

MADRAS RECORD OFFICE.

Government of Madras.

Revenue DEPARTMENT.

G.O. No. 14	Press ~~Mis~~
24-26	
Dated	5-1-1867.

Not to be folded or roughly handled

No. 24. Read the following Memorial of Rajah SUGATOOR IMMADEE SANKARA RAYALESOVUNTH Bahadur, Zemindar of Punganur, in the District of North Arcot, to His Excellency Lord FRANCIS NAPIER, K. T., Governor in Council, Fort Saint George, dated 20th June 1866.

RESPECTFULLY SHEWETH,

Your Memorialist begs to bring to your notice the following few facts:—

I. That the Inám Commissioner has unjustly assessed such lands, excluding those left for Brahmins, as were allowed by Colonel Thomas Munro and Mr. Traversa, after the due consideration and examination during the time when the present Government attained its full extent. The holders of such lands are the following persons:—

1. The Goeroos or Priests and Aucharies who manage the religious matters of us properly.

2. Punchangy or Calendar Reader, whose duty is to attend the palace daily to read the calendars and to tell astrology.

3. Rajah Pourahetahs, whose duty is to have a list, (handed down from generation to generation of annual festivals,) such as Dwipavaly and Dasarah, of some particular worship of god, of the method of marriage after the Hindoo manner, and of other religious matters, and to attend the palace to give notice of the particular dates in which such festivals take place.

4. Puranicas are those persons whose duty is to read Puranas or ancient and religious histories.

5. On such festivals as above-mentioned, the service of the following are necessary:—

1. Pundits, to discourse on a certain point with the Pundits of other countries or among themselves.

2. Poets, to compose poems, some themes being given.

3. Buffoons, to entertain the State by their wit.

4. Butraj, to entertain the assembly by flattering.

5. Musicians, playing on some musical instruments.

6. Nuttavahs, to play dramas.

7. Surgeons, to apply medicine to any kind of sickness.

II. That these Inám Shrotriems, Bhutvurthy, and Khyrady (as they are called) are declared rent-free, and consequently our officers have informed the Inám Commissioner that these lands should not be assessed now, but should be allowed to continue in the same manner as before. I have spoken of this matter to Mr. Taylor, the Inám Commissioner, and have also informed him by some letters.

III. That these lands are in reality held by them as a remuneration for their services under the Memorialist and his ancestors. But now these persons are just declining to discharge their respective duties to me, being unjustly and in contradiction to the old custom, saddled with quit-rent, as aforesaid, in addition to the Jodi imposed upon them.

IV. That, in conformity to the practice observed in the Carnatic Samastanams, your Lordship's Memorialist should secure the services of the above-mentioned persons for his use and benefit, besides for keeping up his dignified position.

V. That your Lordship's Memorialist is fully persuaded (by the favorable treatment which he received from Colonel Thomas Munro, Governor Lushington, and Governor Trevelyan,) to believe that it can never be the wish of the British Government to do anything that can interfere with the comfort, ancient enjoyments, and privilege of the Zemindars and their families, and to dishonor and lower them in the estimation of the public.

VI. That under the above circumstances, your Memorialist begs that your Lordship will order that the aforesaid Service Inams and Shrotriems may be left as usual free from any quit-rent, so that he may be able to come and their services.

For this act of kindness, Your Lordship's Memorialist is, as in duty bound, ever pray.

No. 25. Read the following Memorial of Rajah SANKARA RAYAL ESOVUNTH Bahadur, Zemindar of Panaganur, in the District of North Arcot, to His Excellency Lord FRANCIS NAPIER, K. T., Governor in Council, Fort Saint George, Poonganour 29th June 1866.

RESPECTFULLY SHEWETH,

That your Lordship's Memorialist begs to appeal, upon the following grounds, from the letter (Appendix I.) of the Officiating Inam Commissioner Mr. W. T. Blair, No. 116, dated 11th day of August 1865, which communicates to him the Order of the Government upon his petition addressed to that Officer, praying for the exemption of the several Kattoobadi and Amara Inams and Shrotriems in his Zemindary from being saddled with quit-rent, in opposition to the immemorial local usage and fiscal system.

I. Because the Inam Commissioner is not correct in his representation (1) that the Kattoobadi and Amara Inams are excluded from the assets of the Memorialist's Zemindary; (2) that no Memorialist has therefore nothing to do with them; (3) that they should be according to the rules, enfranchised, and (4) that only the Inams enjoyed by such of the Kattoobadi and Amara servants in the actual household and personal service of the Memorialist should be rent free.

II. Because the Amaradars and Kattoobadies form an essential portion of the Village Revenue Establishments, and, as such, have been, from time immemorial, performing the *bona fide* duties of the collection of revenue, &c., &c.

III. Because the Memorialist has, as hitherto, every right to their services as the recognized village revenue servants.

IV. Because the measure recommended by the Commissioner is calculated to subvert the fiscal system of the Memorialist's Zemindary, and seriously to obstruct the collection of revenue.

V. Because it tends in a great degree to deprive the Memorialist of the long enjoyed benefit of employing them as his personal attendants suitable to his position and dignity as the Zemindar.

2. That, in regard to the first ground, the Inam Commissioner has based his proposal to enfranchise the Inams enjoyed by "Village Officers," viz., Amaradars and Kattoobadies, "for Revenue services still performed," upon the alleged exclusion of the same from the assets, upon which the Peischush was calculated in

1815. Upon the strength of the Khowle granted to the Memorialist's grandfather in 1815, Mr. Blair declared that the aforesaid Inams were excluded from the assets; but it must be observed that he is not fully aware of the cancelment or supercession of the said cowl by the Order of Government, issued in 1825 under the instructions of the Honorable the late Court of Directors. Besides this, a reference to the letter (Appendix III.) from Mr. Lacon, the then Collector of the Zillah of Cuddapah, No. 62, dated 23rd May 1833, to the address of the Memorialist's father, (being a reply to the communication (Appendix II.) No. 67, dated 24th November 1830, from the Memorialist's senior paternal uncle,) will convince your Lordship, beyond doubt, that the Government, in compliance with the Memorialist's senior paternal uncle's request, was not only pleased to include among the assets (save the Sayer, Abkarry, and Moturpha), all the villages described in the margin, as also the Jodi or quit-rent assessed upon the Inams, and Baujebaub, i. e., fruit trees subject to the annual Ijara; but also to grant his (Memorialist's senior uncle's) prayer that the Amaradars, Kattoobadies, &c., enjoy-

1. Khalisa villages
 2. Zufti, Muzras (hamlets).
 3. Amara Muktha.
 4. Amara Charana.
 5. Shrotriem.
 6. Nowkur Pasha.
- Circular Zamin included in each of the above villages.

ing Amara Charana Amara Muktha and Shrotriems should be in his service doing the Revenue, Police, and other duties respectively. The privilege accorded to the Memorialist's father, through the letter of Mr. Lacon as aforesaid, has been graciously extended and confirmed to the Memorialist by the Sunnud-i-Milkeut Istimrar, with which he was favored by the Government in 1861 under which he holds his Zemindary at present.

3. That, for the foregoing reasons, it must be declared that the Memorialist has as much right and claim to, and interest in, the Inams enjoyed by the Amaradars and Kattoobadies employed for the collection of revenue and other revenue purposes, (to the services of whom he is fully entitled by the long and immemorial local usage,) as he has in the case of Ayen villages and Inams for village services.

4. That the proposed enfranchisement of the said Inams falling respectively under sub-divisions first and second of the fourth general class of Inams in the Inam rules is diametrically opposed to the object of the very Inam Commission itself, inasmuch as the village officers, viz., Amaradars and Kattoobadies, still perform their respective revenue services in each Mouzah or cluster of ten to twenty hamlets within the Zemindary.

5. That while the Memorialist is very thankful for the exemption of a very few Inams enjoyed by the Amaradars and Kattoobadies in his household and personal service, he is extremely sorry for being put to the risk (without any cause) of losing the long enjoyed privilege of having all the Amaradars and Kattoobadies as his private and public servants.

6. That adverting to the second and third grounds, your Lordship's Memorialist begs to say that in the time of yore, the Amaradars and Kattoobadies had been the Memorialist's ancestors' Military retainers; that after the cessation of the Poligar system (which required their Military services very much for the safety of the estates) and subsequent to the transfer of this Zemindary from Burmahal to Cuddapah, many of whom as were actually required for the performance of the Revenue, Police, and other duties, were retained in the permanent service, the residue being dismissed

*Cases part of the old
large establishments*

in conformity to the Maharrattah letter (Appendix IV.) despatched in 1800 by Major Munro, the then Collector of Cuddapah, and afterwards the Governor of this Presidency, to the Memorialist's grandfather.

7. That they have since continued generation after generation to discharge their respective functions enjoying their Inams. There is really no distinction between the Kattoobadies and Amarams, excepting that the Service Inams of the former are in scattered fields, whilst the Amarams are hamlets enjoyed by a community of Kattoobadies, and hence their holders are called Amardars. But both have been always attached to the service of the particular Mouzah or villageship in which they are situated.

8. That the Village Toties and Neerutties have their own menial services to perform to the villagers, and it will be contrary to all custom to employ them in the collection of revenue and other Circular Revenue duties of the villages which require a higher and more responsible class of servants like the Kattoobadies and Amarams. In a few of the villages these village peons are known as Angajalas, whose Inams have been left quite untouched by the Inam Commissioner, as those enjoyed by a part of the village revenue service. The other village peons employed for similar revenue purposes are called "Atwaries," "Thahsil Peons," and "Tharavocars."

9. That by the terms of the permanent Khowle, with which your Memorialist has been lately furnished, besides ordinary Inams, all lands held for Police service have been reserved to Government, and your Memorialist recognizes the fairness of Government disposing at its pleasure the portion of the Kattoobadies and Amarams employed in Police duties. The number of these are expressly detailed in the account of Fusly 1229, which is adopted by the Inam Commissioner as the standard authority. But your Memorialist must beg to point out that interference with the rest of the Kattoobadies and Amarams would be an infringement of the terms of the permanent Khowle, for which there is neither authority nor sufficient ground.

10. That adverting to the fourth ground, your Lordship's Memorialist begs to observe that he will be deprived of the services of the Kattoobadies and Amarams, if the Commissioner's proposition of saddling their Inams with quit-rent be carried out; for there can then be no consideration for their continuance of the service under the Memorialist, as public revenue village officers, without whose material aid it will be very impossible to collect revenue of each Mouzah to which they are respectively attached.

11. That while upon this subject, the Memorialist begs to say, that the Commissioner was not justified in assessing quit-rent upon the Inams enjoyed by Bhutraj by them in his palace. The Commissioner seems to be of opinion that the Inams considered of their services under the Memorialist; at this rate he fears he may be deprived of all honors and privileges long accorded to him and his ancestors, by converting all the similar Service Inams into personal and subsistence grants.

12. That with reference to the fifth ground, the Memorialist has nothing more to say than draw your Lordship's kind attention to the accompanying testi-

monials of character and loyalty of himself and his ancestors, so that your Lordship may be able to form an idea of the good esteem in which he and his forefathers have always been held by the Government and its Officers.

13. That the permanent Khowle, lately conferred on your Memorialist, simply confirmed the previously existing Peishcush, under the terms of which your Memorialist had for years past enjoyed the services of the Kattoobadies and Amarams for the collection of his revenue and other duties. In the matter of this Peishcush, your Memorialist was unfavorably treated solely in consequence of the accidental circumstance of your Memorialist's Zamin happening to be transferred from Burmahal to Ceded Districts, where the rebellion of the Poligars led to a harsher line of policy. The Peishcush of the Kangoondy Polliem, which remained in Burmahal, and which Poligar, like your Memorialist's family, remained faithful to Government, was fixed at two-fifths of the assets, and all the Kattoobadies and Omiligars were allowed to the Poligars; whereas your Memorialist's Peishcush was fixed at four-fifths of the assets, and by subsequent calculations it was supposed to amount to two-thirds of the assets.

14. That your Memorialist under all these circumstances prays that he may not be reduced to still more unfavorable position by any interference with the Kattoobadies and Amarams, save and except those held for Police, which alone are reserved to Government, as such interference would be contrary to the stipulation of the permanent Khowle, and to the authorized enjoyment of years on the part of your Memorialist's family.

For which act of kindness your Lordship's Memorialist shall, as in duty bound, ever pray.

No. 20. ORDER THEREON, 5th January 1867, No. 14.

Miscellaneous.

1. In these Memorials the Zemindar of Punganur appeals against the course taken by the Inam Commissioner in enfranchising certain Amaram, Kuttubadi, Bhutvurti, and Khyrati Inams situated within the limits of his Zemindary.

2. The Governor in Council observes that the right of Government to these Inams was distinctly reserved in paragraph 3 of the Sunnud granted in 1861, under which the Zemindar holds his estate; and that before the Sunnud was issued the Zemindar was informed that his claim to the Inams was inadmissible, and that they would be dealt with by the Inam Commissioner.

3. The Memorialist's assertions that the maintenance of the Inamdars is essential to the Zemindar's dignity, and to the conduct of business in the Zemindary, were considered and finally disposed of in G. O. 28th March 1865, No. 674.

(True Extract.)

(Signed) J. D. SIM,

Secretary to Government.

To the Board of Revenue.
R. B. S. T. Augustin.
Exd. S. T. Augustin.

*Cases part of the old
case establishes him out*

...
...
...
...
...

Ptms. 1765 & 1766 of 1866

...
Memo.

The Missionary
urges that the Bhut
Gurki & Khyate men
are not mere grants
for personal subsistence
but grants for the services
of priests, courtiers &
other attendants, which
are still rendered & which
are requisite to keep
up the dignity of the
Gurun dar; that the
Amaradars & Kattu
Dadies are in most
cases part of the old
large establishments

x
165/165

zemindary "is exclusive"
 of Lakshaj lands (lands
 exempt from the pay-
 ment of public revenue)
 of all other alienated
 lands paying a sum all
 quit rent (which quit
 rent is changeable"
 by the zemindar is in-
 cluded in the assets of
 his zemindary) etc.

This is the usual language
 of the zemindary
 - some Summ - See too
 Ref - + + V. 1802 54

The last item includes
 Chotums (Bhutvarts
 & Kyrato manis etc) Dams
 & Kattubadies.

Hence without going
 farther back than
 this Summ it is clear
 that the memoria-
 lists claims are not
 valid.

When the Comm-
 commenced the settle-

GO 28 Mar 65 N° 674

ment of the zemindary
 the zemindar complained
 again & the Comm-
 made a full report
 on the subject & Gov-
 took their orders upon
 it. The zemindar was
 treated with indulgence
 & Gov- gave him all
 the manis enjoyed by
 Kattubadies & thus for
 private & miscellaneous
 service when the ac-
 counts of 7/220 were
 made out. The Comm-
 reported that the man-
 dar were not required
 for purposes connected
 with the fiscal adminis-
 tration of the country
 as all the villages were
 provided with the full
 complement of the
 ordinary village estab-
 lishment.

As the memorialist
has tried to make out
that these mans were
part of the asots before
the summer of 1815 was
granted I have examined
the previous correspondence
and find that the present
peshch is based on
calculations made
in 1815 when a condi-
tional summer (after
wards rescinded by
the Court) was given to
the zemindar.

Although the summer was
rescinded the zemindary
was given to the zemindar
on lease.

In those calcu-
lations, Chotruuns
Puro mans, amaramucka
& amara charane villages
& the greater kattubadies
were altogether exclu-
ded from the asots
as belonging to Govt.
The lesser kattubadies
were considered as

Mr Board Rev 27 Ap/1815
in Mem Cons 23 June 1815
p 182 from 12, 19, 27 & 46.

belonging to the village
establishment & were
also excluded from the
asots. The nowkar
pash or servants' mans
were included in the
asots.

The settlement of
the Man Comm: is in
conformity with these
arrangements, & the
present summer is based
based upon them.

Mr. Lacon's letter is
the hardest thing to
construe I ever tried
my hand at (i.e. that
part of it that the
zemindar refers to) but
I have gone over it with
several Telugu men
& they all agree with the
memorialist's translator,
who makes Mr. Lacon
say that the Arcar
lands only in alternated

hamlets belong to the
gramin dar

Cancel

File Memo

To
W.H.
P.

5 January 1883

In these memorials
the gramin dar of Puzi
has appealed against
the course taken by the
Grain Commissioner in
enfranchising certain
Amaram, Kattubadi,
Bharturki & Khyate
mams situated within
the limits of his
gramin dar.

The Governor in
Council observes that
the right of Govt to
these mams was

distinctly reserved
in para 3 of the
Sunnad granted in
1882 under which
the zemindar holds
his estate; & that
before the sunnad
was issued the
zemindar was in-
formed that his claim
~~the~~ ^{the} ~~man~~ ^{man} was inad-
missible & that they
would be dealt with
by the Imam Comm.
The ^{memorialists} ~~adversaries~~ ^{adversaries} ~~the~~ ^{the} ~~man~~ ^{man}
the maintenance
of the zamindars
is essential to the
zemindar's dignity
& to the conduct of
business in the zemin-
dary were considered

I would stop here.
Before the Summit
was issued. The ge-
neral raised ^{14 Feb}
the question of right
to the Summit &
put decided against
him - Knowing this
he accepted the
Summit - which
reserves the Summit
to put and I do
not think put it
now consent to
reopen the question.

44 stop as Mr. Linn has
hopes. The case is a very
clear one as yet - Room on
of the floor to the S of State -
with any argument - resting
on reason - any staff I believe
we can bring forward
the closing part of this
draft -

...draft. Work
no ambiguity in the

Finally disposed
of on 28 Mar 1865
by 4.

The language used
 in the letter from Mr.
 Lacon which is ap-
 pealed to by the Zemin-
 dar is not precise;
 But it seems clear that
 he meant to say that
 the Arcar lands only
 in alternated hamlets
 were included in
 belonged to the Zemin-
 dar's aquts, & the wri-
 ter of the English
 translation which
 accompanies the
 letter evidently under-
 stood it in this sense.
 Even if Mr. Lacon
 had ^{taken from him off to} stated that these
 alternated hamlets
 were included in
 the Zemin-dars, the

Revenue 1867 Dept^{ts}
Pr of Govt for Jan'y

N^o 114
Pr of the Madras
Government
29th January 1867.

N^o 24 @ 26.