[G./11]
306—14-4-98.

# Judicial (189 ) Department.

ORDINARY Mis

**G.O., No.** 1296

Confidential No. 104

**DATED** 16-8-99

Miscellaneous.

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[Despatch Abstract.]

Punitive Police Tax in Tinnevelly

Informing the District Magistrate of Tinnevelly that the Govt considers that no class of persons in the proclaimed areas ~~in the district~~ should be exempted from liability to bear a portion of the ~~proposed~~ cost of the additional police force, ~~to~~ ~~be~~ quartered in the district.

| G.O. | No. | Department. |
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| Go' | 1077 | Jud |

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| G.O. | No. | Department. |
|---|---|---|
| Jud | Go 1249 | 9/900 |

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# Government (1899) of Madras.

## JUDICIAL.

CONFIDEN[illegible]AL.

[MISCELLANEOUS.]

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| Recd. | 1899. | Enclosures |
| Regd. | | Spare copies |

## G.O., No. 1296, 16th August 1899.

AUGUST.

### Punitive Police Tax in Tinnevelly.

Informing the District Magistrate of Tinnevelly that the Government considers that no *class* of persons in the proclaimed areas should be exempted from liability to bear a portion of the cost of the additional Police force quartered in the district.

*CONFIDENTIAL.*

## GOVERNMENT OF MADRAS.

## JUDICIAL DEPARTMENT.

READ—the following papers:—

From J. P. BEDFORD, Esq., Acting District Magistrate of Tinnevelly, to the Chief Secretary to Government, dated Tinnevelly, 5th August 1899, Ref. on Cur. No. 537-Magtl.

In continuation of my previous reports on the Punitive Police Force to be quartered in Tinnevelly, I have the honour to submit the following considerations on the question of the exemption of particular persons or classes of persons for the approval of Government:—

Type

2. That the recent disturbances were the effect of a general rising in which caste Hindus and Pariyahs combined to resist the pretensions of Shanars is now well known, and it is equally notorious that practically all the Hindus of the district regard the Shanars with hatred and would, to say the least of it, not stir a finger of their own accord to save them from punishment. I cannot, therefore, recommend the exemption of any class of Hindus *as such* from the proposed taxation, their quarrel being the fundamental cause of the recent disturbances. There are two other bodies of sufficient magnitude to merit separate consideration, namely, Muhammadans and Christians. As to Muhammadans, it is evident that as a fact they have not kept aloof from the present disturbances. We have evidence that they took part in some of the lootings, and one of the very few ringleaders, for whose arrest it has been found necessary to issue a reward, is a Muhammadan. A very probable reason for this attitude on the part of the Muhammadans is given in an interesting report by Mr. T. Raghaviah (the General Charge Deputy Magistrate), which I recently forwarded to the Special Commissioner,—namely, trade jealousy with the Shanars. In Tenkási the Muhammadans took a different attitude and promised the Shanars certain advantages if they would become Muhammadans, which some of them have since done. Muhammadans having thus mixed themselves up in the quarrel, I am unable to recommend their exemption as a class. No doubt many Muhammadans did hold aloof from the quarrel; but it appears to me that it is not unreasonable that even honest and peaceable citizens should pay for the special arrangements which Government finds it necessary to make for securing them against disturbance, and exemptions, except in very clear cases, have a tendency to stir up jealousy and recrimination and to give rise to fraud and considerable delay in the assessment and collection of the tax.

3. As regards Native Christians, there are several points to be considered. The first is that the majority of the Native Christians are Shanars and that their interests have been and must be inextricably intertwined with those of their non-Christian brethren, and their native teachers and catechists have both before and after the riots been displaying an interest in the quarrel which cannot in my opinion be entirely accounted for as the effect of mere personal terror. In fact, if a large number of the cases in connection with the recent disturbances are thrown out on trial, it will be chiefly due to the meddling and intriguing of Christian as well as non-Christian Shanars who throw accusations broadcast, but collapse when asked to give a simple straightforward history of what happened to them. As an

example of this, I may inform Government that in one village in Tenkási taluk the Shanars (Christians and non-Christians) positively refused to give any statements to the local police on the ground that their pastor had told them to await the result of a petition he was sending in. I spoke to the pastor who denied the fact, but it is significant that from that time the police had no further trouble in obtaining statements in that village. In and about Sivakási, on the other hand, the Christian Shanars entered into a compact with the Maravars, by which their person and property were protected. Whether a compact of this kind with rioters and dacoits is punishable under the law is perhaps doubtful; but, at any rate, it is clear from this that they knew of the intended attack on Sivakási ten days before it took place and yet gave no information to the authorities. I cannot therefore consider that the conduct of the Christian Shanars has been such as to merit any special concession on the part of Government, and am therefore unable to recommend them for exemption. I would, moreover, have some hesitation in any case in making a recommendation, the effect of which would be to give members of one faith a pecuniary advantage (however slight) over others.

Type

4. There remains only one class of persons for whom I consider that I am justified in soliciting the consideration of Government. I refer to the sufferers by the recent outrages. Their losses may have been overstated, but must in any case have been heavy, and I would respectfully suggest that villages in which lootings have taken place be exempted from the payment of the tax for this year. I am calling for lists of such villages from the District Superintendent of Police, and will submit them to Government in due course if my proposal be approved. I doubt whether it would be practicable to go further and find out the names of the actual sufferers. This would, in fact, involve an inquiry into all the cases in connection with the recent disturbances and the ascertainment of how much is true and how much is false. The broad fact that certain villages were looted is undoubted, and I would respectfully suggest that this be made a basis for exemption of such villages from taxation for the current year. The plan would be a simple one, and would give little or no scope for delay, ambiguity or fraud. I solicit the early orders of Government on this point.

5. I may add, however, that the Deputy Inspector-General of Police, whom I have consulted in the matter, points out that to exempt all villages of this kind would be to exempt many of the rioters as well as their victims, and it would clearly be undesirable to exempt a village like Sivakási which contains as many anti-Shanars as Shanars. I will ask the District Superintendent of Police in sending in the list of villages to note the rough proportions of the different castes in each village and to give his opinion in cases where he considers that there is any special reason against exempting any particular village.

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From M. HAMMICK, Esq., Special Commissioner in Tinnevelly and Madura, dated 11th August 1899.

I venture first to point out that when Mr. Bedford in his note refers to the difficulty of making an inquiry in view to determine individually who is to be held responsible for the recent outrages in Tinnevelly, he refers to an inquiry other than the ordinary Police inquiries which have been going on vigorously for the past two months in the district. In my opinion, any attempt to make an inquiry into the conduct of each family in this outbreak must end disastrously. The Police have had 152 cases to deal with, many of them involving 20 to 30 and more accused and crowds of witnesses, who lie beyond belief. Even in these cases it has been found almost impossible to get at the facts, and how, under these circumstances, can any inquiry that Mr. Bedford could make with any agency at his disposal elicit anything worthy of credence? I was present at inquiries in villages; I saw myself how Shanar after Shanar lied and lied, as Bishop Caldwell said they did, in a barefaced manner beyond belief, and I am perfectly certain that any attempt by individual inquiry to find out who was and who was not responsible for this disturbance must end in disaster and must lead to bribery and corruption of the worst kind. The area we have to deal with is enormous—a fact apparently not sufficiently realized. In the small Kallagumalai riots of 1895 it was impossible in the case of half-a-dozen villages to find out who was and who was not mixed up in those cases, and in this case we are dealing with many hundred square miles of thickly populated country, where no one will give you clear, true satisfactory information!

The Police, I may say, have been working day and night since the riots, and there has been no negligence on their part since the 6th of June.

I am of opinion, and indeed positive on the point, that any attempt to get more information by individual inquiry—by means of low-paid officials—will be worse than useless. We must depend on the facts patent to every official in the district, and to the facts which will come out in the Sessions Court.

If then it is conceded that inquiry into individual cases, that is to say, inquiry house by house is impossible, it follows that exemption—if exemption is to be given—must be by classes.

The classes are—

(1) Shanars, sub-divided into Christians and non-Christians,
(2) non-Shanars (Hindus), and
(3) Muhammadans;

*or* classes may be made of—

(1) Families who had their houses burnt down,
(2) Families who were looted,
(3) Families who did not suffer in any way in the disturbances.

Taking Christian Shanars first: It is undoubted that in its origin this attempt of the Shanars to raise their caste *status* is Christian. It was the Christians who began it. My report will make that I think clear. It is undoubted that in the big Úttumalai zamindari the Christians have for a long time taken a mischievous part in the faction existing there owing to the dispute for possession between the two widows of the late zamindar. It is a fact that two leading Christians lied to me in making a charge against the zamindarni of aiding the Maravars. It was clear to me that the leading ordained native clergyman at Sorandai—who is head of all these Christians—knew perfectly well of this false charge, if he did not abet it. It is clear that the Sivakási Christians made terms with the Maravars at least nine days before the riots, and yet until the European missionary arrived from his holiday on the Hills they never gave the Police or any authority a hint of what was coming. The Hindu Shanars did give information, but no Christians did, and yet these Christians were actually at the time making terms with the leading Maravars.

The Christian Shanars everywhere have since the riots given false information and done all they can to ruin the cases the Police have taken up by their inability to give a straightforward honest statement.

For all these reasons I submit the Christian Shanars as a class should not be exempted.

I may note that the Roman Catholic Christians no doubt from the far better discipline maintained by their clergy have given no trouble. They have not complained, though they have suffered with the others. Their priests have kept perfectly quiet.

As to the Hindu Shanars they cannot be exempted. My report will show clearly enough that they were in Sivakási arrogant and aggressive and have themselves very much to blame for the troubles that have come upon them.

*Hindus—non-Shanars.*—I do not suppose anybody wishes to exempt.

*Muhammadans.*—There are about 95,000 Muhammadans in the whole of Tinnevelly district. I have not the figures for each taluk, but inside the tract covered by the Punitive force the number of Muhammadans must be comparatively small. Most of the Muhammadans live in Tuticorin, Tinnevelly and Palamcottah towns and the villages on the west of Sankaranayinárkóyil taluk. I doubt whether as a body they have had much sympathy with either side, but in Sivakási itself they distinctly took side with the Maravars. The Deputy Magistrate says:

"From the beginning the Shanars were complaining that the Muhammadans of "Sivakási were in league with the Maravars. It was not very easy to believe this "allegation considering that Muhammadans, who were alien in religion, could "have no concern in the religious disputes of the Hindus. But the search of the "godown in question (a godown of a local Muhammadan) and the evidence of "Othman Muhammad Poliar Lubbai placed the truth of the allegation beyond "all doubt. The real cause of the sympathy was the desire of the Muhammadans "to break down the monopoly of trade which the Shanars of Sivakási were enjoy-"ing. The godown and the land in front of it was purchased by the Muham-"madans and Maravars together with a view to open a market of their own, and "laying foundations for shop buildings was one of the immediate causes of the riot "of the 26th April 1899. On the morning of the 12th July, Captain Burton and I "arrested a Maravar accused in the Sivakási looting case, who had taken refuge "in the Muhammadan quarters. This shows the extent of sympathy the Muham-"madans have to the local Maravars."

One of the leading rioters in Sivakási was a Muhammadan badmash well known to the Police.

The conversion to Muhammadanism of the Shanars on the west of Tenkási is known. However the Muhammadans can hardly be blamed for that.

All these facts however show that all classes are mixed up in this matter, and that sympathies and antipathies exist of which we know little, and only show themselves by little incidents, which crop up here and there. I should say that the sympathy of the Muhammadans at Sivakási with the Maravars makes it inadvisable to exempt them as a class.

Lastly, as to families who suffered and those who did not suffer. I do not think mere looting can be taken as any guide. Every villager says he was looted when his village was burnt, and the half-naked Shanar with a couple of acres of sand and a few palmyrah trees tells you he lost three or four hundred rupees worth of jewellery besides grain!

I think cases of families whose houses were actually burnt down might be considered individually and exemption granted on the ground of poverty, but in no other case would I exempt.

The tax will individually come to a very small sum, and will hardly be felt. An individual inquiry into means is absolutely impossible without an enormous establishment and a considerable staff to hear appeals. I would earnestly deprecate again anything involving minute inquiry; it will end in all kinds of malpractices; it will retard the infliction of the very small fine, which will only be felt as a warning; and I am certain it will end in more injustice than is likely to occur if a rough and ready method of assessment is permitted, and no exemptions allowed.

I believe in Ireland in cases of compensation a general rate is levied on the area, and it is a comprehensible principle that every male adult is in his degree responsible for the peace and order of the area he lives in, and if disturbance occurs is liable to pay his share towards the charge necessary for reinforcing the arm of the law.

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ORDER—No. 1296, Judicial, dated 16th August 1899.

After a careful consideration of the questions raised in the foregoing papers, His Excellency the Governor in Council has arrived at the conclusion that no *class* of persons in the proclaimed areas should be exempted from liability to bear a portion of the cost of the additional Police force.

(True Extract.)

G. STOKES,
*Chief Secretary.*

To the District Magistrate, Tinnevelly.

Exd. A. D. Xavier.

# Judicial (1899) Department.

**CURRENT No.** 3284

E

*Order* Connected with G.O. 1265 Jud 16-8-99

*From* The District Magistrate Tinnevelly

Refce Cur No. 537/Magl of 99

*Dated* 5th August 1899

*Received* / *Registered* 7— " "

*Enclosures*

*Spare copies*

SUBJECT.

submitting report on the exemption of particular persons or classes of persons from the Punitive tax to be imposed in certain areas.

R fn Cir No. 5 37/myl

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Tinnevelly District Magistrates
office. Dated 5th August 18

Confidential

Print

[redacted] 3P

From

J. P. Bedford Esquire,
Ag. District Magistrate of
Tinnevelly,

To

The Chief Secretary to Governmen
Judicial Department
Madras.

Sir,

In continuation of my previous reports on the Punitive Police Force to be quartered in Tinnevelly, I have the hon to submit the following consideration on the question of the exemption of part cular persons or classes of persons, for t approval of Government:-

2. That the recent disturbances were the effect of a general rising in which caste Hindus and Pariyahs combine to resist the pretensions of Shanars is now well-known, and it is equally notorious that practically all the Hind of the District regard the Shanars wit

hatred and would, to say the least of it, not stir a finger of their own accord to save them from punishment. I cannot therefore, recommend the exemption of any class of Hindus as such from the proposed taxation, their quarrel being the fundamental cause of the recent disturbances. There are two other bodies of sufficient magnitude to merit separate consideration, namely Muhammadans and Christians. As to Muhammadans, it is evident that as a fact they have not kept 'aloof' from the present disturbances. We have evidence that they took part in some of the lootings, and ne of the very few ringleaders, for whose rrest it has been found necessary to sue a reward, is a Muhammadan. A ery probable reason for this attitude on e part of the Muhammadans is given i an interesting report by Mr T. Raghaviah the General Charge Deputy Magistrate), hich I recently forwarded to the Special mmissioner — namely trade jealousy ith the Shanars. In Tenkasi the Muham- adans took a different attitude and omised the Shanars certain advantages they would become Muhammadans, which some of them have since done. Muhammadans having thus mixed themselves up in the quarrel, I am unable to recommend their exemption as a class. No doubt many Muhammadans did hold aloof from the quarrel: but it appears to me that it is not unreasonable that even honest and peacable citizens should pay for the special arrangements which Government finds it necessary to make for securing them against disturbance, and exemptions, except in very clear cases, have a tendency to stir up jealousy and recrimination and to give rise to fraud and considerable delay in the assessment and collection of the tax.

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with rioters and dacoits is punishable under the Law is perhaps doubtful: but, at any rate, it is clear from this that they knew of the intended attack on Sivakasi 10 days before it took place and yet gave no information to the authorities. I cannot therefore consider that the conduct of the Christian Shanars has been such as to merit any special concession on the part of Government, and am therefore unable to recommend them for exemption. I would, ~~however~~ moreover, have some hesitation in any case in making a recommendation the effect of which would be to give members of one faith a pecuniary advantage (however slight) over others.

I was quite wrong in my inference on the earlier report that Xtians & Mahomns had nothing to do with the riots
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4. There remains only one class of persons for whom I consider that I am justified in soliciting the consideration of Government. I refer to the sufferers by the recent outrages. Their losses may have been overstated, but must in any case have been heavy, and I would respectfully suggest that villages in which lootings have taken place

be exempted from the payment of the tax for this year. I am calling for lists of such villages from the District Superintendent of Police, and will submit them to Government in due course, if my proposal be approved. I doubt whether it would be practicable to go further and find out the names of the actual sufferers. This would in fact involve an enquiry into all the cases in connection with the recent disturbances and the ascertainment of how much is true and how much is false. The broad fact that certain villages were looted is undoubted and I would respectfully suggest that this be made a basis for exemption of such villages from taxation for the current year. The plan would be a simple one, and would give little or no scope for delay, ambiguity or fraud. I solicit the early orders of Government on this point.

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a village like Sivakasi which contains as many anti-Shanars as Shanars. I will ask the District Superintendent of Police in sending in the list of villages to note the rough proportions of the different castes in each village and to give his opinion in cases where he considers that there is any special reason against exempting any particular village.

I have the honor to be,
Sir,
Your most obedient servant

Ag District Magte.

5.1.99

From Mr Hammick Esqre Special Commr in Tinnevelly & Madura

**Note**

Print, as others in blue pencil

I venture [very respectfully] first to point out that when Mr Bedford in his note refers to the difficulty of making an enquiry in view to determine individually who is to be held responsible for the recent outrages in Tinnevelly, he refers to an enquiry ~~affe~~ other than the ordinary Police Enquiries which have been going on vigorously for the past two months in the District – [With due respect to the Hon'ble Member's remark that he [illegible] looks for an enquiry on this matter, I venture respectfully to say that] in my opinion any attempt to make an enquiry into the conduct of each family in this outbreak must end disastrously – The Police have had 152 Cases to deal with, many of them involving twenty to thirty & more accused & crowds of witnesses, who lie beyond belief. Even in these Cases, it has been found almost impossible to get at the facts and how under these circumstances can any enquiry that Mr Bedford could make with any agency at his disposal elicit anything worthy of credence? – I was present at enquiries in villages, I saw myself how Shanar after Shanar lied & lied, as Bishop Caldwell said they did, in a barefaced manner beyond belief, & I am perfectly certain that any attempt by individual enquiry to find out who was & who was not responsible for this disturbance must end in disaster &

kind. The area we have to deal with is enormous, a fact apparently not sufficiently realized. In the small Kallagumalai riots of 95 it was impossible in the cases of half a dozen villages to find out who was & who was not mixed up in those cases & in this case we are dealing with many hundred square miles of thickly populated country, where no one will give you clear, true satisfactory information!

The Police I may say have been working day and night since the riots, and there has been no negligence on their part since the 6th of June.

I am of opinion and am dead positive on the point, that any attempt to get more information by individual enquiry - by means of low paid officials will be worse than useless - we must depend on the facts, patent to any official in the district, and to the facts which will come out in the Sessions Court -

If then it is conceded that enquiry into individual cases, that is to say enquiry house by house is impossible, it follows that exemption if exemption is to be given - must be by classes -

The classes are - (1) Shanars - subdivided into Christian & non Christian

(2) Non Shanars - (Hindus) and

(3) Mahommedans -

Or - classes may be made of

(1) Families who had their houses burnt down

(2) Families who were looted.

(3) Families who did not suffer in any way in the disturbances.

Taking Christian Shanars first -

It is undoubted that the origin of the attempt of the Shanars to raise their caste Status, is Christian. It was the Christians who began it - my report will make that I think clear. It is undoubted that in the big Uthumalai Zemindari the Christians have for a long time taken a mischievous part in the faction existing there owing to the dispute for possession between the two widows of the late Zemindar. It is a fact that two leading Christians lied to me in making a charge against the Zemindarini of aiding the Maravars - It was clear to me that the leading ordained native clergyman at Sorandai - who is head of all these Christians - knew perfectly well of this false charge - if he did not abet it. It is clear that the Sivakasi Christians made terms with the Maravars at least of days before the riots & yet until the European Missionary arrived from his holiday on the Hills they ~~[illegible]~~ never gave the Police or any authority a hint of what was coming. — The Hindu Shanars did give information but no Christians did & yet these Christians were actually at the time making terms with the leading Maravars —

The Christian Shanars everywhere have since the riots given false information & done all they can to ruin the cases the Police have taken up by their inability to give a straight forward honest statement.

For all these reasons I submit the Christian Shanars as a class should not be exempted.

I may note that the Roman Catholic Christians no doubt from the far better discipline maintained by their clergy have given no trouble. They have not complained, tho' they have suffered with the others. Their priests have kept perfectly quiet [Individually their adherents are probably as liable to lie as the rest, but they have not worried the Police like the Church people]

As to the Hindu Shanars they should be exempted. They report

The Census Tables show that in Sattur Taluk out of 184329 there are 3880 Muhammadans. and in [illegible] Taluk out of 154940 there are 14152 Muhammadans. In Srivilliputtur out of 190517 there are 2009 Muhammadans. i.e. out of 529786 there are 20041 or about 3.8 per cent.

In [illegible] & in other places where the proportion is even less & in Tinnevelly, most of the Muhammadans live in large villages.

will show clearly enough that they were in Sivakasi arrogant and aggressive & have themselves very much to blame for the trouble that have come upon them.

Hindu non-Shanars. I don't suppose anybody wishes to exempt.

Muhammadans — There are about 95.000 Muhammadans in the whole of Tinnevelly District. I have not the figures for each Taluq, but inside the tract covered by the Punitive force, the number of Muhammadans must be comparatively small. Most of the Muhammadans live in Tuticorin, Tinnevelly & Palamcottah towns & the villages on the West of Sankaranainarkoil Taluq. I doubt whether as a body they have had much sympathy with either side but in Sivakasi itself, they distinctly took side with the Maravars. The Depy Magistrate says "From the beginning "the Shanars were complaining that the "Muhammadans of Sivakasi were in "league with the Maravars. It was not "very easy to believe this allegation "considering that Muhammadans who "were alien in religion could have no "concern in the religious disputes of the

Hindus. But the search of the godown" in question (a godown of a local" Muhammadan) and the evidence of" Othman Muhammad Pillai Lebbai" placed the truth of the allegation beyond" all doubt. The real cause of this" sympathy was the desire of the" Muhammadans to break down the" monopoly of trade which the Shanars" of Sivakasi were enjoying. The godown" and the land in front of it was" purchased by the Muhammadans and" Maravars together with a view to open" a market of their own and laying" foundations for shop building was one" of the immediate causes of the riots" of the 26th ~~May~~ April 99. On the morning" of the 12th July Captain Burton and I" arrested a Maravar accused in the" Sivakasi looting case, who had" taken refuge in the Muhammadan" quarters. This shows the extent of" sympathy the Muhammadans have to" the local Maravars."

One of the leading rioters in Sivakasi was a Muhammadan badmash well known to the Police.

The conversion to Muhammadanism of the Shanars in the town of Sivakasi is known. However the Muhammadans can hardly be blamed for that

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The case would individually come

to a very small sum — and will hardly be felt — ~~An~~ An individual enquiry into means is absolutely unworkable without an enormous establishment and a considerable staff to hear appeals — I would earnestly deprecate against any thing involving minute enquiry, it will end in all kind of malpractice, it will retard the infliction of the very small fine, which will only be felt as a warning, and I am certain it will end in more injustice than is likely to occur if a rough & ready method of assessment is permitted — and no exemptions allowed —

I believe in Ireland in cases of compensation — a general rate is levied on the [illegible] — and it is a comprehensible principle that every male adult is in his degree responsible for the peace & order of the area he lives in, & if disturbance occurs is liable to pay his share towards the charge necessary for enforcing the arm of the law.

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# Judicial (1899) Department.

**CURRENT No.** 3382.

~~Don't print~~

Order

CHIEF SECRETARY
14 AUG. 1899
GOVERNMENT OF MADRAS

From The District Magistrate
Tinnevelly

No.

Dated 11th August 1899
Received } 14. 8-99.
Registered }
Enclosures 2.
Spare copies

SUBJECT

Submitting proposals for exempting certain villages from the tax to be imposed on account of the Punitive Police Force

List of villages in which complaints of looting or arson have been received in connection with the Anti-Shanar Riots: F 27

| ial mber | Name of Police station and Village. | Amount of Damage Rs | General Remarks of the District superintendent of Police. |
|---|---|---|---|
| | I. Villages which are recommended to be exempted from taxation. | | |
| 1 | Wartrap station: Kunnur | 761 | 26 Shanar houses windows and door frames broken. |
| 2. | Nathampatti station Karisalkulam. | 491 | Looted. 6 Shanars wounded. |
| 3 | Koilpatti station. Sivananaiyapuram | 4,560 | 71 houses burnt. 4 [illegible] Shanars. |
| 4. | Vachakarapatti stn. Chinnayapuram. | 60,000 | 300 houses burnt. 3 Shanars killed. 6 badly wounded. A big terraced house was knocked down with crow-bars. Really a Shanar village. |
| 5 | Puliangudi station Subramaniapuram | 325 | 2 houses burnt. |
| 6 | Virudupatti station Sengundrapuram | 5,000 | 105 houses burnt. 61 Shanars and 44 Naiks, Pillais and Maravas. |
| 7 | Ettumalai station Kila Kalangal | 8,819 | 233 houses were burnt. 43 looted. all castes suffered. |
| 8. | Manur Station Kattarankulam | 4,014 | Property looted chiefly by outsiders. |
| 9 | Ettumalai station ~~Solaiseri~~ Reddiarpatti | 4,984 | 200 houses burnt and looted Also church. Ear-lobes torn |

| Serial No. | Police station and name of Village | Amount of damage Rs | General remarks of the District Superintendent of Police |
|---|---|---|---|
| 10 | Sendamaram station<br>Kadayarlpatti | 10,000 | 86 houses burnt. |
| 11 | Uthumalai station<br>Kadanganeri | 4,100 | 40 houses looted, 2 burnt. |
| 12 | Alamkulam station<br>Patt udayapuram | 4,000 | chiefly attacked by outsiders |
| 13 | Ma r Station<br>Vag ikulam | 4,481 | Property looted by outsiders |
| 14 | Ma r Station<br>Alagapandiapuram | 310 | Jewels looted |
| 15 | Manur Station<br>Ukkiran Kottai | 226 | 5 houses looted. None identified strangers. |
| 16 | Surandai station<br>Paramkundrapuram | 5,932 | 56 houses burnt, belonging to Shanars - Maravars and christians. |
| 17 | Sendamaram station<br>Velappanadanur | 10,000 | 94 houses looted and burnt all outsiders. |
| 18 | Kadayanallur Station<br>Nainaragaram | nil<br>144, 402 I.P.C. | vide case No. 17. |
| 19 | Parur station<br>Muthukrishnaperi and Rajagopalaperi | 1,904 | 95 houses burnt. |
| 20 | Uthumalai station<br>Karuvantha | 3,117 | 90 Shanar houses burnt. No one named. |
| 21 | Surandai Station<br>Arunachalapuram alias kulipothei | 5,267 | 21 houses looted. The village suffered a good deal and lied dreadfully: Nothing |

| Serial No. | Police station and name of Village | Amount of damage Rs | General remarks of the District Superintendent of Police |
|---|---|---|---|
| 21 | | | can be done with the case. special Magistrate does not believe this case. I think it is true: Missionaries say it was looted nine times. |
| 22 | Surandai Station<br>Thirukundrapuram | 383 | The villagers supposed to be concerned are named in case 23. No one named for 15 days. Evidently strangers concerned. |
| | Kadayanallur Station<br>Nainaragaram<br>Arumanipuram<br>Duraisamipuram | 10,778 | 21 houses burnt, 19 looted. All within a furlong of each other. Some people of Nainaragaram were concerned. 2500 attacked the village, chiefly strangers. |
| 24 | Sendamaram station<br>Tirumalapuram | 5,000 | 100 houses burnt and looted. no one of the village named. |
| 25 | Sendamaram station<br>Kallampuli | 5,000 | 54 houses burnt of which 18 are christian shanars. None of the villagers named. |
| 26 | Sendamaram station<br>Chinnathambinadanur | 6,000 | 70 houses burnt & looted. No villagers named. None named for 8 days. Shanars looted from the village. |
| 26 | Sendamaram station<br>Arunachalapuram | 5,000 | 1004 houses burnt. No villagers named. |
| 27 | Uthumalai Station<br>Achankundram | 46 | One Shanar attacked on way to village. |
| | | 1855 | 54 houses looted. one house |

| Serial No. | Police station and name of Village. | Amount of Damage Rs. | General remarks of the District superintendent of Police. |
|---|---|---|---|
| 28 | Surandai station<br>Kalingapatti | 170 | Villagers not concerned in any case. |
| 29 | Sendamaram station<br>Ariyanayagapuram | 5,000 | 96 houses burnt. None of villagers have been named. |
| 30. | Uthumalai station<br>Nachiapuram | 2,000 | 7 houses looted. None of villagers named. |
| 31 | Surandai station<br>Puvandapuram | 211 | 5 houses burnt, 11 looted. very poor people. No villagers named |
| 32 | ~~A~~ Surandai station<br>Thayarthoppu | 3,010 | 35 houses burnt. Villagers not named |
| 33 | Surandai station<br>Athisiapuram | 2,974 | 38 houses looted. No villagers named. |
| 34 | Alankulam station<br>Aravankudiyiruppu<br>and<br>Sekkadivilai | 200 | 7 houses burnt, the thatch of 13 houses which had been removed also burnt. 20 houses looted; no villagers named. |
| 35 | Uthumalai station<br>Achankundram | 1,855 | 1 house burnt, 54 looted. Villagers not named. |

Mulford
Dist: Mag:

31 11 29

| Serial number | Name of Police station and Village | Amount of damage | General remarks of the District Superintendent of Police. |
|---|---|---|---|

## II Villages which are not recommended to be exempted from taxation

| Serial number | Name of Police station and Village | Amount of damage | General remarks of the District Superintendent of Police. |
|---|---|---|---|
|  | Nathampatti Station<br>Ayyampatti | 1,118 | 10 houses burnt - 12 persons hurt - 3 badly. The people of this village are concerned in 2 cases No. |
| 2 | Amathur station<br>Sankaralingapuram | 1,300 | People of village concerned in 2 cases and in another looting case not in proclaimed area |
| 3 | Sivakasi station<br>Puchikoypatti | 4,142 | 15 houses looted. Some of the property recovered in Madura Dt. This is too near Sivakasi |
| 4 | Masarapatti station<br>Ayyampatti<br>Ayyampatti east<br>Ayyampatti west | 4,082 | only one Shanar house burnt. The v.m. is one of the accused. Villagers concerned |
| 5 | Sattur Station<br>Gollapatti | 82 | The pallars of this village are a very bad lot and are suspected in several cases and are concerned in this case. |
| 6. | Vachakarapatti Stn.<br>Tulukapatti | 72 | Rice stolen from 3 houses. A small village. No one named Persons of this village concerned in 2 cases. |
| 7 | Sivakasi Station<br>Sivakasi | 65,000 | Persons of village concerned in riots of 26-4-99 and 6-6-99 |
| 8. | Masarapatti Stn. | nil. | The attack on this village was |

| Serial No. | Name of Police station and village | Amount of damage Rs | General remarks of the District Superintendent of Police |
|---|---|---|---|
| 8 | | " | removed all their property before the attack was made. A guard is still maintained in the village and people are concerned in one case |
| 9 | Masarappatti station Muthalapuram | 1125 | chiefly cotton. Rs 200 cash. Villagers concerned in one case No. ... and in another case not in proclaimed area. |
| 10 | Masarapatti Station Naigarpuram | 385 | Shanars are suspected. Pallars complainants who are related to those who made the attack in case No. 8 |
| 11 | Puliyangudi Station Chinthamoni | 33 | Ear ring and sheep occurred in a tope attached to the village |
| 12 | Amathur station Kannarpatti | 5,000 | 43 Shanar houses burnt. Villagers are concerned in this and case No. 2 |
| 13 | Uthumalai station Solaiseri | 4,000 | 20 houses looted. all Shanars also a church. Persons of this village aided in loot of Uthumalai |
| 14 | Alankulam Station Ayyanakulam | 4,000 | 40 houses burnt. People of this village have been named as having attacked the Shanars also as having taken part in 2 cases. |
| 15 | Uthumalai station Uthumalai | 4,954 | 47 houses burnt. The villagers took part in this case and also in two other cases |
| 15 | Tenkasi station Piranur – Vallam. | 8,822 | People of this village are concerned in this and in 4 other cases. |
| 16 | Tenkasi station. Kottakulam | 258 | People of this village are concerned in this case and in 7 other cases. |
| 17 | Tenkasi station Kasimejarpuram | 470 | The people of this village are concerned in this case and also in 5 other cases. They also attacked and wounded the head constable severely. |
| 18 | Pambuli station Kanakupillai Valasai | 1377 | The people are concerned in this case and in 4 other cases |
| 19 | Sendamaram Station Thannuthu | 10,000 | 60 houses burnt and looted Persons are concerned in 4 cases. Loss said to be sustained is greatly exaggerated. |
| 20 | Sendamaram Station Kallampuli | nil | nothing lost. Police saved the village from loot. |
| 21 | Surandai station ~~Subbiapuram~~ Rettakulam | 128 ~~116~~ | 2 ~~one~~ house burnt. 25 looted The villagers lied and so do not deserve exemption. |
| 22 | Surandai station Subbiapuram | 116 | one house burnt. 9 looted Persons from the village are concerned in 3 cases. |
| 23 | Pambuli station | 2,051 | Villagers are concerned in |

| Serial No. | Name of Police Station and village | Amount of damage Rs | General remarks of the District Superintendent of Police |
|---|---|---|---|
| 24 | Kadayanallur station<br>Idikal | 261 | Maravars of the village committed the offence. |
| 25 | Panbuli station<br>Kuthukalvalasai | 11525 | 12 houses burnt. 97 looted Villagers concerned in this and in 3 other cases. |
| 26 | Panbuli station<br>Ayapuram | 8696 | 77 houses burnt. 81 looted Villagers concerned in this and in 3 other cases. |
| 27 | Surandai Station<br>Kolianai | 111 | 3 houses burnt. 9 looted. The villagers are named in 2 cases |
| 28 | Surandai station<br>Lakshmipuram | 1200 | 45 houses looted. Villagers concerned in this and in another case. |
| 29 | Surandai station<br>Ammaikulam | 129 | 64 houses looted. Shanars ran away. Villagers concerned in one case. |
| 30 | Alankulam station<br>Kurippankulam | nil<br>144 Rs | The villagers are concerned in 3 cases. |
| 31 | Panbuli Station<br>Thirumalapuram | 161 | 4 houses looted. Mahamedan conversion. Connected with one case. |
| 32 | Uthumalai station<br>Kidarakulam | 1400 | The villagers are concerned in this and in 3 other cases. |
| 33 | Panbuli station<br>Vedamputhur | 412 | 4 houses looted. The villagers are concerned in 6 cases. |
| 34 | Kadayanallur station<br>Kadayanallur | 5 | Villagers are concerned in this and in another case. |

Dist Magte.

M
11/8/99

G.O. 3302 Jud.

37 20

Tinnevelly District Magistrate's office,
Tinnevelly. Dated 11th August 1899.

13

From

J. P. Bedford Esquire,
Ag. District Magistrate of
Tinnevelly

To

The Chief Secretary to Government,
Judicial Department,
Madras.

Sir,

In continuation of my previous letters on the scheme for a Punitive Police Force for this District, I have the honor to submit herewith a list of the villages in which complaint have been received of looting or arson in connection with the recent anti-Shanar riots and whose exemption from taxation on account of the Force may therefore be held to be desirable as a matter of grace for the current year. The District Superintendent of Police has at my request divided the villages into two classes, (1) those for which exemption from taxation in connection with the Punitive Police tax seems desirable and (2) those in which it seems undesirable, the principle being that exemption cannot be recommended in villages in which the loss was small or doubtful or in villages which have a strong party of anti-Shanars as well as Shanars. The reasons of the District Superintendent of Police are given against each village. I agree with the views of the District Superintendent of Police and would recommend that Government be pleased to exempt the villages named in the list (1) from taxation for the current official year in connection with the Punitive Police Force.

I have the honor to be,

Sir,

Your most obedient servant,

Ag. District Magte.

Pl.
11/9/99

[illegible] has [illegible] that no village [illegible] be exempted till individual inquiry

11/9/99

---

21 29

C. 9-8-99
R. 11-8-99

Exemption villages
the Dist Magistrate informs
[illegible] this time that they
visited or [illegible] the
disturbance. —

Jud. DEPARTMENT.

14

## Punitive tax

C. No 3286 From the D. M. Tinnevelly, No. 537, dated 5 Sept 1899.

H. M. & Cir

For orders

Attention is invited to the notes & orders at Flag A in the stock file below.

8/8/99 I submit that none ought to be exempted. I do not see why loota villages should be exempted. Either they were attackers or attacked & in either case they were in the fire front of the row. Of course if a man's house has been burnt down & he has not rebuilt it punitive force [illegible]

This is the view under which the school-master, to put a stop to fighting, whacks the boy who gets a 'black eye', without enquiring how he came by it K.S.—

There seems to me that there is a good [illegible] of practical wisdom in the action of the school master. He wants to stop the [illegible] & [illegible] he will [illegible] [illegible] [illegible] the means to pay but ~~the~~ his case is entirely distinct from that of a general exemption.

8/8

I entirely demur to Mr. Bedford's proposition that "honest and peaceable citizens should pay for any special arrangements the Govt. finds it necessary to make for securing them against disturbance" — The proposition is wrong in principle and should, I think, be repudiated —

*Primâ facie* Mussulmans & Xtians had no interest in the quarrel & should be exempted; but if in any village, or villages, they took part in it by all means let them contribute to the special police —

So far as I can see we are precisely where we were when the notes at Flag A were written — H.E. observed that we had not sufficient information before us to guide us to a right decision — In para 4 Mr. Bedford, with a delightful ingenuousness, assumes it to be out of the question to adopt any course which would involve an enquiry into all the cases in connection with the recent disturbances & the ascertainment of how much is true & how much is false" — Yet it is the result of this enquiry that Govt. is anxiously awaiting!

2. My opinion is that Mussulmans and Xtians should be exempted except in villages where, the Dist. Magte's information satisfies him that they aided or abetted the disturbance —

Paying black-mail for immunity (after seeking in vain for Govt. protection) is not aiding or abetting —

But, as already decided, further information must be awaited —

3. For the reasons wh. Mr. B. himself gives in para 5 his plan for exempting villages where there was any looting seems to me quite inadmissible —

H.S.
9-8-99.

The last paragraph of Mr Bedford's letter gives a valid reason for not accepting his suggestion to exempt from the punitive tax all villages that were looted. Another difficulty would arise in determining what constituted "looting". Would the burning of one house or the robbing of one person do it? If not would five or ten or how many; and why exempt those who suffered nothing? Mr. Bedford seems to me to give good reasons for not exempting Xtians or Mahomedans as a class; and as to ~~[illegible]~~ individuals we cannot I think ~~[illegible]~~ avoid the conclusions that only sufferers should be exempted, & that means an enquiry Mr. Bedford hesitates to undertake. meanwhile the asst should be made

The Special Commr's report will help us to

C12-S97 C14-325 21
R14-881 R14-595

15

~~as advocated by the [illegible]~~
~~[illegible]~~
~~[illegible]~~
acquiesce H.S.
14-8-99.

Drft. 15/8

I concur.

It must be remembered that those persons whose houses have been burnt down will on Mr. Bedford's system of apportioning the tax, pay nothing unless they rebuild their houses, & that even then the tax will roughly be apportioned to their existing means as shown by the style of house they erect.

AA 14.8.99.

My present opinion is that it would be impolitic and unsafe to exempt any particular class. But I hesitate, without more information to express that opinion finally. I cannot find that the view on the question now held by Mr. Hammick has been sought. I would ask Mr. H. for his opinion, and for the grounds on which he may base that opinion.

A. H.
12.8.99

Mr. Hammick u.o. with reference to H. E. The Gov's note.

Mr. Hammick's note appended is submitted for the information of H. E. The Gov.

12/8

I have read Mr. Hammick's Note of 11.8.99. To my mind his conclusions that there should be no exemption of any particular class, and that any enquiry into individual cases must end in disorder and lead to bribery and corruption, — are irresistible. I should adopt Mr. Hammick's conclusions.

A. H.

To Hon. Mr. Arundel. C.S.I.
Hon. Mr. [illegible]
again with reference to the note recorded by H.E. above.

45

don't print

21

24

Let me see the village Census tables relating to the areas in which the Punitive force is located in Tinnevelly

## Note for the C.S.

The punitive police has been quartered in the taluks of Tenkasi & Sattur & in the villages situated within the limits of the Police station at Santhamadam, Kurukalpatti, Puliangudi, Manur, Nathampatti & Pudur. The village Census tables show the villages ~~[illegible]~~, talukwar, & not stationwar. It is not known what villages are included in the six Police station refd. to above.

JH
11/4/33.

The book containing village statistics for Tinnevelly District is submitted.

C
12.4.33.

S/ this note can be kept back
12/4

47 25

[ $\frac{G}{24}$ ]
1,000—2.

Judl. DEPARTMENT,

C. (Free orders) Print 22

C. No. 3284 From the D. M. of Tinnevelly, No 537, dated 5. Augt. 1899.
(" 3382 " " Do ) " " " , " 11. Augt. 1899.
" " " , " , " 189 .
" " " , " , " 189 .

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Note
(No 3382 received yesterday has been read above, & need not, it is thought, be sd.

Order No 1296 d/16-8-99

Min
After a careful considerat of the questions raised in the pre going papers H. E. the G. in C. ha arrived at the conclusion that n ~~[illegible]~~ class of persons in the proclaimed areas shd be exempted from liability to bear a portion of the cost of the additional police force.

(Free orders).

C.M.
15.8.99.

H.
15/8/99

To the D. M. Tinnevelly (A.H.)

1619

4133 RI

~~1871/RI~~

~~22.4.91~~

~~14922/79~~

~~5/4/14~~|RH

~~1871/88RH~~

~~220/94~~

# CONFIDENTIAL.

21 12/91 RH

~~10879 219 / RH~~