Kilángádu. |
| 5. Piláviduti. | 10. Kíráthur. |

TIROMAYAM TALUK.

I. Kilánilai firka.

- | | |
|-----------------------|--------------------|
| 1. Nedungudi. | 7. Válaramánikkam. |
| 2. Nallambálsamudram. | 8. Kurungalur. |
| 3. Pudunilai. | 9. Madagun. |
| 4. Kummangudi. | 10. Émbal. |
| 5. Káramangalam. | 11. Irumbánádu. |
| 6. Agavayal. | 12. Arasur. |

II. Sengirai firka.

- | | |
|----------------|------------------|
| 1. Sengirai. | 5. Mirattunilai. |
| 2. Panangudi. | 6. Arimalam. |
| 3. Thékkáttur. | 7. Kílappanayur. |
| 4. Perungudi. | 8. Thánjur. |

III. Tirumayam firka.

- | | |
|---------------|-------------------|
| 1. Pilivalam. | 6. Kónápet. |
| 2. Kottayur. | 7. Pillamangalam. |
| 3. Tirumayam. | 8. Tholayánur. |
| 4. Únayur. | 9. Mélor. |
| 5. Ádanur. | |

IV. Viráçhilai firka.

- | | |
|-----------------------|-------------------|
| 1. Viráçhilai I Bit. | 6. Mélappanayur. |
| 2. Viráçhilai II Bit. | 7. Kólamangalam. |
| 3. Kannanur. | 8. Kóttur. |
| 4. Rángiam. | 9. Péraiyyur. |
| 5. Kulipirai. | 10. Lambalakkudi. |

V. Kárayur firka.

- | | |
|-------------------|-------------------|
| 1. Kárayur. | 7. Nerinjikkudi. |
| 2. Idayáthur. | 8. Nallur. |
| 3. Maravámadurai. | 9. Arasamalai. |
| 4. Oliamangalam. | 10. Valakkurichi. |
| 5. Mélathányam. | 11. Sevalur. |
| 6. Kílathányam. | 12. Sundaram. |

VI. Ponnamarávti firka.

- | | |
|-----------------------|-------------------|
| 1. Mélamélanilai. | 6. Tirukkalambur. |
| 2. Múlangudi. | 7. Pálakurichi. |
| 3. Ponnamarávti East. | 8. Thúthúr. |
| 4. Ponnamarávti West. | 9. Álavayal. |
| 5. Várpét. | 10. Ammankurichi. |

KOLATTUR TALUK.

I. Virálimalai firka.

- | | |
|-----------------|---------------|
| 1. Kunnathur. | 7. Therávur. |
| 2. Búdagudi. | 8. Mínavéli. |
| 3. Kalkudi. | 9. Poyyámani. |
| 4. Virálimalai. | 10. Kílayur. |
| 5. Virálor. | |
| 6. Kodumbálor. | |

II. Nírpalani firka.

- | | |
|-------------------------|-----------------|
| 1. Kathalur. | 7. Kalamavúr. |
| 2. Amburáppatti. | 8. Nírpalani. |
| 3. Máthur. | 9. Nánguppatti. |
| 4. Mandayur. | 10. Paiyur. |
| 5. Latchumanpatti. | 11. Perambur. |
| 6. Thennáthirayanpatti. | |

III. Kunnándárkoil firka.

- | | |
|-------------------|-----------------|
| 1. Kunnándárkoil. | 6. Chettipatti. |
| 2. Odayálippatti. | 7. Sengalur. |
| 3. Kílayur. | 8. Killukóttai. |
| 4. Piliyur. | 9. Themnávar. |
| 5. Visalur. | 10. Mionáthur. |

IV. Kíranur firka.

- | | |
|-----------------|-------------------|
| 1. Thennangudi. | 6. Válamangalam. |
| 2. Vaithur. | 7. Kolattur. |
| 3. Andakkulam. | 8. Kíranur. |
| 4. Killanur. | 9. Marudur. |
| 5. Vírakkudi. | 10. Valiyampatti. |

V. Nárttámalai firka.

- | | |
|--------------------|-------------------|
| 1. Thodayur. | 6. Vilathupatti. |
| 2. Vellanur. | 7. Nárttámalai. |
| 3. Madianallur. | 8. Thayinippatti. |
| 4. Sathiamangalam. | 9. Odukkur. |
| 5. Annváasal. | |

VI. Kudumiámalai firka.

- | | |
|------------------|---------------------|
| 1. Kadavanpatti. | 5. Mángudi. |
| 2. Kílikkudi. | 6. Tiruvéngaivasal. |
| 3. Parambur. | 7. Perumánádu. |
| 4. Kudumiámalai. | 8. Polvayal. |

The firkas take their names from their headquarters except the Vallanád firka the headquarters of which is Tiruvarangulam.

Demand and Collection.—

The total Land Revenue current demand for fasli 1345 (1935—36) was made up as follows.—

1. Assessment on Ayan lands ...	7,43,046	
Deduct Remissions ...	1,847	
		7,41,199
2. Quit-rent on Inám Lands including the late Chinnaranmanai lands }		1,05,119
3. Cesses on Inám lands ...		15,683
4. Assessment on assessed lands occupied without patta ...		7,084
5. Charges for occupying Poromboko lands ...		9,628
6. Water rate ...		2,336
7. Tree revenue of all sorts ...		25,723
8. Sale proceeds of Kudiswámiam rights ...		5,334
9. Sale proceeds of house-sites in non-chetti places ...		7,554
10. Other miscellaneous items, fines, forfeitures, etc. ...		14,371
		9,34,430
Plus—adjustments in Dewan Peishkar's and Darbar offices which do not pass through village accounts ...		808
Total ...		9,35,239

Out of the total demand a sum of Rs. 8,23,604 or a little less than 90 per cent was collected in the fasli.

Fasli 1339 records a collection of Rs. 14,58,002, the largest sum realised under land revenue in any single year.

As has already been stated above, though remission is not ordinarily allowed, it is granted whenever there is a *total* failure of crops over *widespread and well-defined* areas. Occasions when such remission has been granted have been briefly mentioned in Chapter I (pages 21 and 22).

Conclusion.—A little more than 100 years ago the *ayan* lands in the State were 17,958 *velis* in area out of a total area of 54,960 *velis* of cultivated land. The Land Revenue amounted to 1½ lakhs. Just before the *amáni* settlement the Land Revenue was a little less than 3 lakhs, while the Jágirs and

Devastánam lands yielded an income of about 5½ lakhs. After the *amáni* settlement, consequent on the resumption of the Western Palace and Chinnaranmanai Jágirs, the enfranchisement of service ináms, and the amalgamation of Devastánam lands with *ayan*, the revenue rose to about 8 lakhs. Since the settlement, as a result of the *natham* survey and the assignment of unoccupied lands, the revenue has risen to between 9½ and 10 lakhs. This steady increase has enabled the Darbar to accumulate a substantial reserve on which they have drawn heavily in seasons of severe drought or floods.

CHAPTER XIV.

SALT, ABKARI AND MISCELLANEOUS REVENUE.

Historical.—There is evidence in the inscriptions that, in addition to the land-tax, a large number of imposts were levied in early times. They were variously called *kadamai*, *vari* and *peru*, and were levied on trades, occupations, and commodities; but they are now mostly unidentifiable. A Tiruvarangulam inscription dated 1261 A. D. mentions stations for the collection of duty on salt, dholl, betel, etc., and another in the same place dated 1300 A. D. refers to a tax of 3 *kásus* on smithies. Another at Kottaiyúr of the 13th year of an unidentified Kulasékhara Pandya refers to a tax of half a *paḷan kásu* on looms. An inscription on the Mélamalai hill at Nārttāmalai, dated the 12th year of Māravarman Sundara Pāndya I (1228 A. D.), directs the collection of a wedding tax of 200 *kásus* from the bride and 180 *kásus* from the bridegroom to meet the cost of temple repairs—voluntary subscriptions for such purposes are still made on the occasion of marriages.

The names of imposts found in the State inscriptions bear out the following observations in Mr. K. V. Subrahmanya Aiyar's "Historical Sketches of Ancient Deccan"—"Looking at the list of taxes, it is clear that all professional men.....had, in ancient times, to pay a small fee or tax to the State. These taxes resemble to a great extent the profession and trade tax of modern municipalities, but were very minutely and carefully ascertained.....But there is no doubt that these items should have made a large sum to the State." The very names of the taxes indicate in some cases the amount to be paid.

Mr. W. H. Bayley (a former Resident) in his report to the Madras Government shows that about the year 1841, the revenue, in addition to the land-tax, was derived from salt, abkari, sayer, mohturpha,* iron-smelting works and forests and also from fines, nazzars, and confiscations.

* For explanation please see next page.

By 1875 sayer had ceased to be a source of income, mohturpha had come into greater prominence, and registration fees had been introduced. In 1879, Court fees formed a fresh source of income and the revenue from Post-offices increased with the opening of Sub-offices in the Taluk headquarters.

Revenue is now derived not only from salt and abkari, registration and forests as of old, but also from market and cart-stand fees (first shown separately in the Budget in 1895-6); tolls (town-tolls introduced in 1889-90 and frontier tolls in 1901); stamps (introduced in 1908); rents; educational and medical fees; income from the Press, Jail industries, the State Farm, and the Workshop; and *undial* (votive offerings in kind or in cash or in the shape of ornaments) and other collections from Devastanam.

Sayer.—Sayer is the Muhammadan term for the old Hindu *valīdayam* (வலி ஆயம்) or land customs collected at the frontier on goods of every description ranging from articles of luxury to necessities such as paddy, grain, and salt. It was collected in cash or kind at customs houses called *chowkies*. It was finally abolished in about 1844.

Mohturpha (Urdu—*Mutarifa*)—a tax corresponding to our modern house or profession taxes) was introduced in 1861 by Sirkil Annāsawāmi Aiyar. There is a tradition that the Paraiya and other poorer classes of the town resorted to passive resistance, deserted their homes and camped round the Sirkil's house. Mohturpha was levied not only on houses but on shops, looms, and oil presses at the rates shown below:—

		Rs. A. P.		
1. Houses	Terraced	....	1	0 0
	Tiled	....	0	8 0
	Thatched	....	0	4 0
	Huts	....	0	0 6
2. Shops	Draper's	....	3	0 0
	Grocer's	....	2	0 0
	Butcher's	....	2	0 0
	Betel and flower seller's	....	0	8 0

			Rs.	A.	P.
3. Looms	....	Silk	....	1	0 0
		Cotton, blanket, and mat.	0	12	0
4. Oil Presses	....		....	2	0 0

Houses and looms in *sarvamānyam* villages were exempted from mohturpha. In 1887, Sir Sashia Sāstriar exempted the houses of the poorer classes from this tax as some compensation for the increase in the price of salt due to the suppression of the manufacture of earth-salt. House tax is now one of the items of revenue enjoyed by Unions and Panchayats and by the Town Municipality.

Salt.—

Earth-salt: its manufacture.—The State has no sea-board; but saline deposits occur in various parts of the State, from which a quantity of earth-salt was manufactured from immemorial times for local consumption.

The process of manufacture was simple. The salt-earth was scraped up and lixiviated in earthenware pots provided with a vent at the bottom plugged with rags, through which the solution filtered into pans prepared on the ground. The solution evaporated in these pans, and the crystals that formed were subsequently scraped up with iron ladles and stored in pits. The professional manufacturers belonged to the Uppiliyan caste.

The salt so manufactured was whiter than sea-salt, and not unwholesome. The Chemical examiner to the Madras Government reported in 1875 that it contained 97.6 *per cent* of sodium chloride. It was chiefly consumed by the poorest classes who could not afford the more costly sea-salt.

The State had always claimed a monopoly in the manufacture and sale of salt, and exercised it in former times by leasing out its rights, along with those of sayer, for a term of years—for example in 1841 for 4 years. But later on, when relations with the Madras Government necessitated a closer watch over the business, in order to prevent smuggling and other illicit practices,

the State manufactured salt departmentally. Advances were given to the Uppiliyans, from whom the State took the salt over paying a *kudivāram* share calculated at eight annas per *kalam*, and later at 12 annas and 10 annas for the first and second qualities respectively. Wholesale disposal was forbidden, to prevent 'corners', and the State sold the salt direct by retail at 17 *mundies* or depôts situated all over the country. In about 1881-2, the prices were Re. 1 per *kalam* at the capital, and about 12 annas elsewhere.

The monopoly that the State enjoyed was at best partial. Private manufacture was no doubt forbidden but there was no preventive staff except the Tahsildar and his deputy. British salt was imported and sold in large quantities. Again, owing to the incompetence of the salt makers enough salt was not manufactured to meet the local demand, and the poor often had to buy British salt. The total output for 1875, for instance, was 15,000 *kalams* or about 13lb. per head of population whereas a conservative estimate of the demand per head would be 20lb. The result was that the State monopoly was not always very profitable.

Suppression of the manufacture of earth-salt.—The settled policy of the British Government from the early days of the East India Company was to secure control of salt manufacture throughout India; and this led gradually but inevitably to the total suppression of manufacture in the State.

Even when the Carnatic was under the rule of the Nawab, the British had bargained for a salt monopoly with him. In 1815 they entered into a convention with the French in India to buy their output of salt for 4 lakhs of sicca Rupees annually, and three years later covenanted for the entire suppression of the manufacture in the French settlements in consideration of an annual subsidy. It was only natural that at about the same time similar overtures should be made to the dependent Ruler of Pudukkóttai.

The Tanjore Collector complained in 1813 that State salt was being smuggled into his district, and suggested the suppression of salt manufacture in the State. But there was not much ground for this complaint. To smuggle salt into Tanjore District evading the vigilant chowkidars of the Madras Government and the State, was not easy. Moreover, as Mr. Blackburne pointed out at the time, "it was notorious that in the Southern part of the province of Tanjore the people made the earth-salt for their own consumption.....at the same expense which it cost the inhabitants of Pudukkóttai." He also observed that the suppression of the manufacture would be injurious to the State on economic, political and moral grounds; that it would be an economic calamity to the poor ryots who already suffered from 'the poverty of the soil and the frequent failure of scanty crops,' if they were prohibited from 'picking up the salt which Providence had scattered over their fields;' that such a course would be politically inexpedient as it would undermine the faith in the British Government 'which had never yet been considered by the Rājāh Bahadur and his subjects in any other light than that of a beneficent and guardian angel;' that on moral grounds the measure was open to objection; that entire suppression would be by no means easy since thereby a premium would be put upon evasion, fraud, and perjury; and that above all the game was not worth the candle, because only a very limited quantity of salt was made in the State, hardly sufficient even for the poor.

For the time being Mr. Blackburne's representations carried weight, and the question was shelved. Steps were taken to put down smuggling and illicit manufacture. The State took the manufacture into its own hands, and restricted it to a few factories in the interior.

But the question cropped up again and again throughout the last century, repeatedly raised by the suspicions of the British Salt department, and as often set at rest by successive Political Agents who knew the facts. On one occasion, when

re-criminations had become unpleasantly acute, Mr. Pennington who was Political Agent at the time wrote to say:—

'Even though as much salt were made clandestinely as by Government, I cannot for my part see on what grounds the British Government could claim to interfere with the action of the Pudukkóttai Government in regard to the manufacture of an article like salt, even if that Government should resolve to encourage the private manufacture as much as possible. It is certain that no better means could be adopted for developing the agricultural resources of the country.'

Mr. Pennington considered the salt monopoly of the State a worse evil than the poll tax, and advised that it should be abolished and manufacture freely permitted and that the consequent loss of revenue be made good by a slight enhancement of the mohturpha levied on the houses of the rich. Though the Madras Government did not view these proposals with favour they decided for the time being not to interfere with the production of salt in the State 'as exportation to British territory was not suspected to prevail.'

But the suspicion rose again in 1882, when the State had just put its salt business in order, and was rejoicing in a steady increase of revenue. And so to meet the wishes of the Madras Government, the existing penal rules were codified and embodied in a Regulation (I of 1882) which prescribed stringent penalties for smuggling and illicit manufacture.

The beginning of the end of the controversy came in 1886. The Madras Board of Revenue put forward the proposal that as an alternative to total suppression the State might bind itself to prohibit the manufacture of earth-salt within five miles of the frontier, and to equalise the price of the local salt with British rates. The first condition was impossible and the second ruinous. Since all the salt-earth of the State lay near the frontier, compliance with the first stipulation would have been tantamount to an entire suppression of the manufacture. Equalisation of the prices was bound to drive the earth-salt from the market.

In order to remove a source of frequent friction between the State and the British Salt department the State agreed to total suppression.

The Salt convention of 1887.—Under the Salt convention which the Madras Government concluded with the State in 1887 a non-recurring sum of Rs. 5,000 was paid towards the cost of dismantling the factories and to help the workers thrown-out of employment. An annual compensation of Rs. 38,000 was granted to the State, of which Rs. 15,000 was for loss of Salt revenue, Rs. 13,000, compensation for the partial abolition of Mohturpha, and Rs. 10,000 for the cost of maintaining a Salt preventive force.

A Regulation called the Earth-salt Suppression Regulation (I of 1887) was passed, and a preventive staff was established in 1888. Some correspondence took place regarding the supervision of the Force by an officer of the British Salt department, but this proposal was dropped as incompatible with the sovereignty of the State.

The immediate effect of these measures was thus described by Sir Sashia Sastriar:—

* "That the measure created great unpopularity goes without saying. Unfortunately the unpopularity was enhanced by the simultaneous raising † of the excise duty on salt in British India.....The stringency with which the law has to be enforced by the Preventive Police against, as happens, the weakest and poorest descriptions of the people and the sudden and the frequent enhancement of the selling price at the fairs by the tradesmen engaged in the traffic are still matters of irritation and bitter complaint."

The convention did not put an end at once to friction between the State and the Madras Government. Immediately after the passing of the Regulation, 'Salt' offences increased,

* Quoted from Mr. B. V. Kamesvara Aiyar's "Life of Sir Sashia Sastriar."

† It was at this time raised by 25 per cent.

though after some years they declined. The Madras Government attributed this increase to laxity of supervision, taking their stand mainly on the statistics of the British factories in respect of quantities declared for sale in Pudukkóttai.

But the complaints of the Madras Government were groundless. The factory figures were misleading. Salt dribbled into the State through petty traders who, when they purchased salt at the factories, did not declare it for export to Pudukkóttai. In regard to the prevention and detection of Salt offences, the State had always been anxious to fulfil its obligation. It gauged the efficiency of its Salt Force by the number of offences brought to light, so that the officers tended if anything to become overzealous. Kolattúr and Karambakkudi where salt crime was rife were placed under a special officer. Salt registration stations were opened at the close of 1900 on 12 frontier roads and maintained for six months, and the statistical information so collected proved that the annual consumption was not less than a lakh of maunds or more than twice the 'declared' figures. In 1903-4 the Police were instructed that their responsibility in respect of Salt crime was as great as if there had been no separate department to deal with it. Owing to these causes and also to a reduction of the Salt duty in 1903, the number of offences in the State fell considerably, but the Madras Government still opined that there was something radically wrong with the detective agency, that offences were not reported, and that the matter required thorough investigation. Such an investigation was accordingly made in 1904-5 which, it would appear, set at rest all doubts and fears. In recent years there have been hardly any offences under the Regulation.

An unsuccessful attempt was made in 1901-3 to get the Convention of 1887 revised on the ground that the Madras Government realised by way of duty levied on the salt consumed in the State a net income of Rs. 2,00,000, far in excess of the Rs. 38,000 paid to the State under the convention. The subject is at present under correspondence.

Sea-salt.—The State now depends entirely on British sea-salt. The chief sources of supply are the factories at Adirampatnam, Kattumàvadi, Vattanam, Thithàndathàniam, and Negapatam of which the most important is Kattumàvadi.

In 1917-18, when the duty on salt was raised the quantity sold to the State contractor in the Kattumàvadi factory at the favourable rates offered by the Madras Board of Revenue was much below the demand, but salt bought at auction at the factories by petty traders was brought into the State and found a ready sale in the market. Salt then sold at 11.32 Madras seers per rupee in the State markets. Later the State contractors were able to get salt from the factory at Kattumàvadi at a concession rate of 22.57 Madras seers per rupee. At present the price of salt ranges from 14.51 to 18.42 seers per rupee.

Between faslis 1340 and 1345 there were only two prosecution for offences against the Salt Regulation both of which resulted in conviction.

Abkari.—

Country Liquor.—The manufacture and sale of arrack and toddy have always been a State monopoly. In modern times the monopoly extended to the sale of foreign liquor, opium, ganja and *sákna* (a preparation of meat sold at taverns). *Sákna* is not leased out at present.

In 1839-40 the arrack revenue amounted to only Rs. 6,964 together with the receipts from forests and iron ore. In 1874-5, it was Rs. 9,719, or 'less than half an anna per head of population.' In 1881-2 it stood at Rs. 12,664. The fault lay in the renting system under which the revenue was realised. The right of manufacturing and selling arrack in defined farms was leased out to professional contractors for a number of years. Since the officer entrusted with the duty of leasing out the farms drew a salary of only Rs. 15 or 20 per mensem and was practically left to his own devices, the rentals were not unnaturally low. About 1881-2, the revenue began to rise owing to competition at the auctions. In 1884-5 the farms were separately

leased for a period of six years (1884-1890) on progressive rents beginning with Rs. 20,000 per annum and reaching within the first three years a maximum of Rs. 25,000.

This system, though an improvement upon the former system or lack of system, provided no means of ascertaining the actual output and the possibilities of a further expansion of revenue. Under this arrangement there were 186 stills, and 282 shopkeepers in the State in 1890.

At the instance of the Madras Government, Regulation No. I of 1890 was passed and came into force in July 1890. It has since been repealed by Regulation No. X of 1931. All private stills were abolished, and the State arranged for the manufacture of country liquor at the capital at a central distillery of its own, from which liquor was issued on payment of costly price and a still-head duty. Licenses were granted separate for the right of vend in respect of 33 farms or areas into which the State was divided for the purpose.

The fluctuations in the still-head duty which was at first fixed at Rs. 1-8-0, are shown below:—

	Rs.	A.	P.	
1891-2	1-12-0			per gallon 30° U.P.
1893-4	2- 4-0			" "
1900-01	2- 8-0			" (20° at Rs. 3 & 60° at Rs. 2-0-0).
1907-08	3- 8-0			" (20° at Rs. 4 & 60° at Rs. 2-0-0).
1909-10	3-15-0			" (20° at Rs. 4-8-0 & 60° at Rs. 2-4-0)
1911-12	4- 6-0			" "
1920-21	5- 8-0			35° U.P.
1925-26	5- 8-0			38° U.P.
1935-36	4- 4-0			35° U.P.

With effect from July 1, 1935, the duty on liquor was reduced from Rs. 5-8-0 to Rs. 4-4-0 a gallon in conformity with the reduction made by the Madras Government from April 1, 1935.

Arrack is now manufactured from palmyra jaggery and the bark of *Acacia leucophlea*. The output in 1935-36 was 6,177 gallons, 1,779 gallons issued direct to shop-keepers and 4,393

gallons issued to the depôts. The contractor's cost of manufacture in the State distillery was Rs. 1—4—0 per gallon against Rs. 1—5—6 in the previous year. The price of liquor sold in the distillery and the depôts was reduced from Rs. 7—4—0 per gallon in 1934—35 to Rs. 5—13—0 in 1935—36; but there was no increase in consumption. October, when the Deepavali festival is celebrated, appears to be the month of heaviest consumption; and in October 1935, 825 gallons were issued.

In 1935—36, 45 shops were notified for sale, of which 44 were sold. Each shop served on an average 10 villages, and the retail sale price of liquor ranged from Rs. 10—8—0 to Rs. 13—8—0 per gallon. The incidence of taxation per head was slightly less than 3 annas.

The following table shows the revenue from arrack during the five faslis (1341 to 1345).

Fasli.	Number of gallons issued.	Issue price per gallon.	Number of arrack shops.	Revenue demand.		
				License fees.	Sale proceeds of liquor.	Total.
		Rs. A. P.		Rs.	Rs.	Rs.
1341	8,540	7 3 0	40	48,036	61,378	1,09,414
1342	6,966	7 3 0	43	44,401	50,067	94,468
1343	7,045	7 3 0	42	36,696	50,639	87,335
1344	4,350	7 4 0	39	30,531	43,564	74,095
1345	1,718	7 0 0				
	6,176	5 13 0	44	35,049	35,895	70,944

Toddy.—This is extracted from the cocoanut, the palmyra and the date-palm. The shànars are the professional tappers. Date toddy is considered the most intoxicating. Consumption is heaviest during the transplantation and harvest seasons.

Toddy is generally preferred to arrack by the labouring classes as less ardent, more wholesome, and cheaper.

Toddy revenue showed no tendency to rise till 1890 owing to an arrangement under which its sale was prohibited in areas where it would compete with arrack. In 1881—4, for instance, the revenue was only Rs. 2,324 made up of Rs. 528 from 4,227

palmyra trees and Rs. 1,796 from 1,064 cocoanut trees. When these restrictions were removed in 1890, and liquor and toddy were allowed to compete side by side, the revenue went up with a bound, and more than doubled itself in the very first year.

In 1891—2 the separate tree-tax system was introduced to a limited extent superseding the old vend area system. The farm was still retained as a unit of assessment, but the right of tapping was limited to the number of trees for which the contractor paid kist at Rs. 3 per cocoanut tree, and Re. 1 per palmyra tree. Revenue was also raised from this year by licensing the toddy shops. In the course of the next two years the vend area system was totally abolished. Henceforth each shop was sold separately. Toddy wherever drawn might be transported to any shop for sale. Under these arrangements the revenue rose from Rs. 7,000 in 1890 to Rs. 22,184 in 1893—4, and twelve years later had doubled. By 1907—8, it stood at Rs. 50,000. At the suggestion of the Madras Government the tax on palmyra trees was raised to Rs. 2.

In 1911, the toddy year which had been identical with the official or fasli year was changed so as to run from October 1, to September 30. Tree tapping licenses were issued half-yearly for cocoanut trees and annually for palmyra and date trees. The half yearly tax on cocoanut trees was raised from Rs. 2 in 1911—12, to Rs. 2—8—0 in 1914—15, to Rs. 3—12—0 in 1915—16, then to Rs. 4—8—0 in 1918—19, and again to Rs. 5—10—0 in 1927—28. The annual tax on palmyra and date trees was raised to Rs. 2—8—0 in 1915—16, to Rs. 3—0—0 in 1918—19 and to Rs. 3—12—0 in 1927—28.

8,615 cocoanut trees and 208 palmyra trees were licensed in the year 1935—36, against 13,672 cocoanut, 231 palmyra and 10 date trees in the previous year. During 1935—36, 590 cocoanut trees were tapped in the State for British shops, and 2,765 trees were tapped in the adjoining Madras districts for shops in the State. The revenue both under 'Tree tax' and 'Shop rentals' fell heavily in fasli 1345 (see below). The causes of this decrease

are doubtful. Naturally "the general depression" is mentioned as one,—while the severe drought of the hot weather of 1935 is said to have reduced the yield of the palms. There is no reason to suspect any increase in illicit practices. Each toddy shop serves on an average 5 villages, and the incidence of taxation per head of the population is about 6 annas.

The following table shows the revenue from the sale of toddy during the five faslis (1341—45):—

Fasli.	Number of toddy shops	Toddy Revenue Demand.		
		Shop rentals.	Trec tax.	Total.
		Rs.	Rs.	Rs.
1341	105	1,02,119	80,236	1,82,355
1342	108	1,10,727	83,951	1,94,678
1343	107	1,24,642	83,473	2,08,115
1344	109	1,27,731	80,781	2,08,502
1345	95	95,275	56,545	1,50,820

Jaggery:—In 1905, in order to encourage the manufacture of jaggery from sweet toddy, the State offered advances in money to tappers and special concessions such as free licenses for tapping juice and for the collection of jungle fuel. Some shànars were sent to Tinnevely to learn the industry. In 1909-10, a special inspector was appointed to stimulate the industry. In 1933-34, however, only 85 palmyra trees were tapped for jaggery; and it was evident that the efforts of the Darbar had been ineffective. The encouragement of the manufacture of jaggery is now included in the programme of village improvement work. An extensive survey was made in 1936-37 of the possibilities of making palmyra jaggery. Efforts were made to induce the Shànars in Mirattunilai, Perambur, Konnaiyur, and Péraiur to take to the industry. The results in Mirattunilai and Perambur are encouraging. In order to induce people to take up this occupation, the Darbar now permit the free collection of small fuel in Government forests for the purpose of boiling sweet toddy.

The Darbar have sanctioned the construction of a Sindwahe furnace in a selected village. They have also sent a pupil to the Agricultural College, Coimbatore, to be trained in jaggery-making.

Foreign Liquor and Beer.—No restriction is imposed on the importation of foreign spirits. No permit was necessary for its sale till 1881-82, when annual licences were introduced. Since 1892-93, the Darbar have been selling the right to sell foreign liquor in open auction annually. The foreign liquor shops at Ponnamarāvati and Pudukkóttai together fetched Rs. 4,392 in 1934-35. In 1935-36 a shop was opened at Panayappatti, and the three shops together fetched a rental of Rs. 4,872. In 1935-36, license was issued on payment of a fixed fee of Rs. 300 to a Hotel at the capital for the supply of liquor to customers.

Intoxicating drugs.—The cultivation of Poppy and the manufacture of opium are prohibited in the State. The State buys all the opium that it needs from the Madras Government who since April 1, 1929 have been supplying it free of duty. The Darbar supply the shop-keepers with opium at a price not less than the issue price prevailing in the adjoining Madras districts.

Similarly the cultivation of the hemp plant is prohibited in the State. Formerly the Darbar purchased and stocked *ganja* and sold it to the shops on collection of the prescribed issue price. This system was discontinued in fasli 1344 and the following procedure is now followed. A licensed vendor desiring to procure *ganja* is required to pay to the Abkari Department not less than one-fourth of the duty on the quantity to be imported, to obtain a certificate of import and to make his own arrangements to buy the drug at the store house of the Madras Government on behalf of the Darbar. The *ganja* so imported is kept in the Darbar store house in charge of the Excise Officer and issued to the vendor on collection of the balance of duty.

The rental secured in 1935-36 from opium and *ganja* shops was Rs. 5,028 against Rs. 4,876 in 1934-35. 71½ seers of opium against 61½ seers in the previous year, and 93 seers of *ganja* against 81 seers in the previous year, were issued to the shops for sale.

The following figures show the variations during the five faslis—1341–1345 in the revenue from intoxicating drugs, country beer and foreign liquors:—

Fasli.	Demand. Rs.
1341	27,216
1342	29,070
1343	22,273
1344	21,570
1345	23,956

Statistics.—The following is the Excise Demand, Collection and Balance statement for fasli 1345:—

Items.	Demand.			Collection.			Balance.		
	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.
Liquor—Cost price ...	9,649	3	6	9,649	3	6			
Duty ...	26,245	14	0	26,255	14	0			
Shop license Fees:—									
Current ...	34,608	0	0	34,605	0	0			
Arrears ...	440	14	0	440	14	0			
Toddy—Shop license fees:—									
Current ...	91,083	0	0	91,497	5	11*	1,329	15	6
Arrears ...	3,191	14	0	2,712	14	4	478	15	8
Tree tax:—									
Current ...	51,744	9	0	57,730	14	6	122	4	0
Arrears ...	1,800	0	0	1,306	7	6	494	5	6
Opium and ganja—									
Shop license fees ...	5,028	0	0	5,028	0	0			
Sale of ganja ...	2,571	4	0	2,571	4	0			
Sale of opium ...	5,755	12	0	5,755	12	0			
Foreign liquor... ..	4,872	0	0	4,872	0	0			
Country Beer	3,600	0	0	3,780	0	0			
Miscellaneous	1,949	2	3	1,949	2	3			
Total	2,45,719	8	9	2,43,147	13	0†	2,425	8	8

* These figures include the excess collection of the previous fasli.

† This figure includes amounts written off under different items; the actual collection for the fasli was only Rs. 2,43,166–15–4.

The total cost of the department in fasli 1344 including that of the Salt Preventive Force was Rs. 26,093. In fasli 1346, it fell to Rs. 10,639 owing to the amalgamation of this department with the Revenue Department.

Offences against Abkari Regulations.—The number of offences detected in 1935–36 was 70 affecting 82 persons. Of these 12 were committed to magistrates, 55 were compounded for Rs. 622; and 3 were pending at the close of the year. The commonest offences were illicit transport or unlicensed sales of liquor and illicit manufacture of toddy. Such offences as illicit distillation, using false measures, and adulteration are very rare.

Matches.—The Pudukkóttai Matches (Excise Duty) Regulation III of 1934 became law in the State on August 1, 1934. In fasli 1344, there was only one match factory run by Mr. Asaph on a small scale entirely by manual labour. The value of banderols issued to the factory in 1934–35 was Rs. 1,022 and the duty levied, Rs. 982. The Pudukkóttai Match Factory which took over Mr. Asaph's business was started in May 1936 at Tirugókarnam. The face value of the banderols issued to the factory during fasli 1346 (1936–37) was Rs. 4,270, and the gross duty levied, Rs. 3,948. The net amount realised by the sale of banderols was Rs. 4,048 and the net duty levied, Rs. 3,743. In addition to this, a sum of Rs. 41,808 was received in the fasli from the Government of India pool.

Administration.—Under the early system of periodical leases, the Abkari staff was limited to a low paid amin (on Rs. 8 in 1881–82) with a few menials to collect Sirkar dues. In connection with the State manufacture and sale of salt however, a large establishment was employed, consisting of watchmen in charge of the *mundis* under the supervision of Inspectors and Revenue officials. In 1881–82, the entire salt establishment cost only Rs. 201.

The suppression of manufacture necessitated the creation of a Salt Preventive Force. The Abkari Department under the Deputy Peishkar was amalgamated with the Salt Department in 1890. The combined department was under a Superintendent

assisted by three Inspectors and six sub-inspectors. Between 1897 and 1908 the Forest Department formed part of the Salt and Abkari Department. It next worked as a separate department till 1918 when it was again amalgamated with the Salt and Abkari. The department of Salt, Abkari and Forests was under a Superintendent assisted by six Circle Inspectors till February 1, 1936, when the Darbar ordered the amalgamation of this department with the Land Revenue Department under the Dewan Peishkar. The Dewan Peishkar and the three Tahsildars are now performing the duties of the Superintendent of Salt, Abkari and Forests, subject to such instructions as the Darbar may issue from time to time in regard to the powers to be delegated by the Dewan Peishkar to the Tahsildars. The executive duties previously performed by the Circle Inspectors of Salt, Abkari and Forests are now performed by the Revenue Inspectors. To cope with this work an additional Revenue Inspector has been appointed for each taluk. The liquor depôts at Viràlimalai and Ponnamaràvati have been transferred to the control of the respective Sub-Registrars who are responsible so far as this work is concerned, to the Tahsildars and the Dewan Peishkar. The Town Distillery is under the immediate control of the Personal Assistant to the Dewan Peishkar.

Stamps.—The question of introducing stamps for documents filed in judicial proceedings was mooted in 1857 but held in abeyance for the time being under the advice of the Madras Government. A Stamp Regulation (No. II of 1905) was passed in 1905, but stamps were not actually issued till 1908. The Registrar of Assurances was ex-officio Superintendent of stamps, but since 1920, the Superintendent of Printing and Stationery has been in charge of Stamps. In 1935-36, 4,72,708 stamps valued at Rs. 4,50,719 were manufactured; and 5,40,213 stamps valued at Rs. 4,13,966 were issued from the Stamp central depôt to the Huzur treasury. The total income from the sale of stamps of all descriptions was Rs. 3,96,487 in fasli 1345. The expenditure under 'Stamps' in the same fasli was Rs. 8,545.

Income-tax.—The State levies no income-tax.

Other miscellaneous items.—Miscellaneous items of revenue, for example, Pounds, Tolls, Market fees, Cartstand fees, and license fees for motor cars, etc., together yield an annual revenue exceeding two lakhs of rupees.

CHAPTER XV. LEGISLATION.

History of Legislation.—From time immemorial proclamations have been issued by the Rulers and held to have the force of law though no attempt was made to collate and codify them. From 1850 onwards as a result of the influence of successive Residents and Political Agents, British Indian Laws, were gradually introduced into the State, and the rulings of British Indian High Courts began to be followed. The Civil Procedure Code was introduced in 1859, and the Indian Penal Code and Criminal Procedure Code in 1868. Similarly the Revenue and other executive officers adopted and enforced as they saw fit the departmental codes and rulings of the Madras Government. But this practice was not formally authorised. In 1876 for the first time two Regulations, now obsolete, relating to Registration and the formation of a Police Force were enacted by the Raja. In the same year the Appeal Judge was entrusted with the task of drawing up a code of laws for the administration of justice. But nothing was done till 1882 when an omnibus Regulation was passed adopting, among other laws, the Civil Procedure Code, the Criminal Procedure Code, the Indian Penal Code, the Indian Evidence Act, and the Limitation Act of British India. These were declared to be applicable, *mutatis mutandis*, with due regard to local customs, and circumstances, as well as to the constitution of the State, and subject also to such reservations and rules as might from time to time be issued by the Huzur Adawlut Court and published in the Gazette. The Regulation laid down that the rulings of the local Huzur Court should be binding on the lower courts, and all courts in the State should ordinarily be guided by the decisions of the High Courts in British India.

The original procedure in framing a Regulation was for the Dewan to draft a bill and circulate it to the Karbar, the Civil Judge, the Appeal Judge, and the Heads of Departments concerned for opinion before it received the final sanction of His Highness. In 1904 a Law Committee was appointed to draft Regulations, and advise the Darbar on legislative matters. An Advisory Council was created in 1915 as one of the Silver Jubilee "boons" and was consulted about legislation. It consisted of the members of the State Council, the State Vakil, two members elected by the Representative Assembly and two more nominated by His Highness. Its legislative deliberations were purely advisory.

The Representative Assembly.—The experiment of associating the people in some measure with the administration originated in the year 1902 when for the first time an Assembly of Nominated Representatives was convened. It was composed of 30 members representing various interests and selected from among persons nominated by the Heads of Departments and certain public associations. The results of the administration of the State in the preceding year and a programme for the future were placed before the Assembly, and members had the right to make interpellations and suggestions on matters touching the administration.

The term of membership was at first annual but was after a time extended to three years. An elective element was introduced in 1907; the Assembly that met on July 26th of that year was renamed the Representative Assembly and included 18 elected members out of a total of 30. In the next year members were granted the privilege of proposing matters of public importance for discussion.

The number of elected members was 13 in 1913, but it was raised to 25 in 1916 as a "boon" granted by His late Highness soon after his wedding.

The Assembly served a useful purpose in bringing before the Darbar the needs and requirements of the various parts of the State which the members represented. Apart from the annual meetings, the members were occasionally consulted on questions about which the Darbar desired to ascertain public opinion; sometimes by correspondence, and sometimes by holding a special session.

His Highness the Raja was present at the 1914 and 1915 sittings of the Assembly and watched the proceedings with interest.

The Legislative Council.—In the year 1924, the Representative Assembly and the Legislative Advisory Council were replaced by a single institution designated, "The Pudukkóttai Legislative Council." The Representative Assembly was created in order to ascertain from the representatives of the people what the people wanted the Government to do for them; the Legislative Advisory Council was constituted for the purpose of giving the people a voice in legislation; and the Legislative Council was created in order to associate the people of the State with administration. It was constituted on a statutory basis. Rajkumar Vijaya Raghunatha Dorai Raja, the Regent, promulgated the Pudukkóttai Legislative Council Regulation No. IV of 1924.

The Council was inaugurated on Monday, September 29, 1924, by the Regent. Mr. C. W. E. Cotton, I. C. S., Agent to the Governor-General, Madras States, was present at the inauguration ceremony.

The Legislative Council consists of fifty members of whom thirty-five are elected and fifteen nominated by Government. The nominated members include the officials in charge of the several departments. Since the year 1927, the nominated members have included a lady and an Adi-dravida. The Dewan was formerly ex-officio President of the Council. When the administration of the State was vested in an Administrator, the

Administrator became the President. In his absence, the Assistant Administrator presides over the Council, and in the absence of both the Administrator and the Assistant Administrator, the Deputy President presides. The office of Deputy President of the Council was held by a retired official till 1933, when it was for the first time vested in a non-official elected member.

The Legislative Council has the power of making laws and Regulations. When any Bill has been passed by the Council, it has to be submitted through the Dewan to His Highness the Raja for his assent; and "no such Bill shall become law until His Highness the Raja shall have declared his assent thereto." During the minority of His Highness the Raja, bills are submitted to the Administrator for his assent. But nothing contained in the Regulation (No. IV of 1924) "shall be deemed to have affected the Prerogative right of His Highness the Raja to make and pass Regulations and Proclamations independent of the Council," which right is by the Regulation "expressly declared to be and to have been always possessed and retained by His Highness the Raja." During the minority this power is exercised by the Administrator. Under Section 11 of the Regulation, it is not lawful for the Council to consider or enact any measure relating to or affecting:—

- (a) the ruling family of Pudukkóttai;
- (b) the relations of His Highness the Raja with the Paramount Power or with foreign Princes or States;
- (c) matters governed by treaties, conventions or agreements now in force or hereafter to be made by His Highness the Raja with the Paramount Power;
- (d) extradition of criminals;
- (e) European vagrants;
- (f) European British subjects;
- (g) Imperial Post Office and Telegraphs and Railways;
- (h) wireless and aviation; or
- (i) the provisions of this Regulation.

The annual Budget of the State is laid before the Council in the form of a statement. The Government submit proposals for appropriation of revenue to the vote of the Council in the form of Demands for Grants. The council discusses the Budget generally in what is known as the General Discussion of the Budget, and particularly in regard to specific items by raising cut motions on Demands for Grants. Under Section 16(4) of the Regulation proposals for the appropriation of revenues for the following matters are not subject to the vote of the Council:—

- i. expenditure relating to any matter removed from the cognizance of the Council by proviso to Section 11 of the Regulation (enumerated above);
- ii. the military forces;
- iii. expenditure which is obligatory under any law;
- iv. pensions and gratuities granted by Government;
- v. salaries and allowances of officers of and above the rank of Heads of Departments;
- vi. interest on loans and sinking fund charges; and
- vii. Palace expenditure and expenditure classified by Government as "Political."

Since 1930 a Standing Finance Committee is being constituted annually for the purpose of advising the Government on schemes of new expenditure and appropriation of revenues. The Finance Committee consists of seven members,—the President, three elected by the non-official members of the Council from among themselves and three nominated by the Government.

Suggestions on matters of general public interest are made by the members of the Council in the form of Resolutions, which only have the effect of recommendations.

Every Council ordinarily continues for three years from the date of its first meeting; but Government have the power in special circumstances to dissolve a Council before the expiry of

three years or to extend the period. When a Council is dissolved, the Dewan (now the Administrator) appoints a date, not more than six months from the date of its dissolution, for the meeting of the new Council.

Four Councils have been constituted so far. The elections for the fifth Council were held in September 1936.

The following is a statement of the business transacted in the four Councils between 1925 and 1936.

	Number of questions answered.	Number of resolutions discussed.	Number of resolutions carried.	Number of resolutions withdrawn or rejected.	Number of Legislative measures considered.
1st Council.					
1334 }	1,650	82	31	51	23
1335 }					
1336 }					
2nd Council.					
1337 }	1,126	58	6	52	30
1338 }					
1339 }					
3rd Council.					
1340 }	986	232	24	208	17
1341 }					
1342 }					
4th Council.					
1343 }	1,491	109	32	77	26
1344 }					
1345 }					

The Constituencies of the Legislative Council.—Section 4 (4) of the Legislative Council Regulation No. IV of 1924 runs:—The Pudukkóttai Legislative Council shall consist of not less than forty and not more than sixty members of whom seventy per cent shall be elected and the rest shall be nominated; already stated, the Council, now consists of thirty-five elected members and fifteen nominated members.)

"Provided that Government may for the purposes of any bill introduced or proposed to be introduced in the Council, nominate not more than two members having special knowledge

or experience of the subject matter of the Bill, and those persons shall, in relation to the Bill, have, for the period for which they are nominated, all the rights of members of the Council and shall be in addition to the numbers above referred to."

The elected members are elected by the constituencies specified in the subjoined table.

Name of constituency.	Class of constituency.	Number of members.
1. Pudukkóttai Town ...	General	4
2. Pudukkóttai Division ...	"	1
3. Vallanád Division ...	"	2
4. Álangudi Division ...	"	2
5. Várappúr Division ...	"	2
6. Karambakkudi Division ...	"	2
7. Ponnamarávti Division ...	"	2
8. Káraiúr Division ...	"	2
9. Tirumayam Division ...	"	2
10. Kílánilai Division ...	"	2
11. Sengirai Division ...	"	2
12. Virálmalai Division ...	"	2
13. Nírpalani Division ...	"	2
14. Kíranúr Division ...	"	2
15. Kudumiámalai Division ...	"	2
16. Kunnándárkoil Division ...	"	2
17. The Muhammadan constituency ...	Special	1
18. The Christian constituency ...	"	1
Total...		35

The Electoral Roll.—In order to be entitled to be enrolled as an elector of the Legislative Council, a person must have resided in a constituency for not less than 100 days in the year preceding the date of preparation of the electoral roll, and must be a pattádár or holder of inám lands or both, paying a land-revenue assessment of Rs. 10 or more, or must be assessed either in a municipality to an aggregate amount of not less than Rs. 3 per annum in respect of one or more of the following taxes,

namely, property tax, tax on companies, or profession tax, or in a Union Panchayat or Village Panchayat to not less than Rs. 2 per annum in respect of house tax, or must derive an annual income of not less than Rs. 350 per annum in the State from sources other than agriculture, or must be a graduate of a recognised Indian or British University, or must be in receipt of a pension of not less than Rs. 25 *per mensem* from any Government, or local or special body constituted by law. No person shall have his name entered in the electoral roll of more than one general constituency. Persons who have been adjudged by a competent court to be of unsound mind or who are below the age of 21 shall not be enrolled. Persons convicted of an offence under chapter IX-A of the Indian Penal Code (offences relating to elections) punishable with imprisonment or who have been found guilty of corrupt practices in violation of the election rules in force in the State shall have their names removed from the roll and shall not be registered thereon for a period of five years from the date of conviction or the report of the election commissioner, or if not on the electoral roll, shall not be registered for five years.

Regulations.

The following is the list of Regulations in force in Pudukkóttai State.

Year.	Number.	Short title.	Repeals and Amendments.
1880	II	Revenue Arrears Recovery Regulation.	Amended by Regulations V of 1903; III of 1904; II of 1911; and I of 1932.
1882	II	A Regulation to declare certain Acts of British India as law in the State:— 1. The Indian Oaths Act X of 1873. 2. The Prisoners' Testimony Act XV of 1869.	.....

Year.	Number.	Short title.	Repeals and Amendments.
1891	I	A Regulation to provide for the punishment of breaches of contract by Artificers, Workmen and labourers in certain cases.	Amended by Regulation I of 1932.
1892	III	Arms Regulation ...	Amended by Regulations II of 1915; and I of 1932.
	IV	Extradition Regulation ...	Amended by Regulations VI of 1912; V of 1921; I of 1932; and V of 1937.
1893	I	Earth Salt Suppression Regulation.	Amended by Regulation I of 1932.
	II	Police Regulation ...	Amended by Regulations III of 1907; II of 1920; III of 1923; Repealed in part and amended by Regulation III of 1931; Amended by Regulations I of 1932; II of 1934; and IV of 1934.
1895	I	A Regulation for avoiding loss by default of Public Accountants.	Amended by Regulations V of 1926; VII of 1926; I and III of 1932.
	III	Court Fees Regulation ...	Amended by Regulations II of 1896; IV of 1908; II of 1909; III of 1921; I of 1932; III and IV of 1935 and VIII of 1936.
1896	I	A Regulation to assimilate the law relating to Post Offices in Pudukkóttai to that in force in British India.	Amended by Regulation I of 1927.
1896	II	A Regulation amending the Court Fees Regulation.	.....
	III	A Regulation to afford greater protection to Judicial Officers.	.....
	IV	A Regulation to give effect to certain unregistered leases of immovable property belonging to the Chinnaranmanai Jágir.	.....

Year.	Number.	Short title.	Repeals and Amendments.
1897	I	The Pudukkóttai Gambling Prevention Regulation.	Amended by Regulation I of 1920.
	II	The Epidemic Diseases Regulation.	Amended by Regulation I of 1932.
1898	I	The Pudukkóttai Sanitary Regulation.	Repealed in part by Regulation IX of 1930; Amended by Regulation I of 1932.
1899	I	A Regulation to amend Section 75 of the Indian Penal Code.	.....
	III	A Regulation for the extradition of Criminal Tribes.	Amended by Regulation I of 1932.
	IV	A Regulation to compel persons resorting to Public Offices to record their finger impressions when required to do so by certain officers of the State.	Amended by Regulation I of 1932.
1901	I	The Prevention of Cruelty to animals Regulation.	Do.
	II	The Pudukkóttai Tolls Regulation.	Amended by Regulations III of 1903; III of 1915; I of 1921; III of 1924; II of 1927; Repealed in part and amended by Regulation IX of 1930; and amended by Regulation I of 1932.
1902	I	The Pudukkóttai Glanders and Farcy Regulation.	Amended by Regulation I of 1932.
1903	I	The Pudukkóttai Compulsory Vaccination and Town Vital Statistics Registration Regulation.	Amended by Regulations III of 1912; I of 1932 and V of 1936.
	II	The Pudukkóttai Registration of Births and Deaths Regulation.	Amended by Regulation I of 1932.
	III	The Pudukkóttai Tolls Amending Regulation.	.....
	V	Revenue Recovery Amending Regulation.	Amended by Regulation I of 1932.
	VI	Railway Protection Regulation ...	Do.

Year.	Number.	Short title.	Repeals. and Amendments.
1905	I	Registration Regulation	Amended and repealed in part by Regulation III of 1909; Amended by Regulations II of 1917; II of 1925; IV of 1925; I of 1929; VIII of 1930; IV and XI of 1931; I of 1932; VI of 1935 and II of 1936.
	II	Stamp Regulation	Amended by Regulations IV of 1911; II of 1918; IV of 1923; I and II of 1932; II of 1935 and VII of 1936.
	III	Revenue Recovery Amending Regulation.	.....
1906	I	The Press and Registration of Books Regulation.	Amended by Regulations IV of 1907; VIII of 1928; and I of 1932.
1907	I	The Pudukkóttai Majority Regulation.	Amended by Regulations IX of 1926; VIII of 1931; and I of 1932.
	II	The Pudukkóttai Guardians and Wards Regulation.	Amended by Regulation I of 1932.
	III	The Pudukkóttai Police Amendment Regulation.	.....
	IV	The Press and Registration of Books Regulation.	.....
	V	The Copyright Regulation	Amended by Regulation I of 1932.
1908	I	The Pudukkóttai Transportation Regulation.	Do.
	IV	The Pudukkóttai Court Fees Amendment Regulation.	.....
1909	II	The Pudukkóttai Court Fees Amendment Regulation.	.....
	III	The Pudukkóttai Registration Amendment Regulation.	.....
	IV	The Pudukkóttai Village Conservancy Regulation.	Repealed in part by Regulation III of 1930; Amended by Regulation I of 1932.

Year.	Number.	Short title.	Repeals and Amendments.
1910	I	The Pudukkóttai Chief Court and Second Appeals Regulation.	Amended by Regulations IV of 1918; III of 1920; Repealed in part by Regulation II of 1921; Amended by Regulations VI of 1929; and V of 1935.
1911	I	Revenue Enquiries Regulation	.....
	II	Revenue Arrears Recovery Amendment Regulation.	.....
	III	Succession Certificate Regulation...	.....
	IV	Stamp Amendment Regulation	Amended by Regulation I of 1932.
1912	I	Treasure Trove Regulation	Do.
	III	Pudukkóttai Town Vital Statistics Amendment Regulation.	.....
	IV	Land Acquisition Regulation	Amended by Regulations I of 1925; and I of 1932.
	V	Forests Regulation	Amended by Regulations I of 1932 and VI of 1934.
	VI	Extradition Amendment Regulation.	.....
	VII	Religious and Charitable Endowments Regulation.	Amended by Regulation I of 1932.
	IX	Places of Public Resort Regulation.	Amended by Regulations II of 1924 and I of 1932.
1913	II	A Regulation to introduce some British Indian Acts as law into the State:— Hindu Widows' Remarriage Act XV of 1856. Indian Easements Act V of 1882. Bankers Books Evidence Act XVIII of 1891. Partition Act IV of 1893. Interest Act XXXII of 1839. Lunacy Act IV of 1912. Indian Explosives Act IV of 1884.	.....

Year.	Number.	Short title.	Repeals and Amendments.
1913	III	Amending Regulation introducing British Indian Acts :— Indian Contract Act IX of 1872. Specific Relief Act I of 1877. Whipping Act IV of 1909.	Amended by Regulation VI of 1930.
1914	I	Suits Authorisation Regulation ...	Amended by Regulation I of 1932. Do.
	II	Immunity from Arrest Regulation.	
	III	Naval and Military News Regulation.	
1915	II	Arms Amendment Regulation ...	Amended by Regulation I of 1932.
	III	Tolls Amending Regulation ...	
	IV	Traffic Regulation ...	
	VI	A Regulation to introduce Madras Land Encroachment Act III of 1905.	
1916	II	Provident Fund Regulation ...	.....
1917	I	Petroleum Regulation ...	Amended by Regulation I of 1932.
	II	Registration Amending Regulation.	.....
	III	Hindu Transfers and Bequests Regulation.	Amended by Regulation IV of 1931.
	IV	Motor Vehicles Regulation ...	Amended by Regulation VI of 1925 and I of 1932.
	V	Game Preservation Regulation ...	Amended by Regulation I of 1932.
1918	I	Pudukkóttai Prisons Regulation ...	Do.
	II	Stamp Amending Regulation ...	.....
	IV	Chief Court and Second Appeals Amending Regulation.	.....
	(Proclamation.)	Tanning and Tanning Materials Proclamation.	Repealed in part by Darbar's Notification dated 30—6—1919.
	(Proclamation.)	Current (Gold and Silver coin Proclamation.	.....

Year.	Number.	Short title.	Repeals and Amendments.
19	I	Indian Soldiers (Litigation) Regulation.	Amended by Regulation I of 1932.
20	I	Gambling Prevention Amending Regulation.	.....
	II	Police Amending Regulation ...	.....
	III	Pudukkóttai Chief Court and Second Appeals (Amending) Regulation.	.....
	IV	Registration of Societies Regulation.	Amended by Regulation I of 1932.
	VI	Kazis Regulation ...	Do.
		Hackney Carriage Rules ...	Amended by Darbar's Notifications dated 11-7-1921 & 14-11-1922.
21	I	Tolls Amending Regulation ...	.....
	II	Chief Court and Second Appeals (Amending) Regulation.	.....
	III	Court fees Amending Regulation ...	.....
	IV	Poisons Regulation...	Amended by Regulation I of 1932.
	V	Pudukkóttai Extradition (Amending) Regulation.	.....
	VII	Pudukkóttai Agricultural Pests and Diseases Regulation.	.....
23	III	Pudukkóttai Police (Amending) Regulation.	.....
	IV	Pudukkóttai Stamp Amending Regulation.	.....
	V	State Grants Regulation ...	.....
24	II	Places of Public Resort (Amendment) Regulation.	.....
	III	Pudukkóttai Tolls (Amending) Regulation.	.....
	IV	Pudukkóttai Legislative Council Regulation.	Amended by Regulations IV of 1927; I of 1932 and II of 1937.
	V	Pudukkóttai Election Offences and Inquiries Regulation.	.....
25	I	Land Acquisition (Amendment) Regulation.	.....
	II	Pudukkóttai Registration Amendment Regulation.	.....

Year.	Number.	Short title.	Repeals and Amendments.
1925	III	Pudukkóttai Village Panchayat Regulation.	Amended by Regulation IX of 1931.
	IV	Registration (Amending) Regulation.	.....
	VI	Motor Vehicles (Amendment) Regulation.	.....
	VII	Pudukkóttai Electricity Regulation.	Amended by Regulation VI of 1926.
	VIII	Pudukkóttai Elementary Education Regulation.	Amended by Regulation IV of 1937.
1926	I	Criminal Tribes Regulation	Amended by Regulations VII of 1928 and II of 1931.
	II	General Clauses Regulation	.....
	III	Pudukkóttai Cinematograph Regulation.	Amended by Regulation VIII of 1926.
	IV	Pudukkóttai Village Courts Regulation.	Amended by Regulation IV of 1936.
	V	Pudukkóttai Public Accountants' Default (Amending) Regulation.	.....
	VI	Pudukkóttai Electricity (Amendment) Regulation.	.....
	VII	Pudukkóttai Public Accountants' Default (Amending) Regulation.	.....
	VIII	Pudukkóttai Cinematograph (Amendment) Regulation.	.....
	IX	Pudukkóttai Majority (Amending) Regulation.	.....
	X	Pudukkóttai Usurious Loans Regulation.	.....
1927	I	Pudukkóttai Post Office (Amendment) Regulation.	.....
	II	Pudukkóttai Tolls (Amendment) Regulation.	.....
	III	Pudukkóttai Emigration Regulation.	.....
	IV	Pudukkóttai Legislative Council (Amendment) Regulation.	.....
1928	I	Pudukkóttai Transfer of Property Regulation.	Amended by Regulations V and VI of 1930; IV of 1931 (as amended by Regulation XI of 1931) and I of 1935.
	II	Pudukkóttai Negotiable Instruments Regulation.	.....

Year.	Number.	Short title.	Repeals and Amendments.
1928	III	Pudukkóttai Trusts Regulation	.....
	IV	Pudukkóttai Code of Criminal Procedure.	Repealed in part by Regulation II of 1913; Amended by Regulation V of 1924 and V of 1931.
	V	Pudukkóttai Penal Code	Amended by Regulation I of 1899; V of 1924 and VII of 1931.
	VI	Pudukkóttai Amending Regulation.	.....
	VII	Pudukkóttai Criminal Tribes (Amendment) Regulation.	.....
	VIII	Pudukkóttai Press and Registration of Books (Amendment) Regulation.	.....
	IX	Pudukkóttai Insolvency Regulation.	Amended by Regulation I of 1933.
	X	Pudukkóttai Survey and Boundaries Regulation.	.....
	XI	Pudukkóttai Cattle Trespass Regulation.	.....
1929	I	Pudukkóttai Registration (Amendment) Regulation.	.....
	II	Pudukkóttai Small Causes Courts Regulation.	.....
	III	Pudukkóttai Evidence Regulation.	.....
	IV	Pudukkóttai Code of Civil Procedure.	Amended by Regulation VI of 1930.
	V	Pudukkóttai Companies Regulation.	.....
	VI	Pudukkóttai Chief Court and Second Appeals (Amendment) Regulation.	.....
	VII	Pudukkóttai Limitation Regulation.	Amended by Regulation I of 1930.
	VIII	Pudukkóttai Hindu Inheritance (Removal of Disabilities) Regulation.	.....
1930	I	Pudukkóttai Limitation (Amendment) Regulation.	.....
	II	Pudukkóttai Markets Regulation.	.....
	III	Pudukkóttai Village Conservancy (Amendment) Regulation.	.....
	IV	A Regulation to provide for certain matters in connection with the taking of the census.	Amended by Regulation I of 1935.

Year.	Number.	Short title.	Repeals and Amendments.
1936	V	The Pudukkóttai Compulsory Vaccination and Town Vital Statistics Registration (Amendment) Regulation.	.....
	VI	The Pudukkóttai Repealing Regulation.	.....
	VII	The Stamp (Amending) Regulation.	.....
	VIII	The Pudukkóttai Court Fees (Amendment) Regulation.	.....
	IX	The Pudukkóttai Tolls (Amending) Regulation.	.....
1937*	I	The Pudukkóttai Municipalities (Amending) Regulation.	.....
	II	The Pudukkóttai Legislative Council (Amending) Regulation.	.....
	III	The Pudukkóttai Wireless Regulation.	.....
	IV	The Pudukkóttai Elementary Education (Amendment) Regulation.	.....
	V	The Pudukkóttai Extradition (Amendment) Regulation.	.....

* (Brought up to June 30, 1937 only.)

CHAPTER XVI.

ADMINISTRATION OF JUSTICE—LAW AND ORDER.

SECTION I.—COURTS OF JUSTICE.

"In the internal arrangement of his Province, he (the Raja) is absolute. He has the power of life and death. He enacts laws, appoints Courts of Justice, Civil and Criminal." (Major Blackburne). It is the aim of the present chapter to trace the administrative history of these prerogatives.

Some light is thrown on primitive judicial methods by an inscription of the 13th century A. D. at Kudumiamalai (No. 601), dated the 2nd year of Vira Pāṇḍya II or III (?). It relates to the investigation and trial of a case of theft of sacred ornaments from the inner shrine by some Siva Brahmīns. A bench was impanelled of the leaders of the surrounding 'provinces,' 'cities,' and villages, who accordingly assembled, 'fully and without any exception,' and summoned the accused. The Court held a consultation with the 'great Bhattars' in the very presence of Sāmantanar, the King's Governor, and on their advice, a fire ordeal was instituted, and the suspected persons were required to handle a red-hot iron rod. Accordingly Kunran Pangan, Kunran Purridankondān, Periyān-dévan and Onṛāyiram Serundi submitted to the ordeal and burnt their hands as might have been expected. In the meanwhile Kunran Serundi, probably frightened by the ordeal, turned approver, and the guilt was brought home to the Brahmīns who were thereupon charged with having transgressed 'right conduct, and proved the enemies of Siva.' They were sentenced to imprisonment, their lands—tanks, and fields, trees overground, and wells underground—so runs the document—were confiscated, and those who had purchased the lands of the offenders or taken them on mortgage were ordered to relinquish them to the temple, on receipt of the sums they had originally advanced.

That such trials by ordeal were common and were considered a sure test of innocence or guilt is evident from a much later inscription at Ràngiam dated 23rd *Panguni* of the year *Pingala* (1737 or 1797). It relates to the settlement of a dispute over a channel between the owners of Maravani éndal and the residents of Tirumà(nàdu). The decision of the Raja's agent was in favour of one Nàgappan of Maravani éndal who underwent a fire ordeal unharmed in the shrine of Pulavaikàtchi Amman of Pàganéri. Another 18th century inscription at Mèlathàniyam records the settlement of a dispute between the Pallars and the Paraiyars of the village about the right to certain privileges and honours. One Vîrasinnu Nâyakar decided in favour of the Pallars since a member of their community had successfully undergone the ordeal of dipping his fingers into a pot of boiling ghee.

This method of trial was not invariably resorted to. Inscriptions in the State and in the other Tamil districts refer to the trial of civil disputes and crimes (often even such grave crimes as murder) by village or town councils. The sentence often took the form of compelling the offender or offenders to make a gift of land or money to a temple or endow some such object as the maintenance of a lamp in a temple.

The Judiciary before 1877.

Dharmasanam.—When the country came under the Tondaimans, we find the Ruler dispensing justice as the patriarch of his people, sometimes alone, and sometimes with the help of Pandits versed in legal lore. The first Court of this kind was the *Dharmásanam* or Seat of Justice of Raja Vijaya Raghunàtha (1789-1807). It was not however exactly a Court; but rather an advisory council over which the Raja presided. It was composed of a Brahmin Pandit or jurist, of all the high officers of the State, and of a number of respectable non-official citizens. The law administered was the old Hindu

Law as stated and expounded in the *Smritis* and *Dharmasāstras*.^{*} With the exception of the Police-Tahsildar-Magistrates, the *Dharmásanam* was the only regular Court in the land, Civil or Criminal, original or appellate.

The Tahsildar's Courts.—Crude and summary justice was administered by the Tahsildars. They held no regular Courts. They were not aided by Pandits, kept no record of their decisions, and did not report them to the Government. Their decisions were very few; being confined almost exclusively to disputes regarding succession amongst the villagers under their immediate authority. Injuries committed by men of influence or in power they never noticed, and received no complaints against the great Jagirdars.

After the death of the founder of the *Dharmásanam*, the administration of justice fell into discredit. The great chiefs—the Jagirdars—took the law into their own hands, administered it in their own areas, and settled differences among themselves, through arbitrators selected from their own class. As for the *Dharmásanam*, it appears to have fallen into desuetude, for Major Blackburne writing in 1808 observes that the only regular Courts were those of the Tahsildars.

During the minority of Raja Vijaya Raghunatha Raya Tondaiman, at the instance of Major Blackburne, a reconstruction of the judicial machinery was effected, the chief feature of which was the establishment of the *Nyāya Sabha* in the place of the old *Dharmásanam*.

Nyaya Sabha, about 1810.—Inspired by the state of anarchy that prevailed, frequent proclamations were issued declaring that the landowners, however powerful and high-placed, had no judicial authority, that they were as much amenable to law as any one else, and that complaints against

^{*} Vignānēsvarā's *Mitākshara*, a running commentary on Rishi Yāgñavalkya's *Hindu Law*, and the digests, called *Smṛiti Chandrikā* and *Vyavahāra Mādhyamika*.

them would be received at the capital and the offenders brought to book. A supreme tribunal was established, and was named *Nyáya Sabhá* as in the neighbouring Tanjore Raj. It possessed what may be called an inquiring and reporting staff or Lower Court composed of five Judges who received petitions, summoned witnesses, heard, and recorded their opinions. Once a week the full Court sat composed of these five, the Managers of the State, * the Sirkil, the Karyast, (the Secretary), the Accountant, and the Guardian of the princes, and presided over by the Prince; heard the report of the Five in the presence of the parties; and either confirmed their decision or remanded the case for fresh trial and report.

The powers and jurisdiction of this Court were defined. It had no jurisdiction over offences committed during the previous administration. But its territorial jurisdiction included areas belonging to the Jágirdars. For civil suits a limitation of 10 years was prescribed, but in special circumstances the Raja in Court could suspend this rule. The timely execution of the decrees by State agency after a time became the regular business of one of the Judges, subject to the supervision of the Chief Judge.

Kotawal's office, 1811.—In the year 1811, when the *Nyáya Sabhá* had been more or less completely organised, a Kotawal's office was opened at the capital. It was a Police Station, a Magistrate's Court, and a Civil Court of Small Causes rolled into one.

The Danda, and Mudra Sabhas, about 1813.—Possibly owing to the inexperience of the youthful Raja—Vijaya Raghunatha Raya, the *Nyáya Sabhá* developed the germs of lower and higher Courts held loosely together by an anomalous arrangement under which some Judges sat on both the benches, and by the incompetence of the lower tribunal to deliver a final decision.

* Two managers were appointed by the British Resident for Pudukkóttai to carry on the administration during the minority of Rája Vijaya Raghunátha Tondaiman.

Almost as soon as it had been established, or a year or two later, and certainly by the year 1813, the *Nyáya Sabhá* split into three tribunals, the *Nyáya Sabhá* proper, the *Danda Sabhá*, and the *Mudra* or *Mudrita Sabhá*. Here was a division, for the first time, of judicial work into Civil and Criminal, original and appellate, and of civil suits, according to the value of the subject matter. The *Mudrita Sabhá* was a subordinate Civil Court with jurisdiction up to '100 pons or Rs. 125.' The *Danda Sabhá* was a Court of original criminal jurisdiction. The new *Nyáya Sabhá* exercised both original and appellate powers; it heard appeals from the other two Courts, and disposed of original civil suits valued at Rs. 125 and over. It was also competent to review the decisions of, and exercise appellate jurisdiction over, the Kotawal's office on a reference from the Managers.

To the *Nyáya* and *Danda Sabhás* were appointed five Judges and a Pandit in law. Of the five Judges one was *Pravádikár* (Chief Judge) and the others *Sabhyás* (Councillors). Two of these Councillors were set apart for each Court; but the *Pravádikár* presided, and the Pandit assisted at each Court and in every case. The decision was by a majority; the Chief Judge had two votes, and the *Sabhyás* and the *Pandit* a vote each.

Though exercising appellate functions, the *Nyáya Sabhá* still continued to be a purely advisory body. It could not deliver a judgment. As of old, its decisions, original and appellate, were submitted for the Ruler's sanction, and the Raja continued to adjudicate weekly, sometimes with the Pandits that happened to be with him, and sometimes with the Sirkil or any of the Judges summoned for the purpose.

When the final decision was arrived at, the judgment was delivered in the name of the Ruler, over the signature of the Chief Judge, and the Raja's seal as indicated by the formula:—

*Sammatih Prádvivákasya Chakravarti-vipaschitah (the assent of Chakravarti * the learned first Judge).*

* Chakravarti (Aiyangar) was Chief Judge about 1813.

Sri Rájá Bahadúr Nyáya Sabhá mudráṁ Jayapradám Brahadambá Sadápātu Gokarnéśa Kutumbini. (May Brihadambá, consort of Gokarnéśa + always protect the victory-giving seal of the Nyáya Sabhá of the Rájá Bahadúr).*

A Tamil report on the administration of the State dated *Vijaya* (1826-7) tells us that the *Nyáya Sabhá* tried civil cases relating to loans of money and rights in landed property, and the *Danda Sabhá*, Criminal offences such as highway robbery, burglary, arson and murder. The usual punishments were whipping, imprisonment ranging from a month to 12 years, and driving the offender round the streets mounted on a donkey and wearing a garland of *erukku* (*Calotropis gigantea*) flowers. When a Judge received bribes he was compelled to repay twice the amount received and his property was confiscated. He was then mounted on a bullock and driven through the streets while his offence was proclaimed to the accompaniment of tom-toms, and finally he was conducted to the frontier and expelled under pain of death if he re-entered.

Simple as the judicial machinery was, it met the needs of the times. Mr. Bayley, the Resident, wrote in 1841:—"I have had no complaints against the proceedings of the law Courts any more than the petty remarks which every man thinks himself entitled to make when the decree is against him."

The further development of the courts followed more or less the course of political events. Between 1839 and 1844 there was another minority—that of Raja Ramachandra Tondaiman, and the country was governed by the Dowager Rani assisted by the Sirkil and other principal officers. Since these had enough work on their hands without undertaking the function of Judges, the *Nyáya Sabhá* was ordered, for the first time in its history, to pronounce its own judgments without the previous approval

* Gokarnéśa and Sri Brihadamba are the God and Goddess of the temple at Tirugokarnam.

of the Raja, and an appeal was allowed to a higher Court composed of the Sirkil and other dignitaries.

The Huzur Adawlut Court, 1845.—In the transitional arrangements outlined above lay the germs of the Huzur or Raja's Appeal Court which was regularly constituted when the Raja assumed direct charge about 1844. The Court was at first composed of the Ruler and his minister, but as the administration of law became more and more technical owing to the adoption about this time of British Indian statutes, a third member, a legal expert, was added in 1863 under the name of Appeal Judge. At first the Huzur Court heard appeals from the *Nyáya Sabhá* alone; but from 1860 when the latter Court was deprived of all appellate jurisdiction, the Huzur Court became the sole Court of Appeal. It still, however, partook more of the nature of a judicial office and council of justice than of a regular Court; and for a long time it transacted revenue business in addition to disposing of appeals.

Town Small Cause Court (1844) and Munsiff's Courts (1860).—In 1844, the Kotawal's office was superseded by a *Chinnakadan Sabhá* (Small Cause Court). The original procedure in the *Mudrita Sabhá* was that its three Judges sat together to hear every case and decided by a majority. In 1857 owing to the accumulation of business, the Judges began to sit separately, each with a file of his own, so that the tribunal was split up into three Courts. This led in 1860 to the abolition of the Sabhá as such and the establishment of three Munsiff's Courts one at each of the Taluk Headquarters.

Civil and Sessions Court, 1866.—The old *Nyáya Sabhá* which had been shorn of its appellate authority and continued solely as an Original Civil Court, since 1860, and the *Danda Sabhá* which had run an uninterrupted career from the date of its origin, were amalgamated in 1866, and formed into a Civil and Sessions Court after the model of the British Indian District Courts, with power to try both Civil suits and Criminal cases, but with only original jurisdiction.

Thus by the year 1866, new Courts had sprung up under new names, and with better defined functions and status; and these were the Huzur Adawlut or Appeal Court, the Civil and Sessions Court which did the bulk of the higher judicial work, and the four Subordinate Civil Courts, namely, the Small Cause Court in the Town, and the three Munsiff's Courts in the Taluks. The magisterial branch of the judicature was also re-organised about this time. The Indian Penal Code, and the Criminal Procedure Code were adopted in 1867-8, and under their operation the Karbar became the Chief Magistrate, the Deputy Karbar a Joint Magistrate, and the Tahsildars and their deputies Subordinate Magistrates.

Though however by 1866, the Courts had acquired new names and administered new laws, the personnel and the spirit of the Courts remained much the same as before. This fact together with the weakness of the administration led to dilatory and unsatisfactory work calculated to defeat the ends of justice. Mr. Clarke (Political Agent, 1858-60) wrote in 1859:—

"I rather question the expediency and desirableness of continuing our elaborate judicial system in Pudukkóttai. It is a system too essentially English; it has little or nothing Indian in it, and does not accord either with the original institutions of the country or with the habits and opinions of its inhabitants. Its forms are cumbrous and its delays great."

"The constitution of all the Courts, Civil, Criminal, and Magisterial in Pudukkóttai", wrote Mr. Levinge (Political Agent, 1860-5) in 1864, "is cumbrous, and antiquated; the Judges are too numerous—there is not work for so many of them."

The anomalies of the Huzur Court.—During the 42 years of its existence from 1845 to 1887, the Huzur Court reflected faithfully the anomalies pointed out by the two Political Agents. And no wonder. The time had gone by when the Raja could deal justice in simple patriarchal fashion. The advice of lay officers and elders was no longer sufficient, now that Law was ever becoming more technical and professional owing to the multiplicity

of acts, rulings, and commentaries. It was an anachronism for the highest Court of Judicature to contain a majority of two laymen, the Rājā and the Sirkil, against a solitary professional Judge.

The Reorganisation of the Judiciary in its present form.—

The Chief Court, 1887.—The time had therefore come, as Sir Sashia Sāstriar put it, for the Rājā and his minister to retire gracefully to their natural and dignified position of Law Givers. In 1879 the appellate jurisdiction of the Huzur Court over the Munsiff's Courts was transferred to the Civil and Sessions Court, and on the first day of 1887 the Huzur Court was formally abolished, and the Civil and Sessions Court was constituted into a mixed Original and Appellate Court renamed the Pudukkóttai Chief Court. It was composed of three Judges each of whom attended to Civil and Sessions work by turns. The other two sat as Appellate Judges. A full Bench was convened whenever the two disagreed. Sentences of life-imprisonment (equivalent to capital punishment under State Law) or of forfeiture of property were submitted to the Rājā for confirmation. Provision was also made for second appeals, though effect was not given to it till 1910.

The abolition of the Munsiff's Courts, 1879-1889.—As remarked by Mr. Levinge, the Courts and the Judges were too numerous. So the Munsiff's Courts were abolished one after another in the ten years from 1879 to 1889. The Kolattūr Court was amalgamated with the Town Court in 1879, and the Tirumayam Court with that of Alangudi in 1880. The remaining two Courts were abolished in 1889.

At the time of its formation the Civil jurisdiction of the Chief Court was limited to suits in which the value of the subject matter exceeded Rs. 300 on the Original side, and Rs. 30 on the Small Cause side. When the Munsiff's Courts were abolished these restrictions were withdrawn. In 1896-7, the Small Cause jurisdiction was reduced to Rs. 50 so as to give suits of higher value the benefit of an appeal—a concession that was however partly withdrawn in 1912 when the limit was raised to Rs. 100.

Rural Small Cause Court (1890-1893)—Owing to the general backwardness of the rural population, it was not found possible to organise village Munsiff's Courts as in British India. To supply this want, between 1890 and 1893 the rural Sub-Registrars were invested one after another with Small Cause powers with jurisdiction up to Rs. 20. This was a great relief to the villagers who had previously had to go to the capital for the settlement of petty claims. At first the Chief Court exercised concurrent jurisdiction with the Sub-Registrars but in 1896 this power was transferred to its Registrar. In 1912, the jurisdiction of the Chief Court Registrar was raised to Rs. 30.

The Second Appeal Court, 1910.—The justification for a Second Appeal Court was not merely that a provision for a second appeal was popular with litigants. The arrangements under which the Chief Court came into existence provided for such an institution. Under the constitution of the Chief Court each Judge sat to hear both original and appeal cases, and was alternately judge and judged. Moreover the first appeal was practically of no use when the two Judges disagreed, for in that case the original finding was upheld. For these reasons an independent Court of Second Appeal was felt to be necessary, and one was constituted in 1910.

Further reforms and changes.—In 1879 court fees were introduced, which were intended to check frivolous litigation in addition to defraying at least part of the cost of the Judiciary. In 1880, the Head Clerk of the Civil and Sessions Court (now Registrar of the Chief Court) was authorised to receive and file papers, grant copies, issue notices and call for records; this made for despatch of routine work. Judgments of the Chief Court began to be written in English in 1894-95. Reports of its decisions have been published since 1895-96. An examination for the enrolment of local pleaders called Muktyars, was instituted in the same year. A Law Reporter was appointed in 1904, and assessors were first associated with the Judges in Sessions trial. Under Section 5 of the Insolvency Regulation an Official Receiver was appointed in 1915.

In 1926, in order that the Appellate Bench of the Chief Court might be distinct and independent, the number of judges was raised from three to five. The Chief Judge and one of the Puisne Judges attended exclusively to appellate work while the other three judges disposed of all original and sessions work. In 1929, however, when a Judge's post fell vacant, the vacancy was not filled and the Darbar ordered that the Chief Court should work with four judges. The practice of deputing one of the Puisne Judges exclusively for appellate work, was discontinued; and the original work was distributed among the three puisne judges each of whom sat by turns with the Chief Judge to hear appeals.

The opinion was expressed in some quarters that this system whereby the three puisne judges tried original suits and in turn presided over the sessions court and sat with the Chief Judge to hear appeals, had not been satisfactory, and had led to delay. It was pointed out that his original work was held up while each puisne judge was engaged in appellate work, and that appellate work could not proceed uninterruptedly since partly heard appeals posted before a particular bench had to lie over until the same bench sat again. The Darbar issued a Press Communiqué dated October 14, 1934 inviting an expression of public opinion on the subject and in particular on three schemes that had been suggested. After a careful examination of the statistics relating to the number of suits (both original and small cause) and of appeals filed and disposed of, the percentage of disposals, and the average time taken to dispose of each class of suits and appeals during the preceding 21 years, the Darbar formed the opinion that pendency and delay in the disposal of suits and appeals had not assumed proportions so serious as to justify them in incurring the expenditure involved in appointing an additional judge as had been suggested. In regard to the question whether the judges should be recruited from within the State or outside it the Darbar were not prepared to tie their hands by laying down any hard and fast rules. Efficiency they declared, should not be

sacrificed to any rigid principle. The Darbar did not approve the suggestion that the judges should be appointed for a term of years. Considering the scale of emoluments that the State could afford to pay, it was clear that this system would render the judges' posts much less attractive and make it more difficult to secure men of adequate attainments and experience to fill them. The Darbar were unable to approve of the suggestion that there should be an independent Court of First Appeal. On the contrary, they said that it was desirable that all the judges including the Chief Judge should do both original and appellate work in rotation, but the latter arrangement has not been found practicable. A suggestion that Munsiff's courts might be constituted to hear suits of the value of Rs. 1,000 or less did not commend itself to the Darbar, since the State could not afford to pay salaries sufficient to attract competent and experienced candidates for the Munsiff's posts. The Darbar ordered the continuance of the Second Appeal Court on the same model, since it would be very costly to recruit European ex-judges of the High Court for this work as was suggested to them by some people.

The pecuniary jurisdiction of the small cause courts has undergone various modifications. In 1919 the pecuniary jurisdiction of the Registrar of the Chief Court and of the rural small cause courts was raised from Rs. 30 to Rs. 50. In 1920 the pecuniary limit of the small cause jurisdiction of the Chief Court was raised from Rs. 100 to Rs. 200. A notification dated October 25, 1926, restricted the local limits of the small cause jurisdiction of the Chief Court in respect of suits of the value of Rs. 50 and below to those places within the State over which none of the Rural Small Cause Judges had jurisdiction; and the small cause powers exercised by the Registrar of the Chief Court were withdrawn; but they were restored in 1929. From January 1, 1935, Rural Small Cause Judges have been empowered to try small cause suits not exceeding Rs. 100 in value, and the Registrar of the Chief Court has similar powers in the Registration sub-district of Pudukkóttai.

Changes affecting criminal justice are the appointment (1894-95) of Stationary Magistrates at Taluk headquarters, the conferment (1895-96) of third class powers on rural Sub-Registrars, and the formation of Bench Courts for the Town (1913-14), and Tirumayam (1924-25).

The Dewan Peishkar who as Chief Magistrate of the State corresponds to the District Magistrate in the Madras Presidency except in the matter of summary trials was till 1925 chiefly engaged with appeals from the subordinate magistracy and revisions of the orders of the other first class magistrates. In 1925 a new post, that of the Additional Chief Magistrate, was created, and this officer has since largely relieved the Dewan Peishkar of his magisterial duties.

By the introduction of the Pudukkóttai Transportation Regulation No. I of 1908, the Sessions Court was authorised to award sentences of transportation for life, but these had to be discontinued from 1921, since the Government of India had ordered the closing of Port Blair to convicts from Southern India. Section 14 of Regulation I of 1910 which required that sentences of imprisonment for life or forfeiture of property should be submitted to His Highness the Raja for confirmation was repealed by Regulation II of 1921. The provision of law requiring the reference to a Full Bench of all cases in which there was a difference of opinion between the two judges sitting in the First Appeal Bench was repealed, and in all such cases the decision of the original court is now confirmed.

Under the Village Panchayats Courts Regulation, No. IV of 1926, village courts have been established in the Town and at seven other places—Alangudi, Tirumayam, Kiranur, Karambakudi, Ponnamaravati, Arimalam and Perungalur.

The working of the law courts at present:—

General.—The administration of Civil and Criminal Justice and to some extent, the constitution of the various courts in the State are on the British Indian model. The Chief Court

exercises the powers of a High Court, both in Criminal and Civil matters, except that in civil matters, a second appeal on points of law, and in certain circumstances, on questions of fact, lies to a special court of second appeal which consists of two judges and is constituted every year. The original civil jurisdiction of the Chief Court extends over regular suits of all values and its small cause jurisdiction over suits not exceeding Rs. 200 in value. The Registrar, Chief Court, and the nine Rural Sub-Registrars, (at Alangudi, Tirumayam, Kolattur, Karambakkudi, Kilànilai, Annavàsal, Viràlimalai, Ponnamaràvati and Perungalur) are ex-officio small cause judges. The Chief Court is the only court in the State competent to try original suits and hear appeals. The appellate work in the Chief Court is disposed of by a bench of two judges consisting of the Chief Judge and one of the other judges who sit in rotation with him.

Besides the Chief Court, the Rural Small Cause Courts and the Registrar's Small Cause Court, there are eight village courts which try suits of a money value of Rs. 30 and also with the consent of both the parties suits in which the value of the subject-matter does not exceed Rs. 100.

I. Civil Justice.—

The number and nature of civil suits (original and small cause) instituted in all the courts of the State in faslis 1344 to 1346 are shown in the following table.

Nature of Suits.	Number.		
	F. 1344.	F. 1345.	F. 1346.
1. Suits relating to money or movable property.	9,118	7,729	8,115
2. Mortgage suits ...	434	328	305
3. Other suits relating to immovable property.	159	98	108
4. All other suits ...	185	134	155
Total ...	9,896	8,289	8,683

The total value of suits instituted in all the civil courts was as follows :—

Fasli 1344	....	Rs. 26,54,112
Fasli 1345	....	Rs. 23,51,153
Fasli 1346	....	Rs. 18,15,044

Of the suits instituted in the Chief Court in fasli 1346, 21 per cent were by money-lenders against agriculturists, 33 per cent by money-lenders against non-agriculturists, 3 per cent by traders against buyers, 41 per cent between other classes of people and the rest brought either by or against the Sirkar.

On the original side there were in fasli 1346, 2,223 cases for disposal, of which 1,412 or 63·5 per cent were disposed of. The average duration of a contested regular suit was between 336 and 445 days during faslis 1344 to 1346, and of other suits between 41 and 75 days.

In fasli 1346 the Registrar's Small cause Court had 707 cases, of which 612 were disposed of. The Rural Small Cause Courts had altogether 2,052 cases and disposed of 1,914. The Panchayat Courts disposed of 4,575 cases out of 4,995 that came up for disposal.

Insolvency.—Insolvency petitions are filed and adjudicated in the Chief Court and transferred to the Official Receiver for the administration of the estate and the framing of schedules. The number of insolvency petitions filed during fasli 1346, was 172 including 77 pending at the commencement of the fasli. Of this number 36 were dismissed for default and on 80 orders of adjudication were passed.

Appeals.—The number of regular appeals for disposal in fasli 1346 was 456, of which 216 or nearly 47 per cent were disposed of. 112 revision petitions were filed, and orders were passed on 76. The number of applications for executions disposed of was 6,622 out of 8,242, and the number of processes executed, 28,923.

115 appeals valued at Rs. 4,19,957 came before the Second Appeal Court in fasli 1345, and 81 were disposed of.

Financial.—The expenditure on the Chief Court in 1936-37 was Rs. 83,242. The total revenue for the year 1936-37 in all the courts in the State excluding the Panchayats courts, was Rs. 2,22,664.

II. Criminal Justice.

The Chief Magistrate and the Additional Chief Magistrate are first class magistrates. A special first class magistrate is appointed whenever necessary. There are seven second class magistrates—three of them are Tahsildar-magistrates who seldom exercise magisterial powers while the other four are the stationary sub-magistrates in the Town and at the three Taluk headquarters. There are six rural sub-registrars (at Karambakkudi, Perungalūr, Kīlānilai, Ponnamarāvati, Virālimalai and Annavāsai) who are invested with third class magisterial powers. The Bench Courts at Pudukkóttai and Tirunayam exercise third class powers.

The number of cases for trial in Magistrates' courts in 1936-37 was 6,698 of which 6,304 were disposed of. Cases instituted under the Indian Penal Code show little variation in number during the last few faslis; but there has been an appreciable decrease in the number of offences under special and local laws, such as the Elementary Education Regulation (due to the temporary suspension of the operation of the Elementary Education Regulation during the severe drought of 1935), and the Police Regulation. The number of cases tried by the Sessions Court in fasli 1346 was 26, of which 25 were disposed of. The Additional Chief Magistrate disposed in the fasli of all the 171 appeals that came before him, the Sessions Court of 42, and the Chief Court on the appellate side of 50 out of 53.

Extradition.—The law relating to the surrender of persons who have committed offences in British India and are found within the State limits has been defined in the Extradition

Regulation, No. IV of 1892. Such persons are surrendered to the British Courts on the application of British Magistrates made through the Resident at Trivandrum. In 1936-37, 18 persons were produced before the State courts on extradition warrants issued by the Resident and 21 persons were surrendered by the State for trial in courts outside the State.

III. Miscellaneous.

Inspection.—All the rural Small Cause Courts are annually inspected by the Judges of the Chief Court, and all the Panchayat Courts by the Registrar of the Chief Court. The Additional Chief Magistrate inspects all the Magistrates' Courts.

Law Reporting.—The reported judgments of the Chief Court and the Second Appellate Court up to 1930 have been printed. The reports for the years 1931 to 1935 are in the Press.

Library.—The Chief Court library contains about 1,530 volumes and subscribes for Indian and English Law Reports and the important law journals.

Legal Practitioners.—There were 201 legal practitioners on the rolls of the Chief Court on June 30, 1937,—128 vakils who had enrolled for life and 25 first grade pleaders, and 48 Muktyars practising in the various courts of the State. There is a Bar Association with a library in the capital Town.

SECTION II.—POLICE.

The opening of a Kotawal's office in 1811 marks the first departure from the old Kavalgar (village watchman) system. As we have seen (see page 424), it was a police house and court combined. In 1857, the Kotawal came under the Police amin or Town Sub-Magistrate. The Tahsildars began to exercise police powers in the Taluks. When the Police Regulation of 1875 was passed, these officers were relieved of police duties and a police force was organised on the British Indian model.

Reforms in the Police Force.—A school of instruction was opened in 1880 for recruits and reserves. Since 1910, officers are being sent to Vellore for training. A Prosecuting Inspector was appointed in 1913; the post was abolished in 1923 under the retrenchment scheme, but was revived in 1926. As it was found difficult to get suitably qualified men for the force, the pay of constables was raised in 1913 and again in 1917.

On the advice of Mr. Blackstone, then Superintendent of Police for Trichinopoly, the posts of Circle Inspectors were abolished in 1917, and the Sub-Inspectors were placed in charge of the divisions. This arrangement was not found very successful; in 1919 the old system of Circle Inspectors was restored, and with the help of two British Officers lent by the Madras Government, the department was reorganised on the British model.

Between 1924 and 1926, a number of unimportant outposts were abolished, while new stations and beat houses were opened in places where crimes showed a tendency to increase. There are now 9 investigating centres (Town, Karambakudi, Alangudi, Kíranur, Annavásal, Virálimalai, Tirumayam, Arimalam, and Ponnamarávatí) and 7 outposts (Malayur, Ádanakkottai, Séplanthope, Odayálipatti, Pudáppatti, Émbal and Kárayur).

In 1919, a small traffic party was constituted to regulate motor and cart traffic in the Town, and in 1924, the party was given special training in traffic control.

Mr. Hume's reorganisation.—The State Police Force had to its credit certain achievements in the past. To mention but two cases,—in 1891-92, the local police rendered material aid to the British Police in arresting a gang of dacoits who wrecked a running train; and in 1916, the State Deputy Superintendent of Police was decorated by the Government of India for the co-operation and help rendered by the State Police in the detection of cases of dacoity. But events proved that the State Police had neither the experience nor the training to cope with an exceptional situation, such as rioting or mass disturbance.

On the unexpected outbreak of mob violence on a large scale in the Town on the morning of July 15, 1931, the Police and Military forces were utterly taken by surprise and overpowered. "In consequence of the failure of the Police to cope with the riots in the capital on July 15, the services of an officer of the Madras Police were obtained for the purpose of reorganising the State Police Forces. As a result of the re-organisation the strength of the Armed Reserve was increased by one Sergeant-Major, one head constable and ten constables so as to provide for the maintenance of an adequate striking force over and above the average number of men generally required for the performance of routine duties. These latter were also reduced to the lowest limit and the Armed Reserve as far as possible relieved of all duties that would interfere with their training and ready mobilisation. Intense drill and exercises were carried out to improve the morale of the force and unfit men were weeded out and replaced by men of better physique. The old 476 muskets having been for the most part destroyed or lost during the riots, the Reserve was re-armed with 410 muskets. There was some re-distribution of the Taluk and Town Police in accordance with actual requirements and the net result of the scheme of reorganisation was a Police Force consisting of one Commissioner of Police, one Sergeant-Major, four Inspectors, 12 Sub-Inspectors, one *Jemadar*, 36 head constables and 249 Police constables The drill and discipline of the force at the end of the fasli were markedly superior to that at the beginning. Additional lines have been erected to house the whole of the Armed Reserve and armouries of a modern pattern constructed. An armoured Police motor lorry for the conveyance of Police and of prisoners has been purchased. The credit for the improvement in the personnel and material of the force is due mainly to Mr. Hume who drew up and carried through the scheme of reorganisation."*

* Administration Report—Fasli 1341.

The present (fasli 1346) sanctioned strength of the Police Force is one Sergeant-Major, four Inspectors, 12 Sub-Inspectors, one *Jemadar*, 35 head constables and 244 constables.

The following are some figures relating to crimes in the State:—

1. *True cases of cognizable crimes reported.*—

Fasli.	Total.	Grave crimes.
1342	344	217
1343	321	275
1344	453	365
1345	558	438
1346	453	347

2. *Minor offences.*—

Fasli	Nuisances.	Offences under special and local laws.
1344	1,627	450
1345	2,207	469
1346	2,089	453

The increase under nuisances during the last two faslis is due to efforts to prevent pollution of the catchment areas and feeder channels of conserved tanks and other drinking water sources.

The offences under local laws relate mainly to the Elementary Education Regulation and Forest Regulations.

3. *Grave crimes.*—

Faslis.	Mur-der.	Culpable homicide.	Dacoity.	Robbery.	House-breaking.	Theft.	Cattle theft.
1342	4	2	3	7	60	113	28
1343	4	2	3	11	59	162	34
1344	7	...	9	17	94	141	97
1345	4	1	5	29	107	196	96
1346	2	1	...	10	88	149	97

4. *Percentage of detection of grave crimes.*—

Faslis.	I. P. C. cases.
1344 ...	43'90
1345 ...	43'30
1346 ...	45'20

5. *Property lost and recovered.*—

Faslis.	Amount lost.	Recovered.	Percentage.
	Rs.	Rs.	
1342	15,795	4,226	26' 7
1343	33,218	21,390	64' 3
1344	23,348	6,969	29' 8
1345	20,091	8,814	43' 3
1346	15,221	6,399	42' 04

Prevention.—The Kallars who are numerous in the North-eastern and North-western parts of the State are by tradition a predatory race. They are extremely clannish, and since they live on both sides of the frontier, they could for long elude the vigilance of the police both in the State and in British India. They were dexterous in cattle-lifting. Their criminal propensities were however, restrained by the influence of the local *Servaikars* who formed the *Kàvalgar* watch.

In the latter half of the last century, the lawless propensities of the Kallars both in the State and outside it were intensified by the weakening of the old feudal ties and economic distress resulting from centuries of the *amāni* tenure. The Police organisation was then inadequate. The co-operation between the State and the British Police which was established after Sir Sashia Sāstriar took up the reins of administration, the system of registration and observation of K. D.'s, the

identification of criminals by finger-prints and anthropometrical measurements, the incessant preventive watch kept over the criminal tribes and the deterrent punishments inflicted by the courts, have contributed to the reform of the Kallars. They are now taking to cultivation, and the progress of education coupled with settled occupation have done much to wean them from their criminal propensities.

Maravars, Valayans, Kuravars, Kaladis and Pallans (see the chapter on 'The People' for a description of these tribes) are other tribes who for long led a life of crime.

In 1918, the Darbar approved the proposals for registering the Arimalam Koravars under the Criminal Tribes Act. In 1922, Kaladis and Valayans were added to the register of dangerous criminal classes. The strength of these tribes on the register on the last day of fasli 1346 is shown below.

	Men.	Women.
Koravars	79	60
Kaladis	85	...
Valayans	179	...

A Reclamation School for Korava boys was opened in 1926 with 11 boys. It was first located in Tirumayam, but was subsequently transferred to the capital. An account of the working of the school is given in the chapter on 'Education.'

There are no wandering criminal tribe gangs indigenous to the State. Detachments of wandering gangs from British India occasionally pass through the State. The State Police watch their movements and send them under surveillance from station to station till they leave State territory when they are passed on to the British Police.

Proceedings under the security sections of the Criminal Procedure Code are instituted against persons suspected to be dangerous, and if necessary they are bound over to be of good behaviour. These proceedings have resulted in a diminution of crimes.

In 1919, an Intelligence Bureau was opened on the British model. It has at present a staff of a Sub-Inspector, one Head Constable and one Constable.

Administration.—The head of the Police Force was designated Head Quarter Inspector till 1889, Inspector till 1908, and Deputy Superintendent till 1918. He was working under the supervision of the District Superintendent of Police, Trichinopoly, who was ex-officio Superintendent of Police for the State. With effect from January 1, 1928, the head of the State Police was made an independent officer with the designation of Commissioner of Police-cum-Commandant. In 1933, arrangements were again made with the Madras Government for the periodical inspection of the State Police and Military Forces by the District Superintendent of Police, Trichinopoly, who is now the Inspecting and Advising Officer of the State Police and Military Forces. The head of the Police is now designated Superintendent of Police-cum-Officer in charge of the Military Forces.

The following statement shows how Pudukkóttai is equipped with Police stations and outposts as compared with the surrounding Madras districts.

Serial Number.	Districts.	Area in square miles.	Population.	Number of stations.			Area served by one outpost or station.	Population served by one outpost or station.
				Number of outposts.	Total.			
1.	Pudukkóttai State.	1,179	4,00,694	9	8	17	Sq. miles. 69'3	23,570
2.	Trichinopoly	4,314	19,13,245	36	13	49	88'0	39,046
3.	Ramnad	4,819	18,38,955	34	18	52	92'7	35,364
4.	Tanjore	3,742	23,85,920	43	13	56	66'8	42,605
5.	Madura	4,911	21,95,747	43	9	52	94'4	42,226

SECTION III.—PRISONS.

The Central Jail.—Convicts sentenced to hard labour were originally confined in the old fort at Tirumayan. They were removed to the capital in about 1810 to improve the roads, dig wells, and repair tanks. The old Town Jail was built in about 1830, and to it all offenders sentenced to imprisonment for over a fortnight were sent. Though pronounced a 'most excellent Jail' by Mr. Blackburne in 1846 it stood in a congested locality close to the bazaar. Though its accommodation was sufficient for only 44 prisoners under British rules, it was considered to be large enough to house a maximum of 130. Its sanitation and discipline were anything but satisfactory. Its occupants were huddled together in ill-ventilated rooms without even the convenience of a latrine.

The present Jail was planned in 1887 and completed and occupied in 1889. It stands outside the Town in an airy locality with every arrangement necessary for the proper housing of convicts. Since its erection, convict life in the Jail has conformed more and more to the standards of discipline and humanity obtaining in British India. The Madras Jail Code was introduced in 1895, and under it provision was made for the appointment of women warders, the grant of remission for good conduct and the substitution of ragi for rice as the normal diet. The old practice of fettering convicts even when ill was abandoned in 1897. Life convicts had been a source of danger to their fellow-prisoners and the officers; and arrangements were therefore made in 1900-1 to confine them apart, and in 1908 to send them to the British penal settlements; but this latter arrangement, as we have seen (see page 433), had to be discontinued from 1921.

Since 1934, a portion of the Central Jail has been set apart for the detention of lunatics. Increased accommodation has recently been provided. The Jail and its perimeter are lit by electricity.

Attached to the Jail is a dispensary under the charge of a Sub-Assistant Surgeon assisted by a full-timed compounder. The Chief Medical Officer of the State inspects the Jail and its inmates about once a week.

Convict labour has differed from time to time, but the change has been gradually in the direction of making it less humiliating and more useful in the way of providing an occupation for after life. Convicts were originally employed on street-sweeping and road-making. Bell-metal casting was introduced in 1894. In the following year the convicts were relieved of the street scavenging. In 1903, labour outside the Jail was abolished. Gardening is now a popular occupation and convicts take to it with zest. The main industries carried on in the jail are weaving of cotton, gingelly oil pressing, carpentry and smithy work. In 1933-34, the Darbar sanctioned a scheme by which prisoners who were employed on jail labour could earn an addition to their gratuity or remuneration if their out-turn of work reached the required standard. The scheme is intended to give the convicts a greater interest in their work by enabling them to earn something which will be a help when they come to be released. It promises to be successful.

Population.—The table below shows the number of prisoners admitted to and released from the Central Jail during 1936-37.

	Convicts.		Under-trials.		Civil.		Lunatics.	
	Men.	Women.	Men.	Women.	Men.	Women.	Men.	Women.
Number at the beginning of the fasli.	111	1	15	1	9	...	8	...
Number admitted during the fasli.	280	56	171	5	169	...	11	...
Number discharged during the fasli.	272	55	177	6	166	...	12	...
Number remaining at the close of the fasli.	119	2	9	...	12	...	7	...

Consequent on the Town riot and the Andakkulam and Kannangudi dacoity cases a supplemental jail attached to the Central Jail was temporarily opened in September 1931 to accommodate the large number of under-trial prisoners, and was closed in the next fasli.

Conduct of Prisoners.—The conduct of the prisoners has been satisfactory on the whole; and jail offences are few. In the riot that broke out in the capital on July 15, 1931, the Central Jail was broken into by the mob and the prisoners set at liberty. Shortly after order was restored; most of the prisoners either surrendered or were arrested and restored to custody. The convicts who surrendered voluntarily within thirty-five days from the date of the riot were awarded remissions.

There is a convicts' school in the Central Jail, and the illiterate inmates are taught to read and write. Religious and moral instruction is imparted.

Finance.—The receipts from the Jail, (chiefly from the industries) amounted to Rs. 11,602 in 1936-37; and the expenditure to Rs. 26,617. The average cost of diet per head *per diem* was two annas.

Administration.—The supervision of the jail was formerly vested in the Kotawal. It was subsequently transferred to the Police Amin, to the Civil and Sessions Judge, and then to the Deputy Karbar in 1867. The Central Jail is now under the Jail Superintendent under whose orders the Jailer and his staff work.

Sub-Jails.—Besides the Central Jail, there are 8 subordinate jails situated at the following places—Alangudi, Tirumayam, Kolattur, Karambakkudi, Ponnamaravati, Kilànilai, Viràlimalai and Annavàsal. In these civil and under-trial prisoners and convicts sentenced to a week and less are confined. These sub-jails are under the control and supervision of the Additional Chief Magistrate.

SECTION IV.—REGISTRATION.

Registration was introduced into the State in 1875 by Regulation I of 1875 which was subsequently amended and consolidated by Regulations I of 1885, I and III of 1888, and IV of 1895 which were again repealed by Regulation I of 1905. This Regulation has since been amended by Regulations I and III of 1909, II of 1917, II and IV of 1925, I of 1929, VIII of 1930 and XI of 1931. The existing law makes registration compulsory for mortgages, sales, gifts, exchange or leases for a year and over of immovable property, while it is optional for bonds and promissory notes (compulsory till 1909) and revenue and court sales (compulsory till 1917).

There are at present 10 Registration offices distributed as follows:—

1. Pudukkóttai (1875)	6. Tirumayam (1877)
2. Kilànilai (1875)	7. Kolattur (1877)
3. Karambakkudi (1875)	8. Ponnamaravati (1886)
4. Viràlimalai (1875 and 1886)	9. Perungalur (1890)
5. Alangudi (1877)	10. Annavàsal (1896)

The year in which each was opened is shown in brackets. The average cultivable area per Registration office is 79 square miles and the average population served by an office is 40,069 according to the last census. The earliest stations were not, as the list shows, the Taluk Headquarters, because for two years (1875-77) the Tahsildars exercised the powers of Registrars in their own stations. Though Viràlimalai is one of the earliest offices it remained closed between 1881 and 1886 for want of work. For similar reasons the office opened at Kudumiàmalai in 1893 was transferred to Annavàsal in 1896; that opened at Arimalam in 1896 was closed in 1918; and the offices opened at Kàraiur in 1896 and at Malayur in 1904 were closed in 1923. A Sub-Registry office was also constituted for the Pudukkottai Sub-district in 1908 but it was amalgamated with the office of the District Registrar in 1911.

The office of the District Registrar is also a central record office to which are sent annually the registers and books of the several offices for safe custody and issue of certified copies.

All the Sub-Registrars excepting the Town Sub-Registrar are small-cause judges and with the exception of the Town Sub-Registrar and those at Taluk Headquarters, third class magistrates also.

An examination of registration statistics shows that the number of registered documents has had two marked periods of increase and two of decline. The periods of increase synchronised with the *amāni* settlement and the enfranchisement of ināms, as a result of which owing to the creation of a property in the land, it was freely sold and mortgaged. The two periods of fall were those of the amending Regulations of 1909 and 1917 when the registration of certain classes of documents was declared optional. Otherwise the fluctuations in the figures can be explained by the following general principles:—(i) The immediate effect of an unfavourable season is to increase registration, but a succession of bad years causes a falling off, because all the money that could be raised by the sale or mortgage of land has been raised. (ii) In a prosperous year succeeding years of adversity, there is slight increase in registration. (iii) When good and bad years alternate over a somewhat long period, registration generally increases in bad years and falls off in good years. (iv) If however a number of consecutive years are prosperous, registration either declines or is stationary.

Apart from such incidental variations, since the introduction of Registration in 1875 there has been a steady increase in the number of documents registered, and an equally steady rise in the value of land as recorded in the Registration books, both of which point to a general improvement in the economic condition of the people. Since 1928, however, there has been a fall in the number of registered documents which evidently has to be attributed to the prevailing economic depression and the fall in the value of land.

There was a perceptible fall of 1,227 documents in 1935-36; the decrease was largest under sales and mortgages. The total number of documents registered during faslis 1344 to 1346 is as below:—

Fasli	1344	....	11,238
	1345	....	11,011
	1346	....	10,823

220 documents were registered in 1936-37 by or on behalf of Co-operative Societies; and the amount leviable but foregone by the department on this account was Rs. 1,365. Documents by or on behalf of Co-operative Societies were registered free till 1935; but now they are registered on payment of half the usual fees.

Financial.—The total receipts of the department in 1935-36 amounted to Rs. 31,227. The expenditure on the department excluding the portion debitable to "Law and Justice" on account of the Sub-Registrars exercising small cause and magisterial powers, was roughly Rs. 27,200.

Notary Public.—With effect from July 1, 1935, the Town Sub-Registrar was appointed Notary Public for the whole State. Rules for the conduct of this office were issued on May 14, 1936.

The following table shows how the State is equipped with Registry offices as compared with the adjoining districts.

Serial Number.	District.	Area in square miles.	Population.	Number of Sub-Registry offices.	Average area served by one Sub-Registry office.	Average population served by one Sub-Registry office.
1.	Pudukkóttai State	1,179	4,00,694	10	sq. miles. 118	40,069
2.	Trichinopoly	4,314	19,13,245	24	180	79,718
3.	Ramnad	4,819	18,38,955	30	161	61,298
4.	Tanjore	3,742	23,85,920	38	98.5*	62,787
5.	Madura	4,912	21,95,757	29	169	75,715

* Density of Population in ... { Pudukkóttai State 340 per square mile.
Tanjore District 638 per square mile.

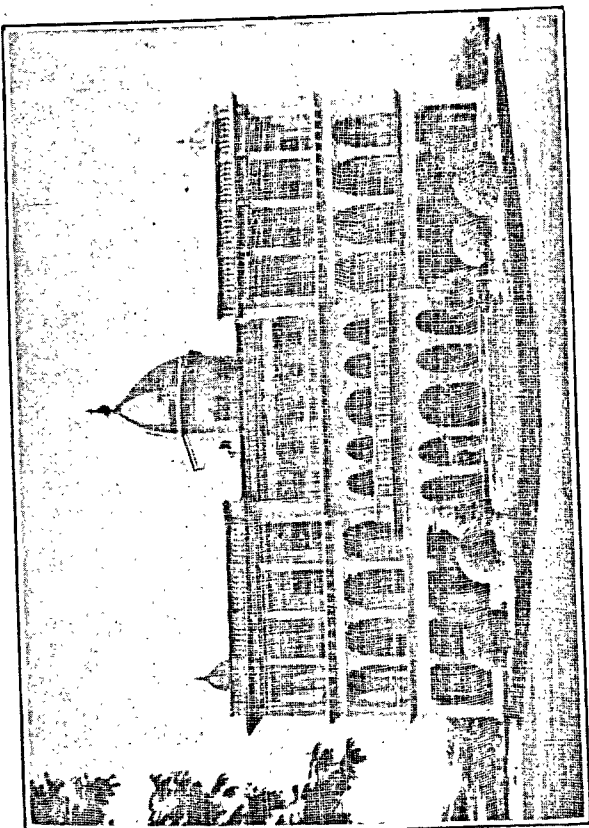
CHAPTER XVII.

THE PALACE ESTABLISHMENT.

The Palace establishment includes a variety of departments more or less domestic in nature and intended to minister to the personal comforts, pleasures, and dignity of the Rājā. According to a list prepared in 1881-2 it consisted of nine hundred and twenty-four hands. Of these, 239 including 126 Sepoys, 21 Troopers, 25 Sardars, 40 Rāzu warriors, and 27 Bandsmen constituted a Military force and Body-Guard; 155 were employed in the Stables; 153 in the Palace stores; and 51 in conducting worship and performing other religious ceremonies; and 326 others formed a motley group of dependants, pensioners, favourites, insignia bearers, palanquin-bearers, cooks, musicians, and menials.

Since the year mentioned above, there have been frequent reorganisations of staff, and redistribution of duties; but in the main the several departments of work have practically remained the same; and these are noticed below except the military an account of which has been given in a separate chapter.

The Stables.—The Stables formerly comprised an *Anai lāyam* for elephants, a *Periya lāyam* for horses and bullocks, a *Vandi māl* for carriages and a tent establishment. The *Periya* or *Aramanai lāyam* contained the horses intended for the Rājā's personal use only. The *Bāpu lāyam* which housed the horses of the Rājā's friends and relatives, and *Kutti lāyam* which contained the cavalry mounts were later merged with the *Periya lāyam*. At present the Stables comprise three sections, the Elephant Stables, the Garden Stables (containing the bullocks used in the garden), and the Palace Stables containing the carriages and carriage-horses, the horses of the cavalry and hacks. There are also the State motor cars. The Department was originally under an officer styled the *Lāya Madyasth* (Stables correspondent), and included two *Sālāstris* (Veterinary Surgeons).



THE NEW PALACE, PUDUKKOTTAI.

The officer in charge is at present termed the Stables Superintendent who is under the control of the Palace controller. The Surgeon in charge of the Town Veterinary Hospital inspects the animals in the Stables every day.

The Pujai Vidu establishment looks after the worship in the Sri Dakshināmūrti temple in the Old Palace, and the several charities enjoined on the State by the Sage Sadāsiva Brahmam, such as the distribution of doles to girls on Fridays, and to Brahmins during *Navarātri*. The establishment consists of two classes of men, (1) those connected with the worship in the temple—*Archakars* (priests), cooks, *Parichārakas* (waiters), servants, etc., and (2) those connected with the *Ugrānam* (Stores)—*Vichāranakārs* (Supervisors), *Sampratis*, (Store-keepers) and watchmen. A cow-stall was originally attached to the *Pūjai Vidu*, (to supply the milk, butter and curds necessary for the worship) and possessed its own staff of cow-herds, and *Kanganis* (watchmen), but it has now been dispensed with as superfluous.

The *Dānādhikār* or Almoner is at the head of the priestly staff, supervises the charities, and attends to the proper performance of the religious functions in the Palace. He is consulted in the matter of *Japams* (public prayers), and *Vēda pārāyanams* (Vedic recitals), and is an examiner in the Dussāra examinations. He is assisted in his work by a Palace *Purōhit* (Priest), and an Astrologer.

The Music Establishment.—There are two halls in the old Palace known as the *Sangita Sāla* (Music hall) and the *Nātya Sāla* (Dancing hall). In one of them was kept a stock of musical instruments such as *Vinais*, *Sārangis*, *Saragaths*, Violins, and flutes. A company of dancers, singers and instrumental musicians were attached to the Palace, and required to entertain the Rājā during *Sannāhams* (processions), and whenever he worshipped publicly at the Sri Dakshināmūrti or Sri Brihadambāl temples. This company has since been disbanded, and there are

at present two bands of musicians and singers called respectively the *Periya mélam*, and the *Chinna mélam*.^{*} There are also two bands—a “Carnatic band” which plays Indian music on western instruments, and a Military brass band which plays at the New Palace once a week, and also at State dinners, Garden parties, and on similar occasions. It also plays once a week in Ananda Bagh and at the Holdsworth Park. There is also a Mubammadan orchestra of cymbals, pipes, (*Karna*, and *Surna*), and drums (*Dokra*, *Nagara*, etc.). This plays every morning and afternoon at the entrance to the New Palace—a traditional practice in India.

The Bokkusham is the Palace Treasury containing jewels, robes, and other valuables. The officer in charge of it is called the *Bokkushakár*.

The Vaidyam establishment looks after the health of the Rájá and his family, and formerly included *Ayurvedic* or *Siddha* physicians. The Chief Medical Officer of the State now attends on the Palace, assisted by a special Sub-Assistant Surgeon.

The Palace kitchens.—These contain a store-room (formerly called *Periya Ugránam*), and two separate kitchens, in one of which vegetarian food is prepared by a staff of Brahmin cooks, and in the other, non-vegetarian food by non-Brahmin cooks.

Domestic Establishment.—Besides the cooks employed in the kitchen, there were formerly numerous other domestics such as the *Pandárams* who were in charge of the wardrobe; *Gólnáyaks* who attended to lighting; *Imarti-maistris* who saw to the Palace repairs; *Bógis* (palki-bearers), *Thombarams* (sweepers), gardeners, tailors, dhobies, and barbers. These are still employed, though their number and name have varied from time to time.

The *Menial Establishment* is also numerous. Originally the major-domo was called *Adappakáran* or *Pán-sérvai*, because it was he who handed betel leaf and areca nut to the Rájá. He had under him two grades of attendants—the *Periya Pillayándáns* (senior servants) and *Chinna Pillayándáns* (junior servants).

^{*} See Chapter III, page 135.

The menial staff consists at present of a number of daffadars and daláyats under the control of the *Jemddar*. There is also a valet in charge of the ward robe.

The Dignity Establishment.—Foremost among the men of this establishment are the Brahmin Harikárs who distribute *Pansupári* (betel leaf and areca-nut) during marriages and Darbárs in the Palace, and during processions and festivals. There are also numerous insignia bearers such as *Kodaikkárans*, *Divatti sérvais* and *Thadi sérvais*. The *Kodaikkarans* are umbrella bearers of whom there were two classes formerly called respectively, the *Ul-kudais* and the *Veli-kudais* according as their duties lay in or outside the Palace. The *Divatti sérvais* are torch-bearers. The *Thadi sérvais* carry the different *Chóbda* sticks. In addition to these are other persons who at the time of processions carry the various paraphernalia—such as the standard, the *Jaya Béri* (victory drum), Javelins, *Ganda-bherunda* (a figure of a two headed eagle), etc., and are in charge of the State horses and the elephants carrying the gold and silver *Howdahs*. There are again some personal attendants, and the holders of the insignia—*Chowri* and *Chámaram* (Yak-tail and whisk). Formerly there were also a class of poetasters called *Kattiyakárans* and *Bhattu Rázus* who recited on public occasions laudatory verses, and proclaimed the titles, and valorous deeds of the Rájá and his ancestors, and a court fool who was also story-teller.

The Personal staff of His Highness the Rájá.—An English Tutor is in charge of the education and upbringing of His Highness the present Rájá who is now a minor. He is assisted by special Urdu, Tamil, Sanskrit and Physical Instructors. His Highness's brothers and sisters have their own governess and teachers.

His Highness has an *Aide-de-camp* who is an officer of gazetted rank.

Administrative.—The administration of the various departments mentioned above was originally under an officer styled the Private Manager, and later the Palace Manager. The present head of the Palace establishment is styled the Palace Controller. The Dewan Peishkar has charge of the *Pújai vidu*.

CHAPTER XVIII.

THE DARBAR AND DARBAR OFFICE.

*The Darbar.**—The head of the administration was originally termed *káriakarta*. It would appear that towards the end of the 18th century the designation of Sirkíl was adopted. During the minority (1807—1817) of Ràjà Raghunàtha Tondaimàn Bahadur the affairs of the State were managed by two Managers who were near relatives of the Prince, acting under the advice of the Resident. Between 1815 and 1817 (or 1822?) the place of the Sirkíl was taken by a Principal Councillor assisted by two Subordinate Councilors.

During the minority of Ràjà Ramachandra Tondaimàn Bahadur (1839 to 1844), a Council of Regency composed of the Dowager Rani, the Fouzdâr and the Sirkíl carried on the administration. From about 1851 the Sirkíl was assisted by a Deputy Sirkíl. The designation of the Minister was changed from Sirkíl to Dewan in 1885. During the minority of His Highness the late Ràjà, the Dewan became Dewan-Regent, and he was at the head of the administration assisted by an Assistant Dewan.

In 1898 when the late Raja went to England for the first time a Councillor was appointed "to conduct the administration conjointly with the Dewan." The post of Councillor was abolished in July 1908.

In March 1909, a State Council was constituted to exercise some of the powers of the Ràjà, as he had to be absent from the State for reasons of health. It consisted of a member of the Indian Civil Service designated State Superintendent, a Dewan, and the Chief Judge ex-officio. The Superintendent and the

* A chronological list of the heads of the administration from 1807 to the present day is given at the end of the chapter on 'History.'

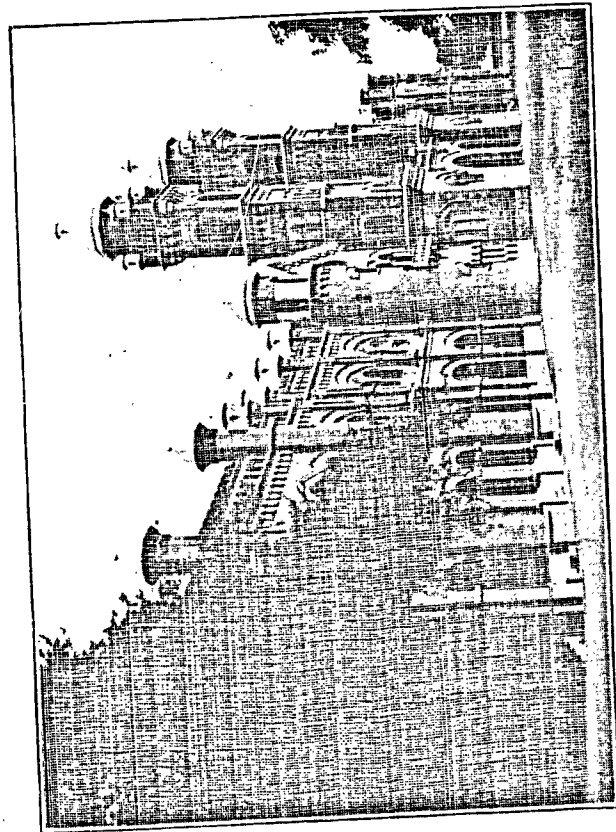
Dewan each had his own portfolio; but the Chief Judge had none, but all questions on which there was a difference of opinion between the Superintendent and the Dewan were referred to him for his opinion.

In 1922, His Highness the Raja decided to reside permanently out of India, and arranged in consultation with the Supreme Government, that with effect from October 23, 1922, the administration of the State should be carried on by a Regent. The Regent exercised the powers of the Raja and was assisted by the Dewan in the executive administration of the several departments of the State. His Highness Sir Márthànda Bhairáva Tondaimàn Bahadur died on May 28, 1928, and in November 1928, the Agent to the Governor-General proclaimed His Highness Ràjà Rajagópala Tondaimàn Bahadur, Ruler. The Regent however, continued in that capacity till March 1929 when, under the orders of the Government of India, the State was placed under a Council of administration consisting of a President, a Dewan and the Chief Judge of the State as ex-officio member. The President was deputed to attend the Round Table Conference in London as adviser to the delegate for the South Indian States, and during his absence (September 26, 1930 to February 25, 1931), the administration was entrusted to the Dewan-in-Council, consisting of the Dewan and two Councillors. The President again left for England in September 1931 as delegate for the Madras States, and the Dewan-in-Council (consisting of the Dewan and a Councillor) carried on the administration. This arrangement lasted till November 17, 1931, when the Government of India directed that the future administration of the State during the minority of His Highness the Raja should be carried on by an Administrator assisted by an Assistant Administrator. This is the present arrangement.

The Darbar office.—In the beginning of the 19th century the Sirkil had hardly any clerical or other staff. Subsequently a single office establishment was considered sufficient for the

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executive, judicial, and revenue administration. The Sirkil himself issued receipts for revenue payments, and till about 1882 when the Chief Court was reorganised, the Huzur or Appellate Court was conducted as a branch of the Sirkil's (or Huzur) office, the Sirkil combining in himself the functions of the highest executive and judicial officer.

In Mr. Morris' scale of establishments dated 1867 no mention is made of a separate Sirkil's office, but the Sirkil and the two Karbars had an office in common styled the "Office of General Control."

The Sirkil later acquired a separate office, and by 1881-2 this consisted of a Secretary, an English writer and his assistant, Vernacular Javābnavis, * Record-keepers and Gumastas (clerks) and the usual menial staff. The Secretary's place was abolished in 1899, and the office was placed in 1908 under a Registrar, with the rank and powers of the Head of a Department, empowered to dispose of routine matters. After 1909 the Dewan's office was called the Darbar office.

An audit branch was added to it in 1896, and all bills relating to establishment, travelling allowance, and contingent expenditure were subjected to pre-audit; and the accounts of the Town and some of the mofussil offices, to an annual local audit. The head of the office was styled the Registrar. The Correspondence Section was then separated and placed under a Manager who was later styled 'Secretary to the Dewan.' In 1923, the Registrar's designation was changed to that of the 'Comptroller of Accounts.' In 1929, the two sections were again placed under a common head—the Chief Secretary to Government; the post is now kept under abeyance, and the two departments are now managed by Office Superintendents under the direct control of the Assistant Administrator.

* Literally "clerks who write replies" (to petitions, etc.)

CHAPTER XIX.

DEVASTANAM AND CHARITIES.

Historical.—Tamil literature of the Sangam period (4th century B. C. to 4th century A. D.) is full of references to *Kóttams* (Hindu, Buddhist and Jain temples). They were built of perishable material such as timber. In the State we find Pallava rock-cut shrines to some of which later structural additions have been made, and also structural temples of the Cōla, Pāndya, Vijayanagar and Madura styles (Prof. Dubreuil's classification).

There are a very large number of inscriptions in the State relating to endowments of lands to temples made either by Rulers themselves, or by governors or vassal chiefs, or sometimes by merchants or merchant guilds. These endowments were mostly gifts of land, but there were other gifts for the daily recital of the Vēdas and Tamil hymns (the *tēvāram* or the *prabhādam*), or for dancing and theatrical entertainments. These lands endowed to temples under royal authority were known as *dēvadānams*, and were tax-free (*iraiyili*). The temple committees often assigned the right of cultivation and enjoyment of the *dēvadānam* lands to private individuals in return for a fixed share of the yield (*Kārāṅkiḷamai*).

Sometimes a village assembly or township (*Sabha*) agreed that temple lands should be tax-free and distributed the tax due on them *pro rata* on the other holdings so that the total revenue due to the State from the village was not affected. Such lands are described in the inscriptions as *ūrkiḷ iraiyili* (tax-free under the township).—Private donors making some endowments often agreed to pay the taxes on the land, and deposited an amount of gold or a sum of money in the temple treasury as security.

Donations in gold or money were often made to cover the cost of daily services, commonly for lamps to be kept always burning. Herds of cattle were given to temples to ensure a supply of ghee.

Brahmadēyams were gifts to Brahmins. Villages given to Brahmins versed in the four Vēdas were known as *caturvēdi-maṅgalam* or *agarams*. The inscriptions in the State refer to about 15 caturvēdimāṅgalams.

Gifts to monasteries, feeding houses, and water-sheds called in the State inscriptions, *Maḍappuram* or *Palliccandam*, *Sālābhogam*, *Sālaiūtṭu*, etc., were common. One such *palliccandam* was a gift to the Jain Aṇḍarmadam (monastery) of Ténimalai. An inscription of Vikramakēsari (10th century A. D.) in the Kodumbālūr Muvarkoil mentions the building of three temples, and the institution of a monastery (*maṭha*) with eleven villages attached to it for Mallikārjuna, a preceptor of the fanatical Saivite Kālamukha sect and his disciples. A Kumāramangalam inscription records the grant of lands to a Saiva teacher Visvēsvara jīyar and his maḍam at Tiruvānaikōil; one at Neivāsai mentions a grant to a maḍam in the same village, and another at Ponnamarāvati to a grant to the Nilamai Aḷagiyan tirumaḍam in the Rajēndra Cōlisvaram temple there.

The *dēvadānam* lands granted to Siva temples were demarcated by boundary stones marked with a trident (*tiruccūlakkal*), those granted to Viṣṇu temples by stones marked with the cakra (*tiruvāḷikkal*) and those granted to Jain institutions (*Palliccandams*) had stones with triple umbrellas carved on them (*tirumukkudaikkal*). Lands endowed to maḍams or feeding houses were demarcated by stones bearing the impression of a ladle (*tiruc-caṭṭuvakkal*).

The Tondaimans yielded to none in piety and in their desire to perpetuate these charities. Raghunatha Rāya Tondaiman (1686–1730) enlarged the temple at Kudumiāmalai. To this Ruler is ascribed the building of the chatrams in the Town and at Tirugōkarnam. Vijaya Raghunātha Rāya Tondaiman (Sivagūṇānapuran Durai), the disciple of the Sage Sri Sadā-sivēndra instituted the Dassara festival at Pudukkōttai and built the Shrine of Sri Dakshināmurti within the old palace.

He also built and endowed *chatrams* not only in the State but in distant Benares. It was he who built the famous *Adhistánam* (shrine over a tomb) of Sri Sadāsivéndra at Nerur in the Trichinopoly district and granted two villages in the State for its maintenance. Rāja Vijaya Raghunātha Tondaiman built a number of chatrams and made endowments to many temples, both within and outside the State. Ceremonies known as *Tondaiman kattalais* instituted by this Ruler are performed to this day in well known shrines outside the State, such as Rameswaram, Madura, Palni, Trichinopoly and Tirupati. Rāja Rāmachandra Tondaimān Bahadur attached the utmost importance to the proper maintenance of the temples and their endowments.

Under Devastanams may be included the endowments made to mosques (*Pallivāsai mányam*), monastic establishments (*Madappura mányam*), temple-gardens (*Nandavana mányam*) and temples outside the State (*Pararāshtra mányam*). Three endowments deserve special mention because for a long time separate accounts were maintained for them, viz.: (1) a tract of 24 villages in Valnād, the revenues of which were assigned to the palace shrine of Sri Dakshināmurti Svami, (2) two villages for the maintenance of the *Adhishṭānam* of Sri Sadāsivéndra at Nerur, and (3) the lands granted for the temple at Mālaidu close to the capital where the Rāni of Rāja Vijaya Raghunātha performed *Sali*.

Among the classes of inam lands enfranchised in 1888 were the *Brahmadéyams* (gifts to Brahmins) and a few minor *Mányams* (gifts) such as those granted for the up-keep of water-pandals, which may be said to constitute charitable institutions. A brief account of the terms of enfranchisement of these classes is given in the chapter on "Land Revenue."

Till forty years ago, the lands assigned for the up-keep of Devastanams, Chatrams and other charitable institutions were separately administered. Every Devastanam village had its

local establishment, controlled by the taluk Devastanam establishment including separate sub-treasury officers; above the latter were the establishment in Deputy Peishkar's and Dewan Peishkar's Offices. The Devastanam villages had their own irrigation works, which were independent of those of the Ayan lands. In fasli 1306, the Devastanam lands measured 1,07,159 acres or about $\frac{1}{4}$ th of the total extent of 6,90,080 acres under cultivation in the State. The receipts and expenditure under Devastanam and charities for faslis 1301 and 1306 are tabulated below:—

Fasli.	Opening balance of the fasli.	Receipts.			Total.	Disbursements.	Balance.
		Land Revenue.	Extra sources (Interest)	Total.			
1301	2,40,269	1,86,337	19,568	2,05,905	4,46,174	2,03,894	2,42,280
1306	1,75,829	1,83,751	10,605	1,94,356	3,70,185	1,98,268	1,71,917

Amalgamation of Devastanam and Chatram lands with Ayan lands.—The permanent reduction in land assessment and the abolition of tree-tax effected by Sir Sashia Sastriar in 1892 resulted in a fall of Rs. 22,000 in the Devastanam receipts; but the Dewan Regent had not provided for any corresponding reduction under expenditure. Sir Sashia entertained the idea of abolishing the taluk Devastanam establishment and entrusting the work of collection and keeping the accounts to the revenue officers. He did not however do so since there was a substantial surplus to the credit of Devastanam funds, but his successor Mr. Vedantacharlu found it necessary to abolish the taluk Devastanam establishment and transfer their duties to the revenue department while retaining the village and Headquarters staffs. In 1897 rather than reduce expenditure on temples and charities, the Government incorporated the Devastanam and charity revenues with the *Ayan*.

The advantages of this arrangement were thus explained by the Dewan in a letter to the Political Agent.

"The expenditure on account of Devastanam collection and connected charges will be adequately reduced without trenching on the pagoda services. The pagoda services will be permanently ensured without the chance of fluctuation on account of vicissitudes of seasons and consequent oscillations and uncertainties in annual allotments, and in fact the pagodas will be supported permanently relieved of the inconvenience and difficulties of collection of revenue assigned for the purpose. The irrigation works connected with the tanks of the assigned villages will be done along with State tanks, the allotment necessary being provided in future under the head "Irrigation." The present anomaly of a portion of the revenue collected by State agencies not being brought within the scope of the general budget and review will be removed. Such of the servants who may be retained and who may be absorbed as vacancies occur in other departments of the State, will continue as public servants and enjoy the privileges and advantages of leave, pension, etc." The solitary exception to this scheme of amalgamation was the village of Madukam assigned to the Avadayarkóil temple in Tanjore District, which was still continued under the *amáni* tenure at the request of the *Tamburán* of the temple.

The following allotments were made in 1897, the year of the amalgamation.

	Rs.
Temples inside the State...	71,774
" outside "	10,774
Chatrams	10,607
Dassara festival etc.	25,000
Total ...	1,18,155

Results of the Amalgamation.—

The original annual allotment of Rs. 1,18,000 for the Devastanam and charitable institutions has always been exceeded. In fasli 1307, the amount actually spent was Rs. 1,21,000; in 1315, Rs. 1,46,078; in 1325, Rs. 1,39,775 and in 1335, Rs. 1,87,120.

In 1912-13, the Darbar ordered the preparation of a register showing the major services that landholders were required to render at temples; and this was compiled and published in 1914-15. In 1916-17, a Personal Assistant to the Dewan Peishkar was appointed and was placed in immediate charge of the Devastanams. An Inspector and an Assistant Inspector were appointed to assist him. In 1929-30, three Devastanam Inspectors were appointed, one for each taluk, who worked under the Tahsildars. In 1931-32, the posts were abolished and the Firka Revenue Inspectors were entrusted with the direct supervision of temples. Honorary non-official visitors were appointed in 1919-20 to inspect Devastanams and other charitable institutions periodically and bring defects or suggestions for improvements to the notice of Government.

The Devastanam Committee.—(1922-23).

In respect of *paditharam* (daily allotments) and management, the religious and charitable institutions in the State may be classed as follows:—

1. temples which have allotments in cash for daily *púja* and festivals;
2. those which have no money *dittams* (allotments) but only *mányams* or lands endowed for the conduct of puja daily or once every few days according to the value and extent of such lands and the popularity and importance of the temples;
3. those which besides having *mányams* receive money grants for festivals; and
4. *chatrams* and other charitable institutions, either managed by the State or by private agencies, but liable to be taken over by the State under the Religious and Charitable Endowment Regulations if mismanaged.

Under the first group are the major institutions which receive a daily *paditharam* ranging from one anna to about Rs. 35, besides allotments for festivals. After the Great War of

1914, the general rise in prices made it prohibitively costly to conduct worship on the same scale as before except in a few temples that had been provided with *Sámán dīttams* (daily allotment in kind of rice, oil, etc.) The festivals were not conducted so well as before, owing alike to the apathy of the people and to the frequent failure of the *īliamdārs* to perform their *īliam* services. The numerous minor institutions of the second and third classes suffered similarly. The *pūjakans* (priests) came to regard endowed lands in their enjoyment as their private property and neglected their duties. Institutions of the fourth class are mostly *chatrams*. In 1922-23, there were fifteen such institutions under State management and ten under private management. However indispensable they might have been in former times they had lost much of their usefulness after the introduction of the railway and of motor bus services. Of

- | | |
|----------------------------|---|
| 1. Ichiyadi chatram. | the 14 principal chatrams noted in |
| 2. Kolaváipatti chatram. | the margin, those numbered 1, 4, 5, 6, |
| 3. Chinniah chatram | 7, 10, 12 and 13 had ceased by the |
| (Tirumalairáyapuram). | year 1922-23 to provide food for tra- |
| 4. Vamban. | vellers and become mere resthouses. |
| 5. Áyipatti. | |
| 6. Tirumalairáyasamudram. | In one year on the average one |
| 7. Tirumayam. | Brahmin a day was fed at the Viráli- |
| 8. Kolattur (Ammáchatram.) | malai chatram. At Ammáchatram, |
| 9. Virálimalai. | which was once very popular, the |
| 10. Rengammál chatram. | daily average had fallen to four or |
| 11. Máthur. | five. In many chatrams, the people |
| 12. Káyámpatti. | fed were not travellers but local |
| 13. Kodumbálur. | residents. The question, therefore, |
| 14. Town chatram. | arose whether all these institutions should be maintained, |
| | whether it was any longer necessary to provide food at them and |
| | whether the amounts allotted for running them could and |
| | should not be reduced. |

Some of the temples had lost in importance. They no longer attracted worshippers in such numbers as formerly and the offerings made at them had correspondingly dwindled. The

continuance of puja and other services on the old scale could be justified, if at all, only on sentimental grounds. Numerous services for which assignments had been made, had ceased, but the *lavanamdārs* responsible for their performance were still in the enjoyment of the *lavanams* or endowments attached to them. The question arose whether such *lavanams* could not be enfranchised, that is whether the holders could be relieved of the obligation of service and the lands subjected to assessment.

On account of the increased cost of living, the establishment clamoured for increase of pay. Increases were sanctioned here and there, but in view of the facts already mentioned the question naturally suggested itself whether there should not be a general reduction of the establishment accompanied by a revision of the scales of pay.

A suggestion calling for consideration was that many of the temples could be better supervised by local panchayats.

Another knotty problem related to the *īliams* (services to be rendered in temples and at festivals) about which we shall say more later, and yet another to what are usually known as the "temple respects"—that is traditional marks of honour accorded to particular persons such, for example, as the bearing of torches before them, which often led to disputes resulting in civil suits and criminal complaints. It was suggested that these disputes might be decided by taluk panchayats specially created for the purpose. The Darbar had also to decide on what conditions State Institutions should be transferred to private management.

Private persons sometimes asked that the management of certain temples should be transferred to their hands, and this was sometimes done. For instance, the Sri Subramania Svāmi temple at Virálimalai was for some years under the management of a Chettiyar.

In 1922-23, the Darbar appointed a committee of officials and non-officials with Mr. (now Rao Bahadur) Krishnamachariar, then the Huzur Secretary, as President to examine these

questions in detail and to report on them. The Committee submitted their report in 1925. Their first recommendation was "that at the present stage of the History of the State and her people, it is necessary to maintain the Devasthanam and to continue to spend public moneys on it." The Committee considered that the total expenditure on Devasthanams, etc., might appropriately be 2/7ths. of the total land revenue of the State, or about 2½ lakhs of rupees a year but that for the present, about 2 lakhs would be sufficient. The Committee recommended an increase of *Paditharam* in 25 major temples (other than the Tirugókarnam temple and the *pújaividu* in the palace which have *sámán dittams*) by 50 per cent to begin with, and for the minor temples, a total increase of about Rs. 4,000 a year. The Committee opined that "it is far better to arrange for the proper conduct of festivals in a few temples than to seek to get them well performed in a large number of them, which will only mean attempting the impossible," and hence only proposed increases for the more important temples which celebrated two festivals a year and had an annual *dittam* of not less than Rs. 150 for festivals.

The Committee did not recommend any drastic reduction in the strength of the establishment of the institutions while they suggested an increase of at least 25 per cent in the pay of the servants of some of the more important ones.

The Committee were not for any enhancement of expenditure on *pararáshtam kattalais*.* Though the Government

* *Pararáshtam kattalais* are 32 in number. *Kattalais* in the following 23 temples have money allotments—1. Arantangi; 2. Ávadayáarkovil; 3. Kunakkudi; 4. Mámundi Ándavankovil; 5. Srirangam; 6. Tiruvánaikovil; 7. Trichinopoly (Táyumánanasyamikovil); 8. Kadambarkovil; 9. Trivadi (Ayan Kattalai); 10. Trivadi (Western Palace Kattalai); 11. Tiruvádaimarudur; 12. Vaidiswarankovil; 13. Chidambaram; 14. Kivalur; 15. Tiruvárur; 16. Mannargudi; 17. Swámimalai; 18. Madura; 19. Palni; 20. Tirupati; 21. Tirupparakkunram; 22. Ramesvaram, and 23. Nerur. *Ináms* have been granted for the following nine institutions—24 to 27. Feeding at the Kanjappa Mudaliyar and the Mánikka Mudaliyar chatrams at Trichinopoly, and at Ávadayáarkovil and Tiruváduturai, 28–29. Watersheds at Tanjore and in the Amman Sannadhi at Tiruvánaikovil, 30. *Nandavanam* or flower-garden at Srirangam, 31. the temple of Ayyanar at Kovilpatti (Marungá-puri), and 32. *Sahasranáma archanai* (offering of flowers accompanied by the repetition of the thousand names of the God) at Srirangam.

were ultimately responsible for the proper management of the *minor* institutions under private management, a list of which had been published in 1918, the Committee thought that it was not necessary for them to interfere actively in regard to them except in order to correct mismanagement. The Committee recommended that the village officers should maintain a register specifying in regard to each institution the amount of any Government grant enjoyed by it, the nature of all services to be rendered by members of the public in relation to it, the persons liable to render them, etc.

The Committee recommended the abolition of a number of chatrams. It did not approve the proposal that temples should be supervised by Panchayats, or that disputes regarding "respects" in State temples should be decided by taluk Panchayats. While recommending the retention of the *major úliams*, it suggested the abolition of the *minor úliams* and the substitution for it of a money cess of 6 pies in the rupee to begin with, and ultimately of 2 annas in the rupee of the assessment of both *Ayan* lands and enfranchised *ináms*.

Lastly, the Committee advised that no stereo-typed conditions should be laid down regarding the transfer of State temples to private management.

The orders of the Darbar (1931).—Having regard to the financial position of the State at the time, the Darbar decided to carry out certain reforms and improvements without increasing the existing allotments, which were much higher than the amount proposed by Mr. Vedantacharlu when the Devasthanam and *Ayan* lands, were amalgamated. Where services were no longer rendered, or no longer necessary, the Darbar considered that the establishment should be suitably reduced while, taking care that the "essentials of worship" were retained and improved and "non-essentials and excrescences and unnecessary or undesirable establishments and practices" discontinued and abolished. The conditions in each temple should be considered

before introducing any change.* All the chatrams maintained by the State except the Town chatram were to be closed since they had ceased to be necessary or useful. Subject to these general principles the Darbar approved the recommendations of the Committee.

Uliams.—The nature of *úliams* has already been described in the chapter on "Land Revenue."

The Major *úliam* consists of the service to which the landholders are liable, of dragging the cars and *chaprams* (light cars) of the State temples. In a Press Communiqué dated September 17, 1930, the Darbar notified the abolition of this liability, in lieu of which a cess called the "*úliam* cess" was to be levied at the rate of one anna per rupee of land revenue assessment by all *ayan* landholders in the State who had been liable to perform the *úliam*. The imposition of the cess did not find favour with the majority of the ryots. In the Legislative Council Session held in January 1931, all the non-official members in a body voted for its abolition. Two deputations—one of members of the Legislative Council and the other of the ryots preferred the same request to the Darbar. It was admitted on all hands that the obligation to drag the car was a legal incident of land-holding in the State. The Hindu representatives of the ryots contended that they regarded the service not only as a religious duty but as a privilege, and did not wish it to be replaced by the payment of a cess.

In July 1931, the Darbar decided that the cess should be abolished and the old system of personal service restored. A local non-official committee was appointed for each of the temples to supervise the car festivals, and it was ordered that a sliding scale of fines varying according to the amount of assessment payable by each should be levied on defaulters.

* In his note on the Report of the Devastanam Committee the then Dewan, Rao Sahib G. Ganapati Sastriar, recommended among other things the abolition of the services of the *Déradásis* and the *Chinnamélam* establishment in all temples and the enfranchisement of their *lávarams*. The Government prohibited in 1925 the dedication of minor girls as *dásis*.

Minor *úliams* consist chiefly of furnishing bearers for the idols and their paraphernalia in processions, and supplying kids for sacrifice, cocoanuts for offerings, plaited cocoanut leaves, festoons and green leaves for decorations, making rafts on which the idols are floated round the *teppakulam* or temple tank (lit. 'raft-tank.') People neither wish to perform the customary services gratis nor consent to their discontinuance.

Default of these customary services is visited with a fine amounting to twice the actual cost of getting them performed. The arrears of such fines are known as *vasakkattu* arrears. Before fasli 1321, the Devastanam accounts were maintained in the Taluk offices, and Devastanam funds were freely advanced to hire labourers to perform the services when necessary. Since fasli 1324, the Dewan Peishkar has been provided with funds from which to incur expenditure for the performance of the services which should be recouped by fines levied on the defaulters. Such advances have not been promptly recovered in the past. The *vasakkattu* arrears outstanding on the last day of June 1937 amounted to Rs. 9,982. Nowadays, however, no expenditure of this sort is incurred except for a few important temples: if the services are not performed gratis by those responsible they are not performed at all.*

Appointment of a Special Officer: Reconsideration of the 1931 orders and issue of fresh orders in 1935.—To give effect to the orders that they had passed in 1931 on the recommendations of the Devastanam committee, the Darbar appointed a Special officer to report in respect of each temple whether the *paditharam* should be revised, or the establishment reduced, and on other points raised by the committee. After a careful consideration of the Special Officer's detailed report on the Tiruvéngaivásal temple, and the Dewan Peishkar's recommendation in respect to it, the Darbar came to the conclusion that the effect of the instructions issued in 1931 would be to

* But major *úliams* are enforceable and the penalty for default can legally be collected, since their performance is expressly stipulated in the *cowles* issued to landholders where the *amáni* was converted into *kaḍamai* tenure.

introduce drastic changes, such as ought not to be made by a minority Administration. They, therefore, directed that the essential services in temples should not be modified, that neither the number of daily pujas nor the quantity of food cooked or distributed should be reduced, that no posts that were not manifestly superfluous should be abolished, and that *Sámán dīttams* (See page 464) where they existed, and the *Dēvadāsi* service where it was still rendered should not be abolished. The Special Officer was directed to confine himself to reporting briefly what the staff and the expenditure on *paḍiḥarams* in each temple were when the amalgamation of the Devasthanam with the Ayan took place, and what they were at the time of reporting respectively, to give a detailed explanation of any variations, and to make such suggestions as might be practicable to effect economy and eliminate waste.

The 1931 decision on the question of *major ūḷiams* was confirmed. Regarding *minor ūḷiams*, it was ordered that where supplies were made gratuitously and not as consideration for the enjoyment of service ināms, they should be optional. Personal services such as bearing the deities were to be regarded as burdens attaching to the land. Landholders were to be regarded as under an obligation to render such services when the accounts maintained in the temples concerned showed that they were liable to do so. Non-pattadars were exempted from such obligation. Any pattadar who was disqualified by caste or religion from rendering personal service, was permitted to compound his liability by payment of a cess at a rate not exceeding one anna in the rupee of his assessment. Persons holding *Sarvamānyam* (*Brahmadāyam*) lands were not to be regarded as exempt from the liability unless they could show that for a long time they had not been rendering the service. Persons holding enfranchised ināms other than *Brahmadāyam* lands were declared to be exempt. The Special Officer was directed to examine the temple records and determine who was liable to service on these principles.

The estimated cost of this investigation exceeded Rs. 5,000 a year. In November 1935, the Legislative Council passed a resolution recommending that the investigation should be discontinued. In view of the extreme financial stringency due to the severe drought, the Darbar accepted this recommendation, and in December 1935, suspended the inquiry indefinitely.

The working of the department at present.—The department at present controls 889 institutions in the State and 32 outside it. The institutions in the State may be classified as follows:—

- | | |
|---|--------------------------------|
| 1. Institutions under the direct control and management of the State and maintained entirely at State cost. | 100 (90 of these are temples.) |
| 2. State institutions handed over to private persons for management. | 8 (all temples.) |
| 3. Institutions under private management receiving State grants in money with or without <i>mānyam</i> lands. | 99 (all temples.) |
| 4. Institutions under private management enjoying <i>mānyams</i> . | 682 (623 of them are temples.) |
| 5. Institutions under private management and under no obligation to render accounts to the Government. | 59 (18 of them are temples.) |
| 6. Private institutions taken over for State management at the request of the founders. | 1 (temple.) |
| 7. Institutions managed by private persons and maintained from private endowments. | 196 (105 of them are temples.) |

The State has the right to enforce the proper maintenance of institutions under private management, under the Charitable Endowments Regulation of 1912.

The Dewan Peishkar is ex-officio trustee in respect of all funds belonging to private endowments that have been taken under State management, the total of which amounted on June 30, 1937, to approximately Rs. 2,33,600.

There are besides 32 *Pararāshtram kaṭṭalais* (see page 466). The Hindu Religious Endowment Board of Madras claimed control of one of the *Pararāshtram* institutions—the Sri Kāsi Visvanātha Svāmi temple together with the *Adhisānam* of Sri Sadāśiva Brahmēndra at Nerur (Trichinopoly district), but after enquiry exempted it from the operation of the Hindu Religious Endowment Act. This institution is under the full control of the State.

Administration.—The Dewan Peishkar is the head of the department of Devastanams and Charities. His Personal Assistant is in immediate charge of it under his control, and in turn supervises the work of the Tahsildars and Revenue Inspectors. The ordinary village temples are looked after by the vattam moniams. Important temples such as the Tirugō-karnam temple, Sri Dakshināmūrti temple in the Palace, the Sāndārkoil together with the Town chatram, and the temples at Tirumayam, Nedungudi, Pēraiūr, Tirukkalambūr, Kilanilai, Kudumiamalai, Kīranur and Virālimalai are managed by special officers known as Vicharanaigars, Sampratis or Karnams.

Financial.—The revenue of the department during fasli 1346 including the collections on account of Vasakkattu arrears amounted to Rs. 9,468, and the total expenditure to Rs. 1,51,090. The main items of expenditure were as follows:—

	Rs.
1. Paditharam, and establishment ...	1,14,111
2. Pātrams (Vessels) and Parivattams ...	4,388
3. Tiruppani (repairs) ...	19,591
4. Dassara ...	19,590

Dassara.—The Dassara is perhaps the most important festival conducted in the State. It was instituted by Rāja Vijaya Raghunatha Tondaiman (1730–69) under the direction of his preceptor Gōpālakrishna Sastriyār to secure for himself expiation of past sins, and for the State continued prosperity. (See Chapter III—‘The People’ page 93, and Chapter X—‘Education,’ page 285).

The Poor Home.—No account of the charities in the State would be complete if it did not mention the Vijaya Raghunātha Poor Home. Immediately after he became Regent in 1922, the late Rājakumar Vijaya Raghunātha Durai Rāja called on Heads of Departments to submit proposals for the institution of a Home to afford relief to the neglected orphans, the helpless, the infirm and the poor of the State by providing them with food, clothing and lodging. After consideration of their suggestions, a scheme was drafted and published in 1925. On March 27, 1925, a public meeting was held in the Darbar Hall presided over by the Dewan, Rao Bahadur P. K. Kunhunni Menon, to consider the draft. It was resolved at this meeting to start a Poor Home at Pudukkóttai and to appoint a Committee to collect subscriptions. By 1928, nearly a lakh of rupees had been collected, most of which was subscribed by Nāttukkóttai Nagarathars, among whom the late Dewan Bahadur Dharmabhusanam T. N. Muthiah Chettiar of Rāmachandrapuram individually contributed Rs. 20,000.

The Home was opened on March 5, 1928, by Mr. C.W. E. Cotton, C.I.E., the first Agent to the Governor-General for Madras States and is housed in a State Bungalow which was formerly used as a guest house and had once the distinction of accommodating Lord Wenlock, Governor of Madras.

The Home has two sections—the infirmary and the orphanage. In 1928 there were 14 orphans on the rolls and 16 inmates in the infirmary. In 1937, the strength was 86 orphans and 5 inmates in the infirmary. The boys and girls in the orphanage are educated free in the State schools. Some are also trained in carpentry, motor mechanics and tailoring. The girls are taught needle-work. In 1930–31, a poultry was started. The poultry farm and apiary are now flourishing.

At a public meeting held on February 8, 1935, in the Town Hall to concert measures to celebrate the Silver Jubilee of Their Imperial Majesties King George V and Queen Mary it

was resolved that the subscriptions collected to commemorate the occasion, excluding any sums ear-marked for payment to the Central Fund, the amount spent on feeding the poor and similar objects on the Silver Jubilee day and the expenses of collection, should be used to augment the endowment of the Vijaya Raghunàtha Poor Home. The response to the appeal of the Committee was astonishing and a matter for legitimate pride, especially when it is remembered that to say nothing of the general economic depression, the season 1934-35 was one of the worst on record. More than Rs. 91,000 was collected including the Darbar's contribution of Rs. 10,000 out of which approximately Rs. 76,000 was added to the funds of the Poor Home.

The table below shows the financial position of the Home on June 30, 1937.

	Rs.	A.	P.		Rs.	A.	P.
Opening balance ...	1,76,353	2	9	Expenditure ...	10,740	3	4
Donations and other receipts.	1,862	8	3	Closing balance.	1,75,716	1	11
Interest on donations	8,240	10	3				
Total ...	1,86,456	5	3				

CHAPTER XX.

MILITARY.

The military services that the early Tondaimàns rendered to the Nawab of Arcot and the British East India Company in the 18th century were due to a well-organised feudal system under which it was possible to summon a numerous body of fighting men for instant action. When a call came from the Suzerain, the Ràjà had only to communicate his wishes to his Sardàrs and Sérvaikàrs who forthwith summoned the *Amarakàrs* or warriors, and led them to battle.

The army thus marshalled consisted of a combatant branch composed of the Amarakàrs, Sardàrs, and Sérvaikàrs mentioned above, and an equally large body of camp-followers including a commissariat under the supervision of Peishkars and Karnams. A number of men and also women were requisitioned to look after the bullocks that dragged the guns and carried the stores. A grass-cutter accompanied every mounted soldier. There were numerous *Harikàrs* who combined the duties of messenger and spy.

The weapons used were the sword and shield, spear, dagger, pike, matchlock, sling, bow and *valari*;^{*} and the fighting men were grouped according to their arms.

The forces that the Tondaimàns were thus able to collect for the use of their allies were certainly not to be despised either in numbers or in fighting quality. According to old Inam office records they sometimes amounted to 8,000 men; but the figures probably included camp followers also. 3,000 men were actually sent out in 1752; and 1,500 horse in 1757. In 1795 the Nawab conferred on Ràja Vijaya Raghunàtha a *mansab*† of 1,500

^{*} *Valari* is a short crescent-shaped weapon, made of iron, of which one end is heavier than the other, and the outer edge is sharpened. It is held by the lighter end and hurled at the enemy. A similar missile but made of hard-grained wood is *Valai-taḍi*. These are the peculiar weapons of the Kallars and Maravars; and in Marava families, they are presented to the bridegroom as part of the wedding dowry.

† *Mansab* was a military title and rank (instituted by the Moghuls) regulated by the supposed number of horse the holder of the title could, if required, bring into the field. (Wilson.)

horse. It would therefore be fairly accurate to say that the Tondaimàns were able in the 18th century to put into the field an army of 1,500 horse and 3,000 infantry.

It is unnecessary to speak here of the efficiency of this army, which will be sufficiently evident from the events chronicled in the chapter on the history of the State. It is enough to say that in those times when personal bravery and skill counted for much more than they do now, the fighting men of Pudukkóttai proved themselves a match for the armies of Tanjore, Trichinopoly and Madura and helped to overthrow dynasties, and establish two great Powers in Southern India—first the Nawab, and afterwards the British.

After the cessation of the Carnatic wars at the beginning of the 19th century, the fighting qualities of the men deteriorated owing to inaction. There was still a Military Department composed of the ancient irregular militia, and a Battalion of regulars. But since the men had no work to do they were employed to watch the *amáni* crops. (See Chapter XIII, page 343). The Regulars were ill-clothed and ill-dressed, and were not subjected to proper drill and discipline. By about 1875 the militia had seriously deteriorated, for in that year when an endeavour was made to organise some of them as State Police, there was hardly a man fit for the service. With the enfranchisement of service inams in 1888, feudal ties were snapped, and the militia ceased to exist as a fighting unit.

The Regulars who were still maintained were better equipped and provided for than before. They consisted of a Bodyguard of 19 cavalry and 110 infantry including five commissioned and 17 non-commissioned officers—all Indians. The infantry were employed to guard the Palace, the Treasury, and the quarters of the State Superintendent and the Dewan. The cavalry were used to escort His Highness the Raja, the Political Agent, during his visits, and the Administrative officers on ceremonial occasions.

As a sequel to the riot that occurred in the capital town on July 15, 1931, a scheme for the reorganisation of the force was drawn up by Mr. Hume of the Madras Police whose services had been placed at the disposal of the Darbar for the purpose. In the course of the re-organisation, it was found necessary to replace a considerable number of the old officers and men as incompetent. The infantry are now divided into two classes,—“A” consisting of men of superior physique trained on the lines of the Armed Police Reserve and intended to function as an additional striking force in emergencies; and “B” consisting of men of inferior physique who furnish the routine guards and ordinary ceremonial escorts. The pay of all ranks of the “A” class is higher than that of the “B” class.

In fasli 1342, the “Hume lines”, for the “A” class military force, were built, so that the men might be kept under regular and constant discipline and be ready for immediate mobilisation in case of need. An armoury and magazine, and quarters for the non-commissioned officers were also built. Part of the P. W. D. buildings has been remodelled to serve as the headquarters of the military officers. In all about Rs. 21,000 was spent on buildings.

The infantry was rearmed in fasli 1341 with 410 muskets in place of their old and ineffective muzzle loaders. The sanctioned strength of the military force is 19 cavalry (Bodyguard) and 110 infantry. Nine posts in the cavalry and 13 in the infantry are at present vacant as a measure of economy. The force is under the supervision of the European Sergeant-Major of the Police Armed Reserve.

The State Band (See Chapter XVII, “Palace Establishment,” page 452) consists of 27 men including the Indian commissioned officer and non-commissioned officers.

The *Subahdár’s* place in His Highness’s Bodyguard which had long been vacant was filled in 1935–36 by the appointment of an ex-*Jemadár* of the Q. V. O. Sappers and Miners. The head of the State Military force was formerly called Fouzdár, then Risáldár and later Commandant. He is now styled “Officer in charge of the Military Forces”, and the post is held by the Superintendent of Police ex-officio.

Strength of the military forces in fasli 1346.

No.	Arms of service.	Number of fighting officers and men.						Details of Force at the end of fasli 1346.						Remarks.	
		At the end of Fasli 1345.	Fasli 1346—Recruited.	Died.	Invalid or retired.	Discharged, deserted, etc.	At the end of Fasli 1346.	Number of Regiments	Battalions or Batteries.	Number of guns.	European Com-missioned officers.	Indian Commis-sioned officers.	Non-commis-sioned officers.		Fighting men.
1	Cavalry	10	..	..	..	..	10	..	..	..	..	1	1	8	A private and a non-com-missioned officer serve as gunners.
2	Sappers	..	..	..	..	..	..	..	..	..	..	..	..	..	
3	Artillery	..	..	..	..	..	..	..	10	..	..	..	..	78	
4	Infantry	97	1	1	..	2	95	..	..	..	..	3	14	..	
5	Imperial Service troopers	..	..	..	..	..	..	..	..	..	..	..	..	..	
6	Band	25	2	..	..	..	27	..	..	..	..	1	4	22	
	Total	132	3	1	..	2	132	..	10	..	..	5	19	108	

* 9 places vacant. † 15 places vacant.

The total cost on account of pay and allowances, etc., of the Force in fasli 1346 was Rs. 40,244. (Military Rs. 32,575 and Band Rs. 7,669).

CHAPTER XXI.
FINANCE.

The earliest document that throws any light on the finances of the State at the beginning of the 19th century is the report dated 31st December 1808, submitted by Major Blackburne to the Madras Government. According to it, the Income and Expenditure for fasli 1217 (1807-8) were as follows:—

Total Revenue in star pagodas	...	...	55,695
Dishursements, charges of collection, Palace ex-penses, feasts, etc.	34,125		
Paid to creditors' servants (waiting at Pudukkóttai).	324		
Paid to creditors according to their receipts	16,195		
Balance realizable	5,050		

(One star pagoda = Rs. 3—8—0).

"With the exception of informers, no checks existed in the Revenue Department. No double set of accounts as in Tanjore and the Carnatic; no curnams; no regular cutcherries in the District with officers appointed by Government; no regular dufter in the capital; no office anywhere in which the accounts of the country were recorded. The Revenue Divisions of the country seldom continued the same two years together. As caprice or interest dictated, portions of land separated from one division were added to another. I attribute the general poverty of the country which is very great and striking chiefly to the Amāni system." These remarks of Major Blackburne explain why the finances of the country were very low in the beginning of the 19th century.

Seventeen years later in fasli 1234 (1824-25) conditions had not materially improved. The following is a statement of Receipts and Disbursements for the fasli:—

"Receipts.		Star pagodas.
"By cash received from the Taluks ...	...	40,655
From Pannai villages (those cultivated at Sirkar cost).	...	4,619
From customs ...	...	3,635
From Jághír villages ...	...	376
From Arrack rent ...	...	2,730
		52,015
Profit in exchange of money ...	...	4,829
Borrowed from merchants ...	...	2,075
Received in advance from renters ...	...	2,044
		Grand Total ... 60,963

"Disbursements.		
"Taluk establishments (Tahsildars, Peishkars, etc.)...	...	4,828
For Dussara feast expense ...	...	2,692
Pay for Sirkar servants ...	...	15,855
For Sirkar expenses ...	...	8,277
For Horse stable and Elephant expenses ...	...	6,335
For Ináms or Presents ...	...	3,097
For extra expenses including Marámut and Buildings.	...	11,888
For debt ...	...	3,200
		Grand Total ... 56,172

"At the end of the fasli "different articles such as grains and stuffs" to the estimated value of 2,750 star pagodas remained with the customs officers to be disposed of."

From the statement for the year Vijaya (1826-27), we learn that 26,700 vélis (12,500 wet and 14,200 dry) of land were under cultivation, the income of the State was Rs. 1,68,920, and the expenditure Rs. 1,68,920 leaving no balance or deficit—

a remarkable coincidence! But by the end of fasli 1349 (1839-40), the area under cultivation had increased to about 55,000 vélis, (of which only 18,000 were under the direct management of the Sirkar); and the revenue to Rs. 2,18,751. The details of income and expenditure relating to that fasli are as follows:—

Receipts.		Rs.
Land Revenue ...	...	1,45,943
By Taxes on Jághirs and Amarams, Srótriams and by loan and Mohturpha tax.	...	30,401
Income from land customs, salt, Abkari, Jungles and Monopoly for digging and smelting iron.	...	42,181
Sundry receipts ...	...	226
		2,18,751

Disbursements.		
For Palace expenses ...	...	53,161
Salary of establishment ...	...	83,551
For buildings, tank repairs and marámut ...	...	7,143
Palace funeral expenses...	...	11,726
For interest on account of Sirkar debts ...	...	4,582
Do. Rájamahál debts ...	...	7,978
For purchase of jewels, horses, band instruments, etc.	...	11,292
For advance for indigo works ...	...	3,210
		1,82,643

The 'Sirkar debt' was the result of the severe famine of 1836, when the State had to borrow about Rs. 50,000. The Rájamahál (lit. King's palace) accounts related to the Raja's personal expenses, and in 1839, the year in which Rája Raghunátha Tondaimán died, they showed a debt of Rs. 1,34,166. The Raja had set apart certain Sirkar and Manóvarti villages, and the revenues from the Sayer (land customs) and Salt for the gradual liquidation of his debts. When Raja Rámachandra Tondaimán Bahadur ascended the *gádi*, the State was heavily indebted; but during his minority, the Resident, Mr. Bayley,

curtailed expenditure and improved the financial position of the State. In 1846, Mr. Blackburne reported to the Madras Government that Rs. 1,00,000 had been invested in the Company's paper.

By way of digression, it may be observed here that in 1850 the system of keeping accounts in Maráthi, long prevalent in the State, was abolished, and in 1864, English figures were substituted in the accounts for Tamil figures.

The Raja, however, again ran into debt, and by 1856 his debts amounted to 5½ lakhs of rupees. To mark their displeasure the Supreme Government deprived the Raja, of the title of "His Excellency."

Such was the state of Pudukkottai finance when Sir Sashiah Sàstriar assumed office as Sirkil (Dewan). In fasli 1288 (1878-79), the first year of his administration, the land revenue was less than 2½ lakhs, but in fasli 1304 (1894-95), in which year he vacated office, it was 4½ lakhs. The increase was due to the amáni settlement, the enfranchisement of ináms and the resumption of the Western Palace Jágir (see pages 346-355) which together brought in an additional annual income of about 1½ lakhs. But for the remission of special taxes on garden lands and on trees on patta lands and the reduction in the amáni rates ordered by the Dewan Regent in 1892 (see page 355), the increase would have been much higher.

In 1887, Sir Sashiah suppressed the manufacture of earth-salt in the State and negotiated with the Madras Government for the grant to the State of an annual compensation of Rs. 38,000. In 1890 he reformed the Excise Department, abolished private stills and arranged for the manufacture of country liquor in a central distillery at the capital, from which it was issued on payment of cash price and still-head duty. The revenue from Excise which was about Rs. 20,000 in 1886 went up to nearly Rs. 56,000 in 1894-95 as the result of this reform. As a result of Sir Sashiah's casuarina plantations the revenue under Forests which had formerly been no more than

Rs. 140, rose to between Rs. 15,000 and 20,000 during the last three years of his administration. He also created a new source of revenue from stone-quarries.

By practising the utmost economy Sir Sashiah was able to pay by a surplus every year and to report in 1883-84 that "for the first time in the history of Pudukkottai, there was no room in the Treasury for the money that had accumulated. I thought it advisable rather than so much money should be idle, to invest some of the surplus in Government securities not only as a source of profit but generally as an insurance fund against future years of adversity." There was in that year a surplus of over nine lakhs. Out of this five lakhs were invested in Government securities. The annual surpluses were utilised in public works and works of a reproductive character. He constructed a number of public buildings which are in the words of Sir Henry Bliss, "permanent memorials of Sashiah Sastri's tenure of power." Town improvement, the repair of irrigation sources (the Kavinád tank in particular), sanitation, improvements to drinking water tanks and the construction of the Pudukkulam and the laying out of metalled roads are among the major items of expenditure taken up during Sir Sashiah's administration.

The vexed question of the Râjamahâl debts was also solved. Sir Sashiah sold certain State jewels that had long been lying with Messrs. D. Orr & Sons, and utilised the proceeds to make a last pro-rata payment to the Raja's creditors.

The financial results of Sir Sashiah's administration cannot be better described than in the words employed by Lord Wenlock, the then Governor of Madras, when installing the late Raja—"The inheritance upon which you are this day entering was twenty years ago financially and in every other respect in a dilapidated condition. The aspect of affairs is now very different; you will have made over to you a State not only unencumbered with debt but possessing a balance of between two and three lakhs. The result of his (Sir Sashiah's) labours has been so successful that what was at the time of his accession to office almost a wreck is at the present moment a prosperous possession."

The next Dewan, Mr. Vedantachari, was in sole charge of the administration for about three years (1894-98), and during 1898 shared his authority with a Councillor. The completion of the Brahmadyam settlement and the amalgamation of the Devasthanam lands with Ayan, resulted in an increase in land revenue. During this time, the privy purse of His Highness the Raja was raised from Rs. 72,000 to Rs. 1,00,000 per annum. There was "laxity of control over the finances" during this period.*

Before he sailed for Europe in 1898, the late Raja formed a Council of Administration consisting of the Dewan and a councillor. In 1899 Mr. Venkataramadas Naidu became Dewan. Rājakumar Vijaya Raghunātha Dorai Rāja was the Councillor. This administration rectified the irregularities of the previous administration. There was a fund, known as the *amānut*, composed of all sorts of miscellaneous receipts not brought to the general accounts from which the Dewan could make disbursements irrespective of any budgetary provision. The Council of Administration closed this fund, and reorganised the Treasury department and placed a special officer in charge of it. They effected some retrenchment and also created a few additional sources of revenue,—in 1900, toll-gates were established, and in 1905 stamp papers were introduced. Expenditure on Irrigation and Agriculture was increased. In 1909 the general revenue rose to nearly 16 lakhs, and the surplus was about 16 lakhs.

From 1909 till 1922, the Administrative Council consisted of three members—a member of the Indian Civil Service as Superintendent of the State and President of the Council, a Dewan and an ex-officio Councillor (the Chief Judge). The first Superintendent was Mr. (now Sir Geoffrey) Bracken (1909-13), and the Dewan, the late Rājakumar Vijaya Raghunātha Dorai Rāja. To them goes the credit of completing the Settlement scheme and making an equitable readjustment of the

* S. Radhakrishna Aiyar: General History—Page 459.

increase of land assessment (see pages 359-368). Sir Geoffrey Bracken held a special *jamābandi* to clear off the arrears of 5½ lakhs, caused by suspensions of collection. He collected the arrears in full where possible, and granted remission where necessary (see page 369). The *jamābandi* became an annual institution. The increase of land revenue after 1912 is largely due to resettlement, the survey, and the tax on nathams (see page 372), and the resumption of the *manóvarti jāgir*. Mr. Gwynn, the next Superintendent, (1913-16) systematised the village and taluk accounts. Both Mr. Gwynn and his successor, Mr. Sidney Burn (1916-22), augmented the land revenue by the income derived from the sale and redemption price of house sites in Chetty nathams, and from the assignment of waste lands (see page 374). The land revenue in fasli 1331 exceeded 10½ lakhs. During the Silver Jubilee of His late Highness in 1913, the tax levied on bangle makers and dhobies' earth was remitted permanently, and the *Kanakku vari* (village karnam's cess) amounting to Rs. 25,000, and house-tax commonly known as *Mohturpha* amounting to Rs. 5,000 were remitted for a period of three years. The *kanakkuvāri* was permanently remitted in 1915.

The opening of a distillery for the manufacture of arrack in the Town, and the enhancement of the taxes on cocoanut, palmyra and date trees resulted in an increase of about 3 lakhs in Excise revenue from fasli 1331 (1921-22). Improvements effected in the forests, especially by way of opening new plantations, yielded an enhanced revenue of a little over ¼ lakh by fasli 1331.

The expenditure however also increased from about 14 lakhs in fasli 1319 to 24½ lakhs in fasli 1331. Expenditure on Education and Medical services trebled during the same period. There was an increase under Irrigation and Public Works also. Salaries of officers of all grades in all departments were raised in 1920.

Between 1915 and 1919 a sum of more than two lakhs was contributed to the different War-funds, in addition to a periodical contribution to the maintenance of the Hospital Ship "Madras." The extensions to the Trichinopoly Palace and the erection of the New Palace at the capital involved heavy expenditure. Yet in spite of all these, the surplus at the beginning of fasli 1331 amounted to about 40 lakhs.

In 1922, the late Ràja decided to reside permanently in Europe and delegated his powers and prerogatives to his brother Ràjakumar Vijaya Raghunàtha Dorai Ràja who became head of the administration with the title of Regent (1922-29). Assisted by Rao Bahadur P. K. Kunhunni Menon, as Dewan, he pursued a policy of retrenchment. Fasli 1331 showed a deficit of 3.53 lakhs, but fasli 1332, in which a deficit was anticipated, closed with a small surplus. Years of drought followed necessitating the postponement of collection of land revenue and partial remission. The land revenue was only about 6½ lakhs in fasli 1336 (1926-27), and 5½ lakhs in fasli 1337. In fasli 1338 (1928-29) however, as the result of the collection of arrears, the figure went up to 11 lakhs. Excise and Stamps contributed more than 3 lakhs each; Forest, between Rs. 57,000 and Rs. 88,000; Registration, about Rs. 40,000; and Civil works showed a steady improvement from a lakh in fasli 1333 to two lakhs in 1338.

Irrigation and Public Works accounted for a large proportion of the expenditure since relief works had to be started during the years of drought. An extraordinary item was the grant to His late Highness of Rs. 22 lakhs; and this heavily depleted the State balance. The general revenue of the State stood at Rs. 20,47,369 in the year when the Regency terminated.

A Council of Administration with a President, a Dewan and an Ex-officio Councillor succeeded the Regency. Dewan Bahadur Raghaviah Pantulu assisted at first by Rao Sahab Ganapati Sastriar and later by Rao Bahadur E. K. Govindan as Dewan paid much attention to. Development the expenditure on which rose steadily.

The riots in the Town in July 1931, and the serious organized dacoities at Kannangudi and Andakkulam in the same year led to an increase under 'Law, Justice and Police' (the expenditure under this head was Rs. 3,48,743 in fasli 1341, and Rs. 3,16,295 in fasli 1342).

The Council of Administration was terminated in November 1931 when Mr. B. G. Holdsworth, I. C. S., an officer lent by the Government of Madras was appointed Administrator. He held that office till January 3, 1934. Mr. (now Rao Bahadur, R. Krishnamachariar, the Dewan Peishkar, was appointed Assistant Administrator to exercise such powers as might be delegated to him from time to time by the Administrator. During this administration some bridges and an important causeway were built (see pages 238-239). Mr. Holdsworth practically reconstructed the Valnàd anicut, now known as the 'Holdsworth anicut,' across the Vellàr near Kadayakudi.

In January 1934, he was succeeded by Sir A. Tottenham (I. C. S., Retd.). In faslis 1343-45 the State had to face a heavy fall in the receipts accompanied by an enormous rise in the expenditure. The receipts under *Interest* fell owing to reduction of interest on the fixed deposits with the Imperial Bank of India. In honour of the visit in 1933 of His Excellency the Viceroy to the State, the Darbar cancelled all interest on outstanding agricultural loans. In fasli 1343 the season was not favourable and the Darbar suspended the collection of 50 per cent of the kist due on the lands which had practically failed owing to the non-supply of water, in accordance with the principles laid down during the Revenue Settlement. In fasli 1344, the State experienced perhaps the severest drought on record followed by a wide-spread absence or failure of crops and a real drinking-water famine affecting both men and cattle. Sir A. Tottenham granted remissions of land revenue on a scale as unprecedented as the situation that had made them necessary. He ordered a remission of half the revenue on wet lands that owing to shortage

of water had either been left uncultivated, or if cultivated, had failed to yield at least a four anna crop. The number of kists was increased from 4 to 6. A moratorium of one year was declared for the repayment of State agricultural loans. The tree-tapping license fees were temporarily reduced, and 50 per cent of the rent due under green-leaf leases was remitted.

There was no "famine," and it was not found necessary to open any free kitchens. What was necessary was to enable the agricultural labourers to earn money for their subsistence. Relief works were therefore started. These mainly took the form of repairs to tanks. In all Rs. 3,63,672 were spent on Relief works during the faslis 1344—46. About 4½ lakhs of units of work were provided (a 'unit' being one day's labour of a man, a woman or a minor of either sex).

The revenue for fasli 1344 fell to Rs. 16,65,929, while the expenditure rose to Rs. 23,79,326 in fasli 1344, and stood at Rs. 23,01,456 in fasli 1345. The combined deficit of faslis 1344 and 1345 was Rs. 9,35,702. In his opening speech at the April-May 1935 session of the Legislative Council, Sir A. Tottenham, the President, warned the members that the Darbar would have to follow a policy of retrenchment in order to recoup the reserves that had been so seriously depleted. As a gesture towards this, there was a cut in official salaries till the end of June 1937. It will be necessary for some years to restrict expenditure as far as possible to what is essential, and no ambitious new schemes of any kind can be undertaken. However the Darbar have not stinted expenditure on the Education and Medical departments as the figures in the tables below evidence.

Conclusion.—Receipts—The total revenue of the State which was a little over 3½ lakhs in fasli 1288 (1878-79) rose to 11 lakhs in 1308 (1898-99), and to 20 lakhs in 1327 (1917-18). It has not since fallen below 20 lakhs except in faslis 1336 (1926-27), 1337 (1927-28) and 1344 (1934-35), when, owing to drought, large remissions had to be granted. The present average revenue may be safely taken as 21 lakhs. The present normal Land Revenue

demand is 9½ lakhs. Extra receipts under sale of house-sites, redemption prices, etc., in Chetty villages amount on an average to ½ lakh. Thus the average total demand under Land Revenue is about ten lakhs, or about half the total revenue.

Next in importance is the Revenue from Abkari which since fasli 1328 has averaged about three lakhs. The quantity of liquor issued which in the period 1900—1909 ranged between 13,000 and 15,000 gallons, fell to less than 8,000 gallons in 1925 and to about 6,000 gallons in 1935-36. There has been a corresponding fall in the quantity of toddy consumed; and of late there has been a considerable fall in the rentals of toddy and liquor shops. The Excise duty on matches is a welcome new source of revenue yielding about Rs. 35,000 annually.

The next important head is Civil Works, Tolls, Motor licenses, etc., yielding annually two lakhs. 'Stamps' have yielded a revenue of about three lakhs for the past 12 years.

Between faslis 1322 (1912-13) and 1340 (1930-31) the revenue under 'Forests' ranged between Rs. 67,000 and Rs. 90,000. It has since fallen. In fasli 1344 it was about Rs. 35,000 and in fasli 1345, about Rs. 37,000. The demand for firewood at the Government fuel depôt has decreased owing apparently to private competition with the result that Government have been obliged to reduce the price of casuariana and jungle wood, and the bids at the auctions of the green-leaf leases have not been very encouraging of late. The general economic depression is apparently responsible for the fall in the number and value of documents registered and hence for the lower revenue under 'Registration.'

Expenditure.—'Religion and Charity': When the Devasthanam lands were amalgamated with Ayan, an annual allotment of Rs. 1,18,000 was fixed for the Assignments to Religious and Charitable Institutions, but the figure is freely exceeded year after year. The expenditure under 'Palace' which was over three lakhs before fasli 1338 has now fallen to a little above two lakhs.

'Education' which accounted for an expenditure of about Rs. 13,000 fifty years ago now claims nearly Rs. 2,70,000. This enormous increase is due to the maintenance and growth of a Second Grade College, to the development of Secondary education both in the Town and in the mofussil, to the expansion of primary education consequent on the introduction first of free education and later of a progressive scheme of compulsory education, and to the liberal scheme of State aid to deserving pupils of the backward communities. The expenditure under 'Medical' which was about Rs. 7,000 fifty years ago is now about Rs. 1,20,000, and the increase reflects the development of the Town Hospital into an up to date one provided with all the facilities and equipment including bacteriological, dental and X-ray sections, and of the Rani's dispensary into a Hospital, the increase in the number of rural dispensaries and the opening of an Ayurvedic dispensary in the capital.

The variations in the other service heads do not call for detailed examination.

Statistics.—Financial Statement for fasli 1346.

I. Receipts for fasli 1346.

Main Heads :—

				Rs.
Land Revenue	...	...	...	9,48,027
Salt and Excise	...	...	...	3,23,289
Stamps	...	...	...	3,30,000
Forest	...	...	...	38,500
Registration	...	...	...	32,200
Interest	...	...	...	89,700
Civil Works	...	...	...	2,26,500
Other receipts	...	...	...	1,20,400
Total	...	...	...	21,25,750

Expenditure for fasli 1346.

				Rs.
Religion and Charity	...	...	...	1,53,880
Palace	...	...	...	2,15,433
Land Revenue	...	...	...	1,89,384
Salt and Excise	...	...	...	21,126
Registration	...	...	...	27,172
Forest	...	...	...	18,875
General Administration	...	...	...	81,261
Law and Justice and Police	...	...	...	2,69,488
Education	...	...	...	2,60,900
Medical and Vaccine	...	...	...	1,24,595
Political	...	...	...	6,259
Superannuation	...	...	...	1,03,654
Stationery and Printing	...	...	...	42,349
Contribution to Municipality and Unions	...	...	...	32,524
Irrigation	...	...	...	72,801
Civil Works	...	...	...	2,93,644
Military and Band	...	...	...	39,152
Other Expenditure	...	...	...	3,20,208
Total	...	...	...	20,69,810

Balances (1346).

				Rs.
Revenue	...	...	...	21,25,750
Expenditure	...	...	...	20,69,750
Surplus	...	...	...	55,940
Opening balance...	...	...	...	15,90,387
				16,46,327
(1) Closing balance	...	...	...	13,03,494
(2) Cash assets, net	...	...	...	3,42,833
				16,46,327

(1) The balance of Rs. 13,03,494 together with Rs. 6,29,216 being the balance at the credit of the State Provident Fund on the last day of the fasli and other sums derived from other deposits was invested as follows :—

(i) Rs. 22,80,900 in Government Securities.

(ii) Rs. 22,000 in shares in the Pudukkottai Electric Supply Corporation.

(iii) Rs. 500 in Reserve Bank shares.

(iv) Rs. 2,000 in shares in the Pudukkottai Match Factory.

The total amount to the credit of individual religious and charitable institutions under the control of the State is Rs. 2,33,626 of which Rs. 2,860 is included in the State general treasury balance and the rest is invested in the names of the institutions themselves in the Post office Savings Bank and Cash Certificates, in Co-operative Societies in the State, in $3\frac{1}{2}$ per cent and 4 per cent Government Promissory Notes and Stock Certificates and in 4 per cent War Loan.

(2) The sum of Rs. 3,42,833 represented the cash balance in the State Treasuries and in the Darbar's current accounts with the Imperial Bank of India, and the National Provincial Bank, London.

II Statement showing the gross Receipts and Expenditure of the State from faslis 1288 to 1346.

Fasli.	Receipts.	Expenditure.	Difference + surplus - deficit.	Closing balance.
1288	3,34,910	3,12,375	+ 22,535	90,524
1289	3,42,377	3,77,901	- 35,524	55,000
1290	4,76,480	3,12,089	+ 1,64,391	2,19,391
1291	5,18,851	4,08,452	+ 1,10,399	3,29,790
1292	5,01,407	3,75,335	+ 1,26,072	4,55,862
1293	4,65,102	4,44,262	+ 20,840	4,76,702
1294	5,46,034	4,64,983	+ 81,051	5,57,753
1295	5,65,864	5,13,127	+ 52,737	6,10,490
1296	6,73,653	4,83,494	+ 90,159	7,00,649
1297	6,09,819	6,29,974	- 20,155	6,80,494
1298	6,99,895	8,85,781	- 1,85,886	4,94,608
1299	7,15,433	7,95,002	- 79,569	4,15,039
1300	7,76,553	7,43,454	+ 33,099	4,48,138
1301	8,47,906	7,76,400	+ 71,506	5,19,644
1302	7,11,613	8,77,476	- 1,65,863	3,78,781*

* Rs. 25,000 in fasli 1302, and Rs. 1,00,000 in fasli 1303 were borrowed from the Manóvarti surplus funds. Rs. 1,00,000 were repaid in fasli 1305.

Fasli.	Receipts.	Expenditure.	Difference + surplus - deficit.	Closing balance.
1303	7,81,125	8,35,238	- 54,113	4,24,668*
1304	6,96,791	7,33,578	- 36,787	3,87,881
1305	8,06,338	8,18,768	- 12,430	2,75,451*
1306	8,14,271	7,97,262	+ 17,009	4,64,376†
1307	9,54,864	10,23,799	- 68,935	4,95,441‡
1308	11,22,258	10,17,535	+ 1,04,723	6,89,377§
1309	10,47,443	8,51,057	+ 1,96,386	8,04,585||
1310	10,09,273	8,70,332	+ 1,38,941	9,00,527
1311	10,46,891	8,95,156	+ 1,51,735	10,66,221
1312	11,25,877	10,92,804	+ 33,073	11,30,128
1313	11,28,174	11,04,791	+ 23,383	11,75,461
1314	11,23,323	10,75,840	+ 47,483	12,09,230
1315	8,90,955	12,68,994	- 3,78,039	8,23,459
1316	15,49,317	10,76,124	+ 4,73,193	12,69,189
1317	13,22,699	10,74,559	+ 2,48,140	15,17,329
1318	15,63,318	11,57,717	+ 4,05,601	19,22,930
1319	15,21,678	14,12,339	+ 1,09,339	20,32,269
1320	16,23,358	14,01,556	+ 2,18,802	22,51,071
1321	16,70,287	15,62,934	+ 1,07,353	23,58,424
1322	18,48,354	14,07,567	+ 4,40,787	27,99,211
1323	18,15,207	15,56,821	+ 2,58,386	30,57,597
1324	18,31,372	20,49,122	- 2,17,850	28,39,747
1325	18,71,088	18,60,429	+ 10,659	28,50,406
1326	19,05,865	16,93,345	+ 2,12,520	30,62,926
1327	20,03,493	19,73,318	+ 30,175	30,93,101
1328	20,83,697	16,62,557	+ 4,21,140	30,14,241
1329	21,25,431	18,14,330	+ 3,11,101	38,25,342
1330	21,43,203	20,65,938	+ 77,265	39,02,607
1331	21,38,916	24,52,565	- 3,13,649	35,88,958
1332	23,17,155	41,55,201	- 18,38,046	17,50,912

* Rs. 25,000 in fasli 1302, and Rs. 1,00,000 in fasli 1303 were borrowed from the Manóvarti surplus funds. Rs. 1,00,000 were repaid in fasli 1305.

† This figure includes Rs. 1,71,916 under 'Devastanam and Charities' incorporated with the State Revenue.

‡ This figure includes Rs. 1,00,000 transferred from the *Amánut* to the State funds.

§ This includes the amount adjusted to State funds from Manóvarti funds.

|| The figures for faslis 1309-1314 include miscellaneous items under debt heads.

Fasli.	Receipts.	Expenditure.	Difference + surplus - deficit.	Closing balance.
1333	21,23,932	19,29,060	+ 1,94,872	19,45,784
1334	22,60,993	19,43,972	+ 3,17,021	22,62,905
1335	22,78,941	19,99,897	+ 2,79,044	25,41,849
1336	19,04,972	20,23,323	- 1,18,351	24,23,498
1337	17,53,787	22,98,238	- 5,44,451	18,79,049
1338	22,84,046	20,14,960	+ 2,69,086	21,48,133
1339	26,72,657	20,47,369	+ 6,25,288	27,73,421
1340	22,47,736	21,47,953	+ 99,783	28,73,204
1341	21,55,377	24,51,702	- 2,96,325	25,76,879
1342	23,11,472	22,66,288	+ 45,184	26,22,063
1343	20,50,885	21,46,859	- 95,974	25,26,009
1344	16,65,929	23,79,326	- 7,13,397	18,12,692
1345	20,79,151	23,01,456	- 2,22,305	15,90,387
1346	21,25,750	20,69,810	+ 55,940	16,46,327

III Statement showing the Receipts of the State under the principal heads of Revenue: Land Revenue, Excise, Forests and Registration, from faslis 1281 to 1346.

Fasli.	Land Revenue.	Excise.	Forests.	Registration.
1288	2,78,343	5,495	139	10,933
1289	2,89,720	8,645	298	9,882
1290	3,40,466	9,089	541	9,233
1291	3,97,076	11,262	761	9,308
1292	4,15,626	12,970	695	9,292
1293	3,86,878	14,719	638	9,032
1294	4,32,907	19,480	707	8,336
1295	4,46,126	19,462	3,027	12,414
1296	4,52,081	20,531	3,262	14,592
1297	4,51,098	24,393	4,757	13,592
1298	4,57,495	26,187	12,136	15,769
1299	4,80,950	26,972	9,432	17,150
1300	5,51,797	27,730	22,702	19,384
1301	6,02,421	49,132	17,726	22,120
1302	4,58,293	46,479	23,137	26,949

Fasli.	Land Revenue.	Excise.	Forests.	Registration.
1303	5,32,174	42,597	22,169	25,414
1304	4,31,219	55,767	15,828	24,778
1305	5,20,147	54,718	18,048	23,703
1306	5,22,959	62,002	16,004	24,761
1307	6,46,447	59,415	25,343	28,160
1308	7,35,970	56,369	21,157	25,893
1309	6,75,169	57,839	27,698	31,236
1310	6,80,879	57,120	28,093	22,767
1311	7,24,978	57,144	30,751	28,311
1312	7,83,990	72,741	29,782	27,417
1313	7,96,946	83,794	35,243	29,207
1314	5,20,709	97,536	41,895	30,281
1315	4,94,238	96,512	35,283	31,630
1316	11,20,377	1,06,094	34,835	32,452
1317	9,04,178	1,16,637	31,302	36,865
1318	10,28,550	1,27,442	36,055	35,672
1319	9,31,104	1,22,223	45,783	34,726
1320	9,55,915	1,43,540	45,747	31,421
1321	10,43,736	1,66,182	53,177	31,889
1322	9,78,917	2,03,346	67,060	35,926
1323	10,16,315	2,03,875	68,498	34,476
1324	10,20,907	2,05,272	76,037	34,992
1325	10,30,761	2,37,135	73,461	34,069
1326	10,52,101	2,55,458	81,773	33,017
1327	10,35,199	2,60,100	79,630	32,022
1328	10,10,683	3,30,151	90,554	35,633
1329	10,42,189	3,27,576	79,399	37,549
1330	10,11,154	3,40,324	83,766	36,230
1331	10,35,165	2,98,982	76,815	36,921
1332	10,29,787	3,00,278	72,952	38,492
1333	10,31,235	3,23,634	76,160	42,820
1334	10,49,887	3,47,428	86,575	42,719
1335	10,31,663	3,41,273	88,855	43,552
1336	6,63,503	3,35,617	68,568	41,685
1337	5,48,378	3,12,684	77,798	40,860

Fasli.	Land Revenue.	Excise.	Forests.	Registration.
1338	10,96,087	3,33,368	57,501	37,442
1339	14,79,632	3,22,317	76,050	36,515
1340	9,61,893	3,24,420	71,111	34,616
1341	9,76,659	3,17,527	59,733	34,163
1342	9,98,457	3,11,917	54,670	34,287
1343	9,40,814	3,18,190	43,172	33,544
1344	6,24,094	2,91,933	35,546	31,635
1345	10,09,111	2,52,467	37,390	28,486
1346	9,48,027	2,85,289	40,257	31,222

*IV Statement showing the Expenditure under the heads
"Education" and "Medical" from faslis 1288 to 1346.*

Fasli.	Expenditure on Education.	Expenditure on Medical.
	Rs.	Rs.
1288	5,070	5,262
1289	4,758	5,108
1290	4,966	4,978
1291	7,122	4,968
1292	7,860	6,692
1293	9,510	5,805
1294	12,062	7,242
1295	11,594	7,058
1296	13,857	8,201
1297	20,913	9,161
1298	23,711	10,292
1299	23,732	10,384
1300	27,576	10,884
1301	31,602	12,891
1302	32,561	12,821
1303	31,216	18,256
1304	33,084	18,559
1305	41,216	27,476
1306	41,939	23,016
1307	42,330	27,796

Fasli.	Expenditure on Education.	Expenditure on Medical.
	Rs.	Rs.
1308	45,008	22,169
1309	36,392	21,897
1310	36,348	20,407
1311	37,301	31,435
1312	38,073	26,312
1313	39,752	27,265
1314	37,799	27,341
1315	40,520	30,562
1316	39,356	32,140
1317	45,579	27,530
1318	55,608	39,114
1319	59,210	42,474
1320	64,851	41,582
1321	72,547	44,926
1322	68,815	44,650
1323	81,887	30,823
1324	85,821	55,109
1325	92,542	39,900
1326	1,00,927	56,261
1327	1,07,881	58,921
1328	1,12,943	67,818
1329	1,27,794	78,180
1330	1,52,315	94,751
1331	1,80,614	1,24,512
1332	1,80,899	1,09,766
1333	1,73,303	81,049
1334	1,73,408	1,04,961
1335	1,88,000	99,541
1336	1,92,981	98,563
1337	1,99,298	1,09,174
1338	2,06,122	1,05,167
1339	2,16,885	1,12,069
1340	2,43,041	1,00,843
1341	2,66,926	1,06,869
1342	2,54,944	1,05,828
1343	2,49,679	1,05,519
1344	2,63,713	1,08,621
1345	2,68,827	1,21,369
1346	2,60,900	1,24,595

Administrative.—In his report submitted to the Madras Government on December 31, 1808, Major Blackburne remarked that there was “no office anywhere in which the accounts of the country were recorded.” He laid down that “all public money should be kept in public Treasuries, from which such sums as might be required should be taken out when necessary.” The *Rájamahal* or the Palace Private accounts of which we have an account as early as 1832, continued till they were abolished by Sir Sashia Sástriar. Mr. Venkataramadas Naidu abolished the *amánut*, a special fund from which the minister incurred expenditure free from Budgetary restrictions, and reorganised the Treasury Department by placing it under the control of a Treasury Officer. The Personal Assistant to the Dewan Peishkar is now the Huzur Treasury Officer. The Taluk Treasuries are under the immediate control of the Tahsildars.

The Audit of the expenditure of the several departments of the State is conducted by the Audit Branch of the Darbar Office and by local test audit of the accounts maintained in the subordinate offices.

CHAPTER XXII.

MUSEUM AND ARCHAEOLOGY.

SECTION I.—THE STATE MUSEUM.

Short History.—The establishment of a State Museum was first mooted in 1896. It was proposed to locate it in the Ananda Bāgh. Nothing was done till 1909, when it was decided that the Museum should be located in the small “Palace” in the Main Street of Tirugókarnam. The Museum was opened in 1910. In that year there were nearly 38,000 visitors to it. The economic section was improved in 1912-13 by the addition of 80 plants collected in the State and identified by Dr. C. A. Barber, Government Botanist, Coimbatore. In 1914-15, it was further enriched by a number of useful exhibits sent by Dr. Henderson, Superintendent, Government Museum, Madras. In 1919-20, the Art and Industries Section was opened with specimens of the products of cottage industries carried on by women in the State, originally collected for the South Indian Exhibition of Women’s work held in Madras. In 1923-24, the Archaeological Section was considerably improved; and in that year the number of visitors exceeded a lakh. On the last day of fasli 1346 (1936-37), the number of exhibits was nearly 6,800.

The building is unfortunately by no means suitable for its purpose though considerably improved between 1934 and 1937. A new building specially designed for its purpose is a desideratum that the Darbar are prevented by the present condition of their finances from providing.

The different sections—The Museum has eight sections:—

1. *Art and Industries*:—Specimens of the products of almost all the industries carried on in the State are exhibited side by side with specimens from outside the State for com-

parison and study. These include specimens of very attractive baskets of various shapes and sizes made by Nagarathar women from strips of the leaf of the palmyra palm (*Borassus flabellifer*) and wood and ivory carvings, bell-metal ware, and bronze figures of local origin.

2. *Economic Section*:—This contains a large collection of the cereals grown in the State including 69 varieties of paddy. Similar but superior varieties grown elsewhere are also exhibited. There is a good collection of medicinal herbs found in the State. There are also indigenous vegetable fibres, and fibres and basts made in the Museum itself from *Agave americana*, *Abutilon indicum* and *Calotropis gigantea*. A collection of tan stuffs (in which the State is particularly rich) is exhibited with labels explaining how each is used for tanning and with what results. There are also models of agricultural implements and water lifts.

3. *Natural History (including Entomology)*:—The *Mammalian* gallery has not many specimens. Two of the more interesting are an Indian Pangolin (*Manis pentadactyla*), a Porcupine (*Hystrix leucura*) and an articulated skeleton of a deer.

The gallery of birds contains a representative collection of the avi-fauna of the State. The more important and interesting specimens are those of the species of Perchers, Fowls, Ducks and Geese described in pages 37 to 43 of Chapter II.

The Museum had a good collection of live snakes among which were a good sized python and some varieties of the *colubridae*. Under the orders of the Darbar, these collections were sold or presented to other Museums in 1923, and only stuffed specimens and skeletons of reptiles are now exhibited.

The fresh water fish found in the State are of genera belonging to the *Siluroids* and the *Cyprinoids*. Specimens of these are exhibited in bottles. There are also a few specimens of big sea fish mounted in cases. The groups *Arachnida*, *Myriopoda* and *Crustacea* are also represented.

The entomological specimens belong mostly to the families of *Diptera*, *Lepidoptera* and *Coleoptera*.

4. *Ethnology*:—This section is steadily growing in popularity. It includes a good collection of musical instruments, of arms and armour formerly used by the Sardars and Sérvaikars of the State, and of votive offerings of different castes, and jewels, especially *tális*, used by women of different castes and tribes.

5. *Numismatics*:—In this section are collections of Roman coins discovered in the State and of those of the Vijayanagar, Andhra and other South Indian dynasties. Moghul and Bâhmini coins and those of the French, Dutch, and English East India Companies are also represented.

Many of the coins were presented to the Museum by the Bombay Branch of the Royal Asiatic Society, the Madras Government Museum and other institutions.

6. *Archæology*:—This is a very popular section and has expanded considerably within the last few years. Prehistoric burial sites are found in many parts of the State. The dead were buried in large pyriform urns, or in subterranean cells formed of stone-slabs. A number of urn-burials were opened about 1917, and more than 30 megalithic tombs in 1935. 152 specimens of old pottery and 72 iron weapons of different sorts and sizes discovered in the 1917 and 1935 excavations are preserved in the Museum.

37 fragments of wood-work carved with floral designs and human and animal figures which once formed part of the Kalyāṇa maṇṭapam in the old palace are exhibited in the Museum. Among the bronzes mention may be made of the images of Appar, Mānikkavācagar, Bikṣātanamūrti, Alīṅgana Candrasēkharamūrti (Śiva embracing Pārvati), Sōmāskanda and Sukhāsanamūrti. A bronze *relievo* of the 24 Jain Tīrthaṅkaras arranged within a *tiruvācika* frame with Rṣabhadēva in the centre is of special interest. There are fine images of the Tīrthaṅkaras Ādinātha and Pārśvanātha.

The stone gallery contains a number of images of Jain Tirthaṅkaras found in different parts of the State. Among those of Hindu deities, mention may be made of figures of Jyēṣṭhādēvi, Bikṣāṭanamūrti, Ardhanārīśvara, Sūrya, Agóravírabhadra and the Saptamātrikas.

There is a collection of specimens of Buddhist sculptures in marble from Amarāvati, kindly presented by the Madras Museum.

An interesting exhibit is a plaster of Paris model of one of the shrines of the Múvarkoil (Kodumbálúr) prepared by the Curator Mr. Venkatarangam Raju.

7. There is a small collection of *paintings* including miniatures, specimens of the Tanjore school of painting and oil paintings by the Curator which are of ethnological interest as illustrating local types.

8. The *library* contains 350 volumes, mainly works of reference.

The number of exhibits on June 30, 1937 was as follows:—

Section.	Number.
1. Arts and Industries...	336
2. Economic section ...	993
3. Natural History (including Entomology)	3,816
4. Ethnology ...	748
5. Numismatics ...	811
6. Archaeology ...	595
7. Pictures ...	25
8. Library ...	350
	7,674

Educational service.—The Museum welcomes school parties; and Headmasters and Headmistresses of schools in the Town frequently visit it with their pupils, and are taken round by the Curator who explains the specimens to them. Parties of students from the mofussil get an opportunity of visiting the Museum when they gather in the capital for the annual Children's Day celebration.

The Museum is open on all days except Sundays and Public holidays, from 7.30 to 11 a. m. and 2 to 5 p. m. Monday afternoons are set apart for gosha women. Admission is free on all days.

The daily average attendance is about 500. The total number of visitors during fasli 1346 was 1,34,105. The largest attendance is recorded on the Tirugókarnam car festival day in July-August, on which day in 1936-37, the number of visitors was 18,118.

The table below shows the number, sex and literacy of the persons that visited the Museum in faslis 1345 and 1346:—

Fasli.	Men.			Women.			Total.
	Literates.	Illi-terates.	Total.	Literates.	Illi-terates.	Total.	
1345	11,110	61,369	72,479	654	60,848	61,502	1,33,981
1346	8,950	61,801	70,751	561	62,793	63,354	1,34,105

The Museum publishes an annual report. Mr. Venkatarangam Raju, the Curator, has published a bulletin relating to the prehistoric urn-burials excavated at five places in the State.

Financial.—The expenditure on the Museum including the establishment during the five faslis 1342 to 1346 was follows:—

Fasli.	Cost. Rs.
1342	... 4,035
1343	... 3,897
1344	... 4,198
1345	... 4,629
1346	... 5,092

General.—The administrative head of the Museum is the Curator who is assisted by a taxidermist.

The Museum has won the approbation of a number of distinguished visitors including the Political Agents to the State and high officials and scholars. Recently Mr. Hargreaves, formerly Director-General of Archaeological Survey of India, visited the Museum in connection with the enquiry of the Museums Commission. A brief account of the Museum is given on page 200 of the Report on the Museums of India by Mr. S. F. Markham, M. P. and himself. The statistics given in the Report show that the Pudukkottai State Museum compares very favourably with quite a large number of Museums of the same class in India.

Other examples of Museum enterprise.—"It has been the policy of the Government of India," observe Messrs. Markham and Hargreaves in their Report, "to keep the small and moveable antiquities recovered from the ancient sites in close association with the remains to which they belong, so that they may be studied amid their natural surroundings and not lose focus by being transported." This has also been to some extent the policy of the Darbar in regard—for example—to the finds on the site of the Jain temple excavated at Chettipatti.

The Raja's College Museum.—The collections comprise Zoological and Entomological, Botanical and Agricultural specimens and models to illustrate the study of Human Physiology. The Bird collections illustrate the division into carnivorous, herbivorous and omnivorous birds and include climbers, perchers and wading and swimming birds. There are a few reptiles and insects, and in the entomological collection are specimens of Orthoptera, Coleoptera, Lepidoptera, Rhyncota, Hymenoptera and Diptera.

Specimens illustrative of the different parts of plants are found in the Botanical section, while improved strains of seed, samples of chemical manure, modern ploughs, harrows and mowers form the chief exhibits in the Agricultural section.

There are also a few photographs and printed charts relating to Natural Science and Agriculture.

Messrs. T. S. Sundaram Aiyar and K. R. Srinivasa Aiyar started the collection in March 1937. The specimens are housed in a spacious room on the first landing of the southern staircase, and the whole arrangement of the showcases, models and charts is planned with a view to creating interest and rousing the attention of students who offer the elements of Natural science or Agriculture for the School Leaving Certificate Examination.

The Old Palace Portraits.—In the Darbar hall of the old palace there is a collection of portraits of the Tondaimans and of a few prominent Europeans. Mr. Percy Brown makes a passing reference to these "portraits in oils, some actual life size,"* and Mr. Percy Macqueen, I.C.S., a former Political Agent, has published a short account of them.† He classifies them under three groups—the Tanjore School, the English School and the School of Ravi Varma, and catalogues them as follows:—

No.	Subject.	Artist.
1.	Vijaya Raghunátha Ráya Tondaimán (1730—1769).	Unknown (Tanjore School).
2.	Ráya Raghunátha Tondaimán (1769—1789).	Do.
3.	Vijaya Raghunátha Tondaimán (1789—1807).	Ramaswami Maistry, (Tanjore School).
4.	Vijaya Raghunátha Ráya Tondaimán (1807—1825).	Unknown.
5.	Raghunátha Tondaimán (1825—1839).	Williams, (English School).
6.	Ramachandra Tondaimán in Darbar (1839—1886).	Góvindaswami Maistry, (Tanjore School).

* "Indian Painting" P. Brown. 'The Heritage of India Series' 1927 (Page 64).

† "The Pudukotah Portraits" P. Macqueen. Pudukkóttai State Press, 1926.

No.	Subject.	Artist.
7.	Ramachandra Tondaimán in Darbar ...	F. C. Lewis, (English School).
8.	Do. ...	Raja Ravi Varma.
9.	Ramachandra Tondaimán ...	F. C. Lewis.
10.	Ramachandra Tondaimán and family in 1886...	Raja Ravi Varma.
11.	Ramachandra Tondaimán in 1877 ...	Do.
12.	Tirumalai Tondaimán, Brother of Raja Ramachandra Tondaimán.	F. C. Lewis.
13.	Princess Janaki Bhai Saheb ...	Raja Ravi Varma.
14.	Sir Mártanda Bhairava Tondaimán Bahadur ... (at the age of 5).	Do.
15.	Sir Mártanda Bhairava Tondaimán Bahadur ... (at the age of 18).	G. S. Von Strydonek.
16.	Sir Mártanda Bhairava Tondaimán Bahadur ... (in 1914).	Venkatarayalu Raju, (late Palace Manager)
17.	Rajakumar Vijaya Raghunátha Dorai Rája--Regent.	Do.
18.	Rajakumar Captain B. R. Dorai Rája ...	Do.
19.	Do. ...	Do.
20.	The late Maharaja Krishna Rája Wadiyar Bahadur of Mysore.	Unknown (Tanjore School).
21.	Raja of Tanjore ...	Do.
22.	Do. ...	Do.
23.	General Sir William Blackburne ... (Resident in Tanjore and Pudukkottai 1810-23).	Do.
24.	Sir Henry Pottinger ... (Governor of Madras 1848-54).	F. C. Lewis.
25.	The Rt. Rev. Thomas Dealtry ... (Bishop of Madras 1849-61).	Do.
26.	Rajakumar Vijaya Raghunátha Dorai Rája— Regent in Darbar.	Venkatarayalu Raju,

SECTION II.—ARCHAEOLOGY.

Epigraphy :—In 1889, Sir Sashia Sàstriar appointed an officer to prepare a catalogue of objects of historical and archæological interest in the State. In 1901, the Madras Government advised the Darbar to take steps to preserve objects of archæological interest, which they readily undertook to do. In 1906 the late Mr. S. Radhakrishna Aiyar who was then the State Manual Officer recommended that the inscriptions in the State should be copied. Messrs. T. A. Gopinatha Rao, Epigraphist in Madras and in Travancore and Rao Bahadur V. Venkayya also of the Madras Epigraphical Department, who were consulted by the Darbar in 1908-09, advised the creation of an Archæological Department, to make a regular survey of the historical monuments in the State. In 1910, a special establishment was sanctioned to examine and take estampages of all the inscriptions in the State; and the officer deputed for this work was placed under the control of the then State Manual Officer. In 1912, the field work was completed. In 1913-14, Dewan Bahadur L. D. Swamikkannu Pillai helped the Archæologist in fixing the dates of the inscriptions. The work of deciphering was completed in 1915-16. 31 copper plate inscriptions were transcribed in 1917-18. The list of the lithic inscriptions and their transcriptions arranged chronologically according to dynasties was prepared by Mr. N. P. Swaminatha Aiyar, the State Archæologist, and published in two volumes in 1928-29*, under the guidance of Sir. T. Desikachariar.

The Darbar have now arranged to publish an English translation of the Inscriptions with particulars of the situation, dynasty, date, language and script of each inscription. This work which is being prepared by Mr. K. R. Srinivasa Aiyar is to be entitled "Inscriptions in the Pudukkóttai State—Translated

*"Chronological List of Inscriptions of the Pudukkóttai State (1929)" and "Inscriptions (Texts) of the Pudukkóttai State—arranged according to dynasties (1929)," State Press, Pudukkóttai.

into English." It is hoped that the first volume containing the Brāhmi Pallava Grantha and early Tamil inscriptions and those of the Muttaraiyars, Pallavas, and Cōlas will be published shortly. The second volume will contain the Pāndya inscriptions: and the third, those of the Muhammadan and Vijayanagar dynasties and all the miscellaneous and anonymous inscriptions. The following tables show the number of inscriptions so far copied in the State:—

1. Table of inscriptions arranged according to scripts and languages.

Script.	Language.	Number of inscriptions.
Brāhmi	Tamil	1 (Ins. No. 1.)*
Pallava grantha	Sanskrit	4 (Nos. 2, 3, 6, 14.)
Pallava grantha and Tamil.	Sanskrit and Tamil.	3 (Nos. 4, 5, and 236.)
Old Tamil	Tamil	15 (Nos. 7-13, 15-19, 237, 773 and 1120.)
Grantha	Sanskrit	4 (Nos. 1061, 1088, 1091, & 1108).
Tamil-Grantha	Tamil and Sanskrit.	2 (Nos. 791, 889.)
Tamil-Nāgarā	Tamil and Sanskrit.	1 (No. 1109.)
Telugu	Telugu; Telugu and Sanskrit.	3 (Nos. 1093; 890, 891.)
Kannada	Kanarese	2 (Nos. 1086, & 1087.)
English and Tamil	English and Tamil...	1 (No. 886.)
Tamil (from about the 11th century down to modern times.)	Tamil	The rest. (of the 1,130 inscriptions.)

* The figures in brackets indicate the serial numbers of the Inscriptions in "Chronological list of Inscriptions of the Pudukkóttai State" and in "Inscriptions (Texts) of the Pudukkóttai State."

2. Table according to Dynasties and Rulers.

Dynasties.	Number of inscriptions.
Muttaraiyars	3
Irukkuvēls	3
Pallavas (Later Pallavas)	5
Cōlas—(Rājakésaris, Parakésaris, the kings of the Vijayālaya line, the kings of the Cōla-Cālukya line, and unidentified Cōla kings).	216
Hoysālas (of the 13th century)	3
Pāndyas (of the first and second empires identified and unidentified)	428
Bāṇas	9
Muhammādan Emperors	2
Vijayanagar Emperors (First or Saṅgama; Second or Sāluva; Third or Tuḷuva; Fourth or Aravidu dynasties).	86
Pallavarāyar chieftains	13
Tondaimāns of Arantangi	9
Tondaimāns of Pudukkóttai	30
Other Miscellaneous, Anonymous and Mutilated inscriptions.	322
	<u>1,130</u>

Conservation.—In fasli 1328 (1918-19), Sir T. Desikachariar suggested the conservation of places of archaeological importance in the State, and in that year ten monuments were selected for conservation. They were classified into two heads:—(1) those to be maintained permanently in good repair; and (2) those that it is only possible or desirable to save from further decay by such minor measures as the eradication of vegetation and the prevention of damage due to the stagnation or percolation of water. The Ancient Monuments Preservation Regulation was passed in 1930, and since that year a considerable number of ancient monuments in the State have been conserved.

The following is the list of such monuments brought up to 1st January 1938:—*

No.	Nature of Monument.	Taluk.	Village.	Particulars.
1	Temple	Álangudi	Tirukkattalai.	Siva temple: the central shrine of Sri Sundarésvara with its stone <i>Vimána</i> and stone <i>stúpi</i> , the <i>ardhamantapam</i> , the <i>mahámantapam</i> , and the seven small shrines built round the central shrine.
2	Do.	Kolattúr	Nárttámalai.	(1) Two rock-cut temples and Vijayálaya Cólśvara temple on Mélamalai; (2) two Śiva temples on Kaḍambarmalai.
3	Do.	Do.	Koḍumbálur.	(1) Two temples recently renovated (Múvarkóvil). (2) the Śiva temple in the rear of Koḍumbálúr tank. (3) a small four sided tank in front of this temple, and (4) a well north-east of Múvarkóvil with a subterranean passage.
4	Do.	Do.	Kunnándár kóvil.	(1) The cave-temple, and (2) the hall of hundred pillars or car <i>manṭapam</i> .
5	Do.	Do.	Maḍattukóvil (Near Naṅgupaṭṭi.)	The temple.
6	Do.	Do.	Śittanna-váśal.	(1) The cave-temple, and (2) Éḷadippattam—natural cave with Brahmi inscriptions.
7	Do.	Do.	Kuḍumiyá-malai.	Śiva temple (the whole of it).

* All the monuments enumerated in this section, are described in Vol II.—History and Gazetteer.

No.	Nature of Monument.	Taluk.	Village.	Particulars.
8	Temple	Kolattúr	Malayaḍip-paṭṭi.	Rock-cut cave-temples (Śiva and Viṣṇu).
9	Do.	Do.	Tiruvilán-guḍi. (Súriyúr).	Śiva temple.
10	Do.	Do.	Chettipatti. (Tiru-venṇáyil).	Ruined Jain temples (with images).
11	Do.	Do.	Todaíyúr	Śiva temple.
12	Do.	Do.	Káliyápaṭṭi.	Ruined Śiva temple.
13	Do.	Do.	Máṅguḍi	(1) Śiva temple on the rock east of the Periyakulam, and (2) the rock cut Pillayár temple.
14	Do.	Do.	Tiruppúr	Cólśvara Śiva temple in S. No. 309—west of Śivan-kóvil Úraṇi.
15	Do.	Do.	Virálúr	Śiva temple.
16	Do.	Tirumayam.	Amman kuricci.	Śiva temple.
17	Do.	Do.	Tirukkaḷam-bár.	Śiva temple.
18	Do.	Do.	Tirumayam.	Śiva and Viṣṇu temples. The Rock-cut Palláva shrines.
19	Do.	Do.	Puválaikkuḍi	Rock-cut shrine.
20	Do.	Do.	Malayak-kóvil.	Two Rock-cut shrines.
21	Do.	Do.	Dévarṇalai.	Rock-cut shrine.
22	Do.	Do.	Énádippaṭṭi. (Várpet).	Śivankovil on the Western bund of Enádikaṇmai.
23	Do.	Do.	Kaṇṇanúr.	Bálasubrahmanya temple.

	Nature of Monument.	Taluk.	Village.	Particulars.
24	Jain Image....	Álangudi ...	Sembáttúr.	A Tírthañkara, Yakṣi and Lion Pillars.
25	Do.	Do.	Puttámbúr.	Jain image (called "Mottai Pillaiyár.")
26	Do.	Do.	Tirugó-karṇam.	Saḍaiyapárai Jain Tírthañkara image.
27	Do.	Do.	Vaḷavam-paṭṭi.	Jain image near State School.
28	Do.	Kolattur ...	Annavásal.	Two Jain Tírthañkara images in the cocoanut tope west of Palli Úrani.
29	Do.	Do.	Vírákkudi.	Jain Tírthañkara Image in S. No. 212 5 (Śamaṇar Méḍu).
30	Do.	Do.	Ammá-chatram.	Jain Images on Bommai Malai and on Álurutti Malai.
31	Do.	Do.	Tiruppúr.	Jain Image in S. No. 309/48.
32	Do.	Do.	Tékkáttúr.	Tírthañkara image.
33	Do.	Do.	Kaṇṇanguḍi.	Jain image in S. No. 231/2.
34	Do.	Do.	Virálor.	Jain image.
35	Fort	Álangudi ...	Pudukkóttai Town.	Remnants of the Pudukkóttai Fort.
36	Do.	Tirumayam.	Tirumayam.	Fort on hill and town wall.
37	Do.	Do.	Klānilai.	Fort walls.
38	Do.	Do.	Near Arimaḷam.	Púram Fort near mile 9/4 on road No. 6.
39	Do.	Do.	Kóṭṭaikádu.	Small earth Fort near road No. 16 (Arimaḷam—Tirumayam road—south of miles 2/2 and 2/3).

No.	Nature of Monument.	Taluk.	Village.	Particulars.
40	Inscribed Stone.	Kolattur ...	Rájálpatti.	A stone in a sluice in a ruined tank mentioning the date of the reign of the Pallava King Nandipóttan.
41	Do.	Do.	Chettipatti.	S. No. 393.
42	Do.	Do.	Saḍaiyapárai near Tirugó-karṇam.	Inscriptions near the Jain image.
Dolmens		See separate list below.		

Renovation.—In fasli 1329 (1919-20) shrubs growing in the masonry of the Múvarkóvil in Koḍumbálúr were removed. Ten years later the work of restoring the temples was taken in hand, and it was finished in fasli 1341 (1931-32). The Śiva temple at Maḍattukóvil was renovated in faslis 1345-46, and the Vijayálaya Cōḷisvara temple on the Mélamalai at Nárttāmalai, in fasli 1346. The renovation of the Śiva temple at Sembáttúr is nearing completion. The D. P. W. have renovated a number of other temples for the Devastanam Department. But in the case of the temples enumerated above, the renovation has been as far as possible carried on scientifically on the lines suggested in the Conservation Manual of the Government of India. The renovation of the following temples has been sanctioned or begun:—

1. The Tirúvagnísvara temple at Chittúr
(Tirumayam Taluk).
2. Bálasubrahmanya temple at Kaṇṇanúr
(Tirumayam Taluk).

3. Śiva temple at Toḍaiyūr (Kolattur Taluk).
4. Tiruvilāṅguḍi Śiva temple (Kolattur Taluk).
5. Śiva temple at Kāliyāpaṭṭi (Kolattur Taluk).
6. Śiva temple at Virālūr (Kolattur Taluk).

In fasli 1339 (1929-30) an iron grating was put up in front of the Śittannavāsal cave temple to protect the Pallava paintings. In October 1937, the Darbar enlisted the services of Mr. Paramasivam, Archæological Chemist of the Madras Museum to advise them as to the best method of cleaning and preserving the paintings. The work of cleaning and preservation is now in progress.

Excavation.—Excavations on the site of the Oṭṭaikóvil in Chetṭipattī (Tiruveṇṇāyil) by Mr. Venkatarangam Raju, the State Museum Curator, in 1936 yielded interesting results. The moulded basements of a group of temples and various objects of archæological interest were found, including 12 fine stone statues of Tīrthaṅkaras and 2 stone pillars based on couchant lions. This group of Jain structural temples in stone of the early Gōla period is of unusual interest.

In 1915-16, the Curator excavated five different sites containing burial urns—near Tirukkattāli, at Nilayappattī on the edge of the Pulvayal forest, in the south-western corner of the same forest, at Moṭṭaimalai near Sellukuḍi, and at Aranippattī. The results of the excavations have been published in a bulletin,—No. I: "The Prehistoric Tombs of the Pudukkóttai State." In 1919, Prof. P. T. Srinivasa Iyengar, the Curator, and the present writer excavated a few burial sites near Śāḍaiyapārai at Tirugókarnam. In 1935, the Curator opened more than 30 sites at Śittannavāsal, Aranippattī, Surandapattī, Tachanpattī and Toḍaiyūr, all containing megalithic tombs. The interesting finds yielded by these excavations are preserved in the State

Museum. A description of the burial urns and the megalithic tombs will be found in Volume II. The list of the important places where they are found is given below:—

Taluk.	Site.	Remarks.
Ālangudi Taluk.	Pudukkóttai Town (Kalasakkādu-on Tirukkattālai Road—east of the Town).	Dolmens.
	Tirukkattālai	Do. On the approach to the village from west.
	Tirugókarnam—(Śāḍaiyapārai poṭṭai—west of the rock).	Urn—excavated by Prof. P. T. S. Iyengar and Messrs. K. V. Raju and K. R. V. Iyer.
	Puttāmbūr	.....
	Sembāṭṭūr	.....
	Peruṅgalūr	S. Nos. 267/A, 269/A and 302.
	Ādanakkóttai	S. No. 185/2—Samudāyam lands—urn-burials.
	Valaiyanpattī	Vaduganikulam water-spread and assessed waste land nearby—S. Nos. 39 and 40.
	Oduganpattī	Vilāṅkulam Poramboke. S. Nos. 263/A, and 165.
	Uchāni	Kuraṅguppattāraikulam water-spread.
Kolattūr Taluk.	Narangianpattī	Pudukkulam water spread.
	Amburāpattī	Village outskirts—S. No. 15/A, & 12/B and No. 16 Poramboke— Conserved —cists and dolmens.
	Mūrtampattī	Grazing-ground Poramboke near the right flank of Ādanakkulam—S. No. 128/A-1.

Taluk.	Site.	Remarks.
Kolattúr Taluk.	Viruduppatti	... Pudukkūlam water-spread and adjoining grazing-ground. S. Nos. 172 & 173/1.
	Búdukuḍi	... Vaiyápurī kuḷam Poramboke.
	Táyinipatti	... Táyinikkūlam water-spread. S. No. 69/2 Kallukkuttu—Poramboke.
	Vágappatti	... Vágappatti kuḷam—urn-burials.
	Śittannarásal	... Eastern and Southern side of hill; tank water-spread on south of main road; and near the Periyakuḷam in the village—Megalithic cells excavated by Museum Curator.
	Seṅgalúr	... Grazing ground—S. Nos. 160 & 108—assessed dry waste. Burial urns.
	Káttukkóttaiappatti	... Káttukkóttai tank water-spread—S. No. 70. Urn burials.
	Kīlāiyúr	... Vilári kuḷam neighbourhood.
	Tiruppúr	... Near Tiruppúr úraṇi—S. No. 309/21. Conserved dolmens.
	Kiḷlanúr	... S. Nos. 186/4; 174/2-3-7 and 9; 175/2; and Poramboke S. No. 186/4.
	Vaittúr	... S. No. 34/1—urn-burials.
	Vilappatti	... S. No. 5/C—assessed dry waste.
	Vittampatti	... S. No. 19/1—patta dry land.
	Ammáchatram	... Siruvarakuḷam S. No. 116 and 243/A-2. Conserved.
	Vellanúr	... S. Nos. 144/2-A; 172/2.
	Satyamaṅgalam	... S. No. 1A major inám.
	Madiyanallúr	... Vári (channel) S. No. 48; and Nattam (house site) S. No. 39—urn-burials.

Taluk.	Site.	Remarks.
Kolattur Taluk.	Ánnavásal	... Kuraṅgupattarai kal kuttu—S. No. 310 (Megalithic ?)
	Áriyúr	... S. No. 214/5—ayan dry land.
	Máráyappatti	... S. No. 153/3.
	Pulvayal	... Pudukkūlam S. No. 204/2; (a site on the S. W. corner containing urn-burials)—was excavated by the Museum Curator.
	Nilayappatti	... On the edge of the Pulvayal forest—a site containing urn-burials—excavated by the Museum Curator.
	Sundarappatti (Muttampatti vattam)	... Periyakuḷam S. No. 81/A—urn-burials.
	Parambúr	... Kalkuttu—poramboke (megalithic ?)
	Tachanpatti	... Megalithic cells excavated by Museum Curator.
	Toḍaiyúr	... Do.
	Áraṇippatti	... Dolmens in the fore-shore of Pudukkuḷam. Megalithic cells and urns excavated by Museum Curator— Conserved.
	Śellukuḍi	... Moṭṭamalai side—urn-burials excavated by Museum Curator.
	Súrandappatti	... Megalithic cells—excavated by Museum Curator.
	Kiḷlikóttai	... S. No. 279—dolmens.
	Koḍumbálúr	... ..
	Káliyáppatti	... ..
	Malayaḍipatti	... ..
	Rájagiri	... ..

Taluk.	Site.	Remarks.
Tiru- mayam Taluk.	Nallúr	... Mañipudu éndal—S. No. 391/6-B/2. •
	Neriñjikkudi	... S. Nos. 359 & 364 and poramboke vári S. No. 103/1.
	Oliyamañgalam	... S. Nos. 359 and 364—paṭṭa-dry— Kurañguppattarai.
	Mélattapaiyam	... S. Nos. 345/A & 345/B.
	Sevalúr	... S. No. 110/1.
	Mañavamañdurai	... Kurañguppattarai S. No. 444/2—paṭṭa- dry.
	Káraiúr	... Adanai éndal—Kurañguppattarai— Poramboke-vári S. No. 41; Sundelip- párai—Kurañguppattarai—poramboke S. No. 844; Tuñdu. Kurañguppattarai poramboke S. No. 245/1-B.
	Araśamalai	... Poramboke vári S. No. 259.
	Múlangudi	... Neriyanakñmai S. No. 371.
	Túttúr	... S. No. 86/4.
	Lambalakkudi	... S. No. 431/1.
	Ténimalai	... On waste land west of Road (No. 18).

518
128
370