Government of Madras.

JUDICIAL DEPARTMENT.

CONFIDENTIAL.

cd. } 1891. Enclosures

gd. Spare copies

G.O. No. 1624, 18th August 1891.

Conduct of the local authorities at the riot at Karur.

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G.O. No. 1624, 18th August 1891.

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CONFIDENTIAL.

GOVERNMENT OF MADRAS.

JUDICAL DEPARTMENT.

READ—the following papers:—

I

G.O. No. 1337, Judicial, dated 7th July 1891.

ABSTRACT.—Recording pending further report on Karūr riot.

II

Letter—from L. M. WYNCH, Esq., I.C.S., Acting Joint Magistrate, Coimbatore.
To—the District Magistrate, Coimbatore.
Dated—Camp, Tiruppur, the 17th July 1891.
No.—Ref. 2090-Magte. of 1891.

I have the honour to submit the report on the recent riot at Karūr called for in your order No. 850-Magte. of 1891, dated 4th July 1891.

2. I arrived there on the morning of Wednesday the 8th, and found the Assistant Superintendent, Mr. Armitage, already on the spot. He assured me that there was an ample force of police in the town and that there was no fear of any further outbreak.

3. I have been all over the part of the town where the rioting occurred and a tracing from the map of the town is appended which will serve to elucidate the account of the riot.

4. The immediate cause of the riot was the wearing of *Pulivêsham* * by certain Hindus on the occasion of the festival at Mariamman temple. Ill-feeling on this subject has existed for three years past. In 1889 a compromise was arrived at between the Hindus and Mussalmans that the Hindus should be allowed to adopt the *Pulivêsham* on the occasion of the Mariamman festival on condition of assisting the Mussalmans with music during the Muharam. As far as I can learn, the wearing of *Pulivêsham* by Hindus is quite an innovation. In 1887–1888, the Muharam and Navaratri (Dasara) festivals fell together and probably here as in other places Hindus put on *Pulivêsham* as well as Mussalmans, but in 1889 the festivals occurred separately and then the question arose as to whether Hindus might adopt this *vêsham*. I remember similar disputes occurring in the Kistna district. The agreement arrived at in Karūr was not maintained; the Mussalmans say the Hindu musicians stopped playing during the taboot procession on the ninth day. The Hindus say they heard that certain Mussalman had defiled the Mariamman temple and so the musicians refused to play. Last year 1890 no dispute appears to have occurred probably because the Mariamman festival was not celebrated.

5. This festival at the Mariamman temple is observed principally by the lower castes, pallars, kavalkars, karaikars, pariahs, etc., although other castes

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* Painting the body in stripes to represent a tiger.

attend. The temple is managed by the principal landowners in the town or karaikars. There is no fixed date for the celebration of the festival which may take place during the months of Ani and Avani (June to August), but the time chosen usually is when the channels are dry and there is little or no work in the fields.

6. The festival was thus fixed this year for the end of June. The 23rd of June was the last day and the pallars, pariahs, etc., were to attend the temple that evening.

7. The occasion chosen was certainly unfortunate as the Taluk Magistrate had only recently joined his appointment. The Sarishtadar had taken charge the beginning of the month. The Police Inspector was sick and the Chairman of the Municipal Council had vacated his office. The Taluk Magistrate had, therefore, to assume the whole responsibility of preserving the peace unassisted by the experience or advice of other leading officials.

8. The first intimation of the likelihood of a disturbance was given to the Magistrate on the 20th June when he received an occurrence report from the Station-house officer and a petition signed by three Mussalmans. The information showed that the Mussalmans considered the agreement of 1889 had been broken and that they objected to the wearing of *Pulivêsham*. The Magistrate called for records of what had occurred in 1889, and ordered the Police to report what arrangements had been made to preserve peace.

9. No records were forthcoming and on the 21st the Magistrate had up the karnam (one of the managers of the temple), the monegar and the Station-house officer and issued a takid to the effect that *Pulivêsham* should not be worn in the street if it was a new thing and that if the Hindus wanted to put on the *Pulivêsham* they must do so in the temple compound and not outside. This takid was sent to the Police Inspector for approval; he objected that it was too vague and that definite orders should be issued one way or the other. The Magistrate, however, issued the takid as it was and it was published by tom-tom in the town. Three Mussalmans, two of whom had signed the first petition to the Magistrate, expressed themselves satisfied with the order.

10. Towards evening of the 22nd some Mussalmans came and complained that the Hindus had put on *Pulivêsham* and marched about the streets in it, and the Magistrate issued an order forbidding the use of *Pulivêsham* altogether; this order was tom-tommed on the morning of the 23rd.

11. The Police Station-house officer Narayanaswami Nayudu says the Magistrate told him to go and fetch the people who had put on *Pulivêsham* and that they refused to come with him. He sent an occurrence report on the 23rd on receipt of which the Magistrate first issued summonses under section 188, Indian Penal Code, and then thinking he had no jurisdiction to do so cancelled them and issued others under section 151 (these summonses did not reach the Police till 1st July. Inquiry is being made by the new Sub-Magistrate who joined on the 13th as to the delay in issue of these summonses. The occurrence report and office copies of summonses will be sent on in due course).

12. On the 23rd the Magistrate received another complaint from the Mussalmans stating that his orders were not being obeyed, and that the Police were assisting the Hindus. On this he endorsed that he would see to the matter himself. Then at 2 P.M. he received an occurrence report from the Police that the Hindus were determined to put on this *Pulivêsham* and would not listen to the Police and that the Magistrate's presence was necessary.

13. The Magistrate went to the Mariamman temple accompanied by his orderly (448), two peons and two pleaders Manikkam Pillai and P. Subbayya; there was no disturbance at the temple, but he heard there that people were putting on *Pulivêsham* at the Vangiamman temple and that the Police had gone there. He proceeded thither and halted at the toll-gate. Five or six constables and a head constable accompanied the Magistrate. At a distance of one or two furlongs from the toll-gate in the bed of the river, were the Station-house officer Narayanaswami Nayudu and three or four constables endeavouring to induce five Hindus, who had painted their bodies in stripes, to wash off the paint, they were surrounded by a crowd of nearly 100 persons, the Magistrate

beckoned to them to come to him and they did so and after a considerable amount of persuasion he, with the assistance of the two pleaders, who, I think, deserve great credit for the assistance they rendered, got two persons to wash themselves and the other three agreed to do likewise and began to wash; meanwhile a large crowd had been gathering and the Magistrate and the two pleaders returned to the temple followed by the two head constables and several constables. This was about 4 P.M.

14. This was a fatal mistake. The reasons given are conflicting. The Magistrate says in one place that he told the Police to bring the people who had put on the *vêsham* to the temple intending to hold an inquiry there. Afterwards he says he was apprehensive of his personal safety and so did not remain to see the offenders washed clean. The Police say they thought people might be putting on *Pulivêsham* at the Mariamman temple.

15. After waiting half an hour or so at the temple, news was brought that a crowd was advancing from the Vangiamman temple and that two or three had on *Pulivêsham*. The head constable Subba Rao was sent out to verify this report, and then on his return he and the other head constables went out with four other constables. They found some 10 or 15 Mussalmans collected at the corner of the bazar street armed with sticks who, in spite of the efforts of the police, rushed forward and attacked the head of the advancing crowd of Hindus.

16. The fight began. Near Subbaraya Chetti's buildings, heaps of bricks were lying about in the road and round a building which was being constructed the Hindus armed themselves with these and threw them about freely. The taluk magistrate and his orderly and two peons came up but retreated rapidly down a lane to the east, one of the bricks having struck the Magistrate. The Magistrate took another turn to the southward and sought refuge in a Mussalman's house and ordered head constable Subba Rao and his orderly who followed him to go for arms; the two peons took refuge with the Magistrate.

17. The crowd, which at first apparently merely intended proceeding to the temple, became infuriated at the weak attack made by the Mussalmans and turned off down the lane taken by the Tahsildar and sacked a mosque, tearing up the koran and sacred books, breaking tombs, and unroofing the mosque; while this was going on the Tahsildar fled again by a devious route to the house of a Hindu contractor as he thought himself unsafe in a Mussalman's house. The crowd swept on southward past the mosque and then up a lane to the north-east wrecking the bazars of the Mussalmans and throwing stones at their houses till they came to a Musjid in the Chattram street where they tore up the korans again and threw them down a well. From here they came round by a lane at the south of the main bazar street with the bazar street at the corner where it is crossed by the Mettu teru or street leading to the temple. No Hindu bazars were touched, but the Mussalmans' bazars were pillaged and considerable damage done to property. Passing on along the bazar street to the westward, the crowd rushed round to the north past Mr. Little's house and attacked the house of a leading Mussalman, Khasim Sahib by name.

18. Mr. Little and Mr. Whittome, of the Wesleyan Mission, came out and tried to pacify the crowd. They were partially listened to; close here the Station-house officer Narayanaswami Nayudu who had followed the crowd had been beaten and forced to take refuge in a hut which the crowd were surging round. There being no more Mussalman houses to attack in this locality, the crowd turned round and went back to the bazar street, sacked another shop and then dispersed.

19. Meanwhile, the Tahsildar had left his concealment and found his way back to the Cutcherry whither the Joint Magistrate* came. Mr. Little and Mr. Whittome and Khasim Sahib and others were summoned, and a consultation was held. Several Police constables had collected there. Two were sent out to see what the rioters were doing and report brought back that they were dispersing rapidly. A telegram was sent for additional Police. Some of the munsif's court and taluk cutcherry peons were put on duty during the night and no further disturbance occurred. The next day Police reinforcements arrived from Coimbatore and Tanjore (six head constables and 50 constables).

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* The Tahsildar says in his statement that he met one of the Sub-Collector's peons just as the riot began. In his original report he says he met the peon on his way to the cutcherry about 5-30 P.M. This appears to be the more correct statement.

L.M.W.

20. The Assistant Superintendent, Mr. Armitage, arrived on the 26th and several arrests were made. Fifty-three persons (Hindus) are now awaiting trial which has been fixed for the 23rd instant.

7 are on bail;
46 are in jail.
L.M.W.

21. In reviewing the conduct of the officials concerned, a failure to grasp the gravity of the situation is the most striking feature. The Magistrate received information on the 20th of June. He was, it is true, new to the town and was thrown entirely on his own resources. He did not, as he might have done, consult the leading Hindus and Mussalmans, and it was not enough to make inquiries of the karnam and monegar and two of the Mussalmans who had signed the first petition. Then his first order was, as the Police Inspector pointed out, indefinite and—as the temple is merely a shrine in a mantapam about 21 feet by 35 feet standing in an open space by the road side and has no compound—the order so far as it gave permission to put on *Pulivêsham* in the temple compound was unmeaning and useless. This order was cancelled on the 22nd and a definite order issued, but owing to want of decisive action against the persons who had put on *Pulivêsham* on the 22nd, its practical effect was nullified.

22. The Muhammadans seeing the Police inactive and the orders of the Magistrate set at defiance not unnaturally took the law into their own hands with disastrous results to themselves. The persons who actually began the riot have also been charged and will be tried after the case against the Hindus is concluded.

23. Then there was a great error of judgment on the Magistrate's part in not waiting at the river side till the *Pulivêsham* had been completely washed off and the crowd dispersed. There is some excuse for him in the fact that he received no effective assistance from the Police, the Station-house officer Narayanaswami Nayudu, in my opinion, behaved as well as could be expected of him, but he failed to organize the force at his disposal and looked to the Magistrate in the absence of his Inspector, and the Magistrate was not sufficiently competent to make effective dispositions.

24. As regards the Inspector, he was no doubt ill and unfit for duty. He underrated the forces making for disorder and left his Station-house officer to do the best he could merely referring him to the Magistrate. He certainly did refuse at first to receive the letter written to him by the Magistrate on the 22nd, though he does appear to have received it eventually at 8 o'clock that evening. The letter had been written some time about 4 P.M. The Inspector had been in the town since March 1890, and should have known the danger of the situation. He might have easily called in extra police from the surrounding stations and wired for an Inspector to relieve him. I do not consider that his supposition that because he had ceased to write diaries and had reported himself sick, measures would be taken to relieve him, can be taken as sufficient excuse for this neglect. His superior officers were ignorant of any likelihood of the occurrence of a disturbance.

25. The available police force* in Karūr is 3 head constables and 23 constables, of whom, from a sketch of the position made for me one by the Assistant Superintendent 10 (including the Magistrate's orderly) were at the river at the Sub-Magistrate's disposal to disperse a crowd of 100 which was rapidly being supplemented from all sides. The same number was collected at the Mariamman temple after the retreat from the river, but of these only six appear to have advanced to check the advancing crowd.

The constables were unarmed and some had not even got their batons: for these faulty dispositions the Station-house officer Narayanaswami Nayudu is to be held responsible. It was an error of judgment, but I think the man's subsequent conduct should save him from punishment. He admits having sought shelter during the first conflict finding his efforts to prevent it unavailing, but afterwards he went out and followed the crowd and received a beating in endeavouring to pacify them and was forced to take shelter again.

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* Of these, one head constable and 6 constables form the Treasury guard.

26. There is not the same excuse for head constable Subba Rao: he fled with the Magistrate and was told to go and get arms. He went back to the temple and sent another constable, then according to his own account escorted two of the Sub-Collector's peons whom he met in the bazar street out of the crowd. Then he says he came back and followed the crowd about, but does not appear to have made any active attempt to disperse it or prevent damage to property.

27. I do not think it necessary to comment on the conduct of the rank and file of the police individually. They were too few to disperse the rioters and when their leaders sought their own safety, it is not surprising if they all did so too. I have not commented on the karnam's conduct as he is one of the persons charged by the Police. He has been suspended pending the result of the trial.

28. There is no cause for uneasiness as long as the increased police force remains in the town. I regret to have to report that either owing to fear or sympathy with the rioters the Hindus have abstained from helping the police and magistracy in bringing the offenders to justice. Mr. Little, of the Wesleyan Mission, who has resided for many years past in Karūr, has encouraged those of his flock who had evidence to give to come forward and the consequence is, he tells me, that his people are now looked upon with disfavour whereas hitherto relations between them and the rest of the Hindu community had been quite friendly.

29. As none of the leading Hindus came to represent their views on the riot, I called a meeting where at one and all disclaimed all foreknowledge of the likelihood of any disturbance and attribute it entirely to the low caste vagabonds of whom there seems to be a large number in the town. I cannot believe that there was such general ignorance, at any rate, amongst the karaikars or principal landholders who employ the pallars, pariahs and kavalkars (who formed the nucleus of the rioters) and who are also amongst the managers of the temple, and it is these karaikars that should, I think, be called upon, if necessary, to furnish security for keeping the peace at the first intimation of any further outbreak.

30. I informed the meeting that if the Hindus continued to hold aloof in the way they have done and discourage witnesses from coming forward,* I should recommend the application of Act III of 1882 to levy the cost of the additional police force which it would be necessary to retain in the town. I have already heard of one case of intimidation of a witness for the prosecution. The leading members of the local bar are engaged for the defence of the rioters now in jail and subscriptions are being got up to defray the necessary expenses. A barrister has also been retained.

31. The extra police force should certainly be retained till the trials are over and I shall then be in a better position to report on the feeling of parties in the town. The danger seems to me to be that the turbulent pallars, kavalkars and pariahs, though not actually instigated by an influential party in the town, may yet be emboldened to commit fresh acts of violence, feeling that they can count on the reticence of the higher classes and their assistance to defend them in the event of their apprehension and trial.

32. At the meeting above referred to, it was proposed by Mr. Little that a committee should be formed to ascertain the leading men in each caste who should be asked to make themselves responsible that no further outbreak should occur. Some twenty gentlemen consented to serve on the committee. I hope this may do something to enlist the sympathies of the better classes on the side of law and order and induce them to co-operate with the police and magistracy instead of either through cowardice or sympathy with the rioters maintaining a culpable reticence.

33. The Muhammadan community are a small minority, divided into factions amongst themselves and scattered about the town; they, therefore, look to the police and magistracy for protection and are not likely to make any combined attempt at retaliation.

34. Mr. Armitage has rendered me considerable assistance in inquiring into the conduct of the police before and during the riot and in supplying me with

information generally. He agrees in my remarks on the conduct of the Police officers. He has not signed this report having made over charge to Mr. West on his transfer to Tellicherry. The records connected with my investigation accompany this report. I have made notes on the reports already sent by the Joint Magistrate and the Sub-Magistrate where they seemed to me inaccurate in the light of further investigation.

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* Out of 45 witnesses entered in the charge-sheet, there are three Hindus who are not Christians or servants of Mussalmen complainants.

III

Reference on No. 1066-Magte., dated 4th August 1891.

Forwarded, in original, to Government in continuation of this office letter No. 837-Magte. of 28th June 1891.

2. Mr. Wynch's report is both full and accurate.

3. The chief point for notice seems to be the question of the conduct of the Acting Taluk Magistrate. His explanation and his first report of the riot (in translation) are forwarded among the other papers for the information of Government. The excuses for him are—(*a*) that he was only an acting man, new to the taluk (his permanent appointment being that of Deputy Tahsildar and Sub-Magistrate of Avanashi, and he having acted in Karūr only from 11th April 1891 to 13th July), and (*b*) that he was left by the Police Inspector without either support or information. On the other hand, there can be no doubt that his first order (dated the 22nd) to the effect that *Pulivêshams* should not be worn if it was not mamul to do so, was so vague as to lead to no good result, that his saying in it that the *vêshams* "should be confined to the compound of the Mariamman temple" seems to show he had actually not inspected the temple before issuing it, inasmuch as the Mariamman temple has *no compound whatever*, that he should have taken statements from far more persons likely to be concerned or to give him information (he only questioned the village officers—the karnam is a mere boy—and three Mussalmen, and the muchilika taken from the temple managers, does not touch the question of the *Pulivêsham* at all) that, knowing (as he surely must have known) that the Police Inspector was ill and the force at his disposal insufficient, he committed a grave error of judgment in cancelling his former order without, at the same time, telegraphing for assistance, and that he committed another error in not seeing that the people at the river were dispersed and the disguises all finally washed off before leaving the place.

4. The Magistrate's first report of the riot differs also in several important particulars from what he admitted to be the truth before the Joint Magistrate, Mr. Wynch. This is chiefly noticeable in the statements thereon concerning the Police. It now appears not to be true that the Police refused to charge, for the Magistrate never *definitely* ordered them to do so. On the other hand, both Mr. Wynch and Mr. Manavedan Raja report it to be true that the Magistrate sent the Police Inspector a cover on the 22nd afternoon, marked "Urgent", which the latter, at first, refused to receive. This cover contained a request to the Police Inspector to make the necessary disposition of his force and stated that a riot was apprehended. When, however, the Magistrate saw that the Inspector could or would do nothing, he ought to have made these dispositions himself. He would then at once have seen how small a force was available and should have promptly telegraphed for aid. He had time to do so, long before the afternoon of the 23rd, and had he done it, the riot would have been averted. That he was aware of the danger seems evident from his sending the letter to the Inspector and from the fact that he had on the 22nd received the Mussalman's petition in which they say that if the Hindus wear the *Pulivêshams*, a "big riot" is imminent. This itself was enough to show the disturbed feeling of the place.

5. I am of opinion, after making all excuse for him, that Chengalvaroya Nayudu is unfit for the charge of any taluk containing a large or turbulent town far away from a Division Magistrate's headquarters. I have been able to discover nothing in the office of importance against his previous conduct except that in his letter to the Board, No. 1673 of 8th October 1890, Mr. Sturrock says that "he has been recently in trouble for scandalous delay in the disposal of work of all kinds."

6. Respecting the Police, I need say little. Mr. Wynch's report shows that one head constable is more to blame than the other and that it would be hard to greatly blame the constables when they received no definite orders from the Magistrate or their own superior officers. They were also acting against overwhelming force. But I think it would be advisable to transfer some at least of the Karūr force and this, no doubt, the Superintendent will hereafter consider. I must also point out that the Mussalmans, on the 23rd, accused nine of the constables by name of having abetted the Hindus in disobeying the Magistrate's order and that inquiry does not seem to have been directed to this point. Mr. Wynch's remarks on the Inspector which are concurred in by the Assistant Superintendent require no addition from me.

7. It appears from the present inquiry that the riot was actually commenced by some of the Mussalmans. These men have now been charge-sheeted. That the Hindus were dealt with first may perhaps have partly occasioned the "standing aloof" described by Mr. Wynch, but the fact remains that with the exception of the two pleaders mentioned by the Joint Magistrate and whose conduct I would specially commend to the notice of Government, no Municipal Councillor or leading person in the place has spontaneously come to the assistance of order, either at the time of the riot or since. In paragraph 30 of his report the Joint Magistrate suggests that Act III of 1882 should be put in force in Karūr. Before deciding on this it would be better, I think, to wait till all the trials now being conducted are finally concluded; but I also think that the suggestion deserves the serious consideration of Government. I add that the Rev. Mr. Little seems to have rendered the police assistance in pacifying the town and in the detection of offenders and to have (though vainly) endeavoured to bring the rioters to reason.

8. Whether the riot was planned beforehand it is at present very difficult to say, though I am inclined to think the lower caste Hindus at any rate intended on the previous day to have a riot if the *Pulivēsham* was stopped. The Magistrate's letter itself would seem to show that such an intent had become bruised in the town. There may be some slight indication of still previous plotting in the fact that the local licensed dealers in ammunition obtained an unusually large consignment from Madras, as I have since learnt, some 20 days before the riot; but it is impossible to draw any strong inference from this alone.

9. The present force in the town is, I believe, sufficient to preserve order and must certainly be left there till after the Muharam is over.

10. The value of the property lost and destroyed is now estimated at Rupees 13,000 and odd. This figure may, however, have been excluded owing to a promise made, it is stated, by Mr. Manavedan Raja to the Mussalmans that Government would give them compensation for their losses.

11. I forward all the important papers bearing on the matter as per separate list as also Mr. Manavedan Raja's first two reports which ought to have accompanied my previous letter. With respect to these, I must say that I cannot understand how it came about Mr. Manaveden Raja saw (as he says) nothing of the riot. He appears from the Taluk Magistrate's statement to have arrived in the town before "5 or 5-30" (his report says "about 6"). Head constable Subba Rao says he actually escorted two of his peons out of the riot. If so, he must have reached the town * while the riot was in progress and it seems to me a little surprising that he should, as his letter No. 181, dated 25th June 1891, shows, have skirted it towards the bungalow by the railway station instead of going along the main road which would have taken him in among the rioters, or at any rate going at once to the Taluk Cutcherry to learn from the Taluk Magistrate himself how matters were going on.

12. In my first report to Government, I said that I had already ordered the inquiry now reported on. Before my order was despatched, the Taluk Magistrate's first report of the riot came in (copy was sent direct to me) and this report contained considerable amplification and new matter. I, therefore, and also because, on reconsideration I thought it unnecessary to hurry on the inquiry, delayed ordering it till 4th July. I then, in communication with the Deputy Inspector-General (also at present Superintendent of Police) asked for a joint inquiry to be held by the Joint Magistrate and Assistant Superintendent. Colonel Cox wished the inquiry postponed longer, but it seemed unnecessary to do so, as it was not likely to be very extensive and chiefly concerned the acting Taluk Magistrate who reverted on 3rd July to his permanent post. I am now forwarding a copy of the report to Colonel Cox who will, no doubt, transmit his remarks thereon through the Inspector-General.

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* *Note*—The Tahsildar assures me that this is so, and, if so, his own responsibility is certainly lessened.

Coimbatore,
4th August 1891.

W. J. Tate,
Ag. District Magistrate.

Order—No. 1624, Judicial, dated 18th August 1891.

The papers read above contain the reports of the Joint Magistrate of Coimbatore upon the recent riots at Karūr. His Excellency the Governor in Council regrets to have to record his dissatisfaction with the conduct of the local authorities; had any firmness and discretion been shown at the outset of the affair it is improbable that the riot would have assumed so serious an aspect as it did. The chief cause of the disturbance seems to have been the weakness of the acting Taluk Magistrate, who, though he had several days' warning of the possibility of trouble, took no steps either to give intimation of what had come to his notice to his superiors or to insure the maintenance of peace and who when the situation became critical precipitated events by his vacillating and contradictory orders. He has, it is observed, reverted to his permanent post as Deputy Tahsildar: he should remain in that position some time to come and should be severely reprimanded.

2. The conduct of the Inspector of Police was also reprehensible. He had not been relieved of his duties and was capable of carrying on ordinary work. His illness does not, therefore, form a sufficient excuse for his behaviour in throwing, as he did, the whole responsibility of coping with the disturbance upon the Station-house officer. The Government believes that the Inspector could have done much towards preserving order if he had attempted to exert himself; as it was, his conduct naturally infected the inferior police officers who were besides outnumbered and left entirely to their own counsels and who therefore cannot be blamed for the part they took in the matter.

The Inspector-General will doubtless deal suitably with the Inspector.

3. The Government further feels compelled to modify the favourable view which was taken in the first instance of the conduct of Mr. Manavedan Raja, the Joint Magistrate. His Excellency in Council regrets that this officer should have considered it desirable to avoid the town while the riot was in progress.

4. The Government sees no reasons for compensating the sufferers by the disturbance. The Muhammadans acted on the aggressive merely, no doubt, in anticipation of an attack upon them by the Hindus, but the State cannot undertake to make good to them their losses. The District Magistrate should convene a meeting of the principal men of both communities and intimate to them clearly that a force of punitive police will be quartered upon the town in case of any renewal of hostilities.

5. The Government notes with pleasure the assistance rendered by Messrs. Little and Whittome and M.R.Rys. Manikkam Pillai and P. Subbayya. With the exception of these gentlemen, the principal inhabitants of the town appear to have taken no steps to assist the authorities in restoring order or in bringing the offenders to justice.

(True Extract.)

J. F. Price,
Chief Secretary.

To the District Magistrate, Coimbatore.
" Inspector-General of Police.

CONFIDENTIAL.

JUDICIAL DEPARTMENT.

NOTES CONNECTED WITH G.O. No. 1624, JUDICIAL, DATED 18TH AUGUST 1891.

[SUBJECT.—*Karūr riot.*]

Submitted.

J. F. PRICE—5-8-91.

The weakness of the Tahsildar Sub-Magistrate appears to have been the chief cause of the riot. He passed vacillating and contradictory orders about the *Pulivēsham*, and though he had two or three days' warning of the possibility of a row, made no report to his superior and took no precautions to maintain the peace. He showed the white feather when the row began. He has gone back to his permanent post of Deputy Tahsildar and had better remain there with a severe wigging. The Inspector's conduct was also reprehensible. He was not relieved of duty and was well enough to carry on ordinary work. He shunted everything connected with his business on to the Station officer. He might have done much, I believe, if he had had the pluck to exert himself. The inferior police were outnumbered and without direction and cannot be blamed for their conduct. The Inspector-General will doubtless deal with the Inspector. The Mussalmans are said to have begun row and to be the aggressors, but it is pretty clear that they merely anticipated an attack about to be made upon them. I don't think there was any premeditation in the business. As to compensating the Muhammadans, there is no reason why this should be done. The State cannot undertake to compensate persons who suffer by crimes, however much the sufferers may be pitied. The District Magistrate should have a meeting of the principal Hindus and Muhammadans, and intimate to them that if there is any continuance of disturbance a force of punitive police will be quartered in the town.

Yes.
J. H. G[ARSTIN].

J. H. G[ARSTIN].

I agree.
J. H. G[ARSTIN].

The conduct of the two pleaders and Mr. Little, etc., should be commended. Manavedan Raja ought to have gone into the town on his arrival while the rioting was still going on.

Yes.
J. H. G[ARSTIN].

Yes. I fear he showed the white feather.
J. H. G[ARSTIN].

Mr. Wynch says nothing as to the number of persons who have been punished or tried for participation in the riot.

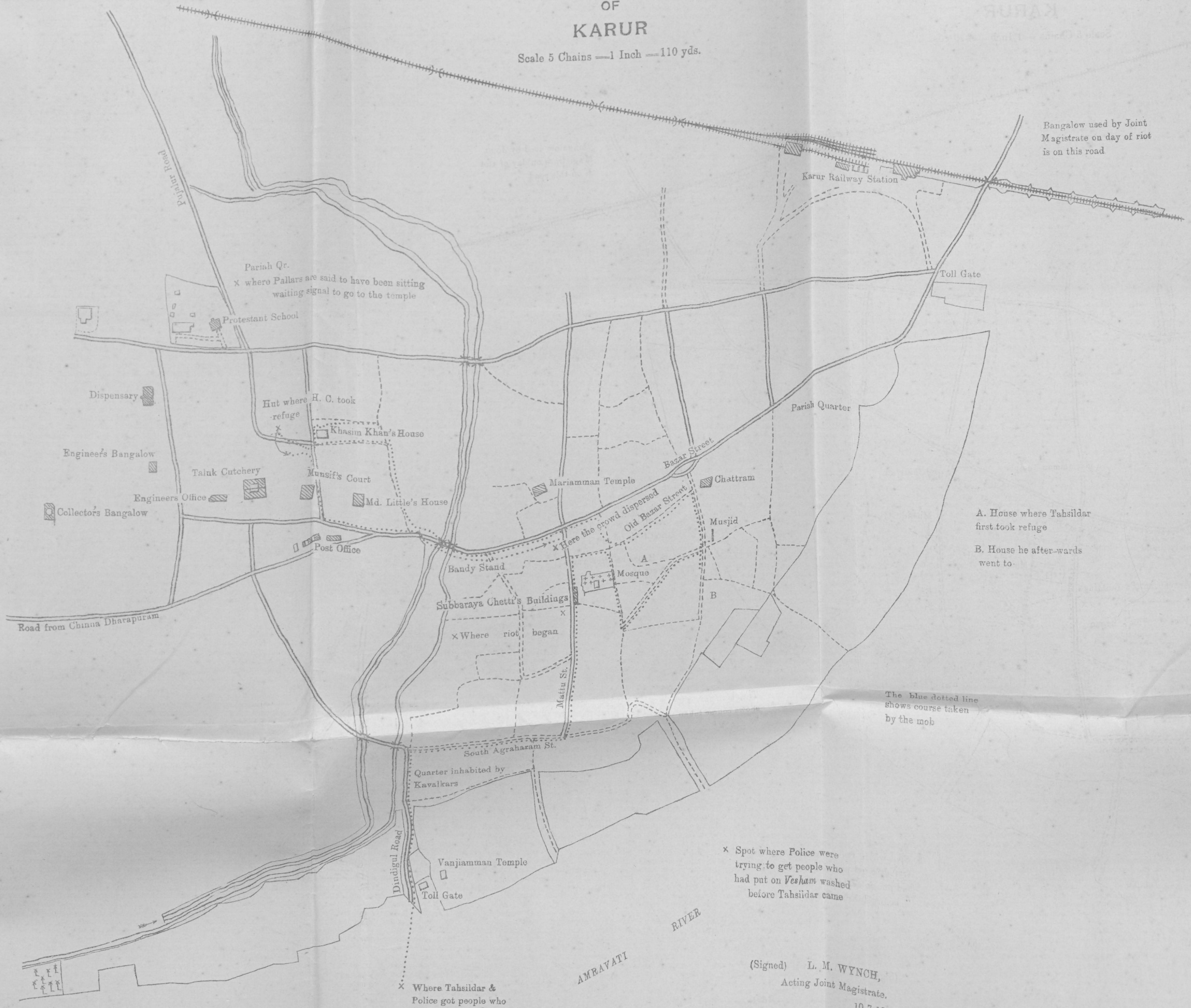
His report was written six days before the trials began.
J. H. G[ARSTIN].

H. E. S[TOKES].

[G.O. No. 1624, Judicial, dated 18th August 1891.]

PLAN
OF
KARUR

Scale 5 Chains = 1 Inch = 110 yds.



Bangalow used by Joint Magistrate on day of riot is on this road

A. House where Tahsildar first took refuge

B. House he after-wards went to.

The blue dotted line shows course taken by the mob

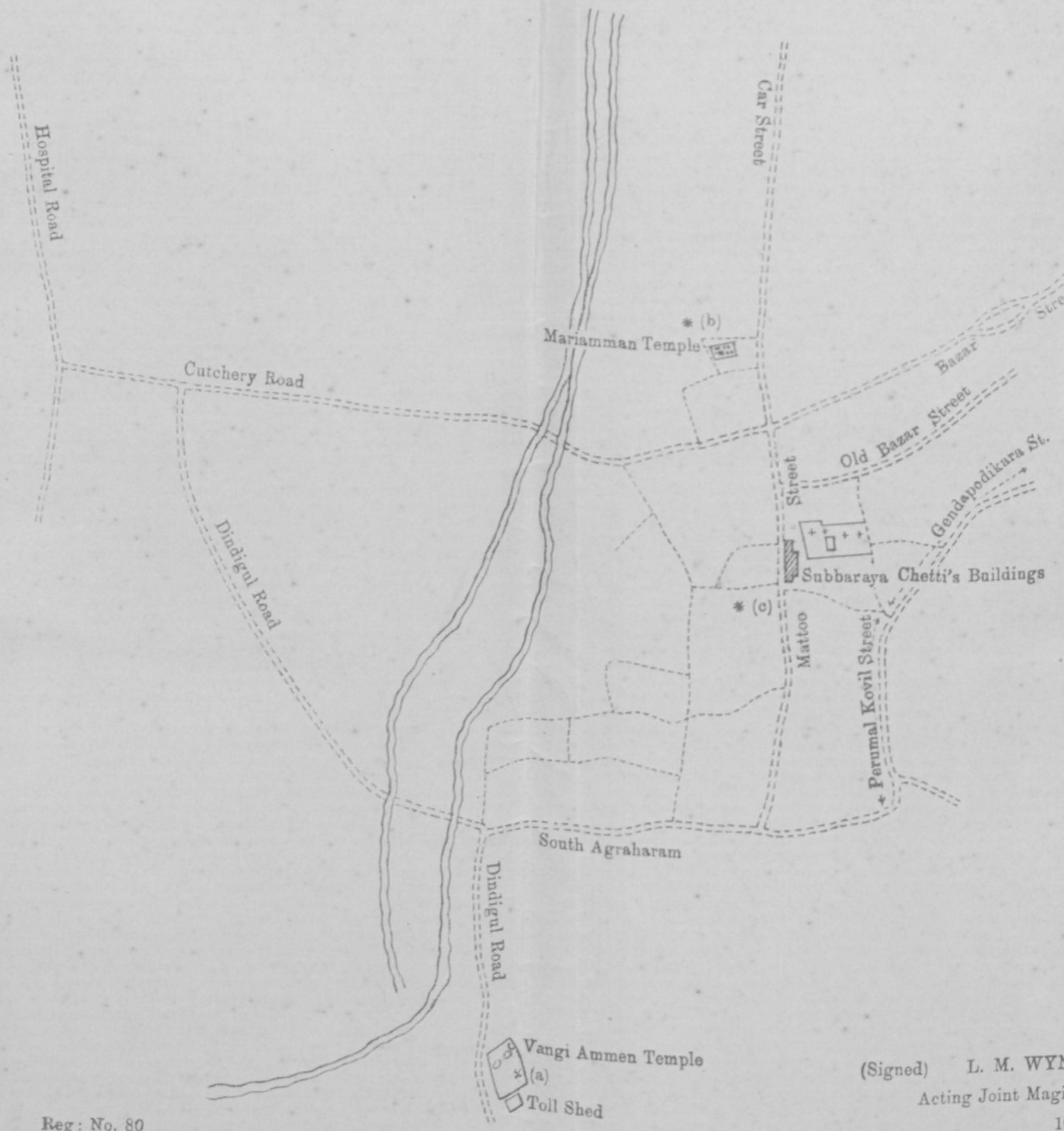
× Spot where Police were trying to get people who had put on *Vesham* washed before Tahsildar came

× Where Tahsildar & Police got people who had put on *Vesham* washed

(Signed) L. M. WYNCH,
Acting Joint Magistrate.
10-7-1891.

Reg: No. 79
Copies — 25

Zinco., Survey Office, Madras.
1913



×(a)	Tahsildar
Hd. Cons.	716
Do.	392
Cons.	521
Do.	122
Do.	448
Do.	857
Do.	866
Do.	162
Do.	411
Do.	979

(a) Where the Tahsildar stood and tried to disperse the crowd and get people to wash off *Vesham*

The numbers not bracketed came with Tahsildar.

*(b)	Tahsildar
Hd. Cons.	716
Do.	392
Cons.	521
Do.	122
Do.	857
Do.	866
Do.	448
Do.	411
Do.	162
Do.	979

(b) The Mariamman Temple to which he returned.

*(c)	
Hd. Cons.	716
Do.	392
Cons.	521
Do.	122
Do.	857
Do.	866

followed by
Tahsildar
Cons. 448

(c) The place where the riot began

The numbers show the constables present at each spot.

(Signed) L. M. WYNCH,
Acting Joint Magistrate.
10-7-1891.

Reg: No. 80
Copies — 25

Zinco., Survey Office, Madras.
1913

the Hindus intending to cause the Mahomeda
loss, trouble and insult, suddenly stopped
their musicia from playing leaving

1624 15 Jull
18-8-91
10

20-5-12
1/91
39
10

To, The 2nd istrate of Kaurdalue

Punitalley Al.
20-6-91
Order thereon.
V.a
I have passed orders
on the Police Report.
Show me last
years records
forthwith.

We t ed mahomedans
of the said y submit this
mahazar.

1st Sir, Th us and the mahomedans
of this town e ed a Razinamah at
the Police Stati the 3rd September 1889 last
to the effect t the Mahomedans should
not object to th Hindus wearing Puli Vesham
during the Ma ummun festival and that
the Hindu Servants should freely serve the
Mahomedans with "Peria Melam" "Para
Melam" "Thappu Dasha" and all kinds of
music during the 10 days of the Alla
Sami festival. The drums, bugles &c
played regularly for the first nine days
of the Mohurum festival of the Mahomedans
but on the 10th festival (the important day)
the Hindus intending to cause the Mahomeda
loss, trouble and insult, suddenly stopped
their musicia from playing leaving

33

shun. we is where they were.
The result w last and tenth
festival of was not finished
and the Co taken to the
river. We h ds regarding this
subject with in your Court
and in the Tow trate's Court.

II We put in r to the Police
Station Officer same month
to the effect that the mum festival
has been prevented being brought
to a proper close agree the conditions
of the Razinamah of the said 3rd date
and that the Hindu had broken
the agreement of the Razinamah and that we also must
not be bound by it and that therefore
the said Razinamah was cancelled
and that this petition should be
filed with the said record.

III. Now the decorations for the Mariammun
festival in this town have begun.
We hear that the Hindus intend
wearing Puli Veshums &c in the
Mariammun temple from the 22nd
stant. This and quite

IV Therefore we request that orders
may be issued to make suitable arrange-
-ments to prevent a riot being caused
by the wearing of Puli and other Veshums
in contravention to Mamool with
intent to provoke the Mahomedans.

20 - 6 - 91.
(Signed) Hyder saib
(Sd) Kadir Padshah Saib.

A (2) is a word for word copy of A (1)
addressed to the Inspector of Police
Karur Division". On a separate sheet
attached to it are the following signatures.

Hydersaib
Hamsah
Abdulkadirsaib
S. Mammoo saib
Syed Hom.
Sitheekkhan saib
mark of Mirthuja saib
mark of Moolagied Ismail saib.
Shaik Nathadshah
Kadirkhan.
Syed Makhdoom.
Amir Saib
T. Baboosaib
Abdul Karim saib
mark of Tamni saib
Abdullatif
Kadir Padshah
Moiden Pacha sahib
Mahom

Davoodkhan.
Noordeen saib
Mahomed akther
Kasimkhan.
Mahomed Saib
Mahomed saib
Mahomed Karim saib
Imam saib

dorsement thereon by the Police Inspector.

The Karur Station Officer should send this on to the T. M. with a report. He should conduct in person so as to prevent a riot.

Initialled / D. S.
20/6/91

True translation

J.S. No 352 7/91

---

15 12 12 4 4

Exhibit B

Memorandum of crimes and other occurrences reported to the 2nd Class Magistrate of Karur Taluk by the Station Officer of Karur dated 20 June 1891.

Occurrence No 130.

I perused the Registered mahazar submitted to the Division Inspector by Hyder Saib and others of Karur:—(a verbatim copy of "A")

I herewith enclose the aforesaid mahazar and request that you will enquire into it and make the necessary arrangements to prevent any thing occurring contrary to mamul.

(Signed) M. Narainsami
H. Constable No 716.

Endorsement thereon by the Magistrate

Pick up last year's records.

The Police must at once report what is the mamul with regard to Veshams by the Mariammanpeople. The Police will also report what arrangements they have made for preventing a breach of the peace.

Initialled / A. L.
20/6/91

37

True translation

Exhibit C

notice issued
on 22-6-91

To,
M. R. Ry. the 2nd Class Magistrate of Karur Taluk

We all the undersigned Mahomedans, inhabitants of the above town humbly submit this mahazar:-

1 Sir, - We have submitted a mahazar to you on the 20 Instant to the effect that the Hindus intend wearing Pulivesham during the Mariammun festival against the mamool and that a big riot is thereby likely to result, and that necessary steps should be made to prevent it.

II. Yesterday it was proclaimed by the Police by beat of tom-tom that the Hindus can wear Puli Vesham but (the Vesham) should not come out of the temple.

III. (The issue of) Such a proclamation is improper, because, during the festivals of Mariammun and other Hindu Gods it has not been the practice for Hindus to wear Puli &c Veshams which are calculated to insult the feelings of the Mahomedans and if this is done there is every probability that the parties will get angry and big riots will ensue.

V. We therefore request that strict orders be issued to the effect that it is not the Custom for the Hindus to wear Puli Veshums and that they should not wear the same on any account.

(Sd) Kadir Padshah
(Sd) Kadir Padshah (a second time)
(Sd) Mahomed Husain Saib
(Sd) Aboul Karim Saib
mark of Noorshah Saib.
(Sd). Hyder Saib
(Sd) Sheik Nathad Saib
(Sd) Kadir Patcha
(Sd) Mahomed Hussain.
(Sd) Aboul Karim Saib

In a separate ey signatures same as in A(2)

Endorsement by the Taluk Magistrate:– (erased by the Magte)

The Mahomedans can have no right to prevent the Veshums being adopted by the Hindus at the temple premises and in its compound. but they are prevented from going through the streets with the Veshums on. The order issued by the Magistrate yesterday on the subject will be strictly carried out

(Initialled) A L. 22/6/91

Another endorsement made thereon by the Taluk Magistrate

As it appears that the temple in question has no enclosed premises or Compound but that the celebration of the festival is on the approaches and on the open square near the public street and as the Musalmans objection is all against the tiger disguise, the Hindus are strictly prohibited from adopting the said objectionable tiger disguise any where either through the Public Street or at the temple premises or Compound in question which disguise being ~~unaccustom~~ innovation and has not been in vogue.

(Initialled) Al. 22-6-91

True translation & copy.

Exhibit D

The deposition of the undersigned inhabitants of Karur made on 22-6-91.

There is no objection on our part to the Hindus wearing Veshums other than Puli Veshum and going in procession through the streets during the festival of the Mariammun temple of Karur. The Hindus never used to wear Puli Veshums in their festivals. We and the Hindus are accustomed to wear the Puli Veshums in our Alla Sami festival. We agree to the Hindus wearing Veshums other than Puli Veshums and go about in the streets.

(Sd) Mahomed Hussain Sait
(Sd) Mahomed Cassim Sait
(Sd) Khadir Khan
(Sd) Abdul Rahiman Sait
(Sd) Hyder Saib.

(Sd) A Chengalvaroya Naidu
Taluk 2d Class Magte.

True translation
[illegible]
[illegible]
40 C.

Exhibit E.

The deposition of Muthukaruppa Pillai, Karnam of Casbah Karur. Dated 22.6.11.

So far as I am aware, the Hindus have not been in the habit of wearing Puli Vesham during the festivals of the Mariammon temple of Karur, since I attained the age of discretion which was three years ago; but I do not know whether they wore it prior to it. The festival was not celebrated last year.

(Sd) Karnam, Muthukaruppa Pillai.

(Sd) A. Chengalvaroya Naidu
Taluq 2nd Class Magte

True translation
[illegible]

(Initialled) A.L. 23/6/19
I will see the matter
myself this day

Exhibit F

To the 2nd Class Magistrate of Kaundalur

The undersigned Mahomedans, inhabitants of the said town humbly submit the following petition.

I. We put in two petitions on the 21st and 22nd Instant on hearing that the Hindus of this town, in contravention to Mamool were wearing Puli Veshams and playing in them at the Mariamman festival of this place which are likely to cause insult, mockery and anger to the Mahomedans and are also likely to cause a riot. No steps have been taken on those petitions. //

magts. order
I have issued repeated orders. //

II. Especially as the Hindus intended to commit riot in contravention of this Court's order, yesterday the undermentioned four men wore Puli Veshams at a distance of three furlongs from the Mariamman temple and caused thereby insult and mockery to the Mahomedans and reached the temple after traversing four streets. The undermentioned policemen must

42c

of obeying the Magistrate's orders are prior to the wearing of the Veshum and the riot which may ensue)

III We are quite prepared to prove that the said policemen did not make the necessary arrangements for prevention of the thing.

IV The names of those that caused the riot by wearing the Veshum.

1. Saminasi of Alamarathu Street.
2. Marada Muthu of the said Street.
3. Murugappa Pillai of Pasupathipollium.
4. Veerappan of the said place

V. Names of the Police:—

1.	Shaik Moideen Saib	No 162.
2.	Subbu Pillai	No 521
3.	Mooniappen	No 866.
4	Silva Muthu	No 857
5-	Venkataraman	No 122.
6.	Sobbha Rayalu	No 529.
7.	Palaniappan	No 657
8.	Ponnusawmy	No 394

Varainsawmi, 1st grade H. Constable No 716.

These men were also with them.

To day the said Hindus have been provoking the Mahomedans

by wearing Veshums likely to cause riots.

VII We therefore request that strict orders be issued to the effect that the Hindus should not wear at the Mariammun festival any veshums which are worne by Mahomedans at the Mahorum and which they (the Hindus) are not accustomed to wear and that orders may also be issued for the necessary arrangements.

1891 June 23. (Signed) Mahomed Saib
Mahomed Kasim Saib
Abdul Kadir Saib.
Madarsah.
Syed Ahmed Saib
Kasimkhan Saib.

True translation
[illegible]
[illegible]

(Initialled) A.L. 23/6/91 2 P.M. **Exhibit G** 33 15 18 11

Memorandum of crimes and other occurrences reported to the 2nd Class Magistrate Karur Taluk by the Station House Officer Karur in the District of Coimbatore on the 23rd June 1891. Crime No. 130

Although we have proclaimed by beat of tom-tom your notice of the 22nd that the Hindus ought not to wear Puli Vesham during the Mariamman Festival which is taking place at Kasba Karur, there is a gossip among the people that many intend wearing Puli Vesham and going to the temple at 2.30 or 3 P.M. this day and that in case they come the Mahomedans intend to fall on them and obstruct them and thereby a big riot will ensue. In case the Hindus wear Puli Vesham and come as stated above it appears that a big and dangerous riot will ensue. Whatever arrangements ~~may~~ I may make with the help of my constables will be inadequate as the Division Inspector could not come or

44 c

account of illness and the people will not fear us. I therefore humbly report and request that it is necessary that you should yourself come and visit the Amman temple.

(Signed M. [illegible]
Head Constable No. 716.

Jud. no 3527/91
20

Exhibit H.

(In the magistrate's own hand)

Before the 2nd Class Magistrate of Karur Taluk.

Muchilika executed by the managers and trustees of the Mariamman Devastanam at Karur namely (1) Kanakku Muthu-Karuppa Pillai (2) Pasupathi Pillai (3) Annavi Pillai (4) Chinnappa Pillai & (5) Muthu Karuppa Pillai.

To day the ceremony of carrying "Kumbum" and throwing it into the River is to be performed in the said Devastanam. It has come to our knowledge that a riot may occur if this should be done tonight. We shall arrange that the said "Kumbum" should not be carried tonight and that it shall be postponed and as far as the said temple is concerned we will make arrangements that no riot shall take place among the Hindus either tonight or until the Cumbum is carried. When we carry the "Kumbum" we shall only do so after reporting to

Sircar and obtaining the necessary orders.

(Signed) Karuvan Muttukaruppa Pillai
(Sd) Pasupathi Pillai
(Sd) Annavi Pillai
(Sd) Chinnappa Pillai
(Sd) S. Muttukaruppa Pillai

23-6-91.

(Sd) A. Chengalva Royanaidu.
2 Class Magte-

True translation

Jud. no 35 27/7/91

19

Jnl no 35 - 22/7/91

18

Refce on No. 1811
Magte.

Coimbatore Joint
Magistrate's Office
25th June 1891

From,

K. C. Manavedanraja Esqr.
Ag. Joint Magistrate
of Coimbatore

To,

The District Magistrate
of Coimbatore

Sir,

I have the honor to report for your information the occurrence of a serious riot at Karur on the 23rd Instant.

2 In the heart of the town there is a Mariamman temple. 23rd Instant was the last day of the festival in the temple. That day and the day previous the Hindus

48C

was

wanted to put on "Pulivésham" as it is called by painting their bodies" like tigers and go out in procession. The Mahomedans objected to this on the ground that it was done only during Moharum. It appears that on Monday the Acting Taluk Magistrate granted the prayer of the Hindus on condition that they would not go out of the precincts of the temple. The Taluk Magistrate tells me that this permission he gave with the concurrence of the Mahomedans. Subsequently, the Mahomedans objected to this also and the Sub Magistrate ordered that the Hindus should entirely stain from putting on the Vésham.

This order was published by tom tom on the morning of the 23rd. Fearing that there might be a breach of the peace the Sub Magistrate proceeded to the temple at 4 P.M. He then observed some persons already with the Vésham on. He took them to the river and had the painting washed away. Immediately a large mob appeared on the scene and began their work of destruction and violence. Himself struck with two stones the Sub Magistrate ha to take refuge in a neighbouring house.

Received occurrence report at 2 P.M. went to Vanjiamman temple, was there some time & returned to Mariamman temple. From the Police report, Tahr's statement & Pleader's statement the riot appears to have commenced between 4 & 5 P.M.
Intd. L. McW

3 For close upon two hours the mob had its own way being in possession of the greater part of th town. The Police force was quit insufficient and the Taluk Magis

tells me they declined to charge when ordered. The persons and property of Mahomedans were singled out for violence and destruction. The houses and shops were broken into and the inmates were pelted with stones and the property destroyed most wantonly. More than all this the mob broke into the two mosques in the town broke the tombs and pulled down portions of the roofs and tore and scattered the Koran and other sacred books nd filled the mosque wells with bbish. At about 7.30 the crowd ispersed.

no such order appears to have been given

I was on the day at Chinn Dharapuram. At about 1.30 I ceived a note from the Tahsildar say that he could not meet me ther

there as he apprehended a breach of the peace. I left the place at 2 and reached Karur at about 6. I had then no fear of any immediat rising and proceeded to the Bungalo near the Railway Station by the western road by the hospital. There were absolutely no signs of any rising in that or the adjacent roads.

vide plan of town

About an hour after I was informed by my peons that there was rioting in the town and the Taluk Magistrate was injured. It was dark before I reached the town. Constables sent out to ascerta the exact portion of the mob brought word that it was rapidly disperse As the Police force was quite

about 7 pm

after sunset Then

X

50 c insufficien

insufficient in case of a counter-rising on the part of the Mahomedans to retaliate I telegraphed to the Superintendent of Police to send 50 Constables. There was however no disturbance at night. 27 men with two Head Constables and an Inspector came the next day and are still in the town. It will be observed that the Mahomedans have lost property of the value of several thousands of rupees, their women and children injured and their mosques broken into and desecrated. They are naturally at present actuated by bitter feelings. I have tried my best to pacify them and make them understand that in some way

56 men including 6 Head Constables have come altogether
Intd L. M. W

A rough estimate made by the Sub Magte gives it as Rs 13940, this is probably exaggerated to some extent
Intd L. M. W

or

or other they will be compensated at the expense of those who caused the destruction of their property. Nevertheless I am afraid they might make an attempt at retaliation; so deeply are their religious feelings wounded. I therefore request you to be so good as to move the Government and obtain sanction for the retention of the force at Karur for a longer period — say two months.

5 This will not do. It is premature for me to say who were the leaders of the disturbance. The Karnam and 3 or 4 others are the managers of the temple. These and others are reported to be the persons that collected the mob from the neighbouring village. The way in which the property belonging to the Mahomed

most of the rioters were Karur people some had come in from Tandoni over the river to attend the temple

51e

Mahomedans was singled out for destruction and all the rest entirely left untouched and various other circumstances which I have no doubt will come to be recorded in the trial will show most clearly that it was a pre-arranged rising of the Hindus against the Mahomedans. I am therefore of opinion that the cost of retaining the force at Karur should be levied from the Hindus of the town who should also be made to pay compensation for the loss sustained by the Mahomedans.

The crowd merely intended at first to go to the temple and by show of force to assert the right of Hindus to assume Pulieshaum at a Hindu festival - On being attacked by Mussalmen the crowd retaliated by attacking Mussalmen bazaars & Mosques - The sacking of bazaars was not I think premeditated
Intd L.M.W.

6 Steps have been taken to rrest those who have been recognized the crowd about half a dozen having already been arrested. The local Inspector is said to be sick, and I have sent an Express to the Assistant Superintendent to come to Karur at once.

7 The report of the Taluk Magistrate has not reached me I shall send it as soon as I get it.

I have &c &c

(Signed) Manavedanraja
Ag Joint Mag

(True Copy)

Ag Distt Magistrate

A7

52 e

Refce. on No. 1959/Magte } Joint Magte's. Office
26th June 91,
Despd 27th Do.

From,
K. C. Manavedan Rajah, Esqr,
Ag: Joint Magistrate,
Coimbatore.

To,
The District Magistrate,
Coimbatore.

Sir,

I have the honor to forward herewith Karur Taluk Magistrate's report, No: 30/25/6/91, about the rioting in Karur on the 23rd Current promised in my letter, (Reference No: 18/Magte) 25th Instant.

2. The report contains no additional information beyond what was given in my letter except the fact that the Polic Inspector of Karur having bin aware of the apprehended brea of peace refused to take a cove addressed to him and marked "urgent". He did not take an steps for procuring the assista of another Inspector, nor di he himself issue necessar

orders to his subordinates. Though he was ill, he was in the Town and was doing Office work.- At the time of the rioting the Tahsildar Magistrate sent a letter to him. The Inspector received it but made no reply. The Tahsildar Magistrate says he ordered the Police to appear at the scene with arms, but the order was not obeyed.

I have &c.

(Signed) K. C. Manaved
Rajah
Ag. Joint Mag

(True Copy)

Ag. Dt. Magte.

Exhibit J

Jail no 35 27/9/91

30 55 2

L.M.W.

Report of the 2nd Class Magte of Karur Taluk, No. 30 dated 25th June 1891

The following is the detailed report of the rioting that took place at Karur on the 23rd current between the Hindus & Mahomedans.

There is a Mariamman temple at Karur. It is usual to celebrate its festival once in 2 or 3 years. The Mahomedans put in petitions by post on the 20th June to the Police stating that the festival was to be celebrated in the temple from the 22nd idem, that the Hindus were determined to insult them by putting on [illegible] (painting their bodies like tiger) and requesting to take necessar

3.5.C

[illegible] the Moharrum — On the day of the Moharrum a dis

steps to preserve the peace.
At first I received the
petition from the Police with
their report. On that report
an order was sent to the Police
Cutcherry for an immediate
report about the practice
hitherto observed with
regard to the Vesham (painting).
2. As no reply was
received from the Police & as
the names of the persons con-
cerned in the festival could
not be ascertained from the
Police report, to save delay
I enquired the village officers
and issued an order to the
Police to be published by beat
of tom tom, that Kalivesham
should not be put on if
it was not usual, that
other Veshams too should be
confined to the compound
of the temple & that they

(1) The S.H.O. went & had a conversation with the Magt. The Magl. order was given to the S.H.O. then He did not send a reply as they had not matter me. Lm.

41
21/6/41

should not proceed on pro-
cession & that every step
necessary to prevent
rioting should be taken.
Three Mahomedans i.e. 1.
Dhastagir Saheb, 2 Kadir
Batsha Saheb ~~& 3.~~ a dealer
in horses & 3 Hyder Saheb
consented to this proposal.
It was accordingly tom-
tomed - There was no rioting
on the 22nd. Necessary instruc-
tions were given to both
parties. However some
Mahomedans came to me
& said that by means of a
petition that they had no
objections to the Hindus
putting on any Veshams
both inside the temple com-
pound & outside on pro-
cession, but that they
should not put on

...ing the Mohurrum - On the
day of the Mohurrum a dis-

Palivesham (not mamul with them). As it was intended to insult them. They also gave statements to that effect. There is no compound nor a spacious muntapam to the temple. Immediately I examined Muthakaruppa Pillai, Karnam of Kurur village who is one of the parties interested in the temple management & a public servant. He deposed that to his knowledge it was not usual to put on Palivesham. Thereupon the putting on Palivesham at any place was stopped & an order was sent to the Police to that effect and it was also published by beat of tom tom. But some Mahomedans came & represented

Take [illegible] when [illegible] orders
Lns

to me verbally that the persons went on in the streets with Palivesham in contravention to the above order on the evening of the 22nd, but that they were not interfered with & arrested. Then I at once sent a memo to the Police Inspector requesting him to take necessary steps in the matter. Sitting in his house he refused to take the cover though it was marked urgent. The messenger who took the cover to him returned & said that he refused to receive the cover stating that he was sick. Thinking that he might be really sick I had the cover sent

Magistrate [illegible]
Lns

(2)
vide Police Inspr's explan.
He took the letter eventually at 8 p.m.
Lns
17.7.

…ing of the Moharrum – On the day of the Moharrum a disp…

to the Station Officer. When
I sent for the Station Officer
on that night & asked him
as to why he did not arrest
those who put on Pulivesham
he said that he did not
arrest them thinking that
~~there would~~ be riot thereby
that he could not know
their names & that however
he would send an occurrence
At 12 O.h. on the night [illegible]
report in the matter. ~~Next~~
day i.e. the 23rd, some Maho-
medans put in a petition
stating that on the previous
day the Police did not take
any steps to preserve the
peace & that they were in
favor of the Hindus and did
not arrest anybody. Besides
the Station Officer reported

(3)

The S.H.O. was not empowered to arrest without warrant. He sent an occurrence report giving the names of the persons. [illegible]

---

33 61 25

to me that the people did not
care for anybody as the
Inspector was sick & that
they were attempting to go on
procession in the town
with Puliveshams on and
requested me to go to the
temple at once. I received
the report at 2 O.h. I at once
went to the temple. I could
not find there either the
Police or anybody. There
were only the worshippers
in the temple. Then I went
in search of the Police & found
them on the road leading
to Tirumanikuppam on the bank
of the Amaravati with 5-6
persons with Puliveshams
on and also with a great gathering
of people. As soon as I went
there I pacified through the Police the persons
~~wrong~~ who had Pulivesham

5-8-C

(4)

Several constables allowed the [illegible] from the Temple to the [illegible] Temple. [illegible]

[illegible] the Moharrum — On the
63
day of the Moharrum a disp

on and made them to wash off their paintings in the Amrastikund & tried my best to disperse the crowd and ordered the Police to watch them on their way to the temple. I also ordered that the Vaishnavs &c should not go through the bazaar street. I myself was in the temple premises making the necessary arrangements to keep the peace with the assistance of some private persons.

Meanwhile two head constables came to me taking their own time & said that at the distance of two furlongs to the south, the Mahomedans & Hindus had a free fight & that there was a rioting and stood quiet. Then I told

Magistrate Police made a great mistake here, they [illegible] back to the [illegible] of the crowd promptly [illegible] Vishnavs [illegible] put in again of the riot [illegible] Lines

From the Mag's statement before me & the statements taken by Police – this is quite inaccurate. The head constable & 4 constables went first & the Mag. followed. Lines 17

~~34~~ 63

This is not correct

5

them to go in advance. But they stayed behind. I myself ran with one orderly & 2 peons– At about half a furlong's distance the Hindus were proceeding pelting stones profusely without ~~ab~~ interruption throughout their way. Bravely stepping forward 10 or 20 yards I told them by means of signs not to commit rioting. By this time I was severely hit with 2 stones, one on my chest & the other on my belly. I was unarmed and so were the constables. The constables had not even their sticks with them. Still they deserted me alone before the mob. I had therefore to

6

Last the [illegible] vide Sub mag's statement before me. Lines

59 c

day of the Moharrum a disp

seek refuge in a Mahomedan's house by running through a lane with the assistance of Mahomedans & the Police head Constables & my orderly were ordered to carry their arms at once. The Hindus came in crowd to the house where I was & pelted stones. Then I resorted to a Hindu's house where I had to remain for a long time without returning to Cutcherry. But hearing that one & all the houses of the Mahomedans were being destroyed by the Hindus I boldly came out again but saw neither Constables nor arms. Having escaped I was proceeding to Cutcherry at 5 1/2 P.M. when

Before an the submit he said He and the telegraph just before he met the crowd [illegible] the riot [illegible] it appears [illegible] that he [illegible] from the mosque had been hit [illegible] this statement is probably correct [illegible]

X I met a Dalayet and sent word to your honour through him as it was said that your honour had come. In the meantime 2000 or 3000 Hindus who were causing riot entered the Mussalmans' houses, shops, masjids &c destroyed the things inside, misappropriated some of them & threw the rest into wells &c & were also assaulting Mahomedans & Public Servants who came across. They then dispersed at about 6 1/2

X P.M. There was however no loss of life nor serious injuries to any body.

I know the Police reports and the Mahomedans' Complaints since received

for

day of

it appears that the Hindus first went on in the streets armed with sticks, that 2 of them did not completely washed off their paintings, that some Mahomedans ran against them shouting "Deen Deen" and tried to beat the Hindus, that the Hindus then loaded a cart found on the street with bricks stored near some of the houses and hit with them all those who were ~~[illegible]~~ going against them. & that in consequence nobody could approach them. Thus there was a cause for such rioting. Preventing the Hindus from putting on Pulivesham contrary to usual & the existence of enmity between the

two parties enraged the Kavalkars, Pallars & Parayars of the town so much that they tried to insult and annoy the Mahomedans with the assistance of some others of the same castes who had already come to the town for the purpose.

Had there been timely assistance from ~~the~~ Police such sort of mischief, rioting and Dacoity might have been avoided to some extent. Though the Police Inspector was in the town looking after his routine work & was aware of the apprehension of ~~the~~ a breach of peace, he did not take

having the Moharrum — On the

day of the Moharrum a disp

any steps to secure the ~~[illegible]~~ assistance of another Inspector and to issue necessary instructions to his subordinates. This is a serious matter. Further he refused to receive the Cover sent to him on the 22nd marked "urgent". In the course of the rioting on the 23rd I sent him another letter. He received it but made no reply. Though I ordered the Police to come with weapons they did not obey the order. No body in the town cares for the Police. In my very presence the Hindus assault & insult the Police Constables. I beg therefore that these things

(7)

(8)

Encl A
by Police
Magte's explan
Lucs

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71 69 289

may be brought to the serious notice of the Supdt of Police. I believe that there would not have been serious rioting had the Police brought their weapons as directed by me.

How the Mahomedans have been insulted so much as not to be expressed in words. It is therefore absolutely necessary that the Reserved Police force should be made to continue to remain till the Culprits are punished. Besides, a European chief Constable is also required. The higher authorities are therefore to be addressed on the matter. I am of opinion that some

B.

The magte sent
3 constables &
Subah armed &
then could protect
himself - the worse
2000 .. !!!

Lyn

62c

---

during the Moharrum — On the
day of the Moharrum a dis
63c

suitable precaution force should be in the town at the expense of the people till both parties are amicably settled the matter and fix muchilikas. Moreover the present Police staff being useless a new Inspector & 2 competent head Constables are required. Detection up to date is useless. The loss sustained by people is estimated to be Rs. 10000 each.

I beg to remain Sir,

Sd/ A. Chengalvarayanaidu
25-6-91 Ag. 2nd Class Magte

2
8-7-91

Signed by Syde Sahib Kadr Pasha Lal Mg
Several.
B

Chengalvaraya Naidu
Tahsildar of Karur

I

I have been in Karur nearly 3 ms. This is my first acting appointment. The festival in Mariamman Temple is held once in 2 or 3 years on dates fixed by the private trustees. There is no special fixed date for its celebration. The first intimation that I had of any likelihood of a disturbance was the receipt of a petition (A) from Mahomedans and a police Report (B) which I received

X| On the 20 June. In the Police Repo

B reference is made to a Razina between the Hindus and Mussalma in 1889 when the latter agreed to the assumption of Palivasham by Hindus provided the Hindus allowed their musicians to perfo during the Mohurrum – On the day of the Mohurrum a disp occurred and the Mussalmen considered the contract broken. The S. H. O. continues that Paliveshan is contrary to mamul and request for preservation of peace. The Petition was to the same effect as regards paliveshan. The Hindus were going to celebrate the festival on the 22nd. I did not send any endorsement to the Mussalmen. I called for last year's record. My order on the Police report was "The Police must at once report what is the mamul with regard to ~~the~~ Veshams by the Mariamman people. The Police will also report arrangements they have made for preventing a breach of Peace." This order was sent at once to the Station House Officer.

No reply was received upto forenoon of 21st. The order

was

was given to a peon whose name I do not recollect to deliver.

No records were forthcoming in my office in regard to the mamul.

I did not send for any ~~of~~ the temple people or any Mussalmen.

Not having received any reply on forenoon of 21st I sent David No. 41/21-6-91 to the Station House Officer.

"You must tom-tom that Paliveshams are not to be worn in the street if it is a new thing. If the Hindus want to put on the aforesaid Vesham they must do so in the Temple compound and must not go outside. All necessary arrangements to prevent breach of the peace must be made."

I knew what the ordinary police force was. It was an Inspector about 12 constables exclusive of the Treasury Guard

(6 or 8)

Some Mussalmen appeared on the 21st (Sunday) and I told them what order I had passed. They were middle class Mussalmans, not the well to do respectable men. I also sent for the Curnam and Monigar. The Curnam was one of the Trustees. (N.B. Tahsildar referred to the papers and began to read. This was found to be a statement taken on 22nd.) He proceeded – The statement was taken at my house. It was in the morning. The Mussalmen said it used to be done [illegible] or two years; the Curnam said in his 3 years experience no nishaun had been put on. I did not send for or see the [illegible].

I sent the draft of Notice No. 41 to the Police Inspector.

I wrote the Notice after seeing the Curnam and Monigar and speaking to the Mussalmen. My clerk Venkataramayya took the draft to the Police Inspector. He returned with an oral reply that the Police Inspector approved of it generally but he wanted a positive order to the Police. I did not alter Notice No. 41. I sent it as it was. I received an occurrence report that the notice had been torn down. The occurrence report is not on the file.

No representations were made to me by the Hindus at all.

On the 22nd I received a petition from the Mussalmen (C). It was presented in person (The former petition had been sent by post). The Petitioners asked that Puliveshams must be prohibited altogether even in the Temple. The signatures are the same as those of B.

I then examined the Mussalmen (D) and sent for the Carnam and examined him (E). The Carnam said Puliveshan had not been put on within his 3 years experience. The Mussalmen said any other Veshan might be put on even in the Streets - such as Beggars, Sanniyasis &c.

I then sent another order to the Police Station House officer in which I cancelled my previous order and ordered that no Puliveshan should be put on anywhere. This was tomtomed. I received a report on the 23rd. I had also sent for and informed the Station House officer personally. I did not send a copy to the Inspector. I sent him a note demi officially asking him to see to the matter personally and informing him that I had sent orders

order to the Station House officer prohibiting adoption of Puli Veshan which he refused to take. I knew this between 3 & 4 on the 22nd. The messenger came and told me that he was sick. Then I sent the copy to the Station House officer.

Disobedience to the order would have been punishable under s 188 (N.B. non cognizable offence)

On the 23rd I received another petition (F) stating that on the 22nd some Hindus had put on "Puli Veshan". The Police were helping the Hindus and had made no ~~any~~ proper arrangement. Constables concerned are named. They were Nos 162. 521. 866. 857. 722. 529. 657. 394. 746 All of whom except 162 were Hindus.

By order I would see to the matter myself this day.

At 2 p.m. I received occurrence report (G). I had heard on the evening of the 22nd that the Hindus had put on Pulivesham. The Station House officer came to me on being sent for at about 8 p.m. I asked him the particulars and he said he would report the next morning.

The Station House officer says in the occurrence report "I have promulgated the order of the 22nd. I hear that the Hindus are determined to put on Veshams today and will come to the temple between 2 1/4 and 3. If they do there will be a riot. The Police Inspector is sick. The people do not fear the Police. Please come yourself to the (Temples) Temple."

I went to the Temple (Mariamman) at once. There was no crowd and no one wearing Puli Vesham and no policemen at the Temple. There I heard

that

that the people wearing the Pulivesham were at the Vanji amman Koil and that the Police were there. I went there. There were no wearers of Pulivesham there. On the bed of the river about a furlong to the East I found a crowd and some police constables. I sent for them. The Police accompanied by 4 men wearing Puli Vesham came up. Over a thousand people were there. I told the persons wearing Puli Vesham to wash themselves as if they entered the town there would be a breach of the peace. The Vanji amman Temple is at the [illegible] gate. The river is outside.

In my report to the Joint Magistrate I stated that I wrote my note to the Police Inspector on the 22nd after hearing that some Hindus had put on Pulivesham. I must have heard sometime in the afternoon

What is stated in my report is Correct. I handed over my note to the Police Inspector to the Station House officer in my office. In the office copy of my report I say that I heard this in the evening (Sayandaram) -

They had painted themselves in the Vangiamman temple. I ~~say~~ Saw them go to the river. they were washing when I left the place. There were no mussalmen in the crowd. The crowd had no Sticks. The Curnam was not there. I Supposed the crowd had Collected on seeing the trying to persuade the Vesham people to wash themselves. I did not suppose the crowd intended to make a forceable Entry. They were all sight seers. I was trying to disperse the crowd. The crowd continued to gather

while I was there.
threaten to arrest
as I was afraid to do so might excite the crowd.

When I went to Mariamman temple I took my orderly Muthusamy (44R) 2 Hindu peons Komdran and Krishna Raumy & 2 pleaders named P. Abdul and Manickam Pillai. They followed me to Vangiamman Temple. It was through Manickam Pillay's help that I persuaded the people to wash. The Station House officer had 7 or 8 constables in the river bed and another Head Constable. Then I went back to the Mariamman Temple.

I told the S.H.O. to bring the Vesham people to Mariamman temple after they had washed. I intended to hold an enquiry there. Head Constable Narayanasamy Naidu came to the Temple a few minutes a stables came with him

take precautions

to go [illegible] Mussalman shop

in the Bazaar Street. I forgot the man's name. The Vestam people were not brought to the Temple. 10 minutes after my arrival there I heard that the [illegible] were entering the Town. I told Naraiusawmy Naidu to go and stop them at once. Then the Brahmin Head Constable Pabbiah came up and said ~~the~~ Mussalmen commenced fighting. He did not state where. I ran to the direction pointed out by him i.e. South of the temple I saw the crowd about 1 furlong off. I saw bricks being thrown about. I went to them forty yards off. I held my stick up I was struck by a brick on the stomach. I perceived danger and turned towards

Clk suggests Ibrahim Sait

X

the nearest lane. Before I got 10 yards I turned round and then I was struck again on the Chest. Then I took refuge in a house which was a Mussalmen's. Pabbiah, the orderly, my two peons followed me when I ran to the place where the fighting was. They followed me down ~~to~~ the lane When I turned round I ordered Pabbiah the orderly and Albany Police Constable to go and fetch arms. My two peons took refuge with ~~too~~ me in the house. A contractor Ramasawmy Naidu followed me into the house. He said it was dangerous to stop in Mussalmen's house and took me to his house which was about half a furlong away further down the lane. We were unmolested. I remained there about half an hour. I went to

the upstairs part to see what was
going on. My peons are with me
As I was going to the which house
I saw a dafadar of the Sub Collector
– a short black man – I told him
to go and inform the Joint Magte
That was about 5 or 5.30. The
Joint Magistrate was in the Town
I had heard of his arrival
just before I got to the crowd
which crowd?
I had written to him on the
evening of the 22nd that I could
not meet him at Chinnadharapuram
on account of the ill feeling
between Mussalmen and Hindus;
I sent the note by peon. I had
not previously reported the
matter. I heard the Mussalmen's
quarters being attacked by
the Hindus

I left the Naidu's house
and reached the Taluk cutcherry
by a round about way. The Taluk
officials, the 2 constables whom

I had sent for arms, and
the Treasury guard Head Constable
and Treasury guards were there
Kasim Saib brother of a
pensioned Police Inspector came
I proceeded to write a report
to the Joint Magistrate. The Treasury
Head Constable refused
to deliver the arms. I took
a statement from the orderly
Note this statement is dated 25th
I also prepared a Telegram
to Superintendent of Police.
The Joint Magistrate came
Some Townspeople were sent for
including Mr Little & Mr
Whitcombe & we held a
consultation. We sent 2 constables
to find out if any riot was
going on: they said no.

I got my Taluk peons
the Munsiff Court peons and
constables posted that night

The Station House officer
came in with some constables
just before the Joint Magistrate
70c

came.

There has no attempt at any further disturbance.

Reinforcement of Constables arrived on the afternoon of the 26th by train.

I think it will be necessary to watch the Mussalmen for sometime. There is no danger of any further attack on the Mussalmen by Hindus.

I went round with the Joint Magistrate the next day and made out the accompanying list of Sufferers 33 persons. They are scattered about different parts of the Town. I have taken statements from about 17 persons as to the damage they suffered.

(1) Dastaghir Saib is a ryot. Kader Batcha Sahib, Hyder Sahib } signed the first petition. Kader Batcha Saib is a ryot & horse dealer

8 Hyder Sahib I don't know what profession he carries on. They gave their consent on the morning of the 21st to the order I issued. They came to know the result of their petition.

Kassim Saib, Said Ibrahim Saib, Mahomed Rasul Saib head the 3 sets of Mahomedans in the Town. All three sets have suffered alike.

(5) The two head constables whom I told to go and stop the rioting followed behind me they did not go in front.

Narainasawmy Naidu (C.140) had gone as ordered by me to stop Vishnu wearers entering the Town. It was Subbiah to whom I referred in my report as not going when I ordered him to the scene of the riot.

(6) The Police who were actually with me when I was struck did

run away

(8) On my return to the Cutcherry I sent a note to the Police Inspector asking if I should wire for another Inspector. I had no reply. I have no reason to suppose ~~that~~ the Police Inspector was not really ill.

The crowd who threw stones at me were probably part of the crowd whom I had found at the river. They were coming from the direction of the river. I heard from the Police report that 2 men had not completely washed off the "Vesham". I did not stay at the river and see the veesham entirely washed off as I was afraid for my own person. The Police too were afraid.

(Signed) L. M. Wynch
Joint Magte

(True Copy) 8.7.91

Muthukaruppa Pillai

Curnam of Karur, aged 25. I am not Darmakarta of the Mariamman temple but I am one of 10 persons who are called Karaikararo or ryots.

The Others are

Pasupathy Pillai
Muthukaruppa Pillai   a casteman of Curnam
Arani Pillai
Mallanna Pillai
Subramaniaiyer
Appan Aiyer
Srinivasa Aiyer
And some ordinary persons.

The date for the festival held last month was fixed by the above named persons. There was no festival performed last year. As there was no water in the channels and ryots were not engaged in cultivation they could attend the festival. Hence it was held in June.

The festival was last held in 1889. The Hindus wanted to put on Puli Vesham The Musalmen objected. Finally a Muchalica was drawn up that might have been in Avani (August-September) It was held before the Moharam by about 10 days. The Razinama was filed before Tahsildar and Sheristadar in Taluk. The Hindus were to wear Puli-Vesham and in consideration therefore they were to supply Music to Musalmen. On the 9th day of the Moharam 1889 the Musalmen were said to have committed nuisance in Mariamman Temple and so the Hindu musicians stayed away. On the 10th day the musicians did not go at all. They volunteered their services which were not required. Last year the Moharam was celebrated. Hindu Musicians went. I do not know what happened prior to 1889. I was appointed that year. Pallans, Pariahs, Ambalagars,

Monnaties, Manaliars, ~~Madagar~~ Vadugars, Telugu Chetties, Manallians, Mudaliars, Brahmins &c frequent the temple.

The Pallans and Pariahs used to come in the evening last of all on the last day of the festival.

(Signed) L. M. Wynch
Sub Collector
10-7-91

(True Copy)
L. M. Wynch
Ag. Joint Magte.

Manikam Pillai

Pleader.

N. The crowd numbered about 90-100 at the river when we Tahsildar and Constables went there. The people who were in the river came up quickly enough. But the crowd kept increasing and pressed round us. We all three - I, Tahsildar and the other pleader - advised the people to wash off the vesham.

The police took them to the river, we did not wait till they were washed clean. We three saw them washing and came away. The Sahib Magistrate ordered the 2 Head Constables to disperse the crowd, we then went in front. We thought the crowd would be dispersed at the river and might regather at the Mariamman Temple. We were there some time when a man came and said a crowd is coming with Vesham. I and the other pleader did not go to the scene of the fighting.

The Mariamman festival is especially for low cast people.

(Signed) L. M. Wynch
9.7
(True copy)
L M Wynch
Ag Joint Magte

Iph

42

P. Subbayya
Private pleader
Brahmin, Carnatic.

0

There were 5 people wearing the Puli Vesham. The Tahsildar Manikyam Pillai and S I Sami 2 washed. The Naidu Head Constable and the other constables took the other 3 away and were getting them washed.

We left the Taluk Cutcherry originally about 2-30: and got back to the Mariamman koil at about 4 P.M.

(Signed) L. M. Wynch
9.7
(True copy)
L M Wynch
Ag Joint Magte

Iph

Memo of Conversation with Mr Little on Morning 10/7/91.

Pallars found waiting with sticks by road side. (Pugalur road.) for a signal "to go and worship the Swami."

P.

Several persons in the crowd were drunk, rumour, drink had been provided.

The crowd numbered about 2000 some 500 had sticks.

The crowd swarmed round the east of Mr Little's bungalow; he went out after them, saw them rioting round a hut, did not know that the Head Constable was inside — tried to expostulate with the crowd: many of whom shouted for silence to hear what he had to say. He could only make a few words heard, the crowd then rushed back round by the West to the Bazaar Street there being no more Mussalmans houses near Mr Littles bungalow.

He went to the Cutcherry and helped to concert measures for maintaining the peace of the town.

He only saw one or two Constables no officials constables or peons were trying to calm the crowd or break them up.

Thinks that occasion was taken of the Police Inspector's illness, newness of Joint Magistrate and absence of Municipal Chairman to assert claims of Hindus and intimidate Mussalmans and that the Nurinams party went at the bottom of the movement

Christians who have given evidence are afraid of consequences Christians are passed by in the streets and looked askance ashamed at since they came forward to give evidence.

(Signed) L. M. Wynch
10.7.
(True copy)
L M Wynch
T.B.K. Ag Joint Magte

Menio

The Mariamman Temple at Tharavi
has no endowments, either in land or
money. The service in it is performed
by Pujaries who are servants of the
Esvaram Temple. They collect
rice from the Agraharam people every
Tuesday and Friday, which they utilize
for the purpose of daily offering to the
deity. Once in a year or two, festival
is celebrated in honor of the deity. The
land holders of the villages of Tharavi and
Balambapuram contribute towards the
cost of the annual celebration by paying
2 annas per kanei or 10 kanies of land
a year. Also the bazaar men pay towards
the same at the rate of one anna per
each shop. It appears the contribu-
-tions are collected by the Monigar
of Blambapuram, Sreenivasaiyengar

And the avanam as well by one Chinnappa Pillai employed by the people as Monigar for irrigation purposes. During the festival all classes of the Hindus that inhabit in this town resort to the temple from Bramans down to Pariahs. Usually the Brahmans resort to the temple every Sunday, Tuesday and Friday. During the festival occasion also they attend, but have not any particular day of attendance. On the first day of celebration, that is Sunday, Komatties, both men and women resort to the temple and offer Pongal and Mavillaku &c. This is done by them in the morning. In the evening and on the subsequent days, all other castes attend but to no appreciable extent. On the Tuesday following all castes attend. In the morning the Naraikkars

103

chiefly consisting of Sholia Vellalars otherwise known as Pillais & then come in all other classes noted below. It also appears that from Sunday to Tuesday Vellalars from Vangapalayam and Sulathupalayam about 2 miles from Karur attend the temple.

(Signed) A. Chengalvarayanaik
Ag Tahsildar
11.7.91

(True Extract)

TSK

Ag Joint Magte

4th Class Inspector Sankaralinga Moodally.

Joined the Dn on
11. 3. 90

2 or 3 days before the riot of the 23rd of June I receive a registered cover with a petition from some Mahomeda I endorsed it to the S. H. O. telling him to report to the Mgte and to keep peace and order. I did not think that it was a very gra matter. I did not appre-hend rioting then. This is the 1st occasion since my joining this Dn on which the Mariamman festival has been celebrated. Two days before the riot the Magistrate sent me by his clerk the draft of his order to the Police for my opinion. It was that if the Hindus were ac-customed to put on the vesham they might do so inside the temple precincts. I was unable to write on account of fever and the weakness resulting from the fever ~~from~~ which I had been suffering from June 12th I therefore said orally

orally to the clerk that the order was general and that the discretion should not be placed in the hands of the S.H.O. to whom the order was addressed. The Mgte should therefore send for both parties, enquire and decide one way or another i.e. whether the resham should be put on at all or not. I got no answer to this nor did the Mgte send any man to me. On 22nd I received no demi official note from the Mgte. I never refused to receive a cover from the Mgte. Whatever papers were sent to me about the rioting I endorsed to the S.H.O. —

On the 22nd I got a report from the Mgte saying that rioting was likely to take place. I endorsed this to S.H.O. telling him to keep peace and order and have the Mgte at the spot if necessary.

On

× B

On the 22nd evening a police man (I cannot remember who) came and told me that the Hindus were going on the road with the resham and refused to desist. I told him to report to Mgte at once. Upon the report then submitted by the Police, the Mgte passed orders that the Hindus should not put on resham at all next day. On the 23rd Subbarow Hdlr No. 392 came to me. I cannot remember the time. He said that the Mgte had refused permission to the Hindus to put on resham and that he had communicated it to the people by beat of tom-tom. On this, on the morning of the 23rd I sent order to the S.H.O by my writer Krishnarow that he was to arrest any one who put on the resham. No more was done until the time of the riot. After that the Tahsildar wrote to ask me whether he could

write

write for more Police and another Inspector: I said that he might. This letter was written while the rioting was going on. I answered the messenger, a Taluq peon, and told him to tell the Tahsildar to wire for extra force.

I was sick indoors and so could not be aware of the likelihood for rioting to occur and so I didn't know that another Inspr. should be sent for. In the last Mohorum there was a similar fuss made but it all ended in nothing and so I thought that there was nothing serious in this and did not send for additional men from sub stations.

I was under the treatment of the Medical Officer and was advised not to leave the house and was too weak to go outside and so couldn't go to the scene of the riot. I reported in my diary

that

that I was sick and did not write diaries for som days and thought I should get orders and that some one would be sent here and so did not hand over charge to Cnelah Hd Con. I was submitting diaries in Tamil written by my writer under my supervision when I found that none came to relieve me. Narainasawmy Naidu S.H.O. never came to me. I donot know why. He ought to have come and kept me informed of wha was going on in the town. He sent word to me through Constables som times.

I reported against him and he was punished by Mr. Carr. and so he does not like me. He is very friendly with the Mgte and I think that he and the Mgte ma up the story of the refus of the letter to throw the blame on me—

I subsequently on the 2

asked

asked S.H.O. sending Krishnaku to ask him why he had not obeyed my orders to arrest the pute-neeham people. He answered through Krishnaku that the Mgte himself who had issued the orders was trying to persuade the people to wash off the color and gave no orders for arrest.

I heard subsequently that the Mgte beat some of the Hindus who were at the river side before the rioting began with a whip:—

F. Armitage
Dy. Asst. Supt Police
10.7.91

(True Copy)
F. Armitage
Dy. Asst. Supt Police
Erode Sub Dn

Comp. Kemr. 11.7.91

[illegible] 3577 9/91

Exhibit R

111

56

107/49

S.

Memo

Free fight is going on between the Mussalmans & Hindus. The Police Inspector will please let me know if I am to telegraph to the Supdt. for another Inspector. Lives are in danger.

[illegible]
2d Magte / 836

23/6/91

115 60 51

No 13. 22/6/91. 8.30 P.m. urgent

T.

To M.R.Ry. the Police Inspector.

As I hear that a riot between Mahomedans and Hindus concerning the wearing of Veshams in the festival of Karur Kasba Mariammon is imminent, I request you hereby to go at once to inspect the temple in person and to make arrangements for the prevention of the riot. A notice and an order has been sent to the Police Station officer that Puli Veshams must not be worn.

(Signed) A Chengalvaraya Nayadu
2d Class Magte.
22.6-91

(Endorsement by the Police Inspector.)

The Karur Station house Officer should make arrangements as stated herein. In case a riot occurs the T. M. should immediately be requested to make arrangements. Take notice.

(Initialled) T. S
22/6/91 8.6

True translation

8.5.92

119 62 53

1st grade Hd Con: No. 716
Narasimasawmy Naidoo
S. H. O. of Karur

On the 20th of June the Mahomedans sent the petition A. to the Inspector He sent it endorsed to me It reached me about 5 P.M. Inspector ordered on it that I was to inform the Magistrate of this I therefore sent the petition with Occurrence report B to the Magistrate at about 6 P.M. on the 20th I took no other steps. I asked the Magistrate to take steps.

Next day (21st) in the morning about 8 am. I went to the Magte's house to speak to him about this. No answer was received on the 20th to the Occurrence report B: which I despatched on that evening. The Magte then sent for the

Kurnam

87c

Jnl Nos 35 27

Karnam and Munsiff-Monegar and examined them in my presence. After the examination of them he issued orders to the effect that no one was to put on "puli vesham" except in the temple compound and were not to come out into the streets. I had this order published by tom-tom at midday on the 21st. The answer to my Occurrence report of the 20th reached me when I was in the Tahsildar's house. A peon brought it to me. He had been to the Station and as I was not to be found he brought it to me in the Tahsildar's house. We discussed the subject then. I gave no written answer to this because he then and there sent for the Karnam and Monegar and gave his orders.

At about 3. P.M. the Tahsildar sent for me and asked me whether I had published the order. He asked me nothing about the order which he had given on my Occurrence report. I sent no Occurrence report to say that I had published the ord but went direct and tol the magistrate.

Nothing happened on the 21st. On the 22nd I went to the Mariamman temple and kept order in accordan with the Tahsildar's orde given on the 21st. However that day in the evening four persons put on the "puli vesham" at 4. P.M. In the evening the Magte sent for me. When I was in his court Con. No 122 came and said that 4 persons had put on "puli vesham" and were in the Mariamman temple. Magte. told me to go and fetch th them: I went but before I reached the temple they had gone in procession i the Iser muttu street. I stopped them and told them to come to Magte. The vesham

vesham people refused to come but went to the river to wash. I came back and told the Mgte this. He gave a notice on that day about 6 P.M. forbidding vesham to be put on anywhere at all. This was proclaimed the next morning as it was dark that evening.

When I went to the Mgte in the evening some Mahomedans were in the court. He did not examine them in my presence. Mgte never told me to arrest the people who refused to come. On that (22nd) evening I prepared an Occurrence report asking him to take steps under Sc 188 I.P.C. against them. This report was sent the next morning (23rd).

The letter sent on the 22nd to the Inspector in the evening by the Mgte was shown to me by H^d Con: No 392. I told him to give it to Inspector and he took it.

On the 23rd in the morning the order of the 22nd was tom-tomed.

I sent an Occurrence report at about 1 P.M. to Mgte to say that I had published his order of the previous date and that people said that the Hindus intended to persist in putting on the "puli vesham" and asking him to come to the Mariamman temple.

At 6 am on the 23rd I went to the Mariamman temple and stayed there until 12 when I went and wrote the Occurrence and then went to my food. Up to that time there was nothing unusual and the people were coming and going for worship. However there was a rumour that the Hindus intended putting on the vesham and that there would be a riot. I returned about 2 P.M. to the

the Mariamman temple.
About 3.30 P.m. I heard
that people were putting
on puli vesham in the
Vaiyiamman temple. Then
I and the other Hdlcms & cons
122. 521, 866 and others went
to the Vaiyiamman temple
There were 5 persons with
"puli vesham" on there
within the temple. I
told them that they shall
not do so and told them
to wash. They refused. Then
I sent the other Hdlcm
to tell the Ingte. Then
they said that they
would go and wash and
moved off towards the
iver. Before I went to
e Vaiyiamman temple
here were not many
persons there. After I
came they began to col-
lect and many came
with the Ingte. The
puli vesham people
went off towards the
ast to wash as the
water was not deep
near the road. I went
little way and then
e Ingte came. The people
seeing the Ingte turned
back.

a

125

65

58

½ hour

back. The Ingte told them
to wash and then went
away. The Ingte remained
talking there with them
for about ¼ hour. I and
the other Hdlcm accompanied
the Ingte thinking that there
might be some people with
"puli vesham" } causing { trouble
in the Mariamman temple.
Then there were about 200 persons
with other veshams and
worshipping in the Mari-
-amman temple. After we
had been for about ½ an
hour in the Mariamman
temple we heard that the
people near the Vaiyiam-
man covil had put on
"puly vesham" and were
coming to the Mariamman
temple. I told the Hdlcm
to go and see. He came back
and said that a great crowd
of people with some "puli
vesham" people were coming
I and the other Hdlcms left
Mariamman Covil, crossed
the bazaar street and went
a little way down the
Mettu teruvu. The Mahomedans
were collected to the number
of 10 or 15 near Kadir Batcha
Saib's

90 c

Saib's bazaar. As soon as the crowd came near to Soobbaraya Chetty's house the Mahomedans came rushing to meet the Hindus we tried to stop them as we were between the two crowds with 4 above named constables. Then Taluq peon Syed Mosafir held up his hands and called out "deen" and they attacked the Hindus. Then the Hindus began throwing stones and the Mahomedans ran away. I stood in the street at the entrance of the lane up which the Tahsildar ran. I then went and stood inside a stable which is opposite to Soobbaraya Chetty's house. The crowd turned off along a lane to the east just south of Soobbaraya Chetty's house. After about 25 minutes I came out of the stable and went to the Mariamman temple to look for the Tahsildar. The Tahsildar was not there and I went back into the Methu street and then hearing that the crowd had gone into the bazaar street after destroying the

Mosques

Mosques and returned to the corner near Hadir Batcha's shop. The crowd was then going on towards the Munsiffs ~~court~~ cutchery having left the bandy pet. I came up to the munsiff's court and the people turned up north and I followed them up to Kassimkhan's bungalow. and then turned to the East along the Vadaku road. A little way to the east near the open space the crowd was throwing stones on the Mahomedans houses to the east side of Vadaku road. I tried to stop them. Then they turned to beat me. Then I turned and ran towards the south and then turned west at Vembaya's bungalow and took refuge in a nipa roofed house there. The people came there and broke the pots on the ~~the~~ threshold. I stayed there until the people left and then went to the Cutchery. The Tahsildar was there. I was beaten on my left elbow in the open space

to

to the east of the Vadakku road:-

I stayed in the station at night.—

Hd Cons 716 & 392 and Cons 122. 521. 866. 529. 857. 411. 594 979 & 162: were on bandobust duty Cons 529 was placed at the Mariamman temple. Cons 594 was sent to the East street; 122. 521. 866. 162. 857. 979. 411 & Hd Cons 392 accompanied me to river and Vaiji amman temple

F Armitage
Ag Asst Supt
9.7.91

(True copy)

F. Armitage
Ag. Asst Supt
Erode Subdn
Camp Karur
11.7.91

3rd Grade Hd Cons No. 392 Soobbi

I was on duty to preserve peace and order during the festival in the Mariamman temple from the 21st of June up to the 23rd the date of the riot.—

On the 22nd I went away to enquire into a case returning in the evening. On the morning of the 23rd I was appointed to keep order during the festival.

It began after midday. In the early morning from 6 am to 10 am I was beating the magistrate's order forbidding the putting on "puli vesham" published by beat of tom tom.

About 10 am I returned to the station and reported and then went at once to the Mariamman temple. The Station House Officer and Constables No. 521. 866. 857. and 122. and some others were there. Then people were coming on joining in small numbers performing their necessary ceremonies.

I stayed there until 1. P.m. up to that time I heard no rumour of a riot.

At 1. P.m. I went to my food as the Station House Officer who had gone before returned

the

then. I returned to Mari-amman temple about 2 P.M. About 2.30 it was rumoured that persons were putting on "puli vesham" in the Vargi-amman temple. On this I and the Station House Officer and Constables 521. 866. 857 & 122. went to the Vaiji amman kovil. There 5 persons were standing within the temple with "puli vesham" on. The Station House Officer called their attention to the order prohibiting "Vesham" and told them to take it off. They refused. When we reached the Vaiji amman temple there was a crowd of 30 persons there. They were principally "Kavalgars" and "Karakars". Some persons came behind us from the Mariamman temple. The S.H.O. then told me to go and tell the Magte. I and Cons 866 went and told Magistrate who was in the bazaar street. He had heard of this before and had come out about it. He accompanied me back to the Vaiji amman temple, and on our arrival there we found that the "puli vasham" people, HdCons. and Constables and a crowd of about (above) 100 persons had

gone

gone to the river side. They were about ½ a furlong from the place where the public road crosses the river to the S.E. When the people saw that the Magte had come then came back to him near the toll gate in the bed of the river. The Magte reminded them of his order and told them to wash off the vesham which they refused to do. Afterwards after he had been talking for more than about ½ an hour they consented to wash and the Magte returned with me and S.H.O. and some Constables to the mariamman covil. We left before the puli-vesham people had washed as we heard that people were putting on vesham in other places. The 5 persons had gone to the wateredge for the purpose of washing off the vesham. After the Magte came to the river side a large crowd assembled in the river bed. They came from all quarters some on the road by the toll gate some by the river side, some from the Kavalgar street &c. When I and Magte and S.H.O. left the river the crowd

there

there numbered over 200. There
were Kavalgars, Kaikalars,
Ambalakarans, Vadayars
among them.
We (I, the Magte & S.H.O) re-
turned to the Mariamman
temple and after waiting
there for about ½ an hour
we heard that some per-
sons were coming from the
Vaiyiamman temple with
"puli vesham" on. It was
about 3.30 or 4. then The
S.H.O and Magte told me to go
to Vaiyiamman temple and
see. I went as far as the
corner of the "Nettu" street
and looked back and saw
a crowd of persons coming
along the Sheik-agraharam
street. They were about 500
and had sticks and swords
This crowd was composed
of the same classes and
consisted of the people of
the Town mostly. The cor-
ner at which I saw the
crowd is the corner where
the Nettu Terrace and Sheik
-Agraharam terrace join. They
were coming from the Vaiyi
-amman temple and had
turned the corner from the
public road on which the
toll gate stands into the
Sheik agraharam street. I
came

½ hour

3.30 or 4

57

133

60

58

came back then to the Mari
-amman temple and reported
this to Magte and the S.H.O
They came out from the temple
to the bazaar street. In the
corner of the bazaar street
near Kadir Batcha's shop
there was a crowd of 100 or so.
Mahomedans with sticks
in their hands. some were
standing and some seated on
the public road i.e. on the
Nettu Terrace which join
the bazaar street just op
-posite the turn to the
Mariamman covil. upon
seeing this crowd the Magte
and S.H.O and myself spok
to them and tried to make
them to keep the peace. As
soon as the Hindu Crowd
came in sight turning the
corner into the Nettu Terrace
the Mahomedans all got up
and prepared themselves for
the attack. we tried to st
them but as soon as the
Hindu Crowd came nea
to Sobbaraya chetty's ho
they rushed past us an
crying out. "deen", attack
the Hindus Then the two
parties fought and sto
began to fly and we lo
out for some place of re
fuge close at hand. The

94 c

Magistrat

Magistrate turned up a
lane and I accompanied
him. The S.H.O remained in
the crowd. Some Taluq peons
and Cons No. 448 accompanied
the Magte & me. The other Cons
were all left behind in
the crowd. After we turned
up the lane the Magte ordered
me to go and get a rifle. I
returned to the Mariamman
temple and sent Cons No 448
and 529. to get arms and I
remained in the Mariamman
temple to prevent a crowd
ssembling there. I stayed
ere until the crowd reached
bazaar street. After
y reached the bazaar
reet they turned due west.
followed them. Near the
handy pet. the Sub Collr's
ons came and said that
crowd intended to beat
m. I told them not to be
ightened and turned round
took them as far as
dakar theruv on their
y to Sub Collr's bungalow
then sent them on.
en I returned to find the
rd going along the Undak
ut as far as Kassim
ans bungalow. There was
crowd there. There I hear
t the crowd had been up
tis corner and had gone
back

135 61 70

back to the bazaar street.
I heard just before that
the Hd Con had been beaten.
At the corner of Kassim-
khan's bungalow I turned
down to the south and back
into the bazaar street.
Then I turned east along
the the bazaar street to the
bazaar of Kader Batcha
where a large crowd was
assembled – about 500 –
Then they disappeared
from there. This was a-
bout 6 PM. Seeing that
the crowd was dispersing
I returned to the station.
The S.H.O. Tahsildar and
Joint Magistrate were then
in the Cutchery. After-
wards the S.H.O. sent me
to the Mariamman temple
to keep order. I placed the
Constables and guards and
went on rounds all night.
Nothing took place in the
night: — Sto

6 pm.

~~but~~ It must have been later than 6.

About 4 PM. on 22nd.
a Taluq peon came and
told me that he had taken
a letter from the Tahsildar
to

95-C

the Inspector and that the Inspector refused to take it and told them to give it to S. H. O. I said that it was to the Inspector and I would not take it. The peon then took it back to the Mgte. The Mgte told the peon to give it to the Hd Cons. The peon then gave it to me. I then gave it to the S. H. O. He said that he would not take it as it was to Inspr. Then I took it back to Mgte. The S. H. O. was present then and the Mgte gave him the cover and he gave it to me. Then he (S. H. O.) told me to send it to Inspector again. I gave it to a Con. and sent it to Inspector and the Inspector took it, endorsed it and sent it back to S. H. O.—

F. Armitage

Ag. Asst. Supt 10. 7. 91

(True copy)

F. Armitage

Camp Karur, 16. 7. 91

Ag. Asst. Supt

2nd C. Cons No. 868 Mooneappan Pillai.

At about 2-30 P.m. I went to the Vaiji amman temple with the Mgte. The 2 Hd Cons and Cons 122 & 521 had gone on first and then Hd Con 392 brought the Magte and I accompanied them with Cons 448, 857 & others. When we reached the Vaijiamman temple the crowd were in the river bed and had moved away down the river to the east with the puli vesham people. We went and brought the puli vesham people to the Magte. There were then 4 persons with vesham. One had made off before we came. After the Magte had talked to them for a little they agreed to wash and went to the river and washed themselves clean. Then the Mgte and the 2 Hd Cons and Cons 122 & 521 went on in advance. I followed about 5 minutes afterwards with 857, 448 and some other Constables. When I left the river there was no one with puly vesham veshaum on when I left. all the other Constables came with me and no constable was left with the crowd in the river bed. We all went to the Mariamman temple. This was about 4 P.m. Then we heard that the crowd were coming again and the Magte sent Soobbaiar Hdlr. to see. He came and said that they were coming. The Mahomedans were standing near Kadir Batcha Saib's shop. We failed to persuade them not to attack and when the Hindu crowd came near Soobbaraya chetty's house they rushed and attacked them. Then stones began to fly thickly and I took refuge near the entrance of Soobbaraya chetty's house. After the crowd had gone on I came out into the bazaar street and stayed there some time and then went to the Police Station. When I reached the bazaar street the crowd were there to the west. Afterwards they separated and went in different

directions

directions and I went to the station.

Two persons came with the crowd with "puli veshaum" on. These 2 persons were 2 out of the four who had washed.

The Magistrate ordered us to come to the Mariamman temple after the people had washed at the river and so we went.—

J Armitage
Ag. Asst. Supt.

10.7.91

(True copy)

J Armitage
Ag. Asst. Supt.
Camp. Karur
11.7.91

4

Cons 521 Soobbiah

I was in the Mariam-
man temple on 23-6-91
on bandobust duty. Abou
2 or 2.15 P.m. we heard that
people were putting on
"puli vesham" in the Mar
-amman temple. I and
S.H.O. and Hd.Cons 392 and
Cons 122 went there first.
When the Magte. came the
Cons 866. 857. 448, 979 & 162
came with him. The S.H.
tried to persuade the 5
persons whom we found
with "puli vesham" on
to wash it off. They r
fused. Then the S.H.O.
sent Hd.Cons 392 to fet
the Magte. Afterward
puli vesham people c
-sented to wash and w
down to river. When
people got down to the
river bed they ran of
to the east. The S.H.
told me and Cons 122
catch and arrest the
Just then the Magte c
and the Cons who were
with him came to ou
help and with them w

camp

caught the pulivesham people and took them to the Mgte. The Mgte told them to wash and they agreed. They washed and then I and the 2 H.d Cons, the Mgte and Con 122 returned to the Mariamman temple. Cons 857. 866 came there afterwards - After some time we heard that the crowd was coming again and S.H.O told H.d Con 392 and myself and 122 to go and see. Then we saw the
owd coming up the Mat.
terrace and the 2 H.d Cons
Cons 122. 866. 857 and
yself tried to prevent
m and the Mahomedans
hting. However we
e not able to do so.
Con accompanied the
owd of Hindus of the
ersons in the Vanji am-
n temple. ran away
was not seen again
h his paint but join
the crowd after he
washed. The other 4
hed properly but after
ds, 2 of them must have
to the temple and painted
in as they came with
paint on them.

J Armitage
9.7.21 Ag. Asst. Supt
(True copy)
J Armitage
7.21 Ag. Asst. Supt.

List of Stations in Karur Division

	Head Cons.	Cons.
Aravakurichy 68	1	11
Paramatty 74	1	5
Vellianai	1	4
Chinna Dharapuram	1	6
Vangal	1	3
Karur	3	23
/	8	52

J Armitage
Ag. Asst. Supt
11.7.21

Addl force
now with the Town =

Additional force

from Tanjore 3 H.Cs
25. Cons.

" Coimbatore 3. H.Cs
25. Cons.

Total 56

99C

17.7

List of papers submitted to Gov
letter No. 1066/Mage Refce dated 4th

1. Mr. Wynch's report of 17 July 1891.

Exhibit A thereof in true translation, being the Musalmans petition

Exhibit B Occurrence Report (true translation) of 20 June 1891.

Exhibit C Petition (true translation) of Mahmedans on 22nd June 1891.

Exhibit D Statement of 5 managers on 22nd June

Exhibit E Do. of the Karnam.

Exhibit F Mahomedans petition of the 23rd June 1891.

Exhibit G. Occurrence Report of 23rd June 1891

Exhibit H. Muchilicca executed by the Devastanum managers on 23rd June 189

Exhibit I. Copy of the Mannadan Raja's first report dated 25 June 1891.

Exhibit J Copy of his 2nd report dated 26 June

Exhibit K. True Translation of Taluk Magistrate's arzi sent to Dist Magistrate and ~~Joint~~ Magistrate and dated 25th June 1891.

Exhibit. L Explanation of Taluk Magistrate

Exhibit M Do of Karnam. 1826

Exhibit N. Statement of pleader Manikam Pilla

Statement of Pleader P. Subbayya.

Memo of conversation with Mr. Little.

Q Memo giving the history of the Mariamman temple.

xhibit R Explanation of Police Inspector

Exhibit S. Note sent him on the 23rd by the Taluk Magistrate.

Exhibit T Do on 22nd

Exhibit U. Explanation of Head Constable Narayanasawmi Naidu.

Exhibit V Explanation of Head Constable Subba Rao.

Exhibit W. Do of 2nd grade Constable

xhibit X Do of Constable Subbiah.

Exhibit Y Memo showing force at disposal.

Exhibit Z. 2 plans of the Town and Scene of riot.

Ag. District Magistrate

CHIEF SECRETARY'S ... GOVERNMENT
5 AUG 91

(1891)

Enclosure in a letter from the District Magistrate of Coimbatore to the Chief Secretary to Government, Judicial Depte., Refce. on No. 1066/Magte., dated 4th August 1891.

List with records A to Z re Karur riot.

[illegible]

149

97

Jud. DEPARTMENT.

[5]

Papers to be read in Proceedings :—

93 P

Again G.O., dated 7 July 1891, No. 1337 Judl.
Again G.O., dated 18 , No.
Current No. of 18 , dated from

Current No. 3527 of 18, Aug. from D.M. Coimbatore.

Order. 18th Augt. 91 No. 1624

papers read above contain reports of the Joint & District Magte. of Coimbatore upon the recent riots at Karur. H.E. the Govr. in C. ~~He feels~~ regrets to have ~~to be obliged~~ to record his dissatisfaction with the conduct of the local authorities; had any firmness & discretion been shown at the outset of the affair ~~beginning~~ it is improbable that the riot would have assumed so serious an aspect as it did. ~~This~~ ~~[illegible]~~ The chief cause of the disturbance seems to have been the weakness ~~[illegible]~~ of the acting Tahsildar Magistrate; ~~[illegible]~~ who though he had several days' warning of the possibility of trouble ~~[illegible]~~ took no steps either to give intimation of what had come to his notice to his superiors or to ensure the maintenance of the peace ~~[illegible]~~ ~~[illegible]~~ & when the situation became critical ~~&~~ precipitated events by his vacillating & contradictory orders. ~~[illegible]~~ it is observed that the ~~[illegible]~~ (acting Tahsildar) has reverted to his permanent post Deputy Tahsildar; he should remain in that position some time to come & should be severely reprimanded.

128

2. The conduct of the Inspector of Police was also reprehensible. He had not been relieved of his duties & was capable of carrying on ordinary work. His illness does not therefore form a sufficient excuse for his behaviour in throwing when he did the whole responsibility together with the [illegible] upon the Station House Officer. The Govt. believes that the Inspector would have done much to prevent ~~[illegible]~~ order if he had attempted to exert himself; as it was his conduct naturally infected the inferior police officers who were besides outnumbered, & were left entirely to their own counsel & who therefore cannot be blamed for the part they took in the matter.

The I.G. will doubtless ~~[illegible]~~ deal suitably with the Inspector.
further)

3. The Govt. feels compelled to [illegible] the favorable view which was taken in the first instance of the conduct of Mr. [illegible] by the Jt. Mag. He in C. ~~[illegible]~~ reports that this officer should have considered it desirable to avoid the town while the riot was in progress.

4. The Govt. sees no reasons for compensating the sufferers by the disturbance. The ~~[illegible]~~ Muhammadans acted on the aggressive merely, no doubt, in anticipation of an attack upon them by the Hindus but the State cannot undertake to make good to ~~compensate~~ ~~[illegible]~~ them for their losses. The D.M. should convene a meeting of the principal men of both ~~[illegible]~~ communities & intimate to them clearly that a force of punitive police will be quartered upon the town in case of renewal of hostilities.

6. The Govt. notes with pleasure ~~the~~ the service rendered ~~[illegible]~~ by Messrs. Little & Whittome & [illegible] Police & P. Subbayya [illegible] with the [illegible] the principal [illegible]

Go 7-7-91: 1337 [illegible]
13-6-91: 1193 [illegible]
Cu 378 [illegible] 20-7-91
Cu 2058 4-7-91
Police

CHIEF SECRETARY
05 AUG 91
GOVERNMENT MADRAS

dicial (1891) Department

rom,

The District Magistrate
of Coimbatore

The Chief Secretary
to Government
Judicial Department
Ootacamund.

No. 1066/Magl.

4th } August 1891

No.

Encl. Records
sent separately

ubject

ding with remarks the report
t Magistrate
tore, regarding
l riot at

Govt.

The weakness of the [illegible] appears to have been the chief cause of the riot. He [illegible] & [illegible] order about the [illegible] and though he had two or three days warning of the possibility [illegible] he made no effort [illegible] & took no precautions to maintain the peace [illegible] He was given back to his [illegible] with a severe [illegible] The [illegible] conduct was also reprehensible. He was not [illegible] was well enough to carry on ordinary work. He [illegible] with the [illegible] upon the Station Officer. He might have done much [illegible]

Submitted
5 Augt.

[illegible] if he [illegible] the inferior police were outnumbered & [illegible] cannot be blamed [illegible] [illegible] with the [illegible] [illegible] that they [illegible] an attack [illegible] any [illegible] in [illegible] compensate [illegible] no reason [illegible] to compensate [illegible] [illegible] but if there is any [illegible] a force of punitive [illegible] [illegible]

[illegible] in [illegible] further [illegible] Mr. Little [illegible] [illegible] ought to have [illegible] into the town while the rioting was [illegible] going on.

Mr. [illegible] [illegible] [illegible] [illegible]

153

TELEPHONIC MESSAGE

Date, 29 191

Hours Minutes.

From	To
Manager, Office of I.G. of Police	M.R.Ry Chandram Iyer P.A. to C.S.

The last para of G.O. No 1624 Judl. d/ 18.8.91, re: Karur riots runs as follows:-

The Govt notes with pleasure the assistance rendered by Messrs Little and Whittome and M.R.Ry S. Manickam Pillai and S. Subbiah. With the exception of these gentlemen the principal inhabitants of the town appear to have taken no steps to assist the authorities in restoring order or in bringing the offenders to justice.

11/2/13

Copy in which the order is written is partly torn and cannot, in consequence, be deciphered; please therefore copy the omitted lines at the end of the order.

They have been done.

11/2/13

Government of Madras.

JUDICIAL DEPARTMENT.

CONFIDENTIAL.

Recd. } 1891. Enclosures
Regd. } Spare copies

G.O. No. 1624, 18th August 1891.

Conduct of the local authorities at the Riot at Karur.

CONFIDENTIAL.

GOVERNMENT OF MADRAS.

JUDICAL DEPARTMENT.

I

G.O. No. 1337, Judicial, dated 13th July 1891.

ABSTRACT.—

II

READ—the following papers:—

Letter—from L. M. WYNCH, Esq., I.C.S., Acting Joint Magistrate, Coimbatore.
To—the ~~Acting~~ District Magistrate, Coimbatore.
Dated—Camp, Tiruppur, the 17th July 1891.
No.—Ref. 2090-Magte. of 1891.

I have the honour to submit the report on the recent riot at Karūr, called for in your order No. 850-Magte. of 1891, dated 4th July 1891.

2. I arrived there on the morning of Wednesday the 8th, and found the Assistant Superintendent, Mr. Armitage, already on the spot. He assured me that there was an ample force of police in the town and that there was no fear of any further outbreak.

3. I have been all over the part of the town where the rioting occurred and a tracing from the map of the town is appended which will serve to elucidate the account of the riot.

4. The immediate cause of the riot was the wearing of *Pulivesham* * by certain Hindus on the occasion of the festival at Mariamman temple. Ill-feeling on this subject has existed for three years past. In 1889 a compromise was arrived at between the Hindus and Mussalmen that the Hindus should be allowed to adopt the *Pulivesham* on the occasion of the Mariamman festival on condition of assisting the Mussalmen with music during the Muharam. As far as I can learn, the wearing of *Pulivesham* by Hindus is quite an innovation. In 1887–1888, the Muharam and Navaratri (Dasara) festivals fell together and probably here as in other places Hindus put on *Pulivesham* as well as Mussalmen, but in 1889 the festivals occurred separately and then the question arose as to whether Hindus might adopt this *vesham*. I remember similar disputes occurring in the Kistna district. The agreement arrived at in Karūr was not maintained; the Mussalmen say the Hindu musicians stopped playing during the taboot procession on the ninth day. The Hindus say they heard that certain Mussalman had defiled the Mariamman temple and so the musicians refused to play. Last year 1890 no dispute appears to have occurred probably because the Mariamman festival was not celebrated.

5. This festival at the Mariamman temple is observed principally by the lower castes, pallars, kavalkars, karaikars, pariahs, etc., although other castes attend. The temple is managed by the principal landowners in the town or karaikars. There is no fixed date for the celebration of the festival which may take place during the months of Ani and Avani (June to August), but the time chosen usually is when the channels are dry and there is little or no work in the fields.

6. The festival was thus fixed this year for the end of June. The 23rd of June was the last day and the pallars, pariahs, etc., were to attend the temple that evening.

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* Painting the body in stripes to represent a tiger.

7. The occasion chosen was certainly unfortunate as the Taluk Magistrate had only recently joined his appointment. The Sarishtadar had taken charge the beginning of the month. The Police Inspector was sick and the Chairman of the Municipal Council had vacated his office. The Taluk Magistrate had, therefore, to assume the whole responsibility of preserving the peace unassisted by the experience or advice of other leading officials.

8. The first intimation of the likelihood of a disturbance was given to the Magistrate on the 20th June when he received an occurrence report~~*~~ from the Station-house officer and a petition signed by three Mussalmen. The information showed that the Mussalmen considered the agreement of 1889 had been broken and that they objected to the wearing of *Pulivesham*. The Magistrate called for records of what had occurred in 1889, and ordered the Police to report what arrangements had been made to preserve peace.

9. No records were forthcoming and on the 21st the Magistrate had up the karnam (one of the managers of the temple), the monegar and the Station-house officer and issued a takid~~†~~ to the effect that *Pulivesham* should not be worn in the street if it was a new thing and that if the Hindus wanted to put on the *Pulivesham* they must do so in the temple compound and not outside. This takid was sent to the Police Inspector for approval; he objected that it was too vague and that definite orders should be issued one way or the other. The Magistrate however, issued the takid as it was and it was published by tom-tom in the town. Three Mussalmen, two of whom had signed the first petition to the Magistrate, expressed themselves satisfied with the order.

10. Towards evening of the 22nd some Mussalmen came and complained~~‡~~ that the Hindus had put on *Pulivesham* and marched about the streets in it, and the Magistrate issued an order~~§~~ forbidding the use of *Pulivesham* altogether; this order was tom-tommed on the morning of the 23rd.

11. The Police Station-house officer Narayanaswami Nayudu says~~‖~~ the Magistrate told him to go and fetch the people who had put on *Pulivesham* and that they refused to come with him. He sent an occurrence report on the 23rd on receipt of which the Magistrate first issued summonses under section 188, Indian Penal Code, and then thinking he had no jurisdiction to do so cancelled them and issued others under section 151 (these summonses did not reach the Police till 1st July. Inquiry is being made by the new Sub-Magistrate who joined on the 13th as to the delay in issue of these summonses. The occurrence report and office copies of summonses will be sent on in due course).

12. On the 23rd the Magistrate received another complaint~~¶~~ from the Mussalmen stating that his orders were not being obeyed, and that the Police were assisting the Hindus. On this he endorsed that he would see to the matter himself. Then at 2 P.M. he received an occurrence report~~**~~ from the Police that the Hindus were determined to put on this Pulivesham and would not listen to the Police and that the Magistrate's presence was necessary.

13. The Magistrate went to the Mariamman temple ~~(vide plan)~~ accompanied by his orderly (448), two peons and two pleaders Manikkam Pillai and P. Subbayya; there was no disturbance at the temple, but he heard there that people

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~~* *Vide* Sub-Magistrate's explanation and enclosure.~~

~~† No. 41, dated 21st June 1891. For translation—*vide* Sub-Magistrate's explanation.~~

~~‡ Enclosures C and D to Sub-Magistrate's statement.~~

~~§ Order written on enclosure C.~~

~~‖ *Vide* his statement.~~

~~¶ Enclosure F to Sub-Magistrate's statement.~~

~~** Enclosure G.~~

163

were putting on *Pulivesham* at the Vangiamman temple and that the Police had gone there. He proceeded thither and halted at the toll-gate. Five or six constables* and a head constable accompanied the Magistrate. At a distance of one or two furlongs from the toll-gate in the bed of the river, were the Station-house officer Narayanaswami Nayudu and three or four constables endeavouring to induce five Hindus, who had painted their bodies in stripes, to wash off the paint, they were surrounded by a crowd of nearly 100 persons, the Magistrate beckoned to them to come to him and they did so and after a considerable amount of persuasion he, with the assistance of the two pleaders~~†~~, who, I think, deserve great credit for the assistance they rendered, got two persons to wash themselves and the other three agreed to do likewise and began to wash; meanwhile a large crowd had been gathering and the Magistrate and the two pleaders returned to the temple followed by the two head constables and several constables. This was about 4 P.M.

~~* Statements of officers.~~

~~† I would suggest that they should receive some mark of approval from Government the more so since, as will be seen further on, that among the Hindu community in preserving of order.~~

~~L.M.W.~~

14. This was a fatal mistake. The reasons given are conflicting. The Magistrate says in one place that he told the Police to bring the people who had put on the *vesham* to the temple intending to hold an enquiry there. Afterwards he says he was apprehensive of his personal safety and so did not remain to see the offenders washed clean. The Police say they thought people might be putting on *Pulivesham* at the Mariamman temple.

15. After waiting half an hour or so at the temple, news was brought that a crowd was advancing from the Vangiamman temple and that two or three had on *Pulivesham*. The head constable Subba Rao was sent out to verify this report, and then on his return he and the other head constables went out with four other constables. They found some 10 or 15 Mussalmen collected at the corner of the bazaar street armed with sticks who, in spite of the efforts of the police, rushed forward and attacked the head of the advancing crowd of Hindus.

16. The fight began. Near Subbaraya Chetti's buildings, heaps of bricks were lying about in the road and round a building which was being constructed the Hindus armed themselves with these and threw them about freely. The taluk magistrate and his orderly and two peons came up but retreated rapidly down a lane to the east, one of the bricks having struck the Magistrate. The Magistrate took another turn to the southward and sought refuge in a Mussalman's house and ordered head constable Subba Rao and his orderly who followed him to go for arms; the two peons took refuge with the Magistrate.

17. The crowd, which at first apparently merely intended proceeding to the temple, became infuriated at the weak attack made by the Mussalman and turned off‡ down the lane taken by the Tahsildar and sacked a mosque, tearing up the koran and sacred books, breaking tombs, and unroofing the mosque; while this was going on the Tahsildar fled again by a devious route to the house of a Hindu contractor as he thought himself unsafe in a Mussalman's house. The crowd swept on southward past the mosque and then up a lane to the north-east wrecking the bazaars of the Mussalman and throwing stones at their houses till they came to a Musjid in the Chattram street where they tore up the korans again and threw them down a well. From here they came round by a lane at the south of the main bazaar street with the bazaar street at the corner where it is crossed by the Mettu teru or street leading to the temple. No Hindu bazaars were touched, but the Mussalmen bazaars were pillaged and considerable damage done to property. Passing on along the bazaar street to the westward the crowd rushed round to the north past Mr. Little's house and attacked the house of a leading Mussalman, Khasim Sahib by name.

~~‡ Kit's plan.~~

18. Mr. Little and Mr. Whittome, of the Wesleyan Mission, came out and tried to pacify the crowd. They were partially listened to close; here the Station-house officer Narayanaswami Nayudu who had followed the crowd had been beaten and forced to take refuge in a hut which the crowd were surging round. There being no more Mussalman houses to attack in this locality, the crowd turned round and went back to the Bazaar street, sacked another shop and then dispersed.

19. Meanwhile, the Tahsildar had left his concealment and found his way back to the Cutcherry whither the Joint Magistrate * came. Mr. Little and Mr. Whittome and Khasim Sahib and others were summoned, and a consultation was held. Several Police constables had collected there. Two were sent out to see what the rioters were doing and report brought back that they were dispersing rapidly. A telegram was sent for additional Police. Some of the munsiff's court and taluk cutcherry peons were put on duty during the night and no further disturbance occurred. The next day Police reinforcements arrived from Coimbatore and Tanjore (six head constables and 50 constables).

* The Tahsildar says in his statement that he met one of the Sub-Collector's peons just as the riot began—~~vide Tahsildar's statement.~~ In his original report he says he met the peon on his way to the cutcherry about 5-30 P.M. This appears to be the more correct statement.

L.M.W.

20. The Assistant Superintendent, Mr. Armitage, arrived on the 26th and several arrests were made. Fifty-three persons (Hindus) are now awaiting trial which has been fixed for the 23rd instant.

7 are on bail;
46 are in jail.

L.M.W.

21. In reviewing the conduct of the officials concerned, a failure to grasp the gravity of the situation is the most striking feature. The Magistrate received information on the 20th of June. He was, it is true, new to the town and was thrown entirely on his own resources. He did not, as he might have done, consult the leading Hindus and Mussalmen, and it was not enough to make enquiries of the karnam and monegar and two of the Mussalmen who had signed the first petition. Then his first order was, as the Police Inspector pointed out, indefinite and—as the temple is merely a shrine in a mantapam about 21 feet by 35 feet standing in an open space by the road side and has no compound—the order so far as it gave permission to put on *Pulivesham* in the temple compound was unmeaning and useless. This order was cancelled on the 22nd and a definite order issued, but owing to want of decisive action against the persons who had put on *Pulivesham* on the 22nd, its practical effect was nullified.

22. The Muhammadans seeing the Police inactive and the orders of the Magistrate set at defiance not unnaturally took the law into their own hands with disastrous results to themselves. The persons who actually began the riot have also been charged and will be tried after the case against the Hindus is concluded.

23. Then there was a great error of judgment on the Magistrate's part in not waiting at the river side till the *Pulivesham* had been completely washed off and the crowd dispersed. There is some excuse for him in the fact that he received no effective assistance from the Police, the station-house officer Narayanaswami Nayudu, in my opinion, behaved as well as could be expected of him, but he failed to organize the force at his disposal and looked to the Magistrate in the absence of his Inspector, and the Magistrate was not sufficiently competent to make effective dispositions.

24. As regards the Inspector, he was no doubt ill and unfit for duty. He underrated the forces making for disorder and left his Station-house officer to do the best he could merely referring him to the Magistrate. He certainly did refuse at first to receive the letter written to him by the Magistrate † on the 22nd, though he does appear to have received it eventually ‡ at 8 o'clock that evening. The letter had been written some time about 4 P.M. The Inspector had been in the town since March 1890, and should

~~† Enclosure B to the Inspector's statement.~~

~~‡ Vide statement of head constable, No. 392.~~

have known the danger of the situation. He might have easily called in extra police from the surrounding stations and wired for an Inspector to relieve him. I do not consider that his supposition that because he had ceased to write diaries and had reported himself sick, measures would be taken to relieve him, can be taken as sufficient excuse for this neglect. His superior officers were ignorant of any likelihood of the occurrence of a disturbance.

25. The available police force* in Karūr is 3 head constables and 23 constables, of whom, from a sketch of the position made for me one by the Assistant Superintendent 10 (including the Magistrate's orderly) were at the river at the Sub-Magistrate's disposal to disperse a crowd of 100 which was rapidly being supplemented from all sides. The same number was collected at the Mariamman temple after the retreat from the river, but of these only six appear to have advanced to check the advancing crowd.

The constables were unarmed and some had not even got their batons. For these faulty dispositions the Station-house officer Narayanaswami Nayudu is to be held responsible. It was an error of judgment, but I think the man's subsequent conduct should save him from punishment. He admits having sought shelter during the first conflict finding his efforts to prevent it unavailing, but afterwards he went out and followed the crowd and received a beating in endeavouring to pacify them and was forced to take shelter again.

26. There is not the same excuse for head constable Subba Rao, he fled with the Magistrate and was told to go and get arms. He went back to the temple and sent another constable, then according to his own account escorted two of the Sub-Collector's peons whom he met in the bazaar street out of the crowd. Then he says he came back and followed the crowd about, but does not appear to have made any active attempt to disperse it or prevent damage to property.

27. I do not think it necessary to comment on the conduct of the rank and file of the police individually. They were too few to disperse the rioters and when their leaders sought their own safety, it is not surprising if they all did so too. I have not commented on the karnam's conduct as he is one of the persons charged by the Police. He has been suspended pending the result of the trial.

28. There is no cause for uneasiness as long as the increased police force remains in the town. I regret to have to report that either owing to fear or sympathy with the rioters the Hindus have abstained from helping the police and magistracy in bringing the offenders to justice. Mr. Little, of the Wesleyan Mission, who has resided for many years past in Karūr has encouraged those of his flock who had evidence to give to come forward and the consequence is, he tells me, that his people are now looked upon with disfavour whereas hitherto relations between them and the rest of the Hindu community had been quite friendly.

29. As none of the leading Hindus came to represent their views on the riot, I called a meeting where at one and all disclaimed all foreknowledge of the likelihood of any disturbance and attribute it entirely to the low caste vagabonds of whom there seems to be a large number in the town. I cannot believe that there was such general ignorance, at any rate, amongst the karaikars or principal landholders who employ the pallars, pariahs and kavalkars (who formed the nucleus of the rioters) and who are also amongst the managers of the temple, and it is these karaikars that should, I think, be called upon, if necessary, to furnish security for keeping the peace at the first intimation of any further outbreak.

30. I informed the meeting that if the Hindus continued to hold aloof in the way they have done and discourage witnesses from coming forward,† I should recommend the application of Act III of 1882 to levy the cost of the additional police force which it would be necessary to retain in the town. I have already heard of one case of intimidation of a witness for the prosecution. The leading members of the local bar are

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* Of these, one head constable and 6 constables form the Treasury guard.

† Out of 45 witnesses entered in the charge-sheet, there are three Hindus who are not Christians or servants of Mussalmen complainants.

engaged for the defence of the rioters now in jail and subscriptions are being got up to defray the necessary expenses. A barrister has also been retained.

31. The extra police force should certainly be retained till the trials are over and I shall then be in a better position to report on the feeling of parties in the town. The danger seems to me to be that the turbulent pallars, kavalkars and pariahs, though not actually instigated by an influential party in the town, may yet be emboldened to commit fresh acts of violence, feeling that they can count on the reticence of the higher classes and their assistance to defend them in the event of their apprehension and trial.

32. At the meeting above referred to, it was proposed by Mr. Little that a committee should be formed to ascertain the leading men in each caste who should be asked to make themselves responsible that no further outbreak should occur. Some twenty gentlemen consented to serve on the committee. I hope this may do something to enlist the sympathies of the better classes on the side of law and order and induce them to co-operate with the police and magistracy instead of either through cowardice or sympathy with the rioters maintaining a culpable reticence.

33. The Muhammadan community are a small minority, divided into factions amongst themselves and scattered about the town; they, therefore, look to the police and magistracy for protection and are not likely to make any combined attempt at retaliation.

34. Mr. Armitage has rendered me considerable assistance in enquiring into the conduct of the police before and during the riot and in supplying me with information generally. He agrees in my remarks on the conduct of the Police officers. He has not signed this report having made over charge to Mr. West on his transfer to Tellicherry. The records connected with my investigation accompany this report. I have made notes on the reports already sent by the Joint Magistrate and the Sub-Magistrate where they seemed to me inaccurate in the light of further investigation.

III

Reference on No. 1066-Magte., dated 4th August 1891.

Forwarded, in original, to Government in continuation of this office letter No. 837-Magte. of 28th June 1891.

2. Mr. Wynch's report is both full and accurate.

3. The chief point for notice seems to be the question of the conduct of the Acting Taluk Magistrate. His explanation and his first report of the riot (in translation) are forwarded among the other papers ~~(marked as K and L)~~ for the information of Government. The excuses for him are (*a*) that he was only an acting man, new to the taluk (his permanent appointment being that of Deputy Tahsildar and Sub-Magistrate of Avanashi, and he having acted in Karūr only from 11th April 1891 to 13th July), and (*b*) that he was left by the Police Inspector without either support or information. On the other hand, there can be no doubt that his first order (dated the 22nd) to the effect that *Puliveshams* should not be worn if it was not mamul to do so, was so vague as to lead to no good result, that his saying in it that the *veshams* "should be confined to the compound of the Mariamman temple" seems to show he had actually not inspected the temple before issuing it, inasmuch as the Mariamman temple has *no compound whatever*, that he should have taken statements from far more persons likely to be concerned or to give him information (he only questioned the village officers—the karnam is a mere boy—and three Mussalmans, and the muchilika ~~(II)~~ taken from the temple managers, does not touch the question of the *Pulivesham* at all), that, knowing (as he surely must have known) that the Police Inspector was ill and the force at his disposal insufficient, he committed a grave error of judgment in cancelling his former order without, at the same time, telegraphing for assistance, and that he committed another error in not seeing that the people at the river were dispersed and the disguises all finally washed off before leaving the place.

4. The Magistrate's first report of the riot differs also in several important particulars from what he admitted to be the truth before the Joint Magistrate,

Mr. Wynch. This is chiefly noticeable in the statements thereon concerning the Police. It now appears not to be true that the Police refused to charge, for the Magistrate never *definitely* ordered them to do so. On the other hand, both Mr. Wynch and Mr. Manavedan Raja report it to be true that the Magistrate sent the Police Inspector a cover on the 22nd afternoon, marked "Urgent", which the latter, at first, refused to receive. This cover contained a request to the Police Inspector to make the necessary disposition of his force and stated that a riot was apprehended. When, however, the Magistrate saw that the Inspector could or would do nothing, he ought to have made these dispositions himself. He would then at once have seen how small a force was available and should have promptly telegraphed for aid. He had time to do so, long before the afternoon of the 23rd, and had he done it, the riot would have been averted. That he was aware of the danger seems evident from his sending the letter to the Inspector and from the fact that he had on the 22nd received ~~exhibit C,~~ the Mussalmen's petition in which they say that if the Hindus wear the *Puliveshams*, a "big riot" is imminent. This itself was enough to show the disturbed feeling of the place.

5. I am of opinion, after making all excuse for him, that Chengalvaroya Nayudu is unfit for the charge of any taluk containing a large or turbulent town far away from a Division Magistrate's head-quarters. I have been able to discover nothing in the office of importance against his previous conduct except that in his letter to the Board, No. 1673 of 8th October 1889, Mr. Sturrock says that "he has been recently in trouble for scandalous delay in the disposal of work of all kinds."

6. Respecting the Police, I need say little. Mr. Wynch's report shows that one head constable is more to blame than the other and that it would be hard to greatly blame the constables when they received no definite orders from the Magistrate or their own superior officers. They were also acting against overwhelming force. But I think it would be advisable to transfer some at least of the Karūr force and this, no doubt, the Superintendent will hereafter consider. I must also point out that ~~in exhibit F,~~ the Mussalmans, on the 23rd, accused nine of the constables by name of having abetted the Hindus in disobeying the Magistrate's order and that enquiry does not seem to have been directed to this point. Mr. Wynch's remarks on the Inspector which are concurred in by the Assistant Superintendent require no addition from me.

7. It appears from the present enquiry that the riot was actually commenced by some of the Mussalmans. These men have now been charge-sheeted. That the Hindus were dealt with first may perhaps have partly occasioned the "standing aloof" described by Mr. Wynch, but the fact remains that with the exception of the two pleaders mentioned by the Joint Magistrate and whose conduct I would specially commend to the notice of Government, no Municipal Councillor or leading person in the place has spontaneously come to the assistance of order, either at the time of the riot or since. In paragraph 30 of his report the Joint Magistrate suggests that Act III of 1882 should be put in force in Karūr. Before deciding on this it would be better, I think, to wait till all the trials now being conducted are finally concluded; but I also think that the suggestion deserves the serious consideration of Government. I add that the Revd. Mr. Little seems to have rendered the police assistance in pacifying the town and in the detection of offenders and to have (though vainly) endeavoured to bring the rioters to reason.

8. Whether the riot was planned beforehand it is at present very difficult to say, though I am inclined to think the lower caste Hindus at any rate intended on the previous day to have a riot if the *Pulivesham* was stopped. The Magistrate's letter ~~F~~ itself would seem to show that such an intent had become bruited in the town. There may be some slight indication of still previous plotting in the fact that the local licensed dealers in ammunition obtained an unusually large consignment from Madras, as I have since learnt, some 20 days before the riot; but it is impossible to draw any strong inference from this alone.

9. The present force in the town is, I believe, sufficient to preserve order and must certainly be left there till after the Muharram is over.

10. The value of the property lost and destroyed is now estimated at Rupees
,000 and odd. This figure may, however, have been excluded owing to a promise
ıde, it is stated, by Mr. Manavedan Raja to the Mussalmans that Government
ɔuld give them compensation for their losses.

11. I forward all the important papers bearing on the matter as per separate
t as also Mr. Manavedan Raja's first two reports which ought to have accom-
nied my previous letter. With respect to these, I must say that I cannot
derstand how it came about Mr. Manaveden Raja saw (as he says) nothing of
e riot. He appears from the Taluk Magistrate's statement to have arrived in the
wn before "5 or 5-30" (his report says "about 6"). Head constable Subba
Rao says he actually escorted two of his
peons out of the riot. If so, he must
have reached the town * while the riot
was in progress and it seems to me a
tle surprising that he should, as his letter No. 181, dated 25th June 1891, shows,
ve skirted it towards the bungalow by the railway station ~~vide the plan~~—
stead of going along the main road which would have taken him in among the
oters, or at any rate going at once to the Taluk Cutcherry to learn from the Taluk
agistrate himself how matters were going on.

Vote.—The Tahsildar assures me that this is
so, and, if so, his own responsibility is
certainly lessened.

12. In my first report to Government, I said that I had already ordered the
quiry now reported on. Before my order was despatched, the Taluk Magis-
ate's first report of the riot came in (copy was sent direct to me) and this report
ntained considerable amplification and new matter. I, therefore, and also
cause, on reconsideration I thought it unnecessary to hurry on the inquiry,
layed ordering it till 4th July. I then, in communication with the Deputy
spector-General (also at present Superintendent of Police) asked for a joint
quiry to be held by the Joint Magistrate and Assistant Superintendent. Colonel
ɔx wished the enquiry postponed longer, but it seemed unnecessary to do so, as
was not likely to be very extensive and chiefly concerned the Acting Taluk
agistrate who reverted on 3rd July to his permanent post. I am now forwarding
copy of the report to Colonel Cox who will, no doubt, transmit his remarks
ereon through the Inspector-General.

W. J. TATE,
Ag. District Magistrate.

COIMBATORE,
4th August 1891.

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rder—No. 1624, Judicial, dated 18th August 1891.

The papers read above contain the reports of the Joint Magistrate of Coimba-
re upon the recent riots at Karūr. His Excellency the Governor in Council
grets to have to record his dissatisfaction with the conduct of the local
ıthorities; had any firmness and discretion been shown at the outset of the affair
is improbable that the riot would have assumed so serious an aspect as it did.
he chief cause of the disturbance seems to have been the weakness of the Acting
aluk Magistrate, who, though he had several days' warning of the possibility of
ouble, took no steps either to give intimation of what had come to his notice to
s superiors or to ensure the maintenance of peace and who when the situation
ecame critical precipitated events by his vacillating and contradictory orders. He
s, it is observed, reverted to his permanent post as Deputy Tahsildar, he should
main in that position some time to come and should be severely reprimanded.

2. The conduct of the Inspector of Police was also reprehensible. He had
ɔt been relieved of his duties and was capable of carrying on ordinary work. His
ness does not, therefore, form a sufficient excuse for his behaviour in throwing,
he did, the whole responsibility of coping with the disturbance upon the Station-
ɔuse officer. The Government believes that the Inspector could have done
uch towards preserving order if he had attempted to exert himself; as it was, his
nduct naturally infected the inferior police officers who were besides out-
ımbered and left entirely to their own counsels and who therefore cannot be
amed for the part they took in the matter.

The Inspector-General will doubtless deal suitably with the Inspector.

3. The Government further feels compelled to ~~make~~ modify the favourable view which was taken in the first instance of the conduct of Mr. Manavedan Raja, the Joint Magistrate. His Excellency in Council regrets that this officer should have considered it desirable to avoid the town while the riot was in progress.

4. The Government sees no reasons for compensating the sufferers by the disturbance. The Muhammadans acted on the aggressive merely, no doubt, in anticipation of an attack upon them by the Hindus, but the State cannot undertake to make good to them their losses. The District Magistrate should convene a meeting of the principal men of both communities and intimate to them clearly that a force of punitive police will be quartered upon the town in case of any renewal of hostilities.

5. The Government notes with pleasure the assistance rendered by Messrs. Little and Whittome and M.R.Rys. Manikkam Pillai and P. Subbayya. With the exception of these gentlemen, the principal inhabitants of the town appear to have taken no ~~notice.~~ steps to assist the authorities in restoring order or in bringing the offenders to justice.

(True Extract.)

J. F. PRICE,
Chief Secretary.

To the District Magistrate, Coimbatore.
" Inspector-General of Police.

CONFIDENTIAL.

JUDICIAL DEPARTMENT.

NOTES CONNECTED WITH G.O. No. 1624, JUDICIAL, DATED 18TH AUGUST 1891.

[SUBJECT.—*Karūr riot.*]

Submitted.

J. F. PRICE—5-8-91.

The weakness of the Tahsildar Sub-Magistrate appears to have been the chief cause of the riot. He passed vacillating and contradictory orders about the *pulivésham*, and though he had two or three days' warning of the possibility of a row, made no report to his superior and took no precautions to maintain the peace. He ~~shewed~~ showed the white feather when the row began. He has gone back to his permanent post of Deputy Tahsildar and had better remain there with a severe wigging. The Inspector's conduct was also reprehensible. He was not relieved of duty and was well enough to carry on ordinary work. He shunted everything connected with his business on to the Station officer. He might have done much, I believe, if he had had the pluck to exert himself. The inferior police were outnumbered and without direction and cannot be blamed for their conduct. The Inspector-General will doubtless deal with the Inspector. The Mussalmans are said to have begun row and to be the aggressors, but it is pretty clear that they merely anticipated an attack about to be made upon them. I don't think there was any premeditation in the business. As to compensating the Muhammadans, there is no reason why this should be done. The State cannot undertake to compensate persons who suffer by crimes, however much the sufferers may be pitied. The District Magistrate should have a meeting of the principal Hindus and Muhammadans, and intimate to them that if there is any continuance of disturbance a force of punitive police will be quartered in the towns.

Yes.
J. H. G[ARSTIN].

J. H. G[ARSTIN].

I agree.
J. H. G[ARSTIN].

The conduct of the two pleaders and Mr. Little, etc., should be commended. Manavedan Raja ought to have gone into the town on his arrival while the rioting was still going on.

Yes.
J. H. G[ARSTIN].

Yes. I fear he showed the white feather.
J. H. G[ARSTIN].

Mr. Wynch says nothing as to the number of persons who have been punished or tried for participation in the riot.

H. E. S[TOKES].

His report was written six days before the trials began.
J. H. G[ARSTIN].

[G.O. No. 1624, Judicial, dated 18th August 1891].