

MADRAS RECORD OFFICE.

Government of Madras.

Public DEPARTMENT.

G.O. No.	45	Press
		Mis.
	26-27	
Dated	13-1-	1948

Not to be folded or roughly handled

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Fort St. George, Judicial Consultation, 18th January 1859.

No. 26. Read the following letter from M. MURRAY, Esq., Magistrate of Cuddapah; to T. PYCROFT, Esq., Chief Secretary to Government in the Judicial Department, Fort Saint George, dated Tummulmudgoo, 23rd December 1858, No. 25.

SIR,

1. I have the honor to forward for the consideration and orders of Government, English translations of five depositions given before me by the individuals named in the margin, who were apprehended on suspicion by the Heads of Police of this District and forwarded to me agreeably to orders.
- 1 Jeeothenath, a Monk of Bohur Monastery.
2 Goorooopandiah of the Gokayee Province.
3 Narraindoss of the Bogoor Zemindary.
4 Chittumbarum of Chellumbrum in South Arcot.
5 Ramiah of Travancore.

2. As each of these individuals have given a clear account of their adventures in their depositions, I do not deem it necessary to trouble Government, further than stating, that the statements given by Arnachellum and Ramiah are not satisfactory, the former instead of going to Bangalore direct had gone round by Nellore and Cuddapah, and the latter on route to Benares ought to have proceeded direct from Nellore to Masulipatam. The others do not give a distinct account of themselves. I think it would be advisable if the whole party were forwarded to Madras and the two former ordered to return to their respective villages, whilst the three latter might be dealt with as Government may think best.

Translation of a Deposition given before the Magistrate of Cuddapah on the 21st December 1858, by Jeeothenath, father's name not known, caste Gouda Brahmin, but now a monk, ash mark on forehead, inhabitant of Bohur monastery, about 35 years of age.

Q.—Whence are you coming, and whither do you go?

A.—It is about 2 years ago since I set out from my village and proceeding by begging through Mysore and Teroopat. I went to Ramnad where I stayed 15 days, thence I travelled through the country halting here and there one or two days. I came to Mopoor in Poolevendalah Talook, where I took one Auyethwaranad, as my disciple and remained there 2 months, making penance. After that with the intention of returning to my native place, I proceeded on my journey, but when I came to Chelma-coor, where there is a traveller's bungalow, I was apprehended and brought here. No one in these parts knows me, and ever since I left my native place I live by begging, and am now returning to my native place.

Q.—State the names of those who know you?

A.—As I became a monk from my boyhood, no one knows me but Maghanad, head of the monastery to which I belong and the monks Harisanad, Jadanad, &c.

Q.—Are there any large villages adjacent to your monastery or any place where authorities reside?

A.—There is a large village named Rowthug, 3 coss distant from our monastery, and some Europeans live there, whose names I do not know.

I heard the Deposition and it is quite correct.

× Mark of JEEOTHENATH.

Taken before me this 21st December 1858.

(Signed) M. MURRAY, Magistrate.

(True translation.)

(Signed) M. MURRAY, Magistrate.

Translation of a Deposition given before the Magistrate of Cuddapah on the 7th December 1858, by Goorooopandiah, son of Nagappah Setty; resident of Yadavadah in the Province of Gokayee; caste Linga Babjah, Siva sect, dependant on his disciples for livelihood, aged about 30 years.

I am living in the village of Yadavadah from my infancy. I have no parents, wife, nor children, and have seven disciples on whom I depend for my maintenance. I have no other means

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of livelihood. Having had occasion to go via Bellary on pilgrimage to Veerabuddraswamy in Royochoty, I went there, returned by this road through Cuddapah to go to my native place. I cannot tell the names of the different stages I halted at, after my departure from my native place. I have taken my food in one Linga Babja Nagappa's house, during my stay in Royochoty for 4 days. The village I live in is situated under this Government, and there is a Native Officer called "Mahalcurry," whose name I don't know. I do not know also the Collector's name. I have 7 disciples whose names are as follows, viz:—

- 1 Siva Lingappah Towshee.
- 1 Somappah do.
- 1 Basavappah do.
- 1 Ragaty Paruppah do.
- 1 Ragatyhalah Cutteppah.
- 1 Chippalacutty Hola Basappah.
- 1 Sashuppah Nelagah.

7

These individuals lead a decent life by trading. I had also come to Royochoty about 4 or 5 years ago enquiring after my disciples and then returned to my village. As I seldom come here, no one can recognize me. If you allow me to go to my native place, I will be able to prove, by my said disciples before the authorities there, the correctness of my statement and the great are residents of my village and who know me well.

Taken before me this 7th December 1858.

(Signed) GOOROOPANDIAH.

(Signed) M. MURRAY, *Magistrate.*

(A true translation.)

(Signed) M. MURRAY, *Magistrate.*

Translation of a Deposition given before the Magistrate of Cuddapah on the 4th December 1858, by Narraindoss, son of Cadoovoory, inhabitant of the place where the Bagoor Zamindar Danasingamathay resides, caste Rajapoot, about 30 years of age, profession cultivation.

I am a resident of Bagoor, situated 30 coss from Benares. I have a brother named Lully and a sister Needaloo, my uncle, or father's younger brother, named Danoo, has a son Janum and some others. I left my house about 4 years ago, with the intention of proceeding to "Dwaraca" and on my way near Broondavanum, I met with 14 travellers, who also were proceeding to "Dwaraca." I travelled with them for 4 months till I reached "Dwaraca," in which place, I stayed only 6 days. Thence, with an intention of proceeding to Ramnad, I travelled through Guzerat and when I came to Baroda, I was attacked with fever and ague, by which I was obliged to remain in Baroda for 12 months, and when I got little better, I set out for Ramnad, which I reached after a journey of 6 months and remained there for 15 days. Having left that place, I came to Kishkindapoor, wherein I remained a month, after which I proceeded to Janardanum. Having remained there 15 days, I set out thence and when I came to "Advani" after travelling for 2 months, I was laid up with alternate attacks of fever for 2 months and after I was little better, I left that place for Gootty, thence to Pamoony, thence to Anuntapoor and thence travelling by some villages I came to Veimpully about 30 miles from Cuddapah, and having remained there one night, I came to Cuddapah yesterday noon. Since 4 years during which I left my house, I live by begging. I go to Tripaty to visit Balajee, and to day, when I was going from Ramacharry's house, where I went to procure something for my food, I was taken to Cutcherry by a Peon.

Q.—State the name of the District in which your native village is situated?

A.—I do not know the name of the District, but an European Officer named Arjent, residing in Joosy, superintends over all the country adjacent, and there is a Zemindar named Danasing under whose management is my native village and who pays Rupees 1,800 Peishcush to the above Officer.

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Q.—How far is your native village from Mr. Arjent's station?

A.—It is four coss distant from Joosy, wherein Mr. Arjent resides.

× The mark of NARRAINDOSS.

Taken before me this 4th December 1858.

(Signed) M. MURRAY, *Magistrate.*

(True translation.)

(Signed) M. MURRAY, *Magistrate.*

Translation of a Deposition given before the Magistrate of Cuddapah on the 7th December 1858, by Chithumbarum, son of Aroonachellum, inhabitant of Chellumbrum in the District of South Arcot, caste Vellala, Siva sect, about 40 years of age, lives by begging.

With the intention of going to Bangalore to see my mother-in-law's mother Meenachee, I and my wife Lutchemé set out from Chellumbrum about 3 months ago, and came to Munja-cooppum, where after staying 3 days we came to Wandewash in the District of Chittoor, and halted there for one day. Thence we proceeded to Poloor, Walajapett, Chirootany, Teroopat, Calastry and thence to Nellore, where after halting 3 days, we came to Cuddapah direct 3 or 4 days ago, and when I went to the Brahmin street to beg, I was taken up by the Busty Ameen. I am now going to Bangalore, and ever since I left my house, I earn my food by begging. I have a house in Vellala street, east of the Siva car in Chellumbrum, and my uncle or father's younger brother, Chetumbarum and his grandmother Oonnamala, are living in it. We live by begging even in our native country, and if you entertain any suspicion regarding me, you may enquire about me from Valayoodum Curnum and Cottee Woodian, Village Moonsiff of Chellumbrum.

Q.—If you were actually going to Bangalore, why could you not have proceeded direct without taking this winding course?

A.—Understanding, that there are many charitable men in Cuddapah, and thinking I may easily procure my food, I came to this place.

Q.—Did you come by yourself from your country, or did any Pundarums accompany you?

A.—I came by myself, but I saw 4 or 5 Malabar Pundarums in Nellore, and asked them where they were going, they told me that they were going to Benares, after which I could not find them. But here I saw one who had been in the Ameen's Cutcherry at Nellore, and I do not know his name. I heard this Deposition and it is quite correct.

× Mark of CHITHUMBARUM.

Taken before me this 7th December 1858.

(Signed) M. MURRAY, *Magistrate.*

(True translation.)

(Signed) M. MURRAY, *Magistrate.*

Translation of a Deposition given before the Magistrate of Cuddapah on the 4th December 1858, by Ramiah, son of Ramiah, inhabitant of Teroovundapoorum in the territories of the Rajah of Travancore in the District of Malabar, Soodra caste, about 23 years of age, lives by begging.

It is about 8 months ago that I left my village with an intent to proceed to Benares. Having left Teroovundapoorum, I came to Teroocoothaly where I lodged for a month; thence I travelled to Tinnevely where after staying 8 days, I came to Madura and after 15 days' stay in that place, I came to Trichinopoly, where staying a month, I left it and reached Madras, and after spending 45 days there, I proceeded to Teroopat where I remained 10 days, thence I went to Kalastry, where after staying 15 days, I went to Nellore via Naidopett, being accompanied there by 2 men, Chitumbarum and Paridasy, who told me that they will proceed via Bellary and persuaded me to follow them. We set out from Nellore and came to a petta (the name I do not remember) 30 miles from Nellore, and having halted there with them, they went to beg in one street and I in another; after which I could not find them, though I searched for them a long time. Thinking I can find them out when I reach Cuddapah, I came here and in searching for them, I went this morning to the Brahmin street to beg for my livelihood where I was apprehend-

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ed by some Peons, who took me to the Busty Ameen. Ever since I left my house, I earn my livelihood by begging and my sole intention, even now, is to proceed to Benares.

Q.—If you are to go to Benares, why could you not have proceeded from Nellore, without coming to Cuddapah?

A.—Understanding that there are charitable men in Cuddapah and Bellary, and thinking I may easily earn my food, I came this way.

Q.—Are there any authorities in Teroovundapoorum which, you say, is your native place?

A.—Travancore belongs to the Rajah Rameraz, who is himself in my native village and besides him there are some European Officers too.

Q.—Have you a house in Teeroovundapooram, and if so, in what street is it?

A.—I have a thatched house, built close by the compound of the Rajah's palace, adjacent to the temple of belly-god in the street named Palavungaudy and my maternal uncles Ayappa, Casavapillah, Ramapillah, Casavapillah and my brother Kristen, my brother's wife, and Nelampillah with his two daughters and a son are in that house. I am unmarried.

Q.—How do your maternal uncles, &c., earn their livelihood?

A.—My second maternal uncle is a Peon in the Rajah's service drawing 6 Rupees per mensem, and my brother is looking after the cultivation, &c. I heard this deposition read to me, it is quite correct.

Q.—What route did you take in coming to Cuddapah from Nellore?

A.—I came directly on the road, and I do not know the names of the different villages I passed by, and I see no towns, &c., but all small villages. On my way, some one, whose name I do not know, with a religious thread on his neck, about 60 miles off Cuddapah, asked me where I was going and what my name was, I answered him saying I was going to Cuddapah and so proceeded on my journey.

Taken before me this 4th December 1858.

+ The mark of RAMIAH.

(Signed) M. MURRAY, Magistrate.

(True translation)

(Signed) M. MURRAY, Magistrate.

No. 27.

ORDER THEREON, No. 45; dated 13th January 1859.

The Government direct that the five vagrants named in the foregoing communication be forwarded to Madras, and delivered into the custody of the Commissioner of Police, who will, on their arrival, take measures for having them sent to their respective homes.

(Signed) T. PYCROFT,
Chief Secretary.

3xx
Translation of a Disposition given before the Magistrate of Cuddapah on the 7th December 1858 by
Gooroopandiah, son of Nagappahetty, resident of Yada-
radah in the province of Gokayee; Caste Linga Balijah,
Siva sect dependant on his disciples for livelihood, aged
about 30 years. —

I am living in the Village of Yada-radah from my infancy. I have no parents, wife, nor children, and have seven disciples on whom I depend for my maintenance. I have no other means of livelihood. Having had occasion to go via Bellary on pilgrimage to Venabuddra-swamy in Royachoty, I went there returned by this road thro' Cuddapah to go to my native place. I cannot tell the names of the different stages I halted at, after my departure from my native place. I have taken my food in one Linga Balija, Nagappah's house, during my stay in Royachoty for 4 days. The Village I live in is situated under this Government — and there is a Native Officer called "Mahal Curry" whose name I don't know. I do not know also the Collector's name. I have 7 disciples whose names are as follows —

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Taken before

No. 27.

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their arrival, take n

1 Siva Lingappah—Towhee.

1 Somappah—Ditto

1 Basavappah—Ditto.

1 Ragaty Parupphah—Ditto

1 Ragatyhalah Cuttupphah—

1 Chippalacutty Hala Basappah

1 Sashupphah—Kelagah—

7 These individuals lead a decent life
by trading. I had also come to Poysehoty about
4 or 5 years ago enquiring after my disciples &
then returned to my village as I seldom come
here no one can recognize me. If you allow me
to go to my native place, I will be able to prove,
by my said disciples before the authorities there,
the correctness of my statement and the great
Sowcar. Noottoroo Siva Basupphah and an individual
named Peddaccutty Siva Lingappah who are
residents of my village & who know me well.—

Taken before in this # Signed/ Goroopaudiah—
7. December 1858.—

Signed/ M. Murray
Magistrate

(A. True Translation)

M. Murray
Magistrate

What a threat!

to head & plus Dept

Translation of a Deposition given before the
Magistrate of Suddapah on 21st December 1858 by
Jeeothanath, father's name not known, Caste Jouda-
Brahmin, but now a Monk, ash mark on forehead,
inhabitant of Bohur monastery, about 35 years of age.

Q Whence are you coming, and whither
do you go? -

A. It is about 2 years ago since I set out
from my village and proceeding by begging
thru Mysore and Seropaty. I went to Ram-
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travelled thru the country halting here and
there one or two days. I came to Mopoor in
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remained there 2 months making purnance.
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my journey, but when I came to Chalma-
coor, where there is a travellers Bungalow,
I was apprehended and brought here.
No one in these parts knows me and ever
since I left my native place I live by

Dec 21 1858
M. H. 2295.

begging, and am now returning to my native place -

Q. State the names of those who know you? -

A. As I became a monk from my boyhood no one knows me but Magha-nad, head of the Monastery to which I belong and the monks Tarsanad, Jadanad &c. -

Q. Are there any large villages adjacent to your Monastery or any place where authorities reside? -

A. There is a large village named Pouthung 3 Cops distant from our Monastery, and some Europeans live there whose names I do not know. I heard the Deposition and it is quite correct. -

x Mark of Jeothenath -

Taken before me this 21st December 1858.

(Signed) M. Murray
Magistrate

(True Translation)

M. Murray
Magistrate.

622
Q. Have you a house in Eurovundapooram and if so, in what street is it? -

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more
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A. My second Maternal uncle is a Peon in the Rajah's service drawing 6 Rupees per mensem and my brother is looking after the cultivation &c. I heard this Deposition read to me it is quite correct. -

Q. What route did you take in coming to Cuddapah from Nellore? -

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going and what my name was, I answered him
saying I was going to Cuddapah and so proceeded
on my journey. —

+ The Mark of Panniah. —

Taken before me this 4th December 1858. —

(Signed) M. Murray
Magistrate
(True Translation)

M. Murray
Magistrate

Come from
the one from

Jan 2 1859
In No. 22/55

Judicial Department.

Extract from the Minutes of Consultation.
No. 15

Dated 13th January 1859.

Read letter from the Ma-
gistrate of Cuddapah,
No. 25 of 23rd Ult.

The Court direct that the
five vagrants named in
the foregoing communica-
tion be forwarded to Ma-
dras, & delivered into the
custody of the Commis-
sioner of Police, who will,
on their arrival, take
measures for having
them sent to their re-
spective homes.

The Magistrate of Cuddapah.
Commissioner of Police.

} Sept. 18th

Directing him to inform
the Department of
Capital to all the

20827.

In By. to Gov: 18 January
Judicial 1857. De Hart

No 45

Col. Geo. K. Merrill

2/13 January 1857.
The A. B. 31.

Directing that the 30th
be moved in the letter from
the Department of Capital
7/23 Dec 1856. He is to be
forwarded to the Court and
delivered in the Court
of the Court of Appeals
will take the necessary action
therein to their respective
names.