

MADRAS RECORD OFFICE.

Government of Madras.

Revenue DEPARTMENT.

G.O. No. 227

Press

~~Mis.~~

7-00

Dated

2-2-19-1863

Not to be folded or roughly handled

*Proceedings of the Madras Government, Revenue Department,
2nd February 1863.*

Read the following papers :—

No. 7. From VEERASAWMY NAICK, and others, the Poyacarry and Soogavase in the inhabitants Madras District, to A. J. ARBUTHNOT, Esq., Chief Secretary to Government, Fort Saint George, dated Madras, 3rd November 1862.

HONORED SIR,

In submitting the enclosed triplicate copies of our Memorial to be forwarded to the Right Honorable the Secretary of State for the affairs of India in Council, we respectfully beg you will be pleased to do the same with your kind recommendation.

No. 8. From A. VENGADAJALA NAICKER, Agent to the Poyacurry and Soogavase inhabitants of Madras District, to A. J. ARBUTHNOT, Esq., Chief Secretary to Government, Fort Saint George, dated Madras, 3rd November 1862.

HONORED SIR,

1. In submitting the enclosed triplicate copies of the second Supplemental Memorial of the Poyacarry and Soogavase inhabitants to be forwarded to the Right Honorable the Secretary of State for India, I, as their Agent, respectfully beg you will be pleased to transmit the same with its enclosure with your favorable recommendation.

2. That the subject is an important one the perusal of the Memorial will convince you and doubt not induce you to forward it with your strong recommendation.

No. 9. From the Agent of the Poyacurry and Soogavase inhabitants of the District of Madras, to A. J. ARBUTHNOT, Esq., Chief Secretary to Government, Fort Saint George, dated Madras, 13th January 1863.

HONORED SIR,

In submitting the accompanying triplicate copies of the third Supplemental Memorial to the Right Honorable the Secretary of State for India, with reference to the oppressive conduct of the Mirassidars, Mittadars, &c., towards Memorialists, they would most humbly represent that their case does not seem to have been fully met by Government, and they therefore solicit that in connection with the enclosed Memorial the subject therein may be graciously reconsidered and justice rendered them.

No. 10. ORDER THEREON, 2nd February 1863, No. 227.

Ordered that the Memorials received with the foregoing letters be forwarded to the Secretary of State, and that intimation of their despatch be given to the Memorialists.

(Signed.) J. D. SIM,
Secretary to Government.

To,

(original)

The Right Honorable Secretary
of State for India
East India House
London

The humble Memorial of the
undersigned Poyacarry and
Soogahasser Inhabitants
residing in the Madras District

Respectfully sheweth,

In reference to the
Memorial presented to the local autho-
rities on the 2nd September 1861, to be
forwarded to your Excellency, in
reference to the hardships we have
to undergo from the oppressions of the
Morasidars, Muttadars, Serasidars,
Leyaradars &c. we received the order
noted in the margin from the Revenue
department of the Madras Government
under date 8th January 1862, & the
perusal of which order has given us
great sorrow and pain, the particulars
of which we have no time to enumerate
but simply set forth the following
grievances.

* The Memorialist
are informed that as
their Petition of the
2nd September last
to the address of the
Governor in Council
and differing in no
way from the present
Memorial, has been
referred to the Board
of Revenue for
consideration
and disposal, it
would be premature
to forward the present
address to the
Right Honorable
the Secretary of
State. It will there-
fore be retained
by the Government
for the present.

By the above order it will
be seen that our Memorial has been
referred to the Board of Revenue, Con-
sequently the Board will refer the
matter to the Collector and on his
report forward theirs to the Government
and on this whether the local Government
will recommend our case to your
Excellency's

3 As the Deputy Collector Rungas-
sawamy Eyengar, the Merastadar Turdaacharry
and other native officials are on the part
of the Meracidars and as they possess great
influence, we are sadly afraid they will
misrepresent our case, through the Collector,
to the Board.

5 Unless Government appoint competent disinterested Commissioners consisting of Europeans and Natives to enquire into the grievances set forth in our Memorial, no justice can be done to the poor inhabitants.

Since our Memorial was forwarded to the Collector the Merasidars have included in their Puthaks even the small portions of Muzah and Panyah lands in our Papepious and Cultivation and have thus left us entirely destitute of means of livelihood. - This will be fully proved by

Shall Ever pray.

(4) சில இரண்டாம் படிமங்களில் குறிப்பிடப்பட்டிருப்பவை
வெள்ளை நிறத்தில் உள்ளன.

2012-11-11
 2012-12-11
 2013-01-11
 2013-02-11
 2013-03-11
 2013-04-11
 2013-05-11
 2013-06-11
 2013-07-11
 2013-08-11
 2013-09-11
 2013-10-11
 2013-11-11
 2013-12-11
 2014-01-11
 2014-02-11
 2014-03-11
 2014-04-11
 2014-05-11
 2014-06-11
 2014-07-11
 2014-08-11
 2014-09-11
 2014-10-11
 2014-11-11
 2014-12-11
 2015-01-11
 2015-02-11
 2015-03-11
 2015-04-11
 2015-05-11
 2015-06-11
 2015-07-11
 2015-08-11
 2015-09-11
 2015-10-11
 2015-11-11
 2015-12-11
 2016-01-11
 2016-02-11
 2016-03-11
 2016-04-11
 2016-05-11
 2016-06-11
 2016-07-11
 2016-08-11
 2016-09-11
 2016-10-11
 2016-11-11
 2016-12-11
 2017-01-11
 2017-02-11
 2017-03-11
 2017-04-11
 2017-05-11
 2017-06-11
 2017-07-11
 2017-08-11
 2017-09-11
 2017-10-11
 2017-11-11
 2017-12-11
 2018-01-11
 2018-02-11
 2018-03-11
 2018-04-11
 2018-05-11
 2018-06-11
 2018-07-11
 2018-08-11
 2018-09-11
 2018-10-11
 2018-11-11
 2018-12-11
 2019-01-11
 2019-02-11
 2019-03-11
 2019-04-11
 2019-05-11
 2019-06-11
 2019-07-11
 2019-08-11
 2019-09-11
 2019-10-11
 2019-11-11
 2019-12-11
 2020-01-11
 2020-02-11
 2020-03-11
 2020-04-11
 2020-05-11
 2020-06-11
 2020-07-11
 2020-08-11
 2020-09-11
 2020-10-11
 2020-11-11
 2020-12-11
 2021-01-11
 2021-02-11
 2021-03-11
 2021-04-11
 2021-05-11
 2021-06-11
 2021-07-11
 2021-08-11
 2021-09-11
 2021-10-11
 2021-11-11
 2021-12-11
 2022-01-11
 2022-02-11
 2022-03-11
 2022-04-11
 2022-05-11
 2022-06-11
 2022-07-11
 2022-08-11
 2022-09-11
 2022-10-11
 2022-11-11
 2022-12-11
 2023-01-11
 2023-02-11
 2023-03-11
 2023-04-11
 2023-05-11
 2023-06-11
 2023-07-11
 2023-08-11
 2023-09-11
 2023-10-11
 2023-11-11
 2023-12-11
 2024-01-11
 2024-02-11
 2024-03-11
 2024-04-11
 2024-05-11
 2024-06-11
 2024-07-11
 2024-08-11
 2024-09-11
 2024-10-11
 2024-11-11
 2024-12-11
 2025-01-11
 2025-02-11
 2025-03-11
 2025-04-11
 2025-05-11
 2025-06-11
 2025-07-11
 2025-08-11
 2025-09-11
 2025-10-11
 2025-11-11
 2025-12-11
 2026-01-11
 2026-02-11
 2026-03-11
 2026-04-11
 2026-05-11
 2026-06-11
 2026-07-11
 2026-08-11
 2026-09-11
 2026-10-11
 2026-11-11
 2026-12-11
 2027-01-11
 2027-02-11
 2027-03-11
 2027-04-11
 2027-05-11
 2027-06-11
 2027-07-11
 2027-08-11
 2027-09-11
 2027-10-11
 2027-11-11
 2027-12-11
 2028-01-11
 2028-02-11
 2028-03-11
 2028-04-11
 2028-05-11
 2028-06-11
 2028-07-11
 2028-08-11
 2028-09-11
 2028-10-11
 2028-11-11
 2028-12-11
 2029-01-11
 2029-02-11
 2029-03-11
 2029-04-11
 2029-05-11
 2029-06-11
 2029-07-11
 2029-08-11
 2029-09-11
 2029-10-11
 2029-11-11
 2029-12-11
 2030-01-11
 2030-02-11
 2030-03-11
 2030-04-11
 2030-05-11
 2030-06-11
 2030-07-11
 2030-08-11
 2030-09-11
 2030-10-11
 2030-11-11
 2030-12-11
 2031-01-11
 2031-02-11
 2031-03-11
 2031-04-11
 2031-05-11
 2031-06-11
 2031-07-11
 2031-08-11
 2031-09-11
 2031-10-11
 2031-11-11
 2031-12-11
 2032-01-11
 2032-02-11
 2032-03-11
 2032-04-11
 2032-05-11
 2032-06-11
 2032-07-11
 2032-08-11
 2032-09-11
 2032-10-11
 2032-11-11
 2032-12-11
 2033-01-11
 2033-02-11
 2033-03-11
 2033-04-11
 2033-05-11
 2033-06-11
 2033-07-11
 2033-08-11
 2033-09-11
 2033-10-11
 2033-11-11
 2033-12-11
 2034-01-11
 2034-02-11
 2034-03-11
 2034-04-11
 2034-05-11
 2034-06-11
 2034-07-11
 2034-08-11
 2034-09-11
 2034-10-11
 2034-11-11
 2034-12-11
 2035-01-11
 2035-02-11
 2035-03-11
 2035-04-11
 2035-05-11
 2035-06-11
 2035-07-11

To

His Excellency the Honorable Sir W. T. Denison, K. C. B.,

GOVERNOR IN COUNCIL,

Fort St. George.

THE HUMBLE ADDRESS OF THE UNDERSIGNED PAYACARRI AND SUGAVASI INHABITANTS, 4550, AND MORE OF THE DISTRICT OF MADRAS AGAINST THE GRAMA MIRASIDARS, MUTTAHDARS, SHROTRIENDARS AND IZARADARS OF THE SAID DISTRICT.

MOST HUMBLY SHEWETH,

1. That with reference to a Petition presented to your Excellency in Council by the Madras Native association relative to the alleged rights of the Mirasidars of the District of Chingleput or as it is now designated the District of Madras, Petitioners most humbly and respectfully beg to submit the following unvarnished statement of facts, as also a refutation of the untenable arguments adduced by them, for the just and impartial judgment of Government.

2. But before doing so, Petitioners beg to premise that in order to support their name, in the eyes of the British Public in England, and to throw dust in their eyes, they represent subjects of which they are perfectly ignorant and are totally unacquainted with the terms, Mirasi, Sugavasi, Pyacarri &c., as may be perceived from their sophistical special pleadings in their petition.

3. It is to be further observed that the great general convention said to have been held at Conjeeveram, was during the high Festival annually held when an immense number of people congregate there, and of which the self-interested members of the association took advantage. Notwithstanding which a very few of the hundreds of thousands who came to the festival attended the convention as notified by the native association; and of these a comparatively small number attached their names, and even this they were not able to accomplish immediately, but subsequently, as Petitioners are informed, to keep up their credit they sent their agents to procure the signatures to the petition. Petitioners simply submit and enquire whether the Mirasidars are the *actual* proprietors of the lands or not? or whether the Government have the first right thereto?

Para. II. As to the general question of Mirasi right, let your Excellency in Council notice that the question is a begging one and the deduction a far fetched one, in as much as the Mirasi right, as declared by themselves, is of an unknown date and origin, and the continuance thereof is of a doubtful nature as will be hereafter shown.

Para. III. The Mirasidars complain of the stringency of the orders of Government dated 18th June 1859, No. 80, calling upon all Mirasidars indiscriminately either to pay the Taram assessment on all lands held by them or for ever relinquish them. The equity of these orders none can question but the most selfish—those who are unable to realize the productive powers of the lands which they falsely claim as their own, seek to preclude others who have an equal right to the lands, and who are willing to benefit themselves as well as Government. It is well known that there is a large extent of Parumboke lands, full well capable of being brought under a high state of cultivation, and nothing could be more unjust and impolitic towards the Sugavasis and Payacarris than to preclude them from becoming farmers in their

Copy in a letter to England
12th February 1860

own right of lands, which from the selfishness of the Mirasidars are allowed to follow. Let the Mirasidars pay the assessment or give up the lands, "so as to be productive of public good."

Para. IV. The Mirasidars complain that the question of Mirasi right has not been decided upon. Why not? Because it was altogether of a doubtful nature. But now Government being convinced of the evils entailed on the actual cultivators of the soil, and the losses accruing to the revenue from the exclusive nature of the so called right of the Mirasidars, they have made an equitable proposal—either let the Mirasidars pay the Taram or yield up possession of the lands. This is a just and fair decision.

Para. V. The Mirasidars complain of the injustice done them! Petitioners would humbly solicit your Excellency's attention to their Memorial of the 2nd September 1861, wherein the gross injustices done by the Mirasidars to the Sugavasis and Payacarris are clearly set forth. The strong sense of the people, i. e. the bulk of the actual cultivators declare against the exclusive enjoyment of the lands as hitherto held by the Mirasidars and the reason why persons possessing capital did not purchase Mirasi lands is that they were afraid of the influence of the Brahmins in office. The poor villagers, who did apply for lands on Durkhast were effectually precluded from taking them up through the intrigues of the native officials.

Para. VI. Vide para. IV.

Para. VII. The subject of Mirasi right is "intricate," why? Because it has no true basis.

Para. VIII. The Mirasidars decline producing arguments from "the Institutes of Menu, or other Sanscrit Authorities, or the numerous works of English Authors" for the simple reason that the weight of arguments would go against them. Is it any where stated either in Menu's or other Sanscrit Authorities that the Mirasidars should receive 2-10th of the produce from the cultivators and pay 1-10th to the Ruler? Should any such passages be produced, they are not to be acknowledged as genuine since it cannot be disproved that they are not interpolations. From the remotest period up to the present time, the Brahmins have been, like the Monks in the middle centuries, the preservers of all literature and have held the highest posts in the State and to affect their own ends, they are capable of perpetrating any deceit. Besides according to their own statement, the Mirasidars admit that their Mirasi or Kaniatchie right did not originate till it was conferred on a single family of Vellalers by Chola Rajah Adanda Chakraverti. What a vast space of time intervened between the reign of the Chakraverti and the existence of the great Hindu Legislator! and how preposterous the assertion of the Mirasidars as to the antiquity of their right? Moreover, what the Mirasidars assert is not and cannot be proved to be an historical fact. The Tondamandalun Kingdom was originally but small in extent and its Kings, if from no other motives than self-interest, were just, upright and merciful in their administration, and it is not to be supposed that they would sanction the oppression of the Ryots by subjecting them to a tax of more than 2-3rd on their labor on behalf of the non-working portion of the Community, and in fine placing them at the entire mercy of the Mirasidars. Even allowing the Mirasi right to have existed from time immemorial, will that justify the perpetuation of glaring and overwhelming injustice? The Mirasidars built largely on the opinion of the people as being in their favor. Once and for all let it be understood that the "people" they refer to are none but themselves and that the majority of the cultivators are Petitioners the Sugavasis and Payacarris.

Para. IX. The parties who gave the information to the Collectors were none but Mirasidars and it is not to be expected that they would state any thing against their own interests. From the report of the Collectors the Board of Revenue obtained a false view of the whole question and adopted the same as their own. Were the people called upon to express their opinion on the subject? or did the Collectors visit the different villages in person? Had they done so the question would not have been left in abeyance. The term Mirasi was adopted by the Mahomedan Government and is equivalent to remuneration for services rendered. Thus all the

village officers from the Talliar upwards enjoy their respective Mirasis, but those are only a limited extent of land, whereas the so called Mirasidars have usurped a right, the right of the proprietorship of the soil, which they cannot prove as ever having been conferred on them.

Para. X. Mr. Collector Place was evidently prejudiced by the Mirasidars about him, so that he was induced to change his opinions as regards their proprietary rights to the soil. A revolution of opinions so entirely at the antipodes of each other is not to be accounted for any other way.

Para. XI. True in some respect only, but as regards the unchangeable nature of the Mirasi right there have been changes, till it is has now resulted in its denial by Government.

Para. XII. From prescriptive ownership of the lands, from the overwhelming influence of the native officials and from the insuperable difficulties to be overcome if, contrary to the wishes of the Mirasidars, these always secured a readiness for the sale or mortgage of their lands and even then they could only dispose of their Kyput lands, their service Maniems or to which only they had a right: as a proof be it remembered that the right of the soil was acknowledged all along to belong to Government and that the right to the Kyput &c., lands only belonged to the Mirasidars.

Para. XIII. To argue that lands are not thus disposed of but otherwise in the Northern Districts is merely begging the question.

Para. XIV. That Mr. Collector Ellis, having been much conversant with the higher classes of Hindus, he became imbibed with the peculiar prejudices of Brahmins by whom he was constantly surrounded, and therefore he is no authority in a matter of such great importance as the present one. This is deducible from his sentiments being nothing but the echo of his Sheristadar Sunkeriah as shown above, the Board of Revenue adopted the misrepresentations of the Collector as their own.

Para. XV. With all his prejudice Mr. Ellis does not admit that the Mirasidar has any right to break up the lands without the permission of the Sirkar, or that he can sell any one portion of his arable lands without disposing of the rest of the lands in his holding, whilst he also admits that waste lands, exclusive of Enams can be sold and mortgaged; this is the inference deduced by Sir Thomas Munro.

Para. XVI. Whether the Courts decree in No. 46 of 1840 or the view taken by Sir T. Munro, or Mr. Ellis' order, is correct or not is left to your Excellency in Council to decide.

Para. XVII. The practice of holders of Enams being excluded from the usufruct of the land as being *peculiar* to the District of Chingleput is not in accordance with fact; and your Excellency in Council is well aware of the practice which obtains throughout the whole of the Madras Presidency. The Mirasidars call in question the judgment of Sir Thomas Munro, who was an Officer of vast experience which he derived from close and thorough investigation during a long series of years in several Districts. The circumstance of large extent of waste lands being sold with villages or shares of villages, is not a conclusive argument as regard Mirasi right, for the Mirasidars themselves admit that the sales of waste lands and villages have taken place separately and distinctly. Moreover as has been already shown the influence of the Brahmin Mirasidars in Office prevented as much as possible any such innovations whilst they seek to impugn the justice of Government in purchasing waste lands for public purposes. The transactions among the *people* themselves would be an indefeasible argument if the "*people*" even included a small majority of the actual cultivators of the soil; whereas, on the contrary, the *people* referred to are merely the selfish, monopolizing Mirasidars themselves.

Para. XVIII. On the original settlement of the Jaghire and during its early administration, the principal officers of Government adopted views and opinions which, under the cir-

circumstances they could not but borrow from their only intriguing and self-interested Brahmin assistants, and hence the unsatisfactory manner in which the question of Mirasi right has been left.

Para. XIX. In this para. it is stated that Mirasi villages, as *originally* constituted, were of joint tenure. Joint tenure among whom? Among the single Vellaler family and their descendants? Whence then the Sugavasis and Payacarris? The Mirasidars state that with the advance of population and progress of improvement, lands, as were likely to be brought under cultivation, were divided among the Mirasidars from time to time, i. e. to say that the more influential and wealthy parties of each village community taking advantage of their position apportioned the lands by intrigue to the exclusion of all others from the independent enjoyment of lands which they unjustly usurped. All the records of Government will show that whatever the increase of the population of the Mirasidars has been, still that they have neglected the cultivation of a large extent of arable land to the detriment of the interests of the unfortunate Payacarris and to the loss of Government. And when they have brought lands under cultivation, it has been at the cost and labor of Petitioners, by the sweat of whose brow they live and multiply and that without the slightest advantage to Government. Well may they say, and nothing is truer, that lands are left for "common purposes," for indeed vast extent are left uncultivated, with the sole object of being used as pasturages to fatten the cattle of the already fat Mirasidars. Were it not for the exertions of the Payacarris, the continuous expenditure of their money, time and labor and that in direct opposition to the wishes of the Mirasidars, not a 16th part of the cultivation, which now exists, would have been brought about. Universally, it is acknowledged that so long as a man yields his dues to Government, he has a right to his holding; but when he fails he forfeits his right. Government have called upon all land holders to pay the Taram assessment on all lands in their possession and it is evident that when they neglect to do so, they forego all claim to it and Government are perfectly justified in leasing out the lands so that they may prove beneficial to themselves and to the people at large. The right of property then in lands is clearly determinate; let the demands of Government be met and there will be no question as to the right.

Para. XX. It cannot but be accounted as the height of presumption to take for granted that they, the Mirasidars, have a right in the 1st place to lands to which they cannot prove their title; 2nd to leave them uncultivated and 3rd to refuse to pay the dues of Government who protect them and keep them in peace and prosperity. Here is a confounding of a question which concerns, not only Chingleput in its self, but affects the whole of the possessions of British India. Has it yet to be definitely settled who has the proprietary right to the land, the conqueror or the conquered? But without reference to that question, it may be clearly deduced that a principle which does not obtain elsewhere, has found ground in Chingleput only in consequence of its contiguity to the seat of high Brahminical power and influence, viz. Conjeeveram the seat of the Dynasty of the Tondamans. To give the Mirasidars Thundoo Varum or land-lord's fee, is to subject Petitioners to a double cess,—one to Government and another to the Mirasidars (this being the most oppressive) leaving scarcely any thing to themselves for their labor. It will be admitted that it is a hard case with Petitioners to be ousted out of the possession of lands which they have hereditarily cultivated when the so called Mirasidar finds himself in circumstance to take up the land himself. As already stated Mr. Ellis was surrounded by Brahminical influence and hence his adverse opinion, which was the twin-horn of that of Sunkeria. Sunkeria was a Brahmin and it is naturally to be expected that he would exert himself to the utmost to protect and favor his brother Brahmins and put forth special pleadings on their behalf. Through his intrigues and under-handed designs he caused a wrong impression, totally at variance with the fact as respects Mirasidars and their alleged rights, from which followed all this confusion, oppression and misery. Is Sunkeria the only Authority or is he a proper authority in regard to Mirasi rights, that he is so frequently referred to? Vide para. 14.

Para. XXI. Sir Thomas Munro was not induced from prejudice to introduce the ryotwary settlement, for the system he adopted was what he, from his great experience of the constitution

of land tenure in India, considered to be the best. Whilst he had regard for the comfort of the people, he also had the interest of his employers, the Court of Directors in view; and it was not from ignorance that he did not recognize the so called Mirasi right in Chingleput. The Board of Revenue, as previously stated, adopted, the false views furnished them by the lower authorities, who, in their turn, derived wrong impressions on the subject from such interested parties as Sunkeria and other Brahmins. With a sufficient motive the Brahmins are notoriously obsequious and with opposite reasons they are insulting. The effrontery displayed by the Mirasidars in the latter part of this para., calling in question the right of Government, and stating the feebleness of the regulations as regards their rights, is clearly seen. Here the Mirasidars base their right on "custom," whilst they previously stated that they derived it from the Tondamans. The contradiction here is apparent. Besides, many usages and principles, founded on immemorial custom, have been found by your enlightened Government to be opposed to morality and were consequently prohibited and nullified. The Regulations empower the Mittadar, the Shrotriandar and other great land holders to oust such of their tenants who neglect to cultivate their lands. If the lessees of Government have such power, can it be denied or is it not presumption in any one to deny, that Government have the right to oust all parties who fail to cultivate their lands, or to pay their Taram assessment on their respective holdings. The application of the Provisions of Regulation 4 of 1822, is here forced.

Para. XXII. If the rights of the Mirasidars were incontrovertable would the Board of Revenue, who have all along sought to deal fairly and justly, leave it to be decided by the Courts and Panchayets. The impartiality of the Board is perceptible from their leaving the question to be decided by Panchayets composed of Mittadars, who claim Mirasi, Mirasidars, Natwars, and Izaradars. By the earlier surveys in 1829 the Merahs, Thunduwaram and other privileges were included in the Puttahs in North Arcot and no claims were put forward for them so long as such villages were included in North and South Arcot, but soon after their restoration to the Jaghire, they, the Mirasidars, at the instigation of the other Mirasidars sent forth a cry as regarding their Mirasi right during the subsequent Piemaish when alone a variation of the Teerwah was made excluding the privileges of the Mirasidars from the Puttahs.

The Hookanamah, it is to be observed, was prepared and issued by the Board of Revenue under the false impression received by them from the Collector's reports, and neither the Collector nor the Board, ever personally enquired into the matter.

Para. XXIII. Here Sir T. Munro's authority is dragged in to show that after he gained experience, he changed his opinion. Let his language be well weighed, and it will be apparent to all that his opinions tally with those he always held and agreeably to which the order of Government dated 19th June 1859 is.

† Saying the discussion were concluded, the Mirasidars' tenure against Petitioners, and dispossessed them of their lands, houses and produce and exact from them hireless labor &c.

Para. XXIV. If all discussion on Mirasi tenure were terminated in December 1824 and all questions relative to it were left to the decision of the Civil Courts, why then the present appeal of the Mirasidars? The alleged rights of the Mirasidars have been proved to be no right at all, it is a shameless barefaced imposition, and their claim to it, from custom or tradition, is without any foundation—a baseless fabric erected in the air.

Para. XXV. How sophistically the Mirasidars proceed! They say that Government demand rent on wet lands, especially, because forsooth they repair the works of irrigation! Do they mean to state that all this dispute is about lands under cultivation? That the order of Government does not extend to any more lands than wet ones? From first to last, the question is not about wet lands, for which the Mirasidars pay Teerwah, but for the waste lands, which they will not cultivate themselves or allow to be given on Durkhast. It has been already shown clear as the noonday sun, that even now the most stringent measures are required to prevent the neglect of the cultivation of waste lands on the part of Mirasidars, and it is because they the

Mirasidars feel foolishly confident in their prescriptive right that they fail in paying up their dues to Government again: Mr. Place's observation is misconstrued. "The idea of permanent property would induce any man who has a small capital to lay it out to acquire a right to the smallest holding, and even now Petitioner's would gladly do the same if they were not oppressed by the Mirasidars."

Furthermore, from the importunities of Petitioner's, the Mirasidars, now, after the lapse of many centuries, state their willingness to turn their minds to cultivation. This will never be! Petitioners are the real cultivators of the soil, and as they are the cultivators and pay their cess, they are the rightful owners of the lands, waste or cultivated. During the disturbances of Hyder Ali, many of the villages became deserted, and the Mirasidars admit, that the Mirasi right of those villages became extinct. Subsequently, Mr. Place filled up the vacant shares by non-Mirasidars. Here Petitioners would humbly enquire, what became of Mirasi right? Could the permanent tenants be ousted, or were they either on the application of any of the descendants of the original holders or by Government? A consideration of this in itself will prove that Mirasi right is untenable.

Para. XXVI. When the lands are notoriously poor and unprofitable, why all this hubbub about their proprietary right? If the lands are worthless, why not allow Petitioners to undertake their cultivation on Durkhast, and why oppose them? The Mirasidars state that cultivation has kept pace with the progress of population. This is undeniably the fact, but not as represented by them. The increase of population was that of the Sugavasis and Payacarris, and it was and is through them that cultivation was and is extended so far as regards cultivation:—However sharp the Mirasidars may be in Sircar business, they are known to be non-productive characters as cultivators. The excess of cultivation is known, by the local authorities, the Board of Revenue and Government, to be owing to the energetic exertions of Petitioners.

Para. XXVII. To show the superiority or the peculiar advantages of the Mirasi system, the Mirasidars point out its peculiar facilities in taking advantage of the variableness of the seasons. Is it on account of the internal economy of the Mirasi system that advantage is taken of the vicissitudes of the seasons? Throughout the world all farmers trust in Providence for the usual showers of rain on which the plentifulness of their crops depend and they take their chance of a good crop, but whether good or not they unhesitatingly pay their tax to Government. Not to go far, let the South Arcot District be taken for an instance; about 7 or 8 years ago the lands were all dried, wild, waste: they were given on easy terms to the Ryots, who, from the confidence they felt that the lands were their own excavated wells and with the assistance of the periodical rains realize good harvests, no portion or tract of land is without its irrigating well. But Petitioners are precluded from following their example in as much as they are uncertain as to what moment they may be ousted of the lands they cultivate.

The Mirasidars being certain of their lands are indifferent towards their improvement and therefore depend entirely on Government for works of irrigation, and are compelled to restrict their cultivations according to the seasons. If these lands were made over without the interference of no other party than Government, the same improvements as exist in South Arcot would be affected in the district of Chingleput.

Para. XXVIII. Here is a flat contradiction. The Mirasidars point to an annual failure in the crops of their *extended cultivation*. Let it be observed that this is the first drop; and for which they have not sufficient water from the Government supply. Yet withal they state that they are able to cultivate Wet or Nunjah lands and bring in a large extent of double crops.

A simple query here will show the contradictory nature of the arguments alluded by the Mirasidars if they have not sufficient water for a first cultivation, how could they extend their cultivation to a 2nd crop?

Para. XXIX. They say that Mirasidars are not blind to their own interests. Selfish and willful as they have always proved, and as Government knows they take no interest in the cultivation of their lands. There can be no question that the right of Mirasi is a clog on the wheels of improvement and the extension of cultivation. The grease which the wheels require are encouragement from Government. From the acknowledgements of the Mirasidars themselves it is to be understood that a large extent of waste lands is still lying waste. Not however from the reasons assigned by them, as shown by them particularly in the following facts Petitioners have applied again and again for lands waste and arid as they are, notwithstanding which, the Mirasidars oppose them on the plea that they, having the first offer, will cultivate it themselves. But what was the consequence? The Durkhastadars were not placed in possession, whilst the Mirasidars neglected the cultivation. (They have the effrontery to say that not even $\frac{1}{4}$ of the Darkhast lands have not been brought under cultivation and that the Collector has made his Report to that effect. The lands here represented as $\frac{1}{4}$ are those only which Petitioners have by good fortune acquired. The non-cultivation of the remaining $\frac{3}{4}$ is attributable to the Mirasidars and is not this a great injustice?) Vide copy of Proclamation of General Meeting at Conjeeveram. The Mirasidars say they are unproductive, Petitioners will take them as productive, why not allow them to have independant enjoyment of them? If Government wish to push forward cultivation for whose benefit is it? Is it not for the benefit of the Government and the people as large productive of evil!! As how? Government have newly constructed many irrigation works, as for instance Tanjore, Rajahmundry, Nellore, &c., and are these for evil or good, and yet it is to push forward cultivation.

Para. XXX. The causes for the existence of waste lands in the Chingleput Districts are different from those assigned by the Mirasidars. They state as such ordinary reasons:

- I. The insufficiency of population.
- II. The insufficiency of the sources of irrigation.
- III. The unfavorableness of the Season.
- IV. The high assessment.

These reasons are not urged as not to exist in other Zillahs to Mirasi right, for the obvious reason that there are no Mirasidars living there. Is there no increase of population in other Districts? Has not irrigation failed from the failure of the periodical rains? and how are all the lands assessed. It is perfectly trifling with the higher Authorities to assert what is not true and to deny what is known to be true. The only remedy which can be offered is the rejection of the so-called Mirasi system which give to much distinct to thousands of the Mirasidars.

Para. XXXI. The necessities of Government!! all taxes, from the highest to the lowest, are for the necessities of Government, but for whose benefit? Is it not mostly for the profit and peace of the people? Mirasi right is denied, why then is the question of the demand of taxes on all lands indiscriminately.

Para. XXXII. Teerwah was taken in kind in all Districts, why then should the so-called Mirasidars of Chingleput pride themselves or refer to the present commutation rates?

Para. XXXIII. Here again is another piece of effrontery; 40 years ago the Piemaish was taken and yet the Mirasidars boast that up to the present moment they have not paid up the Taram assessment. This only clearly proves the wide extended influence of the Mirasidars.

Para. XXXIV. Here again the unfounded assumption of the Mirasidars is seen. They have no claim. Government have the right to confer the proprietorship on whom they please. The unblushing impertinence of the Mirasidars is here most glaringly shown. They "contend that no change in the condition of the tenure can be made by Government except for mutual advantage," although Government are only dependant on these selfsame Mirasidars for their necessities. Let your Excellency in Council observe that when a man engages the whole of a village or a portion of it, he is expected to pay the full cess of the lands in his holding whether he cultivates them or not, and under such agreement or Muchilka, it is nothing but proper that the party should pay the whole cess. The owner knows full well the value of the lands and it is his

concern whether he cultivates the whole extent of his holding, or whether the whole extent is waste. It is not on the supposition that all the lands are cultivated, but that they may be all brought under cultivation either by the Mirasidars or some others, the Taram assessment is demanded.

Para. XXXV. Petitioners have proved that the arguments adduced by the Mirasidars are unsound; that their claims are false. They are therefore to be rejected. The inconsistencies of the Collectors in their reports arose from the influence of the Brahmins who were their constant attendants. How simply foolish!!! When their own rights are not recognized, who else will come forward? Should the rights of the Mirasidars of Chingleput be allowed, the adjoining Districts will also put forth the same claim.

Para. XXXVI. The Mirasidars urge the acknowledgement of their Mirasi right giving as a motive, the mutual advantage of themselves and Government. Did they consider how the populace are to go? This will show that they seek to injure us more and more from day to day, the Mirasidars say that they will not incur a greater loss than the Mootahdars in waste lands, should their Mirasi right be confirmed, but Petitioners urge that in the event of the lands, waste and arid, as they are being given them, they will bring them under cultivation, and Government will be no loser. Here is another piece of special pleading. Give the waste to strangers for cultivation and it is called a sacrifice, but leave it alone to the Mirasidars to be continued waste and Government will be profited thereby! The Mirasidars defy Government to put their order, dated the 18th June 1859, into execution and are determined to withhold the dues of Government as they have for the last 40 years.

The expences of the cultivation of waste lands do not tally with the collection account. Durkhasts are applied for, but though applied for, the Heads of villages, who are Mirasidars prevent the lands from being made over. Where then is the advantage of allowing the lands to lie waste or leaving the Sugavasis and Payacarris at their merceless mercy?

Durkhasts have been tendered for a large extent of land, but not even $\frac{1}{4}$ has been granted Petitioners. Such being the case, with what heart can they tender Durkhasts for any more lands. The Mirasidars say that they will bring the lands under cultivation: if they have not heretofore brought them under cultivation, is it to be expected that they will henceforth do it? The Mirasidars state that they require a Permanent Settlement or a permanent Puttah, like those of Malayalam and Canara: they are willing to receive Ryotwary Puttahs; what then becomes of their Mirasi right?

Para. XXXVII. How ignorant! The display of their ignorance is here clearly shown. The Mirasidars require the benefit of a permanent Settlement, and that held by single proprietors. Single proprietors are Gramatars, Muttadars, Shrotriendars, and Izaradars, and these have been shown in para. 47, to be the greatest oppressors. Now it is has been already shown that the Mirasidars have failed and will fail altogether in the cultivation of the lands. The Mirasidars, some of them are poor, and unable to pay or any otherwise to meet the demands of Government. The Mirasidars receive their Tundawaram and Malewaram, but instead of paying them their shares, they plead poverty in order to cover their iniquity. The objections raised here is answered above.

Para. XXXVIII. It is already shown that through the influence of Sunkariah, the Collector knowing that this would be the effect, the Collector Mr. Ellis recommended the issue of Puttahs. They plead, that as the Mirasidars forego their rights they are willing to accept a Mottah Puttah, to the misery of the Petitioners. Mr. Ellis, who received a wrong impression and wrong ideas, communicated false ideas of the Board of Revenue, and hence the continuance of the question of the Mirasi right. This view has been to the loss of Government and the poor Sugavasis and Poyacarris.

Para. XXXIX. If permanency of tenure is granted to the so called Mirasidars, they will

still continue to oppress the Petitioners the Sugavasees and Poycarries and their object is to have still a claim to Mirasi which as heretofore shown they are willing to forego. In denying them the Mottah Puttah, Government will not be losers whilst they be benefited thereby as also the Petitioners.

Para. XL. The orders of the Governor General Lord Canning accord with Petitioners Memorial of the 2nd September 1861; it fully includes everything.

Para. XLI. The Mirasidars request that the right may be settled at once. Their right has heretofore been shown as having no foundation. They say that they derived their right from time immemorial, whereas it has been shown that they derived their right from Adunda Chackravarty.

I. From the intervention of the time between the time of Menu and said Adunda Chackravarty, a vast space of time intervenes. And even the grants given to them is for Service, the Mirasidars do not perform their service, whilst all the village servants from the Toty upwards do, how can it be expected that they should still enjoy their Mirasees. Hence the origin from time immemorial is false. The villages were, given for Service Mauniem. There was a great population and on account of the services these lands were granted. In the Samoodayem the Petitioners cultivated the lands, and it was for that they received the lands and made Petitioners cultivate the same.

II. The permanent Settlement of entire villages is obstructive to the interests of the people and Government at large. The Right Honorable the Governor General in Council has passed an order that all lands should be made profitable to Government or sold. From nothing but the incessant interference of Government Officials—of the Brahmin Officials,—that Petitioners are put to the greatest distress. If they were not they would not undergo those sufferings.

III. They ask that the Mirasi right may be confirmed in accordance with that of Sir T. Munro. Petitioners humbly and respectfully solicit your Excellency in Council that in accordance with Sir T. Munro's orders, with your orders of the 18th June 1859, and the Minute of Lord Canning as regards the sale of waste lands may be caused to be executed. It is clearly and distinctly shown that Menu existed long before Adanda Chackravarty. They say that in Menu's Shastras and in the Sanskrit authorities they have Mirasi right; long afterwards, they say, the Tondaman of Chingleput, gave the lands to a single family of Vellalers and that the villages were Samoodayem or common tenure. Petitioners have already shown that this is false. The other assertion that the Tondaman bestowed the Mirasi right is false. The lands were given to the Vellaler family, and in order to bring the lands under cultivation, 2 and 3 Cawnies were given them as service Mauniem, that is what they designate Mirasi, and hence their intrigues about their Mirasi rights. The Collectors Messrs. Place and Ellis took the ideas of the Brahmin Sunkariah and conveyed a wrong impression to Government respecting Mirasi right, of which they first spoke unfavorably and then favourably. All the arguments used by the Mirasidars have been shown to be false: that they have no right has been proved nor have they given a single proof to establish rights, consequently; Sir Thomas Munro in opposition to the Collector expressed a far different opinion adverse to the lower authorities on three different occasions he expressed the same opinion. Though the Mirasidars are but one in a 1,000 of the general population they put Petitioners, from their intrigues, to a great deal of distress. Petitioners have clearly and distinctly represented their case in their Memorial of the 2nd September 1861.

If according to the request of the Mirasidars and on their fabricated tales, your Excellency in Council should have the jungles and waste lands uncultivated, not $\frac{1}{4}$ of the Government dues will be realized. Petitioners also will become losers and exceedingly wretched. Another piece of sophistry of the Mirasidars is that they have altogether omitted referring to the Sugavasi Puttahs

of which there were a large number in the District, and their object in doing so is obvious, for a Sugavasi has a prescriptive right to the lands from long enjoyment, whereas a Payacari is but a late tenant and a Paracoodi is a cultivator who belongs to another village. Many of the Sugavasis have been ousted, and it is to oust the remainder that no reference is made to them. They therefore request that your Excellency in Council will without any delay put into effect the opinion of Sir Thomas Munro, that the Circular Order of the 18th June 1859, and the orders of Earl Canning may also be executed, and if Petitioners' holdings are established in their hands in conformity with the previous orders, all the waste lands of the District will be brought under cultivation as in South Arcot, and the shackles with which Petitioners are bound will be snapped assunder.

there were
The Proceedings of the said Native Association with their address have been forwarded to your Excellency in Council, but from what has been stated it will appear that their statement will be false. Whilst ~~the Mirasidars~~ only 50 or 60 ~~in the District~~, the Association *because* state falsely that 60,000 congregated at the meeting and that not even $\frac{1}{4}$ part of the Durkhast *clans pre-* lands by Petitioners are cultivated. Where then were their signatures? The $\frac{3}{4}$ which were taken *sent,* by the Mirasidars, are left uncultivated by them, and only such lands that they thought fit to cultivate they did.

Petitioners humbly request that:—

- I. That the lands cultivated by each Ryot may be given to him on Puttah.
- II. That a Cowle may be granted to the person who tenders a Durkhast.
- III. That if according to Lord Canning's orders the waste lands should be put up for upset sale, the Mirasidars, Mittadars, Izaradars, Shrotriendars and their connivers in the Revenue Department will from their power and influence usurp the whole of the lands. They have become rich by Petitioner's labors and at the expense of Government. Petitioners humbly solicit that your Excellency in Council will be pleased to pass an order, complying with their request.

For which act of justice and mercy Petitioners as in duty bound.

Shall ever pray.

A. VENKATACHELLA NAICK.

Agent.

Madras
31st June
1862

To

HIS EXCELLENCY THE RIGHT HONORABLE,
THE SECRETARY OF STATE
FOR INDIA IN COUNCIL,
India Office, London.

THE HUMBLE 2ND SUPPLEMENTAL MEMORIAL
OF THE UNDERSIGNED POYACARRY AND
SUGAVASSIE INHABITANTS, 4,550 AND MORE
OF THE DISTRICT OF MADRAS, AGAINST
THE VILLAGE MIRASSIDARS, SHROTHIEM
DARS, MITTAHDARS AND IZARADARS OF
THE SAID DISTRICT.

MOST RESPECTFULLY SHEWETH,

That subsequent to the presentation of their original Memorial, their oppressors have dis-
possessed many of your Memorialists of a large extent of their holdings, designated Kyput lands,
which they have cultivated and enjoyed on their own responsibility, and which should be con-
firmed in their possession.

That the fees demanded and levied by the Gramattars or head men of the village are

I *Tunduwaram* :—perquisite on account of previous expenditure.

II *Cupputam* :—The common expenses of the village.

III *Marah* :—Office fee as given to the other 12 village servants.

In addition to the above fees the Gramattars enjoy Manniems or rent free lands from Go-
vernment for the services they render in common with the rest of the village officers.

Let it be here questioned why the Gramattars, who realize the different kinds of fees, and
enjoy, besides, a Manniem from Government direct, should claim, or be allowed to claim *other*
rights as Mirassidars? The more especially, since Memorialists are not only the actual and per-
petual cultivators of the land, but as also their ancestors cleared the jungles, and rendered the
lands cultivable at their own outlay.

It is also to be observed that the Gramattars *presuming* on their *pretended* right of
Mirassiship misappropriate the whole of the collections realized under the head Cupputam,
they having lost sight of the original object for which the collections were made. The cele-
bration of the festivals of the goddesses—the expenses attending upon such celebrations are
neglected and unpaid.

Their intrigues—the intrigues of the Gramattars, are still more clearly discerned in their
asserting a Mirassi right, during the issue of Mottah (or full village) Puttalis, and they by their
bland and obsequious observances, having much influence at the time, obtained not only what
they required at the time, but also secured as they thought, all future time.

In the 9th para. of their petition to the Honorable His Excellency the Governor in Council
it is stated that the Board of Revenue stated that the Mirassi right was derived at a time “far
“more ancient than the Moorish conquest, and that the term Mirassi which was introduced by
“the Mahomedans conveyed the tenure of property, or hereditary right.”

The Board must have enumerated this without knowledge or experience; or without
consideration.

All village servants are entitled to *Mirassi fees*? Is not the term Mirassi given and
applicable to them the Gramattars? are not their (the Gramattars' right) hereditary claims to
Mirassi the same to the Revenue Carpenter, Blacksmith, Barber, Dobie, Toty and Talleary.
When any one of these are unable, from inability from whatever causes they may assign, they
employ substitutes or as they are called Goomashtahs on a moiety of their salaries; but in the
course of time these Goomashtahs supersede their principles.

Whilst the so-called Mirassidars employ Goomashtahs, and employ them as their substi-
tutes and eventually give up their own rights, where then their *Mirassi rights*!

The prime Minister of the Nabob, Kongoroya Jee, interested himself so as to
befriend his fellow countrymen, the Mahratta Brahmins, and got bestowed on them the

Headship or Gramattarship of the villages. These Gramattars, on the assumption of the country by the British Government, in consequence of their being Mahratta Brahmins and of their intimate friends also being Mahratta Brahmins, and the whole of them being in the Revenue Department, one and all deceived the Collector and other Revenue Officers, and stated, most falsely, most fraudulently, that their ancestors were the first cultivators of the land.

This was not true: for if the reality were ascertained it would then be known that the so called Mirasidars, are only fraudulent usurpers of the lands which Memorialists have uninterruptedly cultivated and enjoyed from their great ancestors: and that Memorialists are the actual proprietors and cultivators of the land. As cultivators, Memorialists are bound to pay to Government alone for the cess due upon their land and not to any second person. Why then does Government leave Memorialists to the tender mercies of the Gramattars? Their district is filled with them. Even the Sheristadar and his Deputy and in fact all the principal Native Officials of the District are none but Brahmins, and Memorialists expect no justice unless Government and your Excellency interfere.

Farther, the Natwars were appointed by Mr. Collector Place, in view that they should superintend and be responsible for the cultivation of their villages and keep their several tanks in repair. In doing this that Officer perpetrated another error, and that is, that he appointed ~~Natwar~~ ^{2 or 3 Natwars} ~~the Taluq~~, and worse than all, bestowed on them two or three villages as Shrotriems.

The proceeds of the villages thus granted to them are from Rs. 2,000 to 5,000, whereas, as is herein under shown, but a fractional part is received by Government.

In addition to their Shrotriems, the said Natwars, through their intrigues with the connivance of their fellow countrymen the high Mahratta Brahmin officials, they have obtained possession of large extended property or mittah, the cess of which to Government is but 200 or 300 Rs. whilst they collect from 3,000 to 4,000 Rs. annually.

These Natwars and Gramattars collect from Memorialists, on account of what they alledge to be their Mirassi right, from 200 to 2,000 Rupees exclusive of the cess!

From each Natwar possessing Shrotriems, Mittahs and alleged Mirassi rights, the other so called Mirassidars, Shrotriemdars, Mittahdars and Jaghiredars have continued by the persuasions of the said Natwars to plunder the Government and Memorialists.

The late Honorable Company's Government have bestowed Jaghires on their special servants, and thus many Brahmins enjoy innumerable Shrotriems and Agraharams. In the confusion of the Mahomedan rule, there was not the slightest enquiry and as the then Mahratta Brahmins declared the information given by them was taken for granted, and they were most unjustly confirmed in their usurped Mirassi rights.

The late Honorable Company's Government have bestowed on their servants, many of whom (Mahratta Brahmins) enjoy, many Shrotriems and Agraharams. But during the Mahomedan Government there was no enquiry, and the Brahmins declared that they enjoyed the Mirassi from the time of the Hindu rule. From the Brahmins being in the employment of the Revenue authorities they declared that they were the proprietors of the land.

Let it be further observed that the Brahmins obtained from the Nabobs by false Seal *Sunnuds* their confirmation of the above said facts.

Here Memorialists would respectfully submit their complaints as instances of this:—

S. ARMOOGUM MUDELLI, in Madurandum Taluq, he possesses Natwars Villages three: Arcot, the beriz of which Rs. 170 and the proceeds Rs. 3,000.

Vayloor.....	105	Rs. 2,500
Arasoor.....	66	Rs. 4,500
	<u>Rs. 341</u>	<u>Rs. 10,000</u>

Besides, the above party has a Mittah of 8 villages:—

1. Shayoor Chumdupett proceeds.....	Rs. 1,000
2. Villepaukum.....	1,000
3. Tatey Chary.....	800
4. Wothevelangam.....	800
5. Suracuppam.....	300
6. Manapakum.....	800
7. Cosharapakum.....	400
8. Pooddooputta.....	4,000
	<u>Rs. 9,100</u>

The kisty is Rs. 168.

Another Mittah consists of 7 villages.

1. Vellagoondagarum.....	Rs. 400
2. Erssoor.....	2,000
3. Venmalagaram.....	1,500
4. Seroo Myaloor.....	1,500
5. Pullumpaukum.....	1,000
6. Thamara Kaney.....	1,000
7. Pitchun Thangal.....	500

Total Rs. 7,900

Another Mittah consists of 8 Villages

1. Melapoothoor or Keelapoothoor....	Rs. 2,000
2. Poren.....	1,500
3. Cochran Thangal.....	800
4. Poodoo Coopum.....	500
5. Wadur.....	800
6. Nynacuppum.....	300
7. Moottoocaudoo.....	1,000

Total...Rs. 6,900

In the same Taluq, one Natwar, Thodunder Kalappa Mudelli, Shrotriem Viddal, Rs. 5,000. He has besides, as a mittah, 30 villages.

Kadaklur Sunjeevee Reddy Shrotriem, Puthering Cottah, Rs. 3,000.

Mittahdar Cuddalore Comarasawmy Mudelli possesses 20 villages.

Kypaukum Muttu Comorappa Reddy's Mittah.

1. Peria Kypaukum ..	Rs. 3,000
2. Chinna Kypaukum ..	4,000
3. Cadapyary ..	500
4. Podaganum... ..	2,000
5. Poonrampaukum ...	2,000
6. Yeravanoor... ..	1,500

Total Rs. 13,000

Palambaukum Muthu Venkatrama Reddy's Mirassi Villages:—

1 Polambaukem; 2 Mudukaray; 3 Saravambaukum; 4 Chitandoor; 5 Sinaloor; 6 Ravatha Nulloor; 7 Ulloor; 8 Kiluthepaukum.

In this manner each party possesses from 1 to 30 or 35 Villages either as Muttah or Mirassi.

The Natwars have from 51 to 60 villages in the District. They pay cess from 50 to 60, and realize from Rupees 4,000 to 5,000 annually from each Village.

Many Muttahs have been granted at from Rs. 5 to 21, and many more from Rs. 25 to 300. The Mittahdars enjoy from these Villages from Rupees 1,000 to 4,000.

There are about 5,000 Villages in the District of which $\frac{2}{3}$ consist of Natwar, Mittah, Jaghire, Izara, and Agraharam.

Memorialists therefore are become slaves in consequence of your Government giving them up to plunder: they are without pottage to drink, rags to put on or a hut to live in. These sufferings were not experienced by our ancestors under any of the former rulers.

Memorialists therefore humbly solicit, with reference to their previous Memorials of the 2nd September 1861 and 21st June 1862, that orders may be passed granting them puttahs for their respective holdings of lands cultivated by them; to grant them lands on Durkhass or Cowle; that agreeably to Lord Canning's order they may be permitted to purchase waste lands; and not be prevented by a combination of the Brahmins.

And Memorialists as in duty bound shall ever pray.

A. VENKATACHELLA NAICKER,

Agent for Memorialists.

3rd November
1862

To His Excellency the Right Honorable the Secretary of State
For India in Council.

East India House,

London.

THE HUMBLE 3RD SUPPLEMENTAL MEMORIAL
OF THE UNDERSIGNED PAYACARRY AND SU-
GAVASI INHABITANTS, 4,550, AND MORE, OF
THE DISTRICT OF MADRAS, AGAINST THE
VILLAGE MIRASSIDARS, SHROTRIEMDARS
MITTAHDARS AND IZARADARS OF THE SAID
DISTRICT.

MOST RESPECTFULLY SHEWETH,

Memorialists submitted a Memorial and 2 Supplemental Memorials containing 4,550 Signatures to the local Government complaining of the injustice done to them by the Mirassidars, Shrotriendars, Jaghire-dars, Agraharamdars, Mittahdars and Izaradars of the Chingleput or Madras District.

2. The Memorials and Supplements are dated respectively 2nd September 1861, 21st June of 1862, and 3rd November of the same year.

In these several Memorials they complained that,

- I. They have shown that with the exception of service Maunim or Mirassi, they have no claim, right or title to the lands, which Memorialists recovered from immemorial waste and cultivated; that the above land holders defraud Government as also Memorialists by exacting from them Tanduwarum, Jastee Teerwah, Amanjee, (or labor without hire) Dhundum (collections without cause).
- II. That Shrotriems were granted to the Natwars for keeping the Tanks in repairs and Superintending the cultivation, whereas, they do not do so; and that whilst Memorialists are willing and able to bring their Kyput lands or holdings, under cultivation they are prevented by said Natwars. In 1849, the Collector of South Arcot, reported to the local Government and obtained an order from the Supreme Government that since the Natwar, Muttu Mulla Reddy, did not fulfil his conditions he should forfeit his Shrotriem, and in the same manner the other Natwars should also forfeit their Shrotriems.
- III. That instead of granting pensions for services rendered to Government they have conferred on them Jaghires, whereby Memorialists obtain a reduced amount of Warum (or share of the proceeds of cultivation) and suffer great injustice.
- IV. That from having deceived the Mahomedan Rulers, and from having deceived the Honorable Company's Government by stating that the Summuds of Agraharams which were in the Mahatta language were granted them in the time of the Nabobs their statements that they and their heirs are entitled to the Agraharams, and by their illegal and unjust claims being acknowledged by Government, Memorialists receive the reduced rate of Warum or but a limited measure per annum.
- V. The Mittahdars when originally obtaining their Mittahs declared that the lands of the village were immemorial waste and jungle whereas, they cultivated but from 10 to 20 cawnies and left the remaining waste. Thus they imposed on Government and benefited themselves to the loss of Government and Memorialists. This will be seen from the collections which they exact from Memorialists being from Rupees 400 to 5,000.
- VI. The Izaradars follow the same practice.
- VII. From the friends and relations of the Mirassidars, Shrotriendars &c., having been in Revenue employ, the whole in collusion, defrauded both Government and Memorialists putting us to the greatest distress for food and rags. That therefore Memorialists solicited that a Commission may be appointed to thoroughly investigate the entire subject.
- VIII. That as has been done in South Arcot that all rights of Mirassidars, Shrotriendars, Jaghire-dars, and Mittahdars in the same manner, Memorialists solicited that they may be relieved of all their troubles and vexations, and each of them be permitted to keep possession and enjoy their own Kyput lands or holdings. Memorialists also requested that a Durkhast should be granted for the lands cultivated by each of them. In the event of their request being granted they will not only enhance the Revenue of Government, but benefit themselves.

IX. With respect to the above subject Government passed an order under date 24th November 1862.

In their order they are pleased to state.

- I. That in the event of Memorialists having any complaint against the Mirassidars, they should apply to the Magistrate.

*Copy sent to the Secretary of State
12th February 1863*

II. That Memorialists prayer for a Commission cannot be complied with.

III. That Government cannot disposes the Mirassidars of their Mirassi Rights.

With reference to the first point. Memorialists would beg to represent that they are in a state of utter destitution and altogether incapable of withstanding their powerful opponents. They are fearful of opposing them.

As regards to the 2nd point praying for a Commission, is it because Government are afraid that on an investigation the whole, the full, the legitimate facts will be brought forward?

From time immemorial Memorialists and their ancestors have held and enjoyed the Kyput lands in their holdings, and it is hard that they should now be deprived of them at the instigation of the Mirassidars. Are Memorialists then to be left at the mercy of the Mirassidars, in the same way as the poor Irish tenants are by their non-resident Landholders?

Government have passed no orders with regard to the usurpations of the Natwar Shrotriendars Mittahdars and Jaghiredars, and it is difficult to comprehend what their intention is in this respect. Sufficient has been given to show that great distress and misery have been experienced by Memorialists.

While Memorialist's opponents have only an interest of 1 per cent. and Memorialists should enjoy 99 per cent. they suffer the utmost afflictions.

On the foregoing grounds, Memorialists humbly solicit that your Excellency will be graciously pleased to look down on them with compassion, and after reviewing our Memorial and Supplemental Memorials together with the present one, pass an order that the false claims of the Mirassidars, Shrotriendars, Jaghiredars and Mittahdars, may be annulled and ~~confirmed~~ Memorialists, in the lands cultivated by them by the issue of Pattahs in view that said parties may have no control over them. We look up to your Excellency for justice and none else in Heaven or Earth or beneath it; or otherwise Memorialists, many thousands and their families and children, will be brought to the lowest ruin.

For which act of justice and mercy, Memorialists as in duty bound,

Shall Ever Pray.

13th January, 1863.

[Handwritten signature]
[Handwritten signature]
[Handwritten signature]

N^o. 227 - Received Sept. 3

Proceedings of the Madras Government
Under date the 2^d February 1863.
Read the following paper

From Poyaswami, Yench and others
the Poyaswami and Soogavasee Inhabitants
in the Madras District.

Forwarding duplicate copies of Memo-
rial to Home Gov^t against the decision passed (Here enter 3^d Nov. 1862.)
by this Gov^t in their late Memorial regarding
the land claims they make from the Mission-
aries and Abolitionists &c.

From the Agent to the Poyaswami
and Soogavasee Inhabitants of
Madras District.

Submitting for despatch to the Secy (Here enter 3^d Nov. 1862.)
of State, duplicate copies of the 2^d Sup-
plemental Memorial of the Poyaswami and
Soogavasee inhabitants of the Madras
District.

From the Agent of the Poyaswami
and Soogavasee Inhabitants of the
District of Madras.

Submitting for despatch to the
Secretary of State a third Supplemental (Here enter 13th Jan^y 1863.)
Memorial regarding the injustice done
to Poyaswami by the Missionaries &c.

Ordered that the
Memorials received
with the foregoing letters
be forwarded to the
Secretary of State, and that
intimation of their despatch
be given to the Memorialists.

MD

SM JP

PP

Copy in a letter to Gov^t
172-2 of 11th May 1863

My dear Mr. Deane
22 Albany St. 10th 1853

6/1/34
3-554

91

22 Avenue 1863 & 1864
No. of Post for 1863

22/2/7

22 of the 1863
22/2 February 1863

From the 1863 to the 1864
31 March 1864
Ohio

Memorials to the
Secretary of State, President
by the 1863 and
1864 and 1865
of the 1863 and 1864
forwarded to its des-
tination.