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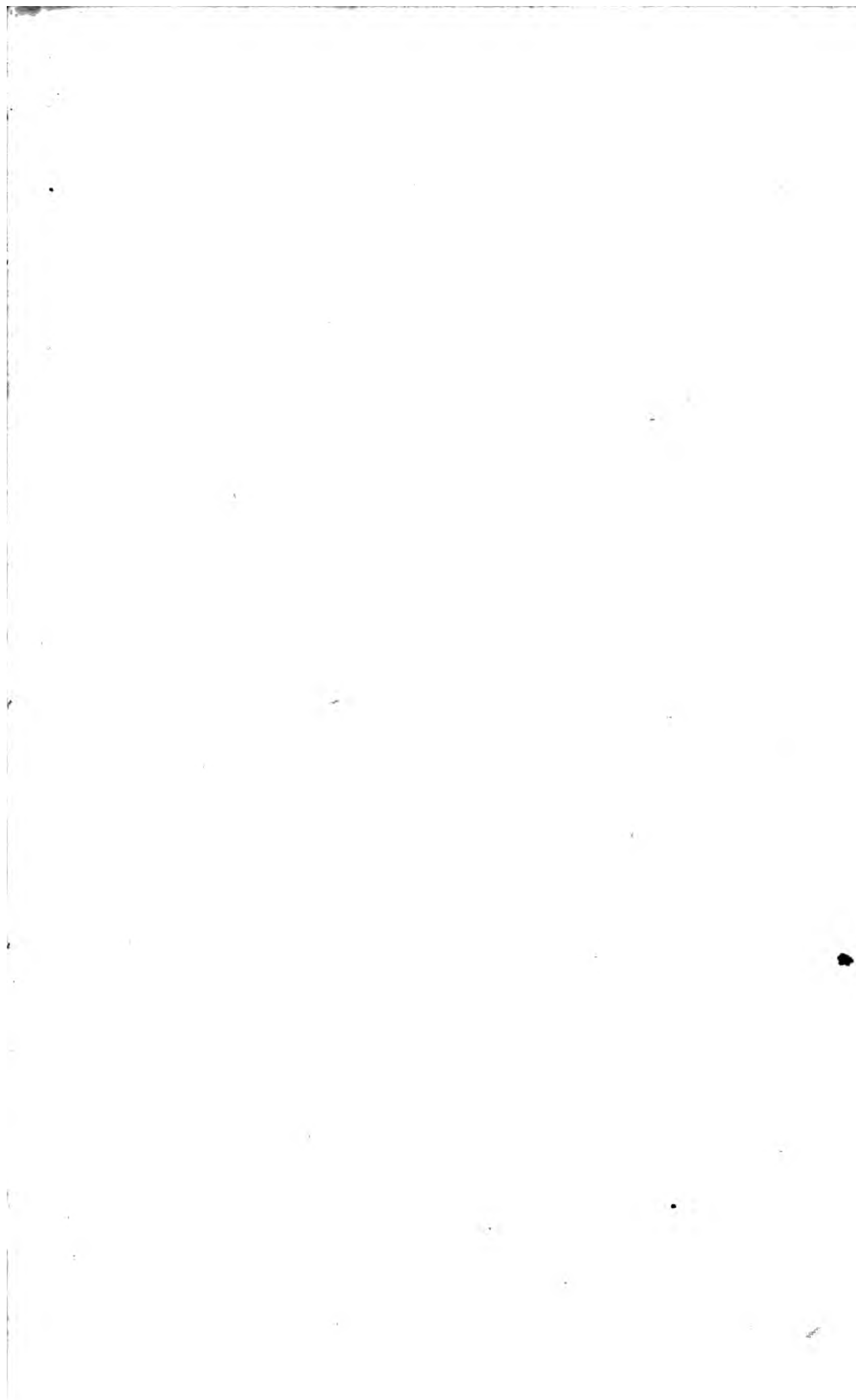
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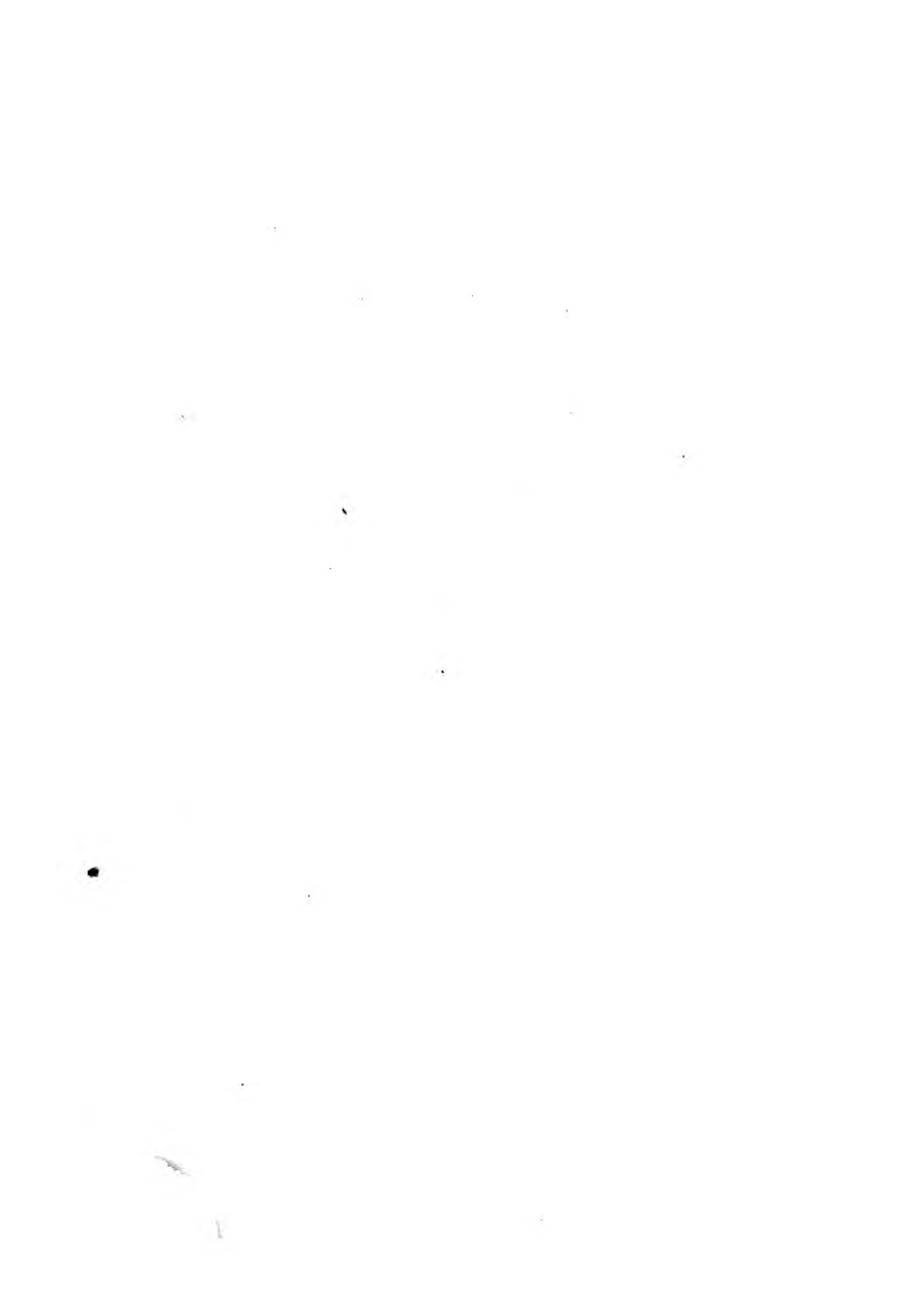
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**DISPUTATIONS**  
**ON**  
**VILLAGE BUSINESS**

TRANSLATED INTO ENGLISH FROM THE ORIGINALS

IN THE  
**TELUGU LANGUAGE.**

BY  
**CHARLES PHILIP BROWN.**



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1855.



## P R E F A C E .

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THE following record written by a Bramhan, one of the parties concerned, describes a dispute which arose in a retired village in the Kadapa country, regarding certain rights.

It is the fashion to condemn the Kadapa dialect as rude and inelegant. But this volume shews that the dialect is not objectionable.

The subject of this book is, a dispute concerning particular privileges : to determine which a Panchayat, or Jury of Arbitrators was called. The occurrences described are dated about a century ago (A. D. 1750-1777) and the latest were about A. D. 1800. In those times the Musulmans ruled the Kadapa country.

While printing this volume I have fallen into such weak health that I am directed to return to England.

MADRAS, }  
*April*, 1855. }

C. P. BROWN.



DISPUTATIONS  
ON  
VILLAGE BUSINESS:  
UNDER THE MUSULMAN RULE  
A. D. 1750—1777.  
IN THE KADAPA COUNTRY.

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CHAPTER FIRST.

*The Preliminary History.*

[THE villages named in this narrative are about one hundred miles northwest of Madras: to the north of Kadapa, vulgarly called Cuddapah, or Kirpa.]

1. Originally the clerkship of Rāmēswarem was divided: a half share appertained to Venganna of Rāmēswarem: while Pullam Raz and Timmarázu each had a quarter share: which (is) one half. Such was their holding: when Venganna married Laççamma a daughter of the Veluvali family; she had no male offspring, but two daughters: who were named Pedda O'balamma and Chinna O'balamma.

Késápuram Bucca Venkatádri had two sons named Teruvengalappa and Ramanappa. These were Vengannah's nephews (sister's sons) these two. And Chennam Raz of Cānagumudūru had two sons named Venkatapati and Teruvengalappa: These two were also nephews of Venganna.

While they were growing up, Venganna of Rāmēswarem and Teruvengalappa *g<sup>a</sup>* of Kesapuram were living at Kuççupāpa; and

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*a Garu* ("They") added to several of these names is a mere word of honour. In this translation the sign *g* stands for Garu.



Venkatapati *g* of Kanaguduru was living at Kanagumuduru: so the said Venganna sent [a bramin named] Mahankāli Sēsham Bhatlu to the said two villages: and summoned his two nephews.

2. He bestowed the eldest girl O'balu on Kesapuram Teruvengalappa, and [*the* youngest] on Kanagumudūri Venkatapati in marriage: by the rite called 'gift of a maiden:': and at the time of making the betrothal, he sent for the co-heirs (dāyādi) named Pullam Raz and Timma Raz: he in writing bestowed his half share on his daughters with the consent of the (Sthānica) officiating priests in the temple, and that of the hereditary servants of the village giving each one quarter share.

Each of the co-heirs (Pullam R. and Timma R.<sup>a</sup>) had a daughter: they had no sons. They sent for youths (their nephews) of the Cāmanūri family and the Canyalūri family: on whom they respectively bestowed their daughters: and bestowed their shares by written deeds on these sons-in-law: like as Vengannā had formerly bestowed his shares.

3. Thus they held [the shares.] Kamanūri-Tiruvengalappa and Kannelūri Vencatapati performed the funeral rites &c.,<sup>b</sup> to their maternal uncle [Venganna of Rāmēswaram]: and regularly celebrated the annual obsequies. [But<sup>c</sup> after they died, these] rites were performed by Timmaraz the son of Vencatapati. And Tirupati son of Tiruvengalappa likewise performed them.

Matters stood thus: but beginning from the years Sarvajit<sup>e</sup> and Sarvadhari, the priests asserted that they alone had the right to the four offices of (reddi) Reeve (carnicam) clerkship (Polimera) Bondsman and (archacatwam) priesthood. The officiating priests

<sup>a</sup> These men were Niyogi bramhans; who among the Telugus bear the title Raz if they are in secular employ. In this translation R. will denote "Rāz" or "Rauze."

<sup>b</sup> Among the Hindus, to celebrate a man's (*havya-cavya*) funeral is the special duty of his heir: and is looked upon as the public declaration of heirship: the anniversary of the death is solemnized also by the heir and by him alone.

<sup>c</sup> That is A. D. 1707 and 1708 answering to the Salivahana Sacam 1629 and 1630: but throughout the history the years are cited by titles alone: no numerals are stated. In 1707 the emperor Aungzebe-Alamgir died: the English rule had not commenced: at Madras there were but 300 Europeans of whom 200 were soldiers. In 1708 the East India Company was established.

therefore brought a suit against the four clerks viz :—1. Kesapuram Tirupati, 2. Kanaguduri Venkatapati, 3. Kamanuri Subbaia, 4. Kenneluri Pullam Raz. The claim was, that the entire property appertained to themselves (the priests.) That the village was (sarva agrahāram) all temple-glebe sacred to the god. That the (mirasi) tack<sup>a</sup> was their own.

4. The defence set up by the (carnams) clerks is, that the Rāmēswaram family, from whom they descend,) had for many years held this (carnīcam) clerkship. That on the failure of male heirs, the various holders bestowed their (miras) tack, as well as their daughters, on their (sister's sons) nephews : they stated in writing that these were to hold (the tack) by virtue of descent through the daughter. And, said they, from that time we hold the shares.

Then the clerks and the priests agreed to have the cause decided in the common council.<sup>b</sup>

So they went to Rāçavīdu, Calapa nayu's Tank, Chennamamba town, Aracata Vemulu, Anumana Gutti and other villages and agraharams.<sup>c</sup> They carried on the pleadings for some years : and those arbitrators who favoured either side delivered written decisions<sup>d</sup> according to their pleasure.

5. Meantime the affairs of the village clerk were carried on by Veli-danda Vābaya as (hastaca) assistant : who employed Copparti Subbaia and others : as (hastacas) assistants and carried on the (diwanam) business for some time.

When the pleadings and arguments<sup>e</sup> had gone on for four or five years, Kānagudūri Venkata [the aforesaid Venkatapati] came to get this settled and as he had little leisure to attend, he

<sup>a</sup> Mirāsī, a heritage, or Tack : mira'si'da'r, a heritor, or Tacksman : these words will suffice to convey the meaning. Such a subsistence was of old generally granted in land : elsewhere, as in the present instance, the *miras* was the right to collect certain fees, as the salary granted for performing certain duties in a village.

<sup>b</sup> The word Pinna Peddalu 'Little and Great,' means every body : and may be translated the Common Council. It often occurs in this book. In translating the wars of the Rajas I used a phrase not quite correct.

<sup>c</sup> An agraharam is a village inhabited solely by bramhans.

<sup>d</sup> Jaya-lekha : or "Record of Victory" denoting a decree.

<sup>e</sup> Dharmam "justice" in this place denotes an argument.

desired his (shaddhac) wife's sister's husband Tirupati (son of this Tiru Vengalappa of Kesapuram) to appear on his part : and went to Kāna gumudūru. Then the priests instigated the commandant (Foujdar) and caused Kāmanūri Subbaia and Tirupati to be put in fetters and kept in the suburbs of Rāmēswarem. While they thus lay in irons, Cāmanūri Subbaia, even while the fetters were on his legs, escaped to Cottapalli without warning Tirupati. Then Timma Raz and Pullam Raz *g* who were the clerks of that village took the irons off his legs, and hid him in their place for four days. Afterwards as this Subba Raz<sup>a</sup> had fled, they tortured Tirupati severely and carried him to Gandicota.<sup>b</sup>

6. This Subbaia said to Timma Raz and Pullam Raz, "They have carried away Tirupati, and there is no knowing what tortures they will inflict on him. He has nothing to live on,<sup>c</sup> lend me ten varahas."<sup>d</sup> They replied we will give it you :<sup>e</sup> but tell [us] how you will repay it. To this Subba Raz replied : If we come into our (miras) tack we will repay you your ten varahas : as you are my friends and kinsmen I have asked you : Thus said<sup>f</sup> he. Very well (replied the others) we will give you the money.

Meantime the commandant's troopers and men came to search for Subbarazu and carry him away. Then Subbaia fled from Cottapalli. Matters being thus, in the years Vicriti and Khara (A. D. 1710-1711.) Saadat Ali Khan<sup>g</sup> the Nabob of Arcot came to Kadapa and bestowed the villages of Pigileru, Gotti Callu, Mandem, the Marjavadu lands, Burracayala kota, Gazzala conda,

<sup>a</sup> The Hindu names, as here shewn are not always uniform : Subbaraz and Subbaia are the same : so in English a man may be called John or Jack.

<sup>b</sup> In the years 1821, and 1822 I who translate this volume visited nearly all the towns named in it.

<sup>c</sup> Kharch ku lēdu (Hindustani) equivalent to the Telugu *Salavu* ku ledū.

<sup>d</sup> The *Varaha* or pagoda (a gold coin) of those days was reckoned equal to four Rupees : of the old native coinage : but in 1821 the same gold coin was rated at a little more than three and a half Rupees of the English mint.

<sup>e</sup> Lit : I will have it given. Telugu often uses the causal for the simple verb.

<sup>f</sup> Mandalinçuta, to remark, observe. This verb is often used in this narrative.

<sup>g</sup> The mention of this Nabob has here first shewn the date of these events : for throughout the documents no year's numeral is given.

and other villages as a (Jageer) fief on [Abdul Nabi Khan's] brother-in-law Buran Khan. This Buran Khan had a son named Munavvar Khan.

7. This boy was brought before Saadat Ulla Khan : who sent for (a bag of) 500 Rupees which he was about to bestow<sup>a</sup> on the boy. But the people present said, "What avail rupees? his highness the Nabob bestowed a (Jaghire) *pension* in land [on such persons.] We hope that your honour will<sup>b</sup> be pleased to bestow on him, in any place a pension in land, such as might remain for ever!" Thereupon, on making enquiry it was found that the village of Rāmēswarem appertains to the Nabob of Arcot: and the authorities<sup>c</sup> there declared that it is granted to the temple. Saadat Ulla Khan granted it in writing to Munavvar Khan son of Buran Khan, as a (Jaghire) pension in land. From that time, as Pigilēti Krishnaji Pantulu was (Amaldār) superintendent of the (Jaghire) pension in land which Abdul Nabi Khan formerly granted, [Buran Saheb] delivered it [the village of Rām E'swarem] into the charge of Krishnaji Pantulu: and made him plenipotentiary.

The (Sthānīcūlu) priests hearing of this, went to Pigileru. And as [the captive] Tirupati had been carried away to Gandicota, they there levied from Tirupati a fine of fifteen varahas (pagodas,) and set him free. Then Tirupati and Subbaia and Pullam Raz went to Pigileru.

8. Both parties [in the trial] remained six months in attendance on his honor,<sup>d</sup> Krishnaji Pantulu; who sent for the counsellors of four agraharams, and the head farmers and clerks of the four villages, and the commons, and got them to advise the two parties.

Then his honor, and the court, and the farmers and (examining) clerks, and the commons took written agreements from the priests [on one side] and the town clerks [on the other side]

<sup>a</sup> *Ivva vacḡenu*, he came to give.

<sup>b</sup> 'Valenu' must; in French 'il faut.' See notes regarding this verb in the Telugu Reader.

<sup>c</sup> Lit: Those who are fit to speak.

<sup>d</sup> Pantulu: his reverence: a phrase added to the name of many bramins: particularly schoolmasters: his full name as shewn above was Krishnaji Pantulu.



stating that they would act in conformity to the decision which should be made, by them ; and all consulting together, including.<sup>a</sup> his reverence, replied thus to the priests.

‘ The property belongs to Rameswara [the god Siva in the pagoda] and is not yours : nor does it belong to the bramans. As the god’s wealth has become yours, you have placed them [the bramins] in the (Mirasi) Tack for the purpose of writing the accounts. [The property has been] in the bramhans’ possession for a long time. Let them and you enjoy it amicably each one half.<sup>b</sup>

9. To this the priests replied saying : ‘ So you have now bound us hand and foot :<sup>c</sup> and behold you have given half our property to bramhans. Very well : we and they have long been in trouble. We believed that at any rate we should through you recover our rights :<sup>d</sup> instead of which you have in this fashion shared it between [us and them.] Well : we submit :<sup>e</sup> be it so ! In their law suits<sup>f</sup> they have been pleading that Venganna, and Pullam Raz of Rāmēswarem [each of whom had one quarter] and Timma Raz [who had a half share] gave [their shares in the tack] to their respective daughters. Then henceforth at least, let the half share [composed of their portions] be enjoyed through all generations by them and their heirs, as sons of all four.

‘ Still they have no right to bestow it in (da’nam) gift : nor to bequeath it to (dauhitya) the sons of their daughters : nor (can they dispose of it) in (miti crayam) limited or (suddha crayam) unlimited sale : nor in (bhogyam) usufructuary mortgage.

‘ Were they to dispose of it thus there would arise (padīni) a

<sup>a</sup> This is the usual preliminary step in a decision by *Panchayat* or a jury of assessors.

<sup>b</sup> Xīr-ōdaca nyayamu ga : Literally “ on the principle of water and milk : ” ‘ That is in close union,’ ‘ indissolubly.’

<sup>c</sup> Lit : you have caught us by the hair : the knot of hair worn by Hindu men. See a stanza in the first page of the Hitopadesa.

<sup>d</sup> Lit : *Calisīni*, it would be gained.

<sup>e</sup> *Oppitimi*, we have agreed. This exemplifies the rule that verbs regarding thought, which use the present tense in English, use the past tense in Telugu.

<sup>f</sup> Such is the import of vyavahāram.

contest between them and us. Then the property will [ultimately] revert to us : it cannot continue in their hands.'

Hereupon [Krishnaji Pantulu] exacted (Samakhya) a written document from (1) Kēsa'puram Tirupati, and (2) Kanaguduri Venkata, and (3) Kāmanūri Subbaia, and (4) Kānnelūri Pullam Raz, wherein they declared to the priests as follows :—“ We will never dispose of the tack by gift, nor by bequest to the sons of daughters, by limited sale, by peremptory sale, nor by mortgage. But we ourselves alone shall enjoy it.” This document was delivered to the priests.

10. In the year Khara (A. D. 1711 answering to S. S. 1633) this decision was made between the priests and us<sup>a</sup> the clerks [carnams] by Krishnaji Pantulu : they and we subsequently held a half share apiece. Chāmala Musali Reddi<sup>b</sup> at that time was absolute baron with power of life and death.

Perumāllu, son of Kāmanūri Soobbaia was charioteer<sup>c</sup> and in the month Margasira in the year Kilaca (November 1728) they (who?) stabbed and slew him. In the year Virodhicrut (A. D. 1731) Bhima Raya assumed the rule. Then they imprisoned Musali Reddi at Cadapa ; and in the month Sravana with a view to exacting the sum<sup>d</sup> embezzled from Vemmanuri Buchana they carried Tirupati to Kadapa.

In the village, Madduri Ramachandraya and Nala Gurumurti had purchased [one-quarter : viz.] half the half share in the (Mirass) Tack held by the (Sthānīculu) priests : and were enjoying it.

11. Jaggaia, (who was the eldest son of this Ramachandraya,) was on bad terms with Musali Reddi : and for this reason they had carried Tirupati to Cadapa where they dealt treacherously<sup>e</sup>

<sup>a</sup> The author of this history was one of the clerks : his name was Vencata Rayu.

<sup>b</sup> The Telugu country was ruled from A. D. 1250 until 1498 by the Reddis, who were *Reeves*, lairds, or petty barons. The phrase “ Campu Dandaga ” (literally kill and fine,) seems to denote power of life and death, and of fining.

<sup>c</sup> Radhica : charioteer : he who holds the reins. This was a phrase for him who was executive.

<sup>d</sup> “ Bar dast ” is a Hindustani phrase not now in use. *Bhar* meaning Full ; *Dast* meaning collections, sums exacted as a fine levied for his unlawful collections.

<sup>e</sup> Treachery here denotes (pampu) that they bewitched him.



with him. As Musali Reddi and Tirupati were mutually friends, they did this through malice against that Reddi. On the 12th of the wane in the month Sravana [6th September] they carried Tirupati from Kadapa to Rameswaram : and, on the 14th, Tirupati departed this life. This Jaggaiia was then an influential man : and among the priests Nágaráz was the chief. As for the Reeves, (Práta Cóta) Old-fort Morra Reddi had gone to (Sunnapurálla Pálla) Limestone village ; he remained there. And Baiiapu Reddi the son of Buchi Reddi of Undavólu were (was) gone eastward. Only Kōnéti O'balu Reddi remained in the village paying government dues.<sup>a</sup>

12. Matters standing thus, Musali Reddi was reinstated in power in the village, Bhima Rao being dismissed. As Tirupati and Kāmanāri Soobaiia both of them had departed [this life] there were no able men,<sup>b</sup> for their half share. There were four men named (1) Subbaiia, (2) Nallaiia, (3) Seshiia, and (4) Buchanna, *g.* who were the sons of Chinna Subbaiia (of Kamanuru.) This Subbaiia was employed as a tax gatherer.

Tirupati's sons were dead except Venkatramu who was a child.

As to the share enjoyed by the Kanneluri family, there were two persons, Aiiavaru and Baccarazu. *g.* Now Aiiavaru was a simple fellow (avyacta) and Baccarazu lived by teaching boys to read.

Tirupati's son Venkatramu had not been inducted as a bramhan<sup>c</sup> at his father's decease.

As [Musali] Reddi had gained the power in the village, this Reddi, in the month Jyeshtha in the year Paridhavi [A. D. 1732] caused this induction to be solemnized for Venkatrama.

<sup>a</sup> This seems to imply that the others had fled from the iron rule of the Mussulmans. But at every change of masters the reeves and clerks absconded. See chapter VI. 7.

<sup>b</sup> Prabalulu, *Potentiores.*

<sup>c</sup> Upanayanam : the ceremony of placing the string on the shoulder of a bramin : done usually when the boy is eight or ten years old : and is instructed in the Vedas. Until this is done he is not reckoned as a bramin. Upanayanam literally means the extra eye : that is, wisdom, discernment.

He also had bound Aiiavāru, of Kanneluru, (by the rite<sup>a</sup> of giving Tambulam) to obey his orders.

Such was the state of things when, at the desire of (diwanam) higher authorities, Bhima Rayu, [joining with] Jaggaya, got Musili Reddi's throat cut: this was done on the new moon in the wane in Magha in the year Paridhavi [25th February A. D. 1732.]

Bhima Raya alone was (dora) lord, and Jaggaiia alone was (carranam) clerk. [They were the men in power.] This was their condition, Kannelūri Aiiavuru was a coward at home and a coward abroad: that was all: he dared not<sup>b</sup> stand before men who used big language.

13. Meantime (1) Rami Reddi (of Old-fort) came home from Limestone-place. He and Musali Reddi's eldest son (2) Peraiia, and (3) the said Coneru Timma Reddi, these three carried on the (Reddi tanam) office of Head borough. Until the year Raxasa [A. D. 1735] they were on unpleasant terms with each other, and carried on the business on a half understanding.

Thus stood matters till the year Raxasa. Timma Reddi was utterly at enmity with the other Reddis and the clerks: and there was illwill between Bhima Raya and Timma Reddi. Then this Coneru Timma Reddi went to Pigileru and waited on Krishnaji Pantulu of that town, and used machinations, trying to get Bhima Rayu and the Reddis turned out, and to get the village put into his own hands.

At that time Pullam Raz [see the genealogy] the clerk of Cottapalli was unable to continue at Cottapalli; and as his nephews (or sister's sons) Kalacata Seshaya and Accaya *g.* were dwelling at Calacata Gundloor, Pullam Raz went and remained in that place.

Timma Reddi talked with Pullam Raz, *g.* and by means of the said Sheshaya and Accaya *g.* he had an interview with (Pantulu garu) His Reverence. These men (Sheshaya and Accaya) were his reverence's right hand and left hand.

<sup>a</sup> Literally, he had given him the (Tāmbūlam) 'paun leaf:' this is a solemn rite nearly the same as an oath.

<sup>b</sup> Observe *veruḡunu*, the aorist for the preterite.

These two men used to speak earnestly to his reverence concerning Timma Reddi: and he thus waited on his reverence for these six months. Timma Reddi's younger brother Aiiagādu set out from Rāmēswaram; he slept half way, and then went on to Pigilēru. Timma Reddi thus was every day getting the news: and made every effort in that place, so as to get the two Reddis and clerks into his hands: and to get Bhima Rao fined and turned out of office.

14. His friends warned Bhima Rao of these matters—but as he was (Amaldār) superintendent, he remained there. The reeves and the clerks fled<sup>a</sup> from the village. Chamala Peddaiia went to (Mālēpādu) Pariar-town. While Rāmi Reddi departed to Proddatoor: and Nagaraz went to Shetti palli: and Aiiavarugaru *g.* went to Proddatoor: Jaggaiia *g.* went to Shetti palle.

As a famine happened in that year, Tamballa Basavaiia *g.* went at this time to Sangam and elsewhere towards the east. The rest of the (sthānīcas) priests departed each man his way.<sup>b</sup> Thus the village was desolate. When his reverence heard of this, he sent for Timma Reddi of Cōnēru and said “Thou hast got the village into thy hands: the village is ruined.”

On his saying this, Timma Reddi replied thus:—‘I am getting the village set to rights: Calacata Sheshaya is responsible for the money [transactions] what matters it?’

[It seems that] formerly when Pullam Raz of Cottapally and Sheshaya of the same place and the said Timma Reddi very probably had had a conference: after which—

15. His reverence was about to give leave to Timma Reddi who observed to his reverence “they say that this [Raoluri]

<sup>a</sup> Fled: the phrase in the original is *Chalainchi*: a spurious word borrowed from Hindustani, properly meaning To drive, carry on; but here used for *leave, quit, fly from*, desert, which in Telugu is *Vidichi*.

<sup>b</sup> The entertaining French Memoirs called Letters Edifiantes, containing statements made by the Jesuit missionaries in India, shew that in this year, 1736—1737 there was a dreadful famine in the Tanjore country. See page 669 in the edition of 1840, in the series of royal 8vo. Volumes called “Panthéon Littéraire.”

Pullam Raz owns a clerkship in Rāmēswarem : this Pullam Raz told me to carry his son Vencatachellum there until the (Cowle,) proclamation of pardon<sup>a</sup> to the clerks should be given."

To this his reverence (Pantulu) answered thus:—'What right has Pullam Raz to the clerkship? in whose portion has he a share?'

To this, Pullam Raz *g.* and Calacata Sheshaya replied thus. 'When the (Tamballa varu) priests and the clerks were impleading each other, we gave [them the] money and they wrote and gave [us an acknowledgment]. We bought a quarter share out of the half share of the clerks. We and Timmaraz each of us gave money to buy a one-eighth share.

His reverence said 'Produce the writings concerning this.' They replied 'The documents are not here : he who knows the facts, is Coneru Timma Reddi : ask him.'

His reverence replied, 'Truly the lizard is the witness called by the hedge.<sup>b</sup> This Timma Reddi is set upon carrying you along with him : what should [I] ask of him? [I]<sup>c</sup> reconciled the Tamballas and the bramhans, and made [the clerks] write and deliver (samakhya) documents,<sup>d</sup> [to the Tamballas] and settled that they should have one-half apiece : so [I] dismissed them : and twenty-six years have since elapsed. Could not you, in all these years have gone and enjoyed [the Tack?] Have you come to raise empty disputes before my face? If I do not know the facts<sup>e</sup>, who is to know them? I made the clerks execute documents to the (sthānīcas) priests [prohibiting the clerks] from selling the tack to any one else, and also from disposing of [the tack] by gift or by daughters portion.

Then Kalacata Seshaya being an intimate friend to Accanna *g* and to (Pantulu) his reverence, began to speak earnestly thus.

<sup>a</sup> See note on section 19.

<sup>b</sup> Wherever a hedge is, there are lizards : usually called bloodsuckers : the proverb is equivalent to the English saying ask my brother if I be a thief.

<sup>c</sup> The nominative case 'I' does not appear ; the sentence being a series of past participles.

<sup>d</sup> See section 9.

<sup>e</sup> Lit ; who else can know the thing unknown to me ?



16. Be it so : what (nazr) offering do you *present* to (Sircar) the rulers [meaning to me] [as a homage on obtaining the privilege?]

To this replied Seshaya and Timma Reddi ; “ Be pleased yourself to state [what we ought to offer.”] His honor answered, “ Give one hundred pagodas as the homage (nazr) for the one-eighth share.” Thereupon Timma Reddi seized [his reverence by] one foot, and Seshaya took hold of the other foot :<sup>a</sup> and they said we will give fifty varahas.<sup>b</sup> Very good, said he : produce the sum. Then his reverence’s *Kinsman*<sup>c</sup> named Rangapa Pantulu replied thus to his reverence. Was there ever such injustice heard of? They [the tacksmen] live ten amadas [100 miles] off : and are you to sell their (mirasis) heritages? Can such a practice ever be tolerated?<sup>d</sup> Let these men go to them, [the opposite party] if they really own any property, and make their demand. If they [the other party] do any wrong, let [these men] lay the ban<sup>e</sup> upon them. If they do not heed the ban, then let them report it to the Common Council. If they then do not desist, they must go as far as the (diwanam) Government.

If you now take fifty varahas and [for that sum] sell one-eighth, and [the buyers] appropriate [it,] I shall [for the first time] have seen such deeds done ! Never were such [outrages] beheld in the world [before.]

But his reverence replied saying, We<sup>f</sup> are the (diwanam) Authorities. Here’s a purse of fifty pagodas coming [easily] into our hands. Are we to throw this away? How long will this [bargain] last? When they [the people who had fled : See No. 14.] come back again I shall release it to them : Then if these fellows say

<sup>a</sup> Probably his reverence was seated on the ground and they prostrated themselves before his feet.

<sup>b</sup> This bribe led to all the contentions described in this volume.

<sup>c</sup> Viianculu : Kinsmen ; if Ramaya’s son marries Gangaya’s daughter, then Ramaia and Gangaiia become Kinsmen : and viiam, (vee-yam) is the phrase for such relationship.

<sup>d</sup> Lit : Does it happen any where ?

<sup>e</sup> Durāi (Hind.) the ban or haro : caveat, interdict, veto, arrest of proceedings. “ Nīku Razu durāi ” denotes I adjure you on your allegiance to desist. I lay the king’s ban on you.

<sup>f</sup> ‘ Manamu,’ you and we.

“we bought it” is that [to be held] by me as a reality? It is very convenient just now: shall I throw away such a wind-fall? It is no business of yours. Be quiet!

From that hour his reverence whenever he saw Raoluri Venkatachellum<sup>a</sup> used to salute him in jest Halloo you! Timma Reddi's (Gumasta) clerk!

17. News of these things reached Rāmēswarem: those who had absconded [See No. 14, 15] heard the tidings, but sat still. Matters being thus, his reverence said to Timma Reddi: you [thou saidst] said that (paraca pal) one-eighth share belonged to Raūluri Timma Raz. *g.* [See 15]. Until Timma Raz pays the fifty pagodas [See 16.] you are to keep the said one-eighth (in amanat<sup>b</sup>) untouched and pay [that fifty pagodas] to Government.

Timma Reddi said very well, so he kept the one-eighth in his own hands.

His reverence desired Pullam Raz to pay the fifty varahas which he had demanded, at once: he said: ‘I will go home and send it to you.’ Thereupon his reverence was angry; so Kalakata Sheshaya immediately produced forty nine “Mohmad shahi” varahas<sup>c</sup> and paid this sum to his reverence. When desired to pay the one varaha (pagoda) that was deficient, Sheshaya replied ‘I will pay it, but I have none at present:’ so his reverence lent one varaha to Sheshaya: and thus he made the sum right.

When Sheshaya and Timma Reddi took Vencatachellum with them and returned to Rāmēswarem, they came bearing an order written by his reverence and addressed to Bhima Rao.

18. The following was the substance of the order. “It is said that Pullam Raz and Timma Raz purchased one-fourth of the clerk's half share of the tack. We have therefore received fifty varahas from Pullam Raz and given him permission [to take] his one-eighth: and in the same manner until Timma Raz shall pay his fifty varahas, we have put the share in the hands of Konēru Tim-

<sup>a</sup> This Venkatachellum was son of Pullam Raz. See No. 15.

<sup>b</sup> Amānat denotes keeping without using: locking up: impounding as property under litigation.

<sup>c</sup> For many years money was coined by various Rajas and Nabobs. The coin here mentioned was coined in the days of Mahommad Shah, about A. D. 1650.



ma Reddi. You are to act accordingly." This order they brought and delivered to Bhima Rao.

[Timma Reddi of Coneru was now in charge of the Mirasee Tack which rightfully belonged to the clerk Timma Raz]. This reeve and Sheshaya said to Timma Raz, "We got Pullam Raz to pay fifty varahas to his reverence, and obtained one-eighth share of the clerkship. If you will give us fifty (pagodas) varahas we will make over one-eighth share to you. Give us fifty varahas."

Timma Raz replied. Why do you tell me to give the money? we have no cash by us. What, are we to give fifty pagodas to purchase the (Mirasi) heritage? What, have we now no (Mirasi) heritage?<sup>a</sup> Men who had the money purchased it, of (diwanam) the Authorities. How long can we expect it to (run?) last? We cannot do it. We have no money. What have we to do with other (mens) (Mirasi) Tacks?

So saying he got rid of their offer.

19. Seshaya and Timma Reddi sent for Bhima Rao for the purpose of giving (cowl) guarantee to the reeves and clerks. He sent word saying you may first begin talking together and I will (soon) come. As the reeves and the clerks were not (of one mouth) unanimous, each of them lodged in a separate village. They would not appear in the presence of Seshaya and Timma Reddi.

Bhima Rao was of one mind with the reeves and clerks [who thus resisted the intruders.] From that year matters went on in the same way until the month Kartic in the year Pingala (November A. D. 1737.) In that year there was a great famine: wherefore Bhima Raya gave cowl<sup>b</sup> to the farmers (reddis) and clerks and brought them back into the village.

<sup>a</sup> Lit: Nobis caret officium? have not we the Tack already?

<sup>b</sup> To give cowl, or promise, is to promise protection. Promising indulgence and protection to those who have absconded. To 'come in on cowl' is to surrender, or return home, by reason of such guarantee.

## CHAPTER II.

1. When the year Pingala (A. D. 1737) ended, then arose a dis-sension<sup>a</sup> between Bhima Rao and Timma Reddi. Then [Bhima Rao] procured a (sannad) warrant from his reverence, and imprisoned Timma Reddi and Venkatachellum.

Timma Reddi used to talk thus:—'One eighth share of the tack is deposited in my hands (see chap. I. 17. 18.): this shall [at each harvest-time] be carried to my house and there paid to me. We are farmers: are we to go from one threshing floor to another and bear the grain to our house like the clerks.<sup>b</sup> Nagaraz [the priest] was present when he spoke thus: as he was an influential man he was displeased at this, and as Bhima Rao was secretly his friend he (Bhima Rao) obtained written orders from the (Diwanam) Government: [to this effect:] 'Let this Venkatachellum [son of Pullam Raz see end of §. 16] who is now in prison pay 20 pagodas (80 Rs.) and then set him free:' Thereupon Venkatachellum resigned the clerkship.

As they had imprisoned Timma Reddi, they reckoned up the (*Karu* and *Vaisakha*) heavy crop and light crop, for the years Nala and Pingala (A. D. 1736-1737): and the entire value of the grain for (mera) fee in grain and some land (manyam) free of rent attached to the one-eighth<sup>c</sup> share that was in amanat [that is, locked up, set aside.] They rated this at the

<sup>a</sup> *Kaka* the negative of *Avuta* to become: lit: it does not become: that is there was a quarrel.

<sup>b</sup> The right originally appertained to the village carnams (clerks) who had absconded. By custom they go to each threshing floor to collect their fee in grain. But now the (reddi) reeve having got hold of their right, refuses to go about making collections: and insists on having his fee in grain brought to him by the farmers at his own door.

<sup>c</sup> Paraca, one-eighth: paracapa "One eighth share."

market price according to the rate that prevailed in the years of scarcity. Thus : [reckoned in Muhammad Shahi *varahas*.]

Zonna and ragi grain were rated per *toom*,  $\frac{3}{8}$  of a *varaha*.

Chennangi rice one *toom* per *varaha*.

Peshanam rice and *vankelu* per *toom*  $\frac{3}{4}$  *varaha*.

Kaya Dhanyam, (pulse) per *toom*  $\frac{3}{8}$  *varaha*.

2. The price realized on these kinds of grain together with the clerkship-fees, amounted to one hundred *varahas*. Out of the sum raised on selling his goods and cattle and every thing connected with his tillage, they [first] paid the government dues : and the balance amounting to sixty *varahas* was given towards liquidating the sum of one hundred *varahas* connected with the one-eighth share which was in deposit : As there was no stuff on hand, and still there remained a debt of forty *varahas*, Bhima Rayu obtained (through the reeves and clerks) a bond from Timma Reddi for the balance remaining due<sup>a</sup> forty pagodas.

Then Bhima Rayu wrote a statement of what Timma Raz declared, and Timma Reddi's story, and sent the money [sixty pagodas] to his reverence. [Krishnaji] Pantulu.

Thus Timma Reddi got rid of the one-eighth share of the clerk's (mirasi) tack which was in deposite.

On his writing and sending this statement, his reverence replied to Bhima Rao, directing him to keep in his own hands the (amanat) reserved share [due to the clerks who had absconded : as see in No. XI.]

[Bhima Rao replied saying] what have I to do with this dispute ?

So he collected the sum [which was due to Government] in the village and then he took leave of the Reeves and clerks saying that he would go to Figileru and see his reverence pay him the sum and make over the one-eighth share to him and come back.<sup>b</sup>

So he set out and went as far as Bhācara Peta where he met

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<sup>a</sup> In the original this paragraph is not easily intelligible.

<sup>b</sup> From the construction of this sentence, which uses the past participles instead of tenses it might be rendered that he paid it ; whereas it seems he merely intended to go and pay it.

his reverence coming towards Kadapa (came) went<sup>a</sup> to Kadapa. After he had paid the money he tarried ten days : and took leave to return : when he stated the particulars about the *one-eighth share*.

To this his reverence replied thus:—I shall come<sup>b</sup> to Rāmēswaram in a month : let the share remain in your hands till then. Bhima Rao consented and went (came) home to the village.

When his reverence came to Rāmēswaram he halted in the house of a Somayāji<sup>c</sup> in the (peta) suburbs. When he had been there fifteen days, Timmappa of Gandicota carried his reverence home with him to his house.

3. That day his reverence Krishna Rao invited all the reeves and clerks to a dinner at Timmappa's house. Accordingly when dinner was over, his reverence gave tambulam<sup>d</sup> to all. But when he offered it to Nāgarāz, this man answered saying:—‘ You have given us a dinner. Do you give us this Tambulam and give us leave to go our ways and subsist on alms, using the phrase *guru dharma carannada bhixa*.’<sup>e</sup>

Then his reverence replied ‘ Nagaraz, is it proper for you to say so ? Is it right for you to use these words when I offer you the Tambulam after dinner ? Never mind ! I well know what you say : Still ; speak out, tell us your mind.’

Nagaraz replied:—Your honour says that knowing you know it : [i. e. you know it well]—what then have I to represent ? you know all perfectly.

But (replied the other) however well I know it, state plainly what is in your heart.

Nagaraz.—‘ You [lit : Thou] formerly decided the suit between

<sup>a</sup> It has been shewn in several pages of my Telugu Reader, and Wars of the Rajas that the words *come* and *go* are often used for one another. The same happens in some historical passages in the Holy Bible.

<sup>b</sup> ‘ I shall come :’ in the original, ‘ I shall go.’

<sup>c</sup> A bramīn who has celebrated a sacrifice.

<sup>d</sup> A ceremony at the conclusion of a visit : like *une tasse du vin*.

<sup>e</sup> This is mere cant, current among Kannadi Jangam beggars.

us the Tambalas [Sudras] <sup>a</sup> and the bramins, and you were a great benefactor [forsooth] in giving one-half our right to the bramins ! We submitted to your opinion about it. You had a general affidavit written by the bramin clerks : which you gave [us.] They and we have held the right accordingly these thirty years. Now the Cottapalli folks come and say they [lit : we] have paid the varahas [gold coins.] So Timma Reddi in hopes of thriving, has leagued with them and has done in this wise.'

He next proceeded to assert that we must carry to his house the grain of the one-eighth share " which you had (anamat) locked up. [Now as you have ruined us so far] pray give, to any body who has money, the rest of our right. The Bramins and we will wander through the country, and get our living [as we best may.] We and our children and grandchildren will ever remember the benevolence of his mighty highness his reverence !"

4. At these words his reverence laughed and said, ' Nagaraz ! is it fit that you should use this language ? The government will carry on affairs as they may judge fit from time to time. [The assertion] that they [the Kotapalli people, see Ch. I. 17, 18,] bought [the title] for money, is false : and [the statement that these men] sold it is also false. We ourselves [as government agents] sold the one-eighth share for fifty *varahas*. And they have already pocketed the equivalent for that sum. That's all. They [the Kottapally men] have no right [to the Míras :] the right is yours : or will belong to any persons to whom you have given it.'

Then his reverence, addressing Kanneluri Aiiavaru [the son of Timma Raz, see Ch. I. 12] said you are a mere cipher, a simpleton. There is a lad who is a descendant of Tirupatis [see No. 12] : the man who ought to bring you and him forward, and reinstate you in your rights is Nagaraz. [Then turning round he proceeded to say] Nagaraz ! They [the Kottapalli men] now have no right [to the meeras]. They have paid themselves out of the fees, &c. [appertaining to the tack, which were in their possession] for the [fifty] pagodas which they gave us. Let the owner have his rights again, and they [the Tamballas] and you shall enjoy [the tack] in common.

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<sup>a</sup> Tambalas are Sudra priests.



After saying thus to Nagaraz and to Aiiavaru, and likewise to Camala Peddaia and Rami Reddi *g*, his reverence allotted half of the tack to us [the author of this book and his party] and presented us the Tambulam and departed. From that time the [Tamballa] priests and we enjoy the tack, in equal shares.

5. When Vencatachelum and Timma Reddi died, [Vencatachelum's son] Vencat Narayana began to say to Kanneluri Aiiavaru, "We paid fifty pagodas to his reverence: and again gave twenty pagodas: [see I. 19.] pray appoint us a way of getting even a few pounds of rice as fees in grain in any place." Hereupon (without the knowledge of his younger brother Baccaraz, or of his brother-in-law Vencat Ramu,)<sup>a</sup> Aiiavaru continued to get him some petty fees in grain among the (paicāris) under-tenants.

When his younger brother Vencat Ram heard of this he used to squabble with Aiiavaru. This was all;<sup>b</sup> they never wrote the accounts, nor meddled with the clerkship, until the year Kalayucti. (A. D. 1738.)

Thus stood matters until the year Iswara (A. D. 1757). Chāmala Peddaia was already dead (See § 14) and his younger brother Vencatapati held the rule for a short time and then deceased. Formerly, in the year Prajotpatti (A. D. 1751) Baiiapu Reddi of Undavolu and some others who were in the eastward came to (our) village. The rule was held by four men: named (1) Chāmala Vencata pati's youngest brother Chinnaiia and (2) Rami Reddi of Old fort, and (3) Baiiapu Reddi of Undavolu: and (4) Kōneru Buddha Reddi.

Among the (Sthānicas) wardens, Nagaraz had adopted his (mēna cōdali) sister's daughter's child Bala Subbaia. And Baccaraz taught arithmetic to Sheshiah son of Pedda Ramaya of the half share. While Vencat Ramaya was the instructor of Bala Subbaia.

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<sup>a</sup> This Vencat Ramu seems to be the author of this narrative. He perhaps is distinct from the Vencat Ram mentioned in § 12.

<sup>b</sup> In section XIX. the occurrences of year Pingala (1737) are specified and in that year Vencatachelum neglected the duties of clerk.



On the 11th of the bright fortnight in the extra<sup>a</sup> Aswija in the year Iswara (8th October 1757) a battle took place at Bandi Cannama: Majid Miyan was slain by Balavant Rao [the Marata General] and the country fell into the hands of the Maratas.

Under their dominion Halchand governed Ramēswaram and Proddutūru. He appointed his son Bhāvani Sancara to be superintendent. Under his management the Reddis and Nagaraz and Baccaraz specially appointed Vencat Ram while they themselves were<sup>b</sup> overseers. Aiiavaru was engaged in writing papers, &c., (under the directions of Chinna Timma Reddi of Old fort) at Ramapuram and Ramalingapuram, appertaining to [Lady] Tara Begam Sāhēba.

Baccaraz and Sheshaya (son of Pedda Ramaia) were engaged in writing accounts at Rameswaram.

Vencat Ram had a quarrel with his kinsmen at Kuççu Papa and Guru Balur. After the Marata rule terminated he returned to that neighbourhood. This was the 8th of the dark fortnight in Phalguna, in year Iswara (18th March 1758).

In the year Bahudhanya (1758) the Reddis were at enmity among themselves and Budda Reddi and Baiiapa Reddi were on one side; Rami Reddi and Chāmala Chinnaiia were on the other. They disputed about separating their shares (mētīlu.) And as his honour Sarvar Khan was then in power, they set out to go to [his judgement hall at] Siddavatam (alias Sedhout.)

News came to Venkat Ram at Kuççu papa and Guruvāloor, that Baiiappa Reddi and Budda Reddi were gone to Siddavatam, carrying Buchi Raz of Raolor along with them. Then Rami Reddi and Chinyaiia Baiiappa Reddi and Budda Reddi and the town clerks and Nagarazu Sheshaya and Baccaraz went to Siddavatam.

6. Adam Saheb<sup>c</sup> accompanied them. The next day after their reaching Siddavatam Venkat Ram also came there from Gurubālūr. Then in the presence of Sarvar Khan a decision was made by

<sup>a</sup> The Telugu year being lunar, an extra month is occasionally inserted to adjust time to the solar reckoning. See Introduction to my Ephemeris: and my Telugu Dictionary at the word Adhica.

<sup>b</sup> Unduru—observe the past sense of the aorist.

<sup>c</sup> Probably a peon.

Bhaguvan Pantulu of Kalavala palli, and Perumalla Pantulu, to this effect ; that Chinnai and Rami Reddi should be one set (mēti) and Budda Reddi and Baiappa Reddi these two should be the other set.<sup>a</sup> Thus two separate bodies were arranged, and the writings were executed between them.

As Nagaraz, Sheshaiia and Bacca Raz were on the same side, these three should be the clerks appointed to the faction (meti) of Rami Reddi and Chinnaiia.

In the Sircar [or Government] a question arose, as to who [ought to be] the clerk in the faction of Budda Reddi and Baiapa Reddi. To this Budda Reddi and Baiapa Reddi replied saying, 'Raolūri Buchi Raz is clerk to our share.' Thereupon arose a long contention : Rami Reddi and Chinnaiia and Nagaraz-Sheshaiia and Baccaraz opposed Baiapu Reddi and Budda Reddi.

Nagaraz-Sheshaya asked [Raoluri] Buchi Raz saying : — Who art thou ? what business is it of thine ? to which share among us dost thou pertain ? Who do you call yourself ? &c. &c., and much more to the same effect.

Then Baiapa Reddi and Budda Reddi replied thus. We have got [this man Buchi Raz] to be the clerk for our share. Nagaraz Sheshaya and Bucca Raz and Vencat Ram replied : Pray does this fellow belong to the Tamballa people's share, or to the share of those who hold the half share : what may be the cause of your bringing him, or what causes his coming, is unknown to us. Let it (valenu) be determined in the presence of his excellency [hazrat] Sarvar Khan. His coming,<sup>b</sup> your bringing [him] his carrying on the clerkship, shall this day<sup>c</sup> be settled. Either our clerkship is to (valenu) perish, or your reevdom (redditanam) shall be destroyed. That's all.

7. So saying they uttered (durai) a defiance and seizing Buchi raz by the girdle,<sup>d</sup> pulled him 'saying' Let us go to (huzūr) the presence [of the Ruler]. Then respectable men and Adam Sahib who

<sup>a</sup> Meti ; A share, a society, a gang, a league, a party of shareholders.

<sup>b</sup> Observe these infinitive forms vaḡḡēdi, teḡḡēdi &c.

<sup>c</sup> *This day*, 'nedu' implies certainty : *That day* 'nadu' denotes doubt, as 'nādu ḡāda pōtāmu' some day or other.

<sup>d</sup> This is a ceremony in arrest. See chap III. 4.

were present [remonstrated] saying, 'When we return home to the Village we will arrange every thing, but why produce these matters in Court (darbar) ?' Then Sarvar Khan gave a donation<sup>a</sup> to the Reddis and to Nagaraz Sheshaya, and to Baccaraz [to go home]. But the gift bestowed on Rami Reddi was by him passed on to Vencat Ram.

Then Rami Reddi, and Chinnaiia, and Nagaraz Sheshaya, and Baccaraz and Vencatrām taking leave accordingly, came [i. e. went] to Kadapa while the others, Baiiapa Reddi, and Budda Reddi, and Buchi Raz and Annam Raz went through the pass to Chennuru.

That day Vencat Ram halted at Kadapa and went along with them to Pírzáda péta and thence took leave and returned. Baiiapa Reddi, Budda Reddi and Buchanna went through Chennúr to their village.

Vencat Ram took leave of his friends at Pírzáda péta and went home to Guruvālúr : at that time these words passed. They<sup>b</sup> said to him, 'If any disagreement happens after our return home we will send for you, when you must [please to] come.' 'Very well said [Vencat Ram] I will come.' Then he went on to Gurubālur.

And after ten days he wrote a letter to Chinnaiia and Rami Reddi and Nàgaraz—Shèshaya and to Baccaraz to which they replied as follows :—

8. "We left Pírzáda péta and arrived at home. They had arrived before us. There are no particular dissensions between us. Baiiapa R. and Budda R. are on good terms with you-and-us : they have got rid of Buchanna : they have abolished the division of shares, and propose that we should be united : they have urged [Baiiapa and Budda R.] to do this, and make friends with us. This they did through [the medium of] Nagaraz, and Obal R. of Undavalu, and Tippa R. of Palnadu. They desire that the accounts and documents shall be written by [a clerk named] Buccaraz Sheshaiia. So the government business shall be carried on by the reeves in a friendly manner. Through

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<sup>a</sup> *Taslib* is an error for *Taslīm* which probably means obeisance : and seems to be here a phrase for a gift bestowed on a parting guest.

<sup>b</sup> This lax conversational style is not easy to translate intelligibly.

the [interference of] respectable persons we have made this agreement in God's name [daiva sanmatiga]. If you should be at leisure about this time we hope you will visit us."

[Such was the letter they sent to Vencat Ram who was at Guruvālūr]. But as he was not quite at leisure<sup>a</sup> he did not come.

In this manner the years<sup>b</sup> Bahudhānya and Pramādi (A. D. 1758 1759) passed. In year Vicrama (1760) as there was ill will between the Rameswaram people and Potteti Chennaiia who managed the Village of Poddatoor, this Chennaiia obtained the aid of Murāri Rao<sup>c</sup> and caused his [Marata] troops to plunder the village of Rameswaram, as well as the (peta) suburbs, on the 10th of the bright fortnight in the month of Ashadha, in year Vicrama (15th July 1758.) Bacca Raz (the clerk) was utterly stripped of all he possessed : and on that day he set out with his children and the mother of Vencat Ram ; they went to Guru-vāl-ur. All the inhabitants of the hamlets in that neighbourhood flied<sup>d</sup> to Kullūr : and Vencat Ram alone remained at Guru-vāl-ūr. On the eleventh day of the bright fortnight of that month, it was the anniversary of Baççaraz's father's death. Vencat Ram caused this ceremony to be performed at Guru-val-ur : and that night they went on to Kullūr : where they dwelt some days. The [Marata] cavalry plundered the village of Allāda palle and made an inroad as far as Maidacūr and then returned westwards.<sup>e</sup> Then the people who had (valasa) emigrated, returned again home. Bacca-raz and his mother went to Rameswaram. And Aiiavaru, bringing with him Bacca Raz's wife and his own aunt Peramma, departed from Calloor to the Raz's<sup>f</sup> country. Vencat Ram took his mother with him and went to Guru-vāl-ur.

<sup>a</sup> Tiri tiramulu : at leisure and not at leisure.

<sup>b</sup> Lit : as it did not become.

<sup>c</sup> Murari Rao, son of Hindu Rao Ghorpareh, was a Marata general who conquered Ghootti in the year 1762. See Orme's History.

<sup>d</sup> Valasa, a flight, or emigration : fleeing the country. In the Ganjam district there is a place called Aççapu valasa, the " total emigration." The word is Arabic.

<sup>e</sup> Such outrages often happened, until the year 1817 when the British armies crushed the Marata (Pinderi) free-booters for ever.

<sup>f</sup> The Raz probably is the Chitwel Pāligār.



9. Matters stood thus, in the months Ashadha and Sravana (August 1760) Aiiavaru and Peramma and their little ones remained in the Raz's lands, while he left Bacca Raz's wife at her father's house at E'rála: and taking his aunt Péramma with him, he returned to Ráméswaram. And Bacca Raz's mother Buchamma was at the house of Pallavòlu Jwálapati at Poddatúr; for she was infirm. Then they had her borne to Ráméswaram, and brought to Vencat Rám's house. This Buchamma died on the 4th of the bright fortnight in Bhadrápada [13th September 1760]. They sent tidings of this to Guru-vālūr: and on the tenth day Vencat Ram came to Rameswaram bringing his mother with him. As soon as the obsequies were ended, Vencat Rám brought his mother to Guru-vālūr.

At that time Bacca Raz was ill with an affection of the eyes: and he was suffering from a bilious attack. Matters stood thus in the month of Bhadrápada. In the month of Aswija<sup>a</sup> Rami Reddi and Nagaraz wrote a letter which was sent by Vempalacu Ramudu to Guru-vāl-ur<sup>b</sup> to Vencat Ram, desiring him to come, to Rameswaram: stating that "Aiiaváru and Bacca Raz and Peramma are all three in bed with severe illness."

On receiving this letter Vencat Ram set out on the 13th of the bright fortnight in Aswija (27th October 1760) and took his mother with him. But Bacca Raz ended his days on the 12th. Aiiavaru was out of his senses, and in a swoon. Peramma too was lying as if dead in her bed. Their sister, a widow, named Vadamāni Papa was unable to move<sup>c</sup> being exceedingly unwell. Vencat Ram took much pains that day and the next, providing medicine and diet for them. On the day of new moon (7th Nov.) he went to Rama Linga Puram, and spoke with Timma Reddi: who on his telling these things, was much grieved, and gave him two rúcas.<sup>d</sup> These he brought home, but Aiiavaru was now at the point of death: he died in two hours. Poor old Peram-

<sup>a</sup> Observe the inversion of this sentence.

<sup>b</sup> Lit "tama pēra" in their *own* name.

<sup>c</sup> Lit: unable to get down.

<sup>d</sup> Commonly called fanams: the smallest coin, either of gold or silver.

ma was greatly sunken, and they therefore sent word to 'Hamlet-on-Hill'<sup>a</sup> to Surappa: but he took no notice of her. On the 2d, Rami Reddi and Naga Raz had her borne by some people of the washing caste<sup>b</sup> to 'Hamlet-on-Hill.'

10. From that time Rami Reddi and Naga Raz desired Vencat Ram to stay there [for the purpose of discharging the duties of clerk]. Budda Reddi, and Baiiapa Reddi and Sheshaya of Rameswaram quitted<sup>c</sup> the village and went to the neighbourhood of Gudipadu. His honour Papa Miyan Saheb<sup>d</sup> came and alighted in the (Haveli) mansion house.

Then Vencat Ram sent for Kanneluri Narayan whom he had employed to keep the accounts; and behaved obediently to Rami Reddi and Nagaraz from the month of Aswija new moon, until the months Kartica and Margasira. (Nov.-Dec. 1760.)

As his honour Papa Miyan was setting out for Kadapa, he procured from Potteti Ramapa three (sanjarkhānas) carpets: these he presented to Nāgaraz, Rāmi Reddi and Vencat Ram, and (offered them the complimentary) tambūlam:<sup>e</sup> then his honour addressed Vencat Ram thus; 'Thou shalt remain in charge of the accounts and records: acting under the orders of Rāmi Reddi and Nāgarāz.' His honour then directed [them] to offer (cowl,)<sup>f</sup> terms to Baiiapa Reddi and Budda Reddi and Sheshaya. He delivered Vencat Ram into the hands of Rami Reddi and Nagarāz. Then his honour departed to Kadapa.<sup>g</sup>

As he [apparently Vencat Ram,] could not stay at Vencat Ram's house, he dwelt at Rāvada Narsanna's house where he put up a few screens as a partition, and lodged there until Margasira

<sup>a</sup> Moda is a small hill: and Modamidi palli seems to be a proper name.

<sup>b</sup> These are village drudges.

<sup>c</sup> Chalaunchi. A Hindustani verb used in Telugu with a new meaning.

<sup>d</sup> Probably meant for Bābā Miyan a secondary name. Among Musalmans it is common for a man to bear a name besides that given by his parents. Perhaps it is the same as Mocha Miyan who was then in power at Cuddapa.

<sup>e</sup> Tambūlam: the paun-leaf.

<sup>f</sup> Kawl (Arabic) promise, assurance of protection, terms, pardon. To give cowl is to offer terms: to "come in on cowl" is to accept terms or pardon.

<sup>g</sup> Here some words are perhaps omitted.



(December 1760). On the 6th of the wane in Kartica [14th Nov. 1760] Jamal Mohammad (the military commandant)<sup>a</sup> came: he seized Pottēti Channaiia, made him a prisoner, and sent him westwards.

11. Matters standing thus, letters upon letters were received by Vencat Ram from Guru-vālūr, desiring him to come: and also by Rami Reddi and Nagaraz desiring them to send Vencat Ram. They desired him to go but not to tarry there: but to visit them occasionally: [adding that they would] send for Sheshaya [to keep the accounts in his absence]. He [Vencat Ram] said to them 'Please to have all the business of writing carried on by Kanneluri Narayana until Sheshaya arrives; and after he comes both can carry on the business together, and I will come every now and then.'

Thus he spoke to Rāmi Reddi and to Nāgaraz, and delivered Nārāyan to them and returned (lit. came) to Gurubalūr. Ten days after, the Reddis who had fled (chalainchina) and Sheshaya came in on terms (Kaul) and returned to the village. Thus passed the year Vicrama (A. D. 1760).

Until the month Magha in the year Swabhanu (February 1764) Vencat Rama did not come there. In that month Vencat Ram and Chalam quarrelled and they came [to Rameswaram.] Potteti Chennaiia had formerly demolished<sup>b</sup> the fort of Rameswaram, and Chinna Timma Reddi of Prāta Kota was rebuilding that fort. Sheshaya was engaged in writing the accounts.

Kannelūri Nārāyan was a simpleton and would attend one day and be absent another. So Nagaraz, Rami Reddi, Sheshaya and Timma Reddi desired Vencat Ram to stay there [to do the work.] Very well, I will come, said he. Kāmanuri Subbaya desired him [Vencat Ram] to come.

Chelam and Vencat Ram had quarrelled: they came [to Rameswaram] and then went to Korrapadu promising to return. From thence they went to Gurubalur. Thus matters stood.

<sup>a</sup> This was a captain employed by Basalat Jang.

<sup>b</sup> Saf cheyu (Hind: *clean*) to *purge away* or *clear away* is to demolish. This passage is peculiarly obscure, though the words are plain and easy.

There were occasional disputes between Cámanúri Subbaya and the Raoluri people : and Subbaya raised objections to all they stated. This was all : the Raoluri family did not lay a regular claim to the (mirasi) tack.

12. They often wrote to Vencat Ram about these things : but Rami Reddi and Nagaraz Sheshaya and China Ramaya and Pratacota Chinna Timma Reddi often sent Kanneluri Narayana to bring Vencat Ram.

At that time Peda Gurubálor was under one (darbár) district and Kuççu pápa was under another : there being two (diwans) governments.<sup>a</sup>

Vencat Ram being unassisted was not at leisure to go backwards and forwards. Thus stood matters until the year Sarvadhari (A. D. 1768.) Then, as the reeves and clerks had absconded,<sup>b</sup> Raoluri Vencat Narayan gave some counsel or other to Chāmala Chinnaiia, in consequence of which he (Chinnaiia) being in town, and the reeves and clerks being absent, this Chinnaiia took Vencat Narayan and carried on the business.

Then the other Reddis and the Tamballa folks united (shāmil) with Chinna Timma Reddi, and seized Chinnaiia and Vencat Narayan's son Sheshaya : these two they imprisoned. This they did by means of Sábūtá Bái :<sup>c</sup> and called on him to pay a fine. Then Vencat Narayan came to the Tamballas and said " We have no Tack and (ollamu) we do not want it. His (Vencat Narayan's) son, being young and simple, yielded to the advice of the farmer : [and wrongfully seized this Tack]. And he has suffered severely for it. We cannot discharge the fine. If you could by any trick raise five *varaḥas* (about 20 Rupees) and give it to us, we will execute a deed declaring that we have no right to the (miras) Tack, and we will go away.

<sup>a</sup> In those days there were many petty independent Musulman rulers.

<sup>b</sup> This happened, probably, in consequence of the outrages committed by the troops of plunderers commanded by Hyder Ali and other Pindari captains.

<sup>c</sup> Probably a Khoja or Eunuch : such persons, bearing female names, were occasionally employed under the Musulman government. Suetonius speaks of such being employed under the imperial rule of Caligula, Galba and Trajan. Also see Acts. VIII. 27.

Thus spoke [Vencat Narayan] in his grief and the Tamballas<sup>a</sup> replied thus “ We have no varahas to give you.” ‘ You will enjoy<sup>b</sup> the Tack as long as your luck lasts.<sup>c</sup> If people come and usurp (the tack) in this way, by the influence of this or that person, how long are they likely to enjoy it ?

[There was a certain] Conda Reddi of the Vadla-tala-family. Through partiality to Chinnaiia he had sent some secret letters to the (Diwanam) Government averring fraudulently that he himself was the sole manager of the village, and would be himself [responsible] for the revenue. By guile he caused Chinna Timma Reddi and Budda Reddi and Timmaiia (who belonged to Krishnama gàru) and Baiiapa Reddi and Shéshaya to be imprisoned: and were about to apply (tahsīl) tortures to them. But Chinna Timma Reddi escaped out of the fort and came home. The remainder were severely tortured and were released after they had agreed to pay the sums exacted.<sup>d</sup>

13. When Chinnaiia and [Raolùri] Sheshaya were imprisoned Baiiapa Reddi said to Raoluri Sheshaya ‘ Who art thou ? what business had you to go and devour other men’s tack lands ?’—and so on: using many words unfit to be used to a bramhan. [Sheshaya replied] I came in my simplicity, and Chinnaiia has made me eat this dirt.<sup>e</sup> Why should I come here even again, &c. &c. and so he went on cursing himself. Then [Vencat Ram] replied I heard that things stood thus: “ but I was not at leisure to come, and these things took place then [in my absence.]”

Afterwards Abdu bai, who belonged to Baba Miyans<sup>g</sup> came to

<sup>a</sup> Friars: are priest’s bastards: what in Ireland are called hedge-priests; they are married.

<sup>b</sup> Lit. Tinéru ye shall eat.

<sup>c</sup> Runam: a debt, denotes the fruit of a former birth: what in English is vulgarly called *luck*. The whole passage is idiomatic and somewhat obscure.

<sup>d</sup> Under the Hindu and Musulman rulers torture was continually used to exact money, evidence, or confession. Under the Roman law all slaves were examined after being tortured.

<sup>e</sup> Lit. has made me eat [that is, suffer] that which ought not to be eaten.

<sup>f</sup> Observe *vacceno*.

<sup>g</sup> The ruler of karpa, named Mochamiyan ruled from A. D. 1758 until 1770.

the place then, (in the presence of Chinna Timma Reddi and Vadla tala Konda Reddi, and the reeves and clerks of Rāmēs-waram and every body else, young and old,) the following talk passed between the Raolūri people [meaning, Sheshaya] and the priests (Tambalas) in the fort at Rāmēs-waram.

Priests:—‘ Who on earth are you? what business have you to appropriate what belongs to the half share holders? There are agreements between them and us declaring that this share shall never be given to strangers. [See section 8.] How long will the (asra) protection of the dewanam, and that of the reeves last? If you have any sort of written<sup>a</sup> documents, you had better produce them.’

Thus did Chinna Timma Reddi and the reeves and clerks and the common council address the Kāmanūri folks: who replied— ‘ we have possession: this is all our evidence: no documents, no writing or recording.’

To this the reeves and clerks and other folks with Chinna Timma Reddi replied saying:—‘ This possession cannot stand long.’

The wrangling went to a great length, and at last [the priests] produced the records and agreements,<sup>b</sup> which they had in their hands and stated “ Thus stands the case.”

14. Then they sent a man to [the village of] Kaççu Pāpa: and still Vencat Ram [author of this book] was not at leisure to come. Matters stood thus: and the priests (sthānīca) and the common council carried on the discussion for some days in the presence of Abdu Bhai.

Then Basavaiia g-Nagaiia came to Kuççu Pāpa, and said [to Vencat Ram] ‘ what’s the good of this behaviour<sup>c</sup> Is it proper that [you] should suffer the Tack to fall into strange hands? whenever you come your tack shall be restored to you. I will answer for it. They [of Raoluru] have neither documents nor witnesses. They are eating up the tack by means of the (āsra) influence they

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<sup>a</sup> ‘Sadhaca-sampattu.’ The second of these words is a mere (anucaranam) echo. “ Documents etcetera.” Regarding Sadhacam see note in Telugu Reader page 127.

[<sup>b</sup> *Cowl* has already been explained.]

<sup>c</sup> Lit. of this injustice.



have with this or that man. Formerly [Coneti Timma Reddi] caused a bribe [of fifty varahas<sup>a</sup>] to be given to his reverence Krishnaji Pantulu of Pigilēru [and introduced the Raoluri family into the tacks.] Both he who obtained them [the tack] and he who came [into the clerkship] are dead.<sup>b</sup> It is true that another time Baiiapa Reddi, in the days of Sarvar Khan, attempted to introduce [the Raoluri men of the next generation] into the clerkship by means of [Baiiapa Reddi's] influence : but they [of Raoluru] did not obtain [the clerkship.] In the year Sarvadhari [A. D. 1768] he brought Sheshaiia Chāmala Chinnaiia [into the clerkship] but this Chinnaiia is dead ; and even the wife of the man who came lately, Sheshaiia [another clerk] is dead. Thus matters stand. There is nobody to enjoy your half share.<sup>c</sup> Narayana has turned Sot. Nallaiia is a mere simpleton and has turned friar. We looked for it that thou thyself would<sup>d</sup> come, and carry on the business] : but thou didst not come. The Raoluri family have no valid documents. If [they] wrongfully appropriate [the tack] how are we to endure it ? Whenever you come [home] the right will revert to you.<sup>e</sup> For this ' I will be answerable.'

15. Thus spoke Nagaiia and Vencat Ram replied ' Very well. I am coming.'<sup>f</sup>

On another occasion Nagaiia's sister<sup>g</sup> Sheshamma came and used similar language.

<sup>a</sup> See para. 16.

<sup>b</sup> Koneti Timma Reddi caused the Raoluri family to give fifty varahas to his reverence Krishnaji : and thus brought the Raoluri men into office as clerks.

<sup>bb</sup> In the original Chinnaya is wrongly written Chinnaya-nu.

<sup>c</sup> Meaning the share which the bramhan-clerks enjoyed : the half granted by the Tamballas. The persons he now proceeds to name are Bramhans. Mandu-Bhai, or " drug-brother " (from the H. ' *bhai* a brother,) denotes a sot. Sanyasi, one without wife or child is equivalent to a friar.

<sup>d</sup> Observe that the verbs are in the future tense : vaccevu, teccevu.

<sup>e</sup> Lit. the goods will unite with the goods : the wealth will rejoin the wealth. The money will reach its owner.

<sup>f</sup> Observe the present tense used with the future sense.

<sup>g</sup> Sister : Toda buttu, Literally *Con-genita*, a phrase denoting that the writer was uncertain whether she was the (acca) elder, or (ehellelu) Younger sister.

In the month Chaitra of the year Vicriti (April 1770) Chamaala Musala Reddi and Coneru Budda Reddi *g* came [to Vencat Ram] and said, “ We wish to repair the plaistering of the shrine at Rāmēswarem, give us such a contribution as is in your power, to meet (kharch) the expenses. “ Vencat Ram replied saying:— “ Is it fit that you should ask me to give [any sum]? I have made over one half my Tack (miras) to you<sup>a</sup> and am getting on here as well as I can.”

The Reeves replied saying:—[It is your fault ;] You failed to come: but whenever you do come, your half share shall undoubtedly be yours.<sup>b</sup> Do you propose to absent yourself and then cast the blame<sup>c</sup> upon us? The Cottapalli family have come, with or without any backers,<sup>d</sup> and are enjoyng the Tack without any documents<sup>e</sup> in their favour. The business is ruined for want of an authorized agent.<sup>f</sup> When you come, we will put you in possession of your half share. There is no occasion for regret. Is not the annual feast [to the god Rameswara] now<sup>g</sup> at hand? If you will come on that day we will restore to you all that is your own [rights.]

Very well, said Vencat Ram, I will come.

<sup>a</sup> The speech is a mere taunt: implying that the Raoluri people have wronged and plundered the speaker: who accuses the persons addressed as though they were themselves the robbers. ‘Mipal chesiti’ (or else) ‘micu dara postini’ (I have resigned it to you); or else, mi not lo vesuconnaru ‘(ye have devoured it)’ are expressions used in cursing: as “I wish you joy of my money”—“You have devoured my goods.”

<sup>b</sup> Ra ne vaccini. Certainly shall Come (into your hands.)

<sup>c</sup> Soddu, imputation.

<sup>d</sup> *Asra*: influence: *ghair asra* want of influence: having no patron.

<sup>e</sup> The Hindus in general assert that forged documents were never heard of before the downfall of the Musulman dominion.

<sup>f</sup> *Sadhacam*, a means: *sadhacudu* he who possesses the means. See the note in the Telugu Reader.

<sup>g</sup> The present tense for the future.



## CHAPTER. III.

1. Thus stood matters until the year Jaya (A. D. 1774). In that year the country was invaded by the Bahādar Nawāb [Hyder Ali] and Vencat Ram [the author] emigrated [valasa poi] from Kuççu Pāpa and roamed about in various places: he returned with his children to the village of Poddatoor on the full moon in Kartica [18th November 1774] and lodged there in the fort in the house of Pallavōlu Jwāla pati. At that time Chāmala Musala Reddi and Sheshaya of Rameswaram were carrying on the business of the village of Rameswaram. Although Budda Reddi had now been dead two or three months and his younger brother Chinna Gangaya had been granted (taslīb)<sup>a</sup> the authority by the reeves and clerks: who had placed him as the manager. Matters stood thus when [Hyder's] invasion took place and [Vencat Ram] roamed from place to place. Then [he] said to the reeves and to Sēshadu, "I have now come with my little ones" to which Musali Reddi and Sheshadu replied thus: If you will henceforth remain here every thing will be properly settled.

Then [he]<sup>b</sup> went to Ramālingāpuram and spoke to the reeve (manager of that village) who said, I wrote two or three letters [to thee] and sent Kannelūri Narayana [but] thou didst not come. Have I forbidden your enjoying your own rights? "So saying he behaved civilly [to Vencat Ram.] Matters standing thus, Baiiapa Reddi and Sheshaya had gone to Ramālingāpuram about their own affairs, and spoken to the reeve. On their returning, the reeve said to them "Vencat Ram has arrived: what's the news about him? Baiiapa Reddi replied" Well! 'have we objected?<sup>c</sup> In the days of Sābūtā Bāi, did not [the Raolūri people] come

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<sup>a</sup> Taslib : see note in Chap. II. 26.

<sup>b</sup> The author avoids using personal pronouns.

<sup>c</sup> This page is a good specimen of the colloquial style: not easy to translate.

‘ here under Chinnaiia’s safe-conduct ?<sup>a</sup> Does not every body know  
 ‘ that [they] come here on Sābūtā Bai’s assurances. At that day  
 ‘ I said Who is this fellow? I’ll thrust him out at once. What  
 ‘ business have we to turn out the owner and put in a man without  
 ‘ right ?’

To this, Sheshaya and Chinna Timma Reddi replied thus ;  
 “ Surely thou knowest that they have no deeds or documents  
 [See Chap. I. 32.] In the presence of every body in the fort,  
 they declared they had neither witnesses nor documents : his  
 holding the Tack was all the proof he could adduce ; what proof  
 (sadhacam) is there in mere protection ? (asra) or in (anubhavam)  
 enjoyment ? This is no proof (we<sup>b</sup> replied,) and so said all the  
 folks. If Vencat Ram had called upon [Raoluri Sheshaya] to  
 satisfy a (Panchayat) jury that he had a right to it, the matter  
 would have been clear.” Such were the words [of Baiiapa  
 Reddi and Chinna Timma Reddi] between themselves.

2. Matters standing thus, Vencat Ram said to Raoluri Sheshaya  
 “It is not fit that you should enjoy our tack wrongfully : there  
 is a ban upon you!” [forbidding him to go on with the clerk’s  
 business.]

From that time [Raoluri Sheshaya] got Baiiapa Reddi secretly  
 into his hands and defied the warning ; as Baiiapa Reddi was  
 now his (asra) patron, by the influence he had with the reeve  
 he appropriated [the Tack fees]. Meanwhile, from [19th Nov.  
 1774] the beginning of the dark fortnight in the month Kartica  
 [Vencat Ram continually] laid the ban on Sheshaya, and arrested  
 his proceedings. Then Baiiapa Reddi spoke saying, “If you lay  
 a false ban [on him] it is of no force : if [the right] belongs to  
 the Raoluri family let them enjoy it.<sup>c</sup> Or if there is no right let  
 them lose it.<sup>d</sup>

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<sup>a</sup> A’sra : the Sanscrit phrase would be prāpacam, abhaya hastam : assurance  
 protection, warrant. The Hindustani word is asserted to be from the Sans-  
 crit word *asrayam*, but I doubt that etymon.

<sup>b</sup> Manamu you and we.

<sup>c</sup> Here the phrases are idiomatic and cannot be translated literally.

<sup>d</sup> Observe the syntax regarding the verb ‘ to be.’

As for your daily laying the ban (durai) on them and their disregarding it, what nonsense this is !”

Matters standing thus, on the 5th of the wane in Margasira (23rd December, 1774) Vencat Rama went to Rāmalingapuram, and spoke to the reeve [Chinna Gangaia] about this affair ; while he was talking Baiiapa Reddi also came there.

3. And on hearing these words Baiiāpa Reddi replied thus:— “ They enjoy [the Tack] on the assertion that they purchased the right from you : if you now deny this, will they retire ? He himself [Raoluri Sheshaya] says that he came from the east country, the year that Nasir Jang was slain, (5th Dec. 1750) in the month of Phalguna (March 1751) and that he enjoys these fees and privileges from that date.” Thus spoke [Baiiapa.]

Vencat Ram replied saying:—“ If there are any documents or testimonies that my forefathers sold [the Tack] and that it was brought by their fathers, let [the proof] be laid before four<sup>a</sup> [that is half a dozen] respectable men, and let this jury inspect [the proofs] and decide, saying “ It is not right for you to do this : these are the hand writings of your fathers.” If this is done I shall resign and give up.”<sup>b</sup> On his saying so Baiiapa Reddi replied :—“ Of course I am to fancy that you will leave us tenants alone : and will leave our homestead standing ! You have come to tear us to pieces !”<sup>c</sup>

To this [Chinna Gangaia] Reddi replied : ‘ Is it fit that you should use such language ? Ever since I was a boy I have seen [them in enjoyment.] For the last ten or fifteen years [Vencat Ram] has been at Kuṣṣu Papa : but originally was not he here, writing the accounts and records ? Rami Reddi and Peddaiia garu and Vencatapati and others used to carry on the office of reeve, while Jaggaiia and Nagaraz discharged the duties of town clerk. At that time he [Vencat Ram] certainly was<sup>d</sup> under them. After they died Nāgarāz and Rāmi Reddi were in office and he

<sup>a</sup> Four is like “ half-a-dozen” ; a definite for an indefinite number.

<sup>b</sup> ‘ U’rikeh untu unna’ mu’ I shall be quiet, without doing anything.

<sup>c</sup> Lit. You have come to throw the roof three ways.

<sup>d</sup> Vari zadana undane undenu. He trode in their footsteps.

looked to the accounts. It does not appear that the town was ruined by this man [Vencat Ram]. If you know [the truth] let us hear it. If not you had better be [urikeh] silent.' Thus spoke Chinna Ganga Reddi.

4. Then Vencat Ram said [to Baiiapa Reddi] 'Art thou (madhyasthi) a judge or [vyavahari] a party [in the case?]'

Baiiapa Reddi:—'I am a party.' On hearing this, Vencat Ram seized Baiiapa Reddi by the girdle<sup>a</sup> [a form of arrest] and exclaimed. If so, sit down: and plead the case against me. Prove that he [Raoluri Sheshaya] has the right, before you rise from hence. Till then you shall not stir."

To this [Chinna Ganga] Reddi replied saying [to Vencat Ram] "Why do you meddle with him, [Baiiapa Reddi]: what does he know about the matter?" [Then he said to Baiiapa Reddi] "Are you a share-holder with him? are you his partner? what business have you [with him?] you call yourself a (Vayvahari) party: when people call on you as (Pinna Pedda) a common-council man and (Madhyasti) a jury man, you ought to come and tell the truth, fearing God <sup>b</sup> If you know nothing, be silent [urikeh] as ignorant. [What you now do is] unjust. Did you come on purpose to do this? up and be gone."<sup>c</sup>

On being thus reprimanded [Baiiapa Reddi] arose and departed.

From that time there were daily contentions between the Raoluri people and Vencat Ram. And [the Raoluri people] carried on the business merely in reliance on (asra) the support [of Baiiapa Reddi, and his party].

About this time his honor Tankasala<sup>d</sup> Krishnaji Pantulu had his wreath<sup>e</sup> bound in Rameswaram and Patri Vencat Rayu was put in

<sup>a</sup> See Wars of the Rajas VII. 13. and see in the present tale, II. 26.

<sup>b</sup> Literally, being afraid of sin.

<sup>c</sup> This paragraph is a good instance of a style easy to understand but hard to translate because so many words are dropped.

<sup>d</sup> This is not the same Krishnaji Pantulu who was spoken of in the former pages: whose family name was Pigileru.

<sup>e</sup> To bind a wreath or garland across a street is the ceremonial of victory or taking possession. It is a rite used in processions.



office [to manage the town]. He made over the village to Timma Reddi ; and matters stood thus until the month of Magha. Then the village again fell into the hands of Papa Miyan ?<sup>a</sup> Abdu Bhai gave his word that he would pay 500 varahas. He came to the village accompanied by Syed Khasim, who belonged to Hasan Khan Bahlim. As there were no means of raising the sum, the reeves and Sheshaya of Rameswaram absconded<sup>b</sup> [from Abdu Bai]. Raoluri Sheshaya went<sup>c</sup> to Abdu Bai and used some tale-telling with him.

5. Then Vencat Ram [the author] laid his ban on the shopkeepers : saying, ' Give no tambulams<sup>d</sup> to the Raoluri people : nor to my fellow holders Kanneluri Narayana nor Kamanuri Nallaia. Our master's<sup>e</sup> ban is laid upon you.'

After a couple of hours Raoluri Sheshaya came and asked for tām̄būlams. But they replied ' Vencat Ram has laid (durai) the ban [upon us] and forbidden us to give Tambulams to anybody.'

Then Raoluri Sheshaya immediately went to Abdu Bai and said something or other. Whereupon Abdu Bai called Yar Mohammad and said ' I hear they will not give the tām̄būlam to Raoluri Sheshaya ; Go and desire them to give it : ' adding that ' the ban is of no consequence.' So saying he sent the man.

So [Raoluri Sheshaya] took Yar Mohammad along with him and obtained the tām̄būlams. When Vencat Ram told this to Baiiapa and the other four reeves, Baiiapa replied " You well know that we have fled from the face of Abdu Bai : that we are lying hidden. If we come into the village and have an interview, with him, we will settle<sup>f</sup> every thing ; and you must wait till then

<sup>a</sup> This is no Musulman name : it seems meant for Bābā Miyan, probably a second name of Halim Khan Mayana. Many Musulman rulers were known by double names : one of which was a nickname, like Boney for Bonaparte.

<sup>b</sup> Mukham Kaka undiri. They hid their faces.

<sup>c</sup> Valavu, a Kannadi word for ' slander.' Observe the aorist giving a Pas sense.

<sup>d</sup> The paun-leaf ; which is a daily luxury of life among Hindus.

<sup>e</sup> Dhani, Master, owner : probably meaning the Musulman ruler, Baba Miyan, the lord of Abdu Bai.

<sup>f</sup> Lit. we will enquire into every thing.

Vencat Ram replied. 'Very well! nobody can build a wall without a footing: no one can use sword play unless he has a ground to stand on. You never could do without me, nor could I do without you. Accordingly I will listen to your advice.'

From that day he kept himself to himself.

On the tenth of the wane in Phālguna [26th March 1775] the reeves had an interview with the ruling authority.<sup>a</sup>

6. From that time whenever [Vencat Ram] addressed the reeves, they replied saying 'You ought to go and lay the ban according to rule.<sup>b</sup> [on Raoluri Sheshaya] arrest his proceedings, and then speak.'

V. R. replied:—If the stuff [the tack] is not locked up, they will not desist for my ban.

Thus was [V. R.] daily complaining to the reeves, and calling on the Raoluri family to get a decision made by a jury<sup>c</sup> he used to talk thus.

As Abdu Bai was now about to go to Cadapa, Raoluri Sheshaya gave him a parting entertainment in the house of Baiiapa Reddi:<sup>d</sup> and presented a roll of cloth [to Abdu Bai] and addressed him thus.

'We [the Raoluri family] purchased their [meaning Vencat Ram's] property [meaning the tack] and have long held it. But Vencat Ram has now come and demands that the property should be locked up and that a jury should be assembled to determine the right. He takes all these steps in reliance on the support (asra) of the (Tamballas) priests. What would you advise me<sup>e</sup> to do.

Then [Abdu Bai] asked Baiiapa, "What news is this?" "It is true," replied he. "If you give [us] your (āsra) protection, I will at once expel [Vencat Ram] and his fellows the tambalas

<sup>a</sup> Divānam : government : here it seems to mean Abdu Bai the *amildar* or manager.

<sup>b</sup> 'Lecc-āchāram' seems to be a rustic phrase for 'Cramam,' regularity.

<sup>c</sup> The Panchayet or jury of arbitrators usually consisted of five persons : two being chosen by each party and one by the government.

<sup>d</sup> Sheshaya being a Bramhan could not admit a Musulman into his own house lest it should be defiled : so the dinner is given in the house of a Sudra.

<sup>e</sup> Tana means self : here used for *me*.



who are all in a league. If this [Raoluri] Sheshaya were out of the way, there would be nobody to withstand the tambalas: trusting the Tambala [fellow] would be absurd.”

Then [Baiiapa] took Raoluri Sheshaya's hand and gave it to Abdu Bai's hand: [who said] “ Very well: I will stand by you in every thing: what matters it? whoever lays a ban [on you] it is of no avail. This man alone [Raoluri] Sheshaya is the (Karanam) clerk: and thou alone [Baiiapa] art the reeve. That's all! I will look to you alone.<sup>a</sup> self [*i. e.* I] is not the son of many fathers: I am born of one alone.”<sup>b</sup>

So saying, he [Abdu Bai] gave [them] assurances. And in the morning<sup>c</sup> he went to Kadapa. From that day there was no restraining them [Baiiapa and Raoluri Sheshaya], for the malice between both parties increased greatly. And afterwards he (the historian, Vencat Ram) frequently complained about this to (1) Vadla tala Conda Reddi and to (2) Borraya gari Vencat Reddi and to (3) A'chem Sembi Reddi to (4) Raoluri Linga Razu and to (5) Sancara Yogiperaya, and other respectable men.

7. Thus passed the month Phālguna, and the bright fortnight in Chaitra (April, 1775.) [Vencat Ram] (again and again) laid the ban (upon Raoluri Sheshaya) who being supported by Abdu Bai and Baiiapa Reddi, (again and again) transgressed the (durai) ban. [Matters] were going on thus. From the month Phālguna (March 1775) Kānagudūri Tirupati and Timma Raz joined with Vencat Ram and began to dispute with (vyavahar) the Raoluri folks: while this discussion went on Raoluri Sheshaya used much rude language, and (Vencat Ram and the others) used<sup>d</sup> to call (by-standers) to witness what passed.

Matters standing, thus in the year Manmatha, on Monday the 2d day of the wane in Chaitra, (17th April 1775) we (Vencat Ram &c.) impounded<sup>e</sup> (1) the fee in grain, (2) the fee

<sup>a</sup> Lit: But I trust nobody.

<sup>b</sup> Equivalent to saying, If I fail to do this, call me bastard. As sure as I am an honest man I will do it.

<sup>c</sup> ‘Tellavāra zāmuna’ in the hour when it was about to dawn.

<sup>d</sup> Vatturu: the aorist in the preterite sense.

<sup>e</sup> Amanat chestimi “we locked up, set aside, suspended.

in money, and the (3) living<sup>a</sup> which appertained to the half share. From that time (Raoluri Sheshaya &c.) desisted from transgression.<sup>b</sup>

The respectable farmers and Timma Reddi then observed, 'This dispute has been going on for these five months : it is not proper that you should break the ban laid upon you. Both parties should go and summon respectable farmers and clerks from four villages and get your case settled by the reeves and clerks and (ayagandlu) hereditary village office-bearers.'

Tirupati and Vencat Ram having an interest in the case came (and agreed to do this). But Raoluri Vencat Narayan would not agree to this step. He said, 'What have I to do with (panchayat) a jury, and (dharman) disputes? Possession is (the best) proof.

So he would not come<sup>c</sup> but resisted. So this (stubborn) Vencat Narayana remained at Hamlet-on-Hill, and would not come into town : when his son came (into town) if [Vencat Ram] spoke to him he used to reply My father, (is the person concerned) I have nothing to do (with the matter.)

8. So they went on frittering away the time. One day (Vencat Ram) seized the opportunity of (Raoluri) Vencat Narayan's coming into town, and arrested him by laying the ban upon him. Then Baiiapa Reddi and the other reeves said, 'This is not right. When we desire you to go and summon persons from four villages is it proper that you should fail to go?'

Very well, said he (the defendant Raoluri Vencat Narayana) I will come to-morrow morning.

As the [Reeves] desired them to go and assemble men from Potladurti and Settipalleh, and from Bollavaram<sup>d</sup> and from Proddatur.

<sup>a</sup> The three are (1) Mera, (2) Vartana, and (3) Manyam.

<sup>b</sup> Lit. Stood within (had) bounds.

<sup>c</sup> Lit. *Rāca*, without coming.

<sup>d</sup> Bollavarālu. Observe that this concluding name is plural in form : a peculiarity noted in the rules of Telugu Grammar regarding ' plurals'; 'anna-tammulu' and similar phrases. See my Grammar, second edition, page 188.

Then (Raoluri) Vencat Narayana replied saying, 'Vencat Ram and I will go to Potladurti. Let Timmaraz and your man Yugumaiia<sup>a</sup> go to Setti palli and Bollavaram. Foddatu'r is nearer (so you need not send to that place).'

All of us, on both sides, consented to this. (Raoluri) Vencat Narayana said "I will come into the village in the morning," but he went off from Hamlet-on-hill by a bye way to Potladurru.

Vencat Ram (however) was expecting him in the village: when his (Vencat Narayan's) son Sheshaya came into town and told Vencat Ram of his father going away to Potladurru. Thereupon Vencat Ram went to the *regu*<sup>b</sup> grove (which lay on the road) and (fell in with Vencat Narayan): so they went (to Potladurru) together.

They summoned Sheshaya and Vencat Ram and Vencat Narayana who were the clerks of Potladurti, who asked why (they were wanted). The (visitors replied) saying 'Pray come into town for our sake.' The clerks said "On what business?" So after they described the quarrel, both parties and the clerks went to the (Parupatti) Manager named Mangural Pantulu.<sup>c</sup> They stated the matter to him and he replied 'By all means carry (these persons) with you.'

(The clerks said) 'you (the parties) yourselves have no need to come to call us on the day when the other villagers arrive: if you merely send a man for us we will come.'<sup>d</sup>

The parties requested Mangural Pantulu the manager, to come: he replied: If I am at leisure I will come. After these words both parties returned into town. But Sheshaya, instead of accompanying Timmaraz sent Yugumaia.

These two men went to Settippalli and Bollavaram, and spoke about the affair to the villagers, and summoned (1) Nalla Siva Razu of Settippalleh, and (2) Subbaia of Kundena Vadugu, and (3) Buchi Raz of Madduru. These three men replied 'Send us

<sup>a</sup> Yugumaya seems to be a corruption of the Musulman name Agha Mīyan.

<sup>b</sup> The regu is the jujube tree.

<sup>c</sup> Here Pantulu seems to be used as a proper name.

<sup>d</sup> This was to avoid the idea of tampering with the referees. See Chap. VI. 20 and 21.

word when the people of the other towns come, and we will assuredly come also.' So saying, they agreed that Sivaraz should go (as their representative).<sup>a</sup>

9. Accordingly Sivaraz (agreed) saying "I will come."

When (Timma raz and Yugumaya) spoke to the clerks at Bollaveram (namely Nagaraz, and Peddi Raz and Anantaiia, and Krishnaya and the rest) they likewise said We will assuredly come. On hearing this they (Timmaraz, &c.) returned into town. They reported this to the reeves and to Rameswaram Sheshaiia and the other clerks, who were half share-holders: on the third<sup>b</sup> day both parties went just [as before] to the villages and summoned (the jurymen). But as they were and were<sup>c</sup> not at leisure, there were some delays.

Then (1) Raoluri Vencat Narayan and (2) Ditto<sup>d</sup> Sheshaya and (3) Kesapuram Vencat Ram and (4) Timma Raz of Kānagūdūr and others went four or five times to Potladurti and Settipalle and Bollavaram and summoned the folks. Accordingly the common council of these villages agreed to be present on the 2nd day of the increasing moon in Jyeshtha (31st May 1775).

(And besides these persons, the following, viz.) (1) Rupavartam Peru Bhatlu, and (2) Suraya Narayan, and the priests of the half share, Sidda Battudu the carpenter and Ganga Battudu the blacksmith, and Nagadu the washerman, and Govindu the barber and the blind<sup>e</sup> pariar slave and the other heritors: all these agreed to meet on the day appointed.<sup>f</sup> Sheshaya of

<sup>a</sup> The whole of this passage is written in a conversational style and is somewhat obscure.

<sup>b</sup> That is the next day but one.

<sup>c</sup> So "true and not true: brown and not brown" as Shakespeare says in the second scene of Troilus.

<sup>d</sup> Regarding Ditto, see my Grammar, page 210.

<sup>e</sup> Guddi, blind, may mean Short sighted: thus Cadapa was ruled in the years 1736-1747, by "Guddi Nawab" the blind Nabob: so called because short-sighted.

<sup>f</sup> The *ayagandlu* or heritors of a village are those who practice certain trades, on which is founded the privilege of having certain portions in the crop of each harvest. There are twelve such persons: and hence the Marata rulers called them *Bara balavati* the Twelve Callings. These are the *mīrāsīdars* or heritors.



Rameswaram who held one half of the clerkship was along with the reeves in public employ.

Canneluri Narayana and Kamanuri Nallaia garu, and Vencata Ramudu were united with Timma Raz; and both parties were in this manner disputing with the Raoluri people: ever since the property<sup>a</sup> was locked up they (meaning Vencat Ram, &c.) would not suffer the Raoluri people to touch a paper or a pen,<sup>b</sup> not a palm leaf or graver.

10. Matters standing thus, on the second day of the light fortnight in Jeshtha, in the year Manmatha (31st May 1775) the headmen of the four villages and the hereditary office-bearers and the villagers were requested to assemble and to settle<sup>c</sup> the case: when Kesapuram Vencat Ram<sup>d</sup> went to the house of Vadla tala Conda Reddi. At that time Conda Reddi's clerk, and Raoluri chalam, and Raoluri Peda Sūraya and Igumaya and Ganne Saheb's (servant) Sheshagiri, (and Vencat Ram) were seated on the rock under the wall in the mid street. Then Vencat Ram said to Conda Reddi:—

“O Conda Reddi, you know the villagers: and Timma Reddi desired me to collect the village officers (ayagandlu) and headmen of four villages: accordingly we, the two parties in the case, went to each village four or five times, and requested them [to attend] next day, the second day of the light fortnight, in town. They were so good as to consent. We have long been describing our affairs to you and to Sembī Reddi. As the distance was so little, we were (in expectation) that you would certainly come<sup>e</sup>

<sup>a</sup> Sommu, the stuff: meaning the fees, &c. due to the clerkship.

<sup>b</sup> The *caditam* is a book made of cloth smeared with black varnish and as tough as pasteboard: on which they write (as on a slate) with the *balapam* or soft white chalk. The *tāt āku* is the palm leaf: and the *ghantam* is the sharp iron style or *graver* with which they engrave or scratch letters on palm leaves.

<sup>c</sup> Lit. were about to say ‘Speak!’

<sup>d</sup> Probably the author of this book. In this narrative there are two men named Vencat Ram: this is the personal name: each bears a different *family* name: which stands first.

<sup>e</sup> Rānē vaṅṅēru.



on the day fixed. Next day we begged that you would step down as far as the market place." Conda Reddi replied, " Ever since you began the quarrel with Raoluri Vencat Narayan about this, both parties have talked [to us] about it and [we] have listened. Why have you mixed<sup>a</sup> us up with these four villages? If ever we go to any place, the business we come on is not settled.<sup>b</sup> If ever Sembi Reddi and I came to any place together, the matters there will run into knots and never come straight. Wherever Sembi Reddi says yes, I say no. And when I say yes, he says no. Such is the dissension that continually arises between us. You [Vencat Ram and Vencat Narayan] have made a request which you ought not to have proposed. We will never come." Such was his reply.

11. To which Vencat Ram replied: " Is it likely that the common councilmen [Pinna Peddalu] will use partiality in deciding the case, and so incur sin? Are there any men who will taste sweet and call it salt, and will put salt in their mouths and call it sweet?<sup>c</sup> Will the common councilmen ever undertake to commit such a wrong?"<sup>d</sup> so said he—and Conda Reddi replied thus:—" Of course we are the men to commit a wrong (a sin)! yes—we are those who take salt for sugar and sugar for salt! Our words are words that lead to sin! If it is the fact that you are to decide the case, never summon us" He said thus and Raoluri chelam (their) his clerk replied as follows.

"What the reeve says is true. *When a case arises, if one reeve fails to come the other also will not attend.* If both come, the case will never terminate. Those who have as yet come for the purpose of deciding the case have not determined it. From the day that the reeves came into power not one (party) has come requesting them to determine a case. Not one man has got his case decided."

<sup>a</sup> Kaliya Vesinaru.

<sup>b</sup> Lit. In the place to which we come the case is not decided.

<sup>c</sup> See Isaiah, v. 20.

<sup>d</sup> Anyayam.

So said he :—and Vencat Ram replied saying: “If such is his opinion<sup>a</sup> what can we do?”

Peda Suraya and Yugumaia were listening to these words, but gave no reply. Afterwards Vencat Ram went (came) into the market place and represented (all the matter) to Baiiapa Reddi and Musali Reddi and Krishnayás (man) Timmaia and Gangi Reddi. They replied saying “This is very true. If (you) do not summon them it will have been of no consequence.<sup>b</sup> Instead of the Poddaturi folks, (you) may summon the Mālēpādu people (to sit as jurymen.)”

12. In the evening Borraia gari Vencat Reddi came into the market place, when (see section XI.) (Vencat Ram) stated to him all the words used by Conda-Reddi and by Chalam-Garu, in the presence of the reeves of Rameswaram. Then Vencat Reddi replied saying “If those two reeves fail of coming, no matter (manenu)! for my part<sup>c</sup> (meti) I will come; and for Sembi Reddi’s (meti) his younger brother will appear.”

The next day Jyeshtha Suddha Padimi (31st May 1775) at night,<sup>d</sup> Abdu Bhai came from Cuddapa and arrived at midnight in town.

On hearing this news the Reeve and the clerks immediately absconded. That night in the hour of dawn,<sup>e</sup> Timma Reddi went to Siddhavatam; because the Nabob<sup>f</sup> had sent for him *intending* to bestow a horse on him.

As the (pinna peddas) common council were to meet on this day (31st May) and as the reeves and clerks had fled, and this

<sup>a</sup> Lit. If this be his favonr : if he is so good as to say so.

<sup>b</sup> Māne—a peculiar verb, meaning ‘it is of no consequence’: see again a few lines below.

<sup>c</sup> Redditanam : reeveship ; the office of head farmer.

<sup>d</sup> The Musulmans count the day from sunset to sunset. Their Friday night precedes Friday “the evening and the morning being one day :” Telugu Sudras use this expression : but Bramhans count from sunrise. Here the author uses the Musulman reckoning.

<sup>e</sup> The Telugus do not say “when day dawns,” but “when night dawns :” for *tellavara* “to dawn” means To brighten, become light.

<sup>f</sup> This Nabob was Abdul Halim khan Mayana, son of Majēd khan.

reeve had gone to Siddhavatam [the common council] abstained from coming. Thus the trial was stopt.

When [Vencat Ram] spoke to the Reeves, they replied "Thus matters have turned out for the present." They have all along said If we arrive in town we will settle your affair. Very good said he. So they sat still.<sup>a</sup>

From the day of Abdu Bai's arrival this Vencat Narayan's son Sheshaia was continually going, day and night, to Abdu Bhai, and making his mind turn against<sup>b</sup> Vencat Ram. [Abdu Bhai] had formerly accepted a dinner and presents through Baiiapa Reddi and given him a promise : wherefore he favoured Seshaiia.



#### CHAP. IV.

1. Meantime, on the 14th of the wane in Jyeshtha [26th June 1775] Timma Reddi returned home with the horse bestowed on him [by the Nabob] and as soon as Timma Reddi arrived, the Reeves were in consultation about entrusting the village to his hands. Abdu Bhai went to the hamlet and talked with the reeve [Timma Reddi] and through this reddy he called the reeves and Sheshaia (of Rameswaram) to the hamlet and delivered them to the Reeve and made over the village into the reeve's hands.

2. From that day Vencat Ram and Timma Raz spoke to [Raoluri] Vencat Narayan thus. This month Jeshta has thus passed, you see: let us now assemble some [lit. four] respectable persons again. To this he [Vencat Narayana] replied thus:— We will not come. We have no business with you: are we engaged in writing accounts? are we enjoying any thing of yours? Are you going to tell us not to come to the market? You have no business with us. If you want the common council, go and summon them for yourself. If [any body is to] settle our case, it shall

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<sup>a</sup> Urikeh undiri.

<sup>b</sup> Edayuta.

be decided by Abdu Bhai and by the Reeves in [our own] village. That's all!— We will never attend a (panchayat) jury. We will have nothing to do with the office-bearers. If any thing is to be settled, let [diwanam] the village authorities settle it. Such was his reply.

To this Vencat Ram and Timma Raz answered thus:—‘ O Vencat Narayan ! you are a respectable man. If you are such [a wretch] as to say you do not care for the common council, why did you go with me these five or six times to summon them ?

To this, Vencat Narayan replied:— I was a simpleton to come that day. I will never again come. So replied he scornfully.

Under these circumstances, Vencat Ram laid the Government ban : and forbad [Vencat Narayan] from returning<sup>a</sup> home. But [Vencat Narayan] despised the ban and departed.

As the village was in Timma Reddi's hands, Vencat Ram looked upon him as (dhani) master : and went to [Setti] palleh (see No. 8) and reported all these things to him. Then Baiiapa Reddi came to [Setti] palleh, where meeting Chensu (the clerk of that place) and Papaya of Baddivolu, sitting with the reeve, Baiiapa said:—

‘Have you no claim against Surapa? You seem to plead against Vencat Narayan alone: why do not you sue Surapa? Surely Vencat Narayan and Surapa were fellow holders: each having one quarter.<sup>b</sup> Did Vencat Narayan alone enjoy the whole?’

3. To this, Vencat Ram replied saying “ That's quite true. I have nothing to do with Surapa. Recollect that (Raoluri) Vencat Narayan gave fifty varahas (as a bribe) to Pigileti Krishnaji Pantulu : who sold one-eighth : and after his reverence (Pantulu) selling him this one-eighth, [Vencat Narayan] enjoyed it for two or three years. This man [Surapa] did not give that sum to the authorities ;<sup>c</sup> he did not even go there [lit. come]. He now

<sup>a</sup> You shall be answerable to the Government : I forbid you in the Nawab's name to stir until you give me satisfaction.

<sup>b</sup> That is each held one-eighth : for the two together had one quarter-share.

<sup>c</sup> The Diwan ; meaning Krishnaji Pantulu. *Viru* These gentlemen, meaning He.



enjoys the Tack merely relying on the protection (*asra*) of a person [of credit] like yourself. To us Vencat Narayan is [Dhani, master] the responsible person. We have nothing to do with Suraya."

Baiiapa Reddi replied :—" Can you prove that Vencat Narayan gave fifty varahas [to Pigileti Krishnaji Pantulu] ?" (See chap. I. 16.) Vencat Ram replied, I will prove it, not by one<sup>a</sup> but by a dozen witnesses. Baiiapa :—As for what they gave or gave not, what avails such talk ? They [the Raoluri family] affirm that (1) Nagaraz, (2) Basavaiaa, (3) Rami Reddi and (4) Peddaiaa have stated to his reverence that [the Raoluri family] have [a share in] the tack. And, say they, we will make these men give evidence to that effect."

Vencat Ram replied :— This is a (*mirasi*) Tack ; it is (*sthāva-ram*) real property and nothing else. If they give their evidence in the way in which evidence is given regarding real property, I shall be content : and not otherwise.<sup>b</sup>

Baiiapa : In what mode should [they] give their evidence ?

Vencat Ram :—A certain method is laid in [the law treatise named] *Vijnaneswaram*, for the evidence given regarding real property. Let them give their evidence according to the method therein prescribed.

The Reddi replied : Explain that method to us.

Vencat Ram said<sup>c</sup> : We are not men who have read the *Vijnānēswarem* : yet I will state what I have heard. [The witness] makes in writing, to the (*diwan*) village authorities, [a statement such as this :—] "If any living creature within my doors perishes within twenty-one days, we shall be guilty." Then he bathes [in the sacred river] *Pinākini*,<sup>d</sup> and, wearing his clothes yet moist, he takes up a babe, enters the temple at *Rameswaram*, and lights a lamp [before the god] and lays his hand on the god, and

<sup>a</sup> *Ocaru* : this is the plural form of "one" and means 'somebody', or Folks : denoting uncertainty.

<sup>b</sup> In Hindu law, wealth is classed as *Sthavaram*, real or fixed ; and *Jangamam*, moveable or personal : all that is hereditary is classed as *Sthavaram*, real.

<sup>c</sup> This paragraph is countermarched.

<sup>d</sup> The river called *Penna* : which falls into the sea near *Nelloor*. It is here used for any river.



says "I heard two reeves and two clerks declare to his reverence, that the Raolúri family also has some claim to the tack: to this [fact] this Lord (I'swara) is witness." Then he shall take the (prasad) holy stuff from on the head of (Iswara) the god: "and put it in my hand. If he survives this rite twenty-one days, I shall be satisfied." Thus spoke Vencat Ram.

4. Baiiapa Reddi:—what occasion has a (mere) witness to take so awful an oath? Do as you and they please. The [Raoluri] folks say they will swear they bought [the tack]. Or else you may swear [to what you assert.] Or let them swear, it is the case. That's all. What has any one else to do with it?"

To this, Chensu, the clerk of Setti palleh replied thus:—Friend Baiiapa! why speak thus? justice is the elder, government the middle and an oath the youngest.<sup>b</sup> Justice, ought to appear in trial, by jury; if it fails there, the case should be determined by (Díwánam) the local authorities: and if it is not settled thus, oaths should be required. Raoluri Vencat Narayan will never appear<sup>c</sup> before jurymen or common councillors. Then [though he will not take either the first or the second step] you have first of all proposed the oath [which is the third]. But let the day come for taking the oath; [the jury] surely will agree to act as Vencat Ram points out [regarding the solemn oath in the temple.] Is taking an oath regarding real property a mere trifle?<sup>d</sup> when he [meaning I myself] and Era Siva Raz *g.* were disputing with each other regarding the Tack of Setti palleh, his [that is, my] uncle Buchi-

<sup>a</sup> Iswara, 'Lord' is the usual name for Siva: who is worshipped in the image here meant, which is the lingam. Prasad is sacred leaves and flowers which are laid on the head of the god. Siva means 'blessed.' It is the same as Baal Peor.

This passage, written in a free conversational style is not easy to translate.

<sup>b</sup> Dharmam. Here used to denote a panchayat or jury. The expression is proverbial: diwanam, 'government' denotes the village authorities. If a decision is not made by these, the case may be determined by means of an ordeal oath.

<sup>c</sup> Ráné rádu: he certainly will not come.

<sup>d</sup> Lit: 'Is it veṭṭi:' that is, 'mere drudgery:' but it denotes, 'Do you imagine a curse will not fall on him?' 'Is it an act without consequences?' 'Will it not be repaid?'

Raz said 'I<sup>a</sup> will tell you as much as I know [regarding the suit now pending, regarding Rameswaram.]'

5. To these words his [Chensu's] father Nalla<sup>b</sup> Siva Raz replied thus. 'When you offer to state [the facts to us on oath] why should we decline to hear you<sup>c</sup>? go, as Vencat Ram proposes, and give your evidence [lit: speak] in the presence of the god.'

Thus spoke [Nalla Siva Raz:] [but Madduri Buchi Raz] resisted this saying, Do you fancy I have such an itch for taking<sup>d</sup> an oath?

Then the whole common council told<sup>e</sup> Buchi Raz, 'This is not proper [behaviour.] Is this state of the business, you yourself being the umpire, it is wrong for you to use such language.'

Chinna Timma R. said; 'He [Baiiapa] does not know what to do with his time: [he acts wantonly.] When [you] tell him to be (uraca) quiet, he will not desist. When he who knows [the truth,] comes to state it, they [the common council] will desire him to speak accordingly. This is no (zoli) business of yours [O Baiiapa]. You should act as a referee [not as a party] You ought not to use such language. It does not become you.' Then Baiiapa went into town.

6. Then [Chinna Timma] Reddi said [to Vencat Ram] 'Doant<sup>f</sup> be in a horry: their loife [and pranks] are well known. Never mind the delay. Matters have gone too far not to come to a conclusion.<sup>g</sup>'

It seems that<sup>h</sup> Vencat Narayan [had] said to Gandicota-Narsanna and to Kónéti Gangaya, 'However long [we go on in

<sup>a</sup> This author often uses the word *tānu* 'self' instead of *nenu* I myself. *Ipsē* instead of Ego.

<sup>b</sup> Two men bearing the same name, Siva raz, one is called Era, or erra, 'P'air' and the other is 'Nalla' or Black.

<sup>c</sup> Lit: 'why say don't.'

<sup>d</sup> Cheyanu: the *root in A* of cheyuta: equivalent to the gerund, *ad faciendum*.

<sup>e</sup> In the original the verb is singular, *cheppenu* he said. But it should be *cheppiri*, They said.

<sup>f</sup> This words are mispronounced, being written in the rustic dialect.

<sup>g</sup> Ká Ka chiccadu.

<sup>h</sup> 'It seems that' comes at the end of the paragraph.

this way] we shall not get our affair settled. If you will send us to Erra Guntla pallesh, or to Kōkatam, we will go and get it decided [by the head men] there.'

When Narsanna and Gangaya mentioned these words to Vencat Ram, he replied saying 'by all means: you should take written bonds and agreements from them and from us: you should send notes<sup>a</sup> by us regarding the matter to either of these villages.

To this, Narsanna and Gangaya replied saying, very well: thou agreeest just as he agreed [we will] state to Vencat Narayan what you say and will act accordingly.'

Next day [they] reported this to Vencata Narayana and he<sup>b</sup> replied, saying, 'we have no occasion to go to any village. We will listen to what you and the four reeves, and Abdu Bhai may say: but we will go to no other village.'

7. To this they [Narsanna and Gangaiia] replied saying, 'Thou didst say those words, desiring [us] to repeat them to Vencat Ram. We did tell him, and he consented. Originally thou thyself madest the proposal, but afterwards didst turn saying What have we to do with it? In future also<sup>c</sup> this will be the case: [you will always behave thus.] After using such words in the presence of ten of the common council, if thou thus turnest again, will they endure it? As you transgress [universal] rules, we said, what have we to do with it?—as we thought so, we desisted.'

Then they reported to Vencat Ram that Vencat Narayana had thus swerved [from his agreement] And Narsanna and Gangaiia reported this to [Chinna Timma] Reddi and to the other reeves. While they were thus stating each man's case to the reeves. Vencat Narayan's son called him, [Vencat Ram] saying Come let us go and ask Abdu Bai's opinion, and act accordingly. But [Vencat Ram] said what is the use of our first<sup>d</sup> going to (diwanam) the local authorities? 'There are the common council, and

<sup>a</sup> 'Kora': this seems to be a Kannadi word.

<sup>b</sup> *A'tadi*, a rustic form of *atadu*.

<sup>c</sup> 'Mundara' literally is 'before,' but, as stated in the Grammar, often means afterwards, or in future.

<sup>d</sup> 'Mundu': before: here denotes priority of time: the contrary of the meaning in the preceding passage.

the Trades, a dozen of them, and the Reeves: how should a matter which they cannot settle be [more completely] known to the (diwanam) Authorities?’

So spoke Vencat Ram: but [Sheshaya] said:— ‘Very well: so you won’t come? I [self] will tell [the matter to Abdu Bai].’

So saying [Sheshaya arose and] was going to Abdu Bai: but Vencat Ram laid the ban on Sheshaya, saying, ‘You shall not go.’

But [Sheshaya] scorned the ban and was going to Abdu Bai in the fort: when [Vencat Ram] met Shekh Jé who was [Abdu Bai’s] coachman. [This man] said to him, [Sheshaya] has broken the ban: what now remains (to be done?) Abdu Bai gave [him] no little aid and [whatever happens,] he goes and reports [it to my master].<sup>a</sup> ‘[My master]’ says “I will stand by [you, Sheshaya,] “Let’s see who will send you off to another village to get a decision, or who will decide the case unknown to me”— If [Sheshaya] has broken the ban you should also go and state this (to my master.)’

8 ‘Very well,’ said Vencat Ram: so he and Sheshaya went to Abdu Bai: and Sheshaya said to him: This man is laying the ban upon me: but he has no business here<sup>b</sup> He has locked up the stuff<sup>c</sup> these four months. Whenever it can be settled, it will be settled.

Vencat Ram replied “Treating matters slightly<sup>d</sup> is of no avail. You should first prove your claim before the village ‘Servants’ in the presence of the common council, before taking possession. But until you obtain a decision, we will not relinquish our claim. Let’s go, as we went before, to the different villages, and bring (‘four’) a dozen men [as assessors]. We must go and get them even though (we be reduced) to falling at their feet (to intreat them to come).’

So spoke Vencat Ram (the author of this history.) But Abdu

<sup>a</sup> All this passage is obscure because writing in a fluent colloquial style the author omits pronouns and proper names.

<sup>b</sup> The word used is *vyavaharam* or ‘business: used for a claim, or dispute. The usual word is *vivadam*.

<sup>c</sup> Meaning the grain &c. appertaining to the clerks (miras) Tack.

<sup>d</sup> *Mona jimmulu jimmitte*; lit. giving a flick with the finger end.



Bai replied, 'This fellow (Sheshaya) is a rogue : as he was eating (what he had stolen) you have caught him : you have fettered him : he is now tied (hand and foot) And how can he come? As you are the party interested, go<sup>a</sup> you and fetch them. That's all! he will not (come) go with you.'

Thus spoke Abdu Bhai, using partiality<sup>b</sup> [towards Sheshaya]. To this Vencat Ram replied thus : 'Partiality among the local authorities will not ruin a case. The [mischief] hitherto done, all along, was caused by partiality shewn by the [diwanam] local authorities.<sup>c</sup> (Talk of) the Common Council? If we two parties go and summon them they will come : if one alone goes, will they come ?

Abdu Bai replied, What can the common council know? what can the men from different towns know?<sup>d</sup> It can only be decided by the reeves in the village. Go you and bring the reeves.

Vencat Ram replied : Even the reeves will come only if both parties go to summon them : if one party alone calls them will they come ?

9. Abdu Bai replied If you have any interest<sup>e</sup> in the business, you will go and bring them. I shall not send him [Sheshaiia.]

At this moment one Wanca-dāra Çanti came into the fort bringing red betel-nut for Abdu Bai : who said to him "The thief is found : [meaning Raoluri Sheshaya, son of Venganna] this man [Vencat Ram] has tred him hard and foot, and then desires [Sheshaya] the rogue to go and summon the reeves.

Çanti replied 'what though he be rogue or (sāhucār) an honest man? Neither reeves nor council-men will come unless both parties go and summon them. Will they come at the bidding of one party? Both parties ought to go and summon them.'

On hearing Canti's observation Abdu Bai desired both parties to go and call them.

<sup>a</sup> Observe 'vaccu co' the middle of the verb 'to come'.

<sup>b</sup> Asra matalu : words of protection. The same as 'prōdbalam,' or 'Sahayyam.'

<sup>c</sup> In all governments, the lower the grade of the ruler the more absolute is his power.

<sup>d</sup> A' uri vadu, i uri 'He of that town or of this town.'

<sup>e</sup> Ka battina vadav aite : if thou art one concerned.



Then Timma Raz and Sheshaya went and brought Baiiapa Reddi and Rameswaram Sheshaiia into the fort with them : stating that all four Reddis were not then to be found.

[Abdu Bai said to these referees] what is the state of the case about these men ? If Sheshaya has no right to the Tack, say that he has none, and dismiss him. What is the good of their impleading, one another and imposing the ban for these eight or nine months past ? If they have [a title] say so : and if they have none, say that they have none.

Then he said to [one of the arbitrators named] Rameswaram Sheshaya :—If you say that [Raoluri Sheshaya] he has a right, he has it : if you deny it, he has none.<sup>a</sup> Now state in writing that he has none.

Rameswaram Sheshaya replied<sup>b</sup> saying, As for denying [the right] of him who has [a right] and to asserting [the right] of him who has none, it is your honour that can do this : can we effect it ? Dost thou tell me to state it in writing ? Let the common council and the office bearers of the place and of the neighbourhood enquire into the case : they will declare that who has [a right] and who has none. That's all. As for the peremptory necessity of my making a statement in writing, you<sup>c</sup> alone have said this : will the common council state the case according to your statement ?

10. Baiiapa replied :—What can the common council, or the men of the neighbourhood know about it ? we four reeves ought to decide it. What can others know ?

Rameswaram Sheshaya said :—If you four reeves are acquainted with the facts, you yourselves may decide. Why call others ?<sup>d</sup>

Baiiapa Reddi then said to both parties, “ If both of you will go and bring Narsanna of Gandicota, and Vencanna Pantulu, and Sidda Battu the carpenter, and Chámala Condaya and Husen

<sup>a</sup> Literally ‘ To Rameswaram Sheshaya if you say it is, it is : if you say it is not it is not. Write and deliver that it is not.

<sup>b</sup> In the original this passage is short and clear : turning on the affirmative and negative tenses of the verb Kalugu, and ledu.

<sup>c</sup> Miru Kaga.

<sup>d</sup> Lit, “ Qui, quare ?” Why others ?

Naik the flower man, and Ramapa of Potteru, and Govindu the barber, we will talk with them and decide.

Abdu Bai:—What is the good of having so many [jury men]? Thou saidst, We four reeves will decide it: well then, decide it.

Baiapa:—Neither Musali Reddi nor Krishnama-gari Timmaia, nor Cónéti Gangaya have come. These three will<sup>a</sup> arrive in an hour.” Then said he to Abdu Bai ‘Take them and me into the fort, place us there and call upon us to decide; then we will state [our opinion.]’

So Abdu Bai said to both parties:—‘When the reeves arrive, bring everybody [lit. four] into the fort.’

All of us said, ‘Very well:’ then we all come out. After the other three reeves arrived, we, both parties stated to them what had been stated by Abdu Bai, and by Rameswaram Sheshaya, and by Baiapa Reddi. To this they replied, We know nothing. Whatever Baiapa says we will agree to.

11. We invited (called) them to come and state this to Abdu Bai. But they did not come. We stated this to Abdu Bai. He came and sat down on the seat under Sacalá Subbais front veranda, and talked with [those three] reeves. These three again said what they at first [lit: *then*] had said. Baiapa again recommended that the seven men he first named should be summoned.

We replied: if all [you] four agree in this, we will go and summon them. They [four] said whatever Baiapa said is our statement. Why should every man<sup>b</sup> say what is to be done.

From that time our [Sides man] Timma Raz and this Sheshaya went ten or twelve times<sup>c</sup> [to summon] those seven persons. When [Baiapa] Reddi heard of this he said Will those seven and these four reeves decide the affair? They are merely doing thus to spin out the time. Yet, be it so. Let us at any rate hear what these men say.

Then he directed that they might be summoned as Baiapa desired.

<sup>a</sup> Vacceru, The Future tense.

<sup>b</sup> Observe the reiteration, manishi manishi.

<sup>c</sup> Lit. Ten and five.

## CHAPTER V.

1. Thus we went several times. On the 10th of the bright fortnight in Sravana in the year Nandana, [6th August 1775] [Chinna Timma] Reddi came into the town [Rameswaram] and on that day we brought Vencanna Pantulu, and Narsanna and Chamala Kondaya, and Sidda Batt the carpenter and Husên Nayak [into the place.] But Potteti Ramapa was ill in bed. This we reported to Abdu Bai. He sent word to [Chinna Timma] Reddi desiring him to enquire into the matter and settle it: Then the reeves, and the common council and Borraia-gari-Vencata and the rest met in the market place. About a hundred or a hundred and fifty people assembled.

At that moment there was a quarrel between Polapalli Tip-paia's grand son Baligadu, and Pôlêpalle Suraya, [concerning] the bans, imprisonments<sup>a</sup> and fines. When this uproar ceased the common council assembled in [Panchayet] Jury: and [Chinna Timma] Reddi and the Reeves and all the universal public. Chinna Naru [son of Kalluri China Basi Reddi] also was there.

2. All of them were present and we stated our (vartamanam) case. In their presence Calluri Chinna Naru questioned Vencat Ram<sup>b</sup> and desired him to state what the matter was. Vencat Ram replied thus:—'The priests and we have for a long time held each one half of the Tack<sup>c</sup> at Rameswar. And at present the Raoluri family enjoy a Quarter share in our half. Then I objected [to the Raoluri people] saying what right have you to enjoy our Tack? They replied thus:—Vencat Narayan [formerly] stated that he had purchased one quarter. I then desired them to produce evidence and documents that they had purchased [the right.]'

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<sup>a</sup> Náram a fault: páram is a mere echo.

<sup>b</sup> Author of this history.

<sup>c</sup> The mirasi or Tack is in this case the heritable privilege of levying certain petty taxes or privileges.

[Vencat Narayan] replied saying We have no documents: nor witnesses. We kept the documents at Kāmanūru; they have been burnt: and those who were the witnesses are dead. Our holding the right is our only (sādhacam) evidence, and our only witness.

[Vencat Ram]; But there is a suit between you and us. Till it is settled you have no right to enjoy [the privilege] I have locked up the income of the Half share. Thus matters stand. I know nothing more.

3. After he said this, they questioned Vencat Narayan, and he replied thus. The documents which were by me have been burned and those who were witnesses are dead.

Thus he argued for two hours relying on possession as his great claim.

Then the common council desired Chinna Nāru to question [Vencat Narayana:] and he put these questions:--You say you have no documents or evidence: possession is your only title: as long as you speak you insist on possession alone. How can this be a means of proof. In my village of Calloor there is a Border<sup>a</sup> living which was not in our possession for 70 or 80 years. We lost it and it fell into other hands. We brought an action and proved our right and now we again enjoy it. You now assert that enjoyment is your ground of right, but this forms no evidence.

4. Then the common council and Timma Reddi said to Chinna Nāru of Kollūru:--'Both parties have now produced council men: ask them.' He said 'Who and who are the men who have come?' They told him the names of the five who were come: and the said Nāru said to these five council-men, 'Are you five to be of various opinions.<sup>b</sup> Will you speak through a foreman<sup>c</sup>?'

To this Sidda Batt (the carpenter) replied thus. I am one of the tradesmen (Ayagandlu, Bara Balavati) I am not one of the (pinna pedda) common council. I have come here as I was summoned by the reeves (Lit. I have come because some came and called me saying "the Reeves desired us to call you.") Yet be it

<sup>a</sup> Polimera is the boundary line: and he whose duty it was to mark and record the limits was granted a (maniam) living or pension.

<sup>b</sup> [Lit. you are five men who will say five words.]

<sup>c</sup> Lit. will you five talk together and say one word?



so. If the five give five different votes will it be proper? Let us five go and speak together, and bring our five votes to one, and deliver it.

Thus spoke the carpenter, and the council men in court agreed: and desired the five to go aside and consult. To this the four consented: but Vencanna Pantulu did not consent. He replied thus.

‘I will not hold council with washermen, barbers, pariahs, and cobblers. If you ask me to give my vote alone, I will do so. But if you tell me to go and take counsel with these fellows, I will not. Nor will I [myself] tell them [my mind.]’

So said he; to this the council men and Chinna Naru replied thus. ‘If you decline to state an opinion after consultation, where will you state it?’

Vencanna:—‘If the [Diwan] Government<sup>a</sup> asks me, I will speak.

The Council said. If Pápá Míyán Sáheb asks you, will you reply?

5. Vencanna:—If Pápá Míyán asks me I will tell him. Or if his honour the Nawáb Sáheb<sup>b</sup> asks me I will declare it. But I will not state it here.

The Council (Pinna Peddalu) replied saying:—‘If you are not worthy to be admitted into the (Pinna Peddalu) Common Council sitting (in panchayat) as jurors, then where can you obtain any rank? If you are unfit to be a Common councillor why do you come with the others? Yet do not consult with all [the tradesfolks]. Narsanna is an old man, a bramin; superior to you and superior to us.<sup>c</sup> If he and you will consult together, and agree in one verdict, please come and declare it to the Common Council.’

6. He replied:—‘I will not go and consult with Narsanna.’ The council replied “But why then do you sit here? You are a respectable man! Please rise”<sup>d</sup> and go off.

<sup>a</sup> Meaning the local authorities.

<sup>b</sup> The Nawab of Siddhavatam (vulgarly Sidhout) named Halim khan, son of Majid Khan. Papa Miyan seems meant for Baba Miyan the familiar name, or nickname, of some local officer.

<sup>c</sup> All who are acquainted with Bramins will acknowledge their clear intellect, and their natural superiority over all other classes of Hindus.

<sup>d</sup> ‘Pedda manishi’ is equivalent to gentleman, or senior. Here it is used in slight contempt or as a taunt, like ‘a fine fellow.’!



Then he arose and retired from the council. Then [the author] Vencat Ram said to Baiiapa and to the other reeves, and to the common council. We called [this court] at your desire : and this is all [their decision] comes to ! What is your advice for our future conduct ?

Then the council men, head man, and other reeves replied thus:— Go as you did before, and again bring people from four towns. To this proposal both parties of us agreed.<sup>a</sup>

Then [Chinna Timma] Reddi sent word of what had passed, to Abdu Bhai : and returned home to his hamlet.

That night [Vencat Ram] said to Vencat Narayan :— If [you] will come into town in the morning, [we (v) will] go to Potla durru, and Setti palleh, and Bollavaram. Please to come.

He refused and replied that he would not come : adding that he did not want [the opinions of] the council men : and did not care for the (ayagandlu) hereditary village servants. He added If we have any luck [lit. enjoyment] [we] shall get [what we want] or if [we are] not<sup>b</sup> in luck we shall not get it. That's all : but I will not come. So saying [Narayan] refused to come.

Then Vencat Narayan<sup>c</sup> said to Baiiapa Reddi we have no Tack : [we] will relinquish it and depart. Whenever [we are] in luck (prāptam) perhaps it will return into our hands ; or if it does not come into our hands, no matter [mānenu.] That's all : [we] cannot stand all this plague : [we] cannot carry on these suits.

7. Baiiapa Reddi replied thus :— ' Whom are you browbeating ? Have done, and begone ! Who told you to come ? who forbids your desisting [if you choose ?] Has any body caught and stopped you [from departing ?] Then Gandi cota Narsanna heard these words ; and replied You for a very small [objection]<sup>d</sup> talk of de-

<sup>a</sup> This is instead of getting a decision, as Abdu Bai proposed, by the people on the spot.

<sup>b</sup> ' Maku Anubhavam unte vaççīni, lēcapōtē lēca poyyīni.' The phrase is idiomatical.

<sup>c</sup> This passage is carelessly composed, and it is not easy to divine which person is intended : for the pronouns might easily be referred to various persons.

<sup>d</sup> ' You are easily deterred. Calinçuca stopping : Calinçaca not stopping. A difference of only one vowel.

sisting. In the common council, you agreed to go to-morrow morning to the different villages and summon the councillors. Now you have changed your mind and say you will desist from the prosecution."

[Raoluri Vencat Narayan] said what [matters it] though [I] stay or go?—

8. So saying he arose and was about to depart. Vencat Ram and Timmaraz said [to him] "Be here by dawn in the morning." He made no reply, but departed at once.

The next day was (Suddha Ecadasi) the eleventh day of the bright fortnight. From morning until three hours after night fall, Vencat Ram and Timma Raz waited in town for him, but [he] failed to come. In the first watch of the night, the four reeves and Borraia-gari Vencat Reddi were sitting on the short legged cots before the door of the Cambagiri family: while Raoluri Vencat Narayan and his son Sheshaya were sitting near the Pillow-stones.<sup>a</sup> Then Timma Raz went there and addressed Vencat Narayan thus:—[You] had agreed to go early this morning to the four villages to summon council-men: but you never came. Do you act thus merely to procrastinate?"

They replied:—we will not come<sup>b</sup> [You therefore, who have an interest in the suit, may go and summon them. Do we keep the accounts? Do we enjoy [the tack?] we just live in our house and farmyard. We have no suit against you. Are we enjoying your goods, that you should bring a suit against us for usurpation?<sup>c</sup> what concern is it of our's? We will not come to appear before the common council and the Trades. (A'yagánd'lu)."

9. Timma Raz said these words to Vencat Ram in the presence of reeves and of Borraya-gari Vencat Reddi. Then Vencat Ram went to them [the Raoluri men] and [asked them], Have you [indeed] spoken thus to Timma Raz? Are not you coming? One day or other this dispute (pridhac) must be settled. Though

<sup>a</sup> A seat like a couch built of stone.

<sup>b</sup> Observe the Infinitive. Vacedi ledu.

<sup>c</sup> This passage is so brief that it is hard to translate.

you may spin out the time, the suit will not be [thereby] annulled.<sup>a</sup>

10. Raoluri V. N. replied:—What's the hurry just now? we can settle it within the next six months: or in a year: or in two years: if [you] are in a hurry can it be effected?<sup>b</sup> The matter stands just where it did. We are not now at leisure to come. If [you are in] such a hurry you may go and summon [the folks] yourself: That's all! we won't come.

Vencat Ram replied; you should come and say these very words in the presence of the elders, who ordered us to summon the council common to assemble.

Vencat Narayan:—I have a sore heel and cannot come.

Vencat Ram:—Cannot you come as far as Cambagri house? The reeves and elders are now sitting there. If [you] will tell them what [you] told me, we will see what their advice is. For my sake, pray come so far. If you are unable [by lameness] to cross the market place, which is only a few yards wide, how did you, with this pain come from Hamlet-on-hill into town?

Sheshaya:—We cannot go any where: If you will go and tell them, and an officer comes [to summon us] we will come.

11. Vencat Ram:—Very good! Timma Raz! go and tell the reeves and elders what these men say, and bring a man here with you.

Then Vencat Narayan was angry with his son, and arose and came. The son came along with him. When these words were reported to the reeves and to Borraia-gari Vencat Reddi, the reeves sat quiet [or did or said nothing: āriki undiri].

Vencat Narayan. — “Somebody said [to me] I'll kick your heart out with my foot with my shoe on. Be it so: let him do it: we can afterwards go on with the business.” Borraia-gari Vencat Reddi:—Are you bramins?<sup>c</sup> who uses these words to you? Did the parties<sup>d</sup> say this?

<sup>a</sup> This passage is obscure by the omission of pronouns.

<sup>b</sup> Hindus set no value on time.

<sup>c</sup> Bāpadu: a rustic word for a bramin. The question implies that such brutal language is not fit for bramins.

<sup>d</sup> Vyavahara capulu, the plaintiff and defendant.

Raoluri Vencat Narayana :— The parties in the suit did not say this. I will enquire and let you know who said so.

Borraia [gari-Vencat-Reddi] :— “ If so [if you do not know] why did you make groundless assertions in court? Hast thou no sense? you see [added he, turning to Vencat Ram] this Raoluri V. N. will not come into court to have the suit settled with fair words. They (R. V. N. and his son) are putting off the time because they know that if they appeared before the common council, the matter would be settled. Suppose you and he go and tie your legs together and lie bound in the market place for two or three or four days : by that time he [R. V. N.] himself would come and propose to get a decision. Otherwise call him as long as you may he will not come.” So spoke Borraya G. V. R.

12. [Vencat Ram and Timma Raz G. replied] :—“ Very well : that’s just what should be done. Now, Raoluri V. N., if you [dare to] go home [remember that] Paupa Mian’s ban is upon you! Do not!”<sup>a</sup> So saying they banned him.

To this ban, father and son replied thus :—“ We will not stop for your ban. Go and complain wherever you please. If you will go and complain to those who (asra) shield you, and they apprehend us, we will come. That’s all : we shall not stop for the ban.”

So saying they arose. Then Vencat Ram [the author] thinking it would not do to make the reeves his witnesses, addressed Borraila-g V. R. (who was the reeve of another village, and was one of the common-council) saying “ You are witness that they have broken the ban” So saying he tied a knot in his cloak.<sup>b</sup>

Then said [Raoluri V. N.]<sup>c</sup> Call whomever you please as a witness. If the ban is broken, it’s broken<sup>d</sup> and there’s an end of it. Go and tell [whom you please]! what is now settled? The matter stands where it did, when it’s settled, it will be settled. Surely we have not enjoyed your property! You know, we have not meddled [as clerks] in your affairs. When it’s ended it will be ended.

<sup>a</sup> Woddu, valadu : ‘ ilne faut pas [aller],’ ‘ You must not [go].’

<sup>b</sup> The Hindus wear an uncut piece of cotton cloth, and when a man is called upon to be a witness, the ceremony is, tying a knot in the skirt.

<sup>c</sup> Throughout this volume we may often err, as the names : are continually omitted.

<sup>d</sup> Mīrinadi mīrinadē.



We dont deny that we broke the ban<sup>a</sup> If [you] call witnesses [who's] afraid ?

13. While going he used these words. Vencat Reddi replied thus :—To break the ban is wrong. Stop and speak [with us] But they said We will begone.<sup>b</sup> So they broke the ban and went off. If any common councillor or any lord questions us about breaking the ban, we will of course tell them. Have they broken the ban at all falsely ? [as a theft.] If any body comes to ask about it, I am the man to answer for it.

So said Vencat Reddi. Then every body went away.



## CHAPTER VI.

1. Next day in the morning on the 12th of the increasing moon [8th August 1775] Vencat Ramudu and Timma Razu went to Ramalingapuram [see the beginning of chap. V.]

The clerks of Bollavaram, of Settipalli and of Mālēpādu came there. [Vencat Ramudu] informed them<sup>c</sup> of what had passed the night before. They replied saying, 'such is the injustice that goes on in the village ! If the ban is transgressed will they tolerate [such wrong] ?' "[Some said the Raoluri family] have influence with Abdu Bai and Baiapa Reddi, and hence comes this tyranny," Others said 'How many men will they smite ?' If [you] adjure them<sup>d</sup> to come and get the affair settled, the influence of those who patronize them will then be seen ! Other respectable men said "How long will this patronage continue ? If the Tack was enjoyed by means of influence such enjoyment cannot last long."<sup>e</sup> That day they returned into town.

2. And from that time [Vencat Ram and the others] daily asked [the reeves for redress] but as they [the Raoluri people]

<sup>a</sup> Lit. Is it false that the ban was crossed.

<sup>b</sup> Lit. the going is a going.

<sup>c</sup> 'A'pedda manushulu,' those gentlemen.

<sup>d</sup> Lit. if you seize them by the girdle ; this being the ceremony used, in appealing to a by-stander either to bear witness or to decide a question.

<sup>e</sup> Or, Probably they will fail to keep it.



had much influence, they merely whiled away the time. [Raoluri] Vencat Narayan himself never came into town. While matters stood thus, at the end of Sravana [20th August 1775] a quarrel arose between the men of Poddatur and those of Rameswaram, and on the 14th of the wane [25th August] the men of Poddatur slew certain men of Rameswaram, namely Chinna Imaum<sup>a</sup> and a son of Vengaiia the navigator<sup>b</sup> of Chinna Vallur; and five men being wounded, returned to the fort. The reeves and clerks and Timma Reddi wrote letters in all directions about these affrays. While they were in these troubles, the farmers in these two towns not knowing what more flames [of discord] might arise, absconded. Thus passed the month Bhadrapada (Sept. 1775.)

On the second day of the light fortnight in the month Aswija in the year Manmatha, (11th Sept. 1775) Vencat Ram (the historian) returned with his children to the town of Rameswaram and arrived at the house of Bhavanagiri Rama Bhatlu. From that time whenever Raoluri Vencat Narayan came into town [Vencat Ram] used to arrest him calling on him to assemble a (panchayet) jury.

3. Afterwards Vencat Narayan failed to come into town for some days. As [his son] Sheshaya came, on being asked why his father did not come, he began to talk saying:— that his father was engaged in money matters and was at Mīrāpuram: and was not at leisure to come [But, added he] what matter if he comes or does not come? Is there any thing that will be the worse?<sup>c</sup>

But on the 13th of the increasing moon in Aswija [7th October 1775] Vencat Narayan was gone to Ramalingapuram: and Vencat Ram was also come there. Rupāvātāram Bala Krishna Bhatlu also was there: some other respectable men, and [Chinna

<sup>a</sup> Here is an instance of low Hindus bearing Musulman names.

<sup>b</sup> Upparavadu: a man of the tank digger caste: such men are in England called *navigators*: and I am informed that this modern English word, (often contracted into *navvy*) originates in the employment of such labourers in making the Inland Navigation Canals, which were constructed under the orders of the Duke of Bedford.

<sup>c</sup> Lit. will it be drowned. Observe E' the sign of question unnadā changing into unnādē.

Timma] Reddi were all sitting on the stone under the margosa tree.

4. Then Vencat Ram addressing Vencat Narayan said : “ Your son has been telling us that you were at Mīvapuram [we] have not seen you for a long time. It is not right to make such delays. Let us go and fall at the feet of<sup>a</sup> four men of places in the neighbourhood, and persuade them to come along with us. If they fail to come, we will go to any village which may be specified, by four<sup>b</sup> men in our town, to go and get a decision made. When we are thus at variance<sup>c</sup> it would be good for you and good for us to get a settlement made.”

Vencat Narayan [replied saying] “ We have not enjoyed your property<sup>d</sup> nor have we engaged in writing the village accounts. We seldom are at leisure, the delay has thus taken place. Or else why should there be any slowness ?”

Then, accosting the reeve [disrespectfully] by name, he said “ He [Vencat Ram] is daily laying bans and making quarrels with us. Besides ; he prevents us from practising [as clerks] in the village, and from touching the palm leaf, iron pen, book or slate.<sup>e</sup> or slate pencil. He arrests us by bans. And accordingly we have desisted. Besides, he has locked up (manya, mera, vartana) the Living, Fees-in-grain, and the fees-in-coin &c. Their property [income derived from rights] is not now in our hands. He has gone on this way for five or six months : and whenever he sees [me] he calls [on me] to come before a Jury. You have desired that we should assemble the men of four villages. Now both of us the parties, have gone about to each village four or five times : and the people will not come. Please to appoint Kallīr, Talla Marpūru, Kokatam, or Potladurti any one of these four villages and send us both the parties there [to have our case heard.] We will go there, get a decision and come home.

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<sup>a</sup> Lit : touching their feet and bellies : equivalent to Homer's phrase, touching his knees and his chin. Iliad A. 501.

<sup>b</sup> There as above *four* is equivalent to some : as half a dozen.

<sup>c</sup> Prithak, separately : which here implies discordance.

<sup>d</sup> Lit : we have not eaten your goods.

<sup>e</sup> These being the marks of clerkship.

5. The reeve heard these words but made no reply : he said nothing<sup>a</sup> Vencat Ramudu. "O Bala Krishnam Bhatla G.! You also must please to listen ! I will declare it in the presence of all the gentlemen and the reeve. When you send us to other villages we will go to any villages except those which are now chosen by this Vencat Narayan but we will never go to the villages he points out. Will the common Councillors send us to the villages chosen by us ? Will the common council decide according as we please ? Are our wishes alone [to be consulted ?] surely you all (lit : four) agree to this proposal. Is it fit that he should select these villages and that I should go to the villages which are chosen by him ? Was it ever heard that [the authorities] send the parties to such villages as they [the parties] fix on ? He has selected these villages, you see : well, we will not go to them. Be it known to you four and to Reddi."<sup>b</sup>

6. Bala Krishnam Bhatlu and the other elders who were there replied thus :— Do they ever in the world send the plaintiff and defendant to the villages which they themselves select to get their suit decided ? the common council ought to determine and fix on some place, to which [the parties] must go to obtain a decree. That's all :—will they ever send the parties to villages chosen by themselves ? He Vencat Narayan has used words which will never do.

Thus did they reply : then the reeve arose and when he was going into the house, Vencat Narayan arose at once and said, what is your advice ? The reeve replied :—I know nothing [of the affair.] "The men who wish to send you to the villages you select are in (peta) town : go there and tell them." So saying he went into the house.

7. Afterwards Vencat Narayan went into the town [of Rameswaram]. Timmaraz and Subbaraz the clerks of Settipalli came [to Ramalingapuram] and when Vencat Ram described the matter

<sup>a</sup> *Uraca unduta*, to stay quiet.

<sup>b</sup> The words here omitted, *rai tari podichicappenu*, are supposed to mean : He spoke earnestly, stamping the rock : but the phrase is not known. It seems to be a local dialect.

to them, these clerks said, "It is not proper for him<sup>a</sup> [meaning Vencat Narayan] to specify certain villages: [they] ought to go to whichever village the authorities<sup>b</sup> name. His making this request is not proper."

Then Vencat Ram took leave,<sup>c</sup> and returned into town and represented this to the reeves. From that day Vencat Narayan never came at all into the town.

Thus stood matters until the 3d and 8th of the wane in Aswayuja [15, 16 Oct 1775.] Meantime the management<sup>d</sup> of Rameswaram passed into the hands of his reverence<sup>e</sup> Kanchena palle Rama krishna Pantulu and in the bright fortnight in Kartica [25 Oct 1775] (his servants) Gorivēpallē Kōnappa, and Subraya the [canungo] clerk came to tie garland [in his honour across the street]<sup>f</sup> and the reeves and clerks absconded. Then they sent a safe conduct<sup>g</sup> to them by the hands of Vadla tala Conda Reddi, and brought them into town. Then they caused the garlands to be tied across the street in Rameswaram.

8. From that time we [Vencat Ram] and the Raoluri family represented our case to Konapa and Subraya [the new managers] who replied saying:—Well, we will call a (panchayat) jury<sup>h</sup> and get a decision regarding your rights. His reverence Rama Krishnappa "G" is about to summon us to Siddhavatam for the purpose of settling the (jama-bandi) the revenue due for the year, and on our returning we will arrange every thing.<sup>i</sup> Such was the way

*a* Tanu, self (ipse) is used throughout this book for "He."

*b* Four as usual means "Several persons," or "People, folks."

*c* Lit: he told them.

*d* Lit. doratanam, lordship, rule.

*e* Lit. Maha Raja Raja Sri (contractedly written M. R. R. S.) which is a mere complimentary phrase like "the reverend" or "his excellency."

*f* This is the regular ceremony in taking possession: and the flight of the reeves and clerks hitherto in power was also quite the fashion.

*g* Cowl: this has been already explained.

*h* These juries seldom gave satisfaction. In Proverbs XI. 14. is the expression "in a multitude of councillors there is safety." But it is better interpreted "in a master counsellor there is safety." See Hales Chronology (Edit. 1830) vol. IV. p. 161. So in Prov. XXIV. 6 and XV. 22 where Adam Clarke's note confirms this.

*i* Here again; is an instance of the small value set upon time.



Conapa and Subraya used to talk to Vencat Ram (the author.) The Tack remained (amanat) locked up.

9. Then [people] came to call them to Siddhavatam. So Conapa and Subbrayani "G" took Prata cōta Timma Reddi and the reeves and clerks of Rameswaram and were going [with them] to Siddhavatam, when Raoluri Suraya and [Raoluri] Sheshaya set out, Vencat Ram spoke to Conapa and to Subrayan and Timma Reddi saying : "Suraya is going [with you to make the yearly settlement] of the Hamlet-on-hill; but Sheshaya too is going : am I also to come [as Sheshaya my opponent is coming?]"

They replied saying, The annual settlement will not now be made. We will share out the assessment and bring [back these people] along with us. What [can it matter] who comes? Who is there [at Siddhavatam] to decide [the case?] As soon as we return we will assemble a jury (panchayat) of men of the place and of the vicinity, and decide according to justice. Stay at home, do not come.

"Very well" said Vencat Ram : so he remained at home.

[Let us now look back and sum up the past occurrences.] Ever since the month Margasira in the year Jaya [Dec. 1774,] Vencat Ram was laying his claim, and proclaiming the ban; but ever since the month Chaitra in the year Manmatha [April 1775] with the permission of the reeves and clerks and Timma Reddi and Abdu Bhai, locked up one half share of the Tack [privileges.] Then [Vencat Ram] prevented the Raoluri people [from holding the Tack,] and claimed that they should appeal to a jury. Then both parties at the desire of the reeves and clerks and Timma Reddi submitted to a jury. Then both parties four or five times summoned the reeves and clerks of Potladurti, Setti palleh, Bollavaram, and Poddaturu, [to assemble and decide the case]. While they were thus carrying on the contention in various ways, Baiiapa Reddi of Undavolu, patronising the Raoluri family, threw<sup>a</sup> difficulties in the way, and delayed the affair by making intri-

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<sup>a</sup> The verbs are in the infinitive, To throw, &c. The Latin Historians thus use the infinitive. So Tacitus 1 Ann. 5 gravescere, for gravescebat. But in Telugu it denotes continued or habitual act.



cacies.<sup>a</sup> Thus he managed to hinder a final settlement of the suit.

10. Baiiapa Reddi alone went with Conapa to Siddhavatam; the rest did not go. Sheshaya of Rameswaram alone went; he remained at Siddhavatam a week; and when he took leave and came back, Raoluri Sheshaya, Suraya and Rama Krishnappa made some representation or other [his reverence] to Rama Chandraya Pantulu [the Amildar]: who therefore said thus to Chinna Timma Reddi.

11. "It is said that these men of the Raoluri family have long enjoyed the Tack, that meanwhile Vencat Ram of Kesapuram [author of this book] and Kānaguduri Tirupati laid bans [on the Tack] and from last Chaitra [April 1775] they have locked it up.<sup>b</sup> Ought anybody to do thus [concerning a right which] has for years been [peacefully] enjoyed? This is a miserable government, but you are an honest fellow<sup>c</sup> and I recommend you to release the property which has been locked up, and authorize [the Raoluri people] to go on with clerk's business."<sup>d</sup>

[Timma Reddi replied] Have I forbidden them? Let each do as he pleases.<sup>e</sup> Each laid the ban on the other and were contending together: and then locked up the Tack. They [of Raoluri] will not come before a jury. Though Kanagudur Timma raz and Kesapuram Vencat Ram laid the ban [on the Raoluri family] they would not regard it. As matters stood thus, neighbours [lit: four men] proposed that the property should be locked up, and the question should be decided by a Jury according justice and that the property should be enjoyed by him in whose favour the decree might be given. Afterwards [both parties] got the property locked up and now are going about to call a jury. [If you gentlemen, doralu, masters] please to give permission who will forbid you.

<sup>a</sup> Lit : made knots in the business.

<sup>b</sup> The word ata which comes in here, denotes, 'they say,' or 'it is said that.'

<sup>c</sup> Diwānam papapu divanam; miru samsarulu : that is, perhaps the rulers have done wrong, but let us do right.

<sup>d</sup> Lit : I recommend you to have the accounts and bonds written by them.

<sup>e</sup> Lit : Their mind, their mind.

12. Thus spoke Timma Reddi. Then His reverence called Baiiapa Reddi and said, what is this affair about the Raoluri people? Then as [Baiiapa] was the patron (asra) of the Raoluri family, he said, 'The Raoluri family have held the Tack these fifty years : but this Vencat Ram [the author] of Kesapur and the men of the Kanagudur family have interfered, laid the bans, and locked up the property. If your honour (dēvaravāru) will be pleased to issue an order addressed to me, directing me so to do, I will give [the Raoluri people] permission [to enjoy the tack.]— So saying he retired.

13. The Raoluri folks [Sheshaya and Suraya] waited two days, and then brought an order (addressed) to Baiiapa Reddi, and another addressed to the four reeves. They delivered these to Baiiapa Reddi four hours after sunrise [anglice about eight in the morning :] and Baiiapa Reddi got them read to him.<sup>a</sup>

The contents were as follows. "It is said that they have locked up the property which was in the hands of Vencat Narayan of Raoluri and Suraya. This is not expedient. We have given them [these two] our permission : and you are to make over the stuff to them : and you are to allow them to be the clerks.<sup>b</sup>

Such were the orders written in the letter. [Baiiapa Reddi] put the two orders to his eyes [to denote homage and obedience] and then put them in his sack [used as a pocket,] arose, and went home : accompanied by the Raoluri people and sat for a long time with him in his house in council. Then they arose and retired.

14. At night Baiiapa sent for the other three reeves, and had the orders read out to them. He entirely overlooked (ençaca) Sheshaya [the tamballa priest] of Rameswaram, who was holder of a half share in the tack : Baiiapa Reddi directed [the Raoluri people] to take possession of the property which had been locked up for the last eight months.

From that time [the Raoluri folks] took wrongful possession of the property : and as they had powerful protection [or influence with the local authorities] they disregarded the Ban [which was laid by me Vencat Ramudu.]

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<sup>a</sup> To this day few persons of the farmer caste can read any language.

<sup>b</sup> Lit. You are to have the accounts and bonds written by them.

The third day [next day but one] Baiiapa Reddi, took with him Sheshaya of Rameswaram and Krishnama-gari Timmaya-garu and went to Ramalingapuram. Vencat Ram came there<sup>a</sup> and said, 'The property has been impounded these eight or nine months : you then went and got orders from his reverence, on the strength of which you delivered up the goods to them [the Raoluri people.] Very well :—If any one seizes on one's goods by means of (asra) your having protection, can it prosper with him ?<sup>b</sup>

Baiiapa replied :—They obtained warrants from (doralu) his honour : and if you will produce a similar warrant you shall have [the property in debate.]

15. To this, Vencat Ram replied—As for getting warrants from the rulers, and for your giving permission, and for their usurpation, this is a litigated title<sup>c</sup> and can never stand. If the (panchayat) jury, the (pinna peddalu) common council, the Office bearers (āyagandlu) the reeves and clerks, the common councillors who belong both to the town and to the neighbouring villages<sup>d</sup> will examine the case and decide the truth, the gaining party<sup>e</sup> may enjoy [the right] : but this mode of deciding a case according to (asra-ghair-asra) patronage or want of patronage, will be a questionable not an unquestionable enjoyment.<sup>f</sup> Well—"Let him enjoy it as long as his luck lasts."

16. Such were Vencat Ram's words. To which Sheshaya of Rameswaram (the Tamballa) who was holder of the half share, replied thus :—I went to point out a lodging to the (parapatti) Inspector. He (Baiiapa Reddi) did not care for me, and unknown to me, gave (the Raoluri folks) leave (to take the Tack.)

<sup>a</sup> Lit. Went there.

<sup>b</sup> Lit. Can it digest ?

<sup>c</sup> The word *prithac* (separate) is in Telugu used for 'a dispute,' and *prithac anubhavam* is here rendered 'a disputed holding.'

<sup>d</sup> 'Sthalam para—sthalam pinna peddalu.' Here we have a list of the village authorities as they stood under the Hindu governments. There were similar grades in ancient Italy, as stated by Plutarch. See Long's Civil Wars of Rome. 1844. vol. 1. p. 207.

<sup>e</sup> Evari sommu aité; whosoever right it proves to be.

<sup>f</sup> Lit. achchhédana bhucti gani, an—achchhédana bhucti cadu. Here achchhédana is declared to be a vulgar error for axepana, objection.—Then the passage will mean 'This is a title not free from objection.'

Krishnaya-gari Timmaia replied:—Baiiapa Reddi opened his pouch, took out the orders and had them read and said “ Will you write a reply (to these ?) or will you direct the stuff to be delivered to them ! Tell us clearly.” I replied “ Do as you think proper. If we forbid those who possess the influence of the (diwan) Government and enjoy the tack, will they desist ?” And Baiiapa Reddi thereupon said that he will order the stuff that was impounded to be delivered.

17. [Chinna Timma] Reddi heard all these words : as he had a belly ache, he could not speak loud<sup>a</sup> but said No ! have done ! [cease !] If they have (diwānam) a ruler [to appeal to] they will go : if not, they wont !<sup>b</sup>

Baiiapa said :—why bully me ? If you choose to go and get a warrant do I forbid you ?

18. Then Vencat Ram [wished to set out but] for want of subsistence<sup>c</sup> in the journey to the (Dīwān) Ruler, there was a delay of four days. In this period they [Raoluri people] made away with the sequestered property. Vencat Ram [the author] set out to go to Siddhavatam accompanied by Kānagūdūri Timma Raz ; but they told him that at that time his reverence Rama Krishnapa garu had gone to the Baron's country to summon the Baron.<sup>d</sup> Rama chendra Pantulu was at Cōwoor (Kovvūr) and we therefore went and represented [the matter] to him. He enquired into it from end to end (ā-mul-āgram) we stated all we knew and all we had heard. He replied “ If matters stand thus, what can I know [about them] ? If you had come along with them, why should I give them permission [to do you injustice] ? They told me that [they had held] possession for a long time. Baiiapa Reddi told me that they had held possession for fifty years. We there-

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<sup>a</sup> Biggara “ aloud ” written in the manuscript biggela which is the rustic pronunciation.

<sup>b</sup> Manéru : They will desist. This verb has been noticed already.

<sup>c</sup> Bhatya bharanam : the first word is batta, subsistence : the other is an *anucaranam* or echo.

<sup>d</sup> Raz in this place denotes, I believe, the neighbouring petty baron of the Matla vari sema : that country is commonly known as the ‘ Razu sema ’ or Baron's Lands.



fore wrote and gave them a warrant. Yet, very well! The rents [now due from] Rameswaram and from Hamlet-on-hill will come in to-night or to-morrow at any rate: let us see what statements the Raoluri people will send us, along with that remittance, concerning your affair. I will consider the whole affair and give you an answer. "Stop two days here for the purpose." So saying he stopped us.

19. The next day at night Viradu the (saraf) cashkeeper of Rameswaram arrived bringing the remittances sent from Rameswaram and Hamlet-on-hill. Along with this sum [the Raoluri people] sent no letter about our affair to his reverence.

His honour Kanugoi<sup>a</sup> Bobanna Pantulu varu and Bhadri chinna Krishnama garu were there present: they heard our statements and said:—We are aware of it. They [the Raoluri family] have lately usurped the Tack by means of patronage: they have no right to it.

Then in the morning he [meaning Rama Chandra Pantulu] had an order written by the hand of Zālīgām Laxmāji Pantulu to Konappa and had it given to us. It ran as follows:—I Rama Chandrudu send my benediction<sup>b</sup> to Conappa. I have learnt [all about the affairs] from Kesapuram Vencat Ram and Kānagūdūri Timma Raz, who have come and informed me. Let<sup>c</sup> the dis-trained amanat half share be set a side: let<sup>d</sup> a jury be assembled to decide the right. Until a decision is made, let the property be left untouched.

20. We took this order and delivered it to Conapa Pantulu, he read it and sent for the Raoluri people<sup>e</sup> and said, my elder brother has written to say he will sequester the property. Both

<sup>a</sup> Kanugoi is Kanun go: he who declares the law: from Arabic Canon and Persian Ge.

<sup>b</sup> Di: is a mere contraction for 'divistimi' we bless you: we send you our compliments: a common phrase in commencing letters.

<sup>c</sup> These verbs are infinitive in EDI: which are explained in my grammar.

<sup>d</sup> The author has probably abridged the order: but some ancient warrants were very brief.

<sup>e</sup> Though the plural *varini* is respectfully used, the author means only Vencat Narayana.



parties of you should now go and assemble the people from Potla durti, Setti palle and Bollavaram as you originally did : and get your cause decided. Four days time [shall be allowed you]. If you will bring them here in four days, I will have the case decided.

Suraya and Sheshaya replied : " Each party will go to a different village : let not both go to the same place."

Conappa a member of the Common council replied. It is not fit for you now [to talk so.] They [or one party] will suspect that you have bribed the [jury] men whom you bring and you will fancy that they have bribed the men whom they bring : From that day this will be a [cause] of wrangling. Whoever heard of such a thing ?<sup>a</sup> Whomever you call, both parties must go and call him.

[To this both parties] having agreed : then for two or three days we went to Bollavaram and Setti palli. As for going to Potla durti [beyond] the river Penna, the floods had come down so we did not go there.

21. When Vencat Ramudu and Shéshaia went to Bollavaram and Setti palli to summon the common council, this is a picture<sup>b</sup> of what they did. Sheshaya would merely sit still : and Vencat Ram would entreat the members to favour him [with their presence] to enquire into the affair. Then Vencat Ram said to Sheshaya :—

22. " As we, the two parties, have come to them, we ought to take them by the hands or feet and say, There is nothing for it but you must come.<sup>c</sup> When I call upon them, why should you sit (urikeh) still. If you have no inclination, you had better stay away."

Sheshaya replied " How many are to call them : it is quite enough, if you call them, you know."

Vencat Ram represented this [irregularity] to the reeves and to Pápanna Pantulu, the Inspector. When they [the two parties] went back to Setti palleh and spoke to the clerks of

<sup>a</sup> Lit. whoever said so.

<sup>b</sup> Lit. a description : laxanam : a word used contemptuously.

<sup>c</sup> Lit. without coming it ends not : a form of entreaty.

that village, they replied what is [the good of] our coming? "If it is to be settled, let the village and the hereditary servants settle it in the town: or else send away both parties to some other village [to get a decision.]"

23. Again the next day [they] went and spoke [to the men] when Maduri Buchi Raz replied thus. If Nala Sivaraz comes, I will come: I will not come alone.

That day we returned home. Next day we again went and called [them]. Buchi Raz replied I will come to-morrow.<sup>a</sup> As Buchi Raz was coming to Ramalingapuram, we three, namely Vencat Ram and Buchi Raz and Sheshaya, came along to the place where two roads separate from Setti palli to Çauta palli and Ramalingapuram.

[Raoluri] Sheshaya said, I have a little business in Setti palli: the painter (Jiniger) owes me two rucas (fanams): I will find out about this, and I will reach Ramalingapuram as soon as you will.

24. Vencat Ram replied: when both parties go to summon the common council, we ought to go together and return together. Your turning to go to Setti palleh is not proper. The common council are not likely to approve of this. Is this correct Buchi Raz? Is it right for him to send me on and turn back himself? Buchi Raz:—Sheshaya! this is not right for you to do. You both parties came here together and you ought to return together. Indeed the Court (Sabha varu) and common council are not likely to approve of your going back.

Sheshaya:—I shall reach Ramalingapuram in an hour. I shall arrive as soon as you will. So saying he went off to Setti palli.

Buchi Raz and Vencat Ram were coming [i. e. going] to Ramalingapuram, when Vencat Ram addressed his companion Buchi Raz thus.

25. 'Thou art one of the clerks:<sup>b</sup> and art one of the common council: Is his thus going off right [in your opinion?]'

Buchi Raz:—His walking off is just the ruin (ūnam) of his own cause. They have no inclination either to settle the affair

<sup>a</sup> Here in the original, the phrase "Manchidi ani" is not correct.

<sup>b</sup> Karniyaca dharmam: a clerkship.

or to get rid of the dispute. It seems that they [the Raoluri folks] merely wish to get hold of the property through the influence [they have with the local authority] taking advantage of the weakness of the other party.<sup>a</sup> But it is not their object to get the case settled by a (panchayat) jury, [consisting of] the hereditary officers and common council of this and other villages.

When it was about ten o'clock,<sup>b</sup> we reached Ramalingapuram and waited there until the lights were lighted :<sup>c</sup> up to that time he did not come. Then Buchi Raz said, Sheshaya has not come : the night is coming on : I fancy he is gone to tamper<sup>d</sup> with some body or other. How long will you wait ? What is the good of losing [your] dinner ? The fellow wont come. I'm off to Setti palli. Go home.

26. The Reeve listened to these words and replied just as Buchi Raz had spoken, he told [me] to go home. As it was now night Vencat Ram came [in English went] home : and he reported to the reeves that the affair had thus failed.

Next day he [Vencat Ramudu] was about to go but they [Sheshaya &c.] failed to come into town.

<sup>a</sup> Meaning *you*, Vencat Ram.

<sup>b</sup> Lit. at a *zamu* and a half. A zam is about the same as a *pahr* in Hindustani.

<sup>c</sup> Lit. until lamps were placed in the *gudu* or niche.

<sup>d</sup> *Bandobast cheyu* ; to settle.

## CHAP. VII.

1. It was now about nine o'clock<sup>a</sup> [in the morning] at that time Vencat Narayan (Sheshaya's father) came, and sat down on the Leaning stones:<sup>b</sup> he [Vencat Ram the author] said "We were proposing to go to-day but thy son has not come. Is this correct? He came yesterday but went back to Settipalleh. Buchi Raz and I staid at Ramalingapuram until evening, and at night I came into town and I represented [the matter] to the reeves;" To these words Vencat Narayana gave no reply. Meantime old Surapa came [there] and to him Vencat Narayan answered [saying]: They [meaning Vencat Ram the author] tell [me] to come for the purpose of calling the common council: [but] self [meaning I] not being at leisure to day: [I recommend that] at least thou shouldst go and call [them.]

[Surapa replied saying] Self cannot go, [there are] gouty pains in [my] knees: go yourself.

2. Vencat Narayan replied:—"What will you lose by going with them? We (manamu) will not summon [the people.] The common council [we well know] will not come: Just go with them for decency's<sup>c</sup> sake."

Old Surapa replied "It cannot be done: I cannot go." So saying, he got up and went away.

As Konappa Pant was going to Kalamalla—Limestone place, and Sheshaia was going along with him, Vencat Ram spoke to

<sup>a</sup> Lit. (*Zamu*,) a watch or three English hours had risen.

<sup>b</sup> Çāruva is I suppose the usual wrong spelling for chēruva, to lean—The stones at which the councillors assembled: so in Homer II. XVIII. 504 *οἱ δὲ γεροντες, Εἰατ' ἐπι ξεροισι λιθοις, ιερῶ ἐνι κυχλῶ.*

'On seats of stone within the sacred place  
The reverend elders nodded o'er the case.'

<sup>c</sup> Vāracam.

Konappa and related the words that had just passed between old Surapa and Vencat Narayan. He added :—“ They will not come : they will not desist for [our laying] the ban : they will not settle the affair.”

Konappa replied :—“ Don't call them any more :—whenever they themselves call on you [to summon the council] you can go.”

So saying he took Sheshaya with him and went to Limestone Place.

3. From that day they [Vencat Narayan and others] did not again call on us [Vencat Ram] [to summon the people] nor did they go for the common council : thus matters went on. In the year Manmatha, on Wednesday<sup>a</sup> the full moon in Margasira [7th Dec. 1775.]

Chand Nayac [a Marata chieftain] invaded Rameswaram and seized the inhabitants and the merchants. The next day, Patri Vencat Ramu seized the reeve,<sup>b</sup> and the people of Ramalingapuram.<sup>c</sup> An inroad<sup>d</sup> came from Siddhavat to Zambula madaca, and carried the reeve and the prisoners to Siddhavat by the Villūr road. Four days earlier, this Sheshaya played the bully<sup>e</sup> along with Chandu Nayac in the Town, and went along with Konappa to Siddhavatam. The reeve submitted to the exactions made by (Sircār) the rulers, and taking (bandu vandlu) the captives along with him, returned home with Konappa. From that time there was, exaction, torture, stripes, these were all the business, we obtained no justice. The cruelties of those days are such as cannot be told. The town of Rameswaram was utterly ruined.

4. Then Bhaisa's<sup>f</sup> troops came to Prodduturu and besieged it and opened batteries and sent balls into the town. Prodduturu

<sup>a</sup> These dates sometimes deviate by one unit from the Ephemeris : wherein this date is Thursday not Wednesday.

<sup>b</sup> In the original Telugu here some part is omitted.

<sup>c</sup> At this time it was in May 1822.

<sup>d</sup> Dhaka, a gang of robbers : *Swari*, i. e. Sawari ; mounted horsemen.

<sup>e</sup> Nigáh : (Hind) view, superintendence : used in reproach, as meaning tyranny.

<sup>f</sup> Bhaisa was another of the Marata Leaders.



was (tamām) utterly ruined. The preceding Sancuratri<sup>a</sup> feast, at night the reeve (chalainchi) had absconded.

Sheshaya of Rameswaram was coming into town to report this to his reverence, but the (Marata) swordsmen met him and carried him along with them and imprisoned him. They kept him two days and then let him go, taking Copda Reddi of Vadlatala as (Zamin) personal security. Then instead of exacting fourteen rūcas as the revenue of Ramalingapuram, they also exacted eighteen rūcas.<sup>b</sup> Musali Reddi, Baiiapa, and the other reeves took a written statement<sup>c</sup> from Raoluri Sheshaiia, and made [him] sign it. From that time they proceeded to seize on the property locked up by Konappa according to the (Sanad) warrant given by Rama Chandra Pant. I (the author) reported this to Konappa and to his brother Krishnappa. [And they replied saying] As the Reeve has fled, let him return [home] on Safe-conduct<sup>d</sup> and we will arrange every thing properly. We will refund whatever he has eaten (i. e. enjoyed wrongfully.) But this is not [the proper] time. [We] have business with Sheshaya.

5. As Rama Chandra Pant was in the house of Basava Raz, Vencat Raya, Krishnapa (younger-brother of Konappa) came there, Vencat Ram went there and addressing Rama Chandra Pant, said.

Our affair is now left in this plight. They are eating up the property which you sequestrated. If they devour it, what is there for us to sue for. Looking upon you as an upright ruler (dharma Prabhu) and as you had given us a promise that you would determine the matter by a (Panchayat) Jury, I believed you.

<sup>a</sup> The Hindu feast which is held January: called Pongal.

<sup>b</sup> In those days accounts were kept in gold varahas (which we called pagodas) valued at forty five silver rūcas; which Musulmans called *falam*. Fourteen *rucas* are about one third of a varaha: or thirty three per cent: and the sum thus exacted was raised from *fourteen* to *eighteen* fortieths or nearly fifty per cent.

<sup>c</sup> Jama-bandi-kakitam: or Collection Paper.

<sup>d</sup> Abhaya-hastam: or 'abhayam,' assurance of indemnity.

His Reverence replied, Whose son is he? On whose order does he receive the property that was locked up? You ought to utter the ban against him and arrest him from appropriating it.

Krishnapa replied :—Was there ever such injustice? When we had sequestered the property, who can empower him to seize it?<sup>a</sup> Is he to enjoy it without anybody's leave? These people are to be left in trouble for want of a decision in the case? Is it right that they [the Raoluri family] should act thus?

6. To this his reverence replied :—Who gave him leave? I long ago<sup>b</sup> gave a written warrant to Konappa, directing him to lock up the property and get the affair settled by a jury.

Thereupon Vencat Ram laid the ban : but [the Raoluri intruder] broke the ban and carried off more than five *tooms* of grain, out of the (*mēra*) fee [claimed by the clerk] for the month Kartica. He also carried off the (*aloo*) panicum grain which [was the fee of the said grain] and grew on the dry land<sup>c</sup> beyond the river. When the ban was laid on him, he [scornfully] said 'What avails a wrongful<sup>d</sup> ban? As he had much influence with the reeves, he began to walk off saying that he had the permission of the authorities.

7. A report came that Timma Reddi was now near Vengali. So Rama Chendra Pant and Konappa garu desired Kesapuram Vencat Ramudu to go and consult [Timma] Reddi. He [the author] thought in himself, "If I go, if the matter is accomplished, well and good : if it is not effected, my enemies will get up a (*fituri*) slander that I have played some trick or other." So he addressed them saying "I will not go, as there is no knowing whether the matter will be effected or not."

8. So [his reverence] sent Raoluri Sheshaya three or four times. Being sent he went and returned. On the 9th day of the bright fortnight in this present Magha [29. Jan. 1776.] [Conappa Pantulu] (*z*) proposed to give presents<sup>e</sup> to the reeves.

<sup>a</sup> Lit. by whose power (influence) do they take it?

<sup>b</sup> Nadu; 'that day:' see VI. 19.

<sup>c</sup> Veli polam. Dry land : as distinguished from irrigated or rice land.

<sup>d</sup> Donga-durai : a rogue-ban or groundless objection.

<sup>e</sup> Taslib : corrupted from Taslim, obeisance, salutation : phrase for a donation : a gift presented on his subjects or servants.

As Baiiapa Reddi and Sheshaya of Rameswaram and Papaya of Baddevolu and Raoluri Sheshaya were at the style.<sup>a</sup>

Conappa Pantulu addressed Baiiapa in these words. To whom should [I] present (taslib) donations. As to Krishnama gari Timmaia I have already given one to him at Siddhavatam. There are now four pieces of Masulipatam chintz in hand.

Baiiapa replied :—Please to give<sup>b</sup> three to the other three reeves.

Conappa said :—To which of the clerks should I present [cloths ?]

Baiiapa :—To Sheshaya of Rameswaram, as being the holder of a half share of the Tamballas in the Tack : and to Raoluri Sheshaya, as the half share holder of the bramhan's Tack.

At these words Conappa (nodded) wagged his head and said :—

(The Pedda Pantulu) His Reverence<sup>c</sup> is at the fort of Poddutur. Let's go there, Come along.

9. So saying [he] carried [Baiiapa and the others] and said, Conda Reddi, you know, stood security for you. That fellow has absconded : [there's no knowing whether] he will come again or not. Give me somebody else as your bail. So saying [they] he put them [these reeves] in prison.

In a couple of hours Chāmala Musala Reddi and Govinda Reddi g. came from their hamlet and he apprehended them too and put them in guard<sup>d</sup>.

Then he took Chāmala Chinna Vencata with him and imprisoned him in the fort at Rameswaram.

<sup>a</sup> Irikimanu : used instead of a gate.

<sup>b</sup> ఇచ్చించుటా Please to have it given.

<sup>c</sup> Pantulu is His reverence : a title used also for a schoolmaster : here *Pedda* chief denotes Senior, Great, Head.

<sup>d</sup> Here we see a reeve, doing what no Governor could venture to do. The meaner the authority the severer is his blow. The foot of the mountain is broader than its crest. So the Hindus say : The Governor is a word, the Revenue Board is a power we hear of, the Collector is a Prince కలక్టరేరాజు, ముని పేదర్లరాజు and his clerk is Minos "How small of all that human hearts endure ; That part which laws or kings can cause or cure. (These lines in Goldsmith's Traveller are by Samuel Johnson :) see Boswell date February 1765."

10. That day when it dawned,<sup>a</sup> Conappa and Babanna Pantulu were going to Vengali for the purpose of giving promises<sup>b</sup> to [Chinna Timma] Reddi; and Vencat Ram came along with them. They halted on the west of the fort at Poddaturu. And he [Babanna Pantulu] said [to Conappa], Raoluri Sheshaya is in the house of Bontala Nagaiia. Go, call him here. So Conappa went and brought him. Then we all about 8 in the morning on the 10th went to Kānagūdūru. [Conappa Pant] sent Babanna Pantulu (va) and Sheshaya of Rameswaram that day to Vengali to speak with the Reeve. At three watches<sup>c</sup>, they returned and said, the Reeve desires us to call Rama Chandra Pantulu to him. So [Conappa] immediately wrote a letter desiring Rama chandra Pantulu to come. On the evening of the 11th, Rama Chandra Pant arrived at Kānagūdūr. On the 12th in the morning after breakfast, he [Rama Chandra Pantulu] went to Great Vengali and gave the Reeve a meal, and gave him their word and brought him that evening to Kānagūdūr. Then they went on to Corrapadu.

11. Vencat Ram halted at Cānagūdūr saying that he would come next day. On the night of the 13th, he was seized with spasms and passed the 14th and 15th without food.<sup>d</sup> On the 1st of the wane, he again took food. As there was a man going from Cānagūdūr to Conappa Pantulu, Vencat Ram wrote a letter to Conappa: to which Conappa replied as follows.

“The bail required for the Reeves and clerks has not been arranged. [The ruler] demands a written agreement from them. As soon as you have recovered your health, you should come here.”

<sup>a</sup> Here we see that the evening and the morning were reckoned as one day. The English phrase is, next morning. The Hindu phrase is when that day dawned.

<sup>b</sup> Cowl (Arabic) Promise, reassurance. To give cowl is to offer immunity to one who has absconded, if he will return. To come in on cowl is to agree, to return on condition that their lives will be spared.

<sup>c</sup> Three Zams. 4. *p. m.* or 4. *a. m.*

<sup>d</sup> Lit: he made two *langhanams*; that is went without his meals. That is he was seized with illness.



[Vencat Ramaya] remained four days at Kānagūdūr and on Friday the fifth of the lunar fortnight, [probably 6 Jan. 1776] he went to Corrapadu proposing to come home. That night the pain came on again and from that time tormented him much. He halted there two days [lit. with langhanam] without food.

12. Meanwhile, news arrived that they had seized Cāmanūri Nāllāiia and imprisoned him in the fort at Prodduturu. They levied a fine of two hundred varahas (about 800 Rupees)<sup>a</sup> on the reeves. They assigned one hundred varahas to Rameswaram Sheshaya's half share. They imprisoned Raoluri Sheshaya and demanded fifty varahas; but he replied, why should I give it? They [Vencat Ramudu &c.] have prevented us for a year and a half from writing the accounts,<sup>b</sup> and have locked up the property [i. e. the fees of the Tack] and laid the Caveat, and hauled us up for trials and decisions; and when a claim is laid that we would have nothing to do with it, and they impleaded me. How then am I [liable] to pay [the sum?]

13. At this time, Conappa Pantulu went to Gandicōta; and brought back [Chinna Timma] Reddi and imprisoned him in the fort at Proddutur. Rama Chandra Pantulu said:—You formerly held one quarter [of the Tack] and now tell me that they have laid the Caveat and impounded it. Shall I now let you go [without paying the sum?] [You] ought to pay [me] now fifty varahas for your former enjoyment [of the Tack.] From this time, they and you will be trying to get a decision before (panchayat) arbitrators. But [I will] never give up the money.

So saying, he laid the Caveat on them and said: we would demand the money [from you] for your devouring the property that was locked up by the [asara] influence you have [with the reeves.]<sup>c</sup>

<sup>a</sup> The Telugus usually rate a varaha or pagoda at four Rupees. This refers to the ancient coinages. Under the Company's rule, the pagoda is rated at three Rupees and a half.

<sup>b</sup> Ennartham:—this is my conjecture and seems correct ఏణారమునుంచి. In the manuscript it was written ఏణారాననుంచి.

<sup>c</sup> This passage is obscure.



So saying, he bragged and bullied and forced him to pay the sum. Then he said, If you will send for our [relation] Surapa, I will speak with him and say [what is to be done about this.]

14. So they sent for Surapa, and he ["Suraiia"] said:— We will verily give fifty varahas.<sup>a</sup> They have impounded the property, and uttered the Caveat, and they are calling for documents, and desiring (us) to produce witnesses, and summoning us to a trial of the case, and thus they are (Pridhac) breeding dissensions. We ourselves possess no documents and have no witnesses and have nothing to plead beyond long possession. If you will assemble Kesapuram Vencat Ramaya [the author] and Canāgūdūri Vencat Ramudu, and Cāmanūri Nallaiia and Kannelūri Narayana garu ; and if you will get them to decree [us] one quarter of the Tack, we will pay fifty varahas. Thus spoke Suraya.

15. To this replied Rama Chandra Pantulu. Do you wish the [diwan] Government to commit violence and call upon them to write and deliver a document to you [alienating the Tack.] You originally held the Tack thus by violence through the governments : and hence you use the same language now. You should now pay fifty varahas for your former possession of the Tack, but now they and you should hold a jury and settle according to equity. The case is not ruined : the case undoubtedly<sup>b</sup> stands between you and them.

Canneluri Narayan had gone to Poddatur before that village was besieged. After they seized the Reeve and carried him to Jambula madaca, Canaguduri Timma Raz went home, on the 5th of the wane in Margasira [30 Dec. 1776 ?] Kesapuram Vencat Ram who was seized with gripes left his children in town at the house of Bonagiri Rama Bhatla garu, and was by himself at Kānaguduru. As to Kamanuri Nallaiia, his case is like that of a Phakeer "monk." [ಸನ್ಯಾಸಿವ್ಯಾಜ್ಯಮು, lit. the case of a Sanyasee, i. e. he is a philosopher,<sup>c</sup> he was not married:

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<sup>a</sup> Iyyanē iṣṣēmu. The next paragraph is all past participles, and Infinitives in edi.

<sup>b</sup> Undané unnadi.

<sup>c</sup> Atani bratucu fakir avatam.

but merely hung on at the house.] So they caught him and imprisoned him.

16. Matters stood thus :—and Undavolu Baiiapa Reddi who was the (asra) maintainer of Suraya and Sheshaya said : —So Kamanuri Nallaiia has been caught. If you torment him, he will give his twenty-five varahas,<sup>a</sup> and will give up in writing his quarter share. Nallaiya was tormented, in accordance with the advice given [by Baiiapa Reddi] to the Raoluri family, by so doing,<sup>b</sup> as that Nallaiia is a simpleton, and as the others [Raoluri people] have the protection of [the Reeves] and Nallaiia has now no refuge, and cannot endure the grief of being in jail, he has fallen at that man's feet and this man's feet begging them to escape him and has thus begun to lose heart.

Besides, as the Raoluri family have no documentary evidence, they have taken counsel with their (asra vandlu) Sidesmen and say, if we lose this (ontu) opportunity, the business will be ruined for the future.

17. The government (diwan) exercised such severity (H. lagā-lagi) in exacting the revenue now due that the reeve and the clerks brought Nallaiia into the fort of Rameswaram. His Reverence had made a decision that the Raoluri people should pay fifty varahas.

Suraya said :—We originally said that, if they would cause Kesapuram Vencat Ram, and the Kanaguduru family and the Kāmanuru family and the Kanneluri people to write down that they would give us a quarter share, we would give fifty pagodas for it. And we now say [the same.]

18. Krishnappa, younger brother of Konappa Pantulu, on hearing these words, said, If [these four] write and give [such a declaration] it will of course be a (sadhacam) valid instrument. It is not fit for me to stay here ; if the Diwan call on you to pay a fine, if you have (āsān) any means, you may pay it. Or else you must endure kicks. If you wrongfully<sup>c</sup> enjoy the clerkship of

<sup>a</sup> Patia "quarter pagodas"—here quarter means quarter of a hundred.

<sup>b</sup> This passage is obscure.

<sup>c</sup> Adargalam asra ghair asra.

others and seize it by means of Sidesmen, an objection will be made to your holding it; and should it be wrested from you. ಸೃಜ್ಞಶ್ಚಶೆಟ್ಟಿಶೆ, You (the Raoluri family) have no documentary evidence, and if, at this moment, you think of procuring documents of this description, these will not avail you: nor can you get any benefit by them.<sup>a</sup> You are [dagul bazīlu i. e. daghabaz] rogues: it is not proper for me to stay here. So saying, he arose and went away.

19. As he rose he said:—You catch a miserable wretched abject beggar and make him write [a document] to half a dozen people: is this the (sadhacam) means [for carrying your object?] I recommend you to get such documents, and to obtain such Sidesmen, and plunder the Tacks (mirasis) belonging to the others.

So saying, he departed. Then Rameswaram Sheshaiia said: Why do you tell us to write [document] to people who are not near us. If any member of the common council sees these (sadhac) documents and hears of this business, they will say: How didst thou write to men who are not near? For shame! This is not proper. You often say that possession is the great proof. Well: possession is proof: what avails a writing?

20. *Baiiapa Reddi* said:—How [can we expect] those who are absent to-day, to present themselves another day. Get it written by the man who is present.

*Suraya* said:—If you are content I am content.

*Rameswaram Sheshaya* said:—That's all! that's all! I am quite content with what *Baiiapa* says. But, at present, we must get rid of<sup>b</sup> the present affair with Government: and we must get the *Reddi* released. You should write [the document] in the name of the reeves and clerks.

<sup>a</sup> The whole speech is obscure from its brevity.

<sup>b</sup> *Diwanapu Kasālu*. The plagues of the government: meaning the revenue now demanded by the Musulman rulers.

21. Then Suraya said :—If Kesapuram Vencat Ram comes and imposes<sup>a</sup> bans and so forth, and hauls us into a quarrel, you should then gird up your loins, and say where have you been all this time? we have written and delivered (it) to them. What quarrel have you?

*Baiiapa* :—What matter? where are we going to? This is what we shall say.<sup>b</sup> Suraya :—Thou [Sheshaya] ought to speak to Rameswaram She : just as Baiiapa says. *Rameswaram She* :—Never mind. Surely Baiiapa's word and my word (proposal) are one and the same. As Baiiapa proposes that it should be written in the names of the reeves and clerks, you should get it written accordingly, and arrange the (Diwan) government business : what else?

22. There were some men belonging to Rup Ram the (mutsaddi) secretary : they were Kindanuri Lingā Reddi and Gangi Reddi of Puttalam palley ; they were gone to the hamlet belonging to the Chemala family.

Hereupon Coneru Chinna Gangi Reddi replied : O Surappa ! If those four were to write and give it you, that would be (sadhacam) a document, but will such [steps] as these avail you? You always go on the same and will not prosper.<sup>c</sup> Will it be of any avail if in the absence of all the (ten) rest, this Nallaiia alone writes you a document?

All [the ten men] then present used these words.

23. Then [Coneru Chinna Gangi Reddi] produced paper and the pen-case<sup>d</sup> and desired Nallaiia to write : he replied I cannot. So Suraya gave the paper to Nitturi Vencat Ram and desired him to write [the document] in the names of the reeves and clerks and give to him. Nitturi Vencat Ram replied thus :—O Surappa ! Nallaya alone<sup>e</sup> is herè : if you have a paper written to the reeves

<sup>a</sup> Durai Sarai : here the second word is a mere rhyme, like house and home, pots and pans Translated " and so forth."

<sup>b</sup> Observe the future form.

<sup>c</sup> Idiomatic.

<sup>d</sup> Kalam dan.

<sup>e</sup> Observe the force of Oca.

and clerks, what is the (Sadhacam) good of it. Let matters go on just as it would be convenient for the present. Yet: if four men were to write and deliver it to you, it might very possibly be (sadhacam) of weight. I do not think you will get any good by this writing. But, do as you please! do as you think proper!

24. When Nitturi Vencat Ram was about to write the paper to the reeves and clerks of Rameswaram, and to Raoluri Vencat Narayan and Suraya, the (doralu) lords said:<sup>a</sup> What do we want with it? They will not pay the money unless you write and give it to them, you ought to write and give it to them, or else you ought to pay the money.

The reeve and clerks replied: what with the fines<sup>b</sup> [levied on us] we are quite drowned. Besides, who is there that can aid another in paying a fine. For the future, they will do as they please.<sup>c</sup> We will write and give "[an agreement.]"

So they desired Nitturi Vencat Ram to write it.

25. Then Nitturi Vencat Ram wrote as follows.

\* \* \* [Here something seems to be omitted.]

After it was thus written and delivered, Nallaiia gave 12½ varahas to his quarter share, 37½ thirty seven varahas and a half were claimable for the other three quarters of the clerks of Kesapuram, Kānaguduru and Kanneluru.

Timma Reddi therefore took into his own hands the (swasthiam) privilege of these three quarters, the living, the fees and gratuities.<sup>d</sup>

It was thus in the reeve's hands, until the month Phalgun in the year Manmatha.

26. Kesapuram Vencat Ram came from Kānaguduru to Poddu-turu on the first day of the bright fortnight in Jyeshtha in year Durmukhi (18 May 1776). Injēti Sheshachalam the (amaldar)

<sup>a</sup> Doralu: this perhaps means Konappa Pantulu and Rama chandra Pantulu. It looks like a jest or sneer.

<sup>b</sup> The *dandugas* or fines, were forced contributions: here they are levied on the clerks (see No. 9, 13.) while the reeves were imprisoned.

<sup>c</sup> Meaning the Raoluri side and the Kesapuram side. వారిమనసువారిమనసు.

<sup>d</sup> Swasthiam, maniam, (living) mcra (fees) and vartanam.



superintendent of Poddatur was going [to visit] Ganneh<sup>a</sup> Saheb, and Vencat Ram accompanied him. Goripalleh Conappa Pantulu was come there : he said to Vencat Ram :—"you remained four months at Cānagudūr, and never came home."

Ganneh Saheb :—For these twenty years [he] has never touched anything belonging to Rameswaram :<sup>b</sup> and if you come to demand a fine from him, he is of course obliged<sup>c</sup> to go away anywhere. As you will continue to act so uprightly, until you decide in so remarkably benevolent a style! Of course [he, meaning Vencat Ram] ought to have come relying upon [your honesty.]

27. Conappa Pantulu replied :—The reeve has seized three quarters of these men's [Vencat Ram &c.] tack : leaving only the share taken by the Kāmanuri people. What is the good of sorrowing! Come home, (said he to Vencat Ram.) Is it fitting that your children are to live without food : and you are to beg your bread among your Kinsfolk! Is this right! Come along!

Vencat Ram said [to Konappa] :—Have I gone anywhere? Kānagudur is your village : I was at your (zāgā) place. Rameswaram too is a village of yours : [my] children are at your place.

[Conappa] replied : Come, I will write a deed, conferring your Tack (miras) on you. Come!

So saying, he carried him into the town of Rameswaram, [and wrote an order to this effect z]. He wrote to the reeve and clerks, ordering the value of the half share to be given [to Vencat Ram :] let (them) him enjoy (their) his half share. (z)

<sup>a</sup> I suppose, this is meant for Ghanīm Saheb.

<sup>b</sup> Lit : a man who has not tasted a drop of water.

<sup>c</sup> ఎక్కడికయినా పోక యేమి చేస్తాది.

## CHAP. VIII.

1. Meanwhile his excellency (hazrat) the Nabab granted the village to a (jāgirdar) in *appanage*. Abdul Rasul came there on behalf of Pāpā Mīān and hung his garland over the town [in sign of taking possession.]

Then he [Vencat Ram] spoke [and told all his plaint] to Abdul Rasul: [who replied] saying. "They [Konappa &c.] hitherto held the office till now. To-day we have come. Pāpā Mīān is coming: I will present him [your] petition and set (matters) right."

2. After Pāpā Mīān arrived, Vencat Ram presented a petition [to him] in the presence of the reeves and clerks. [Pāpā Mīān] replied: I will enquire into it and give orders. Meanwhile Kānagūdiri Vencat Ram sent the order [he obtained] from Jambulā madugu addressed to Rama Chandra Pantulu, stating to the reeves and clerks that "we have given them their half share."

Vencat Ram was then in attendance on Pāpā Mīān: for he said, what avail the warrants given by [Ram Chandra] men who have fallen from power. And Rama Chandra Pantulu did not deliver the warrant to the reeves and clerks, to whom it was addressed.

At this time, Pāpā Mīān was on bad terms with the Reeve and clerks, and they had absconded. Fifteen days passed thus. When the reeve and clerks reappeared,<sup>a</sup> the lord (dora) was gone to Kadapa.

3. Thus stood matters during Ashadha, Sravana, Adhica Bhādrapadam, Nija Bhādrapadam (June, July, Aug. Sep. 1776.) During these four months, there was no means of coming to a trial.

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<sup>a</sup> Ruzu autunne దజువులవుక న్నే This is a bad phrase and of no definite meaning. Here it probably means When they reappeared: so I have substituted the Telugu phrase కనకు డేలకుటికి.

The lord means the Musulman ruler.

C. P. Brown's Disputations.

Vencat Ram said to [Timma] Reddi and to the reeves and clerks : How long am I to be in trouble : whenever the debt is paid it will be paid. Then on Aswija the 7th of the bright fortnight, (19 Oct, 1776) he returned to Kuçcupāpa కుచ్చుపాప.

4. Thus passed the three years Durmukhi, Hevilambi and Vilambi (1776, 1777, 1778.) In the year Vikāri (1779) the town was captured by His Excellency the Bahadar Saheb [meaning Hyder Ali father of Tippoo.] Halim Khan (ruler of Siddhavat) had fallen into the hands of Hyder.<sup>a</sup> Rameswaram and Podduturu and [all the country as far as Gutti]. (Ghooty of the maps) fort fell into Hyder's hands. Narsana Pantulu, Subadar of Guttee Paragan garrisoned Sangam-patnam : then he marched with Raushan Khan to Poddatur.

5. Kanagudūr Tirupati and Vencat Ram of the same place and Kesapuram Vencat Ram waited upon Narsanna Pantulu the Subadar and Rayapa Pantulu the (amaldar) Collector : they represented their case. [The authorities] summoned the Reeves and Tamballa Sheshaya (the canon) and (dhanilu) their honours asked them, What is this affair. They replied saying, These men [meaning Kesapuram V. R. &c.] are the rightful owners of one half ; the Raoluri people assert that they<sup>b</sup> have purchased [the tack] and as these persons were not then present, the [Raoluri people] came and seized on the tack. These [men of Kesapuram] summoned them to trial and demanded whom they would produce documents as well as witnesses. They were unable to produce the documents and witnesses. Soon after the authorities desired [the Raoluri family] to produce a (purōnī) written authority for their enjoying the village. But [the Raoluri men] replied : As we have not had usufruct, how can we produce written documents (purōni). So they ceased [from holding the Tack.]

Then these men [meaning the Kesapuram family] were declared to be the rightful owners [of the Tack.]

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<sup>a</sup> See my Life of Hyder.

<sup>b</sup> Throughout this passage, vīru and vāru (hi and illi) denote the two parties : these and those.

6. The Raoluri heritors did not appear. So they [the Reeves and Tamballa Sheshaya] said. Then Subadar Narsana Pant and Rayapa Pant presented [to Vencat Ram &c.] honorary gifts (taslib) and (tambulam) the pawn leaf, [as an acknowledgment of their right,] and said [to them]: You shall enjoy your half-share [in the Tack] along with Sheshaya the Tamballa. This was done on Thursday the tenth of the Wane in Ashadha, in the year Vicari. (Friday<sup>a</sup> 9. July. 1779.) From that day we [the Kesapuram family] have enjoyed a half-share of the Tack.

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<sup>a</sup> In writing down Hindu dates, the day of the week sometimes deviates from the calendar: this is explained in the Preface to my Ephemeris.

THE END.

