M.R.O. 1—82,100—28-11-80.

MADRAS RECORD OFFICE.

Government of Madras.

DEPARTMENT.

G.O. No. 852 Press Mis.

Dated 30-5-1862

Not to be folded or roughly handled

To

A. J. Arbuthnot Esqr.
Acting Chief Secretary to Govt.
Fort St. George.

Sir,

The Government Agent at Chepauk having called upon me as one of Government, to afford information Rec. to a certain procession of Moors at during last Ramzan festival, and the information having been afforded in full detail as will be seen by the enclosed Copies of documents marked A & B, I beg respectfully to request that you will be so good as to submit the same to His Excellency the Governor in Council and in doing so to solicit consideration for the following points,—

2 The object of the Government Circular in the statement alluded to in the document marked A is identical with that of the pseudonymous petition lately addressed to Government, and referred to in Proceedings of Government No. 708, dated 2nd May

Copy

copy of which has been furnished to me by the Magistrate of Vellore. It will therefore be apparent to His Excellency the Governor in Council that both these communications must have emanated from the same source although the writer having failed in the first instance to attain his object by name (& just step to my processions through the means of Mr Blair, who was in a position by his personal knowledge of the matter to form a proper and correct judgment thereof has now attempted to obtain the ear of the Government Agent at Chepauk.—

Mr. Blair on being called upon to take such notice of the matter of the first petition referred to him as may be deemed by him to be necessary returned the petition to Government with no other notice than that it was pseudonymous (that being the time for him to bring to the notice of Government any thing which may have seemed to him to be objectionable in my last procession) and as the statement is identical in object with the petition, I beg to submit that it deserves no better consideration and attention.—

4 I have candidly, frankly and readily replied to the several queries put to me by the Government Agent at Chepauk, in document marked A. but, should there be any other points alluded to in the reports on this subject which the Agent may submit to Government, I beg to solicit Government will kindly be pleased to grant to me the favour of not taking action in reference thereto unless Government receiving explanation thereon.—

5 The present is not the first time that the writer of the petition and his clique have attempted by endeavouring to create a false alarm and misrepresent public feeling, to cause my procession to be put a stop to by the local authorities at Vellore. From almost the first occasion they have every year, tried, to bring into play every possible means to effect their object, but having miserably failed in doing so, in consequence of the serious consequences and fearful catastrophies predicted by them never having come to pass, they have appeared

now—

From

Government Agent's Office

Major R. A. Wilson

19th May 1869

Government Agent at Chepauk

and Superintendent of Choultries

To

Sumsamood Dowlut Bahadoor

Nizam Jung

Sir

I have the honor by desire of Government to request a reply to the following.

2 It has been stated to Government that during the Celebration of the Muhurram Feast this year at Vellore, you appeared in procession with more pomp and state of a retinue & attendants than had been specially declared by the Magistrate who granted you permission for the Procession, to conduct it with less ostentation than you did last year. It is stated that you were carried in a doli of Palanquine called Mahadolam which is only used by Princes - that you were preceded by Chobdars making a proclamation which is only used to signify the presence of a Sovereign - that you wore emblems of royalty in your turbans that you induced many people to attend the procession from Madras and Chittoor by paying their travelling expenses - that the Procession was attended, Hindoos bearing the Standard, that persons were called on to come from and after they gave you nuzzurs which were accepted by you - in short that there was nothing wanting of the

Some

Triplicane
23rd May 1862

In the meanwhile, I have the honorable

Sir

your most obedient Servant

صمصام الدولہ

Sumsam-ud-Dowlut Bahadoor

Nizim Jung.

now made one last and desperate effort to join the agency of Govt to effect their wishes

6 In Conclusion, I beg to state with reference to the appointments of my processions which the writer of the statement referred to in the document marked A, alleges to be peculiar to Princes and Sovereigns, and to which is not actually the case as Strut has been proved by the document marked B, that if Government will in a Circular Order define what are the appointments that are peculiar to reigning Sovereigns when proceeding in Procession, and declare the use of such appointments is prohibited to all other individuals except reigning Sovereigns, I shall with the greatest cheerfulness, alacrity and faithfulness obey such order.

Journal State & Royal proceedings.

3

Regiment to be informed and Militia there is any Draft - in any of the Parishes

Your Lordships Most Obedient Humble Servant
(Signed)
R. St. Hilton
Commanding Officer

Commanders Office
Jersey the 19th May 1781

Madras 21st May 1862.

No.

Major W.P. S. Watson
Government Agent at Chittoor
and Paymaster of Carnatic Stipends
Madras

Sir,

With reference to your letter of the 19th Instant and mine of yesterday's date, I have the honour to state, that, the representation made to Government by me against the name with the stamp and state of age of Peddu Sahib or Peeree of the last Muzzan Festival will be more clearly seen from the following details for which I beg to solicit a favourable hearing.

In the first place I would premise by stating that my residence at Vellore is occasioned by circumstances over which I have no control – I have some landed property both at Vellore and Arcot, I married fourteen (14) years ago at Vellore a lady connected with the Myvadi family living at Vellore from the Paymaster Vellore. Four years ago on the death of Mr husband of one of my wife's sisters occurring I went with my wife to Vellore to pay the usual visit of condolence, since that date my wife with her sisters has resided at Vellore, where I am consequently compelled to take up my permanent residence (coming occasionally to Madras for the transaction of business &c) and also to celebrate my festivals and there being a Mosque in my Jaghir about 1½ miles from Vellore I am necessarily obliged in accordance of the Custom of the Mahommedan Jaghirdar going in procession from Vellore to my Jaghir on such occasions should any domestic arrangements about of my making a Madras, my permanent residence there will be necessarily to

Celebrate

should make any publicate at Vellore.

2 With reference to the more immediate matter under discussion it is stated that my appearance on the occasion alluded to above, was that which is due to the dignity of respectable Hindoos to have that the Mr. Blair make some arrangement to prevent precedence of it had not been found, by enquiries that such permission had been granted or borne by the predecessors of my friend now at Vellore, during the reigning of the late Sultan Tippoo Sahib made Mr. Blair dismissed with Cannon and reduced the number of mounted Peons carriages &c. to abbreviations to the procession by Mr. Blair from whom I received no intimation or communication to the effect that I had not given Consultance to his acts or that I had abused permission given to me, nor did he make any allusion to on his second report to Government on the pseudonymous petition which was referred to him for that purpose —

3 The Palanquin used by me was that which had been employed for the last several processions, and which has been a long time in my possession. The Palanquin is not so [illegible] as those remarkable for such trappings & mountings but an Anathan Palanquin, that is adopted Palanquin of enquiries be made of the officers of the late Carnatic Treasury who were in charge of the Circar Chobdars, the ground and striking difference which exists between the two descriptions of Palanquins will be readily perceived. I would however beg to be informed that I am suspected I did use a Mahadale if there could be no just objection thereto, in as much as the [illegible] dispensed with Cannon and reduced the number of mounted Peons carriages &c. so objectionable to the procession by Mr. Blair from whom I received no intimation or communication to the effect that I had not given Consultance to his acts or that I had abused permission given to me, nor did he make any allusion to on his second report to Government on the pseudonymous petition which was referred to him for that purpose —

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4 As all my festivals and other processions and ceremonies both at Madras and Vellore, Chobdars of the Highness Prince Gyam Jah Bahadoor proceed me, and they never make any proclamation while walking before me in such processions the practice of being preceded by Chobdars is confined to Nawabs only, for Nawabs are in the habit of conceding such privileges to any of their relations or officers whom they may deem worthy of such honors. The jewels I wear on my turban necklace, jeghe and Kulgee. These are not peculiarly emblems of Royalty, nor only worn by Sovereigns or Nawabs, frequently Nawabs confer such jewels on their relations, and officers, and permit the same to be worn. Previous to the Government of the Carnatic being transferred to the East India Company, no one could wear Chobdars and wear the jewels in question without the authority of the reigning Nawab being first obtained; but since the transfer of the Government in 1801 this obligation ceased, except with those who have received immediately under the Control of the Nawab of Carnatic. In the Carnatic family since 1801 Chobdars used to be employed by many of the relations of the family, without any especial permission being obtained, and proclamation used to be made by such Chobdars on certain occasions, signifying the presence of their own masters, but not of that Royalty, that is of a Sovereign. The jewels which allusion is made are at the present day, worn not only by many of the Mahomedan Gentlemen, but by wealthy Gungrahies, Hindoo Sahars, and other Castes, in the Town of Madras, as also in the Provinces on the occasion of Ceremony or Processions. In confirmation I beg to cite two instances only of recent occurrence. The grandson of the late Syed Sahaw Saheb a Carnatic Pensioner born in his turban such jewels, the jeghe and Kulgee on the occasion of his wedding, the high Mogul at Triplicane on the Hamagan and Buckreeth Festivals in the last and present year. The sons of one of the Carnatic Stipendiaries named Ameed Dean Hossain Khan used

used

need such jewels in their husbands, during their marriage ceremonies which took place on the last mentioned month, and no objection was taken to those individuals doing so by the Mohammedan Community, nor were they scandalized thereby.

5 Some person possible Came to me at Vellore for the purpose of begging alms; but, I never induced or persuaded any person or persons to Come to me from Madras or Chittoor by offering to pay their travelling expenses, that I did give Charity and distribute alms indiscriminately to Hindoos as well as Mohammedans I admit but as can be proved by witnesses, I distinctly and publicly declared that I am greatly displeased at their coming, and prohibited their doing so in future, that if they wanted charity from me they could obtain it by application to me at Madras and that therefore their long journey was needless as well as unnecessary. I have never at any institution of mine or of my friends and relations called to pay the usual Ceremonies

6 I had a Pulkee as usual on the occasion alluded to this instrument is used by all the Natives of India, on occasion of Marriages and Processions; and at Hindoo is a common accompaniment of processions —

7 No person was called upon induced, coerced to come forward and offer Nuzzurs since my obtaining my majority that is, for the last 20 years it has always been the Customs for my relations and dependants to call upon me on the occasion of the annual festivals and other Ceremonies and to offer Nuzzurs or presents. This is nothing unusual, and is by no means a mark of Sovereignty At the present day every Mohammedan nobleman of Madras is accustomed to receive on the occasion alluded to Nuzzurs and presents from his relations and dependants; and this Can be ascertained by the Enquiries among those whose situation in Society will enable them to give correct information.

8 I would here beg to observe that all processions are never intended for ostentation and parade; and such being the case, each person endeavouring to render his procession as remarkable as possible in the City every possible means are used to give eclat and splendour to the procession; with the exception of Camels and elephants which are prohibited by the act as well as armed guards, but in the Processions Camels and elephants are used as at Vellore, where an occasion of ceremony the inhabitants send for these animals from the neighbouring towns of Arnee &c &c Now I beg to state that my procession was reduced during the last Ramzan Feast to 11 Carriages of elephants, horses, Carriages, drums Flags, Silver sticks carried by Chobdars with alittle silver work some Chowries, a Jemmaut dressed in red jacket and trousers, and I was carried in a Closed Palanquin clothed and accompanied by a Guard of Sepoys without the smallest extraordinary pomp, show or extravagance in any particular. It never merely and ordinary peformed I submit that time does not permit me to give for your information a line of the table of nature processions by a perusal of such a document you will be in a position to form a perfect idea of the usual appointments of processions and from which you will be perfectly satisfied and convinced that there was nothing extravagant in my processions, nor unnecessary parade and that it was not as grand and splendid as others of frequent occurrence

9 Thus it will be seen that my processions had by no means the pomp and state of a Royal procession, & my procession was not attended with any degree of disparagement by the immediate Members of the family of the late Nabob, or any of the Carnatic family, or any of the respectable Mohammedan

gentleman either of Madras or Vellore excepting a few who are not well disposed towards me—

10. With reference to the customs and practices touched slightly in Para 3, 4, and 7 in particular and other statements made in this letter, I beg to request that should you deem it necessary to ascertain the correctness thereof you will be so good as to refer the same to His Highness Prince Azeem Jah Bahadoor who is specially skilled by his high position to give an opinion free from improper bias or prejudice and also by his being acquainted with the affairs of the Carnatic since extending over half a Century and during the reigns of his father, brother, nephew, and his own regency as well as by his intimate knowledge of the practices of the best Mahommedan Society of which he is the head, having been acknowledged by Government as the first nobleman of Madras— is competent to afford correct and reliable information [illegible] cannot be accredited to Natives only—

11. As the statement made by Government [illegible] are such as are evidently intended to compromise me with Government and draw upon me its displeasure, I deem it necessary for me here to state, that I have ever maintained a decent and respectable manner of living, that I have never involved myself in debt or squandered my means, total state that I am a man of wealth and standing, and highly esteemed by our community, that I have established schools in Royapetta and St. Thomas' mount and have reason to say that the late Court of Directors made honourable mention of me on this account in their despatch to Government of Madras, that I am the Secretary of the Mahommedan Library that I and my father have ever endeavoured to do good for our community to the best of our power, to promote their welfare and to improve and ameliorate their mental and moral Condition

Condition. By so doing my father who is considered worthy of great consideration in Political Matters of Consultation &c, We may have made for ourselves some peculiarity among our Countrymen, but this seems to have exceeded the jealousy of some who not being equally fortunate or endeavouring to improve me and my father, as myself be apparent from the present application lately addressed to Government by my procession at Vellore. Further more am I ready to and acquainted with the principle members of Society of Madras, some of whom, have borne flattering testimony in my favour, as you will have seen from the documents I have already shown to you; and all can testify to the fact that I am a loyal and attached subject of the British nation and Government.

12. In conclusion I beg to state that I have frankly and readily replied to your letter, and therefore that the same, considerations will be shown to me, and that you will forward this letter for the perusal of Government.

I have the honor to be
Sir
Your most obedient
Servant

Syud Ameer Ood Dowla Bahadoor
Nazim Jhung

Eldest Son of Syud Ameer Ood Dowla Bahadoor

No. 308 of 1862

GOVERNMENT AGENT'S OFFICE,

Major R. S. Nelson 21st May 1862.

From Surgeon Major EDWARD G. BALFOUR,

Government Agent at Chepauk,

and Paymaster of Carnatic Stipends.

To A. J. Arbuthnot Esquire

Chief Secretary to Government

Fort St. George

SIR,

I have the honor to forward herewith for submission to Government, copy of a Statement delivered to me by a Mahomedan Gentleman of position and respectability. I have read the Native Newspaper mentioned herein and find the Statement to be correct on that point. I have made enquiries and find the Statement confirmed by other respectable authority. I have no doubt of its truth in all essential particulars, and quite agree with the writer of it in thinking that unless Sumsam-o-Doulah's conduct is properly noticed, it will lead to serious consequences.

2. I beg to recommend that Sumsam-o-Doulah's intended procession at the approaching Feast of the Bukr Eed, which will commence on the 8th or 9th Proximo, be prohibited - and also that enquiry be made

Rec'd 23rd May 1862. No. 852

From Principal Asst. Collector Triplicane Divn.

Dated 22nd May 1862.

Rec'd 24th May 1862.

No. 1029.

Letter from Collector, with the Govt. Agent's Report, regarding information he has received of a certain Mahomedan Procession, to take place at Village Triplicane on the 8th or 9th Proximo, and requesting instructions as to whether the Procession should be allowed to pass through the Streets of Triplicane.

Read the Letter from Principal Asst. to Collector in Triplicane, with Enclosure, and the Report from Government Agent in Chepauk.

Fort St. George, 24th May 1862.

(Signed) A. J. Arbuthnot

Chief Secretary to Government.

To Principal Asst. to Collector, Triplicane.

Govt. Agent, Chepauk.

made at Vellore as to the real character of the processions conducted by him at the Ramazan of this Year, and at the Bukr Eed of last Year. more particularly as to the use of a Mahadkhol, or Royal Palankeen. of a Jegha and Kulgee Royal emblems / in the Turbands of the employment of Yessawuls / royal heralds or ushers / of the proclamation of "Sifaunut-ba-adab," used to announce the presence of royalty. of the sitting in a Durbar, and the presentation of Nuzzers.

I have the honor to be,

Sir,

Your most obedient Servant

R. Wilson

Government Agent

Cheyaur.

Govt. Agents Office
21st May 1862

To

A. J. Arbuthnot Esquire

Chief Secretary to Government

Fort St. George

Proposed "Succession to Jaedads Nawabship" Case

17

Statement.

The subject of the Processions at Vellore of Nazim Jung, second son of Ameerood Dowlah Bahadoor by a wife of inferior rank has lately been before Government but it has not received the attention which it requires.

The joint Magistrate at Vellore in giving his permission, on the 26th March last, to Nazim Jung, for the Procession at the then approaching Ramzan declined to allow an Armed Guard to take part in it, but added "I find on enquiry that for the last three or "four years it has been customary for the "Jaghirdar to go in procession from his house "in Vellore to his Jagheer Village of Kord ... festi- "val Ramzan and Bukr. Eed festivals. There "will therefore be no objection to this being done "this year, but I desire to impress on the peti- "tioner that it is objectionable that these proces- "sions should be conducted in such an ostenta- "tious manner and with such an assumption "of pomp and state as were exhibited on the "occasion of the last Bukr. Eed festival."

The processions are here described as those of the Jaghirdar going to his Jagheer Village (the Village however being only inam) and are objected to only in account of ostentation, but this fails to convey any information of the real nature of the processions. Notwithstanding

this

this order of the Magistrate Nazim Jung did not in any respect moderate the ostentation of his pro=
=cession on the occasion of the Ramzan this Year, as may be seen by perusing a Native Paper published at Madras in Hindustanee, and widely circulated amongst and read by Maho=
=medans. The paper is called Muzharool Akbar and in its number dated 20th April 1862. it has a full account of the Procession of Nazim Jung at the last Ramzan festival, from which it will be seen that the procession was not that of a Jaghirdar to his Jagheer village, but however foolish and absurd it may appear, that it was the Royal procession of the Nawaub the Nawaub of the Carnatic, with all its attendant Royal Elephants, Horses, Army, Chobdars, Flag-bearers, Musicians, State Drums, Royal State Palankeen, Officers of the Sirkar, Police Officers, and Burkundauzees, and Nazim Jung seated in the Palankeen in a splendid dress covered with Jewels and precious Stones wearing the State Head Ornament and on both sides of him a Royal Morchel or Chowrie. that the Crowd of Hindoos and Mahomedans attend=
=ing on the procession and coming from all parts of the Country was very great, and that the so called Nawab provided a generous table

and

2.

and took care of them all. that the price of food increased, and there was a scarcity of lodging; and from the Crowd the self made (that the)
Nawab received Royal honors; ordered a Durbar to be held and sat on a Musnud and received Nuzzers, the Chobdar present calling out to those presenting the Nuzzers "Thuza and Bahadab" "keep a respectable distance" which is the mark and dignity of Princes. first the Khandan or family gave Nuzzers. then the Nobles. then other respectable persons and then the poets presented their congratulatory compositions.

It may be said that this is all mere childishness and folly; but when it is known that Nazim Jung has artfully wrought upon the people now for several Years, to believe them that he has the authority of Government not merely for having a procession as a Jaghir=dar, but for all he does and assumes as a Nawaub and that not merely the common people, but many who ought to know better believe all that Nazim Jung so does and assumes as being done by the authority of Government. Hence the great crowds (many people going from Madras which attend him at these processions; and hence also the great excitement which they cause among the Native population, which is kept up and spread abroad, by the

flaming

flaming accounts of these processions given in the Native News paper; all disaffected people among the Natives do actually call him Nabob or King and twice in each year they are eager to wait on his processions at Vellore, some members even of the late Nabob's family have presented Nuzzers to Nazim Jung on these festival days when he is seated on the State Musnud, so strong is the desire to see the honors of the Nawabship, though they be given to one who has not the most distant right to them -

Many of the highest and most respectable members of the family and officers of the household of the late Nabob - & many respectable inhabitants of Madras, are grieved and annoyed that such proceedings on the part of Nazim Jung should be allowed by the Authorities. It is the more humiliating to them to think that all the show and grandeur which he can manage to display is accomplished by his borrowing, and his being allowed to borrow from various quarters and people, all the Elephants, Horses, Army, Police Officers, Burkundazes, dresses, jewels, and other accessories of his processions for he has none of them himself; and as to the money he expends on these occasions amounting to 2 or 3 Thousand Rupees on each occasion it is not known where he obtains it -

Unless these processions are put a stop to, it is apprehended they will lead to serious mischief; the people will go on to be misled by a most foolish and unauthorized exhibition, until there arise some occurrence which may cause an outbreak, attended with loss and suffering to many; such outbreak may probably be easily put down, though at some cost to the State; but the responsibility lies with Government to remove every cause which may lead to such outbreak; and all it has to do is to forbid entirely any procession of any description by Nazim Jung and in that they will be fully justified by the great abuse which he has made of the authority hitherto given him for the processions to his fathers tomb village -

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N. B. The above statement was delivered to me by a Native Gentleman of position and respectability -

R. Nicol
Govt Agent
Chepauk

Ed SBC

13 25

No. 317 of 1862

GOVERNMENT AGENT'S OFFICE,

Major R. S. Nelson 27th May 1862.

From Surgeon Major EDWARD G. BALFOUR,

Government Agent at Chepauk,

and Paymaster of Carnatic Stipends.

To A. J. Arbuthnot Esquire
Chief Secretary to Government
Fort St. George

SIR,

I have the honor to acknowledge the receipt of
letter with Enclosures addressed to you by
Sumsam-oo-Dowlah, Nazim Jung, for-
=warded to me for my remarks

2 In his Correspondence Sumsam
-oo- Dowlah says that he is a Jagheerdar-
He is not so- He is simply an Enami- da
which is a very inferior position.

3 He also says that he is the Shaudee
son of Ameer-oo- Dowlah- He is not so-
He is the second son of Ameer-oo- Dowlah
by a woman of low birth and disrepu-
=table family, whom Ameer-oo- Dowlah
married by Nickah- The difference
is great.

4 He says the conveyance he used was
not

Sir Walter Elliot
Collector 1862 Despatched
From
The Government Agent at Chepauk,
and Paymaster of Carnatic Stipends.
No. 852
To
A. J. Arbuthnot Esquire
Chief Secretary to Govt
Fort St. George

Dated 21st May 1862.
Rec'd 10th " No. 388 of 1862.

Forwards copy of a Memorandum obtained by a Mahomedan Gentleman of position and reputation regarding the character of Sumsam-oo-Dowlah Jahandar Jung at the East Nazingaum; and recommends for reasons given that pension of Rupees 1,000 per annum be granted to the said Sumsam-oo-Dowlah.

Memorandum

Sumsam-oo-Dowlah Jahandar Jung is the second son of Ameer-oo-Dowlah by a woman of low birth and disreputable family, whom Ameer-oo-Dowlah married by Nickah. The difference is great.

He says the conveyance he used was not

371] Madras—Printed at the Government Press.

not a Nadhob, and that it would not have been wrong had it been so, as others have used such a Conveyance as well as the late Nabob of the Carnatic-

2 The term "Nadhob" is that used by all the Newspapers, of which translations shall be forwarded herewith or immediately- and the late Nabob of the Carnatic had to complain officially to Government to protect him against the insolence of his own Dependants, who assumed the title of Nabob! If such insolent assumption instead of being punished as it deserves is to be considered as a proof of right, Sumsam-oodowlah has only to call himself Emperor of India to become so.

5. He defends his use of Chobdars by saying that Nabobs sometimes grant the privilege of employing that class of Servants to their favorites- By what

+ Encl: C: No. 16. dated 9th January 1846.

what Nabob was the privilege granted to him?

6 He says the Chobdars made no proclamation before him- All the Newspapers say they proclaimed "Liffawut-ba-adab." a proclamation peculiar to royalty.

7 He says the "Jigha" and "Kulghee" worn in the Turband are not emblems of royalty because the privilege of wearing them is sometimes conferred by Sovereigns on their favorites- By what Sovereign was the privilege conferred on him?

8 He also says that since 1801 these points have not been observed except "by those "who were immediately under the control "of the Nabob of the Carnatic." The statement gives a false impression- but supposing it to be true, it does not exonerate him- He is one of the very class which by his own admission is bound to observe such distinctions- but it is not right to notice such pleas- for they thereby acquire an appearance

appearance of truth and importance which they do not possess in themselves.

9. It is very probable that since the decay of Native Governments Native Gentlemen may, from time to time, have gratified their vanity by wearing on great occasions ornaments to which they were not entitled, and the use of which would under Native Rule have cost them their heads- but because such things have been done here and there, now and then, and have passed unnoticed by Government, to assume that any one is at liberty to invest himself habitually with the pomp of a Sovereign is a strong proof of the great indulgence of the British Government.—

10 Moreover it must be remembered that it is not the occasional assumption of some one ornament by an obscure individual, at a marriage or other private festival, that is the subject of discussion- It is the open and continued assumption of all the Insignia of Royalty at a great periodical meeting of a religious and national character, held in a Town which has an infamous reputation already in connection with such matters- and which is perhaps with one exception the most dangerous place in the Madras Presidency for such a display- and the person who assumes this state, is no obscure individual but Private Secretary to the person who is looked on by all Mahomedans as the lawful Sovereign of the Carnatic

11 I held some years ago, for a considerable time, the Fort Adjutancy of Vellore, and had charge of the Carnatic Stipendiaries there residing- I can state of my own knowledge that such conduct as that attributed to Sumsam-oo-Dowlah is very likely to create a disturbance in that Town of a character more or less serious- I place this statement of my opinion on record as a guard against responsibility- and beg to add that if Sumsam-oo-Dowlah

is

is allowed under any circumstances whatsoever to hold a procession at Vellore during the approaching Bukhr-Eed, a very serious political error will be committed.

12 Sumsam-oo-Dowlah states that he did not induce any one to attend the Feast. The News Papers affirm the contrary.

13 He says that all Natives use the Nowbut at Feasts. It is known to every one that the privilege of beating the Nowbut is one of the attributes of Royalty.

14. He states that receiving Nuzzers is no mark of Royalty. Like the rest of his statements this has an appearance of truth but is in reality false. The difference lies in the manner of presentation. The Newspapers say that proclamation was made that persons should come forward and offer Nuzzers, the Nawab having given Orders to form a Durbar, and being seated on the Musnud. If this is not an assumption of Royalty it is difficult to say what is.

15 He says that his conduct has not displeased any members of the immediate family of the late Nabob. I do not conceive that to be the question - but in so far as being proof of the facts, it may be noticed. His conduct has been spontaneously mentioned to me by such persons as he speaks of in terms of anger and contempt.

16 He concludes with a reference to his own prosperity of conduct and that of his father during a whole of their life time. He does not mention however that in 1857 he and his father were parties to an attempt to defraud Government by a gross falsehood.

17 In a case of this sort the principal point is the character of the person concerned. The public character of Sumsam-oo-Dowlah is as bad as it can be. He is a man of no principle,

of

of unbounded impudence and conceit,
of a restless disposition and great ambition
and with a passion for intrigue- He is
perhaps the last man in Madras
whose encroachments can be safely
overlooked-

18 I beg to add that the proper
settlement of this question turns entirely
on the granting or withholding permission
to Sumsam-oo-Dowlah to hold a Feast
at the approaching Burkhr-Eed- The
Royal Camp at his late celebrations
has been attended in the most inflated
language by the Mahomedan Newspa=
=pers; and the last account has appear=
=ed since this correspondence commenced-
at a time therefore when Sumsam-oo-
Dowlah knew that his conduct had at-
tracted the attention of Government-
The question has attracted the attention
of all the Mahomedans in Madras and
Vellore- If permission is given to Sumsam
-oo-Dowlah to celebrate the approaching
Feast under any circumstances whatsoever,
it will be believed by them that some
how or other he has won a victory
and that Government dare not dare
interfere with him- If he is simply
informed that he cannot be allowed to
have any procession the whole matter
will be at an end-

19 Another reason for following this
course is, that it will be seen by
Sumsam-oo-Dowlah's letter to your
address, that he already talks of his
holding such Procession as an establish=
=ed right- the witholding of which
will be a very harsh act if not a
positive injustice- This is an invariable
custom with such people- They obtain
some boon as a mark of favor,
and the next moment assert their right
to the thing conceded- It is only four
years since Sumsam-oo-Dowlah first
obtained

obtained permission to hold these Procession-
He has obtained leave on each occasion
since, and now speaks as if he will be
an injured man if the permission be
under any circumstances withheld for
one occasion.—

20. I beg to add that Sumsam-oo-Dow=
=lah's addressing you direct as he has done
is, under existing circumstances, improper
and objectionable on public grounds - and
disrespectful to myself personally - On
receiving his reply, I called on him to fur=
=nish some information most important
to the question - He has made me no reply,
but instead of doing so, puts me as it
were on one side, and addressing you
direct on the question, would fain get rid
of the inconvenient questions I have put
to him, and at the same time convey to
Government the idea that he is the subject
of my persecution - I respectfully beg to
suggest that before coming to any final
decision on this matter Government will
be pleased to have before it my questions
and his replies.—

I have the honor to be,
Sir,
Your most obedient servant
R Wilson
Government Agent
Depauk

Govt Agents Office,
27th May, 1862

To
A. P. Arbuthnot Esquire
Chief Secretary to Government
Fort St George

Encl 2 to 2 Rec

Precis

Précis of an Article in the Sobh-i-Sadiq (Hindoostanee Newspaper) of the 21st July 1861 headed "The Joyful Feast of the Burkher-Eed in Khiva."

Professes to give an account of the magnificent manner in which the above Feast was held by the Nabob Sumsam-os-Dowlah Nazim Jung Bahadur - gives him many flattering poetical titles - more particularly compares him to Joseph of Canaan the son of Jacob - that on the 10th of the month, by the Nabob's Orders, all preparations were made, and all stood ready - large Elephants, tall Camels, swift Horses, Yessawuls* and in front of all, the Advanced Guard - Cavalry,* Infantry,* Chobdars,* Nageebs,* rocket-throwers,* Standard bearers* with their banners displayed, &c all stood ready - gentlemen from Madras*

* All these are the attendants of Royalty

Said by Mahomedan Writers to have been so handsome that all the Women in Egypt fell in love with him -

Madras, Vellore, Arcot, Arulcondah,
and Chittoor, private friends and
companions of the Nabob, stood waiting,
richly dressed - servants hastened about
in discharge of their duties - some
made the Elephants draw up in line;
others regulated the Parade of the Infan=
=try - Spectators from far and near
stood in crowds to see the spectacle - that
at the appointed time it was reported
to the Nabob that all was ready and
that his well wishers were impatient
for the pleasure of beholding his
countenance - that then the Nabob
elegantly dressed, covered with Jewels,
with a Jigha in his Turband, and a
jewelled Scimitar round his waist
came out of the Palace like the Sun -
that he then observed that several
European Gentlemen viz, the Collector
Sahib and the Commissary Sahib with
their ladies were seated waiting to see
the

the Procession - that he paid them attention,
and conversed with them in a friendly
manner - that then perceiving the time
for Prayer approach, and feeling that
they might make themselves at home
in his Palace till his return he handed
them over to one Meer Ajad Ollah Khan
Sahib, and mounted a Golden Mahadole
which on the Nabob entering it became
like the Moon, or rather which caused
the Moon to feel envious - The Sepoys salu=
=ted from their posts, the drums beat,
the wind instruments blew, the Newbut
sounded so loud that it filled the Sky, the
ears of the Angels were deafened by the
sound of the Trumpets &c &c &c -
It was a magnificent spectacle - the Golden
Umbrella was reflected like many Suns
in the glass work of the Mahadole - the
Yessauls and Chobdars preceded the
Mahadole with Gold and Silver Maces
in their hands - the Nagebes proclaimed
"Keep the distance which respect enjoins" -
Behind the Mahadole came many Poets
from

× a royal emblem

× royal conveyance

× royal emblem

× proclamation announcing royalty

from Madras, Vellore, and Noblemen and Gentlemen from Madras, companions of the Nabob and Attendants of his Durbar. The procession from the leading Elephant to the One which brought up the rear was a mile in length. Police Peons and Inspectors were engaged in the management of the Procession. The Nobleman's Peons also were employed and a Piper played on his instrument so that the sound might have brought a corpse to life as Jesus Christ did. Thus he reached Champoor, commonly called Sumsaum Nugger, in the Nabob's own Jaghier, where they found Tents pitched and all the Procession was drawn up in order from the Tents to the Marquee. The Nabob descended from his Pandaloe under a general salute. the crier called to prayers. and the Khuttba was read then all raised their hands to Heaven in prayer for the Nabob's long life and prosperity. Money was distributed to thousands of poor and beggars according to tickets previously issued. The Nabob then entered the Hall of Audience, and sat down on the Musnud. the Nageeb proclaimed that those who wished to present Nuzzers might do so. About 50 or 60 inhabitants of Madras and Vellore came forwards, performed their salutations and presented Nuzzers. valuable Shawls were bestowed. Betel then advanced and recited verses in praise of the Nabob written on Gold & Spangled paper, to the delight of the hearers. Otter and Betel Nut were then distributed. and the meeting broke up. The Nabob departed to his Palace at 3 o'clock P.M. with the same State. The people of Vellore had never seen anything like it; or ever dreamed of such Splendour. Hundreds of thousands of men and Women assembled to see it. all the Houses were covered with people; and all wished that the Procession might

† this implies that they were put under Sumsaum-ul-Dowlah's orders for the occasion as a mark of respect, by him.

‡ His place is called Verdaum-pett. The other names appear to be fancies of the writer, & have religious & poetical meanings

* paper of this sort is used by the Nabob

‡ Sumsaum-ul-Dowlah says that they came without his orders and contrary to his wishes. & that he disapproves for, causing.

° raspat terms

might last several hours, that ten pleasure might be prolonged—
Thousands of Native Gentlemen came by rail to see the Procession and were courteously received and entertained with Cakes of such savour that at the mere smell there of Brahmins would forfeit their excommunication.—

(True Press)

A Watson
Govt. Agent at
Coimbatore—

Judicial Deptt.

Proceedings of the Madras Govt.

Read the following letter from the Govt. Agent at Chepauk

Also letter from Sumsa-ood-Dowlah Bahadoor Nazim Jung. — 3

No. 308 of 1862 dated 21st May 1862 and 27 / 235

Order thereon 30th May 1862. No. 852.

With his letter of the 21st instant the Govt Agent at Chepauk has submitted a statement delivered to him by a Mahomedan gentleman of position and respectability with reference to the practice which Sumsa-ood-Dowlah Bahadoor Nazim Jung one of the Carnatic Stipendiaries has lately adopted on the occasion of certain Mahomedan festivals of going in procession from his house at Vellore to his village of Virdumpett and which formed the subject of the proceedings noted in the margin.

Pro. dated 11th April 62. No. 582
do —— 2d May —— 708

2. The statement refers especially to a procession celebrated

Judicial 1862 Department

From

The Government Agent at Chepauk,
and Paymaster of Carnatic Stipends.

To

The Chief Secretary
to Government
Fort St. George

Dated 21st May 1862.
Rec'd 28th — No 310 of 1862

Acknowledges
Receipt of letter with Encls
= Nuseerabdeen &c &c
Chief Secretary to Govt
- re- Conduct of Sumsa-ood-Dowlah Bahadoor Nazim Jung,
- re- Conduct of certain Choot-
dars &c &c
= Minute of Dewan thereon
= Statement delivered to him
by Nuseerabdeen &c &c

8971] Madras—Printed at the Government Press.

celebrated by Sumsa-ood-Dowlah on the occasion of the last Ramzan festival on which occasion it is represented that notwithstanding the previous warning given to Sumsa-ood-Dowlah by the Joint Magistrate in his Orden of the 25th March last, the procession was conducted with an assumption of pomp and state which according to Mahomedan customs is restricted to Royal processions. The account given in the Statement tallies with what has appeared in several Mahomedan newspapers and the main facts stated in it are for the most part admitted in Sumsa-ood-Dowlah's letter of the 23d instant, in which however he endeavors to show that there was nothing in the conduct of the procession inconsistent with his position as a Jaghiredar. We

3. ~~Adopting Sumsa-ood-Dowlah's and Statement of~~

2/47

3. The Governor in Council directs that the Government Agent's letter of the 27th and 29th instant together with Sumsa ood Dowlah's letter of the 23d instant and translations of the Newspaper articles referred to, be sent to the acting Joint Magistrate at Vellore who is communication with Mr. Blair will enquire and report how far the statements which have been made to Major Wilson and have been published in the local papers are correct with reference to the procession celebrated by Sumsa ood Dowlah on the occasion of the last Ramzan festival. He will state whether or not he considers Sumsa ood Dowlah to have infringed the orders given to him by the Joint Magistrate under date the 26th March last and whether Sumsa ood Dowlah should be permitted to have another procession

on

on the occasion of the
approaching Bukreed festival.

4. The acting Joint
Magistrate will furnish the
information now called for
with as little delay as possible—

[illegible]

To the Ag Joint Magistrate at Vellore— with 3 Letters
in Original, & 2 Translations— the whole
to be returned soon, after copies have
been taken— dispt 30th

To the Magistrate of N. Arcot— for information— dispt 30/6

Judicial 1862 Dep^t

Pro: of the Bn. Sp^t

Dated 31^st May 1862, N^o 852.

F. N^o 1078

Direct the Joint Mag^te at Vellore to report in communication with Mr Blair on certain points connected with Lumsden and Oswald Bahadoor's Procession at Vellore.

196 to 199