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THE ARISTOCRACY
 OF
 SOUTHERN INDIA

BY

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VOLUME II.

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A LOYAL GIFT

TO

THEIR ROYAL HIGHNESSES

The Prince and Princess of Wales

AS A MEMENTO OF THEIR VISIT

TO

INDIA IN 1906

BY

A. VADIVELU.



PREFACE.



As the first volume of my book met with an encouraging reception, I have ventured on a second volume, pursuant to the promise I held out to the reader three years ago. The cause of this long delay is not due to any fault of mine. Sudden family bereavements in quick succession paralysed my energies, and it was with considerable difficulty that I rallied and turned my whole attention to a work which I was unwilling to relinquish though unable to complete, and the result of my labours is the book now offered to the public. Although the present work has demanded a longer time and more assiduity than the previous publication, yet when I reflect on the length of the period and the quantity of the materials, I feel a greater diffidence and anxiety than I ever before experienced and throw myself wholly on the kindness and indulgence of the generous public.

As on the former occasion, this time also I made a long tour, visited most of the noblemen figuring in this book, and had the privilege of obtaining access to the papers in their record. With a large mass of evidence before me, I have endeavoured to divest myself of party and local prejudices, and have given the result of a laborious investigation by presenting a true and impartial picture of

the times and by delineating distinctive characters to the best of my power, without wearying the patience of the reader by the recital of commonplace events and by the repetition of monotonous descriptions. This attempt has impeded my progress to a considerable extent, and as most of the records I waded through were in the languages of the District, and in a majority of cases written illegibly and in verse, I experienced much difficulty in sifting out what was necessary for me, as well as in translating it from the different languages.

I am alive to the fact that many more members of importance of the South Indian Aristocracy have not been noticed in this book. I applied to some of them personally, and to others in writing to allow me the favor of access to the papers in their charge. A few of them were unable to comply with my request, whilst many desired me to wait as they were engaged otherwise. After having ventured on the publication of the book, I could not suit myself to their convenience and hence this incomplete volume.

If all goes well, I intend bringing out a book for the Aristocracy of the Indian Empire, in which such of those in South India as have not found a place in this volume, will be given a chance along with the noblemen from other parts of India.

MADRAS,
April 1907. }

A. VADIVELU.

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THE LATE MAHARAJAH

SIR GODAY

NARAYANA GAJAPATHI RAO GARU, K.C.I.E.,

ZAMINDAR OF ANAKAPALLE.

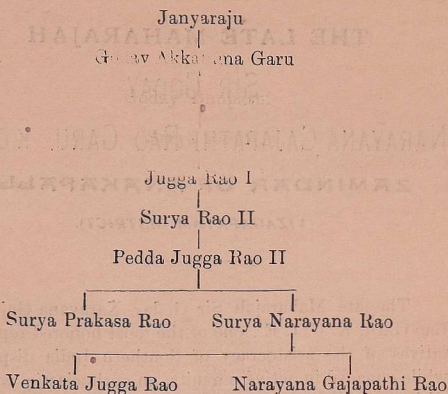
(VIZAGAPATAM DISTRICT).

The late Maharajah Sir Goday Narayana Gajapathi Rao Garu, K. C. I. E., one of the most honored representatives of the aristocracy of Southern India displayed, while engaged in active pursuits, an enthusiastic warmth which gave to all his speeches and actions the impress of truth and unaffected sincerity; and he united to these qualities distinguished talents, a daring spirit of enterprise, a deep acquaintance with the human heart, and a generous zeal for the public good with adequate energy and skill to impel and govern its movements.

The family to which the subject of this memoir belonged was one of the most ancient and highly respected families in Southern India, tracing its origin to Giriraju, a king of the well-known Ekshavaku dynasty of the Solar Race, and founder of the City of Bhogavathi.

It is traditionally believed that Giriraju being childless offered to do penance in return for offspring, and the God Siva, blessed him with a son, named Siddiraju, the father of five sons, who afterwards waged war with Parasu Rama. The second of them, Janyaraju, was the progenitor of the Goday family, of which the late Maharajah was a lineal descendant.

The descent ran as follows :—



The Goday Family is known to be one of the most influential of the ancient families in the Northern Circars—Goday Akkamma, Goday Bhupathi, Goday Pedda Surya Rao, Goday Chinna Surya Rao being all persons of note in their time.

Goday Bhupathi is said to have rendered distinguished services to the Nizam's Government, in recognition of which he received large grants of land in Rajahmundry, where he immortalised his name by building two temples and dedicating them to Siva and Kesava respectively. The next in succession was Pedda Surya Rao, who saw active service in the battle-field, and the then Nizam in token of approbation presented him with a sword. In the 17th century, when the English came into actual possession of the Circars, the representative of the family was Sri Goday Jugga Rao, whose intelligence and high position won the attention of Mr. Andrews, the Chief in the service of the Honourable East India Company, who

regarded him as one eminently fitted to assist in the conduct of the affairs of the Company. It was not long before it was found out that the Honourable East India Company were under great obligations to Sri Goday Jugga Rao for the timely help he gave them, not only through his personal influence but also in monetary transactions by placing his resources at their disposal in times of emergency. The capture of the Fort of Mylavaram by the Company was due to his help, and they showed their appreciation and regard by presenting him with a "Shai-ban Palkee," an umbrella, and other insignia of royalty.

For the information of our readers we will confine ourselves to two only of the extracts from letters of the Court of Directors, which Mr. R. Malcolm, the then President at Vizagapatam, under instructions from the Court and from the President and Members of the Board of Trade, forwarded in November 1799, to Sri Goday Jugga Rao :—

Extract from a general letter from England in the Public Department, dated 25th May 1798.

" Para 35 :—In the 12th paragraph of the letter to which we are replying you have advised us of the success of your endeavours in raising some money upon loan expressly for investment, particularly at Vizagapatam and we observe by the Resident's letter of the 20th September 1796, that upon this occasion Jugga Rao set a laudable example by coming forward with an offer of 40,000 (forty thousand) pagodas which was accepted. We desire you will cause to be intimated to Jugga Rao that we are impressed with a proper sense of his zealous conduct in this instance.

A true copy.

(Signed) A. FALCONER,
Sub-Secretary.

„ T. A. TAYLOR,
Secretary.

„ R. MALCOLM,
President.

„ W. LEX."

Extract from the Commercial General letter from England, dated 17th April 1799.

"Para 32:—We concur entirely in the Acknowledgment your Government have recorded of the zeal for your interests manifested on various occasions by Goday Jugga Rao.

A true extract.

(Signed) R. MALCOLM,
President of Visagapatam."

In the same letter, acknowledging 60,000 Pagodas further advanced by Sri Goday Jugga Rao, he is spoken of in the following terms:—

"We derive much satisfaction from observing that at the season when this part of our investment had nearly been put a stop to from a deficiency in funds (Septemter 1796) it was actively renewed by Goday Jugga Rao, who advanced to our Commercial Resident the sum of 60,000 pagodas on very moderate terms of interest, and that the same person (Goday Jugga Rao) had on several occasions by his credit and influence afforded assistance to our affairs."

Sri Goday Jugga Rao was a great promoter of Telugu literature, and had secured the services of the well-known Pundit, Paravasthu Srinivasacharri of the Nellore District. He was orthodox; and, true to the precepts inculcated in the *shastras* of old, he practised the "Saptha Santhana" *i. e.*, seven good works of perpetuity, one proof of which is a still-living monument—the famous temple dedicated to Kothandaramaswami, which subsequently received an endowment from his friend, the Maharajah Viziamaraju of Vizianagaram, and later, in another generation a further endowment from one of his sons, Sri Goday Suryanarayana Rao. In commemoration of the names of his parents, Sri Goday Jugga Rao founded two Brahmin settlements in the Ganjam District, known as "Surya Subhadrapura Agraharam." In

various parts of the District his name is perpetuated in the numerous tanks and wells that he dug and sank. He also founded a *chatrum* in Benares which is still in existence. In those days he was second to none in point of popularity. He died in 1805 when 60 years old, leaving two sons, Surya Prakasa Rao and Surya Narayana Rao, and three daughters, Subhadramma, Bangaramma, and Lakshminarasayamma. Though there was then no female education, yet the three daughters of Sri Goday Jugga Rao were not kept in complete ignorance, but a decent education was accorded them. Subhadramma evinced great interest in Telugu poetry, and ultimately acquired the reputation of a poetess. Her poems, published by the late Maharajah Sir G. N. Gajapathi Rao Garu, give ample proof of her genius.

Sri Surya Prakasa Rao, who was a highly accomplished scholar, had a great taste for Botany and Natural History, and his Horticultural Garden at Anakapalli, the principal seat of his Zamindari, was the outcome of the study of those sciences. He was well-known for his enlightenment and culture as well as for his military prowess. He was probably the first Hindu in Southern India who spoke and wrote English as well as an Englishman, that is to say, without any foreign accent, and with idiomatic correctness. Although he had had the benefit of Western civilization to a remarkable extent, and also the privilege of moving freely in European society, yet he maintained his orthodoxy unimpaired. He was a great sportsman, and hence his company was very much sought by many Englishmen, in and around the Vizagapatam District, whenever they went on hunting excursions.

Dr. Benza in his notes on his journey through the Northern Circars with the Governor of Madras, Sir Frederick Adam, in 1835, says :—

“He is very partial to European manners and adopts them (not for affectation sake). He speaks and writes the English language uncommonly well, and his pronunciation evinces hardly any foreign accent.

“He disregards show and glitter, and the *suite* of attendants, the umbrella carriers and other indispensable appendages of his countrymen of rank corresponding to his own, and wears none of their ornaments. He came to visit the Governor on a superb Arabian horse, and was introduced without a single attendant. We accompanied him on his return to Anakapalli, and he conducted us to his garden, which was laid out in a most beautiful style, rich with indigenous and exotic plants and trees. Politically, he rendered great assistance to the Government in quelling a rebellion in the District, which had begun to assume serious proportions, headed by one Pyaka Rao. He was instrumental in securing this rebel who devastated Anakapalli and the adjacent country in 1833-34.”

In a letter to him from Mr. Russell, dated Kimeri, 2nd August 1834, we read :—

“I sincerely rejoice at the capture of Pyaka Rao. The General tells me it was effected through your means, at which I am very glad.”

We take the following from Mr. Russell's Report, dated 18th November 1834 :—

“The estates of Anakapalli and Satyavaram were continued under Surya Prakasa Rao, who much improved them in Agricultural and Botanical condition until in January 1832, Jagannadaraj, otherwise called Seetaranaraj, a cousin of the boy who was said to have been adopted by a Pyaca Rao Rajah, and who died some time before, appeared at the head of a large body of armed followers, and having assumed the title of Pyaca Rao proceeded to commit depredations and lay the inhabitants under contribution; however, it was not an insurrection of the people. The situation of the villages belonging to Surya Prakasa Rao and others in the vicinity, and the nature of the pretensions set up by the insurgent Chief were in themselves sufficient to account for their having been made the principal scene of his depredations, but it is due to Surya Prakasa Rao to state that his exertions to further the public interests rendered him the peculiar object of their revenge, and as a natural consequence, brought upon his estate more than an equal share of violence and outrages. The first intelligence received by the public authorities regarding the views and movements of the insurgents in that part of the District, was communicated by him and

he continued to exert himself to the last. General Rumley, General Taylor, Mr. Russel and a host of other English gentlemen speak in honourable terms of the assistance rendered by him from time to time. He used to march with English officials into the Hills and trace the haunts of Phituridars, and had to bear fire many a time."

Mention is also made of him in a minute of the Right Honourable the Governor, Sir Frederick Adam. (*Vide* sections from records of the Madras Government No. 24 page 53).

"The chief object of my journey through the Northern Circars was to visit those parts of Vizagapatam and Ganjam which have so long been the scenes of turbulence and disorder, and lately open rebellion, for the suppression of which it was necessary to use military force and to establish martial law. Entering the Vizagapatam District at Pyacaraopeta, I passed directly through the country in which the insurgent who assumed the title of Pyacaroo from that place committed his ravages. Goday Surya Prakasa Rao met me on the border of his estate, and I frequently saw and conversed with him in my progress through the District. His landed property is extensive and I believe he has expended much money in its improvement, and treats his ryots with kindness and liberality. At Anakapalli, the chief town of one of his estates, he has formed, at considerable expense, an extensive garden which is stocked with valuable and rare trees and plants collected with much trouble from various distant quarters. He has another garden similarly stocked at Vizagapatam. Mr. Russell having reported favorably of his exertions to aid the Public Officers in the late disturbances, I took occasion to express to him the satisfaction his conduct had afforded to Government."

Sri Surya Prakasa Rao died in 1841, at the age of 53 years, and the management of his extensive estates devolved upon his widow, and after her, upon her younger surviving daughter, *Ratnayamma*, and on the latter dying without issue, the only surviving son of her uncle, the late Maharajah Sir G. N. Gajapathi Rao Garu, the subject of our history, became the reversionary heir.

Sri Goday Suryanarayana Rao, who survived his elder brother Goday Surya Prakasa Rao 12 years, had his own

separate estates and lands throughout the Northern Circars, and was chiefly distinguished for his skill and management in revenue affairs. He was also renowned for his large-heartedness, for he extended his charities to all religious institutions. He made the present of a site near his house at Vizagapatam to the London Mission. During the famine of 1833, which extended from Guntur to the East Coast, he opened a Poor House in which thousands were fed twice a day. This institution was maintained for a long time after his death. He contributed liberally towards all institutions of public utility. The road leading from Vizagapatam to Waltair, with the fine bridge on it still going by his name is one of his munificent gifts to the District. He fully appreciated the benefits of liberal education, so much so that when his sons, Venkata Jugga Rao, and Narayana Gajapathi Rao, were old enough to undergo a course of training in the higher branches of study, he sent the elder to Madras, and the younger to Calcutta. The journey to both these places was not then what it is to-day. There was no railway communication nor were there proper and safe roads to journey through ; but still the enthusiastic youths travelled all the way to their destination under proper escorts and guardians. The Honourable D. F. Carmichael, alluding to this in his speech after distributing prizes to the successful students of the Madras Hindu Proprietary School in 1875, said :—

“ I never heard of more than one Zamindar who had the courage to do this (to send his children to a distant Presidency Town) ; he was Goday Surya Narayana Rao of Vizagapatam.

• “ He had two sons, one he sent to the care of Mr. Taylor, the Government Astronomer at Madras who turned him out a very accomplished student : he died however in early manhood.

“The other son survives in the Honourable Gajapathi Rao, so forward in all good works, whom we have in our midst; he was educated in the Hindu College, Calcutta.

“In those early days in Madras, Venkata Jugga Rao could only receive education of a high class from private English tutors, and he was indebted for a great deal of his technical education to the Honourable East India Company's Astronomer, Mr. T. G. Taylor, who became so satisfied with the ability of his illustrious pupil, that on one occasion, when applying to Government for leave, he recommended that Venkata Jugga Rao should act for him during his absence.

“One has only to read Venkata Jugga Rao's letters to the public journals of his day in order to gain an idea of his learning and mastery of the English language; for instance, see his letters as a Scientist on Astronomical Tables and observations, on calculations of all the occultations visible at Madras during 1835, on the value of the cipher, and mode of computing the time of the Moon's rising and setting, published in the Madras Journal of Literature and Science, Volume II of 1835.

The Editor of the “Madras Journal of Literature and Science”, remarking on Mr. Goday Venkata Jugga Rao's first letter writes:—

“We have much pleasure in giving insertion to the following letter and its accompanying tables, the calculations of which would have reflected credit on the talents and industry of a member of a European University and which are deserving of particular admiration and praise as the production of a native of this country, who must have labored under peculiar disadvantage in studying the difficult though interesting Science of Astronomy in a foreign language. We trust that the distinguished success which has attended his labours may serve to encourage his countrymen.”

On his return to Vizagapatam in 1838 Sri Venkata Jugga Rao built an observatory for himself, and fitted it up with all the necessary instruments and apparatus at an enormous expense, all of them being imported from England and the Continent. He was a friend of almost all the European officers throughout the District, and those belonging to the Public Works Department always

admired his mathematical talents. Though he died in the prime of physical and intellectual life he left behind him an extraordinary record of work accomplished, scientifically and otherwise. His valuable contributions to the Geographical Society of which he was also a member and his correspondence with the learned Dr. Baist give abundant evidence of originality of thought as well as of his avidity for work. He died in 1856 at the comparatively early age of 39 years.

The late Maharajah Sir G. N. Gajapathi Rao Garu, K. C. I. E., the last direct male lineal representative of the ancient Goday family, was born on the 1st December 1828. As a child he was very delicate in health; but, nevertheless, proper arrangements were made at home for his elementary education which he received under the fostering care and supervision of his father, his tutor being Paravasthu Srinivasachariyar, a man of great erudition in those days, and father of the late distinguished Mahamahopadyaya Venkata Rangachariyar. Scarcely had young Gajapathi Rao completed his thirteenth year, when his father sent him to Calcutta. The friends and relations of Sri Goday Suryanarayana Rao Garu did not look with favour upon the idea of his sending his sons to distant places for their education; but he had his own way which was the result of mature deliberation and was crowned with immense success. Young Gajapathi Rao, with numerous attendants and guards, finished his journey, and reached Calcutta in January 1841, where he was comfortably lodged and looked after by his father's agent. The young nobleman joined the Hindu College, the Principal of which institution was Dr. Richardson, and after him, Mr. Kerr, M. A. The late Babu Ramachandra Mitter was his private tutor in English, whilst Sankaram Sastry and Bhima Sankara Sastry taught him Sanskrit and



Maharajah, Sir G. N. Gajapathi Rao, K. S. I. E., while young.

Bengali respectively. Later on he had also Mr. Knighton as his instructor in English Literature, who remained as such until he took his course in Belles-Lettres and History with the learned Dr. Nash, under the auspices of Dr. Carew, the Metropolitan in Calcutta. The young pupil owed his introduction to all the leading members of Calcutta society, both Indian and English, to his Babu tutor. Among the letters of introduction he had, one of the most important was to General Nicholas, the Commander-in-Chief of the Indian Army, who whilst General at Vizagapatam had been a particular friend of his father's, and to whom he was indebted for much encouragement in his scholastic career. Dr. Monat, the great Dwarka Nath Tagore, Rajah Radakant Deb Bahadur, Rajah Satya Churn Ghosal Bahadur, and Rajah Kula Kristna Bahadur,—all these showed great interest in his educational progress. Dr. Wise, the Secretary to the Educational Committee, one day called at his place, and drove him to Government House, where Lord Auckland, the Governor-General, received him kindly, and spoke to him very encouragingly for a long time, adding at the same time that he had heard much of the Goday family from Mr. Russell. Sometime afterwards Lord Auckland, having had occasion to visit the Hindu College, walked up to the class in which young Gajapathi Rao was and enquired after his welfare. He had also the advantage of experiencing the kindness of that great benefactor of youth, the late lamented David Hare.

Sri Gajapathi Rao attended regularly the "Sans Souci Theatre", which helped him a great deal in the study of Shakespeare. He attended all public meetings and entertainments. Amongst those which made the greatest impression on his youthful mind were the meetings for the Proclamation of the Sikh Ganga during the days of Lord

Hardinge; and the meetings in connection with the Scotch and Irish Famines, when he was so much moved by the address of Dr Carew, that he could not rest satisfied until he had written and obtained from his father a princely donation to the Famine Fund.

The early maturity of his understanding was admired by all and his college course of study attended with brilliant success. It is said that as an English scholar few equalled him. His own compositions bear this out, and the deference which the most eminent men of his time paid him puts it beyond doubt. His career as a student foreshadowed his career as a man, and he distinguished himself in many branches of study. Poverty, which has been generally the handmaid of success in the case of all our scholars, poets, and statesmen, could not act as an incentive to him as he was immensely wealthy; he became a scholar and statesman by natural aptitude.

On his way home from Calcutta he was met almost at the confines of the Circars by the principal ryots of his family estates, who had set out thither for the express purpose of so honouring him, and he set foot again on his paternal estates amidst the acclamations of vast multitudes of people. Thus after some nine years' stay in Calcutta Sri Gajapathi Rao Garu returned to Vizagapatam in April 1849, and joined his brother in the management of revenue affairs pertaining to their estates. After his arrival and until after his father's death in 1853, when the responsibility of the management of the estates devolved on him and on his brother, he was principally occupied in giving general information to those concerned on revenue and other matters. Continuing the noble example of loyalty, public spirit, and philanthropy set by his ancestors, he invariably took a prominent part in all works of public utility and improvement, and

identified himself with every good movement, whether intellectual, social or political that was started in the Presidency.

A very important question that demanded the attention of experts in matters educational was whether any instances existed in which Government institutions of high academic status had been closed or transferred to the management of local bodies as contemplated in para 2 of the Despatch of 1854, and what were the chief reasons why more effect had not been given to that provision. Most of the authorities were not aware of any such instances, it being impossible to find local bodies willing to take over such institutions, and the Commission had to consider that the country generally was not yet ripe for voluntarily bearing any educational burden. Yet nearly half a century ago in a mofussil station like Vizagapatam Sri Goday Narayan Gajapati Rao actively promoted a movement, the pioneer of such enterprises in the Presidency, which resulted in the establishment of what is now the Hindu College at Vizagapatam.

Sri Gajapathi Rao Garu headed an undertaking with a view to promoting female education under the auspices of Mr. D. F. Carmichael, the Collector and Agent to the Governor at Vizagapatam, which led to the opening of the Vizagapatam Caste Girls' School now under the management of the Sisters of St. Joseph's Convent, and is solely supported by the Goday family. Sri Janakayamma, known also as Mrs. Goday Surya Prakasa Rao, was most appropriately elected the first Patroness of what was the first institution of the kind in Southern India. There is also an adult Caste Girls' School at the same place called the "Maharani Gajapathi Rao Ladies' Institution."

In 1868 Sri Goday Gajapathi Rao Garu was elected to represent the landed classes in the Madras Legislative

Council by the Governor, Lord Napier, and he continued in that office by subsequent re-appointments for 16 years. During this long period of uninterrupted labour, he proved himself a warm friend of liberalism and was greatly devoted to the rights and privileges of his countrymen. He possessed the firmness and decision requisite to a member of that august body, had great sagacity and foresight, and commanded much influence both personally and by his great zeal for the public good.

The Goday family always came to the rescue of the helpless poor whenever a famine threatened. During the famine of 1875 Sri Goday Gajapathi Rao Garu not only treated his own tenants with more than his wonted liberality, but also opened relief houses on his estates, where the poor and destitute were daily fed. Besides granting donations and monthly subscriptions to many charitable and educational institutions of all denominations, he was the donor of several prizes and of the "Carmichael Medal" awarded every year by the Hindu College at Vizagapatam. He founded a Sanskrit prize for the University of Madras known as the "Godayvari Sanskrit prize." As a member of the Senate he took a great interest in educational matters. He and the other members of his family contributed more than half the cost of the erection of the Civil Hospital building at Vizagapatam. The Godayvari Ward in the Monegar Choultry at Madras, is another act of his philanthropy.

In 1870 when His Royal Highness the Duke of Edinburgh (the late Duke of Saxe-Coburg) visited India, Sri Gajapathi Rao Garu proceeded to Calcutta, on the invitation of Lord Napier, and had the honour of a private interview with His Royal Highness at Government House. In 1875 when His Royal Highness, the then Prince of



Maharajah Sir G. N. Gajapathi Rao, K.C.I.E., in his manhood.

Wales, and now the King-Emperor, arrived in Madras, Sri Gajapathi Rao Garu was accorded the privilege of paying his respects to His Royal Highness. Pursuant to the invitation sent to him he was present at the Delhi Assemblage in 1877, when he was the recipient of a medal. In 1881 he went to Calcutta to renew the acquaintances and friendships of former years, when the title of "Rajah" was conferred on him by His Excellency Lord Ripon.

In commemoration of the Golden Jubilee of Her late Majesty Queen Victoria, Rajah G. N. Gajapathi Rao Garu presented a statue of Her Majesty to the City of Madras. Her Majesty is represented as seated on a high-backed chair of State, wearing a small crown on her head, and bearing a sceptre in her right hand. The statue is placed in the centre of a small plot of ground opposite the South entrance to the Senate House, and to the North of the road between the Senate House and the Revenue Board Office. Lord Connemara, the Governor of Madras, after unveiling the statue said :—

"The Rajah's grandfather more than a hundred years ago earned the thanks of the Government of Fort St. George for his zeal and assistance. The Rajah's uncle, Goday Surya Prakasa Rao, was also a man of much distinction, not only in military matters, but in encouraging agriculture and horticulture in the neighbourhood in which he lived, and reports connected with Vizagapatam bear eloquent testimony to the improvements in agriculture, and in the general condition of the villages which the example of this gentleman very widely inspired. The Raja's father, Goday Suryanarayana Rao, followed in the footsteps of his father, founded various charitable institutions and during the famine of 1833 fed a large number of poor in the neighbourhood of Nellore. He also added largely to various public works, and established an Observatory with a view to assisting the shipping on the coast. Now, Gentlemen, what shall I say of the public spirit, loyalty, and generosity which have induced Rajah Gajapathi Rao to make this munificent gift to the town of Madras? Rajah Gajapathi Rao therefore is not only eminent for his good deeds, but also for the distinguished ancestry of which he is the worthy representative."

The Rajah Sahib received from His Holiness Pope Leo XIII through his Delegate Apostolic in the East Indies in 1891, a Mosaic picture as a mark of appreciation of the kindness shown by him to the Catholics of Vizagapatam. He was invested by the Right Reverend Dr. Clerc, Bishop of Vizagapatam, with the order of Saint Gregory, one of the most eminent and illustrious orders in Europe, which His Holiness Pope Leo XIII was pleased to send him with his patent of investiture in Latin which was most eulogistically worded.

The following is the translation of the document :—

“ Illustrious Sir :—Greetings :—

It having been made known to Us that you, a man no less conspicuous by birth than by position, bestowed signal favours upon Catholic Institutions, becoming worthy of the consideration of the Apostolic See, We, in return, thought of sending you a very special testimony of Our goodwill.

Therefore, We make, institute and proclaim you, Sir, a Knight Commander in the Civil Class of the Order of St. Gregory the Great, thereby giving you rank and place amongst the Knights of that most illustrious Order.

To you, therefore, noble Sir, We grant the right to wear freely and legally the robes characteristic of Knighthood in the aforesaid Order, together with its insignia, namely, a Golden Grand Cross of octagonal shape, bearing on gules and in its centre, the effigy of St. Gregory the Great.

The cross, attached to a silk riband of red with yellow border is worn suspended around the neck.

To avoid any discrepancy in the shape and the wearing of both the robes and the insignia, we have ordered a sample of the same to be presented to you.

Given at Rome, near St. Peter's, under the Seal of the Fisherman
17th April 1894,

of Our Pontificate the 17th year.

(Signed) M. CARD. RAMPOLLA.

Place of the Seal,

Leo. XIII Pont: Max,

(Signed) J. M. CLERC,

Bishop of Vizagapatam.

In 1892 the Rajah Sahib was made a Companion of the Most Eminent Order of the Indian Empire in consider-



Maharajah Sir G. N. Gajapathi Rao, K. C. I. E., in middle age.

ation of the able management of his extensive estates when the comments in the public press on this well-merited honour were highly appreciative. In 1894 he presented a building to serve as the Victoria Caste and Gosha Hospital at Vizagapatam, obtaining the special permission of Her late Majesty to call it after her, and also undertook to pay the Lady Practitioner in charge of the Institution. In 1898 the title "Maharajah" was conferred on him, when all who knew him and others who had heard of him, congratulated him on the unique distinction which he so richly deserved. In 1901 when a movement was set on foot at Calcutta to raise subscriptions for a fitting memorial to Her late Majesty Queen Victoria, Maharajah Gajapathi Rao subscribed the princely sum of a lakh of rupees towards it.

The Royal Asiatic Society in England resolved a few years ago to found a gold medal as an encouragement to oriental learning amongst English-speaking people throughout the world. They were able to collect only £300 which was just enough for a medal every third year; but they desired to present one every year, and for this purpose they required two more sums of £300 each. The scheme had the support and patronage of the Secretary of State for India, and also of H. E. the Viceroy. In connection with this subject, Mr. H. A. Sim, the Private Secretary to H. E. the Governor of Madras, in writing to the Maharajah Sahib, said:—

"I have written to the Maharajah of Travancore, to the Rajah of Cochin, and to the Maharajah of Bobbili, and hope that they too will join. I now write to ask you if you will join. I know your liberality and generosity in any good cause, and I think that this gold medal is worthy of support not only because it will promote learning generally but because it will specially promote Indian learning, and thereby induce an increased knowledge of, and interest in, India itself, which cannot fail to have beneficial results to the country and its people in due time."

The Maharajah Sahib came forward and offered the £300 the Society wanted. Mr. H. A. Sim in thanking him wrote :—

28th October 1900.

“ My dear Maharajah,

I have to give you my best thanks for your kind letter of the 24th and for your very generous contribution of £300 towards founding a gold medal for the Royal Asiatic Society, to commemorate your own name as a patron of oriental learning. Messrs. Arbuthnot and Co. have already received the sum and I shall now forward it to the Society, whose hearty and sincere thanks you will receive in due time. I was particularly glad to receive such a contribution from you who were my father's old friend, and of whose family I have often heard my father speak with affection and regard. I am sure no name could be more fitly connected with the medal, or more justly commemorated as a patron of all that is good and useful than your own.

Yours very sincerely,

(Signed) H. A. SIM, ”

P. S. “ I have told His Excellency of course of your generosity, and he was very pleased to hear of it and said that it was just like you ! ”

The “ Madras Mail ” remarked as follows :—

“ Maharajah Gajapathi Rao, of Vizagapatam, a name long and honourably known in Madras, at once came forward, with his usual liberality, and telegraphed an offer of £300 to found a medal to be presented every third year, which will immortalise his name in the mother country, as it has already been immortalised in this by his many munificent gifts to the public.”

H. E. the Governor of Madras anticipating the wish of the Maharajah Sahib telegraphed his name to H. E. the Viceroy appointing him a member of the Central Committee of the Famine Charitable Fund which was started at Calcutta by the Governor-General. The Maharajah consented to be a member of the Provincial Committee that was appointed at Madras ; but owing to ill-health he could not attend its meetings. However, he subscribed Rs. 5,000 to the Central Fund, and Rs. 4,000 to the Provincial Fund. While accepting the generous offer, His Excellency the Governor thanked the Maharajah through his Private Secretary.

On the 20th December 1902, His Highness the Maharajah of Travancore arrived at Vizagapatam on his way to Delhi, when he was the guest of Maharajah Gajapathi Rao Garu. His Highness arrived by a special train, and when it steamed into the Wharf Station, Sri Maharajah Gajapathi Rao Garu and his son-in-law Sri Rajah of Kurupam, received him. Here a splendid shamiana was put up and as soon as the train stopped, the guard of honour, consisting of about sixty of Maharajah Gajapathi Rao's sepoy's presented arms, and a band of the E. C. R. Volunteers struck up strains of joy and welcome. Maharajah Gajapathi Rao welcomed His Highness in a few appropriate words and garlanded him. In replying to an address presented to His Highness by the residents of Vizagapatam he said that it was with sincere pleasure he accepted the very kind invitation of his friend, Maharajah Gajapathi Rao, C.I.E., their most deservedly honoured townsman, to be his guest during his halt at Vizagapatam *en route* to Delhi; the splendid welcome he and they had given him gratified him in no small degree. His Highness remarked that in his worthy host the residents of Vizagapatam had a leader among men—one who had rendered yeoman service to his country as a patriot, a philanthropist, and a legislator. His valuable services, His Highness said, had won for him the appreciation and recognition of the British Government. His prayer was that he should live long to wear his laurels.

His Highness paid a return visit to the Maharajah at 4 o'clock in the evening of the same day, when he drove in a magnificent landau with postilions of Maharajah Gajapathi Rao's, followed by eight out-riders. At the entrance to the road leading to the Mahal and in front of the Mahal itself most elaborately got up triumphal arches with suitable inscriptions invoking Heaven's blessings on His Highness had been erected. As His

Highness neared the grand palatial residence of Maharajah Gajapathi Rao, the children of the Maharani Girls' School threw flowers of variegated hues upon the Maharajah of Travancore, and waved before him lighted camphor. The E. C. R. Volunteers' band was in attendance and played lively tunes. What with the liveried sepoy of Maharajah Gajapathi Rao presenting arms, two elephants standing with their silver howdahs, and twenty gold-and silver-spear bearers of the Maharajah lining the entrance, the whole arena in front presented a gay sight. As soon as His Highness alighted from the carriage, he was met at the entrance by Maharajah Gajapathi Rao, C.I.E., and Sri Rajah of Kurupam, who took him to the excellently furnished drawing-room. Prince Suryanarayana Raj, the grandson of Maharajah Gajapathi Rao, presented His Highness with a handsome bouquet of roses, which he accepted with graceful thanks. His Highness expressed himself pleased with his visit, and thanked the Maharajah heartily for the excellent arrangements he had made at the Low Gardens for his comfort.

On the occasion of the Delhi Durbar in 1902—an event unparalleled in the annals of India—His Imperial Majesty, King Edward VII was graciously pleased to confer on Maharajah Gajapathi Rao Garu the title of Knight Commander of the Most Eminent Order of the Indian Empire.

On his way to Travancore from Delhi His Highness the Maharajah wrote as follows to Maharajah Gajapathi Rao :—

WALTAIR,

12th January 1903.

“ My dear Sir,

I will always carry very happy recollections of Waltair, its beautiful



Maharajah Sir G. N. Gajapathi Rao, K.C.I.E., in old age.

MAHARAJAH SIR G. N. GAJAPATHI RAO, K. C. I. E. 21

scenery and above all, your very kind hospitality both on my way to Delhi and return journey.

I feel here quite at home under your roof. Please accept my warmest thanks for all your kindness.

As I feel quite tired by the long and tedious journey I had during the last few days, I hope you will kindly excuse me for not calling on you on this occasion.

I am sending you a few articles of Travancore Art for your kind acceptance as a small token of my high regard and esteem for you.

I shall feel greatly obliged if you will kindly hand over the *attar* bottle to the Maharani as a souvenir of my brotherly affection and regard.

I am sending this article and the letter by my Dewan.

Hoping that you may live long to wear the decoration of the Knighthood of the Indian Empire which you have well earned by your services to the Indian Empire and with best regards,

I remain,
Yours very sincerely,
(Signed) RAMA VARMA,
Maharaja of Travancore.

To

Maharaja Sir G. N. Gajapathi Rao, K. C. I. E."

His Excellency the Governor of Madras congratulated the Maharajah Sahib in the following terms on the high honour he had obtained :—

“Camp of His Excellency the Governor of Madras,
4th January 1903.

My dear Maharajah,

I have to thank you for your telegram in reply to mine and I am taking this first opportunity I have had of writing to express my congratulations more fully.

It gave me very great pleasure to recommend you for promotion to the Order of the Indian Empire and I am sincerely glad that His Majesty the King-Emperor has been pleased to mark his appreciation of your many acts of public spirit and generosity by conferring this further distinction on you.

I wish that it had been possible for you to be present at the Durbar and to be invested with the K. C. I. E. by His Excellency the Viceroy in the presence of His Royal Highness the Duke of Connaught, but even for those who are young and robust these Delhi celebrations in the rigorous climate of the Punjab have been very exhausting and trying.

I trust that you may be spared for many years to come to enjoy your new honours and to carry on your useful and benevolent works.

Believe me to be your sincere friend,
(Signed) AMPHILL.

To

Maharajah Goday Narayan Gajapathi Rao, K. C. I. E."

The two most unhappy and painful events in his life were first the unexpected and untimely widowhood of his elder daughter, the Rani Sahiba of Wadhwan, and second the premature death of his younger daughter, the Rani of Kurupam. As this affliction was too great for him to bear, he could not bring up his mind to discharge his ordinary duties with his usual energy and diligence, and was therefore, after these great trials, in complete retirement till the last day of his life, and this forced inactivity to a nobleman who always found pleasure in work, hastened his death. The Maharajah Sir G. N. Gajapathi Rao, K. C. I. E., quietly passed away in May 1903.

His Excellency the Governor of Madras in replying to the Municipal address presented to him at Vizagapatam on the 20th February 1905, made the following observations on the late Maharajah Sir G. N. Gajapathi Rao, K.C.I.E.:-

"I sincerely share your regret that the late Sir Gajapathi Rao is not in your midst, for although his name and his deeds were well known to me and I had the pleasure of recommending him to His Majesty the King-Emperor for the K.C.I.E., on account of his public-spirited, high-minded and generous career, I never had the good fortune of making his personal acquaintance. Failing health made it impossible for him to accompany me to the Delhi Durbar or to come to Madras to be invested with his decoration, and thus I lost the opportunity of becoming acquainted with one for whose life and character I had the greatest admiration. It is pleasant to hear that his good deeds are being continued by the Maharani and that you owe so much to her kindness that I look forward to inaugurating two of her benefactions this afternoon."

After the demise of his first wife, the Maharajah married again, his second wife being one of his kinsfolk, but she

also unfortunately sank into an early grave ; and he then married the present Maharani, his sister's daughter, who is also the adopted daughter of Ratnayammah and G. L. Narsinga Rao. Her Ladyship is recognised as a type of true womanhood, and during the time the Maharajah was in complete retirement, she helped him in carrying on the affairs of the vast and extensive estates which they owned. Being an accomplished scholar in English and Telugu, the Maharani experienced no difficulty in conducting such business. Though he had been in seclusion for many years, yet full effect was given by the Maharani to all his wishes, whether with regard to the charities he had instituted or wanted to carry on, the institutions he desired to maintain, or the people he wished to help : everything was done as zealously as if by the Maharajah himself. In fact the charities of this noble family are multiplying every day, and the fame and distinction of the Godayvari House are spread far and wide. Many noble qualities which both East and West admire are merged in the Maharani. She is very pious—without any trace of superstition ; she is very charitable—not throwing away her gifts as several lady notables of the aristocracy do on unworthy objects of relief or capriciously ; she is generous to a fault—though sternly discountenancing anything like dishonesty or vice.

Soon after the retirement of Dewan Bahadur R. Dharma Rao Naidu, Dewan to the late Maharajah, this lady with the benefit of Western education of a high order and without the aid of a Dewan had the rare ability to manage for about nine months an extensive estate in a statesmanlike manner. She gives prizes in her name to the successful students of the Chengalrao Peta Girls' School, Waltair Girls' School in the Vizagapatam Fort, the London Mission High School and also the Roman Catholic Boys' and Girls' Schools.

His Excellency the Governor of Madras, Lord Ampthill, on the 20th February 1905, visited the site of the Maharani Gajapathi Rao's Medical School and laid the foundation-stone of the building to be erected. This over, His Excellency declared the Poor House open. Before the ceremony came to a close the following account of the proposed institutions was read by Rao Bahadur (as he was then known) B. Narayana Murthi Pantulu, the Chairman of the Vizagapatam Municipality, on behalf of Maharani Lady Gajapathi Rao Garu :—

* * *

Your Excellency, Ladies and Gentlemen,

With your permission I should like to say a few words regarding the construction to this Medical School or College. My late lamented husband had long wished to erect a public building in this town, and when he heard that the public were contemplating the building of a Town Hall here by subscription, he at once offered to build it himself in commemoration of the Diamond Jubilee of our late beloved Queen-Empress but unfortunately his offer was too late.

In 1900 Colonel Leapingwell, the then District Medical Officer, mentioned to my husband that he was on the look-out for a site for a Medical School which Government proposed to establish here, when my husband at once offered a site and also to erect the building himself if permitted and to call it "The Victoria Diamond Jubilee Medical College."

When in 1900, Government finally decided to establish the Medical School here, his offer was accepted. My Lord, with deep sorrow I stand alone for the realization of this work. It is my wish and pleasure to fulfil his promise and carry it on.

He was most anxious to perpetuate the memory of the glorious reign of our late Queen-Empress, who was greater than the Queen Semiramis and greater also than the Queen of Sheba, so famous in Scripture History not to speak of all modern Queens who ruled before her in the world.

Great statesmen, great poets, and great master-minds flourished in her reign, and contributed not a little to the magnanimity and just rule of her Empire.

The famous Buddhist Emperor took care of animal life and created hospitals for them, but our late Queen-Empress took care of human life and created hospitals, Medical Colleges, and Schools to alleviate the sufferings of mankind.

We are enjoying the same privileges under the peaceful rule of Her gracious son, the King-Emperor.

I beg to tender my heart-felt thanks to Your Excellency for so graciously consenting to a lonely widow's request to perform the double ceremony of laying the foundation-stone of the Medical School and of opening the Poor House, although Your Excellency's valuable time is so short.

I am most fortunate that this ceremony is performed by no other than our popular Governor, Lord Amphill.

When Sir Frederick Adam, the Governor of Madras, visited the Northern Circars in 1835, Goday Surya Prakasa Rao, our ancestor, met him at the border of his estates, and had the honour of conducting him to his gardens at Anakapalli. I regret very much that I could not do the same when Your Excellency passed through Anakapalli the other day.

May I beg Your Excellency to convey my grateful thanks to Her Excellency Lady Amphill, for so kindly granting me permission to name after her the Ward which I intend to build in the Victoria Gosha Hospital here in memento of the great privilege I had of making her Ladyship's acquaintance?

I much regret that Her Excellency has not been able to accompany Your Excellency to this town and I was so eagerly looking forward to have the honour of meeting Her Excellency once more.

With regard to the Poor House allow me to say a few words on the origin of this Institution. It was founded by my father-in-law who was also my maternal grandfather, Sri Goday Surya Narayana Rao, more than half a century ago, during the famine of 1833, which extended from Guntur northwards up to the Coast, and the people even from as far South as Nellore having flocked into the Vizagapatam District for succour, he opened a Chattram for them near his Mahal, which at first fed an innumerable number twice every day, but later on, about a thousand poor were fed a day.

The Chattram as an institution for the feeding of the poor was maintained by him for the rest of his life, *i.e.*, till 1853, and after him the late Maharajah, Sir Gajapathi Rao, K. C. I. E., his son, continued it until 1855. The then Collector of Vizagapatam thinking the influx of so many poor unsafe for the health of the inhabitants, and considering that an epidemic might thus be introduced into the town, asked the Maharajah

to discontinue it and opened a Poor House further outside the town on the site lately occupied. It was supported by public contributions, the Maharajah giving a monthly donation and also distributing clothing to the poor yearly.

The original charity he also continued in another form by opening a Chattram near the Mahal for religious travellers or mendicants, which still continues.

In 1899, the Municipality for want of funds was about to abolish the Poor House. When I heard of this I felt distressed at the thought that the poor would then be driven into the streets without shelter or food and therefore begged my husband that we should take up the charity again, and with his consent, I have continued to keep it up, managing it myself.

There were only 26 inmates when the Municipality handed it over; now there are 40, both men and women, blind or infirm, some of whom are lepers.

As the site of the old Poor House was required for the Medical College, I had this constructed on better lines, separating two wards from the main building, one for lepers, and the other for Panchamas. The latter will thus not be mixed with the other castes, as the Hindus would not like to lose their caste, even if poor.

I once more offer my sincere thanks to Your Excellency and I also thank the Ladies and Gentlemen who have kindly come to witness the ceremony:

Apologizing for detaining Your Excellency so long, I now beg Your Excellency to kindly lay the foundation-stone of the Medical School and to open the Poor House."

His Excellency after laying the foundation-stone said :—

"Ladies and Gentlemen,

In the speech which has just been read on behalf of the Maharani Lady Gajapathi Rao you have had a full account of the origin and objects of the two institutions which it is my pleasant privilege to inaugurate, and I cannot usefully add much by way of explanation. Both the Medical School and the Poor House have been in existence for some years past. Indeed, the latter has existed as an institution for more than 70 years. Both of them, therefore, have fully proved their utility and both of them owe a great deal to the traditional munificence; these institutions are now to be better housed, and their usefulness, will without doubt, be thereby largely increased. It would be presumption on my part to use ordinary words of praise in regard to the generosity of the noble Lady who is so

zealously carrying on the life-work of her lamented husband and the public traditions of his family from the middle of the 18th century. The ancient Goday family of Vizagapatam has been distinguished for public spirit and philanthropy which has not been confined to this District alone; for even in Madras we have in our fine statue of Queen Victoria a permanent memento of the loyal generosity of the late Maharajah. Great is my regret that I never had the privilege of making his acquaintance and Lady Amthill has particularly asked me to say how sorry she was not to be able to accompany me and renew her acquaintance with the Maharani on this pleasant occasion. It would have given her great pleasure to have visited the Caste and Gosha Hospital and to have seen the site which the Maharani has generously given. The Medical School was opened two years ago and began with 10 pupils. Now there are 39 students half of whom are lodged in the commodious hostel which was recently provided for them by the Maharani. The rented building which has hitherto been used as well as a good deal of the furniture and books have all been provided by the Maharani's generosity. It is perhaps hardly necessary for me to dwell on the ever-increasing importance of medical science in the alleviation of human suffering and prevention of disease, but I may perhaps say that there are few worthier objects of public munificence than the provision of suitable arrangements for the pursuit of that science. I have no doubt that the usefulness of the school will be largely increased by the handsome building which is now to be erected and I wish it every possible success. The Maharani, if I may be permitted to say so, combined in a singular degree the virtues which are peculiar to Western and Eastern civilization and the ceremony of this afternoon is a striking example of the manner in which she impartially exercises her beneficence not only in the customary method of India but also in the method which is due to the importation of English ideas. The gift of the Medical School is an act of public munificence on Western lines. The building of the new Poor House is an act of charity on the old traditional Indian lines. Both methods have their own peculiar advantages and can well continue side by side in this country. I should be sorry if the old Indian methods of charity were ever to be displaced by English ideas, although I desire to see the spread of the latter, and I consider myself peculiarly fortunate to be associated with the inauguration on one and the same day of an English Medical School and an Indian Poor House. I feel very much indebted to the Maharani for having done me the honor of inviting me to lay the foundation-stone of the former and to open the latter and the performance of these duties will remain very much as the pleasant recollection which I shall always retain of my visit to Vizagapatam."

The Mahal of the late Maharajah Sir Gajapathi Rao Garu is very elegantly furnished—all its arrangements

being quite consistent with good taste and suited to the dignity of its worthy possessors. Vases filled with artificial flowers, good pictures in handsome and costly frames, French clocks and time-pieces of various kinds on elegant stands, several exquisitely carved ivory and marble statues wrought by indigenous and foreign talent, musical boxes of various descriptions, all gracing the palace in various quaint forms, bespeak the tastes of the princely owners. In the hall and in the adjoining rooms are placed remarkably handsome writing desks of beautiful workmanship. To the walls of the chamber are suspended several pictures all painted by eminent artists. In a conspicuous part of the hall is also kept the silver cup won by the late Maharajah's well-known pony 'Good Luck,' at Vizagapatam in 1895. There is a splendid library belonging to him, and most of the books in it are well thumbed. On ordinary mirrors Sri Maharani Garu has painted bunches of flowers, swans, cranes, &c.,—all exquisitely beautiful and veritable works of art and genius.

The present Dewan to the Maharani is Dewan Bahadur B. Narayana Murthi Pantulu Garu, a retired Huzur Deputy Collector, who joined her service on the 6th April 1905. This gentleman started life in the humble, but nevertheless the very honourable calling of a schoolmaster, and then entered Government service in 1876 as Head Clerk of the Sea Customs Office. After experiencing various vicissitudes of fortune he rose to the grade of Deputy Tahsildar, and worked in that capacity at Chipurupalle, Palkonda, Parvatipur, Salur, Bobbili, Vizianagaram, Narsapatam, and Gunpur Taluqs winning the high esteem and regard of those under whom he worked. One among these officers, *i.e.*, Mr. Turner, the Collector, has placed the following on record:—“Narayana Murthi Pantulu, Deputy Tahsildar of Gunpur, is a first-rate man, quite the best man for out-door administration



Dewan Bahadur B. Narayana Murthi Pantulu.

in the whole District. Everywhere he has made his mark and now at Gunpur he is carrying into effect great improvements in village sanitation, &c." During the period he was Deputy Collector, *i.e.*, from 1891 to 1905, the Collectors whom he served under found that he had a wide official knowledge and possessed that ability to work which comes from a thoroughly disciplined and trained mind. In recognition of his valuable services the Government of India conferred on him the title of *Rao Bahadur* a few years ago. He was posted to Vizagapatam as Huzur Deputy Collector in 1901, and in August of the same year he was unanimously elected Chairman of the Vizagapatam Municipality which office he efficiently filled till his retirement. The following testimony was borne by the Sanitary Commissioner of Madras who visited Vizagapatam in 1901:—"In the present Chairman the Council possesses an exceptionally energetic and capable head; but one man cannot be everywhere; and it is essential therefore that he be supported throughout in word and in deed by the men on whose co-operation he has to rely in his endeavour to improve the sanitary condition of Vizagapatam, a town in many respects favourably situated and which has quite possibly got a great future before it as a sanitarium or as a sea-port or as both." It was during Mr Narayana Murthi Pantulu's *regime* that the town of Vizagapatam underwent a thorough change for the better. H E the Governor of Madras spoke as follows in replying to the address presented by the Vizagapatam Municipality:—"I am glad to recognize that during the past three years especially, the administration of your Municipality has been particularly successful under the able and energetic rule of your Chairman, Rao Bahadur B. Narayana Murthi." In the New Year's Honours' list of 1906 we were gratified to find the name of Rao Bahadur Narayana Murthi Pantulu honoured with the still higher title "Dewan Bahadur."

It goes without saying that what has been a loss to the British Government has been a gain to the Maharani, for a better selection she could not have made. By the aid and with the co-operation of this energetic Dewan, the vast and extensive estates under the Maharani are very well managed, and they have no doubt a bright future before them. Dewan Bahadur Narayana Murthi Pantulu Garu is a gentleman of sterling worth, and a veteran officer, and as such he is an undoubted acquisition to the Maharani.

During the time the late Maharajah Sir G. N. Gajapathi Rao, K. C. I. E., was wedded to public life, he was active and enterprising, and possessed the rare talent of conciliating the minds of men and of infusing a spirit of unanimity into a heterogeneous mass of discordant parties. He hated all party feeling in movements of public good, and with a liberality becoming a nobleman would scorn all trifling distinctions. He was a truly great man whom the world has agreed to praise after putting him to the severest test. His demeanour was pleasant, his conversation agreeable, and his manners affable and gracious. Even to those who were his inferiors he never exhibited the pride and *hauteur* which generally characterise the Indian aristocracy, but was always calm and dignified. He belonged to that class of Indians who in every generation and in the most modest spirit discharge their duties and act their parts in life with devotion and efficiency and never "play to the gallery." He never made cheap bids for popularity by a compromise of his principles or by an extravagance of statement. He represented the best traditions of Indian statesmanship, Indian thought, and Indian personality. He had in his heart that love of truth, that rectitude of principle, that wise benevolence, and above all that reverence for God,

which would have made him great in any position of life, but which, added to princely possessions and high honours, certainly entitle him to be regarded as one of the greatest of India's sons.

THE LATE THAHAYAR VAJILALAT DASTUGAHA SRI RAJAH
RANGAYYA APPAROW BAHADUR GARU,
RAJAH OF NIDADAVOLE SAMASTHANAM
AND
ZAMINDAR OF NUZVID
PARAGANAS OF MEDUR AND VUYYUR,
(KRISHNA DISTRICT).

The late Sri Rajah Rangayya Appa Row Bahadur, after his elevation to the *gaddi* which he so worthily filled, distinguished himself by the lively interest he invariably displayed in all questions which concerned the welfare of his estates, and by the disinterested zeal that marked his frequent connection with various movements of importance to the public in general.

From the information we have now been able to obtain—fuller, more extensive and authentic than for the first volume—about Sri Rajah Venkata Rangayya Appa Row Bahadur of Kapileswarapuram and Sri Rajah Parthasaradhi Appa Row Bahadur of Chevendra and Bhadrachalam, who are also members of the Appa Row



Sri Rajah Rangayya Appa Row Bahadur.

family, we understand that the progenitor of the family from whom the subject of our notice had sprung was one Basavanna Garu of the solar race, who flourished as a Sirdar during the reign of one of the famous Kings of Chola, named Kalikala. The office of a Sirdar in those days was very onerous as one performing it required a good deal of tact, coupled with great energy and patience, so much so that Basavanna Garu became a distinguished personage in course of time, won the esteem and approbation of his king and received from him many honors. By sheer force of arms he occupied the Gollapalli Paragana, now a part of the Nuzvid Estate. Five of the successors to Basavanna Garu were Thimmanna Garu, Bapanna Garu, Konappa Garu, Venkatadri Garu and Appanna Garu. Every one of these made a mark in the annals of the Gollapalli Paragana by taking an active part in many a warfare with the Sirdars of the Nizam and their neighbouring rulers; and the Nizam, being struck with their valour and dashing enterprise, recognised the last of the above named Appanna Garu by calling him "Vijaya" (successful) and by further conferring on him the distinctions of "Rajah," "Apparow" and "Bahadur" with all the insignia of royalty such as "Dhanka," "Nagara," "Nowbath" and "Jhalandar Palki." He was thereafter known as Rajah Vijaya Apparow Bahadur Garu and was helpful to his officers in suppressing crime and preserving peace throughout his territories. This took place in Fasli 1077 (1667 A.D.). The next in point of succession was Rajah Venkatadri Apparow Bahadur whose merits were greater than those of his father. He restored order from chaos, and peace and law reigned throughout his estate. The Nizam who was pleased with the sagacity of the Rajah granted him a jaghir of seventeen Paraganas in addition, ten in the Kondapalli Circar, and seven in the Ellore Circar. Rajah Narasimha Appa-

row Bahadur, the next ruler, was endowed with a large measure of administrative ability and magnanimity of spirit, and was also distinguished as a great warrior. It was to him that the work known as "Indumathiparinayam" of great literary merit was dedicated, and it was during his time that the fort at Nuzvid was built. The Nizam was so convinced of the warlike capacity of the Rajah that he undertook no military operations in those parts without consulting him; and in course of time, the ruler of the Dekhan conferred on the Rajah the further distinctions of "Thahavar" "Vajilalat" and "Dastugaha," and made him a feudatory chief with the stipulation that he should be ready to conduct an army of 3,000 men whenever he was required to do so. The Zamindar of Nuzvid has since then been known also as "Theen hazaar Mansabdar," The next ruler, Thahavar Vajilalat Dustugaha Rajah Sobhanadri Apparow Bahadur, Theen hazaar Mansabdar, who died issueless was succeeded by his kinsman, Rajah Ramachandra Apparow Bahadur. For the sake of convenience, we shall merely mention the name proper with the prefix "Rajah" and the suffix "Bahadur," without the other titles.

After Rajah Ramachandra Apparow Bahadur, the estate was successively held by Rajah Venkatadri Apparow Bahadur, Rajah Jagannadha Apparow Bahadur, and Rajah Venkiah, *alias*, Rajah Venkatadri Apparow Bahadur. Their fidelity to the Nizam was as steadfast as ever and the latter was pleased to grant Rajah Venkiah *alias* Rajah Venkatadri Apparow Bahadur a renewed *sannad* to the effect that the eighteen Paraganas and the titles mentioned above should in perpetuity descend to his family, and as a mark of personal distinction conferred on him the special honor of "Savayi Rajah," and that of "Raya Bir Bal" on his Minister Dawanna Pantulu. It was in 1766 that the Zamindari of Nuzvid was brought under the

British Government by virtue of the treaty entered into between the Nizam and the English.

In the judgment of the High Court of Madras in R. A. No. 36 of 1874, the Honourable Sir Walter Morgan, the Chief Justice, said referring to Nuzvid, "So far as its history can be ascertained, it was in its origin and before the British rule a military jaghir held on tenure of military service," and Justice Holloway, the well-known jurist observed, "This is one of the most ancient. It was held by the ancestors of the present family previous to the cession of the Circars. As history and the previous papers show, he was a feudatory of the Nizam dependent or independent according to the strength at its extremities of the central Government. He was one of the many antitypes of the Nizam himself." In the judgment of the same High Court, in R. A. No. 121 of 1877, the Honourable Justice Muthuswami Iyer, the eminent lawyer, said: "There can be no doubt that the subject of the litigation is an ancient Zamindari. It is a fact about which there is no dispute" and "The Zamindari has existed at all events from the early part of the last century (18th century) if not also from an earlier date. Upon the evidence it is clear that the estate was one of military tenure" and "From before the time when the Zamindari came under the British rule, it had been a jaghir granted or confirmed to be held on the tenure of military service."

And lastly in the judgment of the Privy Council, reported in I. L. R. 2 Madras, p. 128, their Lordships found with regard to this Zamindari that it was a military jaghir held on the tenure of military service and in the nature of a raj or principality and that under the empire of the Mahommedans, this ancient Zamindari of Nuzvid was extensive and was governed by its chief with absolute power and independence, but under the policy of the British Government the same had become divested of its

military character and dwindled into a large peishcush-paying Zamindari.

After the advent of the British Government, when Rajah Venkatadri Apparow Bahadur was lord of the estate, it was decided that in lieu of the 3,000 men that had to be produced for warfare under the orders of the Nizam, the Zamindar should thenceforth pay his tribute in cash. Raja Narasimha *alias* Rajah Narayya Apparow Bahadur, the brother of the former Rajah Venkatadri Apparow Bahadur, who succeeded to the entire estate on the death of his brother in 1771, ruled it very peacefully till 1783, when owing to some misunderstanding between him and Mr. Daniel, Chief-in-Council at Masulipatam, and the tribute having fallen into arrears, the latter directed Captain Montgomery to seize the fort at Nuzvid, which was accordingly done. In 1784 the Government restored the entire estate (eighteen Paraganas) to Rajah Venkata Narasimha Apparow Bahadur, the eldest son of the last Rajah mentioned above, with all the previous rights and privileges, and also conferred the title of "Rajah" through a *sannad*; but as he proved incompetent to control the management of this vast estate, and as the tribute again fell into arrears, the Government attached it in 1793, and placed the management under the Chief-in-Council, allowances being granted to the members of the family. By the letter of Mr. Branfil, dated 11th September 1800, and by the correspondence of the Court of Directors than which nothing can be had of greater authority upon the point, it is conclusively shown that the estate was attached mainly for the arrears of tribute due to Government, not for any hostile feeling shown to the powers-that-be nor for having taken part in any rebellion against them. Mr. Branfil held that the only Zamindari which was in his charge in his division was that of Nuzvid, that the Government had

not declared that the Zamindar was no longer entitled to the proprietary right to the estate, and that he saw no objections to the estate being given back to the Zamindar. In their Memorandum of May 1832, submitted to the Parliament, the Court of Directors speaking of the Zamindar of Nuzvid said in explicit terms that on the recommendation of the Council at Masulipatam, the Zamindari was taken possession of by the Government so as to recover the arrears of tribute or assessment from the estate. During the time the estate was under attachment, the Government divided the country into two divisions for the sake of convenience in administrative matters; the Paraganas of Kondapalli Circar were in charge of Mr. Branfil, while those of Ellore Circar were under the control of Mr. Reid.

Rajah Ramachandra Apparow Bahadur, a step-brother of the said Rajah Venkata Narasimha Apparow Bahadur, who felt more keenly than ever the reduction to the estate caused thereby, lost no time in putting forth strenuous efforts to recover what had passed the hands of his elder brother, and thus wanted to see the family strengthened in wealth and power. Rajah Venkata Narasimha Apparow Bahadur, who perceived the motive which actuated his step-brother, rose from his lethargy and endeavoured to recover the lost territories. Chapter 25 statute 24 of George III favoured their attempts. By that statute the Court of Directors could rectify the injustice that had been done to the Rajahs, Zamindars, Polegars, Taluqdars, and other native land-holders. The authorities directed the Governor-General to make a permanent settlement with the Zamindars, and the Government of Madras appointed a Special Commissioner for that purpose. It was then resolved by the latter Government that this Zamindari should be released from attachment and restored to the

Zamindar's family. The Paraganas which the Government were then managing as the property of this family were on political grounds divided, and two-thirds of the *corpus* was restored to Rajah Venkata Narsimha Apparow Bahadur the eldest, and one-third to Rajah Ramachandra Apparow Bahadur, the second brother; the third, the youngest brother Rajah Narasimha Apparow Bahadur was eventually provided with a suitable maintenance from both the shares above referred to. A *Sannad-i Milkieyat Istimirar*, almost a copy of the Regulation 25 of 1802, which was then passed, was granted to Rajah Ramachandra Apparow Bahadur for his one-third, that is, the six Paraganas in the Kondapalli Circar under the name of Nuzvid estate and a similar sannad to Rajah Venkata Narasimha Apparow Bahadur for his two-thirds that is, for the remaining Paraganas in the Ellore Circar under the name of Nidadavole estate. Rajah Ramachandra Apparow Bahadur was succeeded by Sri Rajah Sobhanadri Apparow Bahadur, the father of Sri Rajah Rangayya apparow Bahadur. During the minority of Sri Rajah Sobhanadri Apparow Bahadur Garu, the estate was under the management of the Court of Wards till 1830, when they handed it over to him. After his demise, which took place in 1868, his eldest son Rajah Narayya Apparow Bahadur succeeded him. His other brothers with the exception of Sri Rajah Rangayya Apparow Bahadur Garu, brought suits for the partition of the estate. The eldest of the brothers died in 1877, and his three sons being then minors, it was taken under the Court of Wards, whilst the suits were pending disposal in the High Court of Madras. The parties went to the length of moving the Privy Council, and the Judicial Committee held to the great misfortune of this ancient house that the estate of Nuzvid (which was one-

third of the *corpus* and conferred on the younger brother) was partible. It was accordingly partitioned among the six brothers, and Sri Rajah Rangayya Apparow Bahadur and his five brothers got their respective shares in 1882. It is a great pity that this ancient estate should be held partible and the following passage will suffice to speak of its real importance in the Northern Circars.

Mr. George Thornhill, once Collector of Krishna and First Member, Board of Revenue, when he retired observed :—

“The Zamindari of Nuzvid is the largest and most respectable of all in this (Krishna) District. There are very few Zamindaries in these Northern Circars equal to this Zamindari.”

Sri Rajah Rangayya Apparow Bahadur Garu, in his younger days, as English education was not so common then as it is now, received a good training only in Telugu Sanskrit and Persian. When the management of the estate was entrusted to him, the practical knowledge he had obtained in his youth from his father and his elder brother was in itself quite sufficient to enable him to manage his affairs. Officials of high standing have testified to the capacity of Sri Rajah Garu for ruling his estate most efficiently. The following are only a few of the many that are in public print.

In a report dated 1st June 1881, No. 135, submitted by Mr. J. N. Atkinson, when he was in the Krishna District and now a member of Board of Revenue, it is mentioned :—

“I think that with a little trouble Mr. Martin's scheme can be amended so as fairly to satisfy all the objections, to which end, the hints given by Rajah Rangayya Apparow Bahadur will be of so little service.”

Mr. J. G. Horsfull, Collector of Krishna, before the Nuzvid estate was partitioned and when it was under

the Court of Wards, wrote in his report, dated 2nd October 1878, as follows :—

“Rajah Rangayya Apparow Bahadur deserves special respect.”

Thereupon the Board of Revenue in their proceedings in reply to the above report held that on re-consideration, they thought that some distinction should be made and resolved to raise his allowance.

Mr. W. A. Happel who was for a long time in the Krishna and Godavari Districts as Collector, and who retired as a Member of the Board of Revenue stated from personal experience and knowledge in his report, No. 33, dated 19th January 1883, to the Board :—

“I am acquainted with Rajah Rangayya Apparow, the eldest of the Nuzvid Zamindars and I consider him an able and honorable man.”

Mr. A. T. Arundel, once the most illustrious Collector of Krishna, and now a member of the Viceregal Council, while forwarding his scheme to Government in connection with the localization of *manul* wet and with regard to the collection of water tax direct by Government, referred to Rajah Rangayya Apparow Bahadur as the *leading Zamindar of Krishna.*

Mr. R. Morris, a former Collector of Krishna and the present Collector of Nellore in his letter No. 86, dated Masulipatam 20th March 1899, to the Chief Secretary to the Government of Madras embodied in G. O. Political No. 412, dated 28th June 1893, states :—

“Rangayya Apparow Bahadur is a very worthy and estimable old gentleman.”

Mr. F. C. Parsons, the present Collector of Krishna, in his report to Government on the recent floods of the river Krishna reviewing the public help during the crisis in relieving the distressed poor, spoke of the timely service

rendered by Rajah Rangayya Apparow Bahadur as follows :—

“A friendship extending over 13 years with Rangayya Apparow Bahadur enables me to testify to the fact that he is always ready to come forward in this way to relieve the distressed and assist Government officers in any benevolent or charitable undertaking, and I think he deserves to be prominently brought to the notice of Government as a public benefactor.”

In commemoration of the Golden Jubilee of Her late Majesty Queen Victoria, Empress of India, Sri Rajah Rangayya Apparow Bahadur Garu founded a scholarship to be awarded to the best student of the Hindu High School at Masulipatam who continued his studies for the collegiate course, and paid in advance the amount which would yield sufficient interest to defray the cost of the stipendiary.

The Rajah Garu established a High School with Lower Secondary and Primary Departments at Nuzvid with a good and efficient staff. It is at present located in a beautiful bungalow with a big compound attached to it, at a distance from the town. A new building in a conspicuous part within the town at a cost of Rs. 30,000 was sanctioned by the Rajah and the foundation-stone was laid in August 1905 by Mr. Parsons, the Collector of the District. The Rajah Sahib with his usual generosity maintained the institution at an annual cost of Rs. 6,000 and towards its upkeep endowed a village called Mantena which yields Rs. 3,000 per annum. He also endowed another village, Veluru, and Rs. 20,000, for a Second Grade College building. It is gratifying to observe that the progress of the school is what it ought to be under the able and excellent management of Mr. Venkateswara Row Pantulu Garu, the worthy retired Dewan of the Rajah and of the Samasthanam of Nidadavole. In 1903, for instance,

twelve candidates out of thirteen came out successful in the Matriculation Examination. The Rajah Garu having regard to the backwardness of the locality directed the school to levy fees at 25 per cent. less than the standard rates, and to admit all Mahommedan boys free. Besides, many successful and deserving poor students of the High School are recipients of scholarships every year.

It affords us much pleasure to note that the Rajah Sahib made arrangements to establish a Lower Secondary School at Vuyyur, the village after which name his Zamindari is known, and endowed Rs. 5,000 for a building. He presented at a cost of Rs. 6,000 a complete library of English, Sanskrit, Persian, Urdu and Telugu books to the Victoria Memorial Town Hall at Masulipatam, the head-quarters of the District. The library in the club of Narasarowpet in the Guntur District, and the one attached to the High School, Srirangam, in the Trichinopoly District, are also gifts of the Rajah. When it was announced that the long standing and very useful Sanskrit High School at Guntur was about to be abolished for want of funds, he went to its rescue and paid the requisite sum towards the maintenance of the institution which has now become a permanent and self-supporting one. He was no doubt a great promoter of education in those parts. He also helped many deserving students outside the limits of his estate. Some students in the B. L. class of the Madras Law College, and a few more in the M. B. and C. M. class of the Medical College owed their education to the Rajah Sahib, as he defrayed their expenses, school fees &c. It is also significant that he extended his benefactions to the metropolis by permanent contributions of Rs. 60 and 120 a year respectively to the Girls' Schools at Triplicane and Chintadripet. He invested Rs. 3,000 with Messrs. Arbuthnot & Co., arranging to feed deserving students of religion out of the interest accruing therefrom every

year. He granted Rs. 10,000 for the Chattrams at Vuyyur and for the Veeranki lock.

A public market for the town of Nuzvid had been a long-felt want, and the Rajah Garu paid a sufficient amounts towards it and also granted the site to the Local Fund Board for raising stalls in different blocks for vending both vegetables and meat. He established a Poor House at Bezwada, in which the lame, the blind and the decrepit are fed irrespective of caste or creed, on an average of 50 persons every day. For the upkeep of this institutions he endowed the village of Korlapaud, lands in Yepur and Rayavapad, and also Rs. 600 yearly from the income of Yenamadala, all these being his self-acquired properties.

When the District Board pleaded insufficiency of funds and reduced the hospital at Nuzvid to a dispensary and replaced the Apothecary by an Hospital Assistant in its charge, the Rajah offered to pay Rs. 600 a year from his pocket and desired that the existing arrangements in the hospital should not be disturbed as it would be detrimental to the interests of the public, although he had a dispensary of his own in his palace with the required establishment. He also founded a bed at a cost of Rs. 2,200, in the Victoria Gosha Hospital at Madras, known as the 'Princess of Wales bed.'

He was a great patron of oriental learning. He encouraged learned Puudits and great scholars. Himself a good scholar in Telugu and Sanskrit, and highly cultured in Persian, he was capable of judging the merits and demerits of others. With a view to leaving a permanent mark behind him as a great Persian scholar, he undertook to translate into Telugu a Persian work known as "Shahanama" which is a history of Persian Kings, like the Mahabarata in Sanskrit. He commenced the

translation in verse and in prose, and finished some portion of it. He had a press of his own in his palace where he got his work printed. The most striking feature of his charities was that they were always directed towards worthy objects. He granted Rs. 2,000 sometime ago, the entire cost of the printing press, to place the *Krishna Patrica*, a newspaper attached to the Krishna District Association, on a permanent basis.

It will not be thought amiss when we say that even in the case of his brother Zamindars who through causes beyond their control had misfortunes and troubles in their estates, the Rajah Garu was most generous and sympathetic to them when they resorted to him for help. Not long ago, a neighbouring Zamindar sought his assistance. The Rajah Garu very readily complied with the request, and gave him Rs. 10,000 *gratis* and relieved him from impending difficulty. This is one of the many instances of the kind.

It is quite fitting here to mention that our benign Government though after a long delay, found their opportunity on the New Year's day of 1906, to confer the title of 'Rajah' on the highly esteemed Sri Rangayya Apparow Bahadur and granted him a *sannad*. It may be stated that the title of Rajah had been enjoyed by all the members of the family for many generations, but it was recently withheld from them on the ground that the estate was divided among the several members of the family. The authorities very rightly restored it to the venerable Sri Rangayya Apparow Bahadur who was singled out of the family for his various public deeds.

He was very highly honored and respected as a model Rajah by the public, both rich and poor, official and non-official, European and native, for his generous impul-

ses, gentlemanly character and wise administration; and the communications received by the Rajah from public bodies and various private individuals throughout the Presidency and of the expressions of the Public Press, on the occasion of his receiving the title "Rajah" bear ample testimony to the high esteem in which he was held by all. Further, the citizens of Nuzvid, the capital of the Zamindari, and the tenants of Vuyyur Paragana according to the resolutions passed in their public meetings formed themselves each into a deputation and attended on the Rajah to give their respective addresses and presented them, enclosed in beautiful caskets specially ordered from Vizagapatam, in appreciation of the lasting benefits they had derived from him.

His Excellency the Right Honourable Arthur Oliver Villiers, Baron Ampthill, G. C. I. E., Governor of Fort Saint George, wrote :—

GOVERNMENT HOUSE,
MADRAS,
New Year's Day 1906.

" My dear Rajah,

It gave me very great pleasure to recommend you for the title by which I now address you and on which I now offer you my hearty congratulation.

I trust that you are pleased at the distinction and that you will live long to enjoy the public recognition of your admirable qualities as a landholder."

(Sd.) AMPHILL.

The Honourable Sir J. Thomson, K. C. S. I., Senior Member of the Madras Council from Jorhat, Assam, wrote :—

JORHAT, ASSAM,
12-1-1906.

" My dear Sir,

I saw Government had honoured you with the title of Rajah and I hope you will live long to enjoy it."

(Sd.) J. THOMSON.

He was really a model Rajah, as His Excellency Lord Ampthill observed in introducing him in the Banqueting Hall, Madras, to his Royal Highness the Prince of Wales in January 1906, when he went there with the Kumara Rajah for the Royal Reception. It is also gratifying to note that he was given a prominent place among his brother Zamindars and others in the grand carriage procession formed on the 24th idem, in honor of Their Royal Highnesses the Prince and Princess of Wales.

He was never slow in coming forward with purely disinterested motives to render help in any direction whenever an opportunity presented itself, or the public approached him for it. For instance, he helped by his direct liberal contributions towards the construction of a Town Hall at Coconada, the Water Works of the Coconada Town, the repairs of a large and useful tank at Rajahmandry known as the Kumbhamvari tank and the erection of a Town Hall at Guntur taken up by the Guntur Hindu Theatrical Company. He also evinced great interest in industrial and agricultural matters, and readily remitted Rs. 1,000 towards prizes and other expenses in connection with the Industrial Exhibition held at Madras in December 1903, and gave Rs. 4,000 for a student to enable him to study in Japan the industries of glass, soap, match and candle making.

It was also quite generous of the Rajah to have come to the rescue of Mr. S. Rama Row of Bellary, who recently proceeded to Japan to study the industries of glass and soap making. This gentleman entirely relied for help on his friends and countrymen and at a time when he was in a forlorn state and hard pressed for funds in a foreign land,

the liberal contribution by the Rajah of Rs. 1,000 towards Mr. S. Rama Rao's expenses speaks volumes for his well-considered benevolence and magnanimity. He won the affection and gratitude of not only his tenants, estate officials and other servants but also of the outside public whom he treated with kindness and courtesy and also helped liberally towards weddings and other religious ceremonies.

The fort of Nuzvid is situated in the centre of the town with decent and broad roads on all sides. As this is the seat of the Zamindari, each Zamindar has a share in the fort as well as in the town and all the Zamindars with the exception of Sri Rajah Rangayya Apparow Bahadur Garu, live in the fort in their respective palaces. Nearly 40 years ago, the Rajah raised, at a distance of a mile from the town, a garden on the ground specially selected for it, and chose for his residence a palace built at a cost of some lakhs of rupees in the midst of it with well-maintained stables for horses, sheds for cattle, stalls for elephants, camels &c., and also out-houses. The garden in question is a famous one in the Northern circars extending over 400 acres and containing hundreds of varieties of grafted mango trees, which alone amount to not less than 10,000; and the fruit produced in it has a wide fame for its delicious sweetness. He never cherished the idea of converting the garden into a source of income by leasing it out to others.

He maintained four choice tuskers, fifty horses, four camels and a number of cattle of the best selection, also a large retinue besides estate officials and other establishments. He was directly in charge of Public Works including home farms, gardens, construction of wells, tanks and buildings, and in point of the general administration of the estate, every final order

passed his hands under his own signature and seal. He had under him thoroughly efficient and well experienced officials for the proper management of the affairs of the estate. Not to speak of his well-known Dewan, Mr. M. Venkateswara Row Pantulu Garu, whose worthy life forms the subject of the next of the series, his Manager, Mr. S. Venkoba Row Pantulu Garu, B. A., B. L., is also a person deserving in every way to be mentioned here.

The Rajah Garu was the adviser to his maternal aunt (the wife of his paternal uncle) Rani Papamma Rao Bahadur, the last holder of the Nidadavole Samastanam in the Godavary district, who had her affairs conducted under his supervision for twelve years from January 1888 to December 1899, when he succeeded to it as a reversioner on the death of the last holder and held it in his own name and administered it independently until it was taken charge of by the receiver appointed by the Court in 1900 in a suit brought by another reversioner for a share.

The estate of Nuzvid was divided into six shares in 1882, each of which yielded nearly a lakh of rupees, the yearly Government dues being about Rs. 16,000, The six shares which were the sub-divisions of the Nuzvid portion were registered as, Vuyyur, Mirzapuram, Kapileswarapuram, Telaprole, Medur and Ventrpragada. The last share Ventrpragada was again sub-divided into three portions among the three brothers, one of these three retaining the name Ventrpragada and the other two being called Musunur and Gannavaram; and the remaining five are up to this date intact, as sub-divided in 1882. We thus see that the original Nuzvid estate underwent a division in 1802 into two-thirds and one-third and this latter one-third was again divided into six shares after the lapse of eighty years, and one of these shares was again divided in 1889 among three brothers, each of them holding

one-eighteenth of the one-third of the ancient Nuzvid estate. But fortunately up to this time, the *corpus* of the Nidadavole estate which was two-thirds of the ancient Nuzvid estate is left undivided as the question of partibility is still *subjudice* pending appeal to the Privy Council, and as there is a statutory prohibition against partition, through the Impartible Estates Act, unless declared partible by the Privy Council.

As soon as Sri Rajah Rangayya Apparow Bahadur took the management of his estate into his hands, the principal measures which engaged his attention were digging wells, excavating tanks, restoring old ones and improving home farm cultivation. He brought to a cultivable condition, jungles, waste lands and barren soil and also effected at an enormous cost many other improvements. His estate now yields a revenue of about Rs. 1,50,000 but before the said improvements were made the revenue was below a lakh.

It should also be stated here that his was not an exception when the whole landed aristocracy in the Krishna District were once as a rule troubled with rent suits, but it is highly gratifying to note that the estate is now free from litigation and there has not been a single suit of the kind for the last ten or twelve years.

The Rajah Garu's daughter is given in marriage to the Zamindar of Narasarowpet. The result of the union is a daughter five years old. The Rajah adopted a member of his own family who is now thirteen years old. The latter Sri Kumara Rajah Venkatadri Apparow Bahadur is a promising lad of handsome appearance and kindly disposition. He has passed the Special Upper Primary examination in the first class, and is now a pupil of the third form in the Rajah's High School. He is making satisfactory progress in his studies; his private tutor is Mr. P. Sankaranarayana Chetty, M. A. He will inherit the entire Nidadavole Samasthanam in addition to that of Vuyyur Para-

gana in the Nuzvid Zamindary if the former be held impartible by the Privy Council in the present litigation as is maintained by the Government in the Impartible Estates Act. In any case the Kumara Rajah is certain to get his one-third share in the Nidadavole and Medur Estates in addition to his own.

The health of Sri Rajah Rangayya Apparow Bahadur was indifferent ever since he returned to Nuzvid from Madras after the Royal Tour. He was under the treatment of Dr. Clarence Smith for sometime, and in spite of all that medical skill could do he succumbed to his malady on the 20th July last amidst the universal regret of his friends and relations. The following select communications of condolences received on the death of the Rajah Sahib by Mr. Venkateswara Row Pantulu Garu will not be out of place:—

The Private Secretary to His Excellency Sir Arthur Lawley, K. C. M. G., Governor of Madras, wired from Ootacamund on 22-7-'06:—

“His Excellency the Governor has heard with deep regret of the death of Rajah Rangayya Apparow Bahadur and desired to express his sincere sympathy with the family.”

The Hon'ble Sir Arundel T. Arundel, K. C. I. E., Home Member of the Viceregal Council, wired from Simla on 21-7-'06:—

“Greatly regret to hear of death of my old friend Rajah Rangayya Apparow.”

The Hon'ble Mr. G. Stokes, C. S. I., Senior Member of the Madras Council, wired on 21-7-'06:—

“Accept my sympathy in your bereavement by the death of Rajah Rangayya Apparow Bahadur.”



Sri Kumara Rajah Venkatadri Appa Row Bahadur.

Sri Rajah Rangayya Apparow Bahadur was himself above all praise and was universally considered as one of the most clear-sighted and respectable Zamindars of the Northern Circars. He was born great, achieved greatness by his benevolent actions, and the Government also recognised his worth by conferring on him the title of 'Rajah' for his distinguished and eminently useful services.

M. R. Ry. SRI MADAPATI
VENKATESWARA ROW PANTULU GARU,
ZAMINDAR OF RANGAPURAM,
(KRISHNA DISTRICT.)

M. R. Ry. Sri Madapati Venkateswara Row Pantulu Garu, the retired Dewan of Nuzvid in the Krishna District and Ex-Dewan of the Nidadavole Samasthanam in the Godavari District, an admirable man of business, a large landholder owning also nearly one-tenth share of the Capital of Nuzvid by purchase, and the Zamindar of Rangapuram, has become not merely a distinguished personage but also a power in the District.

It was in September 1861 that he first saw the light at Vuyyur situated in the heart of the Nuzvid Zamindari. He belongs to an ancient and respectable family known as Madapativaru, which settled down in the village of Kodavatikallu (Nizam's Dominions) in the Nandigama Taluq of the District of Krishna. His father and his paternal uncle took service under the distinguished Zamindars of Nuzvid so far back as eighty years ago and served faithfully and loyally for forty and fifty years respectively. Though they were not destined to hold high appointments, yet they were very noble-minded and gentlemanly. Young Venkateswara Row Pantulu received the rudimentary portion of his education in the local Anglo-Vernacular School and higher education in the Mis-



Sri M. Venkateswara Row Pantulu.

sion Schools at Ellore and Masulipatam. The teachers with whom he came in contact were of opinion that he would one day make a great figure and their expectations have been amply realised. Owing to several adverse domestic causes as in the case of many eminent personages, Mr. Venkateswara Row Pantulu at the comparatively young age of sixteen, had, much against his inclinations, to put an end to his scholastic career and enter into his hereditary service of the Zamindar of Nuzvid. While at school, he had laid a strong foundation and by sheer dint of energy and self culture, he took to the study of great authors and in this wise developed at an early age qualities essential to the perfect formation of his future career. He began life as a clerk on a salary of Rs. 15, and after filling several offices diligently and creditably, he rose to the highest rung of the official ladder in any estate—Dewan of Nuzvid and of Nidadavole, on a salary of Rs. 900 per mensem, of which Rs. 300 was for Nuzvid and Rs. 600 for Nidadavole.

It will not be out of place to mention that the late Rajah of Pittapur who found in Mr. Venkateswara Row Pantulu an officer of great ability and solid character, desired so far back as 1885 that the latter should become his Dewan on a salary of Rs. 700 per mensem. Mr. Venkateswara Row Pantulu was obliged by his good sense to decline the offer, being unable to sever his connection with his benefactor, Sri Rajah Rangayya Apparow Bahadur Garu. The late Rajah of Pittapur even went to the length of meeting Rajah Rangayya Apparow Bahadur Garu in person at Sanivarapeta and requested him, though in vain, to lend him the services of Mr. Venkateswara Row Pantulu at least for two years, when Mr. Pantulu expressed regret for his inability to accept his kind offer.

In 1888 Sri Rani Papammarow Bahadur, the Zamindarni of Nidadavole (Sanivarapet) Estate, in the Godavari District, made him Agent and Manager of her estate in addition to his duties as the Dewan of Nuzvid in the Krishna District, and finding him competent to wield the reins of administration of that vast and extensive Zamindari, she eventually raised him to the position of Dewan on a salary of Rs. 600 per mensem, together with all the rights and privileges and the customary emoluments attached to the office. The choice was a most happy one and met with universal approval, for it was well known that his talents were of a very high order, that the services he had been rendering to the Nuzvid estate were very valuable and that he possessed precise business habits and a perfect administrative tact. It appears that this is the only instance in these parts in which one who started life as a humble clerk rose to the highest position in the two estates of Nuzvid and Nidadavole. These two estates had together formed the original and entire Nuzvid zamindari with a history extending over more than two centuries and a half and it is highly creditable to him that he was the only gentleman that was able to manage for a long period the affairs of such extensive estates situated in two different districts without a hitch and winning the highest appreciation, esteem and regard from those he served. He entered the rank of the zamindari service in the Nuzvid estate in 1877 in which he continued till the 20th July 1906 (the date of the death of the Rajah) though as Honorary Dewan after retiring on pension, and in addition, took up service in the Nidadavole estate in January 1888 and remained as its Dewan, doing credit to that high office full of heavy responsibilities until the death of its last

holder in December 1899. He served his connection with the latter estate in January 1900, after twelve complete years, when a receiver was appointed by the District Court of Godavari pending the suit instituted for succession to the estate by one of the reversioners.

Sri Rajah Rangayya Apparow Bahadur Garu of the Nuzvid estate bore the following testimony of Mr. Venkateswara Row Pantulu :—

“Mr. Venkateswara Row Pantulu Garu is a very able officer of good conduct, his behaviour having been uniformly good from the beginning till now. Several Collectors and other Government officials spoke to me on several occasions well of him regarding his conduct and ability.”

“Even the enemies of the said Mr. Venkateswara Row Pantulu never spoke ill of him as to his personal conduct and there has not been even a single anonymous petition against him both in the Godavari and Krishna Districts that he is one who would be accessible to illegal gratification or similar misdeeds. I have found out his honesty even in affairs relating to lakhs of rupees.”

This indeed is a priceless testimony to Mr. Venkateswara Row Pantulu's integrity of character, proceeding as it did from his master Sri Rajah Rangayya Apparow Bahadur Garu whom he had the honor to serve for thirty years and to give the readers an idea as to the capacity of the Rajah himself, the following two instances out of many will suffice. Mr. Happell who was for a long time Collector in the Krishna and Godavari Districts and also Member of the Board of Revenue, in his report to the Board of Revenue, No. 38, dated 19th January 1883, observed :—

“I am acquainted with Raja Rangayya Apparow, the eldest of the Nuzvid Zamindars, and I consider him an able and honourable man.”

His Excellency Lord Amphill, Governor of Madras, in congratulating Rajah Rangayya Apparow Bahadur on the title of “Rajah” conferred on him on the 1st January 1906 wrote :—

“I trust that you are pleased at the distinction and that you will live long to enjoy the public recognition of your admirable qualities as a landholder.”

Then again, the late Rani Papammarow Bahadur, the Zamindarni of Sanivarapet (Nidadavole) in the Godavari District, who ruled the estate for over 35 years with great ability and tact, who was in possession also of the Medur, Tangellamudi, Repudi, and Gollamandala Mutchinapalle estates in addition to her own extensive estate of Nidadavole and whose exceptional capacity was admitted by the High Court in appointing her receiver of the Medur estate, an honor but seldom conferred on ladies in Southern India, expressed from her personal knowledge of Mr. Venkateswara Row Pantulu as follows :—

“ Mr. Venkateswara Row Pantulu, Agent and Dewan of the Nuzvid Zamindari has been discharging his duties to the entire satisfaction of all and obtained vast estate experience. He has been managing my affairs too. His conduct public and private has been excellent. His experience in Civil, Revenue and Criminal matters, his capabilities in other respects are very satisfactory.

“ He is very honest and trustworthy. There were several Agents and Managers under me before, but this gentleman has given me more satisfaction than any of them in his behaviour and in the discharge of his duties.”

This splendid testimony of Rani Papammarow Bahadur is a valuable record of Mr. Venkateswara Row Pantulu's character and ability, and its value and importance are greatly enhanced by the following passages which testify in unmistakable terms to the high intelligence and strong character of Rani Papammarow and to her uncommon administrative capacity.

The learned judge of vast experience expressed of Rani Papammarow Bahadur in his Nidadavole Medur judgment dated 12th December 1905 :—

“ Her correspondence shows that she was an extremely sensible and masterful woman and knew how to manage her affairs.”

Their Lordships the Honourable Mr. Justice Benson and the Honourable Justice Sir James Arthur Davies, K. C. I. E., said in their appeal judgment dated 20th November 1905, about Rani Papammarow :—

“If the Zamindari was impartible, Papamma Rao, the senior widow would have been entitled to enjoy the whole Zamindari. She was a woman of great capacity and determination.”

“It may be stated once for all that Papamma Rao was a woman of very strong character and intelligence. At the time of her husband's death she was about 40 years of age and managed her affairs personally.”

We thus see that this gentleman, Mr. Venkateswara Row Pantulu served two masters, Rajah Rangayya Apparow Bahadur Garu and Rani Papammarow Bahadur Garu, in his capacity as Dewan of both whose interests were sometimes diametrically opposed to each other and it is in the satisfactory and faithful discharge of his responsible duties for more than twelve years, we see his rare tact and ability and more especially we find in him a combination of high diplomatic skill and considerable forethought, which no ordinary man possesses and without which it is highly impossible for one to be able to continue as Dewan of both smoothly, and pleasantly without the risk of losing one or the other or even both. The following passages clearly show how he was able to perform his difficult and complex duties with singular sense and discretion.

The very learned Judge expressed as follows in his Nidadavole Medur judgment :—

“The first defendant (Rajah Rangayya Appa Row Bahadur) was her nominal manager and Venkateswara Row acted in the dual capacity of Dewan to her (Rani Papamma Row) as well as to the first defendant.”

“In accordance with the advice given him by his legal adviser, he (Rajah Rangayya Appa Row Bahadur) absented himself from the adoption and took no part in it. He was able to maintain this attitude of non-committal by arranging that Venkateswara Row while acting as his Dewan as well as Papamma Row's should not communicate to one of his employers any confidential or secret matters solely affecting the interests of the other. This, at any rate, is the attitude which the first defendant and Venkateswara Row adopted in their communications with Papamma Row.”

Their Lordships the Honourable Mr. Justice Benson and the Honourable Justice Sir James Arthur Davies, K.C.I.E., expressed in their appeal judgment:—

“But this (Dewan Mr. Venkateswara Row's) evidence does not stand by itself. It is fully corroborated by the statement of Papamma Row herself made at the time and by all the circumstances of the case.”

“He (Attorney of the Madras High Court) does not contradict Mr. Harris' statement. He does not contradict Mr. Venkateswara Row the Dewan's statement.”

Again Sri Rajah Ramachandra Apparow Bahadur, one of the Nuzvid family, Honorary Guardian to the Telaprolu minor, Chairman of the Nuzvid Union, and Zamindar of the Musnur estate, expressed of him in the following terms:—

“I have known Madapaty Venkateswara Row Pantulu Garu for 25 years; his resident village is Nuzvid. We were educated in the same school. I have known him personally in his movements in several public and other affairs from that time till now. This gentleman is an able officer throughout, straightforward, sincere to his masters, very conscientious in his duties and thoroughly honest in all respects. This gentleman has dealings with several Zamindars all of whom have the same confidence in him.”

The very learned District Judge found in his Nidada-vole Medur judgment with regard to the capacity of Mr. Venkateswara Row Pantulu:—

“But he (Rajah Venkatadri Appa Row Bahadur, father of Rajah Parthasaradhi Apparow Bahadur) probably did not foresee the extremely clever and cautious attitude which the first defendant (Rajah Rangaya

Appa Row Bahadur) ultimately adopted under legal advice and with the assistance of such a *skilled diplomatist* as his Dewan (Mr. Venkateswara Row).’

Mr. Venkateswara Row Pantulu was not slow in rendering his disinterested services to Government and in co-operating with its officers, whenever there was an occasion for doing so, and also in bringing to an amicable settlement any responsible and important matter, as would be clearly evidenced by the following resolution passed by the Board of Revenue in their full Court, in their Proceedings No. 220, dated 21st January 1891, and communicated to him.

“The acknowledgments of the Court will also be conveyed to Mr. Venkateswara Row, Dewan of Rani Papamma Rao Bahadur and Rungiah Appa Row Bahadur for the valuable assistance rendered by him in the matter.”

The Dewanship of Kalahasti offered to Mr. Venkateswara Row Pantulu in 1899 on a salary of Rs. 700 per mensem was declined by him as the salaries he was then receiving from both the estates, Nuzvid and Nidadavole amounted to Rs. 900 (Rs. 300 from Nuzvid and Rs. 600 from Nidadavole) per mensem, besides the usual honors, allowances and emoluments attached to them, and also because he did not wish to forsake his benefactor Sri Rajah Rangayya Apparow Bahadur.

Mr. Venkateswara Row Pantulu after 26 years of meritorious service desired to retire in 1903, in order that he might devote more of his time to religious pursuits and lead an independent life, when Sri Rajah Rangayya Apparow Bahadur Garu accepted his resignation much against his will, as all persuasion to make him continue in office was of no avail and allowed him a life pension of Rs. 150 per mensem, being the moiety of his pay in the Nuzvid Estate. The honourable retirement of a Dewan

in the Zamindari Estates in Southern India is of rare occurrence, and Mr. Venkateswara Row Pantulu, for aught we know, is the first gentleman of the kind in the Northern Circars. He did not want to be in harness to the end of his life but desired to be free from all trammels of dependent service, and he has been so since retirement.

The retirement of Mr. Venkateswara Row Pantulu was considered by Sri Rajah Rangayya Apparow Bahadur Garu an irreparable loss to him and he was therefore very reluctant for a long time to accept the resignation. It was observed in his communication to the Rajah by R. W. D. E. Ashe, Esq., I. C. S., formerly of Krishna, and now Sub-Collector, Ongole, as follows :—

“I see your Dewan has retired and I am sure you miss him greatly.”

In accepting the resignation of and granting life pension to Mr. Pantulu Garu the Rajah Sahib wrote on 5-6-03 :—

“To

M. B. Ry. Madapati Venkateswar Row Pantulu Garu,

Dewan and Agent.

Raja Rangayya Appa Row Bahadoor, Zamindar of Nuzvid, Taluq Wuyyur, Mustufa Nagar va Ellore etc., presents his compliments.

I regret to have to accept the resignation tendered by you for retirement from office, since you have not consented to withdraw it under any circumstances.

I express with great pleasure the long continued and in every respect praiseworthy services rendered by you with great credit and to the vast benefit of the estate in many respects.

I have sanctioned a pension of Rs. 150 per mensem, a moiety of your pay during the whole of your life, to be paid out of the estate from June 1903.”

The following are the extracts from the series of the wills of the late Rajah Rangayya Apparow Bahadur, Zamindar Garu.

(1.) Extract from the will dated 10th June 1896 :—

“Madapati Venkateswara Row Pantulu Garu continuing in my service for the last 20 years, took much pains to safeguard and advance my

rights as well as those of my estate, and rendering excellent services with great ability benefitted us enormously."

(2.) Extract from the will dated 15th May 1899 :—

"My Dewan and Agent Mr. Madapati Venkateswara Row Pantulu has very greatly benefitted me and my estate. He having been remaining in my service for the last 23 years managed the estate with great honour, ability and merit, and above all maintaining extreme confidence."

(3.) Extract from the will dated 10th July 1900 :—

"In consideration of and in compensation for the valuable services rendered to our estate, for the last 25 years by Mr. Madapati Venkateswara Row Pantulu, our Dewan and Agent, the following properties are bequeathed to him.

At present an income of Rupees Fifty Thousand more is derived from my estate than before. This increase is due to the said Mr. Madapati Venkateswara Row Pantulu. This gratitude should never be forgotten even by my descendants."

My Vuyyur Estate and the Estates of Medur, Nidadavole and Tangalamudi, which are vested in me and all kinds of moveables belonging to me and to those estates, are the properties over which I possess absolute right of gift, sale. To all these properties, I have appointed Mr. Madapati Venkateswara Row Pantulu who is my Dewan and Agent, as the sole executor. The said Mr. Venkateswara Row Pantulu should immediately after my demise, take possession of all the said properties, records relating thereto, as well as my own documents and all other kinds of all other things, as well as Dewasthanams with the properties attached to them and Izara villages; and he should manage them and hand over all those properties to the boy to be adopted to me after he attains majority. If Mr. Venkateswara Row Pantulu were to discontinue meanwhile, he should himself appoint a fit person in his stead and he should make all the necessary arrangements.

(4.) Extract from the will dated 15th January 1906 :—

As Mr. Venkateswara Row Pantulu has retired on pension from my service subsequent to my execution of the above two wills referred to.

* * * *

As Mr. Madapati Venkateswara Row Pantulu having expressed his unwillingness to continue and act as executor after my death in respect of the estates that devolve upon my adopted son after my demise.

* * * *

I get this will also executed.

“After my demise, all properties that devolve on my minor son, should be taken charge of by the Court of Wards, Madras, and all the properties that should be taken possession of and dealt with, by the executor, such as Schools and Poor House, &c., should be taken charge of by Mr. Madapati Venkateswara Row Pantulu and dealt with in accordance with the provision of this will and also in conformity with the provisions of the wills dated 10th July 1900, and 15th July 1901 in so far as they are not opposed to the directions definitely laid down herein.”

Extract from a letter addressed by the late Rajah Rangayya Apparow Bahadur, dated 20-3-06, to a gentleman in position, referring to Mr. Venkateswara Row Pantulu :—

“The said Venkateswara Row Pantulu Garu wished to retire from office and pressed me hard to relieve him on account of some family troubles, and also of ill health, and with a desire to lead an independent life, and I was after all forced to accept his resignation, being unable, with all my attempts, to persuade him to withdraw it. But many Europeans, Native officers, and other gentlemen who are in the district and those who left it, also joined with me in thinking that his retirement is a great loss to me, and expressed the same opinion to me personally and also wrote to me to that effect, and I have so experienced actually in the management.

“We shall be considered most ungrateful if we were to think otherwise of Mr. M. Venkateswara Row Pantulu, in the face of the fact of having derived and enjoyed immense benefit myself for the last 30 years and Ravi Papamma Row Bahadur for 12 years, which resulted from the meritorious services rendered by him.”

As Mr. Ashe did very rightly foresee, the Rajah began in the course of a few weeks to regret the severance of Mr. Venkateswara Row Pantulu from service and insisted upon his taking up the office again. The correspondence itself discloses the value and merit of his services. Though Mr. Venkateswara Row Pantulu did not yield to the request of the Rajah, he assured him that he would continue as before, to do for him all that he could, as an Honorary Dewan, as he felt he could not refuse this to his benefactor, to whom he was bound by long attachment and personal gratitude.

He has built a Chattram and a Town Hall at Nuzvid at a cost of nearly Rs. 10,000 and they are called after the late lamented Queen Victoria, the Empress of India. The Town Hall is provided with the necessary furniture, library and a full-sized billiard-table at the cost of the founder. The Chattram is a neat building having separate apartments as well as out-houses and kitchens for each caste and a family of Brahmins reside there to look after the wants of the travelling public and to provide them with all the necessaries for cooking. He daily feeds in the Chattram any number of poor Brahmin travellers that may resort to it. He has also established a Poor House where rations are given every day to the infirm, the lame and the blind, irrespective of caste or creed.

A Town Hall was for a long time a desideratum at Nuzvid, and this has been supplied by Mr. Venkateswara Row Pantulu. It is quite close to the town and with its in-door and out-door games and the Reading Room attached thereto, it is very largely used by the public and the educated gentry. The Reading Room gets all the daily papers of Madras and of other prominent places in India, both in English and in the vernaculars, and also some British magazines. The Library is a good collection of literary works, including the Encyclopædia Britannica and the beneficial results accruing from this useful institution to the members of the Social Club and to the public in general are inestimable, and Mr. Venkateswara Row Pantulu has earned for himself the sincere affection and gratitude of the public by creating such facilities to improve their physical, intellectual, social and moral welfare.

His sphere of usefulness and his activities have not stopped here. The members of the Bezvada Social Club requested Mr. Venkateswara Row Pantulu for a permanent building to locate their institution in. He granted their request with his wonted readiness and

generosity, and constructed a Hall at Bezvada at a cost of Rs. 15,000, the opening ceremony of which was performed with great *eclat* by no less a personage than His Highness the Maharajah of Travancore, G. C. S. I., who was on his way to the Delhi Durbar in December 1902. The Hall including the billiard and other apartments which Mr. Pantulu has given away, has been called after His Imperial Majesty King Edward VII, Emperor of India, in token of his grateful appreciation of the benefits received under the kind care and protection of His Majesty and of his august mother, the late lamented Empress Queen Victoria. His Highness the Maharajah of Travancore after declaring the institution open said :—

“I have had two very pleasant functions allotted to me this day—the opening of this hall which has been provided for you by the munificence of your worthy and patriotic townsman, Mr. Venkateswara Row, who has rendered similar public service in the past * * * .”

“With great pleasure, I declare this Mr. Venkateswara Row Pantulu’s Edward Town Hall open.”

It is an open secret that the present peaceful condition of the Vuyyur Estate is due to him and so also of several other neighbouring estates which are under a deep debt of gratitude for the timely advice and help he has given them. The following extracts of communications among many will convince us of the same. Mr. Varanasi Subrahmanyam Pantulu, B. A., B. L., a native of Masulipatam, Krishna District, and who was a leader of that Bar and is now the Sub-Judge of Madura wrote to Rajah Rangayya Apparow Bahadur on the 13th January 1906 :—

“It is a well known fact to you as well as the public that the dignified status to which your Estate is at present raised is especially due to the energy and unsparing pains taken by your worthy Dewan (Mr. Venkateswara Row Pantulu).”

Mr. Ganjam Venkatarathnam Pantulu, a native of Cocanada in the Godavary District and an ex-Member of

the Madras Legislative Council wrote to Rajah Rangyya Apparow Bahadur on the 9th January 1906 :—

“ * * * * The success of your administration is in no small measure due to the able and energetic Dewan Mr. M. Venkateswara Row Pantulu you have, ”

The Head Assistant Collector of Bezvada, while presiding on the occasion of the unveiling ceremony of the portrait of Mr. Venkateswara Row Pantulu in the Victoria Town Hall, Nuzvid, on the 13th June 1901, said :—

“ And that a sure sign of the excellence of the administration of the Dewan (Mr. Venkateswara Row) was to be found in the fact that the summary rent litigation in the Zemindari had entirely disappeared which I can say from my personal knowledge. ”

Mr. Pantulu Garu has also been the adviser to many Proprietors and Zamindars and we quote but one of the numerous instances of the kind to show how valued his advice was and how highly it was regarded and appreciated. The Zamindar of Kapileswarapuram when he presided at a public meeting in 1903 referred to Mr. Venkateswara Row Pantulu in his speech as follows :—

* * * *

‘ Gentlemen, I thank you for the honor you have done me in making me preside on this occasion.

“ I had the pleasure to be present on the occasion of the unveiling ceremony of the life-size oil painting of Mr. Venkateswara Row Pantulu, presented to the Edward Town Hall, Bezvada, by the public of Bezvada (which cost nearly a thousand Rupees) in token of their gratitude and regard for him, for his munificent gift of a Town Hall, which was long felt by them as a pressing want. I was much interested to learn details of Mr. Venkateswara Row’s life from the address presented by the public of Bezvada which proves beyond all doubt that a man is the architect of his own fortune. So is Mr. Venkateswara Row Pantulu. He is a self made man. I fully endorse from my personal knowledge the opinions expressed of him by the masters under whom he served and by officers and gentlemen with whom he came in contact in his public career, as to his keen intellect,

and strict integrity. I have personally derived considerable benefit from his sound advice in the management and administration of my estate during the last year."

It will be interesting to know in what high esteem he is held by the public of Nuzvid as well as of Bezvada where he has been personally known since his boyhood, from the expressions made of him in their public addresses. The Bezvada public and the Viziavada Sabha in their addresses at the time of the opening ceremony of the Edward Town Hall, Bezvada, said :—

"The public felt for long the want of an institution of this kind which draws together men of all grades of intellectual calibre and creates a healthy concord among them, promoting the material and moral progress of humanity. We are glad that this want is readily met by the munificence of our friend and brother Mr. Madapati Venkateswara Row Pantulu, the enlightened and large-hearted Dewan of the neighbouring ancient estate of Nuzvid. We heartily thank the donor for his princely gift and we are proud and fortunate to own him as one of our Patrons. His benevolent and genuine intentions to dedicate the Hall for public use do amply testify to his altruistic character and philanthropic disposition, not to speak of his numerous charities."

At the time of the unveiling ceremony of the life-size oil painting of Mr. Venkateswara Row Pantulu, in the Edward Town Hall, Bezvada, they further said :—

"We are now assembled here, as you all know, to perform a very pleasant function—to unveil the oil painting of the life-size picture of Mr. Madapati Venkateswara Row Pantulu, to whom we, the public of Bezvada made our appeal on the 14th April 1901, being unable to secure it otherwise, to present to us a Town Hall for public use, when he happened to preside over the anniversary meeting of the Social Club, Bezvada. And it is he that honoured us in honoring our appeal from motives of pure benevolence, being impressed with the real necessity of the dire desideratum of this rising town, by his ready promise followed by its immediate realisation. This grand edifice constructed at his sole cost of not less than Rs. 15,000 known as the Edward Hall, after our illustrious and noble sovereign and equipped with necessary furniture, the Billiard Table and play grounds, is his munificent gift to the public, illustrative of the benevolent part of his

nature. We do, therefore, but honor ourselves in honoring him by showing to him our deep sense of obligation and acknowledging openly our deep debt of gratitude to him."

* * * *

* * * *

"But as with every great man, so with him, circumstances were not favourable and he was forced to accept employment in his 16th year much against his inclinations. He was, therefore, not enabled to obtain high university honors. But the education and training he had received created in him a panting desire for further knowledge and learning, which desire stood uppermost in his head and heart, in whatever situation he was placed. He improved himself greatly by self culture and he was eventually reckoned as one of those that possessed keen intellect and sound common sense and spent their time most in their study. In addition, his official life was to him from the beginning a college of practical training where he acquired much knowledge and learning and gained wisdom in various departments, impelled by two potent causes, self-reliance and necessity. His natural intellect and common sense coupled with practical knowledge and wisdom and his general education have eventually attained such a high order that even eminent lawyers of the day do not grudge to give credit to his high talents and keen intellect and even able statesmen are not slow to recognise and find in him a worthy personage capable of conferring on any topic of intricate character."

* * * *

* * * *

"As to his knowledge of Zamindari administration and of questions relating to Land Tenures as well as to the rights of respective parties to the soil, and general principles governing them, I need not dwell here at length, as you are all aware that he stands unrivalled in these parts and his views and opinions on these questions are of undisputed value and sound as acknowledged by experienced officers and professional men."

* * * *

"It is a peculiar characteristic of the gentleman to do useful things in an unassuming and unostentatious manner, unsolicitous of name or fame, but out of pure love of good for its own sake." }

* * * *

The Nuzvid public referred to Mr. Venkateswara Row Pantulu, in their address at the time of the unveiling ceremony.

mony of the portrait in the Victoria Town Hall, Nuzvid, as follows :—

* * • *

“He was entrusted with the management of the extensive estates of Nidadavole, Medur and Tangellamudi, yielding an annual income of six lakhs. During his term of office, he introduced order and discipline, reformed the staff introducing efficient men, and patronised graduates and men of learning, engaging them in the estate service wherever necessary.”

• * • *

“The position of rank and influence in which the Almighty is pleased to place him, his talents, his energy and skill, are all well used by him and mainly directed towards the advancement of his brethren.”

* * * *

“He sympathises with the poor, shares in their suffering, sighs for the helpless and contributes as much as he can towards their relief. His social disposition, his amiable character, his simplicity, his love and affection for the poor, his encouragement of the learned without sectarian prejudices and his constant desire to help the needy have endeared him to almost every one.”

Mr. Venkateswara Row Pantulu has given ample evidence of his vast and varied experience of estate matters in the lucid statement of facts published by him in a pamphlet form in connection with the Madras Impartible Estates Bill, at a time when it occupied the serious consideration of the Government as well as the public including lawyers of acknowledged merit.

The Honourable Sir Andrew Fraser, the Lieutenant-Governor of Bengal and President, Police Commission, India, during its sittings and discussions at Madras was pleased to observe when Mr. Venkateswara Row Pantulu was to give evidence in person, that the memorandum of suggestions which he (Mr. Venkateswara Row Pantulu) had already submitted was thorough and complete in itself.

His capacity and broad views can be gathered from the suggestions he has thrown in the speech delivered by him as

Chairman of the Reception Committee of the 15th Krishna-Guntur District Conference, for the purpose of placing the Congress and its off-shoots, the Conferences, on a constitutional basis, and to have paid Secretaries for all the institutions, putting forward a great scheme formulated by him for consideration and adoption by the Congress and the Conferences. We may also state here that it was he that paid very readily the other day one thousand rupees towards the cost of the delegate to be sent to England on behalf of the Madras Presidency, to educate the British public on Indian questions.

Ever since he purchased one-tenth share of Nuzvid which is known as "Venkateswara Row's Khandrika," he has been trying his best to make it a model estate in all directions. The first reform which received his attention was the improvement of irrigation. He therefore had a tank sunk which has its natural supply and had big wells constructed at an enormous cost, in order that the water supply might be secured also in times of drought and remain inexhaustible even though the system of irrigation by pumps and engines were adopted. A spacious block of land in a convenient position has been set apart for forming a village with a temple, and the roads on the outskirts and in the interior of the village site blocks, have already been formed at great cost. It has been resolved to grant sites free to the poor agricultural classes and others who are in need of house sites; there has been an enclosure set apart to try and experiment on improved methods of agriculture and make it in a way a pretty little agricultural farm. On the block reserved for making an agricultural farm, ground-nut crop—a crop unknown hitherto in these parts—has already been grown with good results. He has further reserved nearly a fourth of the Khandrika, as forest reserve, for grazing

and other purposes of the ryots and the inhabitants of the village he intends to form thereon. We are glad to note that he has the welfare of the poor agriculturists at heart, and is in right earnest to avail himself of the benefits of improved machinery in the province of agriculture. Above all, he has given the tenants permanent occupancy rights, *puttas* and *mutchilikas* being exchanged with explicit terms, the highest dry rate being Rs. 2 per acre, and the tenants are only glad to make substantial improvements as their tenure is certain and permanent, and there is no fear of arbitrary settlement, nor of any rack-renting. These indeed are the baneful influences of a system by which permanent occupancy right is denied to the poor tenant, and these he has carefully avoided with a view to improving his estate as also the material condition of his tenants. We hope that he will follow the same course also with regard to the Rangapuram Zamindari which he has recently purchased and that he will make it a model estate.

He generally evinces considerable interest in agricultural and industrial matters, and instances are not wanting to show that he subscribed many a time hundreds of rupees towards such expenses. He lately gave special prizes in money and awarded medals to the deserving exhibitors in the Benares Industrial Exhibition and the Cattle Shows of Ongole and Conjeevaram; and he also gave liberal contributions to students proceeding to Japan and other foreign countries for industrial and technical education.

Mr. Venkateswara Row Pantulu exhibited various kinds of articles in the Industrial Exhibition held at Madras in December 1903, which he has catalogued in a book form. He was awarded (by other Judges than himself, he being one of the Judges) three medals for textile fabrics, sandal, gold workmanship, grains and pulses, and was

also given a certificate for tobacco. It may be said in this connection that he has been recently elected a member of the Society of Arts in London, for his encouragement of arts, manufactures and industries.

It is most appropriate to note also that Mr. Venkateswara Row Pantulu promised in June last a scholarship and paid a portion in advance to one Mr. Kanukollu Narasimha Row, B. A., of the Allahabad University and a Telugu Brahmin of Masulipatam to go to America and to study agriculture and other subjects. He was a student of the Central Hindu College, Benares, and is a Graduate of the Allahabad University with Chemistry and Philosophy as his optional subjects. He was also an Assistant to the Professor of Chemistry in the Central Hindu College and used to instruct students in the Chemical Laboratory there. Mr. Pantulu Garu has made the best selection in sending Mr. Narasimha Row to study Agriculture and his knowledge of Chemistry will be of great help to him in his studies. The former deserves the thanks of the public for his genuine interest in the welfare of his country.

Mr. Venkateswara Row Pantulu is highly religious and devotes as a rule between two and three hours every morning to Divine service and meditation. He not only feeds poor and needy Brahmins in his Chatram, and gives rations daily in the Poor House to the infirm irrespective of caste or creed, but has also provided for the feeding of a few poor every day in the temple of Jagannath (Puri) in addition to his contribution to the Cow Protection Institution established there. He has founded a Siva temple including Subrahmanyaswami with Goddesses, Virabhadraswami and Vighneswaraswami in separate apartments at Umamaheswarapuram in the Nellore District, at the earnest request of the public of that locality. He has dedicated a Vishnu

temple (Panchapattabhiramaswami, with Rama, Lakshmana, Bharata, Satrugna and Seeta) at Parityala near Bezvada in the Krishna District and another to a goddess at Kodavatikallu, near Nandigama in the same district, and these temples have given unbounded satisfaction to the public of those places and he has maintained them one and all, having, at his sole cost, constructed the temples, celebrated the ceremonies of dedication to various gods and goddesses, and the performance of *Kumbhabhishekams &c.* Moreover, daily and continuous *archanas* and worships have been going on for years past on his behalf, in the temples of Alimelu Manga Thayaru at Thiruchanur, Sri Venkatachalaswami at Thirupathi and Sri Ranganaikaswami at Srirangam. A temple to Gawari Sankar, Mahadev, Siddiganapati and Jagadguru Sree Adi Sankarachariar was constructed in Benares at the Kshameswara Ghaut and all these idols were therein established. These idols were all secured from Jaipur, in Rajputana, and made of white marble at an enormous cost. The *Pratishtah* ceremony of this temple was celebrated with great *eclat*, on strict *shastraic* principles and in the midst of all highly cultured and learned pundits of Benares. The ceremony was honoured by the presence of many Rajahs and Maharajahs, including the Maharajah of Benares. At the same time, a *Kritchram*, a great religious ceremony called *Mahachandrayanam*, was also performed by him, and availing himself of that opportunity, he collected all the learned pundits of the Benares city and selected 108 among them that were conspicuous for their learning and piety and available for the ceremony, and presented them each with a milch cow and its calf, together with a franc towards *dakshina*. He has been maintaining this Benares temple, the novel feature of which is that Sri Jagadguru Adi Sankarachariar's idol has never hitherto been established and daily worshipped anywhere. Mr. Venkateswara Row Pantulu undertook

the *Pratishthah* of Sri Adi Jagadguru Sankarachariar at the desire of and under instructions from the present Jagadguru Sri Sankarachariar of Sringeri Mutt in the Mysore State. The *Pratishthah* of another idol of Sri Adi Sankarachariar at Rameswaram is yet to be performed in the course of the year, a similar idol in white marble having already been secured for the purpose. The *Pratishthah* at Benares was so well carried out as to attract the admiration of every one even at that great sacred place.

From the religious point of view, Mr. Venkateswara Row Pantulu has helped many poor people and got performed Upanaynams (Brahminical thread ceremonies) marriages, Vyshwadevams, Adhanams, Yegnams at his own expense and in certain instances, he has also given gifts of lands and houses in perpetuity through registered deeds. He has also given life pensions to a few families of certain learned Brahmins at Nuzvid who are powerless through old age to earn their living.

In short, his strict observance of highly religious ceremonies called Prajapatya Kritchram and Maha Prayischitta Karma at Dhanushkoti, *alias* Sêthu, during his last trip to Rameswaram, conclusively shows Mr. Venkateswara Row Pantulu's innate aptitude for religion and inborn spiritual tendencies without which it is almost impossible for a layman to construct so many temples, to celebrate so many *pratishthahs*, and to perform so many ceremonies which alone have cost him more than a lakh of rupees.

Though Mr. Venkateswara Row Pantulu belongs to the orthodox section of the Adwaita Brahmin community, besides being a firm believer in religion and *shastraic* principles, yet he is not against any approved and necessary reforms. With regard to his views on social reform, we can at once understand him from the excellent speech he delivered the other day, as Chairman of the Reception

Committee, of the Krishna-Guntur Social Conference held at Nuzvid on the 10th June 1906, wherein he advocated sea-voyage and removal of sub-sections in different castes. He also proposed that a general conference of the reform and the orthodox parties should be held to settle the burning question of widow marriage one way or the other, and to avoid multiplication of dissensions arising therefrom among the members of the same family, friends and communities and offered Rupees one thousand towards the expenses of the proposed general conference.

The Rajah's High School at Nuzvid owes its origin to Mr. Venkateswara Row Pantulu. What was a local pial school, he converted into an Anglo-Vernacular School and maintained it by general subscriptions, most of which came from his own funds. Though entrusted to Sri Rajah Rangavva Apparow Bahadur Garu, Mr. Venkateswara Row Pantulu has all along been the Manager of the Institution for the last fifteen years and its present prosperous condition is doubtless due to his efficient management.

We are further gratified to note that he has resolved on starting a Hindu Girls' School at Maschipatam at the request of the public of the town and has already sent an advance of Rupees one thousand towards the cost of the site to be purchased.

It must be said to his credit that Mr. Venkateswara Row Pantulu who had the honor of being present at the Royal Visit to Madras in January last, and of also attending all the functions connected with the Royal Reception, has founded in memory of the event a permanent scholarship to enable a student successful in the Matriculation Examination from the Rajah's High School, Nuzvid, to prosecute his studies for the F. A. Examination in any of the affiliated colleges in the Northern Circars.

To his duties as Dewan, Mr. Venkateswara Row Pantulu had also added the avocations of a merchant. He

was for sometime an Abkari farmer on an extensive scale, when the system of renting out taluqs was in force. He was also a great contractor of the Public Works Department and the Local Fund Works. He dealt in jewellery and in precious stones on a large scale both in the local and in the foreign markets. His office as Dewan and these avocations not only gave him ample opportunities to gain a thorough knowledge, business capacity and tact in various departments of trade, but also enabled him to make a decent fortune. He was also engaged as an adviser by many Proprietors in the neighbourhood either on a fixed or an occasional remuneration.

He has a great interest in Ayurvedic medicines and its system of treatment. He is also a believer in astrology and has studied the sciences of medicine and astrology. He has opened a free Ayurvedic Dispensary at Nuzvid at a cost of about eight hundred rupees a year, where patients obtain medicines gratis. Though the dispensary is in its infant stage, yet it is growing popular day by day, the average daily attendance being 60. The physicians employed to treat the patients and dispense medicines are specially skilled in the art and the medicines given are said to be the best in composition and quality, as they are prepared according to the strict formulæ of the native Pharmacopia.

He evinces much sympathy for the sick and the infirm, and his cherished occupation is to relieve the suffering and succour the needy. The Lying-in and Delivery Wards attached to the Amptill Hospital at Bezvada at a cost of Rupees nine thousand and odd is the gift of this humane gentleman; and the Hon'ble Sir A. T. Arundel, K. C. L. E., Member of the Viceregal Council, rightly observed, while announcing this gift with commendation during his recent stay at Bezvada, that this was a real charity. The Government of Madras

in their G. O., Local and Municipal, acknowledged this gift as follows :—

“The Government are pleased to note the liberality of M. R. Ry Madapati Venkateswara Row Pantulu Garu, in contributing towards the construction of the Lying-in and Delivery Wards of the Amphill Hospital.”

It is an admitted fact that Mr. Venkateswara Row Pantulu is one of those few that have done acts of public good in an unassuming and unostentatious manner, regardless of name or fame. His command of language is great and he undoubtedly owes a large measure of success to his energetic personality and to his remarkable ability. His eager desire for learning is commensurate with his quick comprehension and he is firm in his thought, word and deed. He is cognizant of the fact that greatness reposes chiefly on two fundamental principles—faith in oneself and regard for others. Suffice it to say that the thoroughness of his convictions and the disinterestedness of his conduct have invariably secured the due recognition of his merits. The life of this gentleman in all its stages affords a striking illustration of the truth that a man can become the architect of his own fortune and can achieve greatness without being born great. We have given him a place in this series not merely because he has purchased a large landed property and has in addition become the Zamindar of Rangapuram, but also because he richly deserves it as the foregoing account of his life shows, from his own great talents and innate nobility of character.

**Speech delivered by Mr. M. Venkateswara Row
Pantulu, Chairman of the Reception Com-
mittee of the 15th Krishna-Guntur
District Conference, held at Nuzvid,
on the 7th June 1906.**

BROTHER DELEGATES AND GENTLEMEN,

* * * * *

The National Congress considers and deals with questions of a general and comprehensive character relating to the whole of India, while the Provincial and the District Conferences do respectively consider questions concerning the interests of the Province and the Districts in particular which they represent. In other words, the Provincial and the District Conferences are but the offshoots of the Indian National Congress, nay, they even form the basis and root for the Indian National Congress. I need hardly explain at this advanced stage the fundamental principles underlying the necessity and existence of these Institutions and the benefits that are accruing to us from them, as they are all within our personal knowledge. It appears to me, however, that there is still one thing which requires explanation, at least in the interests of the public of backward localities and out-of-way places; and it is the nature and scope of the Congress or the Conferences, Provincial and District, for the interested and declared opponents of the movement are always trying, as we all know, to give out that this is a movement set up against Government and with adverse ideas to the British rule. In fact, the innermost object and desire of these Institutions are to bring about a happy concord in the relations between the rulers and the ruled, to secure strength and permanence thereby to the British rule and to enjoy for ever the benefits, privileges and freedom which are the natural adjuncts of the British rule and to relieve the aggrieved and to better the condition of the poor and the helpless as much as possible. We can never dream of a better form of Government and better rulers than the British whose sense of justice, equity and religious toleration finds no parallel in the world. Any idea, supposition or even a thought that we endeavour to subvert the British constitution and establish our rule is chimerical, nay, mad. It is no sin to make representations to Government detailing our wants and grievances and it is no heresy to claim certain rights and privileges which we think, we are entitled to, pointing out, at the same time, the defects in the machinery employed for the administration. * * But the present situation, as pleaded by

the executive to excuse themselves for not doing what they ought in justice to do, to natives in regard to their legitimate wants which the Government is bound to do, is that time has not as yet come to credit us with that degree of trust so as to repose in us the entire confidence of Government, to give us an adequate share in the administration of our country and to rely on our agency and this excuse which is indeed a lame one cannot commend itself in any view.

We, on the other hand, look upon and interpret their doings and their acts which flow either from the policy they adopt or otherwise, as so many insults to us in utter disregard of our proved, faithful and loyal conduct for more than a century and approved intelligence, capacity and honesty and feel ourselves considerably aggrieved at their hands, being alive to the fact that we have shown ourselves worthy of their entire confidence by our loyalty, sincerity and firm attachment to the British throne on all occasions of trouble and necessity, and yet we are too long delayed in due recognition by the Government of our real merit and character which are in no way inferior, if not superior, to most of the agency now employed for purposes of administration.

* * * * *

This difference of feeling cannot but continue until the erroneous impressions and views entertained by the Civilians be radically removed.

Now the real position comes to this. Unless we are sufficiently trusted and relied on for purposes of being given a due share in the administration of our country, we cannot but remain more or less as sufferers at the hands of the executive officers deputed to rule us and so long as this unhappy state of things continues, we cannot but complain against their acts which are detrimental to our interests and present our strong opposition to them who may be equally anxious in their own defence to make the Government take sides with them and to land us in a disadvantageous position for ever.

* * * * *

On our part we know to the best of our conscience that we are not guilty even in the remotest degree of any evil wish, idea or thought in all our undertakings in the cause of public good and we are equally certain from our past experience that no amount of individual representation is of any avail. We should therefore try and do our best to efface the erroneous impressions and unfounded beliefs that have taken root in the minds of the executive and dispel their mistrust in us and thus endeavour to have our objects achieved primarily through the medium of the executive and to show also at the same time to the paramount power that such a measure is attendant with many difficulties, having regard to the attitude and position in which the people and the executive are arranged by the force of circumstances referred to above and the necessity for their direct interference and timely relief.

In this view, collective representation is absolutely necessary and for that end, a strong constitutional body is highly indispensable. In this light, the formation and existence of the Indian National Congress with its sittings year after year as also of the Provincial and District Conferences under its auspices are necessary and I have no hesitation that sooner or later the Indian National Congress shall become the sure and unfailing means of the emancipation of India. It is therefore necessary that we should do our utmost to strengthen its hands and constitution so as to maintain it ever firm and active at any cost or loss though it may so appear to us temporarily for the time being.

* * * * *

Further object of these institutions is to bring about the union and the unification of interests among diverse races, communities, societies, castes and creeds of the people of India, without which the welfare of India is a problem of no easy solution and near accomplishment. This union among the various sections, their common interests in the welfare of the country, their concourse and exchange of ideas and thoughts, their united advice and co-operation cannot fail to ensure success to these institutions, and thorough discussions, mature considerations and sound and safe conclusions arrived at in these institutions if placed on a constitutional basis, with regard to direct means and ways for the amelioration of our country and for the relief of the poor and the distressed do enable us to obtain substantial relief wheresoever and from whomsoever it may be obtainable and also reconcile us with our lot whenever our aims and individual cravings do not meet with the approval of the majority. It is therefore these institutions are also desirable apart from the object of attaining good from the Government and the Government alone, and the public should have them and maintain them for their own purposes.

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Thus the idea of obtaining relief from the Government, as a ruling power, is but one of the several objects of these institutions. It is therefore absurd for the landed aristocracy or the proprietors or those connected with the Government to entertain any suspicions as to the well-meaning and useful character of these institutions and they should be considered blind if they should think that by taking any part in these movements or by mingling with the Congress or Conference even passively they will be counted upon as having joined hands with the opponents of the Government.

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I may briefly state here the present state of things though most of you are aware. As we all know, the National Congress meets but once a year at some one place in India and holds its sittings and deliberations for a space of three days and disperses itself finally for that year. Nothing is

known again of until preliminary arrangements are begun to be made at the place chosen to be the seat of the next Congress; all the while the existence of the institution of the National Congress, its *modus operandi* is but an ideal to many. Further, the President of the Congress is generally elected just a few months prior to its meeting, sometimes even later. The Provincial and the District Conferences also follow the same course. In the case of each of these, the formation of the Reception Committee precedes the Congress and the Conferences and we begin to know something of the business of the Reception Committee in the matter of making arrangements for the Congress and the Conferences and collecting subscriptions therefor. Of course, subscriptions for the National Congress will be collected from the Presidency in which the Congress holds its sittings while in case of the Provincial and the District Conferences, subscriptions will be invited from the District and Taluq in which they hold their sittings respectively. There is no general body to whom these Reception Committees are responsible to render account and in each year, there shall be a large surplus of balance over the expenditure which will be disposed of as the Reception Committee of the Congress or Conferences thinks best to do and there is no rule in the Committees to abide by the views of the public.

Further, these Institutions—the Congress and Conferences will but exist and conduct themselves no doubt, on well defined lines but for three days in the year, and then sink themselves into oblivion till the sacred day comes off again for their session either in some prominent place in India or in the Province or in the District. Nothing is known of these Institutions or the nature of their work and activities during this long period of trance. This condition of these Institutions hereafter seems to me not conducive to secure permanent good to the public.

Moreover, the expenditure in the case of the National Congress and the Conferences is enormous, being thousands and not hundreds, and especially in the case of the Congress receipts and expenditure are by no means less than twenty or thirty thousands but also reaching at times even fifty or sixty thousands of Rupees. Most of this amount will be spent away in those three days solely towards convenience and accommodation of delegates invited for the Congress, and remittance of annual subscription to the British Committee of the National Congress will all the same be a life and death matter every year.

* * * * *

I therefore ask you to consider the best course to be adopted with regard to the organization and regular constitution of the Congress and to place it for deliberation before the next National Congress. I wish you will do well to forward your scheme first to the Provincial Conference which meets at Tinnevely on the 20th of this month.

In order that the National Congress, the Provincial and the District Conferences may be placed on a sound and strong basis with a well defined system and mode of working so as to secure to them permanence and durability and efficient conduct on economical lines and not to spend even a pie unnecessarily and to save as much as possible year after year and accumulate a fund known as the Congress Fund to fall back upon whenever necessary for purposes concerning the public weal and to keep these institutions, the Congress and Conferences, ever active and in working order all the year round so as to make them available for the public at all times of the year and to facilitate a systematic and steady work all the year round, I propose the following :—

- (a) There must be a standing committee for the Indian National Congress for the whole of India with definite rules and constitution holding its office in some central place best suited to all the Presidencies ; so also there should be committees for the Provincial, the District and Taluq conferences with their offices in convenient centres in the Province, the District and the Taluq. These committees should have buildings of their own for their offices though in the beginning they may occupy the rented premises.
- (b) The members of these committees should be chosen by elections two members from each Taluq Committee should be elected and supplied to the District Conference Committee and thus constitute a District Conference Committee ; so also in the case of Provincial Conference Committee, two from each District Conference Committee will be elected to constitute the Provincial Conference Committee and in the case of the Congress Committee, each Provincial Conference Committee elects five of its members, the aggregate number forming the Standing Committee of the Congress.
- (c) Members of the Taluq Committee will have to be chosen by votes the eligibility of voters being determined with reference to the standing and capacity of the voter having regard either to the amount of income-tax paid by him or the amount of kist he pays if he is but a cultivator either to Government direct or to a Rajah, a Zamindar, or other land-holder and the number so elected need not be more than twelve including President, Vice-President and a Secretary.
- (d) President, Vice-President and Secretaries of the Committee should be nominated by election and their tenure of office will at present be for one year though it may be eventually raised to two, three or five years as it may appear best.
- (e) The offices of the President, Vice-President of the Committees shall be honorary but the Secretaries must be paid Secretaries who shall be held responsible for accounts and the management and

administration of affairs of the committees. The Secretaries shall also make tours within their jurisdiction.

- (f) Subscriptions should be collected on certain defined principles varying with reference to the amount of income-tax or kist paid and donations called for and collected in lump sums from distinguished persons or bodies on all occasions.
- (g) The Committees should be formed by election in the beginning of the year, the term of office ending with 31st of December of that year.
- (h) The Taluq Conference must meet not less than four times during a year, the District Conference thrice a year and the Provincial Conference twice a year, while the National Congress only once, the session of Congress being the same as it is at present.
- (i) Resolutions of the Taluq Conferences should be submitted to the District Conference, those of the District Conference to the Provincial Conference and those of the Provincial Conference should be sent up to the Congress Committee; and any proposal disapproved by subordinate Committees may be submitted to the higher Committee until it is taken up, if dissatisfied with resolutions of immediately higher Committee, and the resolution of the Congress Committee shall be final.
- (j) There must be a Standing British Committee as at present and its cost should be defrayed from the funds of the Congress Committee.
- (k) The National Congress Committee should be in direct touch with the British Committee of the Indian National Congress in England and all correspondence should pass through it.
- (l) All collections made in the shape of subscriptions, donations, etc., shall be under the control of the Indian Congress Committee and the necessary clerical staff and other servants for each Committee shall be determined and entertained. This establishment should be a paid one.
- (m) The Congress Committee should be entitled to elect as many delegates as funds permit to represent all the Presidencies and send them to England and under the auspices of the British Committee to educate the British Public on Indian questions and to enlist their sympathy.

These are but a few rules out of the many that are needed for a permanent and wholesome constitution of the various committees. I propose that complete and detailed rules may be drafted by the Provincial Conference, circulated and adopted after receiving suggestion from various bodies and then placed before the next National Congress, and determined



Sri Rajah Venugopaul Bahadur.

SRI RAJAH VENUGOPAUL BAHADUR
OF VENKATAGIRI,
(NELLORE DISTRICT.)

Sir Rajah Venugopaul Bahadur comes of a very ancient family, some members of which were, until the end of the eighteenth century, renowned as warriors, whilst many were Military Chieftains, at times independent, and on other occasions feudatories under the ruling Kings of Southern India.

The first member of this well-known house, Venktagiri, who came to prominence was a small Proprietor, named Chavvi Reddy, of the Vellama caste, who lived in the village known as Ammanagallu. It is said that on a certain morning, Raichan, a Pariah servant of the Reddy, was ploughing a plot of ground when the ploughshare came by a document which revealed the fact that a treasure of nine lakhs of rupees lay hidden beneath it, and that any one desirous of possessing it could do so on offering a human sacrifice. The Reddy who was on the spot superintending the work, was in a fix as the latter alternative was too inhuman an act for him to do. He took into his confidence Raichan who proved to be as chivalrous as he was grateful. He offered himself up for sacrifice after getting a solemn promise from his master, the Reddy, that the *Gotra* of the latter should be called after him, that his name should be prefixed to that of every successive male member of the family, that the spot where the hidden treasure was found should be formed into a village in his name, and that no marriage of any member of the Reddy's family should be performed before one of his own was celebrated. The master readily consented to every one of the requests, and Raichan was sacrificed. Thus Chavvi Reddy got possession of the treasure referred to above.

The newly created hamlet was known as Raicherla where the Reddy lived for sometime, and then removed himself to Pillamari and settled down permanently. While examining his fields on a certain evening, there came a heavy rain followed by thunder and lightning, when he sought protection under a banyan tree, which, it would appear, was the haunt of a devil called the Bhetala. The spirit appeared in a strange form and shape in the presence of the Reddy who remained unmoved without showing any sign of timidity. Thereupon, the Bhetala was mightily pleased with the undaunted courage and bravery of the Reddy, and permitted him to ask of him any favor he wanted. He desired nothing more than being endowed with immense wealth and domains, and requested the Bhetala to be ever helpful to him in leading him to the fore-front of any battle in which he might take part, and to see him crowned with success in all his undertakings. The Bhetala readily acquiesced in his wishes and departed. This news spread throughout the town like wildfire, when Kakatiya Ganapathi Raju, the King of Vorugulla and grandfather of the well-known Prataparudra Maharajah, sent for Chavvi Reddy, and made him a grant of lands yielding a lakh of rupees, besides presenting him with elephants, horses, jewels and other insignia of royalty. He further conferred on him the denomination of Pillalamari Bhetala Naidu, and the title of Kakatiya Rajapoojitha, that is, he who was respected by Kakatiya Raja. Bhetala Naidu is said to be the head of the Vellama caste.

Prasaditya Naidu of the second generation was known as Kakatiyarajya Stapanā Charya, that is he who preserved the Kingdom of Kakatiya Rajah. He became so very influential that on the death of Kakatiya Ganapathi Royalavaru without a male issue, he devised means and succeeded in placing the daughter of the Rajah, Rudrambal, on the throne, in spite of all opposition, and himself

administered the State as Regent. He was also known as "Royapitamahanka."

Datcha Naidu of the fourth generation who lived during the time of Prataparudra Maharajah, at the instance of the latter went against the Pandyan Kings and completely defeated them. He was therefore styled "Panchapandya Dala Vibhala" (he who dispersed the forces of the five Pandyas) and "Kanchi Kavata Choornakara" (he who broke to pieces the fort gate of Conjeeveram). It was he that preserved and established on a firm basis the kingdom of Tirukkula Rajah putting down the opposition of the enemies of the latter, and for this act he was known as "Tirukkula Rajya Stapana Charya."

Anapotha Naidu of the seventh generation figured on many a battlefield. He and his brother besieged the fort of Mukrite with a large army. The odds were tremendous; and in the terrible battle that took place, Anapotha Naidu gained a splendid victory in 1300 A. D. He is said to have owned the independent dominions of Rachakonda and Devarakonda.

Anapotha Naidu of the ninth generation went against Sammata Somarazu and Nala Timmarazu, Chiefs of the Kondavetti country and took possession of certain taluqs. Linganna Naidu of the same generation defeated Suradhanu, King of the Canarese country, Narapati Razu of Rajahmundry, and Gajapathi Razu of Vizianagram, and obtained their territories.

Sarvagna Singama Naidu of the tenth generation was an accomplished scholar in Sanskrit and was the author of the book, entitled "Singabhu-palayam." He had in his court several poets and patronised them well.

Nirvanaroyappa Naidu *alias* Pedda Royappa Naidu of the fifteenth generation defeated the Rajahs of Velugodu, and took possession of their forts. He assisted Sher

- Mahomed Khan when the latter went to fight for his sovereign lord, the Moghul Emperor, and for this act the Naidu obtained the Rajam Samasthanam.

It was Gunni Thimmappa Naidu of the seventeenth generation that assisted Achuta Deva Royalu, the King of Vijianagar, and in the battle that took place near Pattukota, he defeated and put to death the king's enemies that entered the kingdom of Vijianagar and succeeded in capturing some of their forts.

Chinnappa Naidu of the eighteenth generation also helped the King of Vijianagar and succeeded in recovering for him the fort of Gandikota from the Mahommedans who had taken possession of them. Venkatadri Naidu another member of the same generation, subdued the chief of the family of Gobbur and took possession of the seat of his zamindari known as Kalimali. This place has since then been known as Venkatagiri.

- Kasturi Rangappa Naidu of the nineteenth generation is recorded to have conquered the Mahommedan Chiefs of Golconda, and also those of Kondaveti and Venukonda. It is also said that he captured one Thimmanna Goudu at the special request of the Rajah of Anagundi and made him pay tribute to the Rajah.

During the time of Pedda Yachama Naidu of the twentieth generation who ruled the Permadi country presented by the king of Vijianagar, one Jagaroya deposed and imprisoned the successor to the king. The Naidu subdued him and placed on the throne a son of the dethroned Chockaroyalu.

Kumara Yachama Naidu of the twenty-first generation fought a glorious battle with the forces of the Maharajah of Mysore, on behalf of the Emperor of Delhi, Abdul Fadu Sha, who heaped on him great honors and rewards,

- chamearas (umbrellas), elephants, horses, several jewels including a *kalikiturai* or head ornament, swords and other weapons of war.

In 1682 Sultan Bul Hussein Kudubsha, the Emperor of Delhi, on learning that some Polegars regularly carried on depredations in Gundlur, Cuddapah, and other places, sent for Bangaru Yachama Naidu of the twenty-second generation, and desired him to put down the marauders, which he did. The Chief of Hyderabad who was also benefited thereby conferred on Bangaru Yachama Naidu the title of "Rajah Bahadur." The Emperor granted him the additional honor of "Panch Hazaar Mansubdar" (commander of five thousand horse.)

Alumghir Badsha, the Emperor of Delhi, once paid a visit to the Dekkan and subdued the Chiefs of Hyderabad and of other places, as they had once shown a disposition to be disloyal. Surap Singh, King of Chenji, and other petty Chiefs became turbulent, fell off from their allegiance and refused to pay tribute. With a view to putting them down, the Emperor sent Bangaru Yachama Naidu on whom honors and titles had already fallen thick, in super-session of his Lieutenant Julfkhar Khan, who took no steps to execute the commission on which he had been sent. Julfkhar Khan, who became jealous of Bangaru Yachama Naidu, foully murdered him and lest this should rouse the suspicion of the Emperor who was very anxious to know the result of the mission on which the Naidu had been sent, he informed him that Bangaru Yachama Naidu had been murdered by one of the opponents, and that his son might be given an estate in recognition of his services, which was accordingly done. The latter was also the recipient of the titles, "Sathhazaari Munsudbar and Sathhazaari Savarila Munsudbar" (the leader of 6,000 infantry and 6,000 cavalry), and also thirteen taluqs in

four circars or zillaks including Venkatagiri yielding an annual revenue of 25 lakhs of rupees.

During the time of Bangaru Yachama Naidu of the twenty-fourth generation, Hedayat Moideen Khan and Shumsud Dowla Hoossein Dost Khan, relatives of the Nizam, Nazir Jung, made an expedition against Arcot with the aid of the French, and obtained possession of it. Then Bangaru Yachama Naidu rendered very valuable assistance to the Nizam.

Hyder Ali of Mysore desired Kumara Yachama Naidu of the twenty-fifth generation to assist him against the Nabob of Arcot and his allies, the English, but he refused to do so, and joined the latter. Hyder Ali who was highly enraged at this, went to Venkatagiri and burnt the town; what remained from destruction were some important records secured in a fort. Kumara Yachama Naidu was on more than one occasion deputed by the Governor of Madras in 1794 and 1799 to arrest some turbulent and insubordinate Polegars and to get hold of the Jaghir of one of them. It was during his time that the Estate of Venkatagiri was permanently settled.

Sri Rajah Kumara Yachama Naidu Bahadur of the twenty-seventh generation, and the father of the present ruler of the Estate and also of Sri Rajah Venugopaul Bahadur, the subject of this sketch, was born on the 3rd January 1832. When he was 13 years old he lost his father, and got possession of the Estate on the 18th February 1848. The most prominent of his charities in Madras is the *chattram* built by him attached to the Monegar Choultry. He was a Companion of the Star of India. He abdicated the administration of his Zamindari in favor of his eldest son in 1878, and spent the remaining portion of his life in retirement.

Sri Rajah Venugopaul Bahadur was born on the 12th February 1873. He received his education at home under

competent tutors. After his father's death there was a division of the moveable properties, and he got his share. Since then he has been receiving an allowance of Rupees 1,000, a month from the Estate. The present Rajah of Venkatagiri, the Maharajah of Bobbili, and the Rajah of Jetprole in the Nizam's Dominions are all brothers of Sri Rajah Venugopaul Bahadur, who is the youngest of them. In 1893 he went to England with his brother, the Maharajah of Bobbili. They were granted an interview by His Royal Majesty the King Emperor (then Prince of Wales) in the Marble Hall, London. In 1900 he took a trip to Europe, when he travelled all over the British Islands, Germany, Turkey, Egypt and Persia.

The cost of the annual Sivaratri festival at the famous temple of Kalahasti is borne by the Rajah, on which occasion many devotees from various parts of the country repair thither.

Sri Rajah Venugopaul Bahadur has presented a hospital for animals, one of the most useful institutions in Southern India. The ceremony of laying the foundation stone of the institution by H. E. the Governor of Madras took place on the 8th April 1899. The cost of the construction of this most useful institution is Rs. 32,000. After the usual ceremonies were over, His Excellency said :—

“Rajah Venugopaul Bahadur, Ladies and Gentlemen,

“It was with a peculiar satisfaction that I accepted Rajah Vanugopaul Bahadur's invitation to lay the foundation-stone of this building, because in the first place, it gave me an opportunity of showing by my presence and by my own acts my appreciation of the well-directed munificence of our friend, Rajah Venugopaul, and I am also enabled to show my deep appreciation of the objects of the buildings which are about to be erected on this site. I understand that they are to comprise the office connected with the Society, S. P. C. A., and the infirmary for the treatment of the sick and injured animals. It is, I am sure, for the benefit of the society that it should have a suitable building in which to transact its business.

have always regarded that work is better done if it is done in suitable surroundings, surroundings that carry a certain amount of dignity with them and inspire those who have to work in them with a sense of responsibility. So far one of the objects of this building is the provision of a proper habitation and office for your society. Then I understand that the main object is the provision of an infirmary for the sick and injured animals, and here I am sure, we have the warmest sympathy of all present. The sick and suffering, whether they be human or animal, call for our warmest pity and for all the help that we can give. In the case of human beings—men, women and children—they have an advantage over the dumb animals, inasmuch as they can make their sufferings and their wants known, and they generally succeed in doing so. In many cases they are extremely persistent and sometimes noisy in the operation (Laughter.) To a great measure they can take care of themselves, but the poor dumb animals cannot. They show their sufferings by mute condition or inactivity and seldom make a noise about it. Animals also suffer under great disability that we are unable to diagnose the exact form of their sufferings. In the case of human beings, they could describe their symptoms whereas animals cannot and in this way they deserve from us still greater sympathy. All animals in Madras should look upon "*the 8th of April as a red letter day*" (Cheers.) For on this day we have started an institution which I sincerely hope will contribute largely to the mitigation of their sufferings and to the cure of the disease from which they might be found to suffer. I believe there is an increased desire and a very laudable desire, on the part of the people of Madras, to contribute to the objects of the society and I am glad at this very moment to be able to mention a very striking instance of the tendency and the inclination to which I refer. On my coming under this pandal one of the Vice-Presidents of the Society handed to me a cheque for Rs. 500 from the Prince of Arcot (cheers) to be devoted for the purpose of the institution of which the foundation has been just laid. I have no doubt there are many gentlemen in Madras and in this Presidency who will be proud to follow the excellent example set by Rajah Venugopaul Bahadur and by my friend the Prince of Arcot. Should this be the case, as I feel sure it will be, I take the opportunity of suggesting in one way in which their liberality might find a useful outlet. There are in Madras numerous stands for hackney carriages but there are no coverings for these stands. Now, it will be a work of great humanity, not only to animals but also to their drivers if a roof were provided along with water troughs. I throw this suggestion as one by which gentlemen anxious to patronise the objects of this society may find a useful way of displaying their munificence and beneficence. I will only conclude by repeating my thanks and the thanks of all who belong to this society to Rajah Venugopaul for his timely and generous conduct on this occasion and to repeat my congratulations to the dumb animals of Madras (loud and continued cheers)."

Sri Rajah Venugopal Bahadur was, some years ago, presented with a first class Kaisar-i-Hind gold medal by the Government of India. He is a great sportsman. He identifies himself with all the institutions whose main object is to promote manly games and athletic exercises. He presents silver cups, medals, &c., to the successful winners in public sports and games. He is very well known in Madras and elsewhere as a patron of sports, as a member of the prominent Venkatagiri house, and as a great landlord. He is passionately fond of horses, and has for his personal use excellent studs.

ZUBDATUL AQRAN SRIMANTH RAJAH YERLAGADDA
MALLIKARJUNA PRASADA NAYUDU
BAHADUR GARU,
ZAMINDAR OF DEVARAKOTA,
(KRISHNA DISTRICT.)

Devarakota is one of the most ancient estates in the Northern Circars; after having passed through various vicissitudes of fortune, it now remains as a vast and wealthy Zamindari, having at its head Zubdatul Aqran Srimanth Rajah Yerlagadda Mallikarjuna Prasada Nayudu Bahadur Garu.

We quote the following extracts from Government papers about the ancient origin of the Devarakota Zamindari.

Mr. Roberts, the Collector of Krishna, in his letter dated 30th October 1824 to the Board of Revenue, wrote in para 31:—

“ Now these assignments or temporary possessions of the revenues of Districts can be brought to prove that the institution was hereditary; if an argument was required to prove the contrary of such institutions I would refer to the origin of the principal Zamindaris in this Zilla and which are * * * 2nd Devarakota. * * * The ancestors of the family appear to have had their first sannads from Abdul Kutub Shah in 1640.”

The Board of Revenue in their Proceedings dated 4th April 1825 on Mr. Roberts' letter above quoted, disagreed with him in a great measure:—

“ Para 20. In the discussions which have taken place in relation to ancient Zamindaris, no such distinction was ever made as is contemplated by the Collector. It was not considered material to inquire concerning the antiquities of the families of the several Zamindars and the origin of



Srimanth Rajah Y. Mallikarjana Prasada Nayudu
Bahadur of Devarakota.

their tenures. The fact of possession was the chief point thus considered, and it was that which led to the transfer to them of that absolute right in the soil, whereby they were constituted great landed proprietors; such has been the principle hitherto maintained; and in pursuance of that principle the letter from Government under date, the 28th June 1822, granting compensation in particular cases on account of mohatarfa explicitly acknowledges those as *Ancient Zamindars who were in possession of their estates before the Permanent Settlement* in contradistinction from those who had more lately acquired the Zamindari title by purchase."

"Para 21. In treating this part of the subject the Collector appears to have overlooked the fact that the British Government found the Circars possessed by powerful chiefs whom, from policy in the actual state of their affairs, they were obliged to continue in their lands and offices on the same terms as they had held them under Mahommedan Government and to whom it was finally determined to grant a permanent property therein, thus giving them an especial title to be considered as *ancient zamindars* in the sense intended by the governing authorities, and rendering it unnecessary to trace their history to any remoter period."

In his letter to the Board of Revenue, dated 3rd August 1831, Mr. T. V. Stanhouse, the Acting Collector of Masulipatam, suggesting certain proposals for delivering over the Devarakota zamindari then under attachment to Durga Prasada Nayudu, on attaining his majority, said in the last para :—

"The pecuniary distress under which the Zamindar is and has for sometime past been labouring will, I feel assured, have due weight with your Board and when it is considered that it is an *ancient zamindari*, I believe the *most ancient in this Zilla* having been in possession of his family under *Padshahi* grants for upwards of a century prior to the Permanent Settlement, I feel disposed to indulge the hope that the assistance which I have with deference submitted for your Board's consideration may be extended to him as the only practicable means of relieving an *ancient and highly respectable family* from the pecuniary difficulties and disadvantages under which they now labour."

In the course of his letter No. 3179, dated 10th July 1860, Mr. W. Huddleston, the Sub-Secretary to the Board of Revenue, wrote :—

"The Zamindar of Devarakota was a minor and his estate was under the Collector's management when the above orders were issued and Mr. Russell at once gave effect to them by abolishing the two obnoxious imposts now under consideration, but although *Devarakota* was not a newly

created Zamindari but *one of the most ancient in the Masulipatam District* having been held by the family under *Padshahi* grants for upwards of a century before the Permanent Settlement, and its sources of income were thus not recently imposed or novel changes on the ryots, no corresponding reduction was made in the amount of the peshcush payable to Government, which, as above shown, was originally fixed at two-thirds of the assets of the estate including those items."

"Whatever may have been the origin of the office or position of the Zamindars they were most probably the men of chief local influence in the District when they were selected for the service of Government; and in many instances no doubt among which it is likely the Devarakota family may safely be included, *they really possessed old feudal rights* of origin long anterior to that of the Musalman Government whom they served."

The founder of this ancient family was Yerlagadda Guruvi Naidu who obtained the zamindari in the Fasli 986 (1596 A. D.) and ruled it till the Fasli 1017 for 31 years. He had three sons, Thirumala Naidu, Gangi Naidu and Kanchi Naidu; the eldest of these succeeded to the zamindari after the death of his father and was in charge of it till the Fasli 1075 by virtue of his former sannads. He obtained in 1640 from Kutub Shah, the great Moghul, another sannad by which the Desmukhi jurisdiction was conferred on the family. As Thirumala Naidu died without any male issue, the management of the estate devolved on Gangi Naidu till the Fasli 1092, when he got another sannad from Abdul Hussain, probably the successor of the said Kutub Shah. Kanchi Naidu who succeeded his brother and who was the Zamindar till the Fasli 1105 left five sons, Papi Naidu, Nagi Naidu, Rama Naidu, Gangi Naidu and Veerappa Naidu, of whom the first four managed the estate one after another from the Fasli 1106 to the Fasli 1119, whilst the fifth Veerappa Naidu did not interfere in the management. In the reign of Toghlaq Khan, about the year 1695, Nagi Naidu obtained a *cowle* for the whole Paragana, when the Despandyas had surrendered six out of the eleven villages, and taken a subordinate engagement for five of them. Papi Naidu and Nagi Naidu were called upon to furnish a lakh of rupees

as they were the "Dhanis" of the Mahal. Papi Naidu had a son, named Chinna Gangi Naidu, and Naganna the first son of the latter administered the zamindari for a year, and as he became deranged in mind, Ankanna, his younger brother, assumed charge of the estate till the Fasli 1133. Ankanna had four sons, namely, Venkatramanna, Hanumanna, Naganna and Kothandaram. The eldest Venkatramanna owned it from the Fasli 1138 to 1144 by virtue of the former sannads, and also received another sannad from Nizamul Mulk. As Hanumanna died of unsound mind, Naganna took charge of the estate from the Fasli 1145 to the Fasli 1155. Next came one of the most glorious and noteworthy persons in the annals of the Devarakota zamindari, Kothandaram or Ramanna.

Mr. John Pybus, the Collector of Masulipatam, wrote to the Governor-in-Council on the 25th January 1763 stating that Kothandaram informed him that Buddea Jama Khan had written to him to assist him with troops and that he had also received similar communications from Nizam Ali and Rajah Wita Doss. In another letter dated 27th March 1765, Mr. John Pybus intimated to the Government that the Zamindar of Devarakota had quitted his District on Hussain Ali Khan's approach with a view to coming to a compromise on account of the demands he had on him during his former management.

In the year 1765, Hussain Ali, who was appointed Amildar of the Mustafanagar Circar for three years by Nizam Ali, issued orders to Kothandaram for payment of a lakh of rupees from his treasury. In the same year Hussain Ali brought to the notice of the Collector that his intentions were first to proceed to Challapalli and take possession of the Fort and the troops in it, in case the Zamindar did not accede to his wishes.

On the 19th April 1785, Kothandaram presented a petition to Mr. A. Scott, the Collector, complaining as follows :—

“ One Seyff Jung has arrived with troops in my Zamindari, and life and property are in danger. With respect to the affairs of my own country it is now 25 days since an army of 4,000 or 5,000 horse, 7,000 or 8,000 infantry, and about 20,000 baggage bullocks have been encamped here; therefore the houses in the villages have been appropriated for fuel and the *seepa* reeds &c., for forage. As such a party of horse and so large an army were never known in my country, and by reason of their attacking every person they meet with, committing every kind of disturbance, the inhabitants not able to continue to live in their houses have all absconded, and thereby a portion of the produce was taken away for forage and a portion wantonly pillaged..... you are master for me and my country; if you do not take proper measures what can be done by me? I see no prospect of my resettling the country while I live.”

On the 10th May 1785, Kothandaram wrote another letter to Mr. Scott reminding him of his previous letters and continued :—

“ While I was proposing to send Narasanna Pandit with you when you left Masulipatam Seyff Jung with 4,000 horse, 5,000 or 6,000 infantry, 10,000 or 15,000 bullocks belonging to Lambadies &c., 300 camels, and 5 elephants came forcibly into my country, encamped near Sreekakolam, took away the produce, and continued to commit every disturbance.”

Being a man of extraordinary capacity for business and possessed of enterprising spirit, Kodandaram applied for and got a Parvana to receive *rusums* of 3 pagodas per cent., in the year 1753, from Monsieur Morrecieve, Chief of Masulipatam, for Gudur, Akulamannad, and six Lankas belonging to the Divi Pargana. In 1760 the *Cowle* was revived by the English.

On the 30th July 1788, Kothandaram presented a petition to the Board of Revenue to the effect that he had rented the *Vallur Samuthu*, Chirur, &c., six Lankas from the superior Farmers of the Honorable Company from the year 1779 to 1787; that he had carried on many improvements in that Samuthu in order to prevent the

inundations of the Krishna; that he had also opened up many channels for paddy fields; and that consequently the said territory should be leased out to him for another period of ten years. The revenue having fallen short of its estimated value during the management of Kothandaram, the Board of Revenue deprived him of the said tract in spite of his strong representation of his having improved upon it.

He may be considered as the foremost person among the Zamindars of his days as he strove hard for the improvement of the estate by means of numerous productive facilities such as the digging of channels and water courses, sinking of large tauks with artificial and natural feeders for them at several places in the zamindari; all this he carried out with considerable pains and labour. To prevent the inundations of the Krishna and its evil effects, he got a huge bank constructed on the eastern side of the river as far as it bordered on his estate, and its traces are visible even to this day. By means of persuasion and example he induced the ryots to cultivate waste lands as it was very difficult in those days to get people to till the soil. Not only did he strive hard to promote the good interests of the country, but also instituted many choultries and built temples at Kallapalli and Sreekakulam at considerable cost, giving some inam lands for their maintenance. The temples at Sreekakulam was dedicated to Kakulapathi Swami, in whose name he granted inam lands to the poor Brahmins of the place. The following opinion formed of Kothandaram by the Government officials are worth noticing.

Mr. Grant, in his Political Survey of the Northern Circars says :—

“Kodandaramanna, a sensible intelligent man, and at this day without exception the most skilful farmer in the provinces, availed himself of the

prevailing distraction, on reinstatement in the Zamindari management from which he had been suspended by the French, to obtain an annual diminution of his usual rent on the plea of predatory and other losses sustained by the inhabitants of the District in the period of his suspension."

In one of his letters to the Board of Revenue, Mr. Oakes, the Chief-in-Council at Masulipatam, writes :—

".....Such a country under a prudent and able manager who would provide against famine by husbanding the surplus produce of good years would bring a regular revenue to the Circar and such was the character of Kodandaram, the father of the present Zamindar, almost the only one in the Circars, who was esteemed an excellent manager, who transacted his own affairs, who gave great encouragement to the cultivation of lands and to the inhabitants to whom he administered justice in person. Under his management the people were happy, the Zamindari flourished and the revenue was duly paid, and being chiefly a dry grain country it was less effected by the want of water than those whose principal produce is paddy ; consequently its lands during the famine were productive and a great revenue was realised.

Kothandaram left four sons, Venkatramanna, Ankan-na, Nageswara Naidu, Venkatadri Naidu, of whom the second son, Ankanna lived only 23 years. After the death of their father in 1791, there was a dispute in regard to the succession to the zamindari ; for, the third son Nageswara Naidu, a man of rash and irascible temper, tried to usurp the seat causing much disturbance in the estate. Venkatramanna having appealed to the Collector of Masulipatam against the aggression of his brother, a detachment was sent to Challapalli to preserve peace in the town, whilst he was asked to go to Masulipatam to settle his dispute. Nageswara Naidu alleged that his father had selected him to succeed to the Paragana because his brother was not fit to manage the affairs. Thereupon, Venkatramanna was asked to submit a genealogical tree to show that the rule of primogeniture was prevailing in his family, which he did. The Board went into the facts of the case whether Venkataramanna should be put in

possession of the Zamindari, and then ordered that the estate should be handed over to his charge and accordingly issued a *cowle* to him in 1792, allowing a maintenance to Nageswara Naidu.

Venkatramanna died in 1792, when Nageswara Naidu presented a petition to the Collector of Masulipatam claiming that the right of succession to the zamindari should go to him on the ground that the adoption of his son, Ankinidu, by Venkatramanna had never taken place in accordance with the rules ordained by the *shastras*. On the other hand Ankinidu produced a *mahazarnama* in support of his claim. The Government without entering into the question of Ankinidu's adoption resolved that the right of succession was in Nageswara Naidu and directed that he should be placed in possession of the estate. It was subsequently found that he was too debilitated to manage the zamindari with credit or advantage. On account of his acts of violence and fickleness and of his general incompetency to manage the Paragana, the *cowle* was withdrawn in 1796.

Nageswara Naidu acquired by purchase another Zamindari, the Pedena Paragana. On the 12th July 1813, he executed a will in favour of his two wives, Venkamma and Seethiapraseenamba constituting them heirs to Pedena Paragana, declaring that Ankinidu had no interest in his estate as it was his personal acquisition, and that they should continue to receive the monthly allowance of 100 pagodas as directed by the company to be given to him. After the death of Nageswara Naidu on the 16th April 1815, and on the refusal of Ankinidu to continue their husband's monthly allowance, the widows filed a suit in the Zillah Court, and as it was decided against them, they appealed to the Provincial Court which confirmed

the judgment of the lower Court stating that no written statement was made at any time by Ankinidu admitting to continue the maintenance to them.

Nageswara Naidu left two sons, Ankinidu and Gangadhara Naidu, the former of whom became the zamindar of Devarakota after it had been resumed from his natural father. Nothing worth noticing is known of Gangadhara Naidu, whose son Durga Prasad Naidu was adopted by Ankinidu. The *peshcush* for this Pedena Paragana having fallen into arrears, the Government put it to auction and knocked it down for themselves. Gangadhara Naidu was allowed a maintenance of 15 pagodas per mensem. Afterwards this branch became extinct.

Mr. T. Oakes, the Collector of Masulipatam, sent a report to the Board of Revenue, on the 3rd March 1798, explaining the great injustice to the whole family and the contry as well, if the territory was to be sequestered permanently, and recommended strongly that the zamindar might be reinstated with a warning that he should manage the affairs of the estate in a satisfactory manner.

The Board of Revenue in their communication to the Governor-in-Council, dated 22nd March 1798, observed:—

“ We have now the honor to lay before you, Mr. Oakes' reply, dated 9th instant, in which he has again urged the preference that in his opinion is due to zamindari management, and upon this ground as well as the particular circumstances under which the Devarakota zamindari was assumed has recommended that it should be relinquished by the Company, not, however, to the suspended zamindar, Nageswara Naidu, but to Ankinidu, his eldest son.”

The following letter was addressed to the Revenue Board by the Government, on the 4th April 1798, sanctioning the restoration of the zamindari to Ankinidu:—

“ We confess therefore that under these considerations we should not be deterred by the prospect of so small an immediate revenue as is held

out to us by Mr. Oakes from bringing the zamindari of Devarakota under the company's management; but we owe it to the right of the young zamindar *Ankanna* as well as to considerations which arise from the late Collector's administration to concur in the recommendation of Mr. Oakes and of your Board for the restoration of the zamindari to *Ankanna*; and we accordingly desire that you will furnish the Collector with such directions as you may judge necessary for securing the liquidation of the balance together with the current revenue as well as for providing a suitable maintenance for *Nageswara Naidu*."

Ankinidu was installed in 1793. It appears that he failed to pay the tribute to the Government in 1800, when the Board of Revenue in their letter to the Government, dated 30th January 1800, stated :—

"We do not consider *Ankinidu* by this temporary failure to be disqualified and shall, therefore, with your Lordship's sanction, consider him the person with whom the decennial settlement is to be formed on the same principles with other zamindars; if thereafter he should fail, his zamindari will of course be sold to make good the public dues and pass into the hand of a more thrifty manager."

The *Milkiyat Istimirar* was granted in 1802 by which the *peishcush* payable to the Government was permanently settled.

The regime of *Srimanth Rajah Ankinidu* was remarkable for his having built a magnificent and stupendous palace in the Fort of *Challapalli*, at a cost of over two lakhs of rupees, on the design of a royal house at *Benares*, whither he went on a pilgrimage. At *Sivaganga*, a hamlet of *Masulipatam*, he constructed a temple on the same style as the one at *Benares*, and dedicated it to the Goddess *Mahishasura Mardhani*, whose favorite votary he was. He built a row of houses there for the Brahmins who performed the daily ceremonies of the temple. He caused a big tank to be sunk within its compound, and had it purified by pouring in hundreds of gallons of water brought from the *Ganges*, and hence the name *Sivaganga*. On his way to *Benares*, *Ankinidu* paid his respects to the *Peshwa* at *Poona*, when the latter was pleased to confer the title of

Srimanthu on the former. Similarly the titles of *Zubdatul Aqran* and *Rajah Bahadur* were conferred on him by the then Moghal Ruler of Hyderabad.

After the death of Ankinidu in 1819, his adopted son Durga Prasad succeeded to the estate as a minor, and the management was in the hands of the Court of Wards. When he came of age he was put in charge of the Zamindari; but, unfortunately, he died prematurely after ruling it only for some months.

Durga Bhavanamma, the widow of Srimanth Rajah Durga Prasad Naidu, informed the Government that under the directions of her husband she had adopted Ankinidu the third son of Yerlagadda Venkataramanna, that the adoption should be confirmed, and that during the minority of her son the estate should be managed by the Court of Wards, who should grant her and also her mothers-in-law suitable allowances. The authorities recognised the adoption and sanctioned her an allowance of Rupees 700 per mensem but declined to grant any to others; and as regards the management of the estate they brought to her notice that it had already been attached for arrears of revenue. In 1846 Sreemanth Rajah Ankinidu attained his majority, when the Zamindari was handed over to him.

In 1863 the estate was leased out for the collection of revenue to one Mungamoore Ananta Lakshminarasimham Pantulu, and the year following a greater portion of the zamindari was either submerged or subjected to the devastation of a huge cyclonic wave from the Bay of Bengal. The country having suffered greatly from the cyclone, the lease ceased, for which a law suit was filed and won by the zamindar. The administration of this gentleman was distinguished for his useful and profitable public works, and also for his numerous benefactions. In this period the *waaram* rates or the *amani* system was converted into *Veeseepadi* system or the one by which the ryots were made to pay their

khist in cash but not in kind as was the custom hitherto. The most noteworthy feature of this rule was the extension of home farm lands in almost every village in the zamindari and of the plantation of several mango and cocoanut gardens in several villages from which the estate is deriving a substantial income even now. A great stimulus was given for the improvement of agriculture by introducing sugarcane plantation and different varieties of paddy and tobacco. Another thing which commended itself to him was the repairs he carried out to productive works. He maintained a large herd of cattle for domestic and agricultural purposes, and took great interest in their healthy condition and in the improvement of the species, so much so that they were considered the best in the whole of the District. The cyclone referred to above caused much damage to the palace and also to the temple at Sivaganga built during his grandfather's time; what he spent on repairs to them added to the cost of some more buildings he constructed at Challapalli, Kallapalli and Sivaganga, came to a very large sum as the major portion of the temple was re-built on an improved scale with stones specially imported from the Nandigama Taluq at a high cost. At Challapalli a huge and firm wall measuring about 20 feet high had been erected to form a fort. As he was a great patron of learning, he established a Sanskrit School at Challapalli and encouraged those studying in it by feeding them gratis in his Choultry. He would hold discourses with Sanskrit Pundits and reward them suitably to their scholarship. He was an ardent devotee of the God Siva and performed his worship very scrupulously every day. Being a man of strict religious fervour, he took special care in seeing the annual festivals in the temples at Sreekakulam, Kallapalli and Sivaganga celebrated with much splendour, attracting hundreds of pilgrims from places far and near. His charities

were unbounded, for, from the beginning of his reign, he missed no opportunity to feed the Brahmins and the deserving poor liberally. He was naturally very generous-minded and therefore spent beyond his income and ultimately found himself deeply encumbered. But for the repeated and timely intercession of friends by advancing him the necessary funds, the estate would have been put to auction for arrears of peshcush due to Government. Notwithstanding the opportune help rendered by those who wished well of him, still when he died in 1875, it came out that he was indebted to the extent of over two lakhs of rupees. His grand demeanour and majestic appearance were objects of so great an admiration that his contemporaries still remember his charming figure, urbane character and guileless heart. He left behind him three sons and three daughters, and the zamindari was registered in the name of the eldest son, Srimanth Rajah Yerlagadda Mallikarjuna Prasada Nayudu Bahadur Garu, in 1876.

Srimanth Rajah Ankinidi Bahadur Garu had three sons, Mallikarjuna Prasada Nayudu, Durga Prasada Nayudu, and Venkata Ramalinganna. The last two claimed a share in the estate, which the eldest opposed. They filed a suit for partition in the District Court of Krishna in 1880, where it was decided against them declaring the zamindari impartible. In the appeal they preferred to the High Court, the decision of the lower court was reversed. Thereupon, Srimanth Rajah Mallikarjuna Prasada Nayudu Bahadur Garu appealed to the Privy Council, which in May 1890 restored the order of the District Court of Krishna declaring the estate impartible, and thus set aside the decision of the High Court of Madras. In 1891 the two younger brothers filed a suit against the Rajah Garu for maintenance in the District Court of Krishna, where it was decided that they should be given Rupees 750 each per mensem with

arrears. They preferred an appeal to the High Court, which disallowed the arrears, and against this decision each party appealed to the Privy Council, where the decision of the original court was upheld.

Srimanth Rajah Yerlagadda Mallikarjuna Prasada Nayudu Bahadur Garu, the present zamindar of Devarakota, was born in 1847, and was educated in Telugu and Sanskrit. He later on learnt music, and when he came to manage his estate he tried costly experiments in the Ayurvedic medicines, which has since resulted in the establishment of an Ayurvedic Hospital at Challapalli, the headquarters of his estate, in charge of competent medical assistants. He devoted a portion of his time to photography, in which art also he claims some proficiency. In his younger days he was an athletic, and encouraged the native way of wrestling, by establishing a school for native gymnasts and by awarding prizes to winners in wrestling matches held to test the skill of the competitors.

He assumed charge of his zamindari in 1875, and has ever since managed it most prudently. For about 15 years he conducted the affairs of such a vast estate without the aid of a Dewan or Manager much to his credit and to the benefit of the zamindari. Later on, as the administration of his estate grew complicated owing to the complexities and technicalities of the modern law, he secured the services of Mr. K. Krishna Row, on Rs. 300 per mensem, as Manager, to help him in legal proceedings. He is a painstaking zamindar, always manages everything himself and possesses great business habits. When his father died the estate was heavily encumbered, and he discharged the debt to a pie, although he had to spend much money on costly litigations. He built several residential quarters in the Fort at Challapalli, and also constructed several indigo vats for manufacturing indigo. He carried out several improvements to the zamindari, opened up canals for irrigation, repaired the existing tanks, and

made additions to the home farm lands. He lately bought a village known as Cherukoor from the zamindar of Chundi in the Nellore District and further invested some money upon landed property and in Banks. He owns several houses at Masulipatam, Bezwada and Madras, all purchased in his regime. For the use of travellers he has built a Chattram at Challapalli, and in the Victoria Caste and Gosha Hospital at Madras, he has endowed a bed in his name. He recently subscribed Rs. 3,500 towards the construction of a building entitled the Victoria Memorial Town Hall at Masulipatam. He has set apart a building for the use of the Local Fund English School at Challapalli. He recently made some additions and repairs to the temple at Sivaganga and instituted a festival in honor of the forgotten God in the temple at Challapalli. In accordance with the traditions of his family, he takes great care to see the festivals connected with the temples at Mopidavi, Sreekakulam, Kallapalli and Sivaganga, celebrated properly. The income of the estate which was Rs. 2,75,000 before he assumed charge, is now about Rs. 3,50,000. This increase, to a great measure, must be attributed to his excellent and prudent management. He is a most deep-thinking and far-sighted zamindar and it is said he is endowed with a strong and firm heart—a heart which never gives way even under the most trying circumstances.

Another commendable feature in him is that he is not easily excited or agitated even under the greatest provocation. He is very kind and indulgent towards his servants who are sincerely devoted to him. If Kothandaram was the zamindar who had planted the tree of the Devarakota estate, the present Rajah Sahib might be credited with having made it too strong and irresistible for even the storm of family litigation to shake it.

He has the privilege of a private entree to the Government House, and receives invitations on all State occasions.

He was one of those invited for the Reception of Their Royal Highnesses the Prince and Princes of Wales at Madras in January last.

The Rani Garu of Devarakota, the wife of Srimanth Rajah Mallikarjuna Prasada Nayudu Bahadur Garu, is the daughter of Sri Rajah Vasireddi Mukteswara Prasada Nayudu Bahadur, Manni Sultan, the grandfather of the present zamindar of Muktyala. Rajah Mukteswara Prasada Nayudu was looked upon as one of the cleverest and most skilful zamindars of his days. The Government of Madras had a high regard for him on account of his acute understanding and great skill in managing his affairs. The Rani Garu has inherited the amiable qualities and the worthy talents of her father. Although she was born in the purple and had married in a high circle, she had in her early years, her share of difficulties and trials that generally characterise a Hindu household, all of which, be it said to her credit, she bore with extreme patience and fortitude, and is now spoken of as a *model lady*. After the assumption of power by the zamindar, she became the sole mistress of the household and has since then been maintaining its dignity and prestige in a becoming manner. Srimanth Rajah Garu would absent himself from Challapalli for a long time in connection with law suits, when she would remain in the place with her children living on one meal a day and without caring to beautify her person in observance of the strict rules of *Pativratyam* mentioned in the Darmashastra. She is strictly orthodox and religious, fasts on all recognised days and performs most scrupulously all the "Vratams" ordained by the Shashtras for Hindu women. She is ever ready to relieve the distressed and succour the needy. Tender and sympathetic, meek and submissive, frank and guileless as she is, it is no wonder that she is considered one of the best Ranees that ever graced the Devarakota family.

Srimanth Rajah Mallikarjuna Prasada Nayudu Bhadur Garu is known in the Northern Circars as one of the most prudent and careful zamindars, and by economy and perseverance he is said to have become very wealthy.



Srimanth Kumara Rajah Y. Ankinidi Prasada Nayudu
Bahadur, B. A., of Devarakota.

**ZUBDATUL AQRAN SRIMANTH KUMARA
RAJAH BAHADUR OF DEVARAKOTA,
(KRISHNA DISTRICT.)**

Zubdatul Aqran Srimanth Kumara Rajah Yerlagadda Ankinidi Prasada Nayudu Bahadur Garu, B.A., of the Devarakota Samasthanam, is a hearty and good-natured nobleman; very simple in his tastes, unpretentious in his manners, earnest and strong in his beliefs, and remarkable among young men for many rare virtues which he possesses.

He was born at Challapalli in 1877. He received the early part of his education at home up to what is now known as the first form. He then went to Masulipatam and joined the Hindu High School, and there his regular attendance and his close application to study were his distinguishing characteristics. After passing the Matriculation Examination, he joined the Noble College, and studied in it only for six months. He then went to Madras and joined the Pachiappa's College. For the second year he joined the senior F. A. Class in the Presidency College. He had the opportunity of receiving instructions under such able Professors as Messrs. Stuart, Bilderbeck, Bourne, Seshagiri Sastri and Rangachariar. He graduated from that institution in 1904, Botany being his optional subject, and Sanskrit, the second language.

His career as a student was unique. He worked with unremitting industry to acquire knowledge although he was conscious of the fact that he would own immense wealth when the time came for it. He behaved very respectfully to his teachers and professors, and his general conduct in the College was exemplary. His gentlemanly behaviour, his educational attainments, his systematic

habits and unimpeachable moral character are all due to the careful supervision which his worthy parents, the Rajah Sahib and the Rani Sahiba of Devarakota, exercised over him during his minority.

He married the sister of the present zamindar of Muktyala in 1904, and the worthy union has been blessed with a son and a daughter. The wife of the Kumara Rajah is highly educated in Telugu and Sanskrit and as she belongs to a noble and very respectable family of recognised fame, she is not wanting in any of the accomplishments.

The Kumara Rajah Garu presided over the opening ceremony of the Peddakallapalli Agricultural and Cattle Show held on the 4th March 1905, when he delivered a very interesting and carefully thought-out address. His views were regarded as interpreting the spirit of modern agricultural life and disclosing the higher aims of those interested in general cultivation. We give below a summary of his speech :—

Gentlemen :—

It is a well-known fact that the mainstay of the majority of population in this country is agriculture, so much so that more than 75 p. c. of the population depend entirely for their sustenance upon that only. From this I suppose that its importance has been recognised even from the time when India was under the rule of the Native Sovereigns and that it has been well called the "Backbone of India." India is the only country in which so large a proportion of the population depend on agriculture. In England only 7.5 per cent of the population live by agriculture. In spite of a small number of people living by that means in England, we hear much attention is paid to the question of improving agriculture and it is an acknowledged fact that many scientific reforms have been introduced, to such an extent that a good deal of difference exists between the method followed in the West and that followed in India. Although agriculture is the main staff of life to such a large percentage of the population, I am afraid the amount of attention which it deserves is not devoted to it in our country in which it is carried on under crude principles inherited through several centuries in the past.

It is often said that the practices followed in this country are the best so far as India is concerned and that they are not capable of improvement. This opinion seems to have been based on sheer misconception, for Indian agriculture has been vastly improved upon by our connection with the West. Some of our commonest articles of food have been introduced successfully here by the European planters. Maize, oats, potatoes, tobacco, cabbages, beet, papaya, and some varieties of plantain are all introduced plants. From these instances, we may conclude that much improvement can be made through the introduction of the western seeds and implements in agriculture. By making the above statement, I do not mean to say that Agriculture in India is in a very depressed condition as it is in some western countries. But what I mean is that it is susceptible of improvement owing to the present altered conditions of India and that the time has come to bestow a thought on the matter for carrying on the necessary modes of improvement.

As regards the present condition of cattle, one is obliged to make remarks which may not be palatable to the hearers, for the condition of these animals is so very sad. The important part which live-stock plays in the agricultural operations is a thing which needs no special mentioning. The Indian farmer depends as much upon cattle as upon the natural helpers of soil and it is a question to be solved whether or not he depends more upon the former than upon the latter. To make the soil suitable for crops and get it fertilised, they are as necessary as rain and water. Hence there can be no question about their usefulness to the land-owning section of the population. Considering their importance to the land owner, it is a pitiable fact to observe that much less attention is paid to them than what they deserve and demand. Time was when our Presidency boasted of the immense superiority of the breed of Nellore cattle over that of other parts of India. But owing to several causes that operated against them, that breed has deteriorated considerably, though there may be seen some types representing them here and there, as evidenced by the recent Ongole Cattle show. Notwithstanding the opinion passed at the show by specialists, there is a consensus of opinion prevalent among the ryots—to which we should give some credence and weight as it is based upon experience—that the breed as a whole has degenerated to some extent on account of some reason or other. The careless selection of crossing bulls; the gross neglect of their condition when affected with disease; the lack of grazing fields due to their conversion to cultivation; and the rigorous rules of the Forest Department can be cited as the main causes that brought about the degeneration of cattle in this Presidency. If this degeneration is allowed to take place for some years to come without our taking proper measures to stem it, it is feared that their breed will become so very small and weak as to render them utterly useless for agricultural purposes. There is a vast scope for conducting sincere

work in this field of improving the breed of cattle for enterprising benefactors as in that of Agriculture. The annual statistics published by Government regarding the condition of cattle will give us an appalling state of their mortality due to preventible diseases, of which the ryot exhibits his blissful ignorance. As a set off to this gloomy picture, it is gratifying to observe that the Government have become alive though late and that sanction has been given for the training of Veterinary Inspectors to propagate in different Taluks the remedies for the various diseases to which the cattle are subject. If the efforts of the Government are seconded by those of the cultured public in making the cultivators know of the advisability of taking special care about cattle, it is hoped that improvement will soon take place in the present breed of cattle.

As a member of the landed Aristocracy of Southern India, I should like to throw out some suggestions for their judicious and careful consideration, regarding the steps to be taken by them in bringing about the much needed improvements in agriculture and in the breed of cattle. Hazy and wrong ideas seem to exist in the minds of some zamindars of this Presidency, concerning their position of responsibility and the duty which they owe to the country. For some are led away by queer notions that they owe no responsibility to the society and that their chief function in this world is only to enjoy life in the happiest possible manner, squeezing as much money as possible by some means or other from their hard working tenants, giving nothing in return for the rent exacted. There are some more whose condition is extremely pitiable; for not knowing to cut their coat according to the cloth, they have gone far into the hands of the money lender leading costly and extravagant lives. This unsatisfactory state of affairs has unfortunately brought the status of the zamindars of this Presidency, as a class, so low in the eyes of the public, that they are looked upon as mere burdensome members of the society. Such a condition of things is due, I take it, to want of sound liberal education and culture which only can make them understand their real position in, and responsibility to, society.

What a laudable endeavour on their part will it be, if they devote their attention to the improvement of agriculture, instead of wasting their fortunes either upon ruinous litigation or upon unnecessary or frivolous enjoyments which bring neither fame in this world nor salvation in after life! Apart from the consideration of duty incumbent on them, they should take deep interest in matters agricultural, at least for the sake of an indirect and distant gain to their estates; for, the prosperity of the estate depends certainly upon that of the tenant. To give instruction in agriculture, and to induce the tenant to adopt the modern means of agriculture, it is highly desirable that Zamindars owning large estates should open model agricultural farms supervised by a person who has received sound training in agriculture. Besides opening these model

farms worked on scientific principles, they may distribute pamphlets in vernacular literature dealing with agricultural questions. By advancing money in the shape of loans to the enterprising tenant, for the sinking of wells and the employment of improved water lifts and by the introduction of several other modern appliances in carrying on agricultural operations, a great stimulus might be given to the improvement of agriculture. To scatter scientific notions of Agriculture, encouragement might be given for the formation of Agricultural Societies in almost every big village in their Zamindaries. In short, I hope that the landlords would show towards their tenants the same amount of care as a tender mother does towards her darling children.

Regarding the matter of holding Agricultural and Cattle shows, very few words are necessary from me, in the way of narrating their advantages, as their importance has been generally recognised. I conceive their importance is due to the best opportunity they afford to the Agriculturist to compare his products with those of other places in order to be profited thereby and to introduce new kinds of seeds, implements and other agricultural appliances in his own fields. By comparison and contrast, the ryot will be stimulated to further activity, in carrying on agricultural pursuits and such impetus will go on increasing as these shows are held every year. Several easy reforms in agriculture can be easily taught to the agriculturist, by the actual exhibition of models to his very eyes rather than by teaching him by sheer words or by pamphleteering. Though the latter have got their own useful purposes to serve, yet I believe Agricultural Reforms will reach the ryot far more easily through practical means. By awarding prizes and certificates of merit at these shows, the ryot will be farther stimulated to produce better results, year after year. With regard to these shows the most important fact to be borne in mind is that they should not be spasmodic like the Prophet's gourd, but that they should be organised yearly. The Agricultural Association that are coming into existence in every town and village—and I hope their number will be great very soon—may well take up the work of organising these shows on a sure and methodical basis. With the central Agricultural Association at Madras which is going to be formed at an early date, these mofussil Associations may be in touch, for the purpose of communicating the real wants of the ryot for their immediate solution. On the other hand the ryot may be put in contact with the up-to-date agricultural information through these channels as done in the Central Provinces. Another function feasible to such societies is that they may act as true interpreters between the Rulers and the Ruled, communicating in the best light the former's ideas and resolutions to the latter. The business of co-operative credit societies may be taken up with advantage. So much for the practical work that lies within the scope of Agricultural Societies if they are well constituted,

Sri Kumara Rajah Garu is a member of the Madras Central Agricultural Committee, the District Agricultural Committee, and also of the Horticultural Society, Teynampet. His valuable contributions to the Telugu journal, *Krishna Patrica*, on agricultural matters, and also suggesting hints to Zamindars about the administration of their estates, show that he has the subjects at heart. He has instituted a plantain fibre machine at Challapalli as an experimental measure. With the object of improving cattle breed, he has purchased good cattle at Ongole. He has been rendering pecuniary help to many poor and deserving students. He is a good sportsman and an intrepid rider.

He is highly educated, and his talents in various spheres of life, though partially latent at present, cannot fail in the fullness of time to be of substantial benefit to the country. Resolute independence, courageous integrity, and high-minded devotion to good principles are his chief characteristics; all this will soon bring him to the front rank of the Zamindars of modern generation.



The Zamindar of Dharakota.

**M. R. RY. SRI MADANA MOHANA SIMHA
DEVU GARU,
ZAMINDAR OF DHARAKOTA,
(GANJAM DISTRICT.)**

The Estate of Dharakota, in the Ganjam District, is as ancient as it is prominent and its Zamindar, M. R. Ry. Sri Madana Mohana Simha Devu Garu, has become an object of interest as well as of regard on account of his gentlemanly manners, refined conversation and lofty sentiments.

He is a scion of one of the most ancient families of Northern India, known as the Simha or Singh, that emigrated into Southern India some centuries back. No authentic records are forthcoming so as to enable us either to fix the date of the emigration or to mention the period when the particular member of the family left the land of his sires. As we must, under such peculiar circumstances, depend on traditional accounts, we understand that the family descended from the Puranic Nala. It is said that the Simhas were originally the inhabitants of Jaipur in Rajputana. The first member of the family who settled down at Ganjam in Southern India is Sobha Chundra Simha. What brought him all the way from Jaipur—whether it was due to any warfare in which he took a prominent part—or to any overwhelming grief which made him leave his country to a far off region—we cannot tell. Conjecture alone can fill up this page otherwise blank in the history of Sobha Chundra Simha; but still, from what is traceable of him in the forthcoming records, his domiciliation may be put down as about the middle of the

eleventh century. It would appear that he was the Rajah of Pattamandika in the Ganjam District. He must have been one of those Rajahs created by the King of Orissa, or he might have conquered the place by sheer force of arms. Pattamandika was afterwards called Khedi Singhi, which now comprises the Estates of Bodogoda, Dharakota and Surada, and which was the home of a set of aboriginal tribes known as the Khonds, who gave endless annoyance to Sobha Chundra Simha by waging constant wars with him. He was not therefore left in undisturbed possession of Khedi Singhi. The next in point of importance was Krupa Sindhu Simha who seemed to have ruled his Estate for a good length of time maintaining peace and order. He had four sons, namely, Damana Simha, Haddu Simha, Parasurama Simha and Landa Simha. The joint family system is said to have worked well in those days, but it was not invariably the case. Whether it was in a palace where uneasy lay the head that wore a crown on a bed of down, or in a hut where the peasant stretched his weary limbs on a coarse bed of straw, it was all the same. Joint family proved a boon to some, whilst it was the cause of dissension to many. Owing to feuds and hatred, the Estate of Khedi Singhi was split up into four divisions, each son having a share and Dharakota falling to the lot of Haddu Simha about 1476 A. D.

He was a sagacious ruler and it was during his time that many learned men found their way to Dharakota from far off places. He sank many wells and tanks and thus afforded facilities for irrigating the Estate. After some generations, Krishna Simha succeeded to the Zamindari. He was a great Uriya scholar and was well known for his poetical talents. He led a retired sort of life, and spent most of his time in the study of Uriya and Sanskrit literature, and in composing verses. He would

sit on a raised ground under the shadow of a tree in a big garden surrounded by green vegetation, at a short distance from the town of Dharakota, and from there he would produce his literary works. It was he that rendered the translation of the Mahabaratha into Uriya verses. The garden and the tank are now hoary with age; the former is called Krishna Kama, and the latter, Krishna Sagar. His grandson, Raghunath Singh was of a religious turn of mind. He built many big temples and established a number of charitable institutions.

The following is from the Ganjam District Manual:—

“Dharakot:—The Dharakot Zamindari lies about 8 miles from Aska in a north-westerly direction, and adjoins Bodogoda on the north, and Goomsur on the east. It contains a population of 31,691 and 188 villages. Its approximate area is 125 square miles. It is traversed throughout its entire length by the Rushikulya river which meets its principal tributary, the Mahanadi, not far from Aska.

“The Zamindari is divided into three Muttahs or Sub-divisions, viz., Jahada Muttah, containing 85 villages; Konunagodo Muttah, containing 37 villages; and Sahasrango Muttah, containing 66 villages.

“The name of the present Zamindar is Sri Braja Sundara Singh.

“The peshcush payable is Rupees 24,965-5-6. Dharakot formerly was a part of the ancient Khidsinghi Zamindari together with the neighbouring divisions of Surada, Bodogoda, and Sergada. The name of the first Rajah of Khidsinghi was Sobha Chendra Singh, who is said to have received the countenance of the King of Orissa and ruled over the country for 39 years (A. D. 1168 to 1206). After several generations had passed away, Booliar Singh, a member of the ancient family, thought

proper to divide the Khidsinghi country. To Damona Singh, the son of his eldest son Gangadro Pattu Kumarnaro he gave the Bodogoda taluq. To his second son Haddu Singh, he gave Dharakot. To his third son Sundra Danoo Singh, he gave Surada, keeping Sergada for himself."

We take the following from the Imperial Gazetteer of India by Sir W. W. Hunter :—

"Dharakot :—Zamindari or estate, 8 miles north-west of Aska, on the Rishikulya river, in Ganjam District, Madras Presidency. Area, 125 square miles, number of villages 188; population (1881) 31,691. The estate is divided into three sub-divisions—Jahada mutah, with 85 villages, Kunanogoda mutah with 37 villages; and Sahasrango mutah, with 66 villages. Peshcush, or quit rent, payable to Government, £2,496. With the neighbouring divisions of Surada, Bodogoda, and Sergada, Dharakot formed part of the ancient estate of Khidsinghi, constituted by the Gajapati sovereigns of Orissa in the 12th century. In 1476 the Khidsinghi family divided their property into four baronies of which Dharakot is one."

Next came Sri Brijo Sunder Simha Devū, the father of the present Zamindar. He was a nobleman of modern type and had the abilities and knowledge to improve upon what his predecessors had done in the management of the Estate although he had imbibed the spirit of religious fervor and zeal which characterised his ancestors. During his time, fine roads were constructed, wells sunk and tanks excavated. He was a large-hearted Zamindar; many poor and deserving tasted the bounty of his gift. He was very fond of sports. He would always go out a hunting, and would move in the jungles unfatigued and untired. Many tigers which infested the forests of Dharakota fell to his gun. He was much of a politician and a statesman and his relations with the neighbouring Zamindars were very friendly.

Sri Madana Mohana Simha Devu Garu, the present Zamindar, was born at Dharakota on the 2nd October 1875. As he had the misfortune to lose his father when quite young—five years old—the management of the Estate was taken under the Court of Wards, and he was sent to Parlakimedi for education under the care of Mr. Taylor who shaped and moulded the character of many that are now in high positions in different parts of the country. The next teacher to the Zamindar was Mr. Rajanna Pantulu, B. A., who continued to be as such for four years, and subsequently became his Dewan, and served in that capacity for nine years. For higher education he was sent to Madras where Mr. Elison was his tutor. In 1896 he attained majority and the sole management was entrusted to him.

As he has had the benefits of Western education, the first thing that drew his attention was the want of an educational institution in his Zamindari. He has established a school where English and Uriya are taught up to the Lower Secondary standard. The institution is in charge of a capable Headmaster, Mr. Taraknath Bose, aided by a good staff. The school which is on an isolated part of the town, is a nice building with a large compound having all the modern requisites for athletic exercises. The Zamindar has made the school a free institution on account of the indigent circumstances of his ryots. There are one hundred pupils on the rolls and they all receive education without spending a pie for it. He has also established a dispensary where medical aid is rendered gratis not only to his tenants but also to those living in the surrounding tracts.

He has remodelled his palace in places where the workmanship was antique. He has built a summer palace at Damodarpalli, which is only a mile from Dharakota, and has furnished it in a splendid style. It is sur-

rounded by aromatic plants and the river Rushikulya runs quite close to it. The former building is one of the best palaces in the Ganjam District. The billiard room—a spacious one—attached to the palace, fitted up with all the modern appliances, is very well kept, and the chandeliers and the shade lights hung there are very costly. The drawing room is excellently furnished with valuable carpets and hides of tigers shot by the Zamindar himself, and with draperies so ample and rich as to suit all changes of the weather. The arrangements in regard to pictures, library, and other apartments in the palace are splendid.

The Zamindar patronises all useful institutions. Many students at Berhampore and elsewhere receive substantial aid from him. He knows the defects of his own race and is deeply bent upon doing anything that can possibly remedy them. He presided over the Utkala Conference held at Cuttack in 1904. The speech he made on the occasion and the orderly manner in which he conducted the proceedings of the meeting made a favorable impression on the august assembly. He is a member of the District Board, Ganjam; of the Landholders' Association, Madras; and of the Utkala Conference. He is ever ready to afford every facility for the promotion of Uriya literature. He has a press in his palace where he gets ancient Uriya books printed.

The Zamindar, in response to the invitation that was sent to him by the Government of Madras, was present at the Delhi Durbar in 1902. He was also one of those that was invited for the Reception of their Royal Highnesses the Prince and Princess of Wales at Madras.

He attends the Estate office very regularly every day, receives all the petitions addressed to him, hears personally the grievances of his ryots and does all in his power to grant redress to them. For the advantage and

benefit of his tenants, printed forms on thick papers for writing their memorials on are supplied in the palace. The way he holds his office, the manner in which he distributes work among his subordinates, and the proper check and control he exercises over them, speak very highly of his business-like and methodical habits. He has an intelligent Private Secretary in the person of Mr. Vasudeva Patnaick, a member of a respectable family besides a good staff of officials to manage the Estate affairs.

His connections are all very high and respectable. He is related to many prominent Zamindars in the Ganjam District, and also in the Bengal Presidency. They all have a great regard for him on account of his urbane character and gentlemanly nature.

Those who have known him personally speak of him as a delightful companion, genial, open-minded, interested in many things, and given to hospitality.

M. R. RY, SRI THENNATTUPPULI NALLAKKUTTI
**SIVASUBRAMANIYA THEVAR THEERTHAPATHI
AVERGAL,**

ZAMINDAR OF SINGAMPATTI.

(**TINNEVELLY DISTRICT**).

M. R. Ry. Sri T. N. Sivasubramaniya Thevar Theerthapathi Avergal, Zamindar of Singampatti, being endowed with generous feelings, has all the attributes worthy of the highest ranks of life, and his appearance is the intermingling of the polish of good breeding and the benevolence of a truly compassionate soul.

In the reign of Oograhapandya, about the year 1100 A.D., one Apadôdhârana Thevar of the country of the Sethupathees left his native place on account of some family dissension and sought his fortune in the South. Here he chose for his residence Singampatti, which is situated on the river Manimuthar. Singampatti formed a portion of the dominions ruled by the Rajah Kalithapandya, to whom the said Apadôdhârana applied for protection. The Rajah thereupon appointed him as his Aide-de-Camp. During this time, the Sirdar Sanjayan of the Rajah of the Canarese country invaded the dominions of the Rajah Kalithapandya, who ordered his Aide-de-Camp to march against the invader with his forces. He accordingly went with his army and successfully repulsed the Sirdar. The Rajah Kalitha in recognition and appreciation of the services rendered by the Aide-de-Camp granted him some lands in Singampatti. When Nagama Naick, Viceroy of the Pandiyans, was the ruler of the Tinnevelly District, the fifth in descent after the said Apadôdhârana, was quite a youth. The Viceroy finding the young man very



Sri Sivasubramaniya Thevar.

- promising in point of valour and courage, conferred on him the title of *Nallakkutti* (good cub) and also desired that it should be added on to the distinction *Thennattuppuli* (Tiger of Southern Provinces) which the family had for a long time as the members thereof exercised *disaikaval* from Singampatti to Cape Comorin. From that day forward, the titles of *Thennattuppuli* and *Nallakkutti* have been used by the ruling Zamindars before their names. Viswanatha Naick succeeded his father Nagama Naick, when the former with a view to fortifying himself from foreign invasions built a fort at Madura and formed seventy-two military outposts, and put the said Nallakkutti in charge of twenty-one of them, and in recognition of the faithful services rendered by his ancestor as well as by himself, granted him the villages of Singampatti, Yeramalpuram, Pattampattu, Murgampattu and Pappankulam, forming them as Singampatti Palayam in the year Saliyahana, 1357 (corresponding to 1433 A.D.). From the date of this grant, for nearly 300 years, the descendants of the said Nallakkutti, nine in number, ruled the Palayam peacefully and gloriously. The tenth in descent was
- T. N. Periaswami Thevar. During his time, Ranee Mangamamball, the ruler of the Pandyan kingdom, marched with an army against Travancore headed by one Narasappayya, who obtained the aid of the Singampatti
- Polegar through Dalavai Alagappa Mudaliyar; in this way Periaswami Thevar distinguished himself. After him, his brother was installed by Narasappayya, and gifts suited to the occasion were also presented. In 1803 the British Government granted a Sannad-i-Milkiyat Istimirar, formally conferring the estate of Singampatti in perpetuity.

The grandfather of the present Theerthapathi Avergal was Sri Subramaniya *alias* Swami Aiya Thevar, whose son Sri Sivasubramaniya Thevar, was so very unfortu-

nate as to lose his father while a baby three months old, and his mother when a lad of six years. The estate was then taken under the Court of Wards. Proper arrangements were made for his education, and he learnt English, Tamil, Telugu, and Hindustani. The management of the Zamindari was entrusted to him in 1881 on his attaining majority. He married his paternal aunt's daughter and the result of the union was the only son, the Theerthapathi Avergal. Mr. T. S. Subramaniya Pillai who was a tutor to Sri Sivasubramaniya Thevar, became the Manager of Singampatti after 1881. He is an F. A. and a leading First Grade Pleader of Tinnevely and is at present the standing counsel of the estate, and for whom the present Zamindar has a great regard. He took much interest in the management of the Zamindari. His laborious services in connection with the forest suit which was pending disposal for years were very praiseworthy, and when it was favorably disposed of by the Privy Council, the present Zamindar's father made him a present of Rs. 5,000 in recognition of his services. Sri Siva Subramaniya Thevar travelled in many parts of the country quietly and unostentatiously as he hated show and pageantry. He built a decent palace, including the Lakshmi Vilasam buildings, Kalyana Mahal, and also laid out a garden known as (*Singara Baugh*), besides a nice lawn tennis court which is still in existence. The walls surrounding the palatial buildings were also built by him. The excellent roads in the estate owe their existence to him. He was a great rider, and his sportsmanlike qualities were greatly admired. He had a fine taste for music and could play very well on the *Veena*. He was very popular with his brother Zamindars, and his death at a comparatively young age of thirty-four was universally regretted.

The present Zamindar, Sri T. N. Sivasubramaniya Thevar Theerthapathi, was born at Singampatti on the 6th



The Zamindar of Singampatti.

- August 1874. Although he was an only son to his parents, yet he was not treated with undue indulgence and made a spoilt child of as is generally done under similar circumstances. His father took great care in the education of his son and also in the formation of his character, and placed him under the tuition of Messrs. A. T. Chidambaram Pillai, and K. S. Sivaprakasam Pillai, B.A.

The late Rajah Bhaskara Sêthupathi of Ramnad, a close relation of the Theerthapathi, was on very intimate terms with him. We give below a letter written by him to the Theerthapathi expressing his sincere wishes for the future greatness of the latter :—

PALACE, RAMNAD,

28th November 1891.

“ My dearest Nephew,

- Your most affectionate letter of the 23rd Instant reached me safe and I was delighted to learn from it in the first place that yourself, my respected brother Rajah (your father) and all others in your palace were in the same enjoyment of health that we down here have been blessed with, and in the second place that you have not forgotten the friendship we contracted some months ago and that you cherish a filial affection towards me. More than all this, I was overjoyed at hearing of the success you have had in your forest suit. My respected brother Rajah telegraphed to me the joyful news and I have since learnt more about it from newspapers. I have sent a long reply as congratulation to my brother Rajah and you would have no doubt seen that letter.

- The Maha Navarathri festival was celebrated with great eclat, though I felt much the absence of relations like yourself. I look forward to enjoy the pleasure of your company next Dasara and I trust the intermediate days will fly fast to hasten that approach.

- I need hardly tell you how pleased I was to read your expressions concerning your anxiety to learn moral principles and spend your days righteously. I most sincerely congratulate you for these sentiments expressed and you may rest assured that I shall continue to take a very great and deep interest in the career of a relation of mine who has shown himself unmistakably and unostentatiously to be sincerely solicitous of a religious training. This kind of spirit among the aristocracy and most especially among the younger members of South Indian Aristocracy is very rare and that you a very very young member of this class born

and bred among surroundings of a totally different nature should be imbued with a desire to thirst for holy knowledge speaks volumes in your favour, and if you only persevere in the course which you have now chosen, I may assure you that the gracious hand of Providence will always hover over you and shower on you Its choicest blessings. Do not neglect your studies; strive hard to master all that you come across and as you are young try and avoid bad companions and objectionable habits.

A pure and strong mind in a pure and strong body is very essential to intellectual activity and I request you will write to me once a month at least and keep me informed as to your progress.

I shall be delighted to communicate with you often.

With many affectionate good wishes.

I remain,

Yours most lovingly,

(Signed) RAJAH M. BHASKARA SETUPATI."

In the middle of the year 1893, the present Zamindar had the misfortune to lose his father. It was the intention of the deceased gentleman that his son should marry his sister's daughter, and it was the desire of the mother that her son should marry her brother's daughter. The Zamindar in obedience to the wishes of his father, and in response to the entreaties of his mother, married both the ladies. The neighbouring Zamindars and many gentlemen of note from far-off places attended the wedding which was performed on a grand scale. His Highness the Maharajah of Travancore was one of those to send a letter of congratulation with valuable presents worthy of the occasion and suited to the position of the recipient. We give below the letter written to the Theerthapathi Avergal by the Maharajah.

TREVANDRUM,

27th August 1893.

" My dear Sir,

I have had great pleasure in receiving yours of the 20th Instant and the formal message announcing your approaching wedding.

I am very glad you intend celebrating the ceremony on the auspicious day fixed by your good and respected father and sincerely hope that it may pass off joyously and satisfactorily.



SRI T. N. S. SANKARA THEERTHAPATHI.

Let me heartily congratulate you on the happy occasion and ask your acceptance of the small token of my personal regard and good wishes.

Believe me,
Yours very sincerely,
(Signed) RAMA VARMA."

In 1895 there was a male issue by the second wife, but the child died within a few days. As there was no other issue by these two wives for a long time, the Zamindar at the request of his mother and other relations married the sister of the Zamindar of Urkkadu on the 13th June 1901. It is gratifying to observe that the Theerthapathi has a son (Durai Rajah), three years old, by this wife.

The family titles of the Theerthapathi are Thennattupuli (Tiger of Southern Provinces) and Nallakkutti (good cub). The Durai Rajah is named T. N. Sivasubramaniya Sankara Theerthapathi. The name Sankara is added anew as a mark of devotion to His Holiness Sri Sankarachariar and also as the child is a blessed gift of the deity of Sankaranayanar Koil to whom the third Rani, the mother of the Durai Rajah, is a most devoted votary.

The former Zamindar had left the palace and the adjoining buildings unfinished when he died. The Theerthapathi took special care and interest in completing the construction of the magnificent building, and fitting it up in a manner suited to modern tastes and requirements. He constructed, according to his own design, that portion of the palace known as "*Indra Vilasam.*" The whole of the palace is excellently furnished and the arrangement in regard to everything is artistic.

His Highness the Maharajah of Travancore paid a visit to Singampatti in July 1893, and had a bath at the sacred

Falls of Banathirtham. The arrangements made by the Zamindar were appreciated by the Maharajah, who halted at one of his gardens (*Singara Baugh*) and condoled with him in connection with the bereavement he had had in the death of his father only a month ago.

In 1902 the Theerthapathi went to Travancore where he was the guest of H. H. the Maharajah, who in token of his affection and regard, presented him with a *Padakkam* set with diamonds and rubies, and with a pendant of pearls. On returning to Singampatti he dedicated it to the deity of the local Agasthiyar temple.

His Highness the Rajah of Cochin on his way from Madras paid a visit to Singampatti in December 1903, when he was received by the Theerthapathi at his palace called "Lakshmi Vilasam."

His Highness the Rajah wrote as follows after leaving Singampatti :—

HILL BUNGALOW PALACE,

TIRUPANITTURA,

27th February 1904.

To.

M. R. Ry. SIVASUBRAMANIA THEERTHAPATHI Avergal,
Zamindar of Singampatti.

"My dear Sir,

I have much pleasure to receive to-day your kind note of the 23rd Instant for which kindly accept my best thanks.

My pleasant visit to your beautiful palace and all your kindness during my few hours' stay at Papanasam are of happy recollection and will ever be fresh in my mind.

I am very glad to hear that yourself and family are in the enjoyment of good health and that you have done some pilgrimage since we parted. I trust that you have been able to do it to your entire satisfaction. My tour in the territory of the Maharajah of Travancore and my visit to his capital I have enjoyed most. His Highness' hospitality and kindness to me were unbounded.

Nallakutti Sivasubramania Thevar, Theerthapathi Avergal, Zamindar of Singampatti, son of Sivasubramaniya Thevar, in recognition of his charities to the poor."

MADRAS, } (Signed) A. T. ARUNDEL,
24th November, 1897. } Chief Secretary to the Government of Madras.

The Theerthapathi Avergal has been a member of the District and Taluq Boards, and the Government of Madras in recognition of his services to these institutions granted him the following Certificate of Honor on the Coronation Day :—

"By command of His Excellency the Viceroy and Governor-General in-Council, this certificate is presented in the name of His Most Gracious Majesty King Edward VII, Emperor of India, to M. R. Ry. Thennattupuli Nallakutti Sivasubramania Thevar Theerthapathi, Zamindar of Singampatty, in recognition of his loyalty and his services as Member of District and Taluq Boards."

MADRAS, } (Signed) G. STOKES,
1st January, 1903 } Chief Secretary to the Government of Madras.

His Highness the Maharajah of Travancore paid a visit to Singampatti in July 1893 and was the guest of the Theerthapathi. His Highness enjoyed a bath at the Banathirtham Falls, and the arrangements made by the Zamindar were all in right royal style. The Maharajah visited him at one of his gardens "Singarathope," and condoled with him in connection with the bereavement he had had in the death of his father only a month ago.

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I have to thank you again for your kind inquiry after my welfare. My own health and the health of my family are very good, and I am getting on fairly well with the affairs of the State.

I hope you will take an early opportunity to fulfil your promise to pay a visit to me in my State. The best season is from the middle of August to the end of February.

I remain, My dear Sir,
Yours sincerely,
(Signed) RAMA VARMA."

The following are the descriptive accounts of some of the important temples and rivers within the Estate :—

Agasthiyar temple :—What was once a thatched building for the temple, the father of the present Zamindar converted into a small substantial building; this has

since been vastly improved upon. There are *Mandapams* built of stone; a flag staff and a compound wall surround the temple. At the instance of the Theerthapathi there has been an addition to the temple by an apartment dedicated to Sri Arumuganayanar, and he has also presented *vahanams* necessary for the annual festival which takes place in March of every year. This temple is situated on the right bank of the river Manimuthar, a perennial stream which is an important feeder to the river Thambraparni.

Sorimuthar temple:—This is a temple of very great antiquity and the *mandapams* attached to it were vastly extended by the ancestors of the Zamindar, and in the month of July, every year, on the New Moon day, there is a large gathering of pilgrims, approaching to 30,000, the majority of whom receive his hospitality in the shape of food grains and other necessaries for three days. This temple is situated on the right bank of the river Thambraparni which is about four miles from the well-known Banathirtham Falls and has its source in the Agasthiyar peak, otherwise known as Podigai. In the course of the river, from its source to its fall, there are many places of sacred baths, a great number of which are situated within the limits of the Estate. The Zamindar as the owner of the Banathirtham Falls possesses the title of *Theerthapathi*.

Sri Sankarachariar on his way from Ramnad in 1895 spent a day at Banathirtham to enjoy a bath, when the reception he met with at the hands of the proud possessor of the Falls—the Zamindar of Singampatti—was unique. Sri Sankarachariar being favorably impressed with his courtly manners and respectable demeanour and also with the careful management of his Estate as

well as the good reputation he had acquired all over the District, and in the exercise of His Holiness's prerogative as the chief authority on Hindu religious institutions, conferred on the Zamindar, Sri Sivasubramaniya Thevar, the title of *Theerthapathi*, as a hereditary distinction and gave due publicity to it by his announcement.

Banathirtham :—Banasura, who committed great ravages on the devotees residing on the hills at Singampatti was destroyed by Siva, and it is traditionally believed that the most dangerous weapons and arms of Banasura were cast into the gulf into which the Falls enter, and hence, *Banathirtham*.

On the hills, in the course of the river Manimuthar, there is a water fall next in size to the Banathirtham Falls, and this is worthy of note, according to tradition, as the residence of a deity to whom the owner of the land irrigated by the river offered sacrifices in times of drought, prayed for water, and got it. It is said that the people of the place in times of scarcity of rain repair to the spot, offer prayers, and before they reach home they find clouds appearing over their heads.

There is a spring near the temple of Agasthiyar close to the river Manimuthar, named Oottookkuli, which has medicinal properties for healing *Albinoism* and other skin diseases if the patient should continue to bathe in it for forty days. The name Manimuthar is given to the river owing to the existence of pearls in it, and one of such was found by the present Zamindar in his younger days.

Four miles West of Sorimuthar temple on the way to the Banathirtham Falls there is a place known as Mailar,

and just near the river of that name, the Theerthapathi has raised a big garden with many kinds of trees both Indian and English.

In the month of March there is a festival at Sorimuthar known as Panguivuthiram when there is a gathering of some thousands of pilgrims, who experience the hospitality of the Zamindar as on other occasions. Many devotees go to this temple on the last Friday of every month.

In the village known as Pappankulam in the Estate of Singampatti there is a temple dedicated to Sadaivudayar, another epithet to the God Siva. Devotees in and around the District, and even from Malabar and other far off places resort to this temple.

Besides the Thambraparni and the Manimuthar the rivers that pass through the hills are Pachaiyar, Pambanar, Mailar &c. The Thambraparni runs in such a way as to form a boundary between the Government and the Zamin forests. The Travancore and the Estate forests meet at the top line of the ranges of hills, and that top line forms the boundary between the said two forests.

It is traditionally believed that the sage Agasthiyar is still living on the hills known as Podigai, and that several other sages also are in existence there. The relics of ancient forts built by Pandiyan and other kings of old can be seen there. It is at the foot of one of such fort walls that water sheds are put up for the pilgrims that go there on festive occasions, and this place is known as Kôttaimadam.

The honey obtained from the forests of Singampatti is said to possess very good medicinal properties and it is exported as far as Bombay. The other products

- of the forest are cardamoms, arecanuts, and many other oil seeds. A kind of oil known as *Kozhuru Ennai* is extracted from a tree called by that name. It forms the best varnish for coating building materials, and protects wooden articles very well. Cinnamon and lemon grass are found in abundance. The principal timber tree of the forest is *Kôngu*, the hardest of the trees useful for building purposes, and the people of this District value it most owing to its great strength. It grows to a height of seventy feet and more, with a girth ranging from twelve to thirty feet. Teak, black wood, and other sorts of valuable timber can also be had. There are many acres of fertile soil for rubber and other plantations.

On the occasion of the Pongal festival, the Theerthapathi holds a *darbar* at which the palace officials and his friends meet. The former pay their homage and the latter offer their greetings; they, one and all, receive *pan-supari* and take leave of him. A similar function takes place on the last day of the Tamil official year.

In former times, the Brahmin travellers and the Brahmin residents of the place found it very inconvenient to live at Singampatti. Now, separate apartments at a place reserved for the purpose have been built for them. In July of every year, on the anniversary day of the death of the Zamindar's father, not less than three thousand people are sumptuously fed at Singampatti at the cost of the Zamindar.

He is the President of the High School at Ambasamudram, and also of the Reading Room there; both these institutions receive his liberal support. He has established a Primary School at Singampatti, where the boys receive education free of cost.

The Zamindar has instituted a Tile Factory where many hands are at work. In the Estate there are Plumbago and Mica mines; in the forests as well as in the plains of the Zamindari there are great facilities for the use of water in any industry.

The Theerthapathi is a great rider and a keen sportsman. Whenever he finds it convenient, he goes a hunting, and bags panthers, tigers, bears &c. He shot an elephant last year, and has preserved the tusks and the bones of the huge animal as a trophy.

The Thirthapathi Avergal, as the Chairman of the Reception Committee of the Fourteenth Madras Provincial Conference held at Tinnevely, on the 20th, 21st, and 22nd June 1906, among several other things, said :—

* * * *

* * * *

Gentlemen, following the example of those who have filled this chair before me, I take this opportunity of placing on record my humble views on a few questions of vital importance to the welfare of this country. To one like me who is not already steeped in the crowded details of Indian problems, the most superficial observation discloses that the administration of this country is carried on without due regard to the claims of the natives of the soil and at a scale of cost out of all proportion to the taxpaying capacity of the people. The Native States of India which are governed on the British Indian model present object lessons of efficient administration with much less cost defrayed out of more indulgent taxation and leaving behind year after year comfortable surpluses to fall back upon in times of scarcity and for extraordinary works of public utility. The cost of the defence of the Indian Empire, in so far as it is contributed to by Native States in the shape of tribute and otherwise, does not perhaps press so heavily on those States as on the British Indian Government, but I believe the comparison even when confined to the cost of the Civil Services discloses the same undue disparity. I think that a much larger employment of Indians can alone promote to the much needed economy. I do not plead for any undue supplanting of Europeans, for I hold that both in the interests of England and of India an irreducible minimum of European Agency in the higher strata of the Civil Services will long remain essential. The view, however, that I emphasise is that the claim of Indians to a far

larger share of the higher appointments is based on grounds of economy and efficiency, no less than of the highest justice. We do not sound the note of all India for Indians; we only seek a fair and equitable share of the higher offices after giving undoubted proofs of fitness therefor, which is no more than what legislative enactments and Royal Proclamations have repeatedly promised to us, under circumstances guaranteeing their absolute good faith. For some time past, a growing tendency has been manifesting itself to allot the higher and more responsible grades of offices in all departments to what is spoken of as the ruling class, but I rest my faith in Divine Providence, and hope that all departures from the basic principles of Indian Administration already laid down by Royal Grace and high statesmanship are sure to be checked sooner or later in their career. Gentlemen, I see gleams of hope already in the noble words of His Royal Highness the Prince of Wales, who has appealed to the English Nation for "justice and integrity in its rule" over us, for a "wider element of sympathy" in its relationship with us, and for "still fuller measures of trust and confidence" in its "desire and efforts to promote the well-being and to further the best interests of every class."

Turning next to Military service and Government's policy with references thereto, I find that the cost of the army in India is admittedly far in excess of its resources and that many an obvious duty of Government must remain unfulfilled until considerable economy in this direction is effected. Several methods of retrenchment have been suggested and are apparently possible. That England should bear its own share of the burden in view of the usefulness of the Indian Army for Imperial purposes is already a counsel of perfection though still it somehow remains beyond the pale of practical politics. The suggestion that there is considerable room for curtailing the strength of the army without any risk to the Empire has been often made by official and non-official politicians, by amateurs and experts, but the opponents of this view take us so far into frontier Central Asian, and European politics that I must desist on this occasion from going into so much depth. But the surest method of effecting economy lies in curtailing the British soldiery, increasing the native troops if necessary, and introducing into the Commissioned ranks a large admixture of the Indian element.

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There is one problem which, though of local importance, I would deal with here in connection with this subject, namely, the problem of the Maravars of Tinnevely and Kallars of Madura. Both these classes undoubtedly require to be curbed in their career of depredation, but a good deal depends on the method adopted. Individual men and gangs are taken on hand and dealt with by the combined effort of the Police and the

forests are cardamoms, arecanuts, and many other oil seeds. A kind of oil known as *Kozhuvu Ennai* is extracted from a tree of that name. It forms the best varnish for coating building materials, and protects wooden articles very well. Cinnamon and lemon grass are found in abundance. The principal timber tree of the forest is *Kongu*, the hardest of the trees used for building purposes, and the people of this District value it most owing to its great strength. It grows to a height of seventy feet and more, with a girth ranging from twelve to thirty feet. Teak, black-wood, and other sorts of valuable timber can also be had. There are many acres of fertile soil for rubber and other plantations.

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He is the President of the High School at Ambasamudram and also of the Reading Room there; both these institutions have received his liberal support. He has established a Primary School at Singampatti, where boys receive education free of cost.

The Zamindar has started a Tile Factory where many hands are at work and there is every hope that it will prove a profitable concern and be a source of supplementary revenue to the estate.

The deposits of the Zamin hills have been investigated by competent Geologists, who have reported that the hills contain beyond doubt, minerals of great commercial value—plumbago, mica, &c. Expert electricians have inspected the Manimuthar Falls and pronounced that there is scope for utilizing the Falls for producing electric power and it is gratifying to note that the Zamindar has been forming plans to make the best use of it.

The Theerthapathi is a good rider and a keen sportsman. There is very good game on the hills, namely, elephants, tigers, sambhur, panthers, bears, &c., which attract several sportsmen from distant places. The Zamindar shot an elephant last year and has preserved the tusks and the bones of the huge animal as a trophy. By adopting the pit system which is in vogue in the neighbouring Travancore State, he lately captured two elephants, one a cow animal, and the other a beautiful young tusker. The decoy elephants which H. H. the Maharajah of Travancore was pleased to send, timely, at the request of the Zamindar, for releasing the captured elephants from the pits and marching them on to the plains, did excellent service. Arrangements are being made for continuing the operations and it is believed that this will form one of the important sources of income to the estate.

The Zamindar, as the Chairman of the Reception Committee of the Fourteenth Madras Provincial Conference held at Tinnevely, on the 20th, 21st, and 22nd June 1906, among several other things, said :—

Gentlemen, following the example of those who have filled this chair before me, I take this opportunity of placing on record my humble views

on a few questions of vital importance to the welfare of this country. To one like me who is not already steeped in the crowded details of Indian problems, the most superficial observation discloses that the administration of the country is carried on without due regard to the claims of the natives of the soil and at a scale of cost out of all proportion to the taxpaying capacity of the people. The Native States of India which are governed on the British Indian model present object lessons of efficient administration with much less cost defrayed out of more indulgent taxation and leaving behind year after year comfortable surpluses to fall back upon in times of scarcity and for extraordinary works of public utility. The cost of the defence of the Indian Empire, in so far as it is contributed to by Native States in the shape of tribute and otherwise, does not perhaps press so heavily on those States as on the British Indian Government, but I believe the comparison even when confined to the cost of the Civil Service discloses the same undue disparity. I think that a much larger employment of Indians can alone conduce to the much needed economy. I do not plead for any undue supplanting of Europeans; so far I hold that both in the interests of England and of India an irreducible minimum of European Agency in the higher strata of the Civil Services will long remain essential. The view, however that I emphasise is that the claim of Indians to a far larger share of the higher appointments is based on grounds of economy and efficiency, no less than of the highest justice. We do not sound the note of all India for Indians; we only seek a fair and equitable share of the higher offices after giving undoubted proofs of fitness therefor, which is no more than what legislative enactments and royal Proclamations have repeatedly promised to us under circumstances guaranteeing their absolute good faith. For some time past a growing tendency has been manifesting itself to allot the higher and more responsible grades of offices in all departments to what is spoken of as the ruling class, but I rest my faith in Divine Providence, and hope that all departures from the basic principle of Indian Administration already laid down by Royal Grace and high statesmanship are sure to be checked sooner or later in their career. Gentlemen, I see gleams of hope already in the noble words of His Royal Highness the Prince of Wales, who has appealed to the English Nation for "Justice and integrity in its rule" over us, for a "wider element of sympathy" in its relationship with us, and for "still fuller measures of trust and confidence" in its "desire and efforts to promote the well-being and to further the best interests of every class."

Turning next to Military service and Government's policy with reference thereto, I find that the cost of the army in India is admittedly far in excess of its resources and that many an obvious duty of Government

must remain unfulfilled until considerable economy in this direction is effected. Several methods of retrenchment have been suggested and are apparently possible. That England should bear its own share of the burden in view of the usefulness of the Indian Army for Imperial purposes is already a counsel of perfection though still it somehow remains beyond the pale of practical politics. The suggestion that there is considerable room for curtailing the strength of the army without any risk to the Empire has been often made by official and non-official politicians, by amateurs and experts, but the opponents of this view, take us so far into Frontier, Central Asian, and European politics that I must desist on this occasion from going into so much depth. But, the surest method of effecting economy lies in reducing the British soldiery, increasing the native troops if necessary, and introducing into the Commissioned ranks a larger admixture of the Indian element.

There is one problem which, though of local importance, I would deal with here in connection with this subject, namely, the problem of the Maravars of Tinnevely and Kallars of Madura. Both these classes undoubtedly require to be curbed in their career of depredation, but a good deal depends on the method adopted. Individual men and gangs are taken on hand and dealt with by the combined efforts of the Police and the Magistracy under the security chapter of the Criminal Procedure Code. I conceive, however, that another and more effective method of prevention would be to constitute Marava and Kalla regiments and persuade those castes into military service, so that they may be withdrawn from crime in course of time. I have heard it said that they do not come in willingly for such service but caste regiments as in the case of Moplas and some initial indulgence to them as to the place of service are alone needed to attract these classes into what they will soon learn to be an honourable career.

On the important question of our Legislative Councils I have one word to submit and one word only. Government has uniformly been nominating a member to represent the Zamindars of this Province, but though the nominations made hitherto have been very excellent and all that could be desired, yet on principle the seat may well, I think, be allowed to be filled by election. If the franchise is not given to a wider electorate, I earnestly submit that at least those whose estates are scheduled in the Impartible Estates Act may be admitted to it. Surely, there are no Zamindars therein referred to who will not be able to exercise the franchise with discretion and credit.

Sri Siva Subramaniya Thevar Theerthapathi manages his estate efficiently giving no room for any summary suits. He helps his tenants greatly by advancing them money and grain for cultivation. In honor of his installation he made remissions to them to the extent of Rupees eight thousand. He has formed an association to enable the ryots to have their disputes settled amicably without any pecuniary loss to themselves. He hears very patiently their grievances every day for two hours in his office, and grants them redress. His management of forest matters is very satisfactory under competent hands. Every year he engages a special staff to prevent the outbreak of fire.

It is a fortunate circumstance that the Zamindar has secured the services of Mr. C. K. Shanmuganadham Pillai whose previous experience in the Judicial and Revenue Departments will be valuable in the management of the estate, the resources of which are being carefully husbanded since his appointment. He assists the Zamindar in introducing reforms in several branches of the administration of the estate with a view to enhancing the revenue after taking into consideration the interests of the ryots.

Sri Sivasubramaniya Thevar Theerthapathi is a member of one of the most ancient, aristocratic families of Southern India and bears a high reputation for his character; he is very refined in his manners and is in close touch with the European officials of the District. He has the highest respect for the religion of his ancestors, and is very pious. Suffice it to say that his attention

is most intelligently drawn to all the affairs of his estate.



The Zamindar of Ilaiyaranandal.

**M. R. RY. SRI RAVILLA VENKATA RANGA
APPASWAMI NAIDU GARU,
ZAMINDAR OF ILAIYARASANANDAL,
(TINNEVELLY DISTRICT.)**

The Estate of Ilaiyaranandal is of an ancient origin, and the early members thereof had led lives of renown and glory in various capacities, and the present Zamindar, M. R. Ry. Sri Ravilla Venkata Ranga Appaswami Naidu Garu, who follows the footsteps of his ancestors in preserving the dignity of the family, is looked upon as a model nobleman.

The Zamindars of Ilaiyaranandal are of the *Kammavar* section of the Naidu Community. The origin of this class will be interesting to our readers :—

During the time of Maharajah Pratapa Rudra, it would appear that a confidential letter (*Kamma*) of his got into the hands of his rival, when some of his subjects known as *Kapus*, with undaunted courage forcibly entered the place of the rival and managed to get back the *Kamma*; so they were styled *Kammavaru*. Those who took to their heels without executing the mission were called *Velugina Varu* or *Vellama Varu*.

It is said in the book entitled "Piravuda Prabhandha Kavijivitham" that during the time of Krishna Deva Royalu some of his subjects who carried state letters of a confidential nature, known as *Kamma*, were called *Kammavaru*. *Kamma* is an ear ornament worn by Hindu women. In days of yore, almost all correspondence was carried on, on a palmyra leaf. When rolled, it would take the shape of a *Kamma* or ear ornament.

We understand that in by-gone times a Rishi named Kamadita performed his penance in a forest known as Danda-Karanya, when many Rakshasas troubled him ; he could not stand it, and hence he repaired to Maha Vishnu and laid before him his grievance. The latter directed the Rishi to his wife Lakshmi Devi, who gave him her ear ornament (Kamma) enjoining him to perform a penance for one hundred years. He fulfilled what had been told him, and the result was that five hundred warriors sprang from that *Kamma*. They destroyed the forests, annihilated the Rakshasas, and made the place free from all trouble. The Rishi recognised their help, and blessed them to live happily by cultivation. The decendants of those warriors are called *Kammavaru* as they originated from the (Kamma).

In Brahmananda Purana Kalidarma Prakarnam, Chapters 3 to 20, we find the following :—The Kammavars were born to the decendants of the Solar King Dwilipa and as they had alliances with the lunar race they were known as Upayadis. The original man is said to be one Dharmapala, and their Guru, Dharmasilan. A member of the lunar race tried to carry away a daughter of Dharmapala, named Kannikamani, when the parents of the girl with a view to disgracing him had a black dog disguised as a girl, left it in the house, and migrated to Southern parts. At that stage, a river barred their way. They begged of the Rishi Jamadagni who was busy in a penance on the bank of the river. There were with him his wife Renukadevi, and also Parasurama. Renukadevi gave them her ear ornament (known as Kamma), directed them to attach veneration to it and further added that if they did so, the river would give way. This came to pass.

Since then, they have been known as *Kammavaru*. From that time forward, they attach much veneration to the names of Jamadagni, Renukadevi, and Parasu Rama. On marriage occasions they first offer prayers to these, and then to their family Guru, Palabhaddira. These Kammavars are divided into two classes known as Godasatu (gosha) and Gempasatu (not gosha). It is said that in the reign of Krishna Deva Royalu there were 1,60,000 volunteer guards, most of whom were Kammavars, to protect the fortresses within his jurisdiction.

From the said Godasatu class, the Zamindars of Uliyarasanandal claim their descent, and their family name is Ravillavaru, which formed one of the houses, namely, Arvitivaru, Navukavaru, Nandiyalavaru, Pemmasanivaru, Velama or Velugotivaru, Pottaharivaru, Durugantivaru, Thulava Doralu and Ravillavaru, that helped Krishna Deva Royalu (who ruled from 1509 to 1533 A.D.), in maintaining the dignity and prestige of his State. Velugoti is the family name of the Rajah of Venkatagiri, and Pemmasani of that of the Kuruvikulam Zamindar.

The Zamindars of Uliyarasanandal owe their origin to one Ravilla Veera Mallappa Naidu of the said Godasatu clan, the Commander of the Cavalry under Krishna Deva Royalu, the well-known King of Vijianagar, who was distinguished for great powers of organization, as well as for keeping his feudatory chiefs under proper check. During the time of Achuta Deva Royalu, the brother of Krishna Deva Royalu, as the State in his charge was too vast and unwieldy for one man's power, he sent representatives dividing it into principalities and made each of them a feudatory chief. Ravilla Veera

Mallappa Naidu was placed in charge of the countries lying between Travancore and Calicut. He was also authorised to keep in readiness 6,000 Infantry and 400 Cavalry. He fought an important battle on behalf of the King of Vijianagar, which resulted in the capturing of an impregnable fort, known as "Audi Venna Droog." He subsequently took a prominent part on many other battle fields; all this won the esteem and approbation of the King who conferred on him the Samasthanam of Sonangipuram as a Jaghir in addition to what had already been given him and which Jaghir was in the enjoyment of the family till the fall of the house of Vijianagar. The forefathers of the Zamindars of Ilaiyaranandal are said to have migrated from Roya Vellore of the Vijianagar Kingdom.

About this time, the kingdom of Vijianagar witnessed many scenes of horror and disaster, and the power of the Mahommedan rulers became paramount. Nizam Ali overthrew the successors to the Royal King, and Vijianagar lost its glory and declined. The descendants of the said Veera Mallappa Naidu, thinking that they would not receive due honour and respect at the hands of the paramount power, found it wise and safe to leave the country of their sires, and accordingly betook themselves to Trichinopoly which was then under the sway of the Naick Kings, originally nominated by the King of Vijianagar. As they had already won laurels for their active military service, it was no wonder their request to the Naick King was granted, and they were admitted as Sirdars. They conducted themselves so nobly and worthily that he deputed them to settle a boundary dispute that had arisen between him and the ruler of Tanjore. They brought about the successful termination of the dispute, and their services were recognised by a grant of the Jaghir of Thirukkottupalli, the Fort of

Koviladi and some adjacent villages in the District of Tanjore. There is still the evidence of the existence of this fort, and the ruins thereof can be seen to this day. Another dispute of a similar nature having arisen between the two parties, the Naidus were deputed again to settle it. This time also, their mission met with success, though many fell victims to the cause. This act of valour and zealous loyalty touched a sympathetic chord in the then Naick King, who granted them the Jaghir of Ilaiyaranandal and eighteen villages surrounding it, in the District of Tinnevely, and both the Jaghirs were in their enjoyment for a long time.

The Naidus and the Mahomedan Kings became very intimate, and behaved more like relations than friends of different communities. While matters stood thus, the former gave away the Jaghir of Thirukkottupalli and the Fort of Koviladi referred to above as a dowry to a Begam Sahiba who claimed relationship with them as a sister.

They were, however, in possession of Ilaiyaranandal during the time of Chanda Sahib. But his successor on hearing of their antecedents and their heroic deeds, thought it wise, in his own interests, to keep them under subjection, and the best course he thought he ought to adopt to execute his design was by laying an imposition on them, and thus converted the Jaghir into a Zamindari subject to the payment of an annual pesh-cush. They submitted themselves to the yoke of the ruling power and after the advent of the British, the Estate was recognised as a "Kattuguthagai Zamindari."

From the records that are forthcoming, we understand that Lakshmi Amnall, the widow of the one ninth in descent from Veera Mallappa Naidu, in order to expiate the sins committed by her husband on a number of battle fields by shedding the blood of many lives, built an

Agraharam (quarters for Brahmins) and gave them as a gift some two thousand acres of dry lands and also some wet lands. It is known as Lakshmiammal Puram, and is in a flourishing condition.

A little prior to the advent of the British rule, the Estate of Ilaiyaranandal was in the joint enjoyment of two proprietors, and the sannad was therefore in the names of both of them. But the management was solely in the hands of one of them as he was more powerful than the other. This state of affairs did not last long. The latter brought a suit against the former for a partition, and eventually, the Zamindari was divided and each of the claimants got his respective share. It was Periya Kasthuri Ranga Appaswami Naidu who was in charge of the Estate from 1792 to 1810 that filed the suit for partition. His son Ravilla Venkata Ranga Appaswami Naidu, predeceased him. Next in succession was Ravilla Kasthuri Ranga Appaswami Naidu, who ruled from 1810 to 1822. It was during his time that the partition in an appeal against the decision of the lower court was confirmed by the High Court. He built a palace for the use of the Zenana, excavated some tanks, and raised a garden. He was succeeded by Ravilla Appaswami Naidu who was in charge of the Estate from 1822 to 1854. His rule witnessed many suits for partition, and the ultimate decision was that the minor members of the family were only entitled to maintenance. He made many additions to the palatial building, the prominent of them being the Lakshmi Vilas, and the front gate of the palace. He built a choultry at Melappatti on the trunk road side of Mangammal Salai. He sank many tanks and wells. During his time, the Zamindari—especially the Pannai (home farm lands)—was in a flourishing state.

Ravilla Venkata Ranga Appaswami Naidu who came next managed the affairs of the Estate from 1854 to 1869.

It was he that built the Kalyana Mahal attached to the palace. The temple dedicated to Subramaniaswami was one of his public benefactions. He made an addition to the Zamindari by purchasing a Muttah called Nainanagram yielding an annual income of ten thousand rupees.

Sri Ravilla Kasthuri Ranga Appaswami Naidu Garu ruled the Estate from 1869 to 1900. Though arrangements for the rapid diffusion of English knowledge were not made then on so vast a scale as they are done now, yet he took pains to learn English. He was highly cultured in Sanskrit, Telugu, Tamil, and Hindustani. He travelled a good deal in India, and was the friend of many great men in the country. He built some bungalows, and raised a few gardens. He was loved by all, both European and Indian. With the Collectors and other high officials of the District, he was very popular. His brother Zamindars held him in great esteem and showed him much regard. Suffice it to say that he invariably won the hearts of every body he came in contact with. He received the following certificate of honor on the occasion of the Imperial Assemblage at Delhi in 1877, in recognition of his charities to the poor during the great famine of 1876, and in appreciation of his loyalty to the British Raj:—

“By command of His Excellency the Viceroy and Governor-General, this certificate is presented in the name of Her Most Gracious Majesty Victoria, Empress of India, to Ravilla Kasthuri Ranga Appasami Naicker, Kattuguttadar of Ilaiyaranandal, son of Ravilla Venkata Ranga Appasami Naicker, in recognition of his loyalty and fidelity to the British Government and charity to the poor.

(Signed) BUCKINGHAM & CHANDOS.”

January 1st, 1877.

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The present Zamindar, Sri Ravilla Venkata Ranga Appaswami Naidu Garu was born in 1877. He received the early part of his education at Tinnevely in the Hindu College, and the remaining portion he got at home under able tutors. He is a good scholar in Tamil, Telugu and Sanskrit. His learning in Sanskrit is of a high order; he can even compose verses. He talks and writes English well. He had the misfortune to lose his father in 1900 when he was 23 years old. He was installed on the *guddi* of his ancestors four months after the demise of his father with the usual solemnities attendant on such occasions. He being the senior member of the family, is in sole charge of the Estate. He has been managing it in an efficient manner. He is a member of the Taluq and District Boards. Every charitable institution finds in him a ready patron. He makes the best use of his time by attending to Estate matters, and by reading useful books, and a portion of it he devotes to instrumental music of which he is passionately fond. He plays on the veena (harp) very well, and bids fair to become a proficient in it in course of time.

Sri Ravilla Appaswami Naidu Garu, the younger brother of the Zamindar, was born in 1879. He was sent to Tinnevely for his education, where he joined the Hindu College. He subsequently went to Madras, and by dint of energy and perseverance passed the Matriculation Examination from the Pachaiappa's College, and after finishing the F. A. course discontinued his studies. Both the brothers are very popular with their ryots, and many in the Districts of Tinnevely and Madura are their friends.

The Jaghir of Ilaiyaranandal was formed as Man-naria (Royal) Palayapat during the time of the Naick Kings and Mr. Taylor also in his list of ancient estates puts Ilaiyaranandal and Kuruvikulam under the category of

Mannaria (Royal) Palayapats. The ancestors of the Zamindars of Ilaiyaranandal and Kuruvikulam were of one and the same caste, and both of them settled down in these parts under similar circumstances.

Parts I and II of the Zamindari of Ilaiyaranandal consist of about 32,000 acres of land subject to an annual Government peshcush of Rs. 15,000. The land is mostly of black cotton soil yielding a good annual crop of cotton.

The ryots of these Estates who are mostly Kammavar Naidus are in a flourishing condition, and they are a very peaceful and law abiding people and litigation among them is of rare occurrence.

Ilaiyaranandal is a little town consisting of about 1,600 houses with *topes* all round it, and with a big tank to the west of it. It is situated on a somewhat elevated ground and lies some six miles west of Koilpatti, a railway station. The place is called Ilaiyaranandal as it is said to be founded by an Ilaiya (young) Rajah. It must have once been the seat of some minor Rajahs, for there are still some ruined forts, tanks, and temples. There are also some temples of fame, and a few of them are said to have been built by the Pandiyan (Adi Vira Rama Raja) and Chera Kings.

The palaces of the Zamindars of Ilaiyaranandal are built on modern principles, and are very grand ones. They have established a choultry at Koilpatti, which is second to none in the District in point of grandeur and vastness.

Sri Ravilla Venkata Ranga Appaswami Naidu Garu is stalwart and handsome with a commanding appearance. He is very kind to his friends and generous to his ryots. With an unimpeachable character, he is known as a modest and gentlemanly Zamindar in the District.

**M. R. RY. SRI PEMMASANI NANDASWAMI DURAI
KONDALROYASWAMI NAIDU GARU,
ZAMINDAR OF KURUVI KULAM,
(TINNEVELLY DISTRICT.)**

The ancient Kuruvi Kulam family which has historical antecedents indicative of a high sense of loyalty to its sovereign lord, came to prominence six centuries ago, when the power of the King of Vijianagar was at its height; and M. R. Ry. Sri Pemmasani Nandaswami Durai Kondalroyaswami Naidu Garu, the Zamindar of Kuruvi Kulam, is a product of modern education bearing a good reputation for nobility of character and earnestness of purpose.

The principal members of the Kuruvi Kulam family hailed from Vijianagar and Pemmasani Adivira Thimmappa Naidu, the most prominent of them, was one of the trusted lieutenants of Sri Krishna Deva Royalu, the famous king of that place. Adivira Thimmappa Naidu was also once the ruler of Gendikota and the adjacent countries. He further ruled Oodayagiri, Kondavidu, Penukonda, Cuddappa, Sithavattam, Nellore, and Kanagagiri, near Orissa. His income was 24 lakhs of rupees per annum of which he paid a tribute of 9 lakhs to his sovereign. He kept in readiness, under the orders of the King of Vijianagar, 25,000 infantry, and 15,000 cavalry and 40 elephants. The present subjects of Kuruvi Kulam some of whose ancestors also migrated from Gendikota to these parts with the Naidus, call the latter, even to this day, as Gendikota Pandyaus.

Adivira Thimmappa Naidu and his people were well known in their days for their great influence with the King of Vijianagar, the said Sri Krishna Deva Royalu,



The Zamindar of Kuruvi Kulam.

who also held them in great estimation by taking their counsel in times of emergency and also in carrying out reforms in his dominions. When the house of Vijianagar fell, and the power of the Mahomedan rulers was in the ascendant, Adivira Thimmappa Naidu and his descendants who would not brook a rival nor an insult from one of such, perceiving the predicament in which they were placed, and understanding that their attempt to thwart the supreme power might prove a failure and bring on a train of miseries, made up their minds to proceed to foreign parts, and accordingly migrated to Southern India.

A well-known descendant of Adivira Thimmappa Naidu was Pedda Virappa Naidu, who interviewed Viswanath Naick, the King of Madura. The latter had already heard of the greatness of the Pemmasani Naidus who once most peacefully ruled Gendikota, but had since been reduced in power, and with the object of bringing them to prominence again, he conferred on Pedda Virappa Naidu the Jaghir of Kuruvi Kulam, which was the first of the seventy-two Palayapats he had established. Pedda Virappa Naidu proceeded to Kuruvi Kulam, where a marauder, named Kuruvi Thalaivan, who was exercising great powers, would not give him ingress. Thereupon, a protracted struggle ensued, in which Kuruvi Thalaivan was slain, and Pedda Virappa Naidu entered the place undisturbed and became its ruler.

When Viswanatha Naick, the King of Madura, established seventy-two Palayapats within his dominion, he declared Kuruvi Kulam and Ilaiyaranandal as Mannaria (royal) Palayapats. Mr. Taylor in his manual on Palayapats, while placing Kuruvi Kulam under the category of *Mannaria Palayapats*; puts it as first of the two, and says that Pemmasani Pedda Virappa Naidu was its first ruler.

It is also said that the Pemmasani Naidus went against Kerala, took possession of the place and restored it to Muddu Virappa Naidu, King of Madura and Trichinopoly, who sought their aid.

Vijaya Meenakshi Naidu, the minister to the King of Madura and Trichinopoly, gave the following testimony in writing to the Honorable East India Company about the Pemmasani family :—

“The ancestors of the Pemmasani family, during the reign of the Royars, were the rulers of Gendikota. After the fall of that place, they repaired to our dominions, when Viswanatha Naick, the King of Madura, conferred on them the Jaghir of Kuruvi Kulam. All the Polegars, with the exception of the Polegar of Kuruvi Kulam, under the jurisdiction of the King of Madura, whenever they went to their King, should pay homage to him by prostrating themselves at his feet after placing in his presence flowers made of silver and gold and also a silk cloth, and then stand at a respectful distance with folded hands. On the contrary, whenever the Pemmasani Naidus were announced before the King, he would welcome them by shaking their hands and offering them an equal seat.”

The family records further show that Pedda Virappa Naidu took a prominent part on behalf of the East India Company in their battles against Panchalan Kurichi and Malayalam country.

The Mahomedan rulers who conquered Madura and the adjoining territories converted the Jaghir of Kuruvi Kulam into a peshcush-paying Zamindari, and granted a *paravana* accordingly. When the Permanent Settlement came into operation, the British Government recognised Kuruvi Kulam as a Kattuguthagai Zamindari.

The Zamindars of Kuruvi Kulam belong to the Kammavar class of the Naidu community, their family name being Pemmasani, one of the nine families that helped Krishna Deva Royalu, the King of Vijianagar. We have dealt with the origin of the Kammavars in the account of Ilaiyaranandal, and a repetition here is unnecessary.

Sri Nandaswami Durai Kondalroyaswami Naidu Garu, the 23rd in descent, and grandfather of the present Zamindar, was a great scholar in Telugu. His ancestors also were highly educated in Telugu and Sanskrit, and were the authors of some well-known books. During his time, his cousin desired a partition of the estate, and therefore filed a suit in the Civil Court, where it was decided that the Zamindari was impartible, and that the junior members were only entitled to maintenance. We quote the following paragraph from the judgment in the original suit No. 13 of 1856, on the file of the Court of the Principal Sudder Ameen of Tinnevely :—

“ On a deep consideration of the records filed in this case, the plaintiff, it seems to me, can only file a suit for maintenance, suited to his dignity, but not for a partition of the estate.”

The plaintiff preferred an appeal to the High Court where the decision of the lower court was upheld.

Sri Nandaswami Durai Kondalroyaswami Naidu spent about three lakhs of rupees in building many temples, *mandapams*, and other useful institutions. It was during his time that excellent roads were constructed at Kuruvi Kulam. He established a choultry for the use of travellers and wayfarers, and did everything in his power to make the place as picturesque as possible. He was very popular with all the officials of the District. The Government of India placed on record their high sense

of appreciation in connection with his charities to the poor and his loyalty to the Paramount Power by presenting him with the following certificate of honor on the very memorable occasion—the Imperial Assemblage at Delhi:—

“ By command of His Excellency the Viceroy and Governor-General, this certificate is presented in the name of Her Most Gracious Majesty Victoria, Empress of India, to Kondal Royasami Naicker, Kattuguttadar of Kuruvi Kulam, son of Nandasami Durai, in recognition of his loyalty and fidelity to the British Government and charity to the poor.

(Signed) BUCKINGHAM & CHANDOS”.

January 1st, 1877.

Sri Thimma Nandayaswami Naidu Garu; the father of the present Zamindar, who ruled the estate for some years is very religiously disposed. As he is of a reticent nature and retired habits, he has resigned the powers of the management of the Zamindari in favor of his son.

Sri P. N. Kondalroyaswami Naidu Garu was born in 1878. He was early taught at home, and then sent to Tinnevely, where he made good progress in his studies as a student of the Hindu College. As we have said above, he assumed charge of the estate when he was nineteen years old as his father desired to lead a peaceful and retired life.

The Zamindar is a member of the Taluq and District Boards, and in both capacities he has amply fulfilled the hopes of his constituents. When a Union was started for the town of Kuruvi Kulam, the Government appointed him Chairman.

In 1901, when Her Majesty Queen Victoria, Empress of India, breathed her last, the Zamindar sent a message of condolence to the bereaved members of the Royal family. His Excellency the Governor-in-Council thanked him for the expression of sympathy and condolence which he had been good enough to convey on the occasion, and also informed him that it would be transmitted to the proper quarter.

On the occasion of the Coronation of His Royal Majesty, King Edward VII, Emperor of India, the Zamindar sent the following message to His Excellency the Governor of Madras :—

“In commemoration of the Coronation of Their Most Imperial Majesties, the following celebrations were performed by me in my head quarters.

1. 500 poor of different castes were fed.
2. All school children about 500 were entertained.
3. The whole town was illuminated.
4. Abishekams and Archenas were performed in the local temple.
5. Their Majesties' portraits were garlanded and carried in procession.
6. Erecting a light in the name of our Emperor.
7. Planting King and Queen trees.

The Private Secretary to the Governor of Madras wrote as follows to the Zamindar of Kuruvi Kulam :—

“I am directed by His Excellency to thank you for your loyal message of the 2nd instant, and to say that he is gratified to hear of the steps you took to fittingly celebrate at your place the occasion of Their Majesties' Coronation. I am glad to add that your message will be transmitted through the proper channel in due course.”

The following letter was also sent to the Zamindar on the occasion :—

The Public Department.

From

The Chief Secretary to the Government of Madras,
Public Department.

To

The Kattuguthagai Zamindar of Kuruvi Kulam,
Tinnevely District.

Dated Fort St. George, 17th March, 1903.

“ Sir,

I am directed to acknowledge the receipt of your communication dated the 2nd January '03, and to express the sincere thanks of His Excellency the Governor-in Council for the message of congratulation which you have been good enough to convey on the occasion of the Coronation of Their Majesties the King and the Queen. The message is under transmission to the proper quarter.

I have the honor to be,

Sir,

Your most obedient servant,

(Signed) W. M. CAMPBELL,

Acting Chief Secretary ”

The Zamindar got up a meeting in honor of the event at Kuruvi Kulam, where assembled a large gathering. He addressed those present as follows :—

“ GENTLEMEN AND FRIENDS,

I have great pleasure in inviting you to my place on this auspicious occasion and requesting you to take part in the rejoicings of this day.

From the funds of the Local Union the poor are to be fed and the place is to be illuminated all over—objects which cannot be too highly praised.

I propose to celebrate the event of the coronation in my own humble way, suitable to this place and the inhabitants of these parts.

To us Hindus, a sovereign is a sacred personage and the symbol of authority is the sacred fig tree, hence in Tamil called *Arasu*. The margosa plant is a symbol of purity and goodness and very suitably represents a virtuous and loving queen.

I have therefore already planted here a Fig and a Margosa tree, and to celebrate the coronation of King Edward VII and Queen Alexandra, I propose to celebrate the holy marriage of these two trees. I pray for the long life and prosperity of their Imperial Majesties.

In commemoration of this event also I mean putting up a permanent lantern here, a source of light and leading to the village, as Their Majesties are to the whole empire.

As the whole country will show its loyalty to the throne on this important day my mind was fluttering with suspense whether I would be able to have a Government official here to light the lamp which was erected in the name of the Emperor and to respond to the toast which I have to propose.

In this state of uncertainty, Mr. Navamani David, the Tahsildar of Sankaranainarkoil, kindly came forward and encouraged me that he would be present on this auspicious day in spite of all his difficulties to be in both the places on the same day. According to his promise, he honored me with his presence, lighted the lamp and responded to the toast.

For this act of kindness and condescension I thank him from the bottom of my heart, and my lasting gratitude will be due to him.

I do not mean to look only to these intangible modes of enjoyment, on this joyful occasion, but I intend also feeding the Brahmins and all classes that have come to this place to participate in a function of which we have long been taught to feel proud.

I am also going to give a sumptuous treat to the school children about 500 in number.

This evening there will be the car festival of the Goratha in the temple, a sight that will mightily please the religious and æsthetic faculties of the people of these parts.

May God grant that the British Raj continue long and for ever with us and we live in peace and loyalty thereunder!"

The Zamindar has gained sufficient experience and his management of the Estate is efficient. He is very popular with his tenants, and the officials of the District have formed a very high opinion of him. To him the credit is due for the tidy manner in which the town of Kuruvi Kulam is kept.

In commemoration of the visit of Their Royal Highnesses the Prince and Princess of Wales to India, he has established a night school for the benefit of the working classes, where they receive education free of charge.

Sri P. N. Kondalroyaswami Naidu Garu is a good Tamil scholar and knows also Sanskrit. He talks and writes English well. He is gentlemanly in his behaviour and polished in his manners. The Government officials and the neighbouring Zamindars speak of him as a model nobleman. He is affable, courteous, and kind to his friends.



Sri Kamulu Ammall.

M. R. RY. SRI KAMULU AMMALL AVERGAL,
ZAMINDARNI OF BODINAYAKANUR,
(MADURA DISTRICT.)

The first member of the Bodinayakanur family who settled down in the Madura District was once the ruling prince of Gooty in the Bellary District, and the adverse circumstance to which he was then subjected, and which was the cause of his emigration to southern parts, all of a sudden vanished like the mist before the sun and gave place to a new era of happiness by which he became a ruling prince again. This ancient Zamindari is now ruled by M. R. Ry. Sri Kámulu Ammall Avergal, a lady of remarkable abilities, whose public benefactions have already been placed on record by the Paramount Power.

We have the following traditional account for the origin of the Kambalathars, to the senior section of which the Bodinayakanur Zamindari family belongs:—

It would appear that at Dhandakaranyam there was a saint named Kalaikkôttu Maharishi. He had an only daughter, and the Kambalathars claim their descent from her. There are many sections among the Kambalathars, and the one to which the Bodinayakanur family belongs is said to be senior to all. The original members of this family were the Rajahs of Gooty, and even after they emigrated to Southern parts their position was in no way inferior; whereas the other Kambalathars are said to have come to prominence by sheer force of arms, and hence the Bodinayakanur Zamindars are called "Seelavar" meaning superiors.

Bodinayakanur is also called "Thenkasi," because it is said that a devotee brought a Visvanatha *lingam*

(idol) all the way from Kasi (Benares) and built a temple dedicating to it. As there are five rivers running through the Estate of Bodinayakanur, the Zamindar is called *Panchanadiyarasan*, and the Zamindari *Panchanadiyarasi* (Ruler of the place which has five rivers.)

The ancestors of the Bodinayakanur Zamindari amily claimed Gooty as the land of their nativity and the scene of their labours as they were once the rulers of that place. The last Rajah of Gooty having been defeated by the Mahomedan ruler of those parts, emigrated to the Southern country, and chose for his residence Bodinayakanur which was within the jurisdiction of the King of the Poonayar (Travancore) territory. In course of time, after the gloss of novelty wore off, the emigrants formed the acquaintance of many people of Bodinayakanur, who, knowing their antecedents, advised them to visit the King of Poonayar, and to relate to him their sad adventures. The stuff of which they were made was such as not to make them beg a favor of any Prince, and hence the advice was lost upon them. The Rajah of Poonayar was then living on the hills to the West of Bodinayakanur. A large number of wild boars began to infest the hills and the surrounding villages, and became a source of great inconvenience and danger to many lives. One of the most dangerous of such boars was four yards long, and two yards and a half high, with three round horns. The Rajah was also obliged to leave his hill residence for sometime. He announced by means of a proclamation, over and over again, about getting rid of those boars, but without effect, as nobody came forward and risked his life in this hazardous undertaking. He finally issued a notice to the effect that he who killed the said dangerous animal would be the recipient of the lands surrounding the eastern portion of the hills referred to

above. At this stage, Juckkoo Nayakkar, the ex-Rajah of Gooty, who had emigrated to Bodinayakanur, and who had heard of the offer, with a view to trying his luck repaired to the hills accompanied by a single follower of his. As luck would have it, he maimed the animal by means of his dagger, brought it alive, and produced the same before the much troubled and annoyed King of Poonayar, who on seeing the hero, desired to know of his antecedents. The latter then laid bare his heart to him. The King at once paid him due respects, offered him an equal seat, and treated him as his senior son. This over, he made Juckkoo Nayakkar Rajah of his territories in the Pandyan Kingdom, and proclaimed him as such. The King, Kulasekhara Pandya Peria Ponnumberumall Thambiran, took Juckkoo Nayakkar to Trivandram in a procession with all the paraphernalia of royalty, and also held out a promise to present him and his successors with a pair of gold bangles, a silk cloth, and an elephant on the occasion of the installation ceremony. Although the law of succession in the Malayalam Kingdom to which belonged the said Kulasekhara, was quite different from that obtaining in the Pandyan Kingdom, yet the former allowed Juckkoo Nayakkar to follow what was in vogue in the latter place, by virtue of which the eldest son, or if issueless, the Rani, and if without her, the nearest senior male member of the family, could succeed to the *gaddi*.

Juckkoo Nayakkar on whom honors had fallen thick and who had regained his pristine position, though not at Gooty but at least in some other part of the country, ruled most peacefully for 37 years with much credit to himself and benefit to the people under him. He was succeeded by Raju Nayakkar who ruled for 41 years. Juckkoo Nayakkar, his son, reigned 26 years and after him Muthu Bangaru Nayakkar for 19 years. The next in descent was Bodi Muthu Nayakkar who sat on

the *gaddi* for 18 years. Raju Nayakkar, the next ruler, held sway for 11 years and was succeeded by Juckkoo Muthu Nayakkar who governed for 9 years. His son was Seela Bodi Nayakkar, who ruled for 14 years. During his time one Muthu Mullakhan, a great warrior, after plundering in many territories, ultimately entered the territory of the Royar whose head-quarters was at Madura. He issued a proclamation calling upon anybody to capture Mullakhan, and thus win laurels. Many Rajahs under the Royar devised means, both by menaces and flattery, to lay hold of Mullakhan, but without effect. Seela Bodi Nayakkar embarked on the enterprise, at the risk of his life, and succeeded in securing him. The Royar sent a palanquin to fetch the Nayakkar, who went to him as desired, and after the usual ceremonies were over, he recounted the past history of his ancestors to the Royar, who in recognition of the successful undertaking of Seela Bodi Nayakkar presented him with various royal gifts, and also granted him immense wealth and the title "Thirumalai." He was succeeded by his son Thirumalai Bodi Nayakkar who ruled for 22 years. Next came his son, Thirumalai Bangaru Muthu Nayakkar, who managed the estate for 26 years. It was then that Viswanatha Naick, King of Madura, aided by his Minister, Ariyanatha Mudaliyar, established seventy-two Palayapats. As the Nayakkars referred to above had already made a name for their prowess and military genius, the King of Madura sent for Thirumalai Bangaru Muthu Nayakkar, and put him in charge of Thirumanjana fortress, the first of the seventy-two palayapats, extending his jurisdiction as far as the temple of Subramaniya Swami at Periyakulam. He built a *Mandabappadi* to the South of the temple, and started the *Brammotsvam* festival, and also the car festival which takes place in May of every year.

He raised a grove known as "Singara Thope," and also a garden called Nandavanum. He built a temple dedicated to Poolanundar, at Poolanundapuram, a village adjacent to the town called Chinna Mannoor. He ordered a car to be made and instituted a festival. He was succeeded by his son, Thirumalai Bodi Nayakkar, who reigned 30 years. Next came Jukkanna Nayakkar whose rule extended over 52 years. Raju Nayakkar, his son, sat on the *gaddi* for 77 years. It was during his regimè that the Coorg Chiefs made an expedition against the King of Poonayar, the successor to the said Kulasekhara Thumbiran. Raju Nayakkar lost no time and spared no pains in proceeding to the help of the King, and defeating the Chiefs. He caused a treaty to be made between them to the effect that each party should reign over his own territory, and that they should always be on amicable terms. The Chief of North Coorg accompanied Raju Nayakkar to Bodinayakanur and was his guest for over a month. Before the Chief took leave of Raju Nayakkar, the former gave away his territories extending from Coorg to Uttampalayam in favor of the latter. It is also said that a certain Vellala woman who had lost her sight became a votary to Meenakshi Amman at Madura, and after repeated prayers got back her sight in one eye, but as to the other, the goddess appeared unto her in her dream and enjoined upon her to proceed to Bodinayakanur, and to beg it of the Rajah of that place, who was a staunch votary to her (goddess), and that if she did so, she would completely recover her sight. This came to pass and he was thereafter known as "Kankodutha Raju Nayakkar." The Royar King of Madura who heard of this extraordinary event, sent for Raju Nayakkar and showed him the highest respect. He was succeeded by Sankarappa Nayakkar, who reigned 36 years. He went on a pilgrimage to Madura, where he paid a visit to the Royar King, who extended to him a cordial reception.

The Royar in token of his regard for Sankarappa Nayakkar allowed him the privilege of using a *Poochakkira-kodaimél Jalli*, which privilege was accorded only to the Sêthupathi. He ruled for 20 years, and died without any issue. His widows, Akkammall and Thoppammall, succeeded him, and were in charge of the estate for 10 years. Seela Jukkanna Nayakkar, brother of Sankarappa Nayakkar, succeeded them. Meera Sahib who was then the Subedar of Dindigul under the Carnatic Nabob, made Jukkanna Nayakkar pay him a tribute of 1,000 *panams*. When Mr. Millet was the Collector of Madura under the East India Company, the Polegars of Bodinayakanur were very independent, and so the tribute was raised to 2,500 *panams*. Jukkanna Nayakkar was succeeded by his son, Bodi Nayakkar, who ruled for only 3 years. As he was childless, his brother Thirumalai Bodi Nayakkar succeeded him and reigned 22 years. It was during his time that the Permanent Settlement was brought into force. The peshcush was fixed at a little over Rs. 7,235. Next came Thirumalai Bodi Raju Nayakkar, who built a fortress on the hill called Thani to prevent the invasion of Tippu. The Nayakkar had amassed immense wealth, and died in 1842, after ruling for 42 years. It would appear that Thirumalai Bodi Raju Nayakkar had six wives, but without any issue. A great scholar and poet named Ramanatha Kavirayar sang some verses called *Pall Prabandam*, and then the sixth wife was blessed with five sons and a daughter, the eldest of them being Bangaru Thirumalai Bodi Nayakkar, who was in charge of the estate for 14 years. He built an *anicut* to the Kottagudi river at a cost of four lakhs of rupees. By the water thus preserved, about 4,000 acres of land have now been brought under wet cultivation. The palace now in existence was built by him at a cost of two lakhs of rupees. He built a temple and dedicated it to Subramaniya Swami, and started a



Sri Thirumalai Bodiya Kamarajaya Pandiya Nayakkar.

car festival; there is still a tank called after him. The Collector of Madura, Mr. Rose Peter, was a great huntsman. Thirumalai Bangaru Bodi Nayakkar and Mr. Rose Peter once went on a hunting excursion, and while engaged in shooting an elephant in the forests near Periyakulam, the Nayakkar showed some remarkable feats, in appreciation of which Mr. Rose Peter presented him with a gold medal.

The Collector after Mr. Rose Peter was Mr. Blackburn, who was also a great friend of the Nayakkar's. He closely watched the management of the estate by the Nayakkar and seeing that there was not a single litigation, civil, criminal, or revenue, settled by a court of law, issued him a certificate worded in laudatory terms. Sri Thirumalai Bangaru Bodi Nayakkar died in 1862, leaving a minor son, Sri Thirumalai Bodiya Kamarajaya Pandya Nayakkar. The estate was then brought under the management of the Court of Wards.

After Sri Thirumalai Bodiya Kamarajaya Pandya Nayakkar attained majority, he was put in charge of the estate. He built a chuttram for the use of weary travellers and others at Devadanapatti, and a bungalow at Madura, and a travellers' bungalow at Periyakulam, which is much resorted to by the European travellers that go to Kodaikanal. He sank a tank which is now called Kamaraja Bhupala Samudra Kunmai. He was the first in these parts to start the Cinchona plantation at Devikulam and at the Fern Hill Valley Estate. He was a great hunter as well as sportsman. He died on the 15th December 1888, amidst the universal regret of all who had known him either personally or otherwise. He had no male issue and the succession to the estate devolved on his widow, Sri Kamulu Ammal, the present Zamindari.

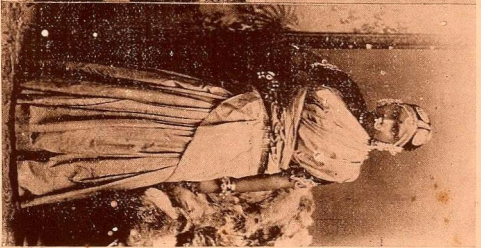
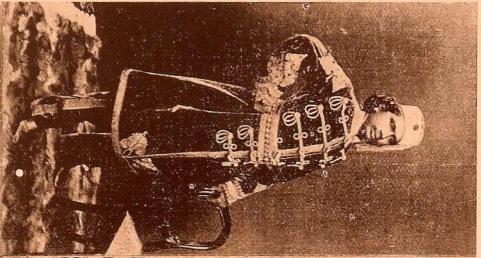
She is a member of the well-known Gandamanayakanur Zamindari family. She married Sri Thirumalai

• Bodiya Kamarajaya •Pandya Nayakkar in 1874. While young, she acquired a good knowledge in Tamil. For 14 years she lived with her husband, and as she had an only daughter who was given in marriage to the Zamindar of Saptur, she became the Zamindarni of Bodinayakanur after the demise of her husband as we have said above. Since she assumed charge of the estate, there has not been a single movement of public utility in Southern India and elsewhere to which she has not contributed liberally. The Government of India while placing on record their high sense of the appreciation of her public benefactions, granted her the following certificate on the occasion of the Coronation of His Royal Majesty King Edward VII:—

“By Command of His Excellency the Viceroy and Governor-General in Council, this Certificate is presented in the name of His Most Gracious Majesty King Edward VII, Emperor of India, to M. R. Ky. Kamulu Ammal Avergul, Zamindarni of Bodinayakanur, daughter of Subba Naicker, in recognition of her public benefactions.”

MADRAS, } (Signed) G. STOKES,
 1st January, 1903. } *Chief Secretary to the Government of Madras.*

She has built a hospital at her own cost for the use of the residents of Bodinayakanur, and also of the surrounding villages. She has constructed a temple dedicated to Vigneswara, and one to be dedicated to Sennaraya Perumal is under construction. She has built a chuttram for the use of travellers, where Brahmins are fed gratis. She has made proper endowments for the upkeep of these institutions. To commemorate the wedding of her daughter, she has made an addition to her palace, called Kalyanamahal. She laid the foundation-stone of the Victoria Memorial Lower Secondary School and the Reading Room, and contributed liberally



Sri Thirumalai Bodiya Kamarajaya Pandiya Nayakkar, Sri Kamulu Ammall,
and the Rani of Saptur.

towards them. The site on which these institutions are constructed is also a gift of hers. She has introduced the coffee plantation in her estate which promises well.

The Estate of Bodinayakanur is very fertile, and the forests in the Zamindari that abound with bisons, elephants, tigers, etc., afford good game for the chase. The lands are mostly for wet cultivation; coffee, cardamom and pepper are grown on a large scale.

Sri Kamulu Ammall is very popular with her ryots and is generous to a fault. She manages the affairs of her estate very well, aided by an intelligent and painstaking Manager who is also the Chairman of the Local Union.

**M. R. RY. SRI RAJENDRAMANI DEVI GARU,
ZAMINDARNI OF MADUGULA,
(VIZAGAPATAM DISTRICT.)**

Madugula is one of the most ancient Zamindaries in the Vizagapatam District, and the founders of the family hailed from Northern India and were well known for noble lineage with names prominent for valour and courage. The present Zamindarni, Sri Rajendramani Devi Garu, who is in possession of a large estate, is a bright example of a lady ruler with high principles and a respectable behaviour.

The Zamindars of Madugula claim their descent from the sovereigns of Matsya Desa, who were closely connected with the Pandava race. It is said that they established themselves at first at Paderu, a place lying above the ghauts to the West of Madugula. It is customary with the rulers of the Madugula Zamindari to be enthroned at Paderu, where a stony throne in the form of a fish is preserved. A few miles North of Paderu there is a reservoir called Matsya Gundam containing a large number of rose-coloured fish. The reservoir and also the fish therein are considered sacred by the residents of the Madugula Zamindari. Many people go on a pilgrimage to the reservoir on the Sivaratri festival day.

The Zamindars of Madugula while signing their names inscribe the figure of a fish, and on their flags also the same thing appears. It is said that they came to this part of the country with the founder of the Jeypore family as they were his cousins, and he gave them the Madugula Estate as a fief with the title of "Bhupati" or "Lord of the Earth." The first member of the family was Sri Chola Bhupathi Devu who reigned from A. D. 721 to 771. From 771 to 1770 twenty-one Zamindars ruled Madugula in succession.

In 1770 Sri Linga Bhupathi Devu joined the general rising of the hill chiefs against Vizianagram, when Pusapati Sitha Ramaraju with the aid of the British troops defeated Linga Bhupathi Devu, who sought refuge at Jeypore, where he died later on. His family also settled down there till the death of Sitha Ramaraju. After the extinction of the Pusapati family, at Madugula, the Government of Madras recalled the Bhupathi family and granted a sannad for the enjoyment of the Zamindari, to Sri Jagannadha Bhupathi Devu, son of Sri Krishna Bhupathi Devu who was the brother of Sri Linga Bhupathi Devu. The claim of Sri Jagannadha Bhupathi Devu was contested by one Appala Bhupathi, his illegitimate cousin, who troubled him for fifteen years by remaining in hill tracts. After his death, the Permanent Settlement was made by Mr. Alexander with Jagannadha Bhupathi Devu. Owing to famine and other difficulties which deteriorated the estate, and also on account of his poverty as he came back from exile without resources or credit, he was obliged to incur heavy debts to discharge the public demands. It was recommended by the Collector that the public dues might be collected by instalments. This recommendation was supported by the Board of Revenue and finally sanctioned by the Government. Mr. Alexander stated that there were 103 villages in the Zamindari of which 77 were jeroity and 26 agraharams. Jagannadha Bhupathi had three sons, Linga Bhupathi, Hari Hara Bhupathi, and Krishna Bhupathi. The eldest of them succeeded Jagannadha Bhupati and ruled the Zamindari for 12 years. He had no sons but a daughter named Sri Jogimani Devi who was married to Sri Mukunda Devu of Kalyana Singapuram in the Jeypore Zamindari.

Linga Bhupathi was succeeded by his brother Hari Hara Bhupathi, but he died heir-less. He was succeeded by the famous Sri Krishna Bhupathi Devu Garu who was in charge of the Zamindari from 1832 to 1875. When

he died, he left behind him two widows, Sri Sitha Pattamaha Devi Garu and Sri Nilamani Patta Maha Devi Garu. The former succeeded to the estate. The latter had a daughter named Sri Ammimaha Devi Garu, who was married to Viswambhara Devu Maharajulungaru, the younger brother of Sri Ramachandra Devu Maharajulungaru of Jeypore. The fruit of this union is Sri Rajendramani Devi Garu. After Krishna Bhupathi's death, his first wife, Sri Sitha Pattamaha Devi Garu, under a will said to have been executed by her husband, adopted as son and heir in 1876, one Sri Vikrama Devu Garu, son of Sri Krishna Chandra Devu Pedda Dugaraju Maharajulungaru, the second brother of Sri Rama Chandra Devu Maharajulungaru of Jeypore. The Court of Wards then interfered on behalf of the adopted minor and managed the estate till 1889. The adoption having been questioned by the second wife of Sri Krishna Bhupathi Devu Garu, it was set aside finally by the Privy Council. The Court of Wards thereupon handed over the management of the Zamindari to the senior widow, Sri Sitha Pattamaha Devi Garu alone, as the junior widow Sri Nilamani Pattamaha Devi Garu died in 1886. Her daughter, Sri Ammimaha Devi Garu also died subsequently in 1895. The senior widow Sri Sitha Pattamaha Devi Garu was in charge of the Zamindari till the 24th May 1901, when she died.

Sri Jogimani Devi Garu, the daughter of Sri Linga bhupathi Devu Garu referred to above, had a son, Krishna Devu, the Zamindar of the Kalyana Singapuram Estate. After his death, his widow Sri Nila Devi Garu adopted one Sri Mukunda Devu Garu for the Kalyana Singapuram Estate, but the Maharajah of Jeypore being unwilling to allow an outsider to enjoy the Kalyana Singapuram Pargana, a portion of the Jeypore Zamindari, resumed it himself as he had given it on service tenure. Mukunda Devu was however connected with the Madugula

family as the great grand-son of Sri Linga Bhupathi Devu mentioned above.

Sri Rajendramani Devi Garu is the grand-daughter of Sri Krishna Bhupati Devu Garu, the last male holder of the Madugula Zamindari. As she is a childless widow, the Government of Madras recognised her and Sri Mukunda Devu as joint heirs to the Madugula Zamindari and entrusted it to them on the 19th September 1901. They divided the estate equally between themselves. Sri Mukunda Devu Garu having died issueless on the 25th February 1905, his share of the estate is now enjoyed by his widow Sri Chandramanimaha Devi Garu.

Ever since the present Zamindari Sri Rajendramani Devi Garu, the representative of the old Madugula family, assumed charge of her share of the Madugula Estate, she has protected the rights of her subjects, and has afforded all possible aid in the payment of their dues. She maintains the prestige of the ancient family to which she belongs. She does not interfere with the arrangements made by her predecessors in conducting the management of the Zamindari as they had been effected with great prudence and care. The temples and the charitable institutions established by them are still maintained and looked after carefully. She has not introduced any new reform, but sees that those started by the former Zamindars are carried out carefully.

The Manager of the estate is Mr. Jakkinapally Sitha Ramiah Pantulu Garu, the son of Mr. Venkata Ramiah Pantulu Garu, who was for a long time in the service of the Maharajah of Jeypore, the cousin of the present Zamindari of Madugula. Mr. Sitha Ramiah Pantulu is a Matriculate of the Madras University. He served for about nine years as a clerk in the Vizagapatam Collectorate. He resigned the Government appointment and

joined the service of the Zamindari at her special request. Ever since he was employed in the Zamindari, he has been managing it creditably.

Sri Rajendramani Devi Garu is highly religious and charitably disposed. Her nobility of conduct, her large-heartedness, her sympathy for the poor, and her kindness to her ryots are spoken of in eulogistic terms in the Vizagapatam District.



The Zamindar of Udaiyarpalaiyam.

**M. R. RY. SRI KACHI YUVA RANGAPPA
KALAKKA THOLA UDAIYAR AVERGAL,
ZAMINDAR OF UDAIYARPALAIYAM,
(Trichinopoly District.)**

The Estate of Udaiyarpalaiyam underwent various changes of fortune and the Polegars that came one after another in succession made their marks in the annals of Southern India, and the present representative of this ancient family, M. R. Ry. Sri Kachi Yuva Rangappa Kalakka Thola Udaiyar Avergal is deeply imbued with generous instincts, is known to be a firm friend of all noble causes, and has earned an honourable reputation as a patron of all useful institutions.

The ancestors of the Udaiyarpalaiyam family originally lived in Conjeeveram in a street called Kachi also known as Raja Veedhi and ruled Conjeeveram and other places. When Pallikonda Rangappa Udaiyar was the Polegar of Conjeeveram, Veera Narasimha Royar, a descendant of the Royalu dynasty founded by Vidyaramia Swamigal, ruled the kingdom of Vijayanagar seated on a throne set with diamonds, rubies and other precious stones. He divided the southern portion of his vast kingdom into several principalities such as Jinji, Tanjore, Trichinopoly, Mysore, and Madura, and appointed his own men as rulers of those places. Then he directed Pallikonda Rangappa Udaiyar, the Polegar of Conjeeveram, to assist Udayagiri Ramabhadra Naick, the newly appointed ruler of the Jinji State, in the protection of his kingdom, and gave him Kunnathur Droog and the adjoining villages as Jaghir besides other rewards. While the Polegar was rendering his assistance as ordered, Ramabhadra Naick was so pleased with him that he gave him elephants, horses, troops and other royal ensigns such as

Gandapendiyarams, a couple of *châmarams*, and *vellai vêtta pâvâdai* and invested him with the honorary titles of "Senji Purathy Raja Dhatta Kanaka Manjira Ubhaya Chamara" (to whom two chamarams with golden bells clinging were presented by the Rajah of Jinji), "Kâncipurâthi pâlà" (who is the ruler of Kancheepuram), and Pallikonda Rangappa Udaiyar thus honoured lived a happy and glorious life.

Bareedsha of the Bedar kingdom then invaded the Royalu territory with a large army. On hearing this, the Royalu sent for all the Polegars and Munsubadars under him to assist him, when Pallikonda Rangappa Udaiyar went as the head of the army of Ramabhadra Naick. On arriving at the Royalu's Court, Kachi Pallikonda Rangappa Udaiyar was strengthened with an army ordered to join him by the Royalu. Thus reinforced, he attacked the forces of Bareed and completely annihilated them, and after killing Bareed captured his insignia, such as drums, *Barjari Janda*, *Canchu Kombu*, the royal umbrella coloured green and red inside and outside respectively, and *Navabuth*. He thus returned victorious to Ramabhadra Naick who took him to the Royalu's court. The Royalu was so pleased with him that he gave him all the insignia obtained by his own valour and ordered that the following honorary titles be sung by his Bhat-rajahs (heralds):—*Bareed Sapthagaharana* (who severed the seven limbs of the body of Bareed), *Rana Vijaya Vasi Kritha Kamsia Thoothumbikabharana* (who possesses a kind of pipe made of bell metal to proclaim his success in war and which pipe was captured in a battle), *Kanakathanda Manditharuna Chathiralanchana* (whose insignia is a red umbrella with a gold handle), *Nava Vithanga Bherirava Mukaritha Diganthara* (the sound of whose drums pervades all directions so as to drown that made by those of his enemies), *Kâncipurâthipala* (who is the ruler of Kancheepuram), *Kalâkka Thôla* (who resembles Yama in punishing the wicked). He also presented

him with 12 elephants, 200 horses, and 5,000 men; and besides the Jaghir villages which were already given him, he presented him also with Jillickavanam, a tract of country situated to the East of Vedaraniyam, to the West of Veeranam tank, to the South of Vellore, and to the mouth of the Coleroon and measuring $3\frac{1}{2}$ kâdams (about 35 miles) from East to West and $3\frac{1}{2}$ kâdams (about 35 miles) from North to South to be enjoyed by him and his descendants in perpetuity. Having thus received honours at the hands of the Royalu, he, under the name of Kachi Pallikonda Rangappa Kalakka Thola Udaiyar, returned to Conjeeveram with all the presents and insignia. He left Conjeeveram in charge of Varadaraja Udaiyar, selected a village near Bhuvanagiri and took his residence there, because the tract of country granted to him consisted of thick jungles infested with wild beasts and was also the haunt of petty and troublesome Polegars and robbers. This village now goes by the name of Arasagudy, which means the residence of the Rajah. He also guarded his residence strongly with 5,000 men and from there he soon got rid of all the robbers and the petty Polegars from the towns of Tittagudi, Bhuvanagiri, Virdhachellam, Mannargudi, Chidambaram, and the countries around them, and informed Jinji Ramabhadra Naick of the extirpation of the Polegars, and the suppression of robbers and other low characters. Whereupon, the Naick granted the whole *Arasookaval* income of the above five places and also of the surrounding villages to Kachi Pallikonda Rangappa Kalakka Thola Udaiyar to be enjoyed by him in perpetuity. He spent his time at Arasagudi and was a master of the four political expedients *viz.*, conciliation, donation, differentiation and coercion, with the aid of which he not only put down all the turbulent men and secured the favour and good graces of the Royalu, but also acquired notable insignia, dignities, and various kinds of rewards as well as renown.

Even to this day, the persons performing all the duties of these insignia are Mahommedans, evidently the descendants of the men who did the same service under Bareedsha. They have *maniams* and allowances.

Of the titles so given, Bareed Sapthagaharana and Kalakka Thola are of importance. The former refers to his success against Bareed's forces and the latter means that Kachi Pallikonda Rangappa Udaiyar is "Kalakka Thola," the friend of Yama, the God of Death, thereby referring to him as a man dreaded by his foes. The term Kachi in the list of titles refers to the fact that these Polegars were the members of the Conjeeveram royal family.

He was succeeded by his eldest son, Kachi Peria Nallappa Kalakka Thola Udaiyar who lived at Arasagudi in the full enjoyment of all the property which his father had acquired *vi.*, Palaiyam, Arasookaval mirasi etc.

One night, however, all the petty Polegars collected a large force, rose against him and attacked him. Although he had not foreseen any such event, yet he managed to fight them with great courage and valour. But at last he was killed by a Polegar in a street at Bhuvanagiri.

For the sake of convenience, we shall merely mention the names of the succeeding Polegars of Udaiyarpalaiyam, without their titles. Peria Nallappa Udaiyar was succeeded by his younger brother Chinna Nallappa Udaiyar, who was comparatively young at the time and felt much the loss of his brother, and in memory of his death erected a temple at the place where he died, and called it the Udaiyar temple, and duly arranged for the daily performance of worship there. He also built an Araharam, sank a large tank and named it Ayikulam. To the village thus constituted, he gave the name "Kalakka Tholapuram." Afterwards, owing to excessive grief, he undertook a pilgrimage. On his way he reached Chidambaram, bathed in the Sivaganga tank within the temple, and

under the auspices of Gurunamasivayar had some repairs done to the temple. After a short stay there, he went direct to his place in Jillikavanam through the Sholatharam village, and while he was roaming about in the jungles, he now and then encountered good omens. Proceeding further to see what these omens meant, he came across a small Siva shrine and a small tank. He halted there the whole day and night. In a dream, God Chidambareswarar appeared unto him and told him that if he should found a town in that forest and live there, his family would be highly blessed and favoured and that He would continue to help him as his tutelary deity. Immediately he awoke with surprise and remained there the following day also. He sent for the Brahmins of the neighbourhood and heard from them all about the glory of the Siva and the Vishnu temples as well as the tank, and learnt that the *Lingam* in the Siva temple was adored by Sri Rama Angaraka, Brahma, and Arjuna, and that the tank was created by Arjuna's *gandeepa*. This fact is borne out by the *Sthala-puranam* of the Siva Temple. He at once selected a site for the town and while he was thinking of a spot within the limits for the construction of a palace for his residence, he saw a hare pursuing a hound and decided that that was the place for the intended building. On Thursday the 15th of Thai, in the year Ananda, towards the close of the 15th century, during the Full Moon, under the influence of *Pushia Nakshathiram*, the foundation was laid for a town about a mile square to the North of Mayalur, to the East of Kalumangalam and Paranam, to the South of Easakuly and Kachiperumal, and to the West of Suriyamanal. Within the above precincts was performed the *sanka stapana*, that is the laying of the foundation of this town. At the same auspicious hour, arrangements were made for laying the foundations for the extension of the temple and the tank for Mudgapuriswarar and for building a palace in front of it on the site selected as stated above, and a temple for Prasanna Venkatesa Perumal

and a number of houses for Brahmins. This town was named Udaiyarpalaiyam and the territory belonging to this Chief was subsequently called Udaiyarpalaiyam Samasthanam. With 5,000 men, 200 horses and 12 elephants as well as other emblems of royalty, Chinna Nallappa Udaiyar came in procession round the newly erected town with great joy and splendour. Then he set apart many plots of ground, allowed the income from them for doing certain services of devotion to Sabhanayagar in Chidambaram, prepared gold and silver vehicles for the deity and did many repairs to the temple. Further, he cleared the jungles around Udaiyarpalaiyam for 20 miles up to Tittagudi in the West and Sreemushnam in the North and there founded 150 villages and divided them into 5 Mahanams viz., Kadur, Anganur, Sennivanam, Sendurai and Kawdur. He was very happy in the enjoyment of the country which yielded him an annual income of 30,000 *gettipons*. As he acquired an immense fortune, he granted for the service of Chidambareswerar's *sarva kattalai*, the village of Easambur, otherwise called Elangambur as inam, spent large sums of money in improving the temple and ruled his country undisturbed under the regal name of "Udaiyarpalaiyam Samasthânâthar."

The history of this ruler and the details of his charities to Chidambareswerar will be found in the history of the Gurunamasivayar Mutt at Chidambaram. His grant is also engraved on a stone in the doorway of the northern tower of the temple at Chidambaram. There is also a stone inscription on the bank of the tank of Elangambur showing that that village was granted for *sarva kattalai* offering to Chidambareswerar which is still in continuance. A fine engraving of Chinna Nallappa Udaiyar's figure is cut on a stone and kept on the banks of the tank inside the Gurunamasivayar Mutt at Chidambaram. The temple built by this Chief in remembrance of his brother's death is still in existence and

is called the Udaiyarappan Kovil. From that time to the present, the members of this family perform occasionally special worship there.

He was succeeded by his son Muniyappa Udaiyar, who renovated the Munnainathaswami temple at Mannargudi, performed several acts of charity, properly maintained the Sreemushnam and other temples and agraharams, improved the town and the palace of Udaiyarpalaiyam and the condition of the people and enjoyed his Palayappat, Arasookaval Mirasi etc., acquired by his ancestors. He was succeeded by his son Poyyappa Udaiyar, and after him came his son Ramappa Udaiyar. They ruled the Samasthanam with perfect peace and tranquillity. There are stone inscriptions and deeds of gift for grants made by them in favour of temples and Brahmins.

Ramappa Udaiyar was succeeded by his son Venkattappa Udaiyar, who also during his reign cleared some more jungles that surrounded Udaiyarpalaiyam and increased the number of villages and the revenue. He found work for many people, extended his palace, opened a mint of his own, and had gold and copper coins struck. The gold coins were called Udaiyarpalaiyam *pu dhupanam*. The revenue during his reign rose to 50,000 *gettipons*.

Even now a portion of the palace at Udaiyarpalaiyam is called the mint buildings. As Chetties were managing the mint, it is also known as Chettiarkudam. Their descendants are living even to this day at Udaiyarpalaiyam and they are shown some respect in the palace on important occasions. During the rainy days, these coins are sometimes picked up in the streets. After 1801, the mint ceased to work and was closed.

Mr. Wallace, the Collector of Trichinopoly, in his report to the Board of Revenue, dated 31st August 1808, made mention of the Udaiyarpalaiyam *panams*. Some of the copper coins are still preserved in the palace.

Muthu Krishnappa Udaiyar, Chandrasekhara Udaiyar, Nalla Nainaga Udaiyar, and Kalyana Rangappa Udaiyar next ruled in succession making several liberal donations for charities.

There is a stone inscription in the tank belonging to the Guroogavalappan Temple, to the effect that the stone steps to the tank were built on behalf of Nalla Nainaga Udaiyar by one of his servants, and another inscription on the outer wall of the Kumarappan Temple in the village of Kallamedu bearing date Saka 1532 corresponding to the Tamil year Sadharana, month Masi, date 18, shows that the village of Kallamedu was given by Nalla Nainaga Udaiyar as Sarvamaniam to Senniyandavathambiran of that temple on behalf of Kondama Naick, and this to continue as long as the sun and the moon exist, and the inscription further states that he who keeps up this charity will obtain the same result as the one who on the banks of the Ganges has established a thousand Siva Lingams.

In the temple at Tirukkalappur next to the divine bull towards the East there is a stone inscription, dated Dundubi, Chittirai, 17th Thursday, Divithiya Rohini Nakshathram, which runs as follows:—"On this auspicious day for the pooja and repairs of the temple of Kotivanasweraswami, I, Kachi Nalla Nainaga Kalakka Thola Udaiyar, son of Kachi Chandra Sekara Kalakka Thola Udaiyar, do hereby give over the village of Tirukkalappur on account of our Naickerappan; the charity to continue so long as the sun and the moon exist."

In the year 1600 of the Salivahana era, corresponding to Kalayukthi Magasutham 15th Thursday, Kalyana Rangappa Udaiyar made a gift, of Amutharangottai, a village in Karuppur Mahanam, within his jurisdiction and situated between the Coleroon and the Vellar rivers, for the midday worship and daily lighting of the Arunajataisweraswami and Krishnaisweraswami temples at Tiruppanandal Nallappa Udaiyar, son of Kalyana Rangappa Udaiyar, then suc-

ceeded and governed his countries with great ability and skill and lived at Udaiyarpalaiyam with his army as a renowned ruler. There was a misunderstanding between Muthulinga Naick and his brother Chockalinga Naick, the ruler of Trichinopoly. The former sought refuge under the Chief of Udaiyarpalaiyam who had him securely and carefully guarded in Kasankottai, a well fortified village in his territory. He was there treated very kindly and was kept without any want.

Yasamma Naick, a ruler in the Telugu country up in the north, having lost his power, also came to Udaiyarpalaiyam and remained under the protection of its Chief. Owing to the downfall of the Royar family and also on account of the disturbance caused by Surap Singh in that part of the country, Ekambaraiswerar, Varada Raja, Kamatchi Amman and other deities of Conjeeveram were all brought to Udaiyarpalaiyam and their worship was duly conducted by the Udaivar there. As Udaiyarpalaiyam was then strongly fortified and protected by a dense forest and by a well-disciplined military force consisting of 10,000 men, 300 horse and 20 elephants, this Chief gave shelter to all those that sought his protection and aid.

Udaiyarpalaiyam then consisted of 22 mahanams comprising 250 villages and yielding an annual revenue of 70,000 *ghetti pons*. Besides this, the *Arasukawal* of Tittagudi, Vridhachellam, Bhuvanagiri, Chidambaram and Mannargudi brought him annually 6,000 *ghetti pons*. With this income, he maintained a large establishment and also governed the country well. He had 8 wives, 52 concubines, and 30 children, with whom he is said to have lived in happiness. During his *regime*, he gained the favour of the East India Company and of Mr. William Hotsell and Mr. John Barley who were then the heads of Devanampattam. These officers presented

him with an elephant and granted him the Arasukaval of the Devanampattam and the Gundu villages which yielded him an additional annual income of 10,000 star pagodas, or 35,000 rupees. He bore a good name for his generosity and kindness towards his subjects and servants.

It was this Chief that presented the Kasankottai village to the Ahobala Mutt. There is still a necklace in Conjeeveram called Venugopala Pathakkam which is also mentioned in the list of the temple ornaments as "Venugopala Pathakkam presented by Nallappa Udaiyar."

In the book called Jathi Sangraha, it is mentioned that the Conjeeveram deities were brought to Udaiyarpalaiyam annually. That they were detained at Udaiyarpalaiyam as stated above, during this reign, is proved by the existence of several mandapams in the Vishnu and the Siva temples of this place bearing the names of these deities.

There is also a stone inscription in the *sthoabi* of the Gangaikondapuram temple to the effect that it was built by Kachi Nallappa Kalakka Thola Udaiyar.

After him came his son Uthama Rangappa Udaiyar in his 60th year, when the Jinji State fell into the hands of Surap Singh and the sovereign authority of the Royal family became extinct, and the Golkonda Subha was taken possession of by Akkanna and Madhanna.

Nizam Ali Khan Bahadur under the orders of the Emperor of Delhi, took possession of Hyderabad, and Hazarath Dawood Khan Bahadur of the Carnatic took by force the Jinji State and incorporated it with the Arcot Subha. Dawood Khan presented the Udaiyar with an elephant, fixed Rupees 40,000 as the peschush for the Udaiyarpalaiyam Samasthanam, and the Chief thence-

forward ruled his territory paying punctually the peshcush. During his time, Mangammall, the Queen Regent of the Madura and the Trichinopoly States, sent under the command of one Narasayya a force consisting of 1,000 men and 200 horse to invade and seize Udaiyarpalaiyam because the father of this Chief had harboured Muthulinga Naick. The force was met by Uthama Rangappa Udaiyar with an army of 1,000 men and 300 horse at Vilangudy and a battle ensued. Although he and his men fought gallantly for six days, they were eventually obliged to retreat and the enemy's force then entered Udaiyarpalaiyam on an *ekadasi* day. On the following day, the Udaiyar collected 10,000 men and attacked the enemy's army under cover of night, and put the latter to flight. His troops routed them and pursued them for more than 10 miles and returned to Udaiyarpalaiyam victorious after capturing their banners of *churootty* with leaf green on one side and red on the other and one makaradhvajam (a flag with an insignia of a fish). The banners thus secured by the Udaiyar and those already in the possession of the family increased the number of the insignia and added to his fame. The pandits and the bhatrajahs praised him with the following titles:—"Kachi Kulathiran Mriganka" (who is like the moon among the Kings of Kachi), "Kathanarjithorthanda Pandya Dhalaran Makaranka" (who conquered in war the troublesome commander of the Pandiyan country and captured from him his makardwaja). During the short time he reigned, he was in the full enjoyment of his Samasthanam and realized an annual income of 10,000 *ghetti pons* paying a peshcush of Rs. 40,000 to the Nawab of Arcot.

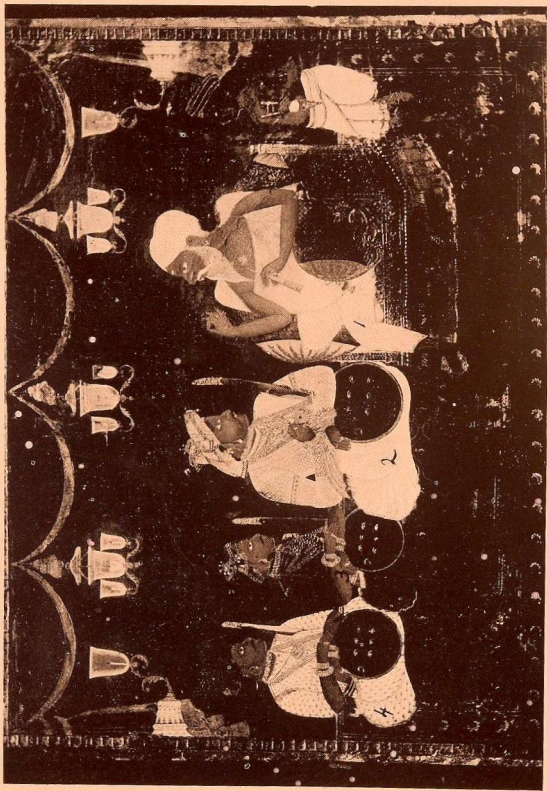
It was Uthama Rangappa Udaiyar that gave Anthukurichi, one of the villages of the ancient palaiyam, as shrotriem to the Brahmins of that village and this gift was confirmed on behalf of the British Government by the

Inam Commissioner in the year 1865, and the village still continues to be in their possession.

Next came Rangappa Udaiyar, the nephew (brother's son) of the former Chief. He was regular in the payment of his *pesheush* to the Nawab, showed reverence to Brahmins and performed the *Shodasa Mahadanam* (16 grand gifts) at a cost of 300,000 *ghetti pans*. He was praised by the pandits as "Vasoothvithaya Sankya Punkita Mahadana Samedhamana Esovisala" (who has obtained great fame by having performed the 16 grand gifts called *Shodasamahadanam* which are capable of annihilating all kinds of sins). He led such a spotless life that he was styled the "Raja Rishi." During the earlier part of his reign, the deities of Ekambaraiswerar, Swarna Kamatchi Amman and Varadarajar continued to remain at Udaiyarpalaiyam and their worship received his particular attention. In the middle of his reign, in Saka 1632, the Ekambaraiswerar and Varadarajar deities were clandestinely removed to Conjeeveram. The Swarna Kamatchi Amman deity alone remained at Udaiyarpalaiyam.

There is an inscription in the Conjeeveram temple to the north of the *sannathi* of the goddess, on a large stone, bearing date Sali Vahana Saka 1632, showing that the Varadarajaswami deity was brought back to Conjeeveram from Udaiyarpalaiyam on the corresponding Tamil Virodhi year, in the month of Panguni, Krishna Paksha Uthirattadhi.

There is also a stone inscription in the Sri Bhoovaraaha Swami Temple at Srimushnam, dated Saka 1635, corresponding to the Tamil year Vija, and the 7th day of the month of Panguni. It shows that Rangappa Udaiyar built for the deity *Asthanamandapam* and *Kalियanamandapam* and granted for the offerings and festivals to that deity, the villages of Rangiam Siludacheri Thavadanallur, Soorakuly and Valanatham which formed a part of his



Sri Rangappa Udaiyar Avergal of the fourteenth generation,
Sri Yuva Rangappa Udaiyar Avergal of the fifteenth generation, Sri Nallappa Udaiyar
Avergal of the sixteenth generation, and the brother of the last.

ancient palaiyam. Another inscription on the southern portion of the main wall of the Vaitheanathaswami Temple of Vallur shows that certain lands were given by him for the worship of the said deity.

During the life time of Rangappa Udaiyar, he installed his eldest son, Yuva Rangappa Udaiyar as the ruler. He reigned 18 years. In his gifts, he excelled the most liberal donors the Samasthanam had ever seen. He possessed all the qualifications required for a Polegar. He was an excellent scholar and poet, and also a musician of a very high order. He was a great patron of learning and fine arts, and his court attracted many Sanskrit pandits, one of whom named Gopalasastry on account of his great scholarship and extraordinary powers of versification, received from this Chief the title of 'Abinava Kalidasa' or a second Kalidasa. Sanskrit pandits in slokas, and Tamil poets in verses, delineated the greatness of Yuva Rangappa Udaiyar. He paid a peshcush of Rs. 40,000 to the Nawab and governed his territory with great renown. During his time, the Udaiyarpalaiyam Estate contained 300 villages which comprised 27 mahanams, and he ruled these villages in addition to Arasookaval in the villages of Tittagudi, Vriddachellam, Chidambaram etc. He was highly spoken of for his good administration and charitable disposition. At Udaiyarpalaiyam, Jaiyankondasholapuram, Eravangudi, Gangaikondapuram, and seventeen other villages under his rule, he repaired several temples which were in dilapidated conditions and constructed many new temples and dedicated them to Siva and Vishnu. He also had car and other festivals celebrated, and worships duly performed in all these temples and also in that of Sreemushnam Sreebhuvahaswami. He built houses and agraharams in a number of villages and made a free gift of them to the Brahmins. Sarvamaniam was also given to them who showered their blessings upon the

donor. The poems sung in his praise are still extant and are recited by the pandits of this generation also.

Yuva Rangappa Udaiyar was succeeded by his younger brother Nallappa Udaiyar, who governed his ancestral territory with dignity and power without departing from the principles of justice ordained for a king, meted out punishment to the wicked and decided disputes to the entire satisfaction of the people under his rule. The country therefore enjoyed peace and prosperity. Its capital Udaiyarpalaiyam was very populous and was in a flourishing condition, having many wealthy merchants dealing in cloths and other articles. There was an occasion when *Hiranyagarba Mahadavam* was performed by his mother, for which purpose a very large quantity of gold was required, and it was supplied by a single Komatti, a wealthy merchant of the city. The Udaiyar made many vehicles of gold and silver, renovated a number of temples and erected at an enormous cost (the main portion of which was met from the money obtained during the wars with the Maharattas and the Mahommedans and from the customs or sayars) the eastern tower and the *mandapam* in the Siva temple covering a portion of the tank called *Gandeepta theertham* and also the tower of the Prasanna Venkatesa temple at Udaiyarpalaiyam and performed many other charitable deeds like his fore-fathers. These facts are abundantly alluded to in a Tamil poem called "Nondi chindu," whilst the existence of the custom of levying *sayar* duties is borne out by the Collector's letter, dated 24th April 1792 to the Udaiyarpalaiyam Polegar, who was very influential with the East India Company.

In 1748, during the war with the French, the Governor of the Company sought the assistance of the Udaiyar in taking Pondicherry, and the latter in compliance with the request sent an army to assist him and promised to send another if required; and on several other occasions also, he

rendered similar assistance. Like his ancestors, he guarded Devanampatam, Cuddalore and other places, by appointing a Polegar there, gave entire satisfaction to the Company, and was in the enjoyment of the Arasookaval Mirasi thereof. This Udaiyar also helped the Carnatic Nawab with armies on several occasions. He paid the peshcush regularly and was in the good graces of the authorities concerned. The Nawab consequently showed him high regard, presented him with an elephant and granted to him Tittagudi and other territories, in addition to the Arasookaval Mirasi he was already in possession of. A stone *mandapam* built at an enormous cost by his ancestors at Tittagudi, a big tank with stone steps all round, are still extant, and there is also a stone inscription in the building, which shows that the *mandapam* and the tank were constructed by his forefathers.

In 1749, Muzaffur Jung and Chanda Sahib, assisted by the French, invaded Udaiyarpalaiyam with an immense army and demanded large sums of money from the Polegar, who refused to meet the demand, and in consequence a war was waged which continued for more than a month. As there was some delay in the war coming to an end and as the Polegar did not wish that the several other Polegars who sought refuge under him should be frightened, he concluded a peace with them and the army retreated.

In 1755, the French under Massin marched against Udaiyarpalaiyam and demanded tribute from the Polegar, who acknowledged only the Nawab of the Carnatic as his superior and hence refused either to submit or pay tribute to them. At the request of the Polegar, the East India Company ordered Capt. Colliand to march from Trichinopoly, and threatened to send a force from Madras if Massin persisted. On hearing this, the French withdrew; but two years later, in the year 1757, they under

D. Antewill again appeared before the woods of Udaiyarpalaiyam with an army and demanded tribute as before. The Polegar as usual endeavoured to gain time by discussion; whereupon, they attacked one of his barricades but were repulsed with a loss.

The Polegar to avoid future conflicts agreed to pay Rs. 40,000. He then had under him about 5,000 infantry, 1,000 cavalry, and 36 elephants, besides warriors and artillery. Nawab Walajah who suspected that the Polegar was in possession of considerable hidden treasure, had an eye on Udaiyarpalaiyam.

In August 1758, the exiled Reddy of Thuraiyur, named Kumara Venkatachalla Reddiar, a friend of the Polegar, sought refuge under him. He and a relation of his, the Polegar of Ariyalur, tried to re-instate the Reddiar. The English thinking it expedient to strengthen their friendship with the Polegars, helped the Reddiar in getting back his territory. All this fostered the Nawab's aversion and enmity towards the Udaiyarpalaiyam Polegar. During his time, as it was done in the days of his ancestors, the Devasthanam people at Srirangam, Conjeeveram, Srimushnam, Chidambaram and other places showed him great respect by receiving him at the lower gate with garlands and sacred waters (respect shown to kings), escorted him into the temples and made him worship the deities. In the latter part of his reign, it is said that the idol of Swarna Kamatchi Amman of Conjeeveram which remained in the Udaiyarpalaiyam temple for a long time was clandestinely removed from there to Tanjore by the Rajah of the latter place.

An extract from the letter to the Secret Committee of the East India Company, dated 7th May 1757, shows that the French army under D. Antewill attacked Udaiyarpalaiyam and was repulsed with a loss, but that however the Polegar Chief promised some compensation to the French.

Proceedings of the Select Committee, dated 12th May 1757, show that the French attacked the outguard of the Woriyar (Chief) of Udaiyarpalaiyam on the 7th idem and that after some of their men were wounded, they retreated.

A letter from the Udaiyarpalaiyam Polegar to the Governor received on the 11th November 1749, proves that Muzuffur Jung and Chanda Sahib assisted by the French detachment invaded Udaiyarpalaiyam and that the Udaiyar made some request; and it also shows that the East India Company treated him as their equal and a perfect concord subsisted between them both. It further shows that the Udaiyar ruled with real power.

A letter from the Governor to the Udaiyarpalaiyam Polegar, dated the 11th November 1749, substantiates the long-standing friendship between the Udaiyar and the East India Company and that the Governor complied with the request of the Polegar.

A letter from the Udaiyarpalaiyam Polegar to the Governor, received on the 6th December 1749, contains the fact that the Polegar concluded a peace with Chanda Sahib and Muzuffur Jung after having opposed them for a month, and that they went away from Udaiyarpalaiyam.

A letter from Woriyur to Mr. Charles Flayer received on the 28th September 1748 shows that the East India Company solicited the assistance of the Udaiyar in taking Pondicherry. In compliance with their wishes, he helped them with an army and promised to send another if required. They were very friendly and each party regarded the other's cause as their own.

Muthu Vijiah Rangappa Udaiyar was the next Polegar. During his time, on account of the troubles by the Nawab, the Polegars of Ariyalur and Thuraiyur sought refuge under him. The Udaiyar sheltered them owing ostensibly to the already existing ill-feeling between his father and

the Nawab, but in reality to the known rapacity of the Mahomedan Government, and also on account of the fact that the Nawab had already an eye upon Udaiyarpalaiyam. Nawab Walajah, in 1765, on the pretext that the Udaiyarpalaiyam Polegar failed to pay the peshcush punctually as well as to help him in the Madura war, sought the help of the East India Company, collected a large army and advanced against Udaiyarpalaiyam. Though young at the time, the Udaiyar defended himself and fought gallantly. As he found that his forces were scattered on all sides, he retreated into one of the forts of Tanjore with 2,000 men, 200 horse, and 14 elephants and with an immense treasure. He lived in the Mysore Province for some time, and then in the village of Thathamgarampettai of the Sandamangalam Taluq, making attempts to regain his territory. With the assistance of Hyder Ali and with a large army of his own, he returned to Udaiyarpalaiyam in 1780, besieged the fort, drove away from that place the Nawab's army and his Amils, and regained his ancestral Palaiyam. He, like his predecessors, ruled his country with great dignity.

The East India Company with a view to separating the Polegar from Hyder Ali made the former and the Nawab, friends and advised the Udaiyar to pay the peshcush regularly. He consented to do so with the object of avoiding future troubles.

He thus helped the Nawab and the East India Company against Hyder Ali, and during the two assignments of the Carnatic by the Nawab to the East India Company, the Polegar paid the peshcush to the latter. He performed many charitable deeds.

Mr. Blair, the Chief of the South Arcot District, within his jurisdiction, granted to the Udaiyar wet and dry lands, as Sarvamaniam to be enjoyed in perpetuity, besides the Kaval fee of one panam on each $6\frac{1}{4}$ per cent of the

wet kanees. The Polegar died in the year 1792. There is a copper plate grant given by him, bearing date Saka 1706, corresponding to the 17th June 1784 A. D., showing that 20 kanees of wet lands in Sendurai Mahanam, Palaiyam Seemai, was granted as Sarvamaniam for the worship of the Sabhanayagar deity at Chidambaram.

There is also another copper plate grant, bearing date Saka 1706, corresponding to the 30th August 1784 A. D., which shows that 40 kanees of dry and wet lands in the village of Karaikurichi, Palur Mahanam, Palaiyam Seemai, were given by this Polegar for the worship of Sri Kamatchi Amman of Concheepuram.

Mr. Robert Andrews, the Collector of Trichinopoly, wrote to the Polegar on the 24th April 1792, informing him that as the cloth contract of the East India Company ceased, he might levy duty as usual on all cloths passing through the Udaiyarpalaiyam Seemai under any name whatsoever.

There is also a stone inscription at Vilandai in the Udaiyarpalaiyam Taluq, bearing date, Tuesday, Rohoni star, 15th of Chitrai of Pareedhapi, corresponding to Salivahana 1713, showing that the ruined temple of Agasthiswara Swami was renewed on the said date during the days of Muthu Vijiiah Rangappa Kalakka Thola Udaiyar Avergal, who was also known as Kachi Brahmma Vannier and the Lion Flag Chief.

★ Letters to the Rajahs of Udaiyarpalaiyam and Ariyalur, dated 26th July 1782, show that the East India Company demanded aid from them against Hyder Ali.

An extract from the Military Consultation, dated 27th September 1782, convinces us that the East India Company recognised this Chief as the Rajah of Udaiyarpalaiyam.

The letters and the extract further show that this Udaiyar and his ancestors were the Rajahs of the

Udaiyarpalaiyam Samasthanam, that the East India Company treated them with equality, and showed them due respect.

In a letter to the Court of Directors, dated 15th September 1782, paras 93, 96, we find that the Polegar was also recognised as the Chief that assisted the Company with money for a war, and that some agreement was made between them.

An extract from the Military Consultation, dated 25th April 1782, shows that the English were trying to separate the Polegar from Hyder Ali and prepared a *cowle*.

A letter to Mr. Erwin, dated 12th December 1784, from the Secretary, shows that the Udaiyarpalaiyam Polegar was paying peshcush to the Company during the assignment of the Carnatic, for ruling a certain portion of the territory under them. The term Udaiyar denotes an owner of property, Polegar means a Military Chieftain and Ruler of a Palaiyam, and Palaiyam in the South means a tract of country under the rule of a Polegar.

After Muthu Vijiah Rangappa Udaiyar, his eldest son Abhinava Yuva Rangappa Udaiyar was installed. He failed to pay the peshcush regularly to Government on account of unforeseen difficulties, and therefore one Chinniah Mudaliyar, a friend of both the Polegar and the Nawab, was appointed to manage the Palaiyam, collect the revenues, and after defraying the expenses of the management to pay the peshcush to the Nawab including the arrears, and to give the balance, namely Rs. 12,000 to the Polegar. The Mudaliyar received as a reward from the Udaiyar the village of Tiruvalaputhoor in the Tanjore District. The former gave away this village for charity. Besides this income, the Polegar also received the proceeds of the Arasookaval Miras and kumbatham (private property). He died on the 31st December 1801. He was

succeeded by his younger half brother Rangappa Udaiyar, a minor of 15 years. The Government of the Carnatic had been transferred from the Nawab to the East India Company before he succeeded. The East India Company as sovereign rulers of the Carnatic, acknowledged him as the heir to his deceased elder brother and also as the Polegar of Udaiyarpalaiyam, but placed the Palaiyam temporarily under the management of the Collector of the District as was done in the case of other ancient Palaiyams of the Carnatic for the purpose of ascertaining the value of these lands and the extent of the military service which the Polegar was bound to render to the State, and of fixing the peshcush. The Polegar received during the period in which his Palaiyam was under the management of the Collector 10 per cent of the net revenues which amounted annually to Star Pagodas 4044 and odd, in addition to Kanivari and Arasookaval maniam in the Trichinopoly District, which yielded annually Star Pagodas 4,073 and odd. Besides this, there were other incomes in Mannargudi in land Rs. 13,325 12 9

| | | | | | |
|-------------------------------------|----|---|-------|--------|-----|
| Chidambaram | do | „ | 3,304 | 15 | 9 |
| Sankarapuram Jaghir | do | „ | 2,541 | 6 | 10 |
| Cash on account of lands resumed in | | | | | |
| Virdhachellam | | „ | 910 | 2 | 5 |
| | | | <hr/> | | |
| | | | Rs. | 20,082 | 5 9 |

The income from the villages outside the Palaiyam amounted to 691 Star Pagodas. The paddy income from Kumbakonam in the Tanjore District amounted to 2,400 kalamas. He also enjoyed all the kumbatham or hereditary lands.

In the meantime, the East India Company thought that the Polegars were generally incapable of managing their estates and paying their peshcush punctually, and hence changed their policy with regard to the Permanent Settlement. In pursuance of this altered policy, the Government

with the full consent of the Polegar retained so much of the Palaiyam as would yield an income equal to the peshcush and other incidental expenses which the Polegar would have to pay for and gave him only 65 villages (with the Mazaras) of this Samasthanam which were calculated to yield him the same profit as the whole estate would have yielded him if it had been given to him in its entirety with the usual peshcush of two-thirds of the income. A nominal peshcush of 175 Star Pagodas was fixed for the Zamindari of Udaiyarpalaiyam consisting of 65 villages, and a Sannad-i-Milkiat Istimrar was given on the 23rd December 1817 to the Zamindar, Kachi Rangappa Kalakka Thola Udaiyar, who enjoyed the Zamindari with all the rights, privileges and titles acquired by his ancestors.

Like his predecessors, he maintained a big establishment. Those pertaining to the Samasthanam are Ministers, Commanders (Dalawai), Prahanickams, Vakis, Javabnavis, Samprathies (cashiers), Bodyguards, Subadars, Havildars, minor heads, Samadika Pramukhas, Kandasaram Samprais (accountants), for the *pannai* lands, Ser-vaigars, Purohits, Danadnikari's pages, time reckoners, Bagnavathars, Sastra Pandits, day torch bearers, players on the harp, balarajahs, heralds, shroffs, Telugu Pandits, Tamil Pandits, attavanais, store keepers, avasarakars, personal attendants, kamattathans, pavadaikars, maid servants, dyers, flag bearers, umbrella bearers, pipers, nautch set, blowers of konch kombu, drummers, nagara navabath, alkojakars, Arabpipers, drummers of barithu drums, blacksmiths, barber physicians, carnatic sepoy. Besides these, he had also under him kaval establishments, such as kaval adhikaries, kaval accountants, menkavalkars, tanadars, thalayaries.

He conducted himself in such a satisfactory manner that the East India Company treated him with great consideration and respect. He was praised by the Tamil, Telugu, and Sanskrit Pandits of those days in the poems of Pillaithamil and Kovai, and in Amirthadhvani in

Sanskrit, and in Telugu padyams and prabandams. He was very pious and charitable. He died on the 13th August 1835. In the letter written by Mr. Wallace to the Revenue Board, dated 2nd January 1802, it is mentioned that his half brother (elder) died at Kilapalur on the 1st December 1801, and that Kachi Rangappa Kalakka Thola Udaiyar was the proper heir.

From the letter written by the Secretary to Mr. Wallace, the Collector of Trichinopoly, dated 2nd March 1802, we see that Kachi Rangappa Kalakka Thola Udaiyar was accepted as the legal successor to his elder half brother.

The letter from the Revenue Board to the Government of Madras, dated 5th July 1802, shows that the investiture sannad copy was sent along with the letter, and that the Collector proposed that the Palaiyam should be under his management till the next Fasli to enable him to fix the peshcush.

In the letter forwarded by the Revenue Board to the Collector of Trichinopoly, dated 14th August 1802, it is stated that the Palaiyam should be under him to enable him to find out the land revenue and to settle the peshcush, and that after defraying the expenses of the management, 10 per cent of the net revenue should be given to the Polegar as long as the Palaiyam continued to be under the management of the British Government.

In the Proceedings of the Revenue Board, dated 21st December 1815, it is said that, without departing from the intention already proposed, the Board thought it expedient to give the Polegars such a number of villages with a nominal peshcush as would yield the same amount of income, as the whole would give them after deducting the peshcush, and that a report must be made to the Board after consulting the Polegar as to the villages which would give a net income of 33 per cent in lieu of all the former villages.

The order of the Government to the Revenue Board, dated 29th March 1816, states that the Polegars should receive Kusba villages which would yield 10 per cent of the whole revenue of the Palaiyam and give up their lands. Police duties and allowances.

In the order of the Government to the Revenue Board, dated 30th September 1817, it is said that the villages stipulated should be given on a Zamindari tenure by the deed of Permanent Settlement to the Polegars of Turaiyur, Ariyalur and Udaiyarpalaiyam.

In the letter of the Revenue Board to the Collector of Trichinopoly, dated 30th October 1817, they say that the villages proposed to be given back to the Polegars of Ariyalur, Udaiyarpalaiyam and Turaiyur might be given them.

The order from the Government to the Revenue Board, dated 23rd December 1817, says that the Istimirar Sannad proposed to be given to the Polegars of Udaiyarpalaiyam, Ariyalur and Turaiyur was sent with the order. In the Sannad-I-Milkiyat Istimirar dated 23rd Idem and given to this Samasthanathipathi on the 2nd October 1818, the details about the villages belonging to this Samasthanam and the conditions thereto are shown.

From the letter written by the Collector to the Revenue Board, dated 26th December 1816, we see that this Polegar received while his estate was under the Collector, for settling the peshcush, Pagodas 4044 and odd for the annual revenue from the palaiyam, and Pagodas 4073 and odd for kavalmaniam, and kani-vari in the Trichinopoly District.

From the extract of the Proceedings of the Board of Revenue, dated 25th August 1836, it is evident that this Polegar was also enjoying the emoluments in the South Arcot District to the extent of Rs. 20,082-5-9.

On the full moon day in the month of Audi, Thunthubi year, Salivahana era 1724, for daily worship, lighting and oblation to Prasanna Venkateswara Swami at

Udayarpalaiyam 48 cawnies as detailed below were given as sarvamaniam, 5 cawnies of punjah out of the kaval maniam in Palamalanathapuram, Kadur Mahanum, in the west of Udayarpalaiyam Seemai, 15 cawnies in Kadur, 5 cawnies in the Vittugudi village, 9 cawnies in the Namamgudi village, 2 cawnies in Vallur, 9 cawnies in Kaimangalam in Sannivanam Mahanam, 3 in Vettagudi, Kadur Mahanam.

There is a deed of grant in the possession of the Gurunamasivaya Mutt, dated Rathakchi year, Adi month, corresponding to Saka 1726, and Kali 4905, showing that a grant of 15 cawnies of land in the villages of Vanniyur and Vichiyur was given as sarvamaniam for the service in the said Mutt. There is also another deed of grant in their possession, bearing date Akshaya year, Panguni month, corresponding to Saka 1728, and Kali 4907, which shows that one-sixteenth of one month's income of this Samasthanam establishment should be paid to the Mutt annually.

His eldest son Muthu Vijiah Rangappa Udaiyar succeeded him and ruled for 6 months. He died on the 28th January 1836. Without his father's consent he married the daughter of his uncle (the Ariyalur Zamindar). This brought on an ill-feeling between them. The father desired to disinherit the eldest son and to instal the second son. His intention could not be carried out as it was contrary to justice and to the custom of the Zamindari.

In a letter written to the Samasthanathipathi by the Collector on the 21st August 1835, it is stated that the Collector issued an order to the Tahsildar to make all the devasthanams of the Taluq send tokens of respect on the date of the installation ceremony.

In a letter addressed to the Revenue Board by the Collector of Trichinopoly, dated 29th August 1835, it is

mentioned that Kachi Rangappa Kalakka Thola Udaiyar Avergal died on the 13th and that this Udaiyar being the eldest son was the heir to the Samasthanam.

The Collector of Trichinopoly wrote to the Revenue Board on the 26th February 1836 to the effect that the Udaiyar died on the 22nd leaving a minor son, named Rangappa Udaiyar, 2 years and 9 months old, and that he was the heir to the estate according to law and custom in preference to his paternal uncle.

Rangappa Udaiyar succeeded his father as a minor, when the Zamindari was placed under the management of the Court of Wards. Maintenance was given as usual to all the junior members of the family. He died on the 16th July 1842.

After him his paternal uncle, Kalyana Rangappa Udaiyar succeeded. He was highly charitable like his ancestors and repaired the choultries erected by them at Udaiyarpalaiyam and Madanathur and arranged for the feeding of travellers. He presented to the deity of Sree Bhuvarahaswami in the Sreemushnam temple, which had been under their hereditary management and trusteeship from time immemorial, with a gold kavacham and many other costly jewels, and also performed *kainkariams*. He personally attended the annual car festival in the months of Masi and Chitrai at Sreemushnam. Though in some years the Government did not pay to the temple the annual amount due, yet the Udaiyar conducted the worship, as well as the car festivals at an enormous cost. He also presented a gold Kavacham set with rubies to the deity of Alagia Thiruchitrambalamudaiyar in the Sabhanatesar temple at Chidambaram and *sahasradara* plate made of gold for Abhishekam to the said deity. He also gave forty cawnies of land in the Devamangalam village belonging to the Samasthanam as a maniam for the service of the Kumbaconam Sree Sankarachari Mutt, which is still in their

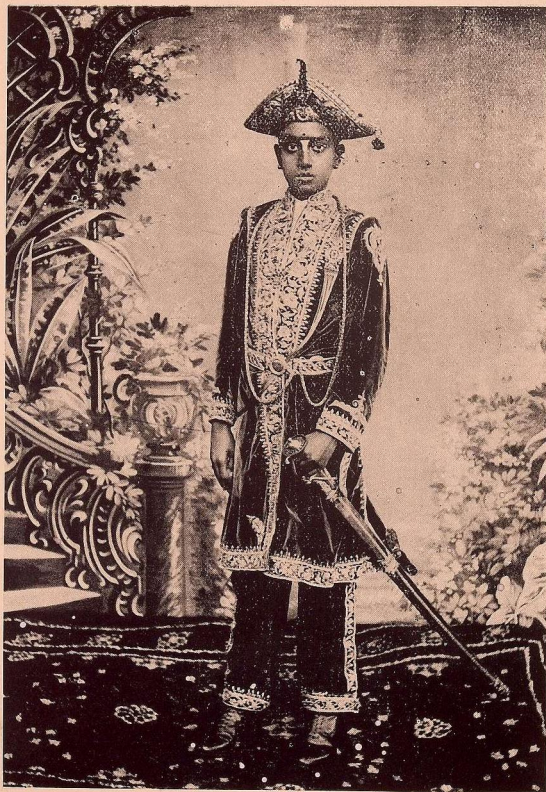
enjoyment. He borrowed large sums of money on account of the litigation between him and one Srirangam Kachi Vijiah Rangappa Kalakka Thola Udaiyar for his maintenance and to relieve his son-in-law, the Zamindar of Ariyalur, from his debts. As it was impossible for the Zamindar to be free from embarrassments, Mr. Webster, the District Judge, with the approval of the Governor, placed this Samasthanam under attachment and appointed a receiver for some years, and when the estate was found to be without encumbrances, the Udaiyar was entrusted with its management. He died on the 20th June 1885.

After him, the present Samasthanathipathi, Sri Yuva Rangappa Udaiyar Avergal, the heir according to law and custom, the son of Sri Muthu Vijiah Rangappa Udaiyar Avergal, who was the second son of Sri Prasanna Rangappa Udaiyar Avergal, the younger brother of the former Zamindar Sri Kaliyana Rangappa Udaiyar Avergal, was installed under favorable auspices.

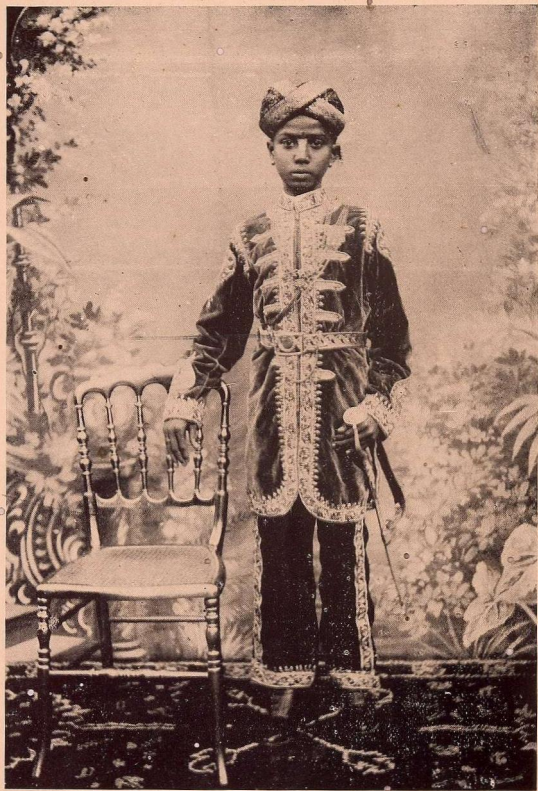
Udaiyarpalayam has been an impartible estate from the beginning, and the succession to it devolves on a single heir under the law of lineal primogeniture and special family custom, regulated by descent in the line of the senior wife (first married) in preference to the junior wife. In 1897 one Kachi Kaliyana Rangappa Kalakka Thola Udaiyar, residing at Srirangam, contrary to the above custom, brought a suit in the District Court of Trichinopoly for a share in the Zamindari with other alternate reliefs. The Court held the estate partible but in the appeal, the High Court decided it to be impartible, and the present Zamindar to be the heir according to law, which decision has since been confirmed by the Privy Council. This Zamindari is also included in the list of Impartible Estates appended to the Madras Impartible Estates Act II of 1903.

Sri Yuva Rangappa Udaiyar Avergal was born in March 1869; his father died when he was about six years old and his mother, two years later. The former Zamindar Kachi Kaliyana Rangappa Udaiyar died on the 20th June 1885 after executing a Will. As his brother, the aforesaid Prasanna Rangappa Udaiyar and his son Muthu Vijaya Rangappa Udaiyar had predeceased him, the present holder who was the legal heir inherited the estate on the same date. The late Dewan Bahadur H. Subroyer who was then a Divisional Officer of distinction reported this matter to the Collector, Mr. Henry Sewell, who in his turn sent a report to the Government, which in its Proceedings No. 1156 dated 13th October 1885, recognised the succession. The Zamindar was a minor, 16 years old, when he was installed and consequently Meenatchi Aya, the last wife of the late Zamindar was his guardian for a short time. Then one Oppayee Ammal residing in Srirangam, as mother of one Kachi Rangappa Kalakka Thola Udaiyar who was a minor and who was not a proper heir, brought a suit in O. S. No. 22 of 1886 on the file of the Trichinopoly District Court on behalf of her minor son alleging that he was the senior heir and as such was entitled to this Samasthanam and all its appurtenances.

As the guardian of the present Samasthanathipathi was a female, not capable of conducting the suit which was one of great importance, as the feeling between her and the minor was somewhat strained owing to the duplicity of the then palace servants, and as the time for the minor attaining his majority was close at hand, an adjournment of the trial of the case was obtained. On the 28th February 1887, when the present Zamindar attained his majority and when the case was about to be taken up for disposal, the plaintiff and others offered to compromise. Although the plaintiff's father received a monthly maintenance of only Rs. 200 through the Court,



The first Prince of Udaiyarpalaiyam.



The second Prince of Udaiyarpalayam.

still the present Zamindar was very generous and agreed to pay him a liberal sum of Rs. 750 per mensem and a sum of Rs. 30,000 on account of the expenses in connection with the case. The counsel on both sides arranged a compromise with the permission of the Court whereby the right of this Samasthanathipathi to the undisturbed enjoyment of his Zamindari was duly acknowledged. He took charge of the estate on the 14th September 1887 from the Receiver under whose management it was placed by the Court for sometime during the pendency of the suit, and was duly installed. His first marriage took place on the 31st May 1888, when he was 20 years old. With a view to all his subjects taking part in the rejoicings, he granted them a remission of assessment amounting to about Rs. 5,200.

His consort Sowbhaghivathi Jalajaganthi Aya Avergal was a highly accomplished Ranee possessing rare virtues and an exceedingly charitable disposition and these qualities made her an invaluable companion and ideal housewife. She died on the 10th July 1898, leaving three sons and three daughters. The eldest daughter, the first born, is Sowbhaghivathi Ambuja Valli Aya Avergal, the second daughter, Sowbhaghivathi Abhirama Valli Aya Avergal, and the third daughter, Sowbhaghivathi Raja Lakshmi Aya Avergal. The eldest prince is Sri Kachi Bhuvarama Muthu Vijaya Rangappa Udaiyar. The second marriage of the Zamindar took place on the 21st June 1899, and the name of the Ranee was Sowbhaghivathi Neelothpala Gandhi Aya Avergal, who died on the 16th May 1900, leaving a male issue. The third marriage was celebrated on the 28th August 1904 and the name of this Ranee is Sowbhaghivathi Sambrajia Lakshmi Aya Avergal. All these three wives were sisters, being the daughters of the Kadalangudi Zamindar.

Thanga Aya Avergal, the elder sister of the Zamindar was given in marriage to the present Zamindar of Ariyalur.

and she died leaving a boy who is now 18 years old, and is living with his maternal uncle at Udaiyarpalaiyam. His name is Kumara Vijaya Oppillatha Malavaraya Nainari.

Sri Yuva Rangappa Udaiyar is kind to his relations and treats them with due consideration and helps them according to their respective positions. His chief relations are at Ariyalur, Kadalangudi and Pitchapuram.

Among his friends are many Rajahs, Zamindars, High officials (both European and Native) and other respectable persons, with whom he holds a frequent and friendly correspondencé. He is well informed on all matters and his conversation is always interesting and edifying.

H. R. Lord Ampthill, the former Governor of Madras addressed the following letter to the Zamindar :—

MILTON ERNEST HALL,
BEDFORD

3rd December, 1906.

MY DEAR ZAMINDAR,

It was a great pleasure to hear from you and I thank you heartily for your kind letter of the 29th October. I am glad that you are willing to keep up the acquaintance which we made with each other at so unfortunately late a period of my Governorship. In reply to your kind enquire I am glad to be able to tell you that Lady Ampthill and my sons are all flourishing and that we are settling down very happily to English life once more. I have not had much of a holiday as numerous public duties of a minor but none the less exacting order have been thrust upon me so that I find myself constantly busy.

I have been much saddened by recent news from Madras which includes the death of several of my old friends and the terrible misfortune of the Arbuthnot failure. The death of Mr. Ravi Varma and the Honorable Muthu Kumaraswami Mudaliar have made grievous gaps in the life of Southern India.

I am glad to hear that you and yours are flourishing and I cordially reciprocate your good wishes.

Believe me,

Yours very truly,

(Signed) AMPHILL.

To

The Zamindar of Udaiyarpalaiyam.



The third Prince of Udaiyarpalaiyam.



The fourth Prince of Udaiyarpalaiyam and Sri Raja Lakshmi Aya,
the third daughter of the Zamindar.

His Highness the Rajah of Cochin, G.C.S I., wrote:—

(THE COCHIN DURBAR)

HILL BUNGALOW,

TIRUPUNITHURA,

12th April, 1906.

MY DEAR SIR,

I have much pleasure to receive your kind letter of the 27th ultimo for which you will kindly accept my heartiest thanks.

It is very kind of you to ask me to write you often about my welfare. * * * It would always give me much pleasure to hear from you all about yourself, your family and your affairs, and shall request you to send me a letter whenever you have leisure to do so.

I was obliged to leave Madras soon after the visit of Their Royal Highnesses owing to some ceremony for which my presence here was necessary, and I feel equally sorry that I have not had more opportunities to meet you.

Perhaps you have ere this heard that Mr. Andrew has left us and that Mr. Carr has taken his place.

Trusting that this will find you and all the members of your family in the enjoyment of very good health.

I remain,

Yours Sincerely,

(Signed) RAMA VARMAH.

To

The Zamindar of Udaiyarpalaiyam.

Although the Zamindar was young when he got possession of his estate, he was intelligent and shrewd enough to grasp matters and was anxious that he should conduct himself in a manner becoming his high position and agreeably to the best traditions of his ancestors. Even during his minority, he had the honor of an introduction to, and a private interview with, Lord Dufferin who was the Viceroy, and Lord Connemara, the Governor of Madras, on the occasion of their visits to Trichinopoly. Since attaining his majority, he had the honor of being presented to His late Royal Highness Prince Albert Victor, the eldest son of the present Emperor, on the occasion of his visit to Trichi-

nopoly on the 11th December 1889. On the 11th November 1892 when His Excellency Lord Wenlock, on the 2nd December 1895 when His Excellency Lord Elgin, and on the 24th October 1905 when His Excellency Lord Ampthill, visited Trichinopoly, he was accorded a reception with all the respects and honors which his ancestors had enjoyed. On the occasion of the visit of Their Royal Highnesses the Prince and Princess of Wales to Madras in January 1906, he was one of those selected from among the ancient Chiefs and Nobles and invited to Madras to be present on the occasion. He formed one in the carriage procession of Their Royal Highnesses from the Pier to the Government House. He had the honor of being presented to His Royal Highness at the audience given to the Zamindars and noble men, and also at the deputation of the Landholders Association. The Samasthanathipatni also attended the Levee and the State Reception at the Banqueting Hall as well as the Garden party given by Lord Ampthill in honor of Their Royal Highnesses.

The Zamindar invited all the Rajahs and Zamindars who came to Madras in connection with the Royal visit as also the *elite* of Madras to a party given by him at his residence on the 30th January 1906. About twenty-five Rajahs and Zamindars and seventy-five native gentlemen responded to the invitation and the affair was a great success and proved a very pleasant social gathering. The Royal visit was also availed of for exchanging visits with the distinguished gentry of the station and also with some of the Rajahs and Zamindars who came there. On the occasion of the visit of His Excellency Sir Arthur Lawley to Trichinopoly on the 23rd November 1906, he was invited and was received with all the usual respects.

He is patient, courteous, modest, charitable, and generous; he is very careful in preserving the dignity of his exalted position, and is sincerely loyal to Government.

These virtues have been commemorated by Pandits both in Sanskrit and Tamil verses and also sung in krithies. He is a strict Hindu and has his daily pooja; he gives freely to the poor, and helps poor Brahmins with money for upanayanam and marriage. On certain occasions, he makes presents of cows, elephants etc. He is addressed by Government in various forms of which the following is one :—

“Subdadul, Amajil, Valekaran Srimath, Zemindar Elakai Udaiyarpalaiyam, Bahuh Bashvauth Salam.”

The Collector of the District addresses the Zamindar in the following manner :—

“May M. R. Rv. Srimat Kachi Yuva Rengappa Kalakka Thola Udayar Avergal, the distinguished Zemindar of Udavarpalaiyam, and one who is to be treated with equal respect like ourselves live in happiness.”

The British Government has all along been treating this family with respect and dignity.

The Zamin is being administered ably and systematically. Accounts, correspondence, etc., are kept regularly in several revised forms adopted from the British system. Efforts are being made for improving the cultivation in the villages, and they are attended with success. When the present Zamindar took charge of the estate, the revenue was about a lakh of rupees, but it has since risen to 1½ lakhs.

Attention is also being paid to the forest department. For the past many years, a number of reserves have been formed and improvement in forest conservancy effected. The work of the samasthanam is divided into 14 departments, the chief of which are the Huzur office and the Dewan's office.

The Government of Madras, on the occasion of the coronation of His Majesty the King Emperor in 1903, granted the following certificate to the Zamindar in recognition of his being an exemplary landlord :—

By command of His Excellency the Viceroy and Governor-General in Council, this certificate is presented in the name of His Most Gracious Majesty King Edward the VII, Emperor of India, to M. R. Ry. Kachi Uva Rangappa Kalakka Thola Udaiyar, Zemindar of Udaiyarpalayam, in recognition of his merits as an exemplary landlord."

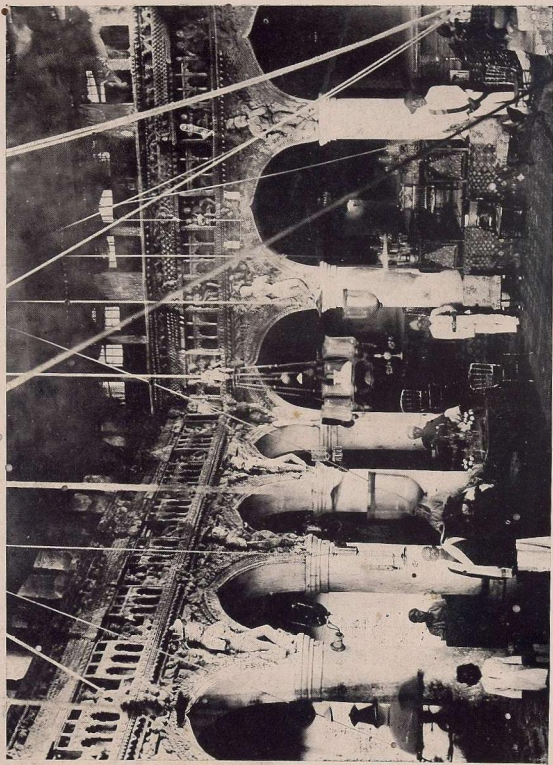
MADRAS.
1st January, 1903.

(Signed) G. STOKES,
Chief Secretary to the Government of Madras.

To commemorate the coronation of His Majesty the King Emperor, he has planted a mango tope on the road side in the Thathanore village and also opened a new road from Kusba Udaiyarpalayam to Elaiyar, a distance of 3 miles.

The palace in Udaiyarpalayam consists of buildings erected about 600 years ago. It will be seen that the edifice was surrounded by a ditch, a fort and ramparts until 1802. There seem to have been 64 compartments in the palace of which 25 are now extant. Some of them are beautiful and contain some fine decorative works similar to the Taj Mahal at Agra. These buildings were constructed by his ancestors from time to time. There is also a stately polygonal tower which is said to have been used in by-gone days as a tower to watch enemies from. The Durbar Hall in this palace is like the Thirumal Naick's Hall in Madura and its arches have some fine carving work. Another building called Nataka Sala has similar carving work in wood as well as masonry work. Some competent European gentlemen of antiquarian tastes who lately visited the building remarked that it deserved a careful study from an historical and architectural point of view. This palace is inside the fort.

No attention having been paid to the repairs of these buildings for about 105 years, a greater portion of them was in a dilapidated condition and the present Zamindar working continually for the past 19 years and spending about 2 lakhs of rupees has restored most of these buildings to their original style and beauty under his own personal supervision without entrusting the work to



The Palace Durbar Hall (Pattagasalai) of the Udaiyarpalayam
Samasthanam.



Eastern view of the Udaiyarpalayam - amasthanam Palace.

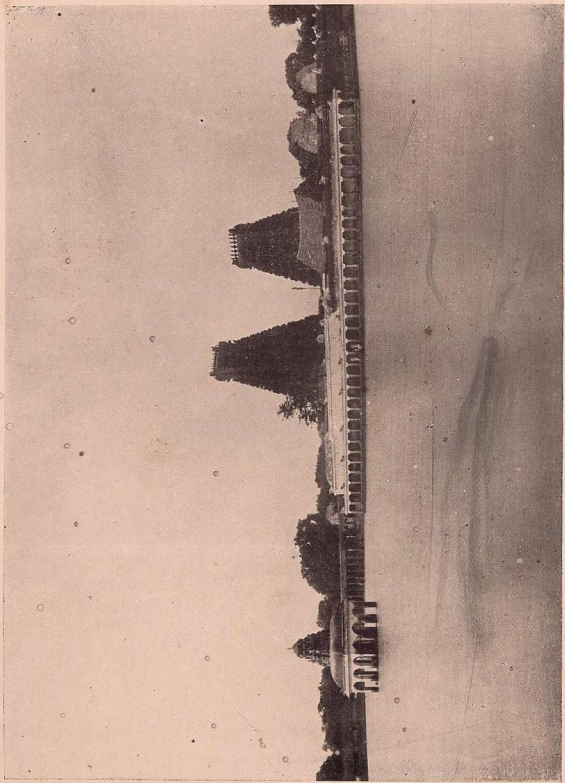
contractors and other irresponsible persons. There are only a few buildings which remain to be repaired and the Maramath Department is still working at them very diligently ; some new buildings have also been built both inside and outside the palace compound. The front gate facing the north of the palace which was in a dilapidated condition is now renovated in a decorative style. A separate building has been erected specially for feeding the poor without distinction of caste or creed at least twice in the year.

The Zamindar is a patron of education. He maintains a school in Kusba Udaiyarpalayam to teach Sanskrit and Vedas. He gives a scholarship of Rs. 50 annually for a student to learn Sanskrit and Vedas and Visistathuvaitham at Kumbakonam. He pays annually Rs. 75 to the Visistathuvaitha Vithvath Sabha at Kumbakonam. He has given Rs. 3,500 to the National High School, Trichinopoly, for building a block for the use of the primary classes. In laying the foundation-stone of this building, His Excellency Lord Ampthill thanked the Zamindar on his own behalf and also on behalf of the public for the interest he took in the cause of education.

The chatrams founded by his ancestors in Kusba Udaiyarpalayam and Mathanathur are properly managed. He gave Rs. 2,200 in January 1906 for endowing a bed in the Victoria Gosha Hospital, Madras, in the name of Her Excellency Lady Ampthill. He has revived the Brahmotsavam of the Kusba Siva temple which had been stopped for upwards of 150 years. In March 1898 he made a fine car for the use of that temple at a cost of Rs. 20,000 with beautiful carved figures. In this ancient temple his ancestors built several Mandapams and Gopurams and the present Samasthanathipathi has spent Rs. 15,000 on it and carried

out extensive repairs. This temple notwithstanding its antiquity and importance did not possess the figures of the nine planets for worship; and this want was supplied by the present Zamindar who had these images made in stone and in metal and duly installed them in 1902 at a cost of Rs. 2,500. The big tank in front of this Siva temple which is known as Gandeepathirtham and which covers an area of 30 acres was in disrepair. The flight of steps all round it were repaired and the tank cleared of silt with which it was filled. He spent Rs. 10,000 on these repairs. A floating festival was then celebrated in that tank at a cost of Rs. 5,000. To make this a permanent feature a strong and beautiful floating car in wood has been constructed at a cost of Rs. 3,000. He has *Archanais* performed in the temples at Swamimalai, Conjeevaram, Madura, Sremushnam, Palani, Tiruvanai kovil, Tanjore, Purasewaukam, Suryanarayana kovil, Tiruchandur and Kusba Siva, Perumal, and other temples; and in addition to these several other periodical festivals are celebrated by him on a grand scale.

The day on which the idol of Conjeevaram Varada Raja Perumal was clandestinely removed back to Conjeevaram, namely, Panguni Uthirattathi, is commemorated by the celebration of a grand festival by this Samasthanathipathi as was done by his ancestors. The *Archanais* and the festivals in the various temples as said above, the maintenance of the two Chattrams and the various charities which are being made in the palace from time to time, cost him about Rs. 30,000 annually. Some 5,000 poor of all castes and creeds are also fed sumptuously twice or thrice in the year. The 1st of August, the day on which the news of the success of the Zamrin Suit of 1905 in the Privy Council reached Udaiyarpalaiyam, is observed annually as a "Jubilee" and cloths are presented to the poor on that day. The Zamindar presented jewels of the



The Siva temple at Udaiyarpalayam facing eastward to the big tank "Gandeepa Theertham" with a Mandapam in the centre.

value of Rs 5,000 to the Siva and the Vishnu temples at Udaiyarpalaiyam and to the temples in Vytheeswarankovil, Chidambaram, Thirukadaiyur and Triplicane on different occasions. The temple of Bhavarhaswami, the tutelary deity of the family, is managed by him as was done by his ancestors from time immemorial. He presented jewels to this temple of the aggregate value of Rs. 15,000 on several occasions. By an economical management of its finances he has saved to it Rs. 10,000. In addition to the two car festivals which are celebrated annually in that temple, he also celebrates in it some other festivals.

To commemorate the successful termination of the Suit referred to elsewhere, he passed proceedings on the 30th August 1905 and openly declared their contents at a Durbar held on that day. For the charities mentioned in them he has set apart the Pannai lands (*i e.*, lands which have lapsed from non-payment of arrears of kists to the estate), for repairs to Rangasamudram Vinayaga temple, Siva temple, Perumal temple, and Peria Andavan kovil at Udaiyarpalaiyam, Srimushnam Bhavarahaswami temple, etc. There were 26 items in all and the cost of them was Rs. 25,250. For the flagstaff in the Kusba Siva temple, for the Thittagudi mantapam, for jewels to be presented to the temples at Chidambaram and Srimushnam, for printing Sthala Puranam, charities to the poor &c., it cost him Rs. 25,350, and the total cost in all was Rs. 50,600. Besides these, 124 cawnies of land were granted as Inam in 19 cases for the temple pooja and festivals, and 155 cawnies to Brahmins, and temples in 13 cases on other auspicious occasions.

Whenever the present Samasthanathipathi goes out in state, he, like his ancestors, appears in oriental dress and is followed by elephants, horses, camels, bareed molam, barjari janda, kanchi kombu, ve lai pavadai,

• ubhaya chamaras and royal umbrella, coloured green and red inside and outside respectively, and is also followed by Savars and flag, navabath and other paraphernalia, with heralds proclaiming his titles.

He leads a good and religious life and is kind to his ryots and administers the Samasthanam efficiently. His present Dewan is Rao Bahadur R. Kandaswami Pillai, who was a Tahsildar in the District of Trichinopoly for about 25 years and has now retired.



The Zamindar of Vadagarai.

**M. R. RY. SRI VENKATA RAMA BHADRA
NAICK GARU,
ZAMINDAR OF VADAGARAI,
(Madura District.)**

M. R. Ry. Sri V. Rama Bhadra Naick Garu, the present representative of the ancient house of Vadagarai, which dates its origin some centuries back, is a handsome, frank and noble-minded gentleman, with a generous heart, a cheerful countenance, and pleasant winning ways that endear him to the hearts of all.

To trace the descent of the founder of this well-known ancient family, we have to go back to the events that occurred three centuries ago, that is, to the period when the power of the once famous kingdom of Vijianagar was at its height. Rama Bhadra Naick I is said to have been a follower as well as a close relation of the well-known Kottiya Nagama Naick, the Revenue Collector and Commander of the Vijianagar army in the South. He was next in rank only to Nagama, for he was appointed to remit money from the Pandya and Chola Kingdoms which were indebted to the King of Vijianagar and also to provide the things needed for the office of Kottiyam. Nagama Naick, who was childless, went on a pilgrimage to Benares, when he appointed Rama Bhadra Naick and the steward Kesavappa Naick to the offices of Kottiyam and Karkocn respectively. On returning from his pilgrimage, Nagama Naick found that both of them had rendered faithful service in their respective posts. This won his esteem and regard, and ever afterwards he tried to further their prospects. In the meanwhile, Nagama Naick was blessed with a child, who was named Viswanatha Naick. During this time, Virasekhara Chola, King of Tanjore, led an expedition against Chandrasekhara Pandya, King of

Madura, and captured his dominions, on account of which, he went to the King of Vijianagar and sought refuge under him. Thereupon, the King directed his Commander Nagama Naick to help Chandrasekara Pandya in getting back his lost dominions. Accordingly, Nagama Naick went with an army, defeated the Chola King, expelled him, and reinstated Chandrasekhara, with the advice and immediate help of his Lieutenant, Rama Bhadra Naick. Nagama Naick then demanded from Chandrasekhara the arrears of tribute due to the Vijianagar Samasthanam, and with the object of collecting this amount, he left Rama Bhadra Naick as his deputy at Madura, when Chandrasekhara pleaded inability to meet the demand as he was powerless to subdue his cousins, who lived at Thenkasi and Gangai Kondan, and who were a source of great annoyance and trouble to him. He requested Nagama Naick to bring them to subjection, to take the reins of administration into his hands, and to grant him an allowance. Agreeably to the wishes of Chandrasekhara, Nagama Naick took charge of the Pandya dominions, crushed the disturbing elements, and restored peace. While matters stood thus, Chandrasekhara repaired to Vijianagar and made a complaint against Nagama Naick, who, getting scent of this treacherous act, sent Rama Bhadra Naick to see that no misrepresentations were made to his sovereign lord. The King of Vijianagar believing the reports made by Chandrasekhara to be true, became incensed against Nagama Naick, for his having taken the management of the Kingdom of Pandya without any formal sanction from his sovereign, and hence issued an order for the immediate arrest of Nagama Naick to mete out a condign punishment to him. Those surrounding the King remained silent without executing the mandate, when Viswanatha Naick, the son of Nagama Naick, induced by Rama Bhadra Naick, offered his services to bring his father as a captive and produce him before the King. This

roused the suspicion of the King, lest Viswanath should join his father and establish a rival kingdom. Viswanath solemnly pledged his word and promised the King that he would be true to the salt. Thereupon, he was allowed to proceed against his father. At this stage, Rama Bhadra Naick again played the part of a diplomatist by advising Nagama Naick to submit himself to his son. Nagama was obstinate for a time, but eventually gave in, when he was taken captive and produced before the King, who appreciated the conduct of Viswanath, and made him Viceroy of all the Pandya Kingdoms. On perusing the deed of abdication made by Chandrasekhara, which he had written by his free will and consent, the King granted a reprieve to Nagama Naick. The diplomatic skill of Rama Bhadra Naick and the prominent part he played in every way, did not go in vain. Viswanatha Naick, in recognition of his faithful service, made him Fouzdar (Military Governor and Collector of Revenue) of Madura. Just then, the Chola King took possession of Kumbum and Gudalur which have since become the most fertile parts as they are irrigated by the river Periyar. Rama Bhadra Naick and Viswanatha Naick went against the aggressor, took his fort by storm, when Rama Bhadra Naick pressed forward gallantly in spite of severe wounds which he received on his cheek and on his forehead, and hoisted their flag on the ramparts of the Kumbum Fort. Highly pleased with the valour and heroism displayed by Rama Bhadra Naick, Viswanath Naick conferred on him the Palaiyam of Vadagarai, in the Era of Salivahana 1356, corresponding to 1484 A.D., and desired him to reside in that well chosen spot which was dedicated to the God Subramanya. It was, and is, still a lovely place surrounded on all sides by a picturesque scenery and hallowed by religious sanctity. It lies to the North of the Varahanadhi and is bounded on the East by the Kamakshiamman temple, on the North by Kumbakarai, in the

Varaha hill slopes, where is the temple of Malleswara founded by the sage Agasthya. Later on, Viswanatha Naick, with his famous Minister, Ariyanayaka Mudaliyar, created 72 Palayapats—the most important political event of his time—and arranged 72 bastions all round his fortress, and assigned a point of defence to each of the Polegars, and Rama Bhadra Naick was then put in charge of one of such bastions to the right of *Thirumanjanaval* of the temple, which post of honour he held for 20 years. Shortly after this, Rama Bhadra Naick died. The King who deeply mourned the loss of such a rare and faithful servant and distinguished relative who worked so zealously for his own as well as his father's interests, invited Kumara Naick and Machi Naick, the brother and the infant son of the deceased respectively, to his court, directed the former to instal the latter in the place of his father, and to take special care of him. Viswanatha Naick, the King, died, and was succeeded by his son Krishnappa Naick. Machi Naick, in the meanwhile, cleared the forests, sank tanks, and improved the estate in several other ways at a great cost. He ruled for 75 years. He was succeeded by his paternal uncle's son, Rangappa Naick, who reigned 50 years. He was in his turn succeeded by his son Machi Naick II. The Kingdom of Madura was then under the sway of Tirumala Naick, the greatest of the Naick Kings, who invited Machi Naick to spend some time with him. On a certain occasion, the King happened to be at the Mariamman Theppakulam in the company of other Fouzdars and Polegars. Finding the Theppakulam which is 300 yards square to be very spacious and wishing to test the strength of those present, he proposed that each one of them should try and shoot from the western end so that his arrow might reach the eastern end of the tank. None but Machi Naick succeeded in the feat. The King therefore presented him with a village known as Pulimankombai. He returned to

• Vadagarai and spent a short time there, when he was directed by the King to join his Minister, Dalavai Ramappaiyar, and to march in 1638 with his forces against Sadeika Devar II, the rebellious Sethupathi of Ramnad, who was eventually captured and brought to Madura, where he was kept in prison. It is on account of this that Mr. J. H. Nelson of the Madras Civil Service, in his Madura District Manual, observes :—

“The Chief of Vadagarai * * * all these make no obeisance of any kind to the ruler of Ramnad.”

The King highly complimented Machi Naick for his services, and sent him home with honors and valuable presents. Machi Naick II reigned 55 years. He was succeeded by his paternal uncle Naranappa Naick, when Chockanadha Naick was the ruling King of Madura. Between him and the Tanjore King there arose some family disputes. In this connection, Naranappa Naick was sent by the King to join the Fouzdar Venkatakrishnama Naick, and march against Tanjore in 1684. The result was that the King of Tanjore, Vijiaraghava Naick was defeated in battle and brought to Madura in chains. Naranappa Naick ruled for 35 years. He was succeeded by his infant son Kumara Rama Bhadra Naick, his mother Bangaramma being regent for 10 years. When he came of age, the King of Madura was Vijiaranga Chockanadha Naick. Kumara Rama Bhadra Naick is still remembered at Vadagarai by a street called after his name, and at Thengarai by a mandapam constructed by him to the north-east of the Balasubramaniaswami temple. The King of Madura sent his Minister, Subek Manchal Naranappa Naick to Dindigul on the important mission of thwarting the Mysoreans who attacked the place in 1741. Naranappa Naick called for an assembly of the Polegars of that Province, when Kumara Rama Bhadra Naick was one of those that responded to the call,

and attended the durbar. As he was a distinguished personage, and a relation of the Naick King of Madura, Manchal Naranappa Naick offered him an equal seat and discoursed with him, but the Polegar of Gandamanayakanur prostrated himself before the minister, and though motioned to rise, he did not do so as he had not noticed it. Thereupon, Kumara Rama Bhadra Naick desired Gandama to rise. The latter took it as a deliberate offence as he had not prostrated himself at the feet of Kumara Rama Bhadra Naick. This supposed humiliation rankled in the mind of Gandama, who gave incessant trouble to the Vadagarai Polegar. Evidently, Kumara Rama Bhadra Naick was a contemporary of the King, Vijiaranga Chockanadha, and tried hard to frustrate the Mysorean attempt against Dindigal. Queen Meenakshi, the last of the Naick rulers, died in 1737 A. D., and her kingdom became subject to the Mahommedan intrigues and the Mahratta invasions. In the midst of these disturbances, the Mysoreans, under the ambitious Nanjaraj, the Commander-in-Chief, tried to wrest Dindigal from the Mahommedan Governor who had then a precarious hold on it. As a close relation of the old Naick family, of which there were yet living the degenerate Bangaru Thirumala and his son—the latter of whom had been adopted by Queen Meenakshi—Kumara Rama Bhadra greatly helped the Naick Minister, as stated above, in summoning the Polegar Chiefs to a council of war. Gandama Naick, one of them, who was already indignant at the superior airs assumed by Kumara Rama Bhadra, invaded his territory, cut off his head, and took the village of Kodivalarpatti, up to which probably the Vadagarai territory extended. This event is yet remembered in and around Periyakulam and some of its streets in which Gandama's forces halted even now go under the popular designation of Dandupalaiyam (military cantonment). Thus the reign of Kumara Rama Bhadra Naick which

lasted for 21 years came to an end. The Province of Dindigal, which was conquered by Colonel Lang was restored to Tippu, in 1784, under the treaty of Mangalore. Tippu appointed Sayyid Sahib as the Viceroy of Dindigal, and the latter ill-treated Kondama Naick, the successor as well as the paternal uncle's son of Kumara Rama Bhadra Naick, who had vainly endeavoured to foil the Mysorean attempt to conquer Dindigal. As the neighbouring Polegars who took advantage of this, gave constant trouble, and as the country was thrown into great confusion on account of the unbridled raids of the Mysorean army, Kondama Naick repaired to the hill fortress called Kulukkaiyadi (granary shaped) which is still in existence on the Vellaigavi Hills, on the slopes of the Pambar Forest. Because of the unfriendliness of the neighbouring Polegars, Kondama Naick applied to the Polegar of Saptur for help, whose estate was then in the Tinnevely District. The latter though of Kambalathar caste, unlike the other unfriendly Polegars of the neighbourhood, readily complied with the request, drove the Mysoreans and the hostile Polegars, and reinstated the Vadagarai Polegar. Since then a strong feeling of brotherhood has been established between the two families, and it has become a rule with the Vadagarai family to send a special invitation to the Zamindars of Saptur on marriage occasions. In commemoration of this bond of union, the latter have made it a custom to send a sword and a horse by way of presents to the Zamindars of Vadagarai during their installation ceremonies. He was succeeded by his paternal uncle's son Kondama Naick, who ruled for 35 years. His son Nagama Naick reigned 50 years. Next came his son Venkataswami Naick alias Rama Bhadra Naick, and it was during his reign that Mr. T. B. Herdis settled the estate for a permanent *beris* in 1802.

Mr. Wynch in his report, dated 24th November 1795. on the Dindigal Province, said that the Polegar of Vadagarai was a man of caste which was an unusual thing in that District. This simply emphasises the status as well as the respectability of the family which was closely allied to that of the Naick Kings.

Kondama Naick II, the next Zamindar, was in charge of the estate for four years, from 1806 to 1810. He was succeeded by his son Meenayaswami Rama Bhadra Naick, who ruled from 1810 to 1824. He presented to the Periyakulam Varadarajaswami temple a big brass *thiruvachi* on which figures of himself and his mother were engraved. He was succeeded by his brother Rama Bhadra Naick III. It was in 1856 that the valuable forests and a major portion of the estate were taken possession of by the Government of Madras for the arrears of peshcush amounting only to Rs. 22,000. Rama Bhadra Naick ruled from 1824 to 1864 with much tact and wisdom. That he was held in great esteem by the European and other high officials of the District would be borne out by the following communications. Sir V. H. Levenge, the first European settler at Kodaikanal, who had a great regard for the Zamindar, addressed the following letter to him from the estate of his brother, Baron Levenge, Knockdrin Castle, Westmeath, Ireland:—

Castle, April 18th 1852.

“ To Ramabhadra Naidu,
Zamindar of Vadakaray.

I was very glad to get your note and to learn from it that you were well, and had hopes of your Zamindari restored to you. I am much pleased to hear that the spice trees I gave you are thriving, but some of them would die as was to be expected. I hope you will let me know from time to time how the tope is getting on, also about yourself. Though far away from India I look back to the time I spent there and on the remembrance for many of our old acquaintance with much pleasure. I am very much pleased with home, and have enjoyed myself and had good health ever since my arrival. I wish it was nearer to India that I would see some of

you here. I am living with my eldest brother who has got a very beautiful Zamindari in Ireland, plenty of jungle for shooting, but no wild beasts larger than a *moosal* and foxes for hunting with dogs; he has also got some very fine lakes always full of water as the land does not require irrigation.

Believe me to be, your very well-wisher,
(Sd.) V. H. LEVENGE."

He was a great friend of the Principal Collector Mr. Rose Peter, and helped him much in his elephant hunts. A letter from him to Rama Bhadra Naick, under date 26th December 1826, will not be out of place:—

"You will send your match locks men in your service to be present in Cumbum on the 5th January and also 500 men for the purpose of driving the elephants to that spot, but you must first give stringent orders to the match locks men to be present on that date in Cumbum when the orders will be given for the attendance of others."

The family of Rama Bhadra Naick still preserves a shawl presented to him by Mr. Peter, in appreciation of his skill in elephant hunting.

Rama Bahadra Naick III was succeeded by his son Venkataswami Naick in 1864. His services during the famine of 1876-77 were much appreciated by the local authorities. He was one of those invited to be present at the Reception of H. R. H. the Prince of Wales, now our King Emperor, in December 1875, at the Thirumala Naick's palace, Madura. Venkataswami Naick was very gentlemanly in his behaviour and quite unassuming in his manners. He was highly respected by his brother Zamindars. He was a handsome man with a commanding stature. A Governor of Madras, when he visited Kodaikanal, was struck with the noble demeanour and majestic appearance of the Zamindar, and was pleased to grant him the first interview. He died on the 21st August 1881 leaving a minor, Rama Bhadra Naick IV, the subject of our notice.

Mr. Rama Bhadra Naick was born at Vadagarai on the 23rd December 1873. In 1881, when he was eight years old,

he had the misfortune to lose his father. During this period of 8 years, his education was not neglected nor was he treated with undue indulgence and without proper efforts for moulding his character while quite young. The late Mr. C. Siva Subba Iyer of a very respectable family, and a retired Government official, who continued to be the guardian of the young ward for many years, was greatly responsible for his refined manners and exemplary character. The selection of Mr. Siva Subba Iyer was made by Mr. C. S. Crole, the Collector of the District, who was well known for his far-sightedness and administrative capacity. The late Mr. S. Sabhapathi Mudaliyar, an accomplished scholar in English and an erudite Pandit in Tamil, who was also on the staff of the defunct Madura Government College, succeeded Mr. Siva Subba Iyer as guardian, and remained as such till Mr. Rama Bhadra Naick attained majority. Sir V. H. Levenge, a particular friend of the family, who evinced great interest in the educational attainments of the young Zamindar, desired that he should be sent to Madras in 1884. As he was then only 10 years old, his guardian removed him with advantage to Madura, where he got on well educationally and otherwise. In 1888, he passed the Middle School Examination, and in 1891, the Matriculation Examination, Sanskrit being his vernacular throughout. We give below what Mr. Venkobachariar, the able and successful Principal of the Madura College, says of Mr. Rama Bhadra Naick about his scholastic career and his connection with public movements:—

“When the Zamindar was a minor reading in the Native College, Madura, he was a model student. His quiet and satisfactory conduct and his earnestness in his studies served as an example to his brother students. Ever since he became a major, he has been winning the good opinion of every one that has come in contact with him. His unassuming and gentlemanly manners, the deep interest he takes in all the public movements, and above all, the readiness with which he comes forward to promote and encourage education, are very laudable and worthy of being imitated by others.”

On the 24th December 1894, before passing the F.A. Examination, he took charge of the management of his estate on attaining majority. We quote the following para from the speech he made on that occasion:—

“ * * Urged by an ambitious desire to prosecute my studies at College until I was able to take the B. A. degree, I desired my guardian to ascertain whether the Government would continue in possession of the Estate for some years longer. But I am told that the rules of the Court of Wards stand in my way. I am therefore obliged to take upon me the management earlier. And before I formally enter upon my duties, I should in the first place thank my guardians, Messrs. Sivasubramanya Iyer and Sabhapathi Mudaliyar for the very earnest care and genuine attention with which they have attended to all my needs in matters of education and training. I should next thank very heartily Mr. Edward Turner, the Collector, and Mr. L. C. Miller, the Sub-Collector, for the parental care which they have uniformly bestowed on me. There is then yet the pleasant duty of thanking the Court of Wards for their having kept me under their protective wings all these years. And last, not least, is the expression of my strong feeling of loyalty and devotion to that august sovereign Empress Victoria who so nobly fills the honoured British throne.”

To keep the memory of the late Mr. Sabhapathi Mudaliyar green, Mr. Rama Bhadra Naick has published at his own cost one of the most scholarly works of the former known as “Pillai Thamil” dedicated to the God Balasubramaniaswami at Periakulam.

The reforms which Mr. Rama Bhadra Naick has carried out in his estate are very substantial. He has brought much of waste land into cultivation, and his love for plantation amounts to a passion. He lately started an Agricultural Farm on scientific methods of cultivation, and the results accruing therefrom are invaluable. Those interested in agricultural reform from the neighbouring parts proceed to this farm to inspect it. He made a large collection of food grains and fibre plants from his estate and elsewhere, and exhibited them at the Madras Agricultural and Industrial Exhibition in 1904, through the able and energetic Agricultural Inspector, Mr. Kamakshi Row, who was awarded a silver medal.

The Zamindar zealously co-operated with the committee formed for the Agricultural and Industrial Exhibition held at Madura in May 1906, and exhibited several collection of food grains, fibres, oilseeds, horns, skins, etc. On this occasion, he read a paper on Agriculture which was much appreciated.

We quote the opinion of Mr. Rama Bhadra Naick, who is an expert in matters agricultural, expressed in his report on the Experimental Farm at Vadagarai :—

I would draw the special attention of the Board to the following valuable advice of the Honourable Mr. G. Stokes : "Owing to the possession of the small capital and several other causes, the ryot's horizon is necessarily limited, and he cannot afford to undertake expensive experiments in cultivation because, if they failed the loss would be vital. The function of Government ought to be to aid the ryot by a careful study of his methods and by using his methods to find out where they can be improved. I would suggest for example that what Government could do for the ryot is the provision of seed. Take the case of tobacco; the ryot cannot afford to send for the best varieties of tobacco. It ought to be the duty of Government to obtain the best seed, cultivate them in their farms, select the seed and distribute it to the ryots who can then raise a good crop.

More important than the selection of the seed is the breeding of cattle which is the main-stay of the Indian farmer. The size of bullocks especially in these Southern Districts goes on diminishing. The best way to remedy this evil, is to purchase, at the cost of the Government or of the Board, the best breeding bulls of the Presidency and serve them on the cows of the villagers. This will result in the production of large-sized animals suitable for draught purposes.

In this connection, I would strongly recommend the following suggestion for the favourable attention of the Collector of this District in whose power it lies to successfully persuade the Zemindars and the rich land-holders to give a wholesome turn to the present harmful Jallikat (Bull-driving) festival which is in vogue in several villages by converting it into useful Cattle-Shows where prizes could be awarded to the best bulls presented. This will bring about a decided improvement in the breeding of cattle.

There is no gainsaying the fact that the agriculture of this country is still in its primitive stage. The great progress which science has made and the valuable information contained in the Agricultural bulletins, issued in English after laborious experiments by eminent men are more or less a sealed book to the villagers. The diffusion of agricultu-

ral education must be effected by translating into vernacular languages and publishing in leaflets all scientific and practical agricultural experiences such as the composition of soil, the use of manure, the breeding and feeding of cattle, the economic value of crops, the advantages of well-irrigation, of deep ploughing and intensive manuring; and these must be distributed among the ryots. This task may be usefully undertaken by the Board to bring a knowledge of the latest improvements to the very door of our apathetic brethren.

As 69 per cent of the population of our Presidency mainly depend on Agriculture, it justly claims the first and foremost attention of the Government and of the landholders. No other Governor was so profoundly impressed with the importance of encouraging Agricultural Instruction as our present noble ruler. The Agricultural class cannot therefore be too thankful to His Excellency Lord Amphill who has been, ever since his assumption of the exalted office, evincing a deep and abiding interest in the agricultural improvements of the Presidency. The agricultural reforms so wisely inaugurated by the Government of Madras in the matter of devoting Mr. Benson's attention solely to agricultural improvements, of appointing an Agricultural Chemist to the Presidency, and of retaining permanently the services of the Government Botanist, of opening five more agricultural stations and of encouraging the scheme of Mr. Chatterton who is deputed to encourage experiments in irrigation by pumping, are sure to produce far-reaching effects and to achieve substantial results. The proposed establishment of the highest college of Agriculture at Pusa augurs well for the bright future that awaits the agricultural class in India. It is also a happy sign of the times that the Political Associations too are, in view of the great importance of Agriculture to the people, holding annually Agricultural Exhibitions and Cattle-Shows, encouraged by heads of Districts. All well-wishers of agriculture are gratified to see that an interest in the minds of the people has been created in time and this stir must have beneficial influences in improving the material condition of India especially of the poor agriculturists. This awakening is the beginning of a new era which has fortunately dawned in the history of the Indian Agriculture.

When even a ryot holding only two acres of land would come out of his old groove shaking off his wonted lethargy and see his way to provide himself with a well and when he is, after having fortunately struck upon a profuse spring, able to deepen it and increase its irrigating capacity and when he is able thereafter to make his land produce from Rs. 150 to Rs. 200 per acre by raising industrial crops instead of the ordinary rice crop, as is said to be done at Melrosapuram, then can an Indian ryot materially better his depressed condition and only then will "health and plenty cheer the labouring swain" of India.

Mr. A. R. Knapp, President, District Board, Madura, records his opinion on the Agricultural Farm as follows :—

* * * *

“Visited the farm this afternoon. I am sorry to be too late to see the wet crops which appear to have been a conspicuous success. The sugarcane is flourishing and affords a striking object lesson to the neighbouring ryots who, I am glad to see, show an inclination to learn therefrom. The other dry crops have been unfortunate, owing mainly to their being sown late. Their failure is not, however, an unmixed evil for one of the main objects of such an undertaking as this is to ascertain by experience the causes of failure. The Zamindar of Vadagarai is to be congratulated on the excellent public work he is doing here.

Mr. J. P. Bedford, the Collector of Madura, has the following opinion :—

“I visited the farm this morning. I wish the other Zamindars and big landed proprietors of this District would show the same enterprise as the Vadagarai Zamindar. I agree with the Rev. Mr. Holton that an oil engine and pump would be an interesting addition to the farm and an useful object lesson to neighbouring ryots and visitors.”

From the following letters addressed by high personages it will be seen that Mr. Rama Bhadra Naick is a pioneer in scientific agriculture :—

THE PALACE,

Trivandram, 30th March 1905.

“My Dear Sir,

Allow me to thank you for the copy of the report on your Experimental Farm, which you so kindly sent me. It is very interesting and your experiment is a laudable one.

I am, yours truly,

(Sd.) RAMA VARMA,

Maha Rajah.

BOARD OF REVENUE,

REV. SETT. AND RECORDS AND AGRICULTURE,

Madras, 13th August 1904.

“Dear Sir,

I am in receipt of your letters of the 6th instant, sending me a copy of the Report on the Experimental Farm at Vadagarai, for which I am

much obliged. I have perused the report with much interest, and trust that your laudable efforts in the direction of agricultural improvement may meet with all possible success.

The excellent example set at Vadagarai is worthy of being followed in many other places.

I am, Dear Sir,
Yours faithfully,
(Sd.) A. E. CASTLESTUART STUART.

MADRAS, April 3rd 1905.

Dear Sir,

I was glad to receive your letter of the 26th ultimo, and to hear of all you have been doing, and in particular of your Experimental Farm. I read, with special interest, the report you were good enough to send me of the work done in the Farm during 1903-04, and the whole enterprise seems a most deserving one, and reflects credit upon the District Board, yourself and the officer you have in direct charge. I hope you will keep up the experiment, which can hardly fail to be of use to the District.

* * * *

Yours faithfully,
(Signed) A. G. CARDEW"

"From
The Maha Rajah of Bobbili, K. C. I. E.,
To
The Zamindar of Vadagarai.

My dear Zamindar,

I have read with interest your report on the Experimental Farm in your charge. I am sure it will prove very beneficial to the agricultural population in general. The lessons and experiments imparted and carried on there have been attended with good success. I intend shortly to open an experimental Farm in my Samasthanam.

Yours sincerely,
(Signed) RANGA RAO,
Maharajah of Bobbili."

As he throws himself heart and soul into matters agricultural, he was lately chosen a member of the Central Agricultural Committee, Madras. When H. E. the Governor of Madras in October 1906 laid the foundation stone of the Agricultural College and Research Institute at

Coimbatore, the Director of Agriculture invited Mr. Rama Bhadra Naick to be present at the ceremony, where he was introduced to His Excellency by the Honourable Mr. Castlestuart Stuart.

When the late Zamindar of Saptur was put in charge of his estate in 1902, the Zamindar of Vadagarai sent him a letter of advice chalking out plans for his future guidance, which is a piece of literature in itself. He says there are four or five radical vices which go to wreck ultimately the fame of their ancient houses and the stability and integrity of their estates. He puts them down as follows:—
 “1st. admission of bad characters as our menial servants and dependants round our person; 2nd. indifference and carelessness in the choice of officers; 3rd. idleness; 4th, voluptuousness.” This advice was printed in a pamphlet form and sent to many Zamindars and others for information. Every word of his in the pamphlet breathes sincerity and earnestness so far as the furtherance of the prospects of those of his class is concerned. He points out their defects in plain terms and goes to the extent of suggesting remedies also to them. As regards the passing of the Court of Wards Act, Mr. Rama Bhadra Naick is of the following opinion:—

* * * *

Upon these reasons and in spite of all the opposition from the non-official members of the Council and in spite of all our faults and deficiencies, our excellent Government of Lord Amthill, which is ever anxious and solicitous for the welfare and preservation of the landed aristocracy of this Presidency with the best intentions, has resolved to preserve us from ruin in the full hope that we may learn, hereafter at least, to become useful members of the community by discharging our legitimate duties. And hence this Court of Wards Act protects posterity and checks the vagaries of spendthrifts in the present generation of Zamindars. Also there is the large probability that the money-lender will perforce take more heed to his lending than he has done in the past, and will refrain from supplying the means to indulge in unprofitable expenditure.

While giving us some of these advantages, it also lays upon us some responsibilities. “The labour of managing the Estate is great; the res-

possibility under the present law is also great; and there is small honor or glory to be got out of the transaction, more especially if the ward, when the wardship had ceased, plays havoc with the fruits of Government care and industry." Besides, this legislation clearly shows that not only the Government, but also the public expect from us special obligations.

The most benign Government of Madras, has, for the past some years and more, been bestowing their utmost attention upon us for preserving our estates in integrity and ourselves from ruin. If we do not rise equal to the occasion and prove ourselves worthy of the consideration shown us, then we do not deserve any further help at their hands.

The Collector of the District can work wonders if only he will take some trouble on account of the Zamindars. He is the king of the District, the eye of the Government, and a high and responsible official, with whose discretion, the Government does not like to interfere. If, according to Dewan Bahadur Srinivasa Raghava Iyengar's proposal, "the more considerate Zamindars are to be invited to meet the Head of the Government about the New Year's day when they would be expected to give an account of the management of their estates," the same suggestion may be adopted in the case of Zamindars of limited income who should be asked to meet the Collector at least twice a year. There will be then an opportunity for them to represent their grievances in person. They can also avail themselves of that opportunity to cultivate the acquaintance of their brother Zamindars. They thus acquire a spirit of emulation in the management of their Estates. If this is done, there will be ample scope for giving due warning to them when necessary. The objects of the Act will be realised by such a procedure on the part of the Collectors of Districts. This is far better than the Collector's interfering at the last moment, when the Zamindar, after a long course of reckless life, gets steeped in debts and desires to be saved. And this last thing is just what is possible at the present state of things. The Collector, in his circuits with his manifold duties, has little time to bestow upon the Zamindars. Although a Collector may be willing to receive a Zamindar, yet the latter, ashamed of his extravagance and vice, prefers to shut himself up in seclusion. But he may be made to become alive to a sense of his duty if the Collector sets to work in the way mentioned above. Should the Collectors happen to be indifferent, some of the influential Zamindars of the District should themselves form an assembly, push themselves to the front and to the notice of the Collector and meet him often. This cannot be done unless and until some of us take the initiative of calling all of our less educated and less public-spirited brother Zamindars, who are now leading a useless life in their obscure homes surrounded by their ignorant companions. It is only when they go to the capital towns, they can be made to understand their position, duties and responsibilities and the course of economical management.

Mr. E. L. Thornton, the acting Collector of Trichinopoly, wrote on the pamphlet :—

I thank you much for the copy of your excellent advice to the Saptur minor. Your suggestion about personal interview with the Collector seems to me excellent, and if you can persuade your brother Zamindar to avoid bad companions and the pleasures of animal passions, you will indeed be a public benefactor."

The following testimony was borne by Mr. Morrison, Tutor and Guardian to the Court of Wards Minors :—

* * * *

I.....acknowledge with thanks a copy of "An address to a Zamindar by one of his class" which you have written and presented to the Zamindar of Saptur, who I understand recently entered on his majority. I have read your address with interest and I sincerely trust it may do the young man good. The advice you give is, I think, sound and I hope he may take it to heart, for he assuredly stands in need of it.....

* * * *

The Rajah of Venkatagiri wrote :—

My dear brother Zamindar,

Your kind letter of the 2nd Instant as well as the pamphlet containing an address to the Zamindar of Saptur to hand. I thank you very much for the wise advice you gave to the Zamindar in the form of an address. It not only points out the defects which are not uncommon with many Zamindars, but also suggests remedies. Though you addressed a particular Zamindar, yet it is an address to the Zamindary class in general. As the President of the Madras Land-holders' Association my thanks are due to you for the reference you made regarding the useful work of the Association.

I welcome the idea of forming Zamindary Associations in different Districts to protect the interests of the Zamindary class. If many more Zamindars take so much interest as you do, our class would not have gone so much down in their social position as it is now. In short, I humbly suggest that our class requires not only education but proper training and really faithful dependants.

I am,

Yours sincerely,

V. R. KRISHNA YACHENDRA,

(Rajah of Venkatagiri.)

The Honourable Sir J. Thomson and Mr. J. A. Cumming, the Collector of Godavari, respectively, expressed their opinion in the following terms :—

“ I received your letter of 3rd Instant and your letter to Saptur and thank you heartily for both.

When you preach thus to one another the doctrine will be powerful.”

“ I was very much interested in the pamphlet you sent me which contains much sound common sense.

Bearing these principles in mind, I have no doubt you will efficiently administer your own estate.”

His Excellency the Governor in Council, on the 20th August 1906, was pleased to nominate Mr. Rama Bhadra Naick as a member of the Committee of Visitors of the Court of Wards, Newington Institution, in the vacancy caused by the death of Rao Bahadur C. Jambulinga Mudaliyar, C.I.E., Judge, City Court, Madras. The public of Periyakulam held a meeting, thanked the Government of Madras on the happy selection, congratulated the Zamindar, and sent him a copy of the proceedings.

The Honourable Mr. K. R. Guruswami Aiyar, High Court Vakii, wrote :—

“ I am glad to see it announced that you have been made a member of the Newington Board. I naturally look forward to your becoming a useful and influential advisor of the Institute.”

The Honourable the Rajah of Kurupam :—

“ I am happy to learn that you have been appointed member of the Advisory Committee. Let me offer you my congratulations. I dare say your selection is a very happy one. I am sure your services on the Committee will be of great benefit to the minors.”

The Maharajah of Bobbili, K.C.I.E. :—

“ I am sorry I had forgotten to congratulate you in my previous letter on your appointment as a member of the Court of Wards Advisory Committee. Allow me to congratulate you heartily for the same.”

Mr. Rama Bhadra Naick who is himself a Zamindar, who was educated under strict disciplinarians, and who is alive to the weaknesses of his brother Zamindars, spoke as follows in connection with the proper place to educate the minor Zamindars under the Court of Wards, at the tenth session of the Madras Provincial Conference held on the 23rd May 1901, at Madura :—

* * * *

Therefore, if the Government and the Court of Wards are interested in the real welfare of the Wards, Newington is not the place suited to the kind of education they have to receive. All such good qualities as self-reliance and manliness, plain-living, high-thinking, simple habits, aversion to vanity, thirst for knowledge and, last but not least, refined manners as are daily taught with all due care and consideration by the European guardian, are totally forgotten and given up the instant they quit the garden and come out with the determined idea of excelling even Rajas who often go to Madras with a large retinue and waste their money in vain pomp and glory and are frequently duped in the purchase of jewels set with precious stones. Such men without having the least consideration for their future welfare and that of their tenants, without gauging the capacity of their estate, without knowing the value of money and the uselessness of investing it on jewels, empty their treasury the next day, encumber their estate the third day, and allow themselves and their estates to be let in auction the 4th day. It is for fear of such consequences, the Zamindars of limited income do not like to send their children to Madras. If the vast surplus of those Zamindars after meeting all legitimate expenses be properly preserved, would they not have themselves opened the Madura-Pamban Railway, as the Raja of Parlakimidi has done in his estate, or come forward to open the Ammayanaickanoor Tramway line, or opened charitable institutions for the use of the children of their soil, or sent deserving pupils to England for higher or scientific education? But their present state is such that they must get loans to subscribe to the Victoria Memorial, should there be a meeting held to-day.

Under these circumstances, it is my sincere prayer that young minors should be brought to the District Headquarters, placed under the charge of a well-qualified native gentleman, sent to schools like ordinary boys, and the school authorities should be requested to report their monthly progress. The guardian should be further enjoined by the Collectors to attend to their religion and their national custom. And it is only for receiving their higher education, they must be sent to Madras to be under the tuition of a European guardian. Although it may be confessed that the Zamindars are not as a class superior to Dwijas in point of intellect, yet the defects I

have mentioned cannot be entirely attributed to want of intellect on their part as we see that there are even to-day well-educated gentlemen as our illustrious President of the Land Holders' Association, the enlightened Raja of Ramnad, the Maha Raja of Bobbili, the late lamented model Zamindar of Sivagiri and, last but not least, our worthy Chairman of the Reception Committee.

Unlike the members of his class who lead mostly retired lives without contributing to or taking part in any movement calculated to promote public utility, Mr Rama Bhadra Naick accepted the Chairmanship of the Periyakulam Municipality when it was offered to him in 1904. The following among several other things mentioned by H. E. Lord Amphill in his speech when the Impartible Estates Bill was passed into a law, made a deep impression on Mr Rama Bhadra Naick, and it also made him alive more keenly than ever to the duties and responsibilities of the landed aristocracy :—

* * * *

“The backwardness on the part of the Zamindar class has been the main argument against the policy of protecting and preserving them by special Legislation, and as I have already said, that argument prevailed with the Madras Government until a few years ago. But now we have adopted a more hopeful attitude; we are unwilling to believe that the Zamindars will always lag behind the times, and we are seeking to give them all the encouragement in our power. It is our hope that they will develop into a powerful and influential class which will form the back bone of society,..... and help to span the gulf which exists between the Government and the people.”

* * * *

Since the time he assumed charge of the institution, there has been an increase to the Municipal revenue of Rs. 3,000 caused by the revision of house tax, collection of tolls, market fees etc. The private scavenging and cesspool services have been showing a gratifying advance and there has been a larger percentage of attendance in the aided as well as in the unaided schools. The treatment to the increasing number of patients in the Municipal Hospital is satisfactory.

The Government of Madras in their Endorsement No. 2501 M. dated 1st December 1905 said :—

“In * Periyakulam * the administration was good and the Chairman and Municipal Councils concerned are to be congratulated upon the results achieved.”

The last para. of G. O. No. 1599, M. 2nd August 1905 :—

“The Government are pleased to note the testimony borne by the Revenue Divisional Officer to the good work done by the Chairman, M. R. Ry. V. Ramabhadra Naidu Garu.”

Mr. L. C. Miller (now the Honourable Mr. Justice) wrote :—

“I am very glad you are getting on so well and earning the approbations of Government for your Municipal and other enterprise. I shall always be glad to hear of your progress.”

The Honourable Mr. A. E. Castlestuart Stuart :—

“It was a great pleasure to have had the opportunity of introducing you to His Excellency the Governor the other day at Coimbatore and if I had only then had the papers you kindly sent me, I could have given His Excellency more particulars regarding you though this was scarcely necessary as Government well know what an example you are setting in various directions by your laudable efforts to promote the welfare of the people. It must be some small satisfaction to you to know that your public spirit and energy are fully appreciated by those for whom you have done so much. By friendly co-operation much can be done which would otherwise be impossible ; and I am glad to see that your Council is free from the too common “factions” that impede good administration in so many places.”

Mr. A. G. Cardew :—

* * * I congratulate you on the good results of your work as Chairman of the Municipality, and the recognition of it by the Collector and Government. I am sure that it is in the willingness and ability of local leaders, like yourself, to work for the public good, that the success of local self Government depends, and I hope you will keep it up for many years. In England many public-spirited men serve for long periods on the Local Boards in their neighbourhood and devote a large part of their life to such work. It is on such effort that local progress must depend, and you cannot be doing any more useful work.

“I am glad, too, to hear so good a report of the school.”

The "Madras Mail," October 10, 1906 :—

Mr. V. Ramabhadra Naidu, Zamindar of Vadagarai, in the Madura District, is among the very small minority of Zamindars in the Presidency who evince energy and public spirit in matters affecting the material welfare of their community. He takes a keen interest in all schemes of improved and Scientific Agriculture and is a member of the Court of Wards Advisory Committee. As a practical proof of his deep interest in Agriculture, he was present at Coimbatore on the occasion of the laying of the foundation stone of the new Agricultural College and Research Institute. Last, but not least, he is the Chairman of the Periyakulam Municipality which he has been administering with considerable efficiency. The Government of Madras notes with satisfaction the energy and public spirit displayed by Mr. Ramabhadra Naidu in his administration of the Periyakulam Municipality last year."

The letters from Messrs. J. A. Cumming, dated Cocanada 30th December 1905, and A. G. Cardew, 7th November 1901, respectively, will not be out of place :—

"I am glad to see from Government orders that you are Chairman of Periyakulam, thereby taking a practical share in the administration of the country with its duties and responsibilities. It is not often that members of your class do so."

"As you are one of the few gentlemen in the District whom I have already met, I am fortunately able to assure you that I have no doubt of your personal fitness for the office."

Periyakulam is divided into Thengarai and Vadagarai (North bank and South bank), the river Varaha separating them. In times of flood, it becomes impossible to cross the river. The Chairman, Mr. Rama Bhadra Naick has succeeded in obtaining the sanction of the Government to span the two banks by a bridge. This will be a great boon to the residents of Periyakulam.

The following testimonies borne by responsible officials of the District, show the deep interest which the Chairman of the Municipality, Mr. Rama Bhadra

Naick, takes in the well-being of the Periyakulam Hospital :—

* * * The popularity of the Hospital is no doubt due to the interest taken in it by the Chairman as well as to the efforts of the Hospital Assistant in charge.

(Signed) A. EDGINGTON,
President, Taluq Board.
16-12 05.

* * * Periyakulam owes much to its Chairman's initiation and energy.

(Signed) E. L. THORNTON.

“I endorse the District Medical and Sanitary Officer's remarks. The hospital is being very well looked after. The attendance has gone up in a marked way during the last 6 months. Doubtless the personal interest taken in the matter by the public-spirited Chairman of the Municipality has a good deal to do with the success of the institution.

(Signed) J. P. BEDFORD,
President, District Board.”

The Zamindar maintains at his own cost a Primary School at Vadagarai which is in an efficient state; he is also the Manager of the Victoria Memorial High School, which is supported by public subscriptions and the collection of school fees. On the 12th October 1902, the Zamindar's son was sent to school for the first time, and in commemoration of that event, he was generous enough to grant a spacious site in which to build the High School at a cost of Rs. 15,000. The late Rajah of Ramnad drew up an appeal to his brother Zamindars and other noblemen to contribute liberally towards the construction of the High School, and a para from the appeal will not be deemed inappropriate :—

“To those of us who are Zamindars, a bright and unique example is set by the President of the Victoria High School Committee (Periyakulam) in the person of our dear brother M. R. Ry. V. Ramabhadra Naidu, Garu, the Zamindar of Vadagarai, who is proving himself verily an ornament to our class and a distinguished *alumnus* of the Madura Native College and of whom his *Alma Mater* may well be proud. It is not very often that we find Zamindars taking a deep and abiding interest in the cause of

education and when we find our brethren like the Zamindar of Vadagarai and the Zamindar of Palavanatham taking such very great interest in these matters, it is our duty to come forward and help the cause. In these days when education and commerce are raising countries and individuals in the eyes of Government, and in these days when merchant Princes are quietly replacing the hereditary landed aristocrats, and in these days when men of no social position rise to the highest rank by educational and intellectual qualifications, it is our bounden duty, if not for anything else, for the sake of justifying our existence as landed aristocrats, to wake from our lethargy, put our shoulders to the wheel and work along with our brethren in the praiseworthy work of raising our country intellectually. This can be done by sowing broad-cast the seeds of education."

Rao Bahadur C. Nagoji Rao, Inspector of Schools, Southern Circle, in his inspection reports for 1903-04, 1904-05, and Mr. L. C. Williams for 1905-06, remark respectively on the working of the Victoria Memorial High School, Periyakulam, of which the Zamindar is the President:—

"The institution which is supported by the local public and managed by the local Zamindar is an instance of private effort and deserves encouragement."

"Efficiency—Fair for a new school.

Tone and discipline—Good.

Dress and manners of pupils—Satisfactory."

"The institution is in a fairly efficient state. It meets the real want in the neighbourhood as the number on rolls shows. * * *"

"Dress and manners of pupils—Satisfactory.

o Tone and discipline—Good.

"The Manager, the Zamindar of Vadagarai, continues to take great interest in the institution. He is also maintaining an Experimental Farm. He would be doing great good if he added instruction in agriculture, theoretical and practical, to general education in the High School."

"Owing to the great interest taken in the school by the public-spirited Zamindar of Vadagarai, the Manager, it promises to develop into a very useful institution in a rather backward locality."

Mr. Rama Bhadrā Naick has allowed the use of his bungalow, free of rent, for the location of the High School since 1902. Many students preparing for High School and College examinations here and elsewhere are indebted

to his aid in several ways. Be it said to his credit that every educational and religious institution in the District has in him a patron.

The Collector of the District, who presided on the occasion of the distribution of prizes to the successful students of the Victoria Memorial High School, Periyakulam, on the 11th April 1906, remarked referring to the Zamindar of Vadagarai that he was a gentleman of rare virtues and a strange exception standing conspicuous among other Zamindars by his many good qualities, and that he was a model of what a Zamindar ought to be—a perfect pearl amidst a cluster of oyster shells.

Her Excellency Lady Lawley in November 1906 visited the Hindu Girls' School, Madura, which is supported by the local Theosophical Society. With the permission of Her Excellency, Mr. Rama Bhadra Naick announced two prizes every year, one in the name of Lady Lawley in commemoration of her visit to the institution, and another in memory of his departed mother.

Besides his help to the local Theosophical Society of which he is the President, he also subscribed for the Famine Fund of 1897-99, the Coronation Fund of 1903, for the Theosophical Girls' School at Madura in 1906, for purchasing a house at Madura in 1905 to hold religious conferences, and for the Albert Victor Hospital at Madura in 1897, and also for the Agricultural Association last year. He has also given a gift of a piece of land worth about Rs. 1,500 for the maintenance of the *thiruvachi* lamp put up in the Vishnu temple in 1810, by his grandfather, Meenayaswami Rama Bhadra Naick.

The Government of India were pleased to grant him the following certificate of honor on the 1st January 1903:—

“By Command of His Excellency the Viceroy and Governor General in Council, this certificate is presented in the name of His Most Gracious



Sri Nagama Rama Bhadra Naick

Majesty King Edward VII, Emperor of India, to M. R. Ry. V. Ramabhadra Naidu Garu, of Vadagarai Estate, son of Venkataswami Naidu, in recognition of his services on Local Boards and his liberality in the cause of education."

(Signed) G. STOKES,

Chief Secretary to the Government of Madras.

MADRAS, }
1st January 1903. }

It was chiefly at the suggestion and co-operation of the Zamindar of Vadagarai that the Madura Native College Students' Debating Society and also the celebration of the College Day were inaugurated. The late Rajah of Ramnad who presided over the fifth anniversary of the Debating Society, referred to the Zamindar in the following terms :—

" * * * * * I believe one of those that have started the society or at all events took great interest in it and one of whom my class is really proud and I am glad to find that this brother of mine is present here, I refer to my brother Zamindar of Vadagarai, and to the members of the society it ought to be a source of gratification for his coming out as a model Zamindar in the District and I (a Zamindar and not a model one though) am glad to bear testimony here to my friend's having already distinguished himself as a member of my class." * * *

" And when you go out I hope you will always be grateful to this institution as the Zamindar of Vadagarai still is."

Ever since he left the College, he has been very grateful to his *Alma Mater* and by way of exemplifying it, he has been giving prizes to some of the successful students every year.

Mr. Rama Bhadra Naick, in proposing the toast of the Madura College and its staff, on the College Day celebration, which came off on the 10th April 1903, closed it with the following remarks :—

" Till now I have been digressing and let me hereafter confine myself to the toast proper. We all love this College with a love, a love peculiarly our own, a deep love, the depth of which our frail words cannot adequately describe, but only true hearts can rightly gauge. It is the parent institution of the District and perhaps the oldest and the most efficient one. It has a great antiquity of its own of which you will be told by our elderly members. Gentlemen, is there a life more happy, more holy, and more beautiful than that of a student? Free from worldly cares

and domestic responsibilities, happy with the pleasures of literary exercise and sanguine of a bright future, have we not spent the happiest hours within these dear and sacred walls of the College? Is there not a charm in the very name of our *Atma Mater*? Have we not grown to love it as a part of ourselves and cherish it with affectionate devotion?

In 1906, when their Royal Highnesses the Prince and Princess of Wales landed in Madras, the Zamindar was present at the harbour along with other noblemen to receive the royal personages, and he had also the honor of being presented to His Royal Highness at the levee held subsequently in the Banqueting Hall.

The Zamindar was introduced to H. E. Lord Wenlock on the 18th October 1895 by Mr. J. K. Batten, the Sub-Collector, at the Periyakulam Krishnappa Naick's tope. In October 1899, H. E. Sir Arthur Havelock, the Governor of Madras, halted at Periyakulam on his return journey from Kodaikanal, when His Excellency was pleased to grant the Zamindar a private interview in the Pambar bungalow, the introduction being made by Messrs. H. A. Sim and L. E. Buckley. Mr. A. G. Cardew, the Collector of Madura, introduced the Zamindar to H. E. Lord Amphill at Dindigul, when he availed himself of the opportunity of welcoming their Excellencies Lord and Lady Amphill to Madura, on the 4th March 1902, and thanked His Excellency on behalf of his brother Zamindars for his having passed the Court of Wards Act. H. E. Sir Arthur Lawley, the Governor of Madras, when he visited Madura in November 1906, granted a private interview to the Zamindar along with the Rajah of Ramnad and the Zamindar of Etaiyapuram. On all occasions, whenever a Governor or a Viceroy visits the District of Madura, the Zamindar is invited to be present on the platform of the Madura Railway station with his brother Zamindars.

On the 30th June 1895, Mr. Rama Bhadra Naick's marriage was celebrated on a grand scale. Many neighbouring Zamindars and high officials and friends in the District attended the wedding. The Zamindar has a

son, named Nagama Rama Bhadra Naick, born on the 21st November 1897. He regularly attends the school established by his father and is placed under the tuition of a competent tutor at home.

Mr. Rama Bhadra Naick is a Sanskrit scholar, and as such is capable of finding out real merit and encouraging deserving men in that language. Some time ago, Mr. P. R. Subramanya Sarma of the District Court, Madura, dedicated to Mr. Naick his Sanskrit work on rhetoric, entitled "Kupalaya-nanda Karika or the Memorial verses of Appaya Dikshitas Kupalayananda."

The translation of the Vedanta Sutras and Sankara Bhashya by Doctor J. Thibaut, the German scholar, is a scholarly one, and is said to be in as terse a language as the original itself, and at the same time costly. Mr. Subramanya Sarma lately came forward with a good translation, priced it at a cheap rate, and dedicated the same to the Zamindar, but for whose invaluable aid and kind patronage, this book and the former one would not have seen the light.

On the Saraswathi Puja Day, during the Navarathri festival, the Zamindar holds a durbar in his palace known as Rama Murthi Ajaram, where his friends, relations, and tenants meet; the former offer their greetings, and the latter pay their respects to their landlord. The following day, the Zamindar proceeds in his palanquin to a prescribed spot called Vellaikarathu Anaimantapam, with all the paraphernalia pertaining to aristocracy and performs the arrow throwing ceremony in the presence of deities, gods &c., of the local temples of Balasubramaniaswami, Varada Rajaswami and Vaidyanathaswami. In the month of March, a feast known as the "Harvest feast" is held, when more than 3,000 people are sumptuously fed, irrespective of caste or creed at Pudukulam, the seat of one of his estates.

He holds the hereditary Darmakarthaship of the Malaimêl Vaidyanathaswami temple situated on a beautiful hillock from where one can command a view of the whole of the green paddy fields and lovely tanks in the village. In April, a feast is held in honor of the deity of the temple, and the idol is taken round the town in procession on a vehicle for 10 days. On the full moon day in that month, a festival in honor of Vishnu, inaugurated by the grandfather of the present Zamindar some 50 years ago, is celebrated in a beautiful garden belonging to the estate.

The additions he has made to his ancient palace, and the collection of pictures he has made, go to show his artistic taste. It is here that he receives his friends and distinguished visitors, such as Collectors and other high officials. He has a fine library of very good books, and it is pleasing to remark that every book there is well-thumbed and bears marks of constant use.

As the Zamindar is very popular with his brother Zamindars in the District and elsewhere, he has on several occasions been appointed an arbitrator by the Sub-Court of Madura West to settle the disputes arising among the Zamindari and other prominent families. He always renders his services gratuitously.

Though the Zamindar was born in the midst of luxury and opulence, he has been a man of toil from his youth. At Periyakulam where he received the rudimentary portion of his education, and at Madura where he finished the F. A. course, he laboured early and late to acquire knowledge, and would have won the highest University honors, but for his having to assume charge of his estate as we have observed elsewhere. He is cognisant of the fact that he has to make his way in the world; he is a landlord with multifarious duties, but still he spares neither time nor trouble in equipping himself completely for the uphill struggle of those who set themselves to lead noble and useful lives.



Sri Rajah V. Chandramauliswara Prasada Nayudu Bahadur.

**M. R. RY. SRI RAJAH VASIREDDI
CHANDRAMAULISWARA PRASADA NAYUDU
BAHADUR GARU,
SAR DESAMUKH MANNIAH SULTAN,
ZAMINDAR OF CHINTALAPATI VONTU,
(Krishna District).**

The once famous Nandigama estate had, in the early seventies, many striking examples of changes in human affairs presented by history, and Chintalapati Vontu, one of its existing branches, has as its Zamindar, M. R. Ry. Sri Rajah Vasireddi Chandramauliswara Prasada Nayudu Bahadur Garu, Sar Desamukh Manniah Sultan, a gentleman gifted with great natural endowments both physical and mental.

The estate of Chintalapati Vontu consisting of 23 villages, which was given to a junior branch, is an offshoot of Magallu or Nandigama, the parent estate, which was amalgamated with the British possessions about the middle of the 17th Century, and from which it was purchased at an auction held for arrears of peshcush due on the Zamindari. Very little is known of the estate of Raghavapuram. The line became extinct in 1760 and it was absorbed into Magallu or Nandigama. Of the three branches, the only estate that now remains in the possession of the Vasireddi family is Chintalapati Vontu, which is one of the impartible and inalienable estates that are included in the schedule attached to the Impartible Estates Act II of 1904. Its head-quarters is the town of Muktyala, whereat there is a fort as well as a palace built for the residence of the family, and by the side of it passes the river Krishna, which is about three furlongs wide at this place. The capital is situated on a solid rock touching the river Krishna at a distance of six miles from Jaggayapet, formerly a town of

great importance for trade but it has now lost much of its fame after the opening of the Nizam's State Railway between Hyderabad and Bezwada.

More than eight hundred years ago, a ruling family in Southern India, known as Vasi, took possession of the three villages Vallutla, Vasivi, and Kalakatta, which were situated in a big unclaimed forest that knew no master. By sheer dint of energy, they were able to form some more villages, and ruled them. They then sought the acquaintance of the Reddies in the neighbourhood, obtained their help, and managed their estate peacefully. While the Reddies began to rise to prominence by the acquisition of more estates, some of their powerful vassals delayed paying their tribute. At this stage, the former with the object of preventing bloodshed suggested that single combats should be arranged between the warriors to be selected from both the parties, and that the successful competitors should take possession of the estates of the vanquished ones. To this arrangement they consented. As the chief of the Reddies, Oudhabhupathi, could not find a competent warrior among his men, his friend Sadasiva of the family of Vasivi, volunteered his services and assured him that he would put to rout the enemies single-handed. He accordingly proceeded to the place of combat suitably equipped with all the military accoutrements. A Sirdar from the opposite party gave him battle. They fought with sword in hand, and Sadasiva came out victorious. Contrary to the conditions originally proposed, eight men, one after another in quick succession, came against Sadasiva, who, though alone, defeated them all valorously, and they took to their heels. By virtue of the original condition, Oudhabhupathi appropriated to himself the estates of the foe, and in recognition of the undaunted courage displayed by Sadasiva, conferred on him the title of *Bhanava Sankara* and also granted to him some mirasi and Zamindari estates with elephants, palanquins, and other emblems of royalty. As Sadasiva

brought *vasi* (honor) to Oudhabbupathi of the Reddies, he obtained the further distinction of *Vasi Reddi*. Thenceforth, the descendants of Sadasiva were called Vasi Reddies. The enemies who were routed and in whose minds the former hatred still rankled, finding their inability to conquer Sadasiva Reddi, entered the fort of the latter, on a certain night, by secret and stealthy contrivances, put to the sword every man, woman and child therein, and carried away all the property. Then, the wife of Sadasiva Reddi with her son aged two years, subsequently known as Giri Mallikarjana Nayudu, was living in her mother's house at a village not far off from the scene of the occurrence. On hearing of the tragic catastrophe, she determined to ascend the funeral pyre of her husband. Before she did so, fearing lest her young son should share the lot of her miserable husband, she sent for a Brahmin woman in whom she had implicit confidence, entrusted the child to her with the necessary means for protecting him, and finally extracted from her a promise to the effect that she would bring up the child as her own, educate him well and explain to him when he came of age the nature of the calamity that had overtaken their family and their kingdom. After this she ascended the funeral pyre.

The Brahmin woman took the young ward to a village called Nuthakki in the suburbs of Guntur, built a temple dedicated to Saktiswaraswami and lived there. She brought him up with care and gave him a sound education and when he attained majority, she explained to him the antecedents of his family, and spent the evening of her life with him. While Mallikarjana was seriously contemplating to go to his native place and devise means to extirpate the enemies who were the cause of the down-fall of his house, his tutelary god Saktiswaraswami appeared unto him in a dream in the guise of an old Brahmin and advised him not to take this bold step, and told him that if he remained in the same place

he would become great, that his family would prosper, and that he would be the ruler of an estate. According to this divine mandate, he gave up the plans he had formed, stopped at his place, married a girl of his choice and lived happily. Some members of the Vasireddi family took possession of several villages in the Kondavidu country, whilst others formed themselves into leagues of their own and managed their affairs.

After some years, Chandramauliswara of the Vasireddi family, with the object of establishing a permanent kingdom, proceeded to Hyderabad, collected a small army, interviewed the Subadar, paid him due homage and stopped there for some time discharging military duties. The Subadar appreciated his services, favored him with many honors and rewards and granted him a Jaghir containing Nuthakki, Thatikonda and other villages. After some generations had passed, the chief member of the family of the said Chandramauliswara was Veerappa Nayadu, who had many sons, the prominent of whom were Ragaviah, Ramanna and Chandramauli. They proceeded to Delhi with a small army to acquire a permanent kingdom. Their efforts to interview the Moghul Emperor, Shah Jahan, proving futile, they made a long stay there; and in the interim, they formed the acquaintance of many noblemen, commanders and other high dignitaries. At this stage, some of the Subadars of the Emperor refused to pay their tribute and became rebellious. Shah Jahan then ordered his officers to proceed against them and bring them to subjection. With the commanders that set out on this enterprise, the said Ragaviah, Ramanna and Chandramauli proceeded with their small army, took upon themselves the duty of executing the royal mandate, and without the least trouble to the officers of the Emperor, they made the turbulent vassals surrender at discretion. The officers returned to Delhi with much alacrity as their mission was highly suc-

cessful, and in gratitude to their friends (the three brothers), they introduced them to the Emperor, Shah Jahan, who, in addition to valuable presents, granted them the Paragana of Nandigama, and some Inams also. They repaired to their place, assumed control over the estates and formed new villages clearing impenetrable forests. They then proceeded to Hyderabad, interviewed the Subadar and obtained a sannad in the Fasli 1080, each of them having an equal share in the estate. Ragaviah built a fort at Magantu, Ramanna constructed another at Raghavapuram and Chandramauli at Chintalapadu. The last of these ruled the Chintalapati Vontu successfully for two years.

Ragaviah, the son of Chandramauli, ruled for 13 years. He went to Delhi, interviewed the Emperor, Aurangzebe, showed him some remarkable feats he had learnt on horseback, in acrobatic sports, archery and swordsmanship. The Emperor appreciated the display of such rare prowess by Ragaviah, and conferred on him the title "Bahadur of Bahadurs" and granted him an independent sannad for the estate of Chintalapati. Next came Rajamauli who ruled for 8 years. He had a big canal dug from Nandigama for purposes of irrigation, and was spoken of highly for his justice and charities. He was succeeded by Chandramauli, who had a son named Achanna *alias* Lakshmi pathi. During his minority, the brother of the twentieth in descent managed the affairs of the estate as Regent. Of the three branches of this family, one declined and the other two fell into feuds with each other.

From the records at our disposal, we find that the next member of the family that came to prominence was Ramalinganna, the forty-sixth in descent. He built for himself a fort at Muktyala otherwise known as Muktiswarapuram, situated on the banks of the river Krishna and resided there permanently. He sent his brother Veeranna to settle the affairs concerning the second extinct family and he went

and allied himself with Chandramauli and ruled the estate conjointly. After some time, Chandramauli appropriated the Zamindari for himself. Veeranna brought this to the notice of the Nizam, who ordered that the dispute should be settled by arbitration. As Chandramauli did not consent to this decision, it was decided that both the parties should fight with the assistance of the Nizam's army and the victorious party should take possession of the Zamindari; and in the battle that thus ensued, Veeranna was successful and Chandramauli fled from the field. The former presented himself before the Nizam who gave him a *sannad* for the entire possession of the estate of the extinct family. After some months, Chandramauli got Veeranna murdered by treachery and regained the Zamindari. Thereupon, Ramalinganna sent one Divakara Subbanna, a Vakil, to Hyderabad to plead the cause of his brother, Veeranna. Chandramauli waylaid the Vakil, foully murdered him in a forest and threw the body into the river Krishna. Subbanna's wife, Meenakshamma, tried to put an end to her existence, when Ramalinganna interfered and saved her life by promising her and her descendants a maintenance which is continued even to this day. Another Vakil named Bandar Vissanna was despatched to Delhi who also met with the same fate as his predecessor. While Chandramauli was ruling the estate of this ruined family by usurpation, Rajamauli, the eldest son of Ramalinganna, interviewed the Nawab, Sa'abat Jung, and represented to him his grievances. The Nawab then received intimation that certain Zamindars of western countries refused to pay their tribute, and he forthwith sent Rajamauli with full powers to chastise them. In the battle which he fought, Rajamauli came out victorious, and the Nawab conferred on him the title of *Rajah Bahadur* and also presented him with *dhanka*, *nagara*, *jhanda* and other insignia of royalty. He also granted him a *parvana* for the Zamindari of the ruined

family. Rajamauli returned to his place, ruled the estate for a year and died, a bachelor.

For some time, Ramalinganna, the father of Rajamauli ruled the Chintalapati Vontu, when Chandramauli managed to usurp it by treacherous means. The Nizam then ordered Ramalinganna that he should form no alliance with any foreign power excepting the British.

Lakhshmipathi, the second son of Ramalinganna, ruled the estate of Chintalapati. The thirty-fifth in descent claimed half of the Mrithunashtam Taluq and on Lakhshmipathi refusing to give him any share, he suddenly entered the fort of Muktyala, levelled it to the ground and seized the estate. Lakhshmipathi brought this to the notice of the Acting Chief-in-Council, Mr. Shudder, who restored to him the estate of Chintalapati which consisted of 23 villages. After Lakhshmipathi, his brother Ragaviah ruled the estate. Chintalapati was then in the jurisdiction of Guntur belonging to the Nizam. The thirty-fifth in descent taking advantage of this, again besieged Muktyala, killed some people and carried away the Badshahi sannads, paravanas, &c. He did not meet with any obstacle by virtue of his fortune nor was there any compensation to the losers. By the intercession of influential officials, Ragaviah got secure possession of the remaining portion of the estate for 8 years. During that period, he sank some wells and tanks, constructed roads in villages and raised gardens. He fed many poor people of all castes in the famine of the 1300 Fasli. Next came Chandramauli Nayudu, who tried to regain possession of the remaining villages of the Chintalapati Taluq which his ancestors had lost. The thirty-fifth in descent, referred to above, on hearing of the plans of Chandramauli, managed to obtain everything for himself through the authorities concerned. Thereupon, Chandramauli proceeded to Masulipatam and laid his grievances before Mr. John Reid, the Collector,

and other high officials, who advised him to approach the Court to be established shortly for it. At this stage, he passed away in 1803. The thirty-fifth in descent got the sannad for the Nandigama estate also. Chandramauli was succeeded by his son, Chinna Venkatadri Nayudu. The uncle of the latter who was also the brother of the former got himself separated from the family, stealthily carried away some important documents belonging to the estate and joined the thirty-fifth in descent who was the prominent foe of the family, caused annoyance to Venkatadri Nayudu, and contrived to get some of the villages in Muktyala, and utterly ruined him. He sued the thirty-fifth in descent in the District Court of Masulipatam for Chintalapati and other estates. In the Sadur Adalut Court, it was decided that Chintalapati should be handed over to Chinna Venkatadri Nayudu and that he should receive 2,30,000 Rupees from the estate of Jagannadha Babu, the fifty-first in descent. He ruled the estate from the Fasli 1336 to the Fasli 1338. He paid peshcush very regularly to Government, treated the tenants with kindness and justice, repaired the fort, formed some villages, built a flight of steps on the banks of the river Krishna, constructed a parapet wall for the Sri Swami temple, sank wells and tanks, and died in the Fasli 1338 leaving three young sons.

Bhavani Muktiswara Prasad Nayudu, the eldest son of Chinna Venkatadri Nayudu, assumed charge of the estate allowing maintenance to his younger brothers. During his minority, his life was not a bed of roses although his mother had acted as his guardian. As she was incapable of managing the affairs, her administrators brought many frivolous suits against the estate and thus increased the debts. To add to these troubles, the famine that raged in the country between 1832 and 1833 thoroughly impoverished the estate. Even in such straitened circumstances, she managed to pay the peshcush regularly to Government by selling her property. Subsequently, however, she once

delayed in forwarding the amount, which resulted in the confiscation of the Zamindari although she repeatedly requested the Collector for a remission.

While temporarily endowing the estate of Vasireddi to the forty-ninth in descent, the authorities gave away erroneously Chintalapati Vontu, and he made himself lord of the same permanently. When Bhavani Muktiswara Prasada Nayudu came of age, he found to his surprise that he could lay his hand on no estate. He represented everything to Mr. Blengrant, the Collector, who brought it to the notice of the Board, and by their order the estate of Chintalapati was transferred to Bhavani Muktiswara Prasada Nayudu. He brought many ryots from the Nizam's Dominions, granted them lands and made them his tenants. Subsequently, the Government by mistake took away Chintalapati also along with Nandigama and had it for 18 years. Bhavani Muktiswara Prasad Nayudu and his eldest son, Umamaheswara Prasad Nayudu, went to Madras in 1860 represented their grievances to the Governor and other high officials, and after a considerable delay succeeded in getting a sannad for the estate of Chintalapati.

It will not be out of place to give here some succinct account of the correspondence carried on by this Zamindar with the British Government to get his estate restored to him. His Zamindari having been resumed on the ground of arrears of peshcush with the original Nandigama estate, Rajah Muktiswara Prasada Nayudu Bahadur Garu presented a memorial to the Governor-in-Council on the 24th July 1861. It shows that before the permanent settlement, the Government itself resumed the Vontu or at any rate ignored its existence while issuing to Venkatadri, the thirty-fifth in descent, a permanent sannad, in which this was made part and parcel of Nandigama without any

reference to a subdivision but on the contrary the Chintalapati family was left to seek its remedy through civil courts.

Venkatadri died in 1828, when his son was a minor. The Court of Wards refused to take the estate under their management, for it was not one that paid revenue to Government directly. The mother as guardian managed the estate which was recovered through Civil Courts as a dependent and subordinate estate. The revenue payable to the superior lord, on Nandigama, fell into arrears and the Government on behalf of Nandigama took possession of this estate, because Nandigama was under their control for arrears of revenue, which grew hopelessly large, and so the whole estate including the Chintalapati Vontu was sold to the Government in 1848. In 1861 a petition was presented complaining on behalf of Venkatadri's son that this Vontu was taken possession of ostensibly for the arrears due by it to Nandigama; while it so remained in the hands of the Collector, it was swallowed up by the sale for the arrears of revenue of the whole estate. Several other grounds were also urged against the validity of the revenue sale.

This petition was transferred by the Government to the Board of Revenue, dated 7th August 1861. The latter in their turn forwarded the same, on the 2nd September 1861, to the Collector for report. On the report of the Collector, the Board of Revenue submitted the following memorandum, No 4389 of the 8th July 1862 to the Government of Madras:—

"(1) That the Chintalapad Vontu should be restored to V. B. Mukti-
vara Prasad Naidu as an act of justice on the ground that it was a dependent Taluq not directly liable to Government and that therefore its attachment and sale by Government was illegal and opposed to Regulation XXIII of 1802 & V of 1822 and to a ruling of the Sadar Court that attachment of a sub-tenure prior to the arrest of the defaulter is not warranted by the Regulations."

(2) "That Government should forego all claim to arrears contracted prior to the sale because they were cancelled under Section IV Regulation V of 1822 by the illegal sale and attachment of the estate;"

(4) "That if the Vontu be restored the assessment should be received and be fixed at Rs. 17,500"

Agreeing to the proposals made by the Revenue Board, the Government of Madras submitted their views to the Secretary of State for India under despatch Revenue Department No. 69, dated 27th Sep. 1862. In their memorandum they made the following observations:—

(7) "In connection with the same Vasireddi estates, we forward an order of this day's date from which you will perceive that we have seen reason to restore a portion of the property called the Chintalapad Vontu to its former possession. The grounds of these proceedings however are altogether distinct from those brought forward by the memorialist."

(8) "The Vontu constituted a dependent Taluk of the Nandigama Zamindari, not directly liable to government. It was bought in as part and parcel of the said Zamindari and has since been dealt with as if the government had acquired an absolute proprietary right over it whereas in point of fact they only purchased the right of the superior Zamindar to receive a certain assessment from the sub-tenant whose position could not be affected by the sale. Under this view we consider its immediate restoration to the sub-tenant to be an act of necessary reparation....."

In his despatch dated India Office, London 9th June 1863 No. 29, the Secretary of State for India passed the following order on the above Proceedings of the Madras Government:—"

(7) "I approve the proceedings of Your Excellency in Council in regard to another portion of this estate, the restoration to Rajah Vasireddi Bhavani Muktiswara Prasad Naidu of the Chintalapad Vontu, which had clearly been improperly sold with the other portions of the estate."

(8) "It is very gratifying to Her Majesty's Government to learn that the individual in whose favour this act of justice has been performed is held in general esteem, on account of the high character which he bears and is likely to do credit to the position in which he will now be placed."

The above decision of the Secretary of State for India was communicated by the Government of Madras in their Order No. 2106 dated 27th September 1862 to the Revenue Board which in turn passed on the order to the Acting Collector who gave possession of Chintalapati Vontu to

Rajah Muktiswara Prasada Nayudu Garu on the 16th October 1862. The Sannad-I-Milkyat Istimirar was granted on 20-10-1863, to this Zamindar by the Governor-in-Council.

Rajah Muktiswara Prasada Nayudu Garu enjoyed the distinction of being given the first seat in the Durbars held at Bezwada during the visit to the Krishna District of their Excellencies Lord Napier and the Duke of Buckingham, in recognition of his high merit and of his being the Zamindar representative of the once famous Vasireddi family. He was present at the Durbar held in the District in honor of the assumption of the title of Empress of India by Her Most Gracious Majesty Queen Victoria, in 1877, when he was given the following certificate of merit:—

“By Command of His Excellency the Viceroy and Governor General, this certificate is presented in the name of Her Most Gracious Majesty Victoria, Empress of India, to Rajah Vasireddi Bhavani Muktiswara Prasada Nayudu Bahadur, Zamindar, Sur Desmuk Munnevar of Chintalapati Vontu, in recognition of his being a descendant of one of the former Rajahs of the Northern Circars, a loyal Zamindar, and one esteemed by his dependants.

(Sd) BUCKINGHAM AND CHANDOS.”

January 1st. 1877.

The British Government recognised the title Munriah Sultan as a hereditary distinction and the titles of Rajah Bahadur, Sabamal Martabat Vali Marjeelat, and Sallemahu Allahutalla were conferred on the family by the Nizam's Government.

Rajah Muktiswara Prasada Nayudu Bahadur Garu addressed the following letter dated 12-7-1887 to the Collector of Krishna:—“I have two sons: Umamahesvara Prasada Nayudu, and Venkatadri Nayudu. In order to avoid disputes between them in future, I have made arrangements with their consent. I have divided the moveables between them. For the maintenance of my younger son, I have already given him possession of two villages which he is enjoying. The produce of the said

villages is to meet his maintenance expenses. I have also built and given him a house. I am fast getting aged. It is my desire that my eldest son should at once take my place and administer the estate. I request registry of the estate in his name." Upon this petition, the Collector passed the following order dated 26th November 1887 which was sent to Umamahesvara Prasada Nayudu Garu: — "The estate has been transferred into your name as requested by your father; you shall hereafter pay peshcush as usual."

When Muktiswara Prasada Nayudu Garu came to the *gaddi*, there was a famine in the District by which several ryots left their holdings uncultivated. Seeing the desolate and forsaken state of his lands, the Rajah got in many ryots from the adjoining British and the Nizam's territories and gave the lands upon moderate rates of shist on short terms of lease so that they might prosper gradually. The condition of the peasantry having improved, the system of quinquennial period of exchanging pattas and muchilikas was introduced in the Fasli 1283 and at the end of every period, he took care to revise the old rates of shist in the direction of increasing the demand slowly on the estate so that the ryots might not feel it burdensome to pay the higher tax. Rajah Muktiswara Prasada Nayudu Garu carried on thorough repairs to the irrigation channel of the "Muniyaru" stream which had been dug in the time of the twentieth Zamindar and fallen into disuse thenceforward, by which a greater portion of the village of Nandigama was brought under irrigation. The Government pays an irrigation cess to the Zamindar for utilising the water of the Muniyaru passing through his territory. The demand on the village increased to a large extent on account of the lands being irrigated by this water. The tanks in the village of Chintalapadu were also thoroughly repaired from which the estate is now deriving a substantial income.

On the auspicious occasion of "Mahadaya" which occurred in his regime, he gave to Brahmins all the "Danams" prescribed by the Hindu shastras. In honor of the god, Chandra Maulisvara, the worshipping deity of the Pushpagiri Mutt, he made a present of five kattis of dry land in the village of Chintalapadu. In his Zamindari villages of Pandyala, Konatamatmakur and Bobbilla-padu, he built new temples in honor of Siva and Vishnu, and for their maintenance he made a provision in the shape of Inams. He purchased one half of Gummadam-padu, a village in the Taluq of Venukonda, and some land in the village of Thubadu, and gave them as Inam to his favourite deity Muktiswara, presiding in the temple at Muktyala. In those days when there was no railway communication to Rameswaram, he performed most successfully a difficult pilgrimage to that place with a retinue of three hundred souls. During his journey, he visited the following places of worship:—Madura, Sree-rangam, Thirupathi, Conjeevaram, Kalahastri and Patchi-thirtham, at all of which he offered prayers and gave dakshina. It was ten full months before he returned home with all his relations and followers. He got the flagstuffs in the temples of Muktyala and Vedadri renewed, as the old ones became rotten through lapse of time and further built a flight of steps numbering 108, leading from the temple of Vedadri situate on a hill, to the river Krishna for facilitating the ascent and descent of pilgrims. He got "Droupadivasthrapaharavam" and "Kanchimahatyam" translated from Sanskrit into Telugu by Pundits and by them the translations were dedicated to him.

With tact and prudence, he made the amicable settlement above referred to, between his two sons, and handed over two villages of the Zamindari for maintenance to the younger son, without the freedom of transfer or sale, so that they might form part of the Zamindari in default of heirs.

On account of his handsome features, majestic appearance, and sturdy character, he commanded a wide influence around him. As he was a skilled diplomatist, he was held in high esteem by the Government of Madras. He was of a religious turn of mind and was therefore a regular worshipper of Siva. He would settle many disputes arising from differences of opinion among the different communities, on religious questions, by holding large gatherings of orthodox Pundits and other educated persons. At the end of his 60th year, he performed the "Sashtipurthi" ceremony, in honor of which many Brahmins and deserving poor were sumptuously fed. He lived to a good old age and had the satisfaction of seeing his family growing in numbers. He ruled between the Faslies 1272 and 1297 and died in the Fasli 1303.

Trained as Sri Rajah Umamaheswara Prasada Nayudu was under the able administration of his father, it was no wonder that he devoted himself solely to promote the good interests of his Zamindari. In his time, the income of his estate was further raised by means of the quinquennial settlement with the ryots who enjoyed the confidence of their ruler. There was some dispute about the estate lands situated in the Nizam's territory for which he had to spend much money and to undergo immense trouble and annoyance. However, he had the satisfaction of having got his object accomplished. Being strictly religious, he was in the habit of worshipping Siva every day and had the steps leading from the temple of "Narasimha," at Vedadri, to the river Krishna, re-built with stones at considerable cost and carried on improvements in the famous temple of Vedadri to which pilgrims resort in large numbers from several distant places. He went on a pilgrimage to Benares wherefrom he brought a huge idol which was placed in a temple at Chintalapadu and all the festivities in honor of the idol were performed on a magnificent scale.

Fair and noble-minded, honest and guileless, he was highly popular among his peasants and much liked by his kith and kin. As he was very liberal from the beginning of his rule and as he performed the marriages of his daughters with great splendour suited to his dignity, he was involved in debt at the time of his death, which took place on the 15th December 1901.

Sri Rajah Chandramauliswara Prasada Nayudu Bahadur Garu, is the eldest son of Rajah Venkatadri Nayudu Garu, the maintenance holder, and was adopted by the late Zamindar, Sri Rajah Umamaheswara Prasada Nayudu Bahadur Garu long before his death. From his boyhood, he was brought up by the latter and was educated in Telugu. As he grew old, he developed a taste for native medicine which resulted in his getting costly medicines prepared and distributing them to relieve suffering humanity as far as it lay in his power. After the death of Umamaheswara Prasada Nayudu Garu in December 1901, he came to the "gaddi" and the Zamindari was registered in his name. He married the second daughter of the Rajah of Devarakota by whom he has a daughter. His third sister was given in marriage to the Kumara Rajah of Chellapalli in 1904 and he had to spend large sums of money for marriage purposes.

After taking possession of the estate, he, for the purpose of clearing away the debt contracted by his adoptive father, increased the demand on his estate by 25 per cent between the years 1902-03, when the usual quinquennial settlement was renewed. In this attempt, he met with some opposition from his ryots at the beginning but ultimately, he persuaded them to submit to the increase of demand. In this estate, the ryots have no power over the soil and are devoid of occupancy rights in consequence of which they are at the mercy of the Zamindar for the time being. Yet, he never abuses his great powers over the

tenants and it speaks highly of him that he treats them with kindness and tenderness. Hence they are affectionately devoted to him. Without any Dewan or Manager to advise and help him, he has been managing the affairs of his estate single-handed with credit to himself and benefit to the Zamindari in spite of the intricacies of the modern revenue laws which require talents of no mean order for their proper understanding.

A shrewd and enterprising gentleman as he is, he is ever intent on works calculated to promote the good interests of the estate. Consequently, he has been busily engaged in carrying on repairs to the already existing productive works and in sinking new wells for agricultural purposes. At Muktyala, a big well was recently sunk at considerable expense, to which an oil engine is shortly to be attached for drawing water to irrigate the neighbouring fields. A gigantic scheme for instituting steam pumps in the Krishna river to water the adjacent land and to raise wet crops, is under contemplation. As he is a man of varied activities, he is not slow to discover the advantages that would accrue to the estate, by opening up mica mines recently found in two of his Zamindari villages, viz., Jayanti and Vellanki. Having previously ascertained from a qualified Geologist that mica lies copiously imbedded in the mines of the said villages, he took immediate steps to procure the necessary materials for their excavation. The work will be commenced shortly under the supervision of a talented and experienced mica miner. There is every likelihood of the Zamindari being benefited considerably by these mines.

The estate has a fine forest comprising several acres of land which was neglected by the previous rulers but the present Zamindar has already adopted measures for its improvement.

Agriculture has also received its due share of attention, for he has opened a model farm of Cinchona, so that

the ryots in the Zamindari might take advantage of the experiments carried on therein from time to time. Having developed a horticultural taste, he has raised gardens everywhere. Like his ancestors who did all in their power to promote education, he has established a primary school at Muktyala at his sole expense.

During this short period, he has thoroughly repaired the houses in the Fort at Muktyala and constructed entirely new buildings therein at a cost of Rs. 16,000. In spite of so many public works which bore heavily on his purse, he has liquidated a portion of the debt left by his father.

His charitable disposition and tenderness of heart are well known, and in the fullness of time, there is every likelihood of the country being benefited substantially and materially by his numerous benefactions. He is equally famous for his gentlemanly behaviour, unostentatious simplicity, guileless heart, innocent modesty and for other higher and nobler qualities that distinguish great men. As time advances, as he gains experience of the world, and as he is relieved of the pecuniary embarrassment which acts as a clog in every undertaking of his, we believe he will occupy a prominent place amongst the Zamindars of the Northern Circars, and prove himself one of the best descendants of that glorious and famous Vasireddi dynasty which, under the golden days of the well-known Venkatadri Nayudu, had earned a name not to be forgotten for several centuries to come.

**M. R. RY. SRI SETTIKOLAM PRASANNA VENKATA-
CHELLA REDDIAR GARU,
ZAMINDAR OF TURAIYUR,
(Trichinopoly District).**

M. R. Ry. Sri Settikolam Prasanna Venkatachella Reddiar Garu, the Zamindar of Turaiyur, whose lineage is as ancient as it is respectable, has rendered himself popular everywhere and is spoken of highly for his noble behaviour and gentlemanly qualities.

Turaiyúr is one of the three ancient Zamindari-
es of the Trichinopoly District. It originally consisted of 120
villages and was called a "Palaiyam." No record is forth-
coming to show when it was constituted as such. From the following accounts, however, of the successive
holders of the estate, it will appear that it has been in
existence at least for the last four centuries and a half.
It continued to be called a Palaiyam and its holder, a
Polegar, as will be seen hereafter, till the East India
Company permanently settled a portion of it under
the Madras Regulation XXV of 1802 and granted a San-
nad-I-Milkiyat Istimirar, dated 23rd December 1817, to
Settikolam Vijaya Venkatachella Reddiar in lieu of the
ancient rights and privileges, subject to the payment of a
nominal and permanent peshcush of Rs. 700 per annum.
From that time forward, the estate has been called a
Zamindari and its holder, a Zamindar.

According to tradition, the founder of the Palaiyam
was one Anna Reddiar, a Vaishnavite by religion, who came
from a northern country on a pilgrimage to Rameswaram.
He halted at Settikolam, a village 12 miles east of Turai-
yúr. The Proprietor of Settikolam complained to him of

the frequent molestations caused to him by the Proprietor of Nagalapuram eight miles west of Settikolam. The Reddiar on his return journey stayed at Settikolam and succeeded in putting down the molester. The former then somehow acquired possession of Settikolam itself and settled down there; hence the word *Settikolam* is prefixed to the name of every male member of the Zamindar's family.

He rapidly acquired village after village by means fair or foul, till he became a powerful man and made Turaiyur his permanent residence. In course of time, he became a Chief and rendered military service to the Carnatic Government.

In 1773, Settikolam Kumara Venkatachella Reddiar, the tenth of the successive Polegars, gave over charge of the Palaiyam to his only son Vijaya Venkatachella Reddiar. The first wife having died, Kumara Venkatachella Reddiar married another, by whom he had three sons viz., Muthu Venkatachella Reddiar, Prathapa Venkatachella Reddiar and Prasanna Venkatachella Reddiar. The second wife, on the birth of her first son, used her influence to induce her husband to resume the management of the Palaiyam. This he could not do by peaceful means, and therefore tried in 1785 to poison Vijaya Venkatachella Reddiar, who, thereupon, went to the Nawab, offered to pay a peshcush of Rupees 1,75,000 instead of Rs. 1,50,000, as heretofore, and returned to Turaiyur in 1786 under the special sanction and protection of the Nawab. His father, however, in his turn, got back the Palaiyam, in 1787, offering to pay a peshcush of Rs. 2,00,000; but again, his son, Vijaya Venkatachella Reddiar got himself reinstated in 1789 by payment to the Nawab of a *nazar* of Rs. 1,00,000, the peshcush remaining the same as before. But, owing to his inability to punctually fulfil his engagements, he was removed in 1793 and the father came to power again on promising to pay a peshcush of Rs. 2,75,000.

This state of affairs did not continue long. Having been impoverished by the frequent quarrels between themselves and the consequent exorbitant exactions of the Nawab, both the father and the son fled from Turaiyur and took refuge at Tanjore where the former died in 1799. In the meantime, in 1796, the son, finding that the Nawab's power in the country was on the wane, returned to Turaiyur and created disturbances. But they soon came to terms and the Polegar stayed at Tanjore on an allowance of Rupees 1000 per mensem, in addition to the right of collecting from the inhabitants of Turaiyur 25 per cent of the *jama* of the revenue collected by the Nawab.

On the assumption of government by the East India Company in 1801, Vijaya Venkatachella Reddiar was granted an allowance of 10 per cent of the net revenue of the Palaiyam divided into monthly instalments, pending its restoration to him. Eventually, thirteen villages (including Turaiyur) which formed but a portion of the original Palaiyam and which with four hamlets constitute seventeen villages, according to present accounts, were granted in Fasli 1227 to Vijaya Venkatachella Reddiar, subject to a peshcush of 200 star pagodas (Rs. 700) only, while the average gross collections of the Palaiyam for the past years amounted to 68,337 star pagodas. He was, it is stated, otherwise called, "Mondi Durai," because he was a cripple. He was a good scholar in Sanskrit and Telugu and is said to have composed several poems in both the languages, which, however, have not seen the light.

A difference arose between Vijaya Venkatachella Reddiar and his brother Muthu Venkatachella Reddiar, in consequence of which the former though still continuing to be the Zamindar, yet adopted his last brother, Prasanna Venkatachella Reddiar as his son and also executed a will in his favour. At the same time, he

discontinued the annual allowance of Rs. 4,000 which he had all along been paying for the maintenance of the junior branches of the family. Prathapa Venkatachella Reddiar had already died issueless.

Muthu Venkatachella Reddiar brought a suit for a partition of the Zamindari, which was dismissed. He appealed, but before the case was heard, Vijaya Venkatachella Reddiar himself died. Muthu Venkatachella Reddiar, thereupon, successfully sued for the possession of the whole Zamindari, on the ground of his being the senior member of the family. He died issueless and was succeeded by Prasanna Venkatachella Reddiar. On the death of the latter, his widow, Dharmā Samvarthani Ammall assumed charge of the estate and adopted, under the authority given by her husband, one Kumara Venkatachella Reddiar of Srivachur, who, however, owing to some misunderstanding between himself and his adoptive mother, resorted to civil courts and underwent great difficulties before he got possession of the Zamindari in 1850. He died in 1880 and of his two sons, the elder named Sri Settikolam Prasanna Venkatachella Reddiar, the present Zamindar, succeeded to the estate. The younger son, Prathapa Venkatachella Reddiar brought a suit in 1886 for a partition of the Zamindari, but afterwards came to a compromise by agreeing to receive a monthly allowance of Rs. 300. He died in 1897, when his only son brought a similar suit which was decided by the District Court of Trichinopoly by the award of a *maintenance* alone.

There are two beautiful square tanks in Turaiyūr, one bigger than the other. They are built of good, hard and well-cut stones throughout, with thousands of niches for illuminating them in the parapet walls all round, so well arranged as to form equilateral triangles, each triangle containing 10 niches. The tanks are of one and the same design, except that there is a stone Mantapam in the

middle of the big tank, evidently intended and formerly also used for the resting of Sri Nandhikeswara Swami of the Siva temple in Turaiyúr on the occasion of the floating festival. For some thirty years and more, the said tank has been used as the chief, if not, the only source of drinking water by a majority of the residents of Turaiyúr. Since 1876 the festival has not been conducted.

The bigger tank, it would appear, was constructed by the younger brother (Errama Reddiar) of the then Polegar; Linga Reddiar, sixth in succession, who happened to be long absent on a pilgrimage to Benares. When he returned home, he was surprised to see the new tank and felt enraged at the forwardness of his brother whom he had temporarily left in charge of the Palaiyam and who had undertaken and carried out, on his own responsibility, such an important work. He could think of nothing short of having the whole work pulled down, but his minister is said to have pacified him by suggesting that if the ornamental lion-shaped work in front of each of the four flights of steps leading into the tank were removed, that would much detract from the importance and value of the tank. The suggestion was approved of and carried out. The tank itself was then allowed to be filled in with rubbish. It was left in this neglected condition for some years, and then the rubbish being removed, the water was used for drinking as well as for bathing purposes. Later on, in 1876, it was reserved for the former purpose only.

Linga Reddiar not being content with having, as he imagined, sullied the reputation and popularity of his brother, and apparently, with a view to pleasing the people, had a smaller tank constructed in front of the Kasi Viswanatha Swami temple, which was built by him in commemoration of his pilgrimage.

In the immediate vicinity of the two tanks is a large irrigation tank, in the middle of which stands a three-

storeyed and terraced spacious building intended for use as a summer house, with the adjunct of a kitchen connected by a bridge with the main building. No timber was used in its construction and the plastering of the walls is said to have been exceptionally good.

The Polegars remained Vaishnavites till the time of Linga Reddiar who changed his ancestor's religion and became a Saivite and a disciple of the Virasaiva Matam at Thiruvannamalai. He established a Virasaiva Matam in Turaiyur which is still in existence and is known as "Peria Matam". He and his successors continued to be the disciples of the above Matam till Vijaya Venkatachella Reddiar changed his Guru and became a disciple of the Sringeri Sankara Chariar Matam in the Mysore State.

By a copper plate grant, dated 20th Chithrai of Rudhrothkari, corresponding to 1742 A.D., the village of Karappudayanpatti was made over to the Turaiyúr Peria Matam for its support by the Polegar Venkatachella Reddiar on the occasion of his Diksha ceremony.

According to the statement which formed an enclosure to the Collector's letter to the Board of Revenue, under date 28th July 1823, the Polegar appears to have been enjoying the title of "Pallagola Settikolam Vijaya" to which the following three titles were added on the occasions of important ceremonies:—(1) Raja Vijaya Bhujanga, (2) Sathru Gaja Kesari, (3) Canchu Mala Chura Brithangah.

There are two Siva and two Vishnu temples in Turaiyúr. Of these one (Kasi Visvanatha Swami temple) has already been referred to and the other Siva temple is larger and more important. Of the Vishnu temples, one (Venugopala Swami temple) is situated in the Turaiyúr town itself (so are both the Siva temples), while the other (Prasanna Venkatachella Pathi Swami) temple is situated on a hill, two miles east of Turaiyúr. This temple is the most important of all the four, as it has the family deity

of the Zamindar and as many worshippers visit it for performing vows, especially in the month of Purattasi, (September—October).

Tradition has it that Nallappa Reddy Audavam was taken seriously ill on his way to Thirupathi in the North Arcot district, when, in his dream, an old Brahmin appeared and told him that he need not go to Thirupathi, as he had himself come from that place, and taken shelter under an apple tree on the hill in Turaiyúr. The Polegar naturally believing this to be a mandate from the Thirupathi deity itself, returned home and built a temple on the hill. The decayed trunk of the tree is still in existence.

The Polegar gave away the villages of Okkari, Kamatchipuram, and Sennappanallur, whose average revenue is Rupees 3300, 900, and 3300 respectively, for the support of the temples dedicated to Nandikeswara, Kasi Viswanadha, Prasanna Venkatachellaswami and Venugopalswami, respectively. These temples are now under the control of the Devasthanam Committee. They were either built originally or improved subsequently by the Polegars. But no information as to dates or individuals concerned is forthcoming.

There is however an inscription, dated Kaliabdhm 4873 corresponding to A.D. 1771, on the stone wall of the Maha Mantapam of the Nandhikeswara Swami temple showing that a serious dispute between two sets of artisans as to their right to perform service in a certain area as blacksmiths, goldsmiths and carpenters was settled in the presence of Polegar Kumara Venkatachella Reddiar and his Minister, Venkatanarasimha Aiyar.

In front of the big masonry tank referred to before, there is a choultry, which is now under the management of the Zamindar and where Brahmins are daily fed. This was built from her own private funds by one Sampath Gouri Ammall Karthakkal, wife of Muthu Venkatachella

Reddiar, whose successor, Prasanna Venkatachella Reddiar granted, by a copper plate, a gift of a garden, wet and dry lands amounting to 294 acres in support of the choultry.

The village of Chokkanadhapuram is under the control of the Zamindar, and its present average revenue which amounts to Rs. 450, has been set apart for the performance of "Uchikalam" or mid-day worship in the Minakshi Amman temple at Madura.

Karattampatti, Mowalingai, Pudu Annmapolliem, Thirupathur, Thiruppangili and Jeyankondan are the villages that had been granted, from time to time, by the Polegars in favor of the 'Thayu Manaswami temple at Trichinopoly and the Siva temples at Settikolam, Thenur, Thirupathur, Thiruppangili, and Thiruthalaiyúr respectively. These temples also are under the control of the Devasthanam Committee. The dates of these grants and the names of the grantors are not known. An agraharam or Brahmins' quarters was constructed at Turaiyúr and granted to them by Vijaya Venkatachella Reddiar.

Besides the above, sundry inams were also granted, from time to time, for religious and charitable purposes, such as a choultry in Dharba Sayanam on the way to Rameswaram, the Dhakshinayana Punyakalam festival in Thiruvadi of the Tanjore District, a water pandal at Rameswaram, and the supporting of a Siva temple in Singalandapuram within the Zamindari itself.

M. R. Ry. Sri Settikolam Prasanna Venkatachella Reddiar Garu, the present holder of the Impartible Zamindari of Turaiyúr, is now 49 years old, having been born on the 20th April 1857. His early education was, owing to certain circumstances, neglected, and he is therefore conversant only with Telugu and Tamil, the former being his mother tongue. Being alive to the value of education, he has started a Primary School, and also a Lower Secondary school, where Tamil and English are taught, and where

his eldest son read up to the III Form, and from which he has since been sent to Trichinopoly to continue his studies. His other two sons are attending the local Primary School. It is pleasing to observe that his only daughter has passed the Primary Examination.

He contributed a good sum towards the construction of the Local Fund Dispensary at Turaiyúr and has materially improved the road round the Perumall Hills about two miles in length, for the convenience of the large number of devotees, who perform the penance of "Angapradhakshanam" on Saturdays in the month of Purattasi (September—October). He is a member of the Landholders' Association, Madras.

The average gross revenue of the Zamindari is Rs. 45,000 a year, which is subject to the payment of a nominal annual peshcush of Rs. 700 only.

The population of the Zamindari as per census of 1901 was 36,218. The Union of Turaiyúr consisting of the villages of Turaiyur and Kirambur is the largest in the District with a population of 12,780.

Turaiyúr is a commercial centre of some importance, and can boast of a native industry—weaving. A considerable quantity of male cloths of good quality and fine texture is turned out.

The Zamindar maintains properly the institutions (charitable and religious) founded by his ancestors and is himself generously disposed, so far as his means would permit. Though his father left him a very large debt incurred in connection with the suits he was involved in, the present Zamindar has, by his persistent economy and careful management, not only cleared the major portion of it, but has also acquired some valuable immoveable property. He has secured the services of a retired Thasildar for managing his estate.

THE LATE.
M R. RY. SRI PERUMALL NAICKER AVERGAL,
ZAMINDAR OF VELUR,
(**Madura District**).

The late M. R. Ry. Sri Perumall Naicker Avergal, the Zamindar of Velur, maintained a high reputation for politeness and simple habits, and was held in great esteem by his brother Zamindars, as well as by the officials who knew him well.

The ancestors of the Zamindar of Velur once belonged to Srivilliputhur, a Taluq in the Tinnevely District. During the Mahomedan invasions, when the Naick Kings were lords of those parts, they are said to have gone to Hanumanthankota, near Dharapuram, in the Coimbatore District, and settled down there so that they might live freely without being under the control of anybody. The great grandfather of the present Zamindar was Govindappa Naicker, who had two sons, Perumall Naicker and Numberumall Naicker. The former was very well known in his days for his many virtues and the latter for his tact and business habits. Numberumall Naicker was for a long time influential in the village of Idayacottai, which was within the jurisdiction of the Rajah of Virupatchi. When the latter proved hostile to the English, they went against him and brought him to subjection. They had to pass through Idayacottai to Dharapuram and other places, when Numberumall Naicker who commanded much influence in those parts, assisted them to a considerable extent by getting them the necessary supplies. When the British restored peace and order in those parts, they put up to auction some villages, when, in recognition of the help rendered to them by Numberumall Naicker, who had only the semblance of power as the

Rajah under whom he and the Polegar of Idayacottai worked, had lost everything, they were pleased to allow him to purchase four muttachs in 1816 for a nominal value of 1800 pagodas, equivalent to Rupees 6300. As the rent from tenants could not then be easily collected the peshcush payable to the Government fell into arrears; hence they resumed two of the muttachs, Vedasendoor and Thadikombi. Numberumall Naicker, it would appear, was given to expensive habits and the tenants of the two muttachs sent in a petition to the authorities concerned to transfer the management to Perumall Naicker referred to above, which was accordingly done. Perumall Naicker had two sons, Muthuswami Naicker and Govindappa Naicker. In the time of Muthuswami Naicker, owing to famine and other difficulties, the peshcush was not remitted regularly, and he, of his own will and consent, resigned the right of one muttaih in favour of the British Government. He sank a big tank which is known as Muthu Bhupala Samudram, and a channel from the river Nanganji runs into it. The Government have now allowed half of the water of the river to this tank for purposes of irrigation. He excavated another tank for Buduvarpatti, a village attached to the estate. He built a chattram at Chatrapatti, his head quarters, which is still in existence, and well looked after. He had four sons, the eldest of them being Mr. Perumall Naicker, the subject of our consideration.

When Mr. Muthuswami Naicker died, his eldest son was only 15 years old, being born in 1846. The Government then questioned the widow of the deceased gentleman as to the future management of the Zamindari. They sent Mr. Claret, the Sub-Collector of Madura, to examine the accounts, and to make the necessary arrangements agreeably to the wishes of the widow, who expressed that her desire was to make her son-in-law,

Bhumiappa Naicker, Manager, during the minority of her eldest son. Her request was complied with. Mr. Perumall Naicker was installed Zamindar on attaining majority.

His Excellency the Governor of Madras paid a visit to Madura in 1871, when invitations were issued to all the Zamindars in the District to be present at the levee there. As Mr. Perumall Naicker who responded to the invitation was of a commanding aspect, His Excellency was struck with it, shook hands with him and enquired after his welfare. A Sannad-i-Milkiyat Istimirar and the following certificate of merit was presented to him on the 1st January 1877 : —

“By command of His Excellency the Viceroy and Governor-General, this certificate is presented in the name of Her Most Gracious Majesty Victoria, Empress of India, to Perumall Naicker, Zamindar of Velur, son of Muthuswami Naicker, in recognition of his position in the District of Madura and the loyalty of his family.

(Signed) BUCKINGHAM AND CHANDOS.”

Mr. Perumall Naicker paid a peshcush of Rs. 10,568-2-3. The Sessions Judge of Madura once appointed him as a member of the Palani Devasthanam Committee, and he continued as such for over ten years. He was for a long time a member of the Taluq Board. He lately built two temples and dedicated them to Siva and Vishnu ; the former is situated on a hillock near Pudukota, a village near Chatrapatti. Some years ago, he sank a tank at Dasiripatti, one of his villages, for purposes of irrigation.

Of his three sons and two daughters, only one son and one daughter are living. His eldest son, the late Mr. Subramanya Kuppaswami Naicker was a man of studious habits, and was extremely popular with almost all the Zamindars of the Madura and the Tinnevely Districts. He introduced coffee plantation on a large scale

which throve well during his time. He built decent bungalows for the use of the members of his family, and a separate bungalow for friends and officials who happened to visit the station. He was a member of the Taluq Board for a long time. He was very modest, gentlemanly, and noble. He died from the effects of a carbuncle, suddenly and unexpectedly in 1905.

The late Mr. Mounaswami Naicker, the youngest of the three sons of the Zamindar, was a student of the Presidency College, studying for the F. A. Examination. He was highly intelligent, painstaking and courteous. He was very promising, and all his friends entertained high hopes of his future career. But unfortunately, he had a bicycle accident, and died at a comparatively young age.

Mr. Perumall Naicker, the Zamindar, after a brief illness, passed away on the 14th January 1907. He managed the estate to the best of his powers and was well known for his economical habits and courteous behaviour.

On his death, the Board of Revenue recognised Mr. Muthuswami Naicker, his surviving son, as the heir to the estate; and he assumed charge of it on the 20th March 1907. In accordance with local custom a public durbar was held at Chatrapatti on the 24th May 1907, to celebrate his installation, when there was general rejoicing among his relatives, friends, and tenants. Mr. Muthuswami Naicker has been a member of the Taluq Board for a number of years. He is a good mechanic and an experienced physician. He always strives to discharge his responsible duties to the best of his ability.

**M. R. RY. SRI KRISHNASWAMI KULLAPPA
NAYAKKAR AVERGAL,**

ZAMINDAR OF SANTHAIYUR,

(Madura District.)

Among the Kambala Nayakkars, the Zamindar of Santhaiyur, M. R. Ry. Sri Krishnaswami Kullappa Nayakkar Avergal, a member of an ancient stock, is a modest gentleman of good character.

The Zamindar of Santhaiyur is a Kambalathar by caste. It is traditionally believed that in the Dwapara Yuga when Vishnu in the incarnation of Sri Krishna lived in Brindavanam and Gokulavanam, the Kambalathars worshipped him and showed him great reverence for a long time, and that in appreciation of all this, he blessed them with happiness and prosperity.

It would appear that about eight hundred years ago one Kullappa Nayakkar with his five brothers dwelt in Chandragiri for some time and then held sway over some of the adjoining countries. He once tried to go to Vijayana-gar and pay his respects to the king of that place, but he could not do so as the entrance to the fort was barred by a warrior named Soman, who with his eight brothers challenged all foreigners who desired to enter it to engage him in single combat or cross the gold chain that was tied to his (Soman's) left leg. The former of the two alternatives was to the liking of Kullappa Nayakkar, who obtained permission of the king, fought with Soman, defeated him and his army, beheaded him, carried to the presence of the king the slain man's head and clothes soaked in blood

but promised to save the lives of his (Soman's) brothers. The king who formed a very high opinion of the valour of Kullappa Nayakkar, presented him, in commemoration of the event, with a golden head and desired him to tie it to his left leg, and to have a red coloured banner. As he had saved the lives of Soman's brothers, the king went a step further in granting Kullappa Nayakkar *Oobhaya chamaram* and other tokens of royalty besides valuable jaghirs. Thus honoured, they all returned to Chandragiri. By way of perpetuating the memory of what took place at Vijayanagar, each of the descendants of the said Kullappa Nayakkar and his brothers, ties the golden head to his left leg and uses the banner mentioned above on the occasion of the installation ceremony.

During the Mahommedan raids against the King of Vijayanagar, Kullappa Nayakkar and his brothers left Chandragiri, proceeded to Madura, interviewed the Pandya Rajah, who heard their past history, and granted them many villages, *disaikaval, nagara, navabath*, and other gifts. They built a fort at Karukkottanpatti and ruled the estate given them. After some time, Kullappa Nayakkar separated himself from his brothers, went with a small army to the village of Malaiyandipuram, near Chandragiri, formed some groves, and lived there from 1243 to 1254 A. D.

In 1255 Kullappa Nayakkar went with a large army against the Polegar of Santhaiyur, named Peddanna Chetty, defeated him, and took possession of the place and became its ruler. Subsequently, he went against the neighbouring Polegars and seized their estates also. He was succeeded by his son, Chinna Kullappa Nayakkar who ruled from 1307 to 1343. The fourteenth of the successors to the estate was Gopalaswami Kullappa Nayakkar. It was during his time that the Zamindari of Santhaiyur was permanently assessed, and a Sannad-i-Milkiyat Istimirar was granted by the British Government. Bangaswami

Kullappa Nayakkar, the uncle of the Zamindar, brought a suit against the latter for the income of the villages that were presented to him by his ancestors, when Gopala-swami Kullappa Nayakkar pleaded inability to pay the amount, and desired his uncle to manage the whole estate and said that he would retain possession of two villages for his maintenance. To this arrangement Rangaswami Kullappa Nayakkar consented and took charge of the estate in 1806 and died in 1815, when his son Vijaya Gopala Kullappa Nayakkar succeeded him. As he died without any issue in 1816, the surviving male member of the family, Kuppuswami Kullappa Nayakkar, son of Chinna Kullappa Nayakkar, the eleventh of the Zamindars, tried to succeed him. The widows of Vijaya Gopala Kullappa Nayakkar, Ettakkammall and Krishnammall, filed a suit in the Southern Provincial Court for possession of the estate, as well as for setting aside the claims of Kuppuswami Kullappa Nayakkar, and succeeded in it. Ettakkammall died in 1842, whilst Krishnammall ruled the Zamindari till the 22nd December 1870. The Collector of Tinnevely, in his order No 5, dated 9th December 1873, informed Krishnammall that the Government had ordered the refund of Rupees 3975-2-6 in connection with the Mohatarfa Tax, due to the Zamindari, and that Rupees 152-14-3 had been ordered to be deducted every year, from the peshcush due on the estate. He sent another order informing the Zamindarni that she should tender the peshcush thenceforth by monthly instalments, which is still in continuance. The estate of Santhaiyur was removed from the jurisdiction of the Tinnevely District and added on to that of the Madura District in 1860.

Gopala Krishnamall, the daughter of Vijaya Gopala Kullappa Nayakkar, by his senior wife, Bommatchi Ammall, succeeded Ettakkammall. As she was too old to manage the estate, the Court of Wards assumed charge of the Zamindari and granted her an allowance of Rupees 150,

per mensem. She died in 1882. There were many claimants to the estate, but the Collector of the District upheld the claims of Kuppayaswami Kullappa Nayakkar the eleventh of the Zamindars, and directed others to establish their rights in a civil court. One Latchmana Nayakkar, a relation of Gopala Krishnammall, and Nagayaswami Nayakkar, the Zamindar of Saptur, opposed the claims of Kuppayaswami Kullappa Nayakkar, in the Sub-Court of Madura. For five years after the institution of this case, at the request of the Collector of the District who was also made one of the defendants, the Sub-Court appointed a Receiver in charge of the estate. At this stage, one Rajagopala Nayakkar, a descendant of Gopalaswami Kullappa Nayakkar, wanted the Zamindari to be registered in his name. In 1884 the Sub-Court decided the case in favor of Kuppayaswami Kullappa Nayakkar, and in the appeal that ensued, the High Court upheld the decision of the lower court. He ruled the estate from 1888 to 1897. In the meanwhile, his nephew (the son of his eldest brother Vijayarama Kullappa Nayakkar) named Chinnayaswami Kullappa Nayakkar, filed a suit in the Sub-Court of Madura, against Kuppayaswami Kullappa Nayakkar and his sons for the Zamindari, but it was decided against him here, and in the appeal also, the High Court confirmed the judgment of the lower court. Kuppayaswami Kullappa Nayakkar, six months prior to his death, owing to serious illness, authorised his eldest son, the present Zamindar, Sri Krishnaswami Kullappa Nayakkar, who had attained majority to manage the estate, and passed away in January 1898.

The population of the Zamindari of Santhaiyur is about 10,000, comprising Reddies, Kambala Nayakkars, Yadavas, and Vellalas, who are mostly cultivators. The whole estate is fertile and well irrigated.

During the days of Rangappa Kullappa Nayakkar, the ninth of the Zamindars, a resident of Santhaiyur who is said to have become blind, went to Thirupathi and prayed to the god Venkatachallapathi for his sight. After some time, he recovered the vision of one of his eyes, but for the other, the god appeared unto him in a dream and directed him to go to his place, and to remove the idol of Sri Krishna that was buried underneath a peepul tree, and to build a temple there dedicating it to him (Krishna). This he did, and found himself free from the partial blindness. A tank was sunk on the spot in commemoration of the event. The temple is in existence and it is managed by the Zamindar. For its maintenance and upkeep sufficient inams and manyams were granted by Rangappa Kullappa Nayakkar, and within their boundary a village called Krishnapuram was formed. Although it was included in the Istimirar Sannad granted by the British Government, yet, the proceeds thereof were set apart for maintaining the temple. At the special request of Ettakkammall, the Zamindar in 1864, the Inam Commissioner granted a title deed for the village, which has since then been managed by the Zamindar as a trust property.

In 1843 when Santhaiyur was within the jurisdiction of the Collector of Tinnevely, the Zamindar received orders to plant avenue trees in his estate and to enjoy the proceeds without the payment of any tax. This privilege is still continued. A chain of hills and a forest belonging to the Zamindari are within a distance of three miles from Santhaiyur. During the time of Ettakkammall, the Zamindar, the tenants residing on the hills were allowed the use of wood and grass, on payment of a nominal cess of four annas by a man who owned a plough and two annas by one who was without it. None of the succeeding Zamindars interfering with this arrangement, the cess remains the same as originally levied. The honey and other products of the hills are leased out every year,

and on all articles exported beyond the limits of the estate, duty is collected.

Sri Krishnaswami Kullappa Nayakkar, the present Zamindar, leads a very simple and unostentatious life. He is kind to his tenants and popular with his brother Zamindars. Mr. Sundara Rao, the Manager, deserves credit for giving the Zamindar the benefit of his experience as he was once an intelligent member on the staff of the office attached to the Court of Wards.

**THE LATE M. R. RY. SRI NAGAYASWAMI
KAMAYYA NAYAKKAR AVERGAL II,
ZAMINDAR OF SAPTUR,
(MADURA DISTRICT).**

The late M. R. Ry. Sri Nagayaswami Kamayya Nayakkara Avergal II, the father of the last Zamindar of Saptur, which is one of the ancient, inalienable, and impartible estates in the Madura District, was a good Tamil scholar, as well as a prudent and able manager of his estate.

Saptur is derived from two Telugu words *Sapa* (mat) and *Oota* (spring). The place where the Kamayya Nayakkars of the Kambala community originally settled according to the orders of Kotiyam Nagama Naick, the first of the Naick Kings, was very swampy, and it was there that they worshipped their deity, putting it on a mat near a spring, and hence that portion of the place was called *Sapa Oota*, which has since been corrupted into Saptur. This shows that their original dialect was Telugu, and that they came from a northern country.

In the Madura District Manual, it is said that the Kambalathars are the most numerous of the foreign castes of cultivators that settled in the Madura Country. They appear to be for the most part descendants of a tribe which about four or five centuries ago occupied part of a country north of the town of Vijayanagar, but having been driven thence by Mahomedan oppression sought and obtained protection in the dominions of the Royar of Vijayanagar. Subsequently many individuals of the tribe came south from time to time, cleared and occupied the western parts of the Madura kingdom, more particularly about the middle of the 16th century, when thousands

immigrated under the leadership of adventurous chieftains, who hoped to make their fortunes by opening up the almost uninhabited country north and west of Dindigal. Whilst the Naicks were ruling the country most of the Thottiyens or Kambalathars found employment under them. Their common vernacular is Telugu and they form a foreign and in many respects a distinct community, but most of them have learnt Tamil and speak the language of their adopted country. Their religion and customs are very peculiar. They are in the first place an uncommonly industrious and energetic race, and great proficient in the art of reclaiming waste lands; their settlement in the country has undoubtedly been of very great advantage to it. According to Ward's Survey Account, they outwardly profess the Vaishnavite faith but in private, each family has its own household deity, which is instituted by a sanctimonious consecration of some relics of their departed relatives, chiefly of those women who have burned themselves on the funeral pyre of their husbands or those who have led reputed chaste and continent lives or have died vestals, to whom their first prayers and devotions are made as they are looked up to as divine dispensers of health, happiness, and prosperity. According to the same authority, they never consult a Brahmin for any purpose, and are spiritually guided by Gurus of their own caste who are styled Kodangi Nayakkans and are supposed to be deeply learned in astrology and theology. These persons officiate as priests at all weddings, funerals and other important ceremonies, and also perform the ordinary business of a Guru.

Ramaswami Kamayya Nayakkar was the Polegar of Saptur before the Permanent Settlement. He had three sons and a daughter; of the former, the eldest was Nagayswami Kamayya Nayakkar, also known as "Thalaj Vetti" (beheader) as he cut off the heads of many people

who were treacherous to the interests of his Palaiyam, or who proved hostile to him personally. He is regarded a hero and worshipped by the Saptur and the Sivagiri families even to this day. It would appear that, once upon a time, a Polegar made an expedition against Sivagiri and drove away the Vanniyars residing there. They repaired to the surrounding hills and forests and remained there. Then the Zamindar of Saptur went with an army, and killed the usurper. The Vanniyars, whose joy knew no bounds, returned to Sivagiri and occupied their former residences. They formed themselves into a band and resolved to be grateful to the Zamindar of Saptur and his descendants by being always friendly and faithful to them, although their castes were different. On the marriage occasion of one family, *thali* and *kurai* are sent from the other. Excepting intermarriages, they behave in all other matters as members of one and the same family.

During the time of Hyder Ali, the Mysoreans went against the Polegar of Vadagarai when he received a timely assistance from the Polegar of Saptur in attacking the enemy. The former and the members of his family began to treat the latter as one of their own, and this intimacy is still in continuance.

The said Ramaswami Kamayya Nayakkar, with the Polegars of Peraiyur, Elumalai, and Santhaiyur, went against Sankaralinga Thevar and his two brothers, the Chiefs of Vattrap, Mathur, and some other places, played a prominent part in the fight that ensued, and ultimately beheaded Sankaralinga Thevar. He took possession of Kodikulam, and divided Thambipatti, Thulakapatti, and Mathur, among the Polegars of Santhaiyur, Peraiyur, and Elumalai respectively. The last of these Polegars received Nagayyapuram and some other villages and gave away Mathur to the Polegar of Saptur by mutual consent.

Alagappa Pillai, the Manager of Saptur, owing to some misunderstanding between the Zamindar and himself, resigned his appointment, and entered the service of the Zamindar of Peraiyur. After some time, the latter, thinking that Alagappa Pillai had lost all regard and sympathy for his former master, asked him to devise means and arrange for the irrigation of Peraiyur from the channels at Saptur; but he would form no plans to that effect as he thought it would be detrimental to the interests of one from whom he once received great kindness and respect. The Zamindar of Saptur who heard of this, appreciated the fidelity of Alagappa Pillai, sent for him, asked him with apologies and regrets to forget the past and entertained him again in his service.

Ramaswami Kamayya Nayakkar was succeeded by his son Sankaralingaswami Kamayya Nayakkar, who was very charitable. He built a temple and dedicated it to Sundararajaperunfal, and renovated an ancient Siva temple at Kylasapuram. He presented the village of Gudipatti to the Thiruvaduthurai Matam to defray a portion of the expenses of the festivities of the Minakshi temple at Madura. He also granted some lands for the maintenance of the Mahalingam temple situated within the limits of the Zamindari of Saptur. In the month of August every year, a large concourse of pilgrims resort to the temple on the new moon day.

Sankaralingaswami Kamayya Nayakkar had two sons, Nagayaswami Kamayya Nayakkar and Ramaswami Kamayya Nayakkar; the elder of these succeeded the father. He leased the estate of Saptur to the Zamindar of Etaiyapuram from the Fasli 1241 to the Fasli 1251, then again to one Pudur Ramaswami Pillai from the Fasli 1253 to the Fasli 1263. It would appear that it was a custom with the Kambala Polegars to hold the Polegar of Etaiyapuram in veneration by standing before him with folded hands. Ramaswami Kamayya Nayakkar once went to

the Polegar to confer with him on some important affair when he occupied a seat and conversed with him freely, as he hated servility with a brother Polegar. This, the Polegar of Etaiyapuram construed into a deliberate insult and went to the length of cancelling the lease referred to above. After the death of Nagayaswami Kamayya Nayakkar, the Zamindari was taken under the management of the Court of Wards as his son was a minor.

Sri Nagayaswami Kamayya Nayakkar II, the son of the former Zamindar, was born in 1849. He had six wives; two of them he married according to the *Jamu thadu* or "Kattari" (both meaning dagger) form of marriage. It appears that during the performance of such marriages, it is not the practice of the bridegroom to be present in person and, to represent him, he usually despatches a dagger to answer for his presence and the bride is married to such dagger with the ceremony. Such a form of marriage is usually adopted when the bride is of an inferior caste to that of the bridegroom. The Zamindar, Nagayaswami Kamayya Nayakkar II, was highly spoken of for his intelligence and independence. His passion for planting trees was very great. He raised a garden five miles square, which now fetches an annual income of Rupees 12,000. He was a good Tamil scholar and had a great taste for music. As a lover of Tamil literature, and as a patron of music, he always had about him men of high merits in both of them, and it is needless to say that they tasted the bounty of his benefactions. He died in 1885, when it was found that he had left a decent fortune, and also costly jewellery besides a large quantity of valuable weapons, fire arms, and ammunitions, including some superior rifles and guns.

In January 1886, the estate was placed under the management of the Court of Wards as the heir was a minor. He died at Madras on the last day of December 1889, and was succeeded by his younger brother Sri



Sri Ramaswami Kamayya Nayakkar.

Ramaswami Kamayya Nayakkar, who was about 6 years old then. In 1901 the Government of Madras placed him under the control of the Collector of Madura to receive instruction in estate affairs. He assumed charge of the Zamindari on the 7th July 1902, and obtained great assistance from Messrs. Jagannatha Chetty and Duraiswami Iyengar, retired Government officials of tried ability and vast experience. He gave a donation of Rupees 1001 to the Girls' School at Madura, managed by the local Theosophical Society, and Rupees 5000 to the Albert Victor Hospital there. He fell ill and in spite of all that human aid and skill could do, passed away on the 8th December 1906.

**M. R. RY. SRI ZUBDATUL AQWAN NAYANI
VENKATA RANGA RAO BAHADUR GARU,**

ZAMINDAR OF MUNAGALA,

(Krishna District).

The Zamindar of Munagala, M. R. Ry. Sri Zubdatul Aqwan Nayani Venkata Ranga Rao Bahadur Garu, is well known in the District of Krishna as a nobleman with talents, qualities and accomplishments that would be an ornament to any station of life.

Munagala is a small, but nevertheless, a very important Zamindari, with an area of a hundred square miles, in the Nandigama Taluq of the Krishna District. It is situated on the confines of the British Territory, but entirely detached from it, and surrounded on all sides by the Nizam's Dominions. It is 120 miles north-west of Masulipatam and the historic trunk road from Masulipatam leading to Hyderabad passes through this Zamindari for twelve or thirteen miles. During the eighteenth century and the beginning of the nineteenth, this road was always frequented by hosts of armies representing the destructive capacities of the Moslems, the Mahrattas, the French and the English. The vast fields by the side of the road shown at present by the innocent villagers as the old camping grounds for the different troops of infantry and cavalry, and the interesting anecdotes related concerning them and the depredations of the Pindaries and the Rohillas who passed by the road in days of yore, though not very useful to a historian, lend a romantic hue to the history of the Zamindari.

The Zamindars of this Pargana are the only representatives in the Northern Circars of that martial race of

Reddies that controlled the destinies of the Telugu country during the fourteenth century of the Christian Era. It seems that Munagala existed as a separate principality even before the Mahommedan conquest of the Deccan. Mr. Mackenzie writes "This family is perhaps the only one among the Zamindars of the Krishna District who hold lands which were possessed by the family before the Mahommedan invasion. They are Reddies and claim centuries of uninterrupted residence at Munagala, going back to the days when another Reddi family left Anumakonda and established themselves with regal power at Kondavidu." This reference is to Pallaya Vema Reddi who founded an independent kingdom at Kondavidu after the fall of Warangal. This was evidently after the Mahommedan invasion. But two inscriptions found in the Zamin-dari of Munagala and noticed by Mr. Sewell, show that the family of the Munagala Chiefs was contemporary with and feudatory to the Kakateeya Dynasty of Warangal long before the Mahommedan invasion. Mr. Sewell notices these inscriptions in his Lists of Antiquities in Southern India as follows: "Two inscriptions in the Temple of Mallikarjuna. One is dated S. S. 1228 (A. D. 1306) in the time of Annaya-Reddy. The other is dated S. S. 1222 (A. D. 1300) in the reign of Kakateeya Pratapa Rudra Deva of Orangol. The acknowledgment of a Reddy as a Chief in A. D. 1306 is curious and perhaps significant. The Reddies obtained absolute power on the downfall of Prataparudra." These inscriptions proclaim Annaya Reddy—the chieftain and donor—as Samanta Raja of the great Pratapa Rudra, which shows that Munagala existed as a separate principality even during the period of the Kakateeyas of Warangal. Whether this principality was created by the Kings of Warangal or whether it existed even before the kingdom of Warangal rose to power, it is impossible to determine. For, according to the Krishna District Manual "Munagala lies out in the Nizam's Territory in the track of Mahratta

and other freebooters, so it has been sacked as often as any tower on the border between England and Scotland, and the family archives have long since perished." Though we know very little about the history of the original family that ruled over the principality as chieftains or Samanta Rajas, it seems that the family did play some important part in the 14th and in the 15th centuries. Dr. Hyne writing in 1714, says as follows about this family: "He belonged to Reddi family, one of the most renowned in the annals of the Telinga Kings."

The original line of the Reddy Chiefs that ruled over the principality for one or two centuries came to an end, it seems, almost simultaneously with the fall of Golconda. The last member of the original family of these Reddy Chieftains was one Gurlapaty Iyyanna Desai who, according to Mr. Mackenzie, died in 1693. He saw his son die before him and the only surviving member of the family was his daughter-in-law Subhadramma. As she could not discharge the functions of a Chief, her brother, Keesara Mukundappa, was made the Chief of the Pargana. It seems that after the fall of Golconda in 1687, Mukundappa or his predecessor received the confirmation of the military tenure under which he held the Pargana, from Aurangazeb or his Governor, the Nizam, for this Mukundappa used to receive orders from the commander of Alamgir (Aurangazeb) to join him (the commander) with his (Mukundappa's) army to reduce some refractory Chieftains to obedience.

In 1766, that is two years before the Northern Circars were ceded to the East India Company, one Latchayee, daughter-in-law of Mukundappa, was in possession of the Zamindari as the guardian of her minor sons. She had three forts and four hundred troops in her service and a contingent force of three hundred men to help her in times of trouble. This Latchayee was known as a self-

willed, valiant and manly woman. She reduced to obedience the insolent and treacherous *Kurnams* and *Deshmukhs* of the Pargana by inflicting exemplary corporal punishment on some of them. There is a legend relating to the gallant resistance which this high-spirited woman offered at Repala to the army of Abdul Rahimankhan, the Fauzdar of the Nizam. The fight was most desperate and the Fauzdar admiring the gallantry of the lady gave up the battle and reconciled her to his side

This lady was succeeded by her eldest son Venkatram who had five sons. Venkata Narsimha, the eldest of the five, received the Sannad-I-Milkiyat Istimirar in 1802 from the East India Company. This Zamindar had a son who succeeded him and died in 1814 leaving a minor son Venkata Narsimha Rao II. The Court of Wards managed the affairs of the Zamindari during the minority of the Zamindar and handed it over to him in 1818. He was very famous for his charity and religious zeal and died in 1836. He was succeeded by his adopted son Kothanda Ramayya, and he being a minor, the estate was managed by the Court of Wards until 1850. He died prematurely in 1854. His wife Rukkamma and after her death, his daughter Latchamma, succeeded him. Latchamma was recognised as the Zamindarni of the Pargana in 1868 after the death of her mother Rukkamma. Latchamma was married to one Nayani Venkata Ramayya, a Deshmukh of great renown from the Nizam's Dominions. This lady who was very widely known for her piety and philanthropy, died in 1892. The present Zamindar, Sri Venkata Ranga Rao is her adopted son. He comes of a noble and chivalrous family of the 'Nayinis' of the Nizam's Dominions. He was born in 1879 and was adopted in 1883. He was taken under the protection of the Court of Wards after the death of his mother and received a liberal education in the Noble College at Masulipatam. He assumed charge of his estate from the Court of Wards in 1900.

He is a great patriot and unlike so many of his class, his patriotism does not end in talk but always takes the most practical form. He strictly observed the *Swadesi* vow long before the agitation of Bengal was conceived. He has been using, for the last six years, country made articles for his personal use. At present his shirts, coats and even the flannel clothes he wears and the stationery used in his office are all of Indian make. He has many weavers in his Zamindari, some of whom were sent to distant places at his cost, to learn the use of fly-shuttle looms of new pattern and the improvement in this direction has been so rapid that the weavers there can produce shirtings of the finest quality. The Zamindar, his establishment and the other people of the Pargana get as fine and as cheap a shirting cloth prepared in their own Pargana as any cloth made in foreign countries. Hence no one there thinks of importing foreign shirting cloth into the Zamindari. Thus the Zamindar has put a stop to the use of the foreign cloth in his Pargana without proclaiming the so called *boycott*.

This enlightened Zamindar has opened an experimental *Swadesi* shop at Bezwada and has started a fly-shuttle loom factory which was opened by Mr. Ghosh, the then Acting Collector of Krishna.

He has sent a student to Japan at his own cost, who is learning weaving and dyeing in the Technical Institute of Kyoto.

He is a great patron of education, and here too his patronage takes the most practical form. He has opened at Nadigudem, his head quarters, a school in which the sons and daughters of his ryots receive primary education gratis in three languages, Telugu, English and Urdu. It reflects great credit on him, small as his income is, that he has begun to impart free education to his ryots. Besides the opening of such a free school

for the benefit of his ryots, he is helping many students who study for higher examinations in Arts and Technical subjects at Masulipatam, Guntur, Hyderabad (Deccan) and Madras. But the excellence of his literary activity lies in the special interest he takes in the improvement of Telugu literature. He recognises the great truth that the improvement of vernacular literature is the only means of educating the masses. A History of Japan in Telugu was lately published under his patronage. A life of Krishna Deva Rayalu of Vijayanagar, the greatest South Indian Monarch, is being written at his request. While he was at Hyderabad (Deccan), he established a Telugu library named after Krishna Raya the great, which is now a flourishing institution, contributing its quota to the improvement of Telugu literature.

Not content with the isolated cases of helping Telugu authors occasionally, this benevolent and far-seeing Zamindar has formed, with the help of his friends, a literary association called the Vignanachandrika Mandali, with a view to producing books in Telugu on History, Biography and Science. Poetry, drama and fiction are to be excluded from the series of books to be published by this literary association of which he is the President.

The relations existing between this Zamindar and his ryots are most amicable and exemplary. Every ryot in the Zamindari knows his landlord very well and has perhaps spoken to him in person several times. The Zamindar is ever accessible to the poorest of the poor among his ryots. The mutual love and respect witnessed in the Pargana between the landlord and the tenant are such that perhaps this is the only example of a Zamindari which can boast of having no occasion to distrain the property of any tenant, or to file a single summary suit against any one of the tenants for rent, or to go to court as a defendant in any suit brought by any one of its

tenants under the Rent Recovery Act, for the last six years, that is, from the time the present Zamindar attained his majority. Considering the thousands of rent cases between the ryots and the Zamindars coming before the Revenue and the Civil Courts every year, the absence of such a litigation in any Zamindari is a sure index to the exemplary nature of the estate administration.

The Zamindar has started in his estate an experimental farm to try the cultivation of sugarcane and other crops on the new lines of scientific agriculture.

The titles *Zubdatul Aqran* and *Bahadur* were conferred on the members of this family by the Mahomedan rulers.

SRI Venkata Ranga Rao is a nobleman of estimable qualities, and is highly diligent and successful in his business, which doubtless entitles him to our respect. He always manifests a great love for the arts and sciences and patronises all educational institutions. He is materially helped by his worthy and learned Dewan, Mr. K. V. Lakshman Rao, M. A., in the efficient management of the estate.



The Zamindar of Seitur.

**M. R. Ry. SRI VADAMALAI THIRUVANATHA
SEVAGA PANDIA THEVAR AVERGAL,**

ZAMINDAR OF SEITUR,

(Tinnevelly District).

Seitur is an ancient and important Zamindari, having at its head M. R. Ry. Sri Vadamalai Thiruvanatha Sevaga Pandia Thevar Avergal, who is a gentleman of amiable qualities, lofty in sentiments, courteous and kind towards friends and acquaintances.

Tradition says that Conjeeveram was the original home of the family of the Zamindar, who belongs to a sect of Maravars known as "Menattu Manniya Kurukula Vanangamudi Pandarathar," (Bandaram meaning Treasury), who settled in Conjeeveram from the north about 242 A. D.

The founder of the family was one Veramaniya Thevar, who married a Vijaya Mangai. He was appointed to the responsible post of treasury guard by Vera Cholan, who reigned over that part of the Chola kingdom at Conjeeveram. The guard was a very pious and devout Sivite, which won the admiration of Gnananantha Siva-pragasa Swami, the preceptor of the Raja.

Veramaniya Thevar had three sons, viz., Authiya Theyar, Sathirudra Thevar, and Thondama Thevar. In his old age, he left his temporal burden upon the shoulders of his grown up children, and led a religious life. While the sons were performing their duty to the entire satisfaction of their master, Vera Cholan died, and was succeeded by his infant son Paravela Cholan. During his minority the kingdom was ruled by Kumaresan, his father's minister. For some time the Regent discharged his duty

conscientiously, but subsequently he attempted to misappropriate the state money. The guards opposed him, and thus incurred his displeasure.

Quitting that place they travelled towards the south with their relatives and friends, the chief of whom were Kalingaraya Thevar, and Vandaya Thevar. By easy stages they travelled and arrived at Tanjore, which was then ruled by Kulothunga Cholan. They got themselves introduced to the Raja, and joined his army. They had a mind to settle there, but unforeseen events compelled them to change their determination. For at that time a war broke out between the Rajas of Tanjore and Conjeeveram, and the former ordered his army to proceed against Conjeeveram, when the new settlers found their position very awkward, as, in justice to their duty towards their new patron, they were compelled to proceed against their former lord. They did not know how to get out of this dilemma and the only course left open to them was to abandon the service of the Raja of Tanjore. Resigning their office, they started on a pilgrimage towards the south, and before they reached Madura, the capital of the Pandian kingdom, they were met by Parakrama Pandian, the king of that country, who was then returning with a large number of followers, wearied from an unsuccessful elephant hunting. The king condescended to enquire as to who they were, when they respectfully narrated to him all their antecedents. Preoccupied as the mind of the king was with the recent chase, he desired to put their valour to the test, and asked them whether they could capture that elephant. They modestly answered in the affirmative, and proved the truth of their words by seizing the elephant and driving it to the gates of the city. This act of bravery was appreciated by Parakrama Pandian, who rewarded the head of the band, Chinnaya Thevar, by the grant of a village near Madura, known as "Velamaguthoor" or "Velambur," in or about 1579

A. D., where they settled. He further conferred on them the responsible office of guards for the Royal Zenana, superseding the old ones, whose conduct was not satisfactory to him. As the latter enlisted the sympathy of the Ranee in their favour, she pretended to be very ill, informed her royal consort that her disease could be cured only by tiger's milk, and that it could be easily achieved by the new guards. The Rajah was very unwilling to broach this news to them, who, however, compelled him to reveal it. The heroes assured the king that it was an easy task for them; they fetched the required milk and presented it to the Ranee. This act won the admiration of that hard-hearted lady, who from that day forward abandoned the cause of the old guards, and patronised the new comers.

About 1582 A. D., the north-west portion of that kingdom, adjoining the eastern portion of the Western Ghats, was usurped by the Raja of Panthalam, and guarded by his lieutenant Chivil Naick, *alias* Thiruvanatha Naick. Parakrama Pandian ordered Chinnaya Thevar to proceed against Thiruvanatha Naick and reclaim that portion of the country. Chinnaya Thevar started on his expedition with a large army commanded by his veteran Kalingaraya Thevar. Arriving at Seitur, he built a fort near the hills, afterwards known as "Chinnayan Kottai," the remnants of which are visible even to this day. He fought with Thiruvanatha Naick, defeated him, and drove him out of the country and thus successfully planted on the battlements of the fort, the "Fish banner," which is the emblem of the Pandian Kings. He communicated this news to his master, who appointed Chinnaya Thevar as a Thisaikaval to prevent such a recurrence and granted him the country of Seitur for the maintenance of his Palaiyam. Thus Chinnaya Thevar became the Polegar of Seitur in the year 1582 A. D. From the time of Chinnaya Thevar, up to the reign of the present Zamindar;

there were 48 Polegars; the name Polegar was subsequently changed into that of Zamindar by the grant of a Sannad-I-Milkiyat Istimirar by the Honourable East India Company in 1803. The present Zamindar is the fiftieth in succession from the founder of the Palaiyam.

In addition to the reward of Thisaikaval and Palaiyam to Chinnaya Thevar, he gave him the additional title of *Thiruvanatha* to commemorate his victory over the lieutenant of the Raja of Panthalam. Thus, we find the names of the first 36 Polegars commence with the appellation of "Thiruvanatha," when a further addition was made as "Vadamalai Thiruvanatha," as the subsequent history will show, and Polegars and Zamindars from the thirty-eighth up to the present fiftieth Zamindar, have been known as Vadamalai Thiruvanatha in addition to their own names.

The third in descent was Chinnaya Thevar. He was a very great scholar in Tamil. He fostered Tamil literature, as the Pandian Kings supported the Sangam or an assembly of learned men. Numerous poets flocked to his Court, Ponnayera Kavirayar being one of them. At the request of the Polegar, he versified in Tamil "Seraistalapuram," from Sanskrit, which was published by the father of the present Zamindar. This book contains a descriptive account of Seitur and Dhevedanam, the origin of Nachadaithavilthavar Temple, popularly known as "Peria Koil," the purity of that "Akasa kshatram," which is one of the famous Dakshana "Paucha kshatram" and the benefit to be derived by the worship of God in that particular locality, incidentally noticing the feuds between the Pandian and the Chola kings. It is one of the standard works of Tamil literature, which may be classed along with Thanigaipuram, Kalathipuram and other eminent works. The style is chaste and description, sublime and graphic.

The fifth in descent was Sundarapandia Thevar, otherwise known as Sivapragasa Thevar. His younger brother Sundarathossthevar was an eminent poet. He composed a famous work called "Annam Vedu Dhootu" in honor of his elder brother and Polegar, who rewarded the poet by the grant of his Palaiyam, as he thought the work deserved such a high reward. So we find the next Zamindar to be his brother Sundarathossthevar, and not his son.

The ninth in descent was Chinnaya Thevar, surnamed "the hunter," on account of his special taste and skill in hunting. Vettai Chinnaya Thevar met with his death, when he was engaged in hunting. His beloved wife, Rakkammal, on hearing this, hastened to the fatal spot and ascended the funeral pyre along with her husband. This event was commemorated by the planting of a grove on that spot, called "Rakkammal Tope," which is now in existence with a slight change of name, as "Rakkappan Tope."

The tenth in descent was Chithambara Thevar, son of Chinnaya Thevar by his second wife. During his reign the Pandian kingdom was conquered by a Nawab and consequently Chithambara Thevar became his vassal. On account of a famine, he was unable to pay the *thoba* sum, (the same as peshcush) due to the Nawab's sirkar. Fearing that the revenue officers of the Nawab would put him to disgrace and torture him, he preferred suicide to the loss of honor. His younger brothers and sons, seven in number, died in the same way. In the place where this event took place, there is now a grove Yelu Malai (seven garlands), which name is very significant.

The fifteenth Polegar was Alagappa Thevar. He often helped the Dalavai of the Naick Raja to subdue the rebellious Vanniayanar of Thenmalai, which is near Seitur. He would often remain in the valley of Kombai, to elude

the pursuit of that Vanniyanar. He was often called Kombai Alagappa Thorai. The present Alagapuri Tank owes its origin to him.

The nineteenth Polegar was Muthuswami Thevar, who was very young when his father died. His close relative Ramalinga Thevar managed the estate during his minority. He was an accomplished scholar in Tamil, and invited men of learning to his court. During his regency Sankaramoorthy Kavirayar composed a pastoral drama, known as "Patrabandam," in honor of Muthuswami Thevar. Many now remember him on account of the village founded by him during his regency, which is called Ramalingapuram.

The thirty-sixth in succession was Thiruvanatha Thevar. He rendered signal service to Kavoi Vadamalaiyappa Pillai, the then Lessee of the Tinnevely District, which formed a portion of Thirumala Naick's kingdom. Vadamalaiyappa Pillai showed his recognition of the services of the Polegar by the grant of mountain ranges adjoining his palaiyama from Daviyar on the south to the Cumbam Hills on the north-west. Thiruvanatha Thevar showed his gratitude towards Vadamalai Pillai by adopting it as his family name and called his son Vadamalai Thiruvanatha Thevar.

We do not hear anything remarkable until we come to the forty-seventh Polegar Vadamalai Thiruvanatha Sevaga Pandia Thevar, who lost his father when he was very young. During his minority the estate was managed by his mother Malaiyalagu Thayee. Though devoid of higher education, she managed the estate so very prudently that she became popular among her subjects, who deified her as goddess Malayal, and erected a temple for her worship and to-day the Malayal temple has many patrons for its support, and is managed by the successive

Zamindars. When Sevaga Pandia Thevar attained majority, he assumed charge of the estate. His mother's piety left a deep impression on him.

His reign was an eventful one. To him belonged the honor of receiving the Sannad-I-Milkiyat Istimirar, dated 15th July 1803, as well as the title of "Zamindar," from the Honourable East India Company.

His piety deepened as his age increased. He endowed the local and the Dhevadanam temples with a grant of fertile lands, renewed the car festival of the latter, and established "Kattalai," in all the important temples of Southern India. All these endowments and charities are still in continuance. These good deeds raised him in the estimation of devout "Gurus." Velappa Desikaswami, the then head of Thiruvavaduthurai Mutt, paid him a visit and obtained from him the perpetual grant of Inam lands to the extent of 40 acres towards the maintenance of the Mutt.

This Zamindar was once taken to Tinnevely for arrears of peshcush. His tenants, on learning what happened to their lord, displayed their loyalty by raising money pledging their wives' jewels including even the "Thali." Meanwhile, Mr. Vengu Mudaliyar, the millionaire of Palamcotta, stood bail for the Zamindar, and Sevaga Pandia Thevar showed his gratitude towards his benefactor by giving the name of Vengu Bacha to his new-born son.

Sevaga Pandia Thevar was succeeded by his eldest son Muthuswami Thevar, who closely followed the footsteps of his father. He built a choultry at Madavarvelagam, near Srivilliputhur, for the feeding of the poor travelers, which charity continues up to the present time. He founded the suburb of Muthuswamipuram near Mohanur, which is inhabited by Saliyars, a class of weavers.

He was an ardent sportsman, and the Collector of the district, Mr. E. D. Druri, who accepted the invitation of the Zamindar to join him in a hunting excursion, was very much pleased with his ability in shooting an elephant, and secured for him the reward of a gold bangle (Thoda), in 1829, from the Government of Madras. It is preserved among the palace jewels and is much prized as an heirloom.

He educated his son Sundarathoss Thevar very carefully, by putting him under the tuition of Mr. Ramaswami Kavirayar of Mohanur, who subsequently became the Samasthanam Vidwan. He is still living, enjoying a pension from the present Zamindar who too was his pupil.

In 1875 Muthuswami Thevar sent his son Sundarathoss Thevar to welcome H. I. M. the King Emperor, (then Prince of Wales), when he visited Madras. Sundarathoss Thevar was presented with a certificate and a medal for loyalty in the name of the late lamented Empress of India. They are very carefully preserved by the present Zamindar.

Muthuswami Thevar who in his old age, looked upon with pride the physical and mental development of his only surviving son Sundarathoss Thevar, entrusted the management of the estate to him in 1880, and spent his last five years in religious devotion and piety.

Sri Sundarathoss Thevar, the father of the present Zamindar, was a benevolent ruler, and always supported a right cause. Sri Ponnaya Vandaya Thevar, the present Zamindar of Kollangondan, owes his estate to Sundarathoss Thevar, who assisted him in regaining it from the hands of one Subbiah Thevar, the illegitimate son of the previous Zamindar, who was the elder brother of the present Zamindar, against the adverse decision of the lower court. He succeeded in the appeal preferred in the High Court at Madras.

As has been already alluded to, Sundarathoss Thevar had plenty of time to study, which, added to his diligence and industry, enabled him to obtain proficiency as a Tamil scholar and poet. His merit reached the ears of the scholarly Madathipathi of Thiruvavaduthurai, namely, Sivasubramanya Desikar, who appreciated the ability of the poet Zamindar and expressed it in the form of a verse, which was instantly answered by the Zamindar in a similar poem, more sublime than that of the Madathipathi's.

He was always surrounded by Tamil scholars and poets, in whose company he would spend the major portion of his time. Sometimes he would actually give lessons in grammar and literature to students; he also provided needy students with food and raiments. Annamalai Kavirayan, the author of the popular Kavadihindu, was one of them. He was very keen in observing youths and could foresee their future greatness. For example, he found out the latent genius of Mr. Muthiya Bagavathar even in his 9th or 10th year. Muthiya Bagavathar was born in Madavarvelagam, near Srivilliputhur in 1862. Like other children he studied Tamil and English, and continued up to the Matriculation standard in the Hindu High School, Srivilliputhur. Meanwhile, he took lessons in music at home from his father, Muthukrishna Bagavathar. As his taste for music increased, he neglected his class lessons and discontinued his studies. His fine person, charming face, pleasing manners, and ready wit, drew the attention of the Zamindar, and secured a patron in him. Gradually his genius expanded, and Mr. Muthiya Bagavathar attained eminence as a vocal musician even during the time of that Zamindar. The Bagavathar was a constant and useful companion to him and was employed by him in all affairs of state diplomacy.

Notwithstanding his literary pursuits, the Zamindar paid considerable attention to the improvement of the

estate. He had an able manager in the person of the late Mr. Sundaramahalingam Pillai, of whom it is said that he never lost a law suit. In order to facilitate the irrigation of wet lands, Sundarathoss Thevar built an *anicut* on the identical spot where his great ancestor built a fort, and gave it the name of Chinnayankottai Anai, which was breached on a high flood.

He commemorated the tenure of his rule in more ways than one. As has been already alluded to, he published the Seraisthalapuram, with a "pathigam," (a series of ten stanzas), in honor of Annayappar, which may be compared to Thevaram, Thiruvagasam and Thayumanavarpadal. Besides this, he composed and published a number of Sahichyams in praise of God.

By his economical and prudent management, he saved a considerable sum of money, which he utilised very properly. He raised a handsome octagonal structure for his summer residence, at Dhevedanam, original in plan, and beautiful in appearance. He further ornamented Dhevedanam by planting a nice garden in the southern side of the village, artistically laid out with fruit trees and crotons. In the centre of the garden, there are two thatched *savukandeas* near the well, with a beautiful bath attached to it, which bath is considered a miniature Courtallem. It was in this garden, he entertained his friends, the late Sethupathi Raja of Ramnad, and the Zamindars of Singampatti, Ettiyapuram, Gandamanaickanoor and Peraiyur, in the company of his musical companion, the late Mr. Muthiya Bagavathar.

He saved so much money as to be able to purchase the Zamindari of Elumalai, in the Madura District, Inam Regunathapuram, and two bungalows in Courtallem.

He founded two villages, one was called Aminayappapuram in honor of Nachadaithavilthavar, and the other, Sundararajapuram after his own name.

He paid great attention to the conservancy of forests, reserved them for growth, and began to draw revenue by coupe contract system, similar to that obtaining in Government forests, which system continues at present.

He married two wives, *viz*, Sri Periyayee Thayee and Sri Koodamma Thayee. The senior had no issue, but the junior Koodamma Thayee gave birth to a son and a daughter. The son was named after his grandfather, the Istimirar Zamindar, and his younger sister was given the name of Rajalakshmi Muthu Thayee.

In addition to his mental culture, he attained eminence as an athlete and wrestled often in private with Kadar Bacha, a professional wrestler from Madura. He selected gymnasts for his attendants. This training enabled him to come off successful in the feuds with the neighbouring Zamindar of Sivagiri on account of a water dispute from Deviar, which is common to both estates and the tenants of Seitur displayed their loyalty on those occasions. He had the hereditary taste for hunting. He succeeded in killing tigers and wild boars.

Besides his own children, he brought up his nephew Muthuswami Thevar, son of Alagappa Thevar, his cousin, as young Muthuswami lost both his parents while he was yet an infant.

In his fifth year, young Sevaga Pandia Thevar was put in school by his father, under his own Vidyaguru, Ramaswami Kavirayar. Desirous of providing his son and his nephew with western education, he put the youths under the tuition of Mr. Suryanarayana Aiyar. As the children advanced in years, they were removed from Seitur, and kept for some time in the Hindu High School, Srivilliputhur, and afterwards in the Hindu College, Tinnevely. Young

Sevaga Pandian lost his mother and step-mother during his father's life time ; and he had the misfortune to lose his father on the 26th February 1896.

During the latter part of 1895, Sundarathoss Thevar did not keep good health, and with the object of recruiting it, he went to Madura and placed himself under the treatment of Dr. Van Allen. Seeing that there was no chance of his recovery, he began seriously to think of his children and subjects. During these fifty successive Zamindars, the estate was never managed by the Court of Wards, though occasionally some near relatives managed the minor's estates during his minority. Sundarathoss Thevar hit upon a new and unprecedented plan of appointing a Zamindar as the Executor of his will, during the minority of his children. This idea was supported by his friend, Mr. Muthiya Bagavathar, and the testament was drawn and registered at Madura, appointing Sri Nagayawami Thumbuchi Nayakkar, the Zamindar of Peraiyur, as the Executor, bequeathing Elumalai to his nephew Muthuswami Thevar, certain lands and jewels to his daughter Sowbagyavathi Rajalakshi Muthu Thayee, and certain other minor bequests with directions for the guidance of the Executor. Strong objections were raised in certain quarters against this settlement, but the Government of Madras were pleased to accord their sanction to the testament and the Peraiyur Zamindar was recognised as the Executor of the will and legal guardian of the orphans. This arrangement of Sundarathoss Thevar in appointing the Peraiyur Zamindar as Executor proved a blessing to the tenants of Seitur and Elumalai estates ; they never felt that they were under the control of an alien Zamindar. Mr. Muthiya Bagavathar lightened the burden of the Peraiyur Zamindar by looking after the important duties. The Executor was in charge of Elumalai for a very short time, so much so that there was not time enough for improving it ; but he repaired some of the tanks. As he

managed Seitur for nearly seven years with great ability; and made some notable improvements in its material prosperity. The compound wall in front of the palace, the new choultry east of Teppakulam, the cocoanut trees in the streets and around the tank, the roads surrounding Seitur, the rows of cocoanut trees in the streets of Dhevananam and on the road leading to Periacoil, the temple on the top of Nagamalai, the compound walls of Kumararcoil, the flooring of the prakaram in Periacoil, the establishment of Thavasu and Theppam at Periacoil, the new car which is in course of construction for Nachadaithavithavar,—all these are standing monuments of the active mind of the Peraiyur Zamindar in his capacity of Executor.

The estate is situated in the south-west portion of Srivilliputhur Taluk. Its greatest length is 7 miles, and its greatest breadth 5 miles. The area is about 90 square miles. The Western Ghauts form its western boundary. The land from the low ground on to the top of the ghauts on the eastern side belongs to this Zamindar. It is very rich in teak, blackwood, and other tropical trees, and in its forests are to be found many wild animals, with the exception of elephants. Good game can always be had in the Seitur forests. The beneficial effects of forest conservancy which has been introduced into the estate are to be seen in the regularity and abundance of the monsoon. The annual revenue from the forests amounts to Rs 10,000. There are no large rivers flowing through this estate, but a few rivulets, which serve as feeders to the Zamin tanks, the chief of them being Deviar, Nagaraiyar, Pragudiyar, and Manamakkiyar. There is a beautiful garden called *Kavu thottam* which is five miles up the hills containing plantain, mangosteen, orange, and lime, nutmeg, clove, cardamom, pepper, and other

trees and plants. It has an unfailing supply of water and is very suitable for a sanitarium during the summer. On the way to *Kavu thottam*, there is a place called "Tairuvolakkaparai," where the goddess Phavapari-poorani did penance to marry god Nachadaithavilthavar. There is a picturesque waterfall in this place and when some rocks which obstruct its accessibility are broken up it will become as attractive to the jaded residents of the plains as Courtallam itself.

The Zamindari consists of 3 villages, *viz*, Seitur, Dhe-vadanam and Mohanur, with a few suburbs. The estate is so compact that it can be surveyed from the top of the palace, and one can go round it in three hours.

Two-thirds of the estate is a plain and consists of red, gravelly, sandy and alluvial soil. There are twelve hillocks which are spurs from the Western Ghats.

The total area of the Zamindari is 57,662 acres, of which 3,415 acres are wet and 16,240, dry; the rest are covered by mountains, pasture lands, tank beds and waste lands. The wet lands are irrigated by 39 tanks, which are conveniently situated for their source of supply as a few hours' rain on the hills is sufficient to fill them.

The produce of the estate consists largely of paddy, but other products such as cholam, ragi, varagu, tobacco, cotton, cereals, oil seeds, are also raised.

More than two thirds of the inhabitants are agriculturists. There are some weavers in Muthuswamipuram, who are engaged in weaving *Swadesi* cloths, and whose industry is encouraged by the present Zamindar. Some skilful carpenters and blacksmiths are also to be found in Seitur, who are largely patronised by him. According to the last census, the population of the estate is 15,000, the

majority of them being Maravars, and the rest consisting of people belonging to various other castes. The prevailing religion is Hinduism and the chief sect is "Sivite." The sanitation is looked after by a Union Panchayet, which is doing good work.

There are two Devasthanams attached to this Zamindari, one at Dhevadanam dedicated to Nachadaithavilthavar and Thavaparipoorani, with an annual income of Rs. 15,000, and another at Seitur dedicated to Sulochaneswarar and Sountharanayagi with an annual income of Rs. 25,000, both having been endowed with inams from the estate; there are some other minor temples, enjoying only manipam. The annual festival at Dhevadanam, during the month of Vygasi, is well known throughout the District as it is conducted on a grand scale at a cost of Rs. 5,000 to the estate. It is attended by a very large number of people.

The *punja* lands are held on the rental system. Of the *nanja* lands, the majority are held on the varam tenure and the rest under the rental system. The annual peshcush of the estate is Rs. 12,441.

As has been already said, the present Zamindar is the great grandson of the Istimirar Zamindar, who bore the same name. As in the case of his great grandfather, the estate was ruled by another Zamindar, during his minority.

The Zamindar of Peraiyur, in order to give a liberal education to his ward, took young Sevaga Pandia Thevar to Madras, in January 1897, and had him admitted into the Third Form of the Wesley College, Royapetta, under the immediate supervision of Mr. Muthiya Bagavathar, as assistant guardian. The young Pandian possessed a great taste for music, and commenced to play "Ganjari,"

as a hobby, in which he obtained proficiency by constant practice, and became so clever as to keep time to the Bagavathar's music. Towards the end of 1897, he was removed to the "Newington" school maintained for the wards, under the management of the Court of Wards. Here, under the tuition of Messrs. Morrison and Payne, he made rapid progress in study and fine arts, and also in the manly games of riding, chasing, boating, polo, golf, and tennis. During his stay at "Newington," he became intimately acquainted with the minor Zamindars of Marungapuri, Thalavancotta, Shoolagiri, Ettiyapuram, Saptur, Salur, Sergada, Bodagoda, Kasimcotta, Pittapur and Merangee.

He was excessively fond of riding, and sometimes he would venture to ride ferocious and unbroken horses. This recklessness in riding nearly cost him his life on more than one occasion. During the summer season of 1898, when the minors were spending their holidays in Ootacamund, the young Zamindar who was riding by himself attempted to cross a tributary of the Piagara, which was in flood. The river happened to be very deep and the current rapid, and so the young Pandian was in peril of certain death. But the animal being a very strong and faithful one, reached the opposite shore safely and thus saved the life of its master. During the same season, he competed in the summer races, and came off as the second being only a few steps behind the winner of the prize. This feat of his was very much praised by the then Governor H. E. Sir Arthur Havelock, who was witnessing the races.

By the end of 1889 he left Madras, arrived in Madura, and continued his general education under the tuition of Mr. P. C. Ganapathi Aiyar, then a B.A., (and now an L.T.) After spending nearly a year at Madura, he went to

Seitur in 1891, to learn estate affairs. During this period, he practised regularly gymnastics, riding, angling, and hunting in the forests.

In his eighteenth year, he organised a successful elephant hunt at Kodikulam, belonging to the Saptur Zamindar, in the company of the Zamindars of Thalavacotta, Kollangondan, Saptur and Sandaiyur.

He attained his majority in 1902, and on the 3rd February of that year, he was installed on the *gaddi* of his ancestors. His very first act on that day was the celebration of the marriage of his younger sister Sowbagyavathi Rajalakshmi Muthu Thayee with Sundarathoss Thevar, his paternal aunt's son. After he assumed charge of the estate, he began to complete the works inaugurated by the Executor.

He has made considerable improvements in his palace, by pulling down the damp and gloomy buildings and substituting in their place, spacious, ventilated, and strong structures, with decent furniture. He has constructed a new and beautiful building for the Zenana and has renewed the old ones, fitting them up suitably. For recreation he has two tennis courts, one in Seitur and the other at Dhevedanam.

His marriage with the two youngest daughters of the Zamindar of Urkad by his first wife was celebrated on a very grand scale at Seitur on the 26th November 1903. By this marriage he became the brother-in-law of the late Sethupathi, Rajah of Ramnad, who had married the eldest daughter of the Zamindar of Urkad. On this occasion, almost all the southern Zamindars were present. Eminent musicians displayed their skill, but in the estimation of Bhaskara Sethupathi, Muthiya Bagavathar stood as a

prince among musicians, and he was pleased to confer on him the title of "Vidwan Vidwamani Sangeetha Rathnakaram" as his performance was admired also by eminent musicians such as Seshanna of Mysore and other great men in the art.

In his usual way, the scholarly Raja of Ramnad delivered an able lecture on *devotion* to a large audience with the Zamindar of Seitur in the chair, who introduced the speaker in suitable terms, and closed the meeting by a few well chosen words, which were much appreciated.

In November 1904, the Zamindar shot a tiger in the bed of Nachadaiperi tank, when he was conducted in procession to his palace by his friend, the late Zamindar of Saptur, and many testified their appreciation by making valuable gifts to the successful hunter.

He patronises all useful institutions. He is one of the chief patrons of the well-known Tamil Sangam of Madura. The Hindu High School at Srivilliputhur has also materially benefited by him. He was a prominent exhibitor in the Industrial and Fine Arts Exhibition which was held in connection with the XIVth Madura Provincial Conference at Tinnevely, in 1906. The present telegraph office at Rajapalayam owes its existence to his initiative. Mr. Somaji Aiyar of Sivagiri, whose ability and honesty are well known, is the Manager of the Seitur Estate. He is assisted by a competent staff, the chief of whom is Palaniyandi Karayalan, the "Sthanapathi." The Zamindar himself passes orders on all the petitions of his ryots, and is greatly helped by the Manager as well as his former tutor who is now his Personal Assistant, in the disposal of estate affairs.

As he feels keenly the backward condition of his people, he is trying his best to establish elementary and technical schools in the villages of his estate. He supports needy and deserving students by feeding them at his Madunarvelagam choultry.

His connections are all high and respectable. He is related by blood to the Zamindar of Elumalai, and by marriage to the Zamindars of Urkad, Singampatti and Ramnad.

There is a saying to the effect that he who starves must go to Seitur. Any one who visits Seitur can see for himself that the author of that saying did not draw on his imagination when he gave currency to it, for all classes of people are freely fed and hence it is often called a miniature Malayalam.

Mr. Muthiya Bagavathar, the master musician of Seitur and a well-wisher of the Zamindar, died last year. His many qualifications could not be surpassed by any other person there; his mantle has fallen on his disciple Varkalai Krishna Bagavathar who is a rising young man patronised by the Zamindar.

In his habits, the Zamindar is simple, natural, and unostentatious. He prefers oriental dress to western costume. He encourages indigenous arts and industries.

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| 21 | Ins. length, | 11 | Ins. breadth & | 8 | Ins. height. |
| 24 | do | 13 | do | 9 | do. |
| 27 | do | 15 | do | 10 | do. |
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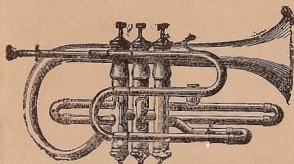


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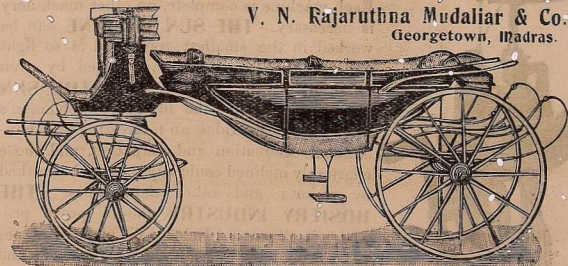
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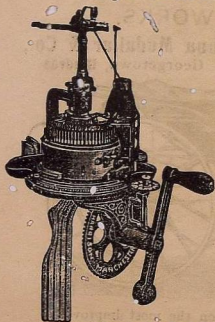
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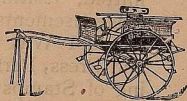
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