COPY OF THE REPLY FROM MUNICIPAL COMMISSIONER'S OFFICE
TO PETITIONER CAUSI VISVANATHA MUDALY

S. No. 1377   MUNICIPAL COMMISSIONER'S OFFICE

Madras, 18th August 1871

From

SANITARY OFFICER
Municipal Commission, Madras.

To

S. CAUSI VISVANATHA MUDALI

With reference to your petition presented to the President, on Wednesday, I am directed to inform you, that there will be no classification of castes, such as you object to, that every man's caste will be entered precisely as he gives it, except that no man will be permitted to return himself as Kshatriya, Vaisya or Sudra but only accordingly to his actual caste.

The President is not disposed to deny your claim to be Vaisyas, but directs me to say, that the question will not arise as there will be no classification, all castes being entered alphabetically, the President will feel obliged, if you will impress on the members of the Vellala Caste, the importance of answering all the question of the census accurately and willingly.

(Signed) CHARLES E. GOVER
Sanitary Officer
APPENDIX II

LEGENDARY ACCOUNT OF THE TONDAMANDALAM VELLALAS
AS GIVEN IN THE BARAMAHAL RECORDS

"During the reign of a certain Raja of Choladesa, a Kingdom supposed to have comprised the present provinces south of the river Kaveri, the countries between the Kistna and Kaveri were quite a wilderness, in which many families of the Kurbavar caste or shepherds resided here and there in villages surrounded by mud walls. On a time, the Raja came forth into the wilds to take the diversion of hunting, and, in traversing the woods, he came to a place in the vicinity of the present town of Conjeeveram in the Kingdom of Arcot, where he met with a Naga Kanya or celestial nymph, fell in love with her, and asked her to yield to his embraces. She replied, 'If I consent to your proposal, and bear you a son, will you make him your successor in the Kingdom?' He rejoined 'I will', and she asked him who should witness his promise. He answered 'the earth and sky', but she said that two witnesses were not sufficient, and that there must be a third. There happened to be a tree called adhondha near them, and the Raja replied 'Let the fruit of this adhonda tree be the third witness'. When she was satisfied respecting the witnesses, she granted the Raja his desires, and, after he had remained with her a short time, he took his leave, and returned to his metropolis, and, in a little while, abdicated his throne in favour of his eldest son, who managed the affairs of the kingdom. To return to the Naga Kanya, she conceived and brought forth a son, who remained with her three or four years, and then
visited the different Rishis or hermits who resided in the forest, and learnt from them to use the sword, the bow and arrow, and the art of war, and obtained from them a knowledge of the whole circle of sciences. By this time he had attained the age of sixteen years, and, coming to his mother, he requested her to tell him who was his father. She answered ‘Thy father is the Chola Raja. He replied ‘I will go to him, but who is to bear witness to the truth of your assertion?’ She rejoined ‘The earth, sky, and the fruit of the adhonda tree are witness to what I have told you’. The son plucked one of the berries of the adhonda tree, hung it by a string to his neck, took his sword and other weapons, and set out for his father’s capital. He one day took an opportunity of accompanying some of the nobles to the darbar, and called out to the old Raja ‘Behold your son’. The Raja replied ‘I know nothing of thee;’ upon which the young man repeated everything which his mother had told him, but it had no effect on the Raja. When the son found that his father was determined not to acknowledge him he challenged him to single combat, but the Raja, not thinking it proper to accept a challenge from a rash youth, demanded if he had any witnesses to prove his claim. He answered, ‘The earth and sky, and the fruit of the adhonda tree, which I wear suspended from my neck, are witnesses to the truth of my assertion’. This circumstance brought the old occurrence to the Raja’s recollection, and he owned his son, and told him that, as he had already abdicated the throne, he trusted he would not insist upon the fulfilling of the promise which had been made his mother, but consent to live in a private station under the dominion of his elder half-brother. The young man nobly replied ‘I with pleasure waive the performance of your promise, but point
out to me your enemy, and assist me with some troops, and I will conquer a kingdom for myself. The Raja gave him an army, and directed him to subdue to Kurubavaru or shepherds, to clear the woods, and to form himself a kingdom between the rivers Kistna and Kaveri. He accordingly advanced into the wilderness, and, without meeting much opposition, soon subjected the Kurubavaru, who, knowing nothing of cultivation or sinking of tanks or watering the country from the rivers, and the conqueror wishing to introduce agriculture among them, he was obliged to repair to his father, and make known his difficulties. The Raja was much pleased with the enterprising spirit of his son, conferred on him the title of Adhonda Chakra, wrote and permitted him to take with him such of the Vellala caste as chose to emigrate. The young Raja held out great encouragement, and got a number of adventurer of that caste to accompany him back, to whom he gave large grants of waste land, and told them to pitch upon such spots of ground as met with their approbation, and they fixed upon the forts, districts, and villages belonging to the Kurubavaru caste, which consists of twenty-four forts, eighty-one districts, and one thousand and nine hundred villages. This country was formerly named Dandaka Aranya. Dandaka is the name of a famous Rakshasa or Giant, who is mentioned in the Ramayana and Aranya signifies a wilderness. It was also called Dhuntra Nadu, or the middle country, and the new Raja named it Dhanda Mandalam, or country of the tree dhonda, alluding to the fruit of the adhonda or dhonda tree, which bore testimony to his descent. The emigrants of the Vellala caste surnamed themselves Dhonda Mandala Vellala varu, and are now corruptly called Tondamandala Vellala varu. 
APPENDIX - III

ORAL EVIDENCE

Before the Chairman and the Deputy Secretary of the Commission.

Thiru B.M. Sundaravadanam, Thiru Sundaramoorthy and Thiru C.R. Nagarajan, the representatives of Thuluva Vellala Community.

26.6.1970

MADRAS

Chairman : While other hundreds of communities have represented to the Commission with manifold representations from village to village, why you have not represented to us so far?

Witness : We had to convene a meeting to ascertain the views of the members of our community, it has taken a lot of time. Moreover we thought that at district level they might have been able to represent better.

Chairman : In fact some people said that there is no such community.

Witness : Now we have come here. You see the vocal part of our community people are in the city. The rest of them are in the villages in North Arcot, Chingleput and in a small portion of South Arcot districts. The vast majority of them are agriculturists.

Chairman : Please tell me which is the community known as Agamudayan?

Witness : No, Thuluva Vellala is not known as Agamudayan.
Chairman : What we saw in North Arcot and South Arcot is that they are Agamudayans. Of course, they say they are not Mukkulathor Agamudayans. They are saying that they are not Veilalas or Mukkalathor Agamudayans, but a separate community. They use the title, Udayar, Mudaliar and Pillai. But all those people disclaim Thuluva Vellala caste. Even there we have to call for them; we had to fetch them to represent their community and no Association made a representation their own accord to us. They said the people nearer the Madras City and in the city call themselves as Mudaliar. That is why I would like to know whether Thuluva Vellalas are Agamudayans.

Witness : There could be no caste as "Agamudayan including Thuluva Vellala". Originally we were Thuluva Vellalas and most of the people refer to as Agamudayans.

Chairman : I would say that they are Agamudayans and not the Thuluva Vellala describing themselves as Agamudayans, Agamudayan is one branch of the Mukkulathors. That is Agamudayana by and large they are the people known as Agamudayan, a branch of Maravas. Some people in Ramanathapuram and Thanjavur districts call themselves as Agamudayanas. But I must admit that there are some people in some parts of North Arcot and South Arcot and Salem who call themselves as Agamudayans. But they say they are not Mukkulathor Agamudayan and they are a different caste. So I want to know what is Thuluva Vellala?

Witness : Thuluva Vellalas are all agriculturists.
Chairman : I would like to see the agriculturists among them?

Witness : In the whole of North Arcot district, they are Thuluva Vellalas.

Chairman : We have seen all the other communities, communities in lakhs and communities in thousands. You are talking as if you are doing some favour to the Commission.

Witness : You are not doing any favour to us or we are not doing any favour to you. What I think is that this community was not included in the list. So at that time the Thuluva Vellala people in the North Arcot district might have called themselves as Agamudayanas and still they might have continued as Agamudayanas.

Chairman : In fact the first person whom we saw is a Mudaliar in Kancheepuram. He said in our documents we write as Agamudayan and our usual title is Mudaliar and the people who are in the city of Madras as Doctors, Officers and Professors call themselves as Thuluva Vellalas. But there is some kind of inter-relations between us. He said that they are all landlords and a very few of them are agricultural labourers and farmers. He further said that they are all big and small landlords. Agriculturists mean that they are all landlords, big and small. Then he said that Dr. Sundaravadanam is the Chairman and that I can contact him. We have got one representation from a community as Uyar Thuluva Vellala. They are the only people who represented to us. They came and saw us about two months ago.
Then I asked them who are Thuluva Vellalas. They said that they are the only people who are entitled to call ourselves Thuluva Vellalas and that all the other Mudaliars call themselves as Mudaliars, and that they are the genuine Thuluva Vellalas. They said that their prominent person is Murugesa Mudaliar and I sent for Mr. Murugesa Mudaliar. He said ‘Don’t ask me about others’. He said that your are calling yourselves as Mudaliars. Then I asked him who are all these people in Government service, colleges, etc. He said that he did not know and that they call themselves as mudaliars. He positively evaded from saying anything about this.

Witness That is not correct, I say.

Chairman Is Mugugesa Mudaliar a Thuluva Vellala?

Witness Yes Sir. Dr. Ramasamy Mudaliar is a Thuluva Vellala. All the Arcot Mudaliars are Thuluva Vellalas.

Chairman We met a Professor in Salem. We asked him about this. He honestly said ‘I do not know. It is a urban caste and they call themselves as Mudaliars and I do not known about it’.

Witness Originally this community had its root in North Arcot, i.e. Vellore. From there it migrated to other areas.

Chairman Were they known as Thuluva Vellalas? We examined documents 25 years old. They all showed Agamudayan and Mudaliars. No Thuluva Vellala term is used.

Witness They are all Thuluva Vellalas and they call themselves as Thuluva Vellalas.

Chairman Why Mudaliars call themselves as Thuluva Vellalas?
Witness: Some Thuluva Vellalas call themselves as Pillai. So it depends upon the local place. They call themselves as Mudaliar, etc. Mr.Kesava Mudaliar is a Thuluva Vellala. The term ‘Mudaliar includes a lot of castes.

Chairman: Please tell me who are the branches of Mudaliar Caste?

Witness: Ponneri Mudaliars, Poonamallee Mudaliars and Arcot Mudaliars.

Chairman: Don’t say in vague terms.

Witness: Put it in exact definition, I suppose, will not be possible.

Chairman: Regarding other castes no doubt arises. A barber is a barber and an Agamudayan is an Agamudayan. You are the people representing the Thuluva Vellala community. What exactly does it mean? Where is their location? Can you give me the idea of your population?

Witness: The census figures we are not having.

Chairman: In 1921 census there is no entry as Thuluva Vellala. In Madras city what will be their population?

Witness: We have got 600 members. They may be about 3000 to 4000 families, on the whole 20000 to 25000 people. They are in quite a large number in Bangalore. They are all Thuluva Vellalas. They are all migrants from Vellore and Arcot districts.

Chairman: Dr.Natesan Mudaliar and Murugesa Mudaliar belong to the same caste?

Witness: Yes Sir.

Chairman: What will be the number of doctors practising in Madras City?
Witness : There are 60 to 70 Doctors.

Chairman : My own information is there may be about 500 to 600 Doctors of your community in the City. In the whole of the city, there will be 3000 Doctors. I mean Mudaliar will constitute about 1/6th of them?

Witness : May not be so.

Chairman : In every class in the Medical College in the city there are more than 100 students from Thuluva Vellala community.

Witness : No Sir. It cannot be so, Every year there may be about 30 to 40 students for one thousand. I should say even less.

Chairman : As the President of the Association you should be able to give us evidence. You should kindly give us the number of Doctors, Lawyers, Engineers, Graduates, etc. in the City of Madras. I am sure you have got information about all these things.

Witness : Very difficult to have a clear information. Roughly we can say.

Chairman : The number of Doctors practising in the city of Madras, now M.B., B.S., M.D., etc. put together, will be about 500.

Witness : 500 - too much. Even those who call themselves as Mudaliar may not be so.

Chairman : You have got a large number of people in Education Department. Almost every Headmaster is a Mudaliar.

Witness : They may not necessarily be Thuluva Vellala.
Chairman: How many lawyers are in your community?

Witness: Not so many. More Doctors than Lawyers; of course they may be in large numbers as teachers.

Chairman: Who are the people in Government Service?

Witness: Mostly as Clerks; Two I.A.S. Officers one in Madras and another outside and another man in I.P.S.

Chairman: When we put Agamudayan, the people in the Secretariat service think only about Mukkulathor Agamudayan. They are not thinking about Thuluva Vellalas as Agamudayans.

Witness: We will give you some idea of the number of those people in Government service.

Chairman: Give us the number of genuine Thuluva Vellalas. Some people say that Arcot Mudaliars are all business people.

Witness: They are all Thuluva Vellalas.

Chairman: In Vellore nobody came to see us.

Witness: They are largely spread out in villages. They are small landholders. Due to the partition and fragmentation of properties, they have migrated to cities.

Chairman: I do not think that neither the Agamudayans or Thuluva Vellalas are working as Pannaiyals. They do ploughing in their own fields. But they are not working as Pannaiyals. Are they working as mill hands?

Witness: Yes Sir, They won’t be working in the villages as agricultural labourers. They are working as labourers in Railway Workshops, Port Trust, etc. Now they are coming as Peons also.
Chairman : Is there anybody as head of department or in Secretariat?

Witness : Only Mr. T.V. Vasudevan is as Chairman, Madras State Housing Board, i.e. as Head of the Department. But there may be a few families which might have advanced. But if we take by and large they may not have made so much progress.

Chairman : I want some estimate of the population of the community in the State as well as in the City and who are the people who are included in the list of Thuluva Vellala; what is the relationship between Agamudayan and Thuluva Vellala; the occupational pattern in the city and the occupational pattern in the mofussil areas; the percentage of land-holding and actual tillers. You see you are all becoming largely an urban community. If the community is largely agricultural community living in poor circumstances, tell us which are the taluks where we will go and see.

Witness : We shall try to furnish the particulars.
APPENDIX IV

COPY OF A PART OF JUDGEMENT OF THE HIGH COURT

In the High Court of Judicature at Madras
(Special Original Jurisdiction)

Thursday the Fourth day of February
One thousand nine hundred and eight two

Present:

The Honourable Mr. Justice Mohan
Writ Petition No.893 of 1980
C. Selva Nataraja Mudaliar Petitioner.

vs

1. The Govt. of Tamil Nadu by its Secretary Commercial Taxes and Religious Endowment Dept., Madras - 9.
2. M.P. Singaravelu
3. M.D. Kuppuswami
4. T.K. Bhagavathi
5. V. Tamilmani
6. S. Siva.... Respondents

Mr. N. Venkatarama Iyer, learned counsel for the petitioner, is satisfied provided the contents of the communication of the Government of Tamil Nadu dated 1.2.1982 are incorporated as a part of the order. Accordingly it is hereby directed (1) that with regard to all the future appointments, after the expiry of the present term of the Board of Trustees at least one number of the Board of Trustees shall be from the Poonamallee Uyar Thulava Vellala community and (2) for selecting that trustee, the Poonamallee Uyar Thulava Vellala Community Association at Mylapore, Madras will send a panel of not less than six names from out of which it will be open to the Government to select one among them as trustee. The Writ Petition is ordered in the above terms no costs.

Sd. K.P. Madhavan
11.3.82
Asst. Registrar (P)

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71. பாகன்மல் பச்சைகள் (1940)
72. அண்டலை புருந்து தேகலன் (1940)
73. காலினை பருகினும் (1940)
74. பிறந்து கலாச்சாரம் (1941)
75. கலாச்சாரம் அருள்ந்து அசத்துக்காலம் (1941)
76. பாலைபுருந்து பாலாகங் (1941)
77. புதுமொன்றிய இயுபங்கள் (1941)
78. வீரமுயா இயுபமுயா (1941)
79. இந்தியன் (1941)
80. பிறத்து கூம் (1941)
81. குறுகிகுறுகிள் பாத்தா குறுகிகுறுகிள் பாத்தா (1941)
82. பாதுகாக காகும் (1941)
83. மடம் மடம் மடம் (1945)
84. மலை ஆலை (1945)
85. பாலிகுரு (1946)
86. கூலிபுகள் காட்பெரும் (1946)
87. புகழ்பெற்று முனிவரின் (1947)
88. இலக்கல் இலக்கல் பிள்ளை (1947)
89. பிழையும் விளையாட்டு (1947)
90. குறிப்பிட்டு மையாட்டு (1947)
91. இலக்கல் இலக்கல் பிள்ளை (1953)
92. மடம் மடம் மாம் (1956)
93. கூலி காகும் காகும் (1956)
94. மெலையப்பு பூத்துப்பிட்டு (1958)
APPENDIX VI

An open letter dated 3-10-14:

[Handwritten text in a different language from the title]
APPENDIX - VII

QUESTIONNAIRE

1. Please give the details of jointfamily system of Thuluva vellalas.

2. What are the customs followed by Thuluva vellalas during cradling and ear boring ceremonies?

3. Could you elaborate the various practices followed by Thuluva vellalas on the occasion of Manjal Nirāttu?

4. How is the Nitchayathārtham function celebrated by Thuluva vellalas?

5. Describe Kāppu Kalaidhal and Maru Virundhu connected with marriage customs of Thuluva vellalas.

6. How is 'Simandam' celebrated by Thuluva vellalas?

7. What are the funeral rites performed by Thuluva vellala families?

8. How do Thuluva vellalas celebrate Tamil New Year Day and Vaikāsi Visāgam festival?

9. In what way do Thuluva vellala families celebrate Krishna Jayanthi and Varalakshmi Viradham?

10. Give details of the ways of celebration of Navarāthri, Kedareeswara Nonbu and Skanda sashti by Thuluva vellala families.

11. What is the significance of Karthigai Deepam? How do Thuluva vellala families celebrate this festival?

12. Give details of celebration of Pongal festival by Thuluva vellalas.