APPENDIX - i

Notification

The Government of His Highness the Maharaja have been pleased to approve the following bye-laws passed by the Eraniel village Union under section 36 of the Travancore Village Unions Act IX of 1115, and order the same to be published in the Government Gazette.

I  Cess on Land

Every person who pays sirkar land tax in the Eraniel Pakuthy, Kalkulam Taluk, shall pay a cess at the rate of one chirckram and six cash for every one Rupee of land tax paid by him.

An assessment Register showing the Cess to be paid by each person to the village union at the rate mentioned above shall be maintained in the Village Union Office, and necessary changes shall be made therein from time to time as and when found necessary.

The Cess shall be paid in two equal half yearly instalments on or before the 15th Dhanu and Modom every year failing which demand notices with a fee of two churckrams per notice shall be issued to the defaulters.

If the Cess along with the demand notice fee is not paid within seven days of the service of the demand notice action shall be taken under section 42 of the Village Unions Act to realize the amount under the provisions of the Revenue Recovery Act.

Any person may present a petition to the village union in regard to the Cess to be paid by him, and in that case, within seven days of receipt of final orders on his petition he shall pay the cess due from him to the union, failing which, action shall be taken as provided for in the bye-laws 3 and 4 supra.

The President of the Union shall have power to dispose of all petitions presented before the Union.

II  License Fees

No place within the Village Union shall be used for any of the purposes mentioned in bye-law No. 12 infra except under a license obtained from the village union.
All applications for license shall be prepared in the prescribed form (appended) which can be had at a cost of one chuckram per form from the Village Union Office.

All applications for license shall be sent to the President of Union.

Every application for license shall be accompanied by the prescribed license fee.

If the license be not granted, the fee remitted by the applicant will be refunded. But if on any account the license once granted happens to be revoked, the license fee will be not refunded.

The President shall have the power to grant or reject any application for license.

Every license shall be in force for the period mentioned therein unless it is revoked.

The license shall produce the license when called for by the president or by any member of the Union or by any officer specially authorized in that behalf by the Union or by any officer specially authorized in that behalf of the Union.

The President shall have the power to revoke or suspend a license once granted and to grant again license once a revoked or suspended.

The license shall hold himself responsible for any act of omission or commission in violation of the conditions of the license on the part of his agents or servants.

Any person who causes or abets a breach of any of the provisions of these bye-laws shall be liable to a fine not exceeding rupees ten at a time.

License fee shall be levied as follows:

1) Coffee or Tea shops Rs. 1 per annum
2) Hotels Rs. 1 do.

Note only half of the fees for one year will be levied in the case of shops of the kind mentioned above, conducted temporarily for periods of three months or less.

3) For drama, circus and wrestling match Rs. 1 per day
4) For Cinema Rs. 1 do limited to Rs. 10 a month
5) For all other shows when entrance is by tickets Rs. 1 per

III  Cattle pound

Cattle pounds will be conducted by the Union as per the provisions of the Cattle Trespass Act IV of 1086.

IV  Profession Tax

A Profession tax of seven chuckrams per annum for every Rs.100/- or fraction thereof shall be realized from persons residing within the limits of the Union whose annual income is Rs.300/- and above.

Person means and includes any company or Association or body of persons whether incorporated or not.

Profession tax for any particular year shall be calculated on the income for the previous year ending the last year of Karkadagom.

Every person on being required by the Village Union, shall submit previous year and the expenses incurred solely for the exercise of his profession or avocation during such year. If no return is made, assessment will be made by the union on general consideration with reference to the nature and reputed value of his business etc.

If profession tax is not paid by a person in accordance with the notice received therefore from the village union, the same shall be realized under the provisions of the Revenue Recovery Act.

V  Vehicle Tax

Vehicles permanently kept or used within the limits of the Union or which are kept continuously for 15 days in any half year within such limits shall be assessed by the Union to Vehicle Tax as noted below.

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<td>Motor Lorry for six months</td>
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<td>2</td>
<td>Motor Bus</td>
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<td>5</td>
<td>Vehicles drawn by horses</td>
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All irrecoverable items of revenue due to the union shall be written off with the sanction of the Registrar of the village union.

These bye-laws shall come into force from the date of publication in the Government Gazette.

Huzur Cutcherry, Trivandrum, 4.6.1942.

(By Order)

Chief Secretary to Government
APPENDIX - ii

Draft Rules defining the powers of the Registrar and Chairman of Village Unions and Panchayats in regard to appointments and punishment.

1. It shall be competent to the Chairman of a Village Union or Panchayat to appoint menials such as peons in the sanctioned establishment, giving due consideration to the claims of the candidates concerned. As regards appointments to superior services in the sanctioned establishment of Clerks, Aminadars, Sanitary Overseas, Assistants or Inspectors, Vaccinators, Midwives etc., the Chairman shall place his nomination before a meeting of the Union or Panchayat and the candidates approved by the majority of the members present at the meeting, by a resolution in this behalf, shall be recommended to the Registrar of Village Panchayats and Unions.

2. The Registrar of Village Panchayats and Unions shall be competent to make all appointments to superior service in the sanctioned establishments of the village Unions and Panchayats provided the sanction pay in respect of the posts concerned does not exceed Rs. 40/- per mensem.

3. All appointments in Village Unions and Panchayats to posts on a pay exceeding Rs. 11/- per mensem shall be made in accordance with the Rules and orders issued by Government from time to time laying down the qualifications for such appointments.

4. It shall be competent to the chairman of a Village Union or Panchayat to grant casual leave to all the subordinates under him and any kind of leave to menials for which they may be eligible.

5. The Chairman of the Village Union or Panchayat shall have power to fine any subordinate under him, up to a limit of four annas each time and of one-tenth of the pay of the subordinate concerned in a month.

6. It shall competent to the Registrar of Village Unions and Panchayat and the Chairman of a Village Union or Panchayat to dismiss, degrade, suspend, discharge or accept the resignation of any officer whose appointment is within their respective powers. Before an officer is dismissed, degraded etc., the written explanation of such officer shall be taken. The order dismissing, degrading etc., shall state firstly the charges, secondly the evidence in support of such charges, thirdly the finding on each charge and fourthly the previous punishments, if any,
against the officer, who should be granted on application, a duly attested copy of the order.

7. Any person aggrieved by any order of punishment passed by the Chairman of a Village Union or Panchayat may, within 60 days of the date of such order, prefer an appeal to the Registrar of Village Union and Panchayat.

8. The Chairman of a Village Union or Panchayat shall forward to the Registrar, not later than the 10th of the month following each quarter of the Malabar year, a Statement showing (a) appointments made (b) leave granted and (c) punishment inflicted during each quarter.

Director of Public Health and Registrar of Village Unions and Panchayats
Report of the Thahsildar, Kalkulam about the meeting at Manalikarai held on 7.4.1123 to the Registrar of Huzur Secretariat

It is reported by the proverticar of Kothanaloor pakuthi that a meeting was held at Roman Catholic Church campus at Manalikarai at 6 p.m. on 7.4.1123 for according to reception to Miss. Annie Mascrene. Miss Mascrene was accompanied by more than 100 volunteers with cycles was taken from Azhagiamandapam to place of meeting through Chemparturhivilai, Manalikarai and Manakkavilai. The meeting commenced with Rev. Fr. Pious John Morries in the chair and Rev. Fr. Paul Sebastian and Messers A. Amirtham and S. George spoke about the needs of the Latin Catholics. Then Miss. Annie Mascrene said that the Tamilians should co-operate with the state congress who were able to win Responsible Government for Travancore. Immediately a portion of the crowd left the campus and reached the road outside shouting Jai for the T.N.C.

The meeting continued. In the meantime the can in which Miss. Mascrene went to the place was taken into Church compound from the road ant it was found that the glass-front and one of the lights were broken to pieces. It is stated by the proverticar that the mischief had evidently been made by the people who left the campus. The meeting which was attended by more than 2000 people terminated at 9.30 p.m.

Yours faithfully,

Sd/-

For Tahsildar
Resolution passed at the meeting of the working committee of the Travancore Tamil Nad Congress, Nagercoil on 26-11-1947. Forwarded to H.H. The Maharaja on 1-12-1947 by the President, T.T.N.C.

As promised by and at the instigation of top ranking leaders of the State Congress repressive measures are adopted by the Higher Magistracy and Police in a frantic attempt to crush the Tamilian movement for establishing their right to self determination, State Congressites go about the Police Vans, pointing out to the police, the active T.T.N.C. workers; and immediately such workers are man-handled on the spot; or taken into the vans and be laboured. Cases have also been reported about the molestation of Tamilian women by the Police. Though this Working Committee has by resolution appraised the government of such atrocities, and though some of the important people of Travancore Tamil Nad have represented these facts in person to the Afficiating Dewan praying for immediate relief and public enquiry, the situation has not only not improved but has worsened.

Therefore this committee warns the government that unless the police vans are immediately recalled and the deliberate persecution by the police on the Tamilians is put an end to the T.T.N.C. shall be compelled to resort to direct action to secure to the Tamilians their fundamental political right.

Sd/-
President, T.T.N.C.
Letter from Rev. F. Baylis to the Resident

Neyoor, Jan. 17, 1859

To

Lt. Gen. Cullen
British Resident

Sir,

I have the honour to enclose a copy of a letter, I have just forwarded to the Dewan at Palpanabhapuram, referring to the disturbance in the Monday Market on the 10th instant – to the burning of our chapel at vadacancurray on that night, and to the way in which some of our women have been treated, tho’ wearing only the jacket. I beg respectfully to solicit your attention to these statements.

2. As this village is only occupied by Christian many of the women here have long been accustomed to wear the upper cloth as well as the Jacket, as they go about, without any molestation. Only a few of them are in the habit of going to the market and these have generally put it down at such times. A few days ago, however, they all agreed to put off the upper-cloth, and wear only the Jacket, hoping that it would help to put a stop to the present disturbances. I fully approve of their having done so, tho’ I am sorry there should be necessary for it, and I shall use every endeavour to induce any of my people at outstations, who had commenced wearing the upper-cloth to do the same.

3. I am inclined to think that the growing intelligence, wealth and influence of the Shanars/especially those of them who are Christians / owing to the efforts that have been made to educate them, to many of them going often to Ceylon, where some are employed in situations of trust and responsibility / some of our people having situations of from 50 to 70 Rs. per mensem as Conductors & c. and having a large number of coolies under them / and to their engaging to a much greater extent than formerly, in trading in Jaggery, tamarind, cotton, & c., have had much more to do in causing the present irritated and excited state of the Sudras, here than the wearing of the upper-cloth by their females. I think you will now that these things should be borne in mind, and that measures should be gradually introduced to free such a class from many of those restrictions and disabilities that now press so heavily on them. I must record my opinion that whatever faults the Shanars may have, they are generally a peaceable, well-disposed people, and would remain so, and
would go on increasing in intelligence and general prosperity, by which the
country must be benefited, if not irritated beyond the power of endurance by
the insolence and tyranny of the higher classes of the population, and by their
finding it impossible, as has been too often the case to get redress for their
complaints in the police, where all the officials belong to those higher classes.

I have & c.,
Sd/-
F. Baylis
APPENDIX - vi

Translation of a Proclamation exempting Christians from compulsory duties connected with Pagodas, Moorjebam and other Hindu religious festivals and Devasam work, dated 16th Margali 991, (1815).

Though orders have been lately given by the late Dewan Ummamy Tamby and the late Colonel publishing that no one should molest or take any of my Protestant Christian subjects for doing any duties relating to Pagodas and temples, yet the Christians have petitioned me upon their grievances, saying that they are compelled by the Sirkar Officers to do duty to Moorjebam/ and Ootoovaga and to deliver Kolmudel and that by doing these kinds of services, they dishonor their religion.

Therefore as I think it convenient to permit every nation to walk according to their religion, and as the doing of duty to Devasoms and doing duty to oorjebam and Ootoo-Adianderam Christians should not be constrained to do duties for the above said purpose not to except those that related to Sirkar works.

Moreover I declare that the Officers will oblige those Christians who have obtained freehold lands to do duties as the others of the same rank, but if they are unwilling to do, the Tahsildars are to take.

Certificates from them and send both the Certificates and the man to Huzoor Court when their lands will be taken from them and given to others that are willing.

(Sign Manual) Parbattee Bahuee, The most Charitable Queen of Queens 16th Margaly 991, and Worshipper of Palpanaba.
APPENDIX - vii

Amelioration of the condition of the depressed classes Government order

It has been brought to the notice of the government that petition from the members of the Pulaya, Paraya, Kuruva and other depressed and backward classes are not receiving prompt attention in the Taluk cutchuries and subordinate officers. I request that you will be so good, as to issue stringent instructions to the subordinates under your to see that all petitioners received from the members of such communities are carefully considered and promptly disposed of.

The Chief Secretary to Government
APPENDIX - viii

Letter of Autoor Adigaram Christian to the Acting Resident of Travancore

To

Major E. Cadogan, Acting Resident

The humble petition of Pakeanaden Vedamanikom of Pillaypanamvilly of Serekoalpedaga of Autoor Adegarom belonging to Kalkulam district Sheweth, that on the return of your petitioners from prison where they had been unjustly confined and with several others flogged and contempt to carry forward by the oppressions of Caisapilly and Neelakanden pillay, Moonalagar of Techelpedagy and Madavapillai Sarimanager of Seerookoalpedagy – they had the roof of their chapel repaired and conducted Xtian worship in them.

While your petitioners were thus enjoying their religious privileges according to the Proclamation the above mentioned Caisapilly, Neelakandapilly and Madavenpily came in the night of Margally last 1005 and burnt down the said chapel which cost your petitioners 500 Fanams. This grievance was stated to His Excellency the former Dewan who sent orders to the Tasildar and to the Tanaaique of the Kalkullum North District to have the case enquired in to. Your petitioners were then send for and were desired to give their statement fully which your petitioners did in writing a keychit that the above mentioned defendants were the very persons that did the injury they were informed also they intend burning down your petitioner’s house as well as lying in wait to murder them. That as your petitioners case was neither investigated or settled the above mentioned persons took the advantage to come to your petitioner’s house in the night of the 28th Tye last 1005 and set fire to it and caused a great loss of upwards of 16,000 fanams, worth of property of various sorts as their dwellings and their jaggary grain, cloth and jewels were entirely destroyed and their families burnt. It is also threatened if they build their house again that it will also be burnt.

This grievance was also lodged at the Court of Palpanabapooram and though an order was sent from the Court to Thasildar of Kalkulam North district, your petitioners defendant were not sent for by the Thasildar nor by the Adigary neither were they examined or sent to the Court.

Your petitioners not having justice done to them here, they were obliged to lodge their grievances at the appeal court and to his excellence the present Dewan, from whom your petitioners received several orders to the court of Palponabapooram and to the said Thasildar that their case should e investigated. But no enquiry or redress have been hither to made-as the district officers seem to be proceed against Caisapilly who boast that he acts by
authority and will root out all the Xians who have embarrassed the white peoples religion.

Your petitioners beg to state also that their defendants have brought an old house and intend to purchase two or three more and burnt them down in order to lodge false complaints against your petitioners and say they have also been burning down their houses.

In consequence of this long persecution your petitioners are distressed to see that the oppressions of their Pedagacarers never cease but continuous prevailing. They therefore most submissively entreat your honour would condescend to procure that your petitioners complaints be registered in the Court of Palpanabapooram and justice done to them and to procure His Highness the Rajah’s permission to rebuild their chapel while over it may be deemed proper as well as restoring to them the property they have lost.

Vykasi 7th 1005.

Your petitioners will
APPENDIX - ix

Substance of the decree of the court of Palpanabapuram relating to the upper cloth dress worn by Christian women. Vakeel No. 177 dated 7th Vykasi 998 (1823)

A complaint was lodged against some Christians under their heathen names as Shanars for not paying the arrears of their toddy rent and for their women wearing upper cloths, when it was decreed that they are to be fined in consequence of their Shanar women wearing upon cloth. An appeal being made to this as there was a proclamation allowing the Christian to wear an upper cloth, then the Court writing to the Revd. Mr. Mead to enquire if these people were Christians and if the religion required them to wear the upper cloth, and he having replied that the Shanars, Paryaras and such other caste women as have embraced Christianity ought to wear an upper cloth for the sake of decency when they go to the fairs, markets and other places, and that they were instructed to do so, and that it ought to be so ordered agreeably to Christianity. It was decreed that Shanoo Nalencootty & C., have no occasion to be fined but for the other complaints lodged against them. The decree was dispatched and returned in order to make a final decision whether it is lawful to demand the arrears when there is a proclamation made that the arrears up to the 96th year are to be forgiven: accordingly when examined, it was seen that the arrears of toddy rent amounting to fanams 510 was due by the Christians up to the said year, and as it it is not lawful to demand the amount, the Court has decreed on the 26th of Avany 1000, for the other complaints as above resolved, and an order has been sent on the 4th of Alpasy to have this decree executed.

(Signed by the Judges and Shastree)
The Proclamation of 1855
Received Draft of the Proclamation Regarding Slavery

Whereas we are anxious to better the condition of our slave population, and it is but just that they should have conceded to them these advantages, which are enjoyed by the same class of subjects in the extensive territories of the Honourable East India Company, and whereas it appears that our Proclamation No. 32 of the 30th Canny 1029 has not fully accomplished that object, we therefore deem it right to rescind the same and to proclaim.

1st That from, and after the date of the proclamation all those who are included in the denomination of Sirkar Slaves shall be considered free as well as their posterity the tax hitherto leviable on them being hereby abolished.

2nd That all slaves who may hereafter become the property of the Sirkar by the escheat of Estates without heirs, shall also be free.

3rd That no public office shall in execution of any decree or order of Court or for the enforcement of any demand of rent or Revenue, sell or cause to be sold, and person, on the ground that such person is in a state of slavery.

4th That no right arising out of an alleged property in the person and services of any individual as a slave, shall be enforced by any civil or Criminal Court or Magistrate within this territory.

5th That no person who may have acquired property by his own industry, or by the exercise of any art, calling or profession, or by inheritance, assignment gift or bequest, shall be dispossessed of such property or prevented from taking possession thereof, on the ground that such person, or that the person from whom the property may have been derived was a slave.

6th That any act which would be a penal offence if done to a free man shall be equally an offence if done to any person on the pretext of his being in a condition of slavery.
APPENDIX - xi

Translation Proclamation by Her Highness the Ranee dated the 23rd Tyę (Makaram) 1004 corresponding with the 3rd February 1829, putting numerous restrictions on the dress of Christian women, the building of places of worship & c. (For full particulars Vide Part III)

Whereas some disturbances have taken place in the Kalcolam Yeraniel, and Velavancode districts between the Shanars and Nairs originating in a pretention of the women of the Shanars to wear the upper cloth to orders and ancient customers, and in a refusal of that caste to perform the Sirkar oolium work required of them in common with other inhabitants, I deem it proper to publish the following Proclamation:

First, As it is not reasonable on the part of the Shanar women to wear cloths over their breast, such custom being prohibited, they are required to abstain in future from covering the upper part of their body. An order (circular) had been issued on the 7th Edavam 989 to all places prohibiting the Shanar women of the families of such Shanars as may have embraced Christianity from wearing cloths over their breasts, and requiring them to substitute for these the kupaya (a kind of short-bodice used by other Christians and by Mohamedan Native females) but with regard to their (the Shanars) allegation as an authority for a Law Court permitting the Shanar women on the contrary the use of cloths on the upper part of their body, such a decision of the order alluded to, cannot but be considered as invalid. Therefore the order referred to is hereby republished to be held as a document (or authority) in this respect.

Secondly, The Shanars and all connected with them who might have embrace Christianity are without exception required to perform oolium duties in common with the rest of the inhabitants. It is however commanded that Christians of whatever denomination shall not be required to perform duties on Sundays nor caused to render any service appertaining to the Devasam and Thingul.

Thirdly, The inhabitants of our country are permitted without opposition to embrace whatever religion they may be inclined to adopt, however, Christians of whatever denomination and all the individuals are not permitted to act towards persons of higher castes contrary to the usages of their own castes before they dispute in regard to religion. Moreover as the Christian religion is one which inculcates humility and obedience to superiors, it is expected that those who have truly embraced that religion will behave themselves as properly as other well disposed people without opposition to the existing rules and customs.
Fourthly, But while we are thus ready to afford to all our subjects without distinction every facility to follow their respective religion and to celebrate rites of the same in a regular manner we cannot allow our people of whatever case or sect to erect pagodas, Churches, Chapels and Schools, Mosques or other places of worship without regular permission on the application of the parties through the Sirkar officers; when all such applications will be duly considered and such spots on as shall not occasion inconvenience to other castes.

Fifthly, As it appears of late certain Shanars and others of the same caste who have embraced Christianity proving refractory to the Sirkar authorities, make it a practice to prefer their complaints irregularly elsewhere. It is now notified that as there are no other tribunals in this country besides those appointed by us, whenever any person or persons of whatever caste and religion may have any just grievances or complaints to be represent they shall prefer the same to the Sirkar officers, whose duty it will then be to afford the parties redress, and in the event of such grievance or complaint not being redressed by those officers, the parties shall prefer the same to the courts, and eventually, if necessary to ourself since the tribunals are bound to treat all the inhabitants alike.

Sixthly, If any of the Sirkar officers oppress or otherwise ill-treat any inhabitant, the matter will be heard and redressed by the Courts and Ourself, and should it be established in the course of investigation that the Sirkar officers have been guilty of any irregularity or injustice, they will be duly visited with punishment, and declared unworthy of holding any public appointments.

Seventhly, As all persons having complaints will perceive from the premises hereof which are the tribunal or tribunals, to whom they shall have recourse for the hearing and settlement of their complaints, persons committing outrages (on the plea of ill-treatment or oppression) shall be punished adequately to the nature of the offences, because no clemency can be exercised towards persons disturbing the peace of the country.

The above shall be duty noted and acted up to by all persons.

(Sign Manual)
APPENDIX - xii

Draft of the Proclamation

On the Dress of Women

Whereas we are given to understand that the rules of the dress of Shanar women enacted by the Proclamation of the 23rd Megarom 1004, are felt to be hardship, and whereas it is our earnest desire to obviate the complaints of all parties, it is hereby proclaimed that, there is no objection to all Shanar females hereafter covering their bosoms by wearing the breast-cloth used by the Mookoover women, or the jacket called Cooppayam or other mode of dress, provided they avoid adopting the upper-cloth used by the women of higher class.

2. All persons are to know the above.

T. Madava Row,
Dewan.