

In an effort to encourage marriages between members of scheduled castes and other communities, such couples were given gold medals, weighing one and a half sovereigns of 14 carat purity. The above scheme was subsequently modified so as to present the couple with a sum of Rs. 5,000 of which Rs. 300 was allowed for marriage expenses, Rs. 700 for purchase of household articles and Rs. 4,000 was given in the form of Small Savings Certificates in the joint name of the couple.

Financial assistance was extended to voluntary organisations engaged in harijan uplift work and in the propagation of the evils of untouchability in the Territory. The following are some of the other social welfare measures implemented by the Directorate.

1. Grant-in-aid to municipalities for elimination of the practice of carrying night soil as head loads.
2. Grant-in-aid to municipalities for construction of houses for conservancy workers.

Reservation : As per government orders, 16 per cent. and 5 per cent. of government jobs were reserved for candidates belonging to the scheduled castes and scheduled tribes.

A State-Level Advisory Board was constituted in February 1966 with a view to safeguarding the interests of harijans in the Territory and to look into their grievances. A high level committee with the Lieutenant-Governor as Chairman was constituted in 1975 to look after the welfare of scheduled castes and scheduled tribes and to review the schemes implemented for their welfare. A high level cell with Secretary (Welfare) as Chairman was constituted in 1976 to review incidents involving offences against members of the scheduled castes and scheduled tribes in the Territory.

IV. Endowments, Mutts and Choultries

The creation of endowments in favour of temples, mutts and choultries was one of the most popular acts of piety in the olden days. Sometimes the devotees themselves caused the erection of temples, mutts or choultries and endowed properties in their favour especially for their upkeep and maintenance, for the celebration of certain festivals or religious ceremonies or for feeding pilgrims, mendicants or sanyasis.

The inscriptions in the temples at Bahur, Madagadipattu, Tirubuvanai, Tiruvandarkovil and Villianur, all situated only a few miles apart in Pondicherry region, have their own history to tell on the religious and charitable endowments so benevolently made both by rulers and commoners during the Pallava, Chola and Vijayanagar days. We understand from the Bahur copper plate inscription that during the reign of Nrpatungavarman (IX century) one of his chieftains by name Marthandan made over to the Bahur *Vidyasthana*, three villages situated in his district as gift after getting the approval of his overlord King Nripatunga. The names of the villages referred to in the inscription are Settupakkam, Vilangattangaduvanur and Iraippunaicceri. The revenue derived from these villages was meant for the maintenance of this college and its wards. It is clear from the Tamil portion of the grant that the gift to the college was a *brahmadeya*.

From the inscription of Bahur temple we learn that this temple was built by a Chola king and was provided with ample endowments for religious and charitable purposes. The inscriptions in the Siva temple at Thiruvandarkoil in Pondicherry region and at Settur in Karaikal region also speak of the munificence of the Chola kings of a later period.

The Rajendracholan madam in Tirubhuvanai is the earliest mutt (Eleventh century) that we hear of, established in this part of the country during the Chola days. An inscription in the Tirubhuvanai temple alludes to a gift of land to the mutt to feed the Sri Vaishnavas of 18 districts. Another inscription of Kulothunga-I refers to a gift of land by the Assembly of Tirubhuvanama-devi Caturvetimangalam for feeding *sampradayins* during the festival of the temple of Thirumerkoyil Alwar of Merkoyil in the Vedanta Vediya Madam. Yet another inscription pertaining to the 48th regnal year of Kulothunga-I refers to a gift of land for Thirunavukarasu madam to feed itinerant Sivayogins and Maheswarars.⁵⁰ A fifteenth century inscription in the Villianur temple refers to a gift of land for a Saiva mutt. According to another inscription in the same temple one Meygnana Mamuni is said to have organised a mutt in Villianur. Villaipuranam (stanza 125) also tells us that there were many Saiva mutts there.⁵¹ But there is no evidence to show that there were mutts in Villianur prior to this period. Nothing much is known about madams since then till about the beginning of the eighteenth century.

Down through the centuries choultries in and around Pondicherry have served as halting points for devotees coming from north on pilgrimage to Rameswaram. The existence of a large number of choultries situated on the outskirts of villages or towns or near temples on important highways is attested to by several foreign travellers. Le Gentil compared these choultries to the caravan sarais of Persia. He says that one could come across at least one such choultry at a distance of every 'demi lieue' (two km.).⁵² These choultries were very often built either by prominent or well-to-do people in order to perpetuate their names or in fulfilment of some religious vows. The maintenance of these *chavadies* and *chatrams* as they were popularly called, was very often provided for by endowments of properties and lands. The French Administration too encouraged such a practice by issuing necessary authorisation to such endowments.

The Royal Ordinance of 30 September 1827 laid down the procedure to be followed in the colonies for the acceptance of donations and legacies in favour of churches, the poor and public institutions. The term 'temple' was given a liberal interpretation to include mutts as well, enabling the administration to intervene in the affairs of mutts in the establishments. Records go to show that whenever instances of mismanagement or misappropriation were brought to its notice, the administration took action on the basis of police reports after obtaining the counsel of legal authorities. Nevertheless, many of these endowments created in favour of choultries and mutts or for purposes of charity fell into evil days. One of the most generous of endowments was made by Calvé Sadasiva Chetty by his testament dated 25 July 1889. It is difficult today to trace even the remnants of this great institution.

Even after *de facto* merger these institutions continued to be governed by the French laws. Following *de jure* transfer, the Charitable Endowments Act, 1890 and the Charitable and Religious Trusts Act, 1920 (Central Acts) were extended to this Territory with effect from 1 October 1963. Subsequently, however the Pondicherry Hindu Religious Institutions Act, 1972 was brought into force with effect from 1 July 1975. The Act defined a Hindu religious institution as a mutt, temple or specific endowment. Specific endowment is defined as any property or money endowed for the performance of any specific service or charity in a mutt or temple or for the performance of any other religious charity. As such this Act may be considered as covering endowments in the Territory. The mutts in the Territory are also governed by the provisions of the above Act as all mutts are defined as Hindu Religious Institutions under section 2 of the Act.

Given below is a brief account of the endowments, mutts and choultries in the Territory:

Endowments:

Diagu Mudaliar Endowment, Pondicherry: This endowment, named after its founder, was created in 1835 with properties in Pondicherry and South Arcot District. The property consisted of a single storeyed house at Thiruvengadapillai Street (now Rangapillai Street) in Pondicherry, dry and wet lands in Olandaively, Ozhukarai, Abhishekapakkam, Puduppalaiyam, Karamanikkuppam, Tirunallar, Uchchimedu, Annavelly and Uppalavady, a garden called Marial thottam in Ozhukarai encompassing an area of one *kany* approximately and about $2\frac{1}{2}$ *kany*s of paddy lands in Abhishekapakkam.

Diagu Mudaliar had himself framed the rules and regulations in May 1848 and 1849 for running the institution. He had further carried out several other works of charity in Muttiyalupettai, Ariyankuppam, Puduppalaiyam, Socclapet, Tirukkoyilur, etc. He built a Guest House for European travellers and soldiers on a site donated by the administration where the Government Tourist Home in Uppalam road was located. He wished to erect a clock tower in the heart of the town, as in other big cities, to enable the people of the town to know the time. The endowment was recognised by the government as per the *arrêté* of 1 May 1929.

His son Gnanou Diagu added some more properties in Archivak in favour of this endowment for the purpose of celebrating certain feasts, anniversaries and for running a *thanneer pandal*, i.e. a place to serve drinking water. His donation was also authorised by the *arrêté* of 2 September 1939.

M/s. Arunachala Mudaly and Venkatachala Mudaly Endowment, Pondicherry: This endowment came into being by virtue of a testament dated 17 July 1872, signed by Arunachala Mudaliar and Venkatachala Mudaliar of Pondicherry. They endowed a house in Kamatchiammankoil Street, Pondicherry in favour of the Karpagavinayagar temple in the flower garden belonging to the community of Sengundars. The income from this property was meant to be utilised for the maintenance of the temple. This endowment was approved by the administration by the *arrêté* of 1 February 1938.

By virtue of another testament dated 14 September 1882, the above said philanthropists added two houses in Kamatchiammankoil Street, two shops in Valudavur road and lands measuring approximately five *kanys* to the endowment. The income from these properties was meant to celebrate *kandashasti* festival in Sri Vedapuriswarar temple and to run a *thanneer pandal* in the Karpagavinayagar Nandavanam near Chevroypet. The income from the lands was meant to be utilised for offering *kanji* (rice gruel) at the temple built over the samadhi of Sithanandaswamy. This endowment was also recognised by the administration as per the *arrêté* dated 14 December 1937.

Chinna Subbrayapillai Endowment, Pondicherry : This endowment and the choultry attached to it emanated from the will of 7 June 1875 left by Chinna Subbrayapillai. As he had no surviving child, all his movable and immovable properties worth Rs. 3,44,485 was earmarked for charitable purposes. Through his will he had requested the administration to register all his properties in the name of his daughter Vedavally Natchiar and to distribute food (cooked rice mixed with water) to destitutes from the proceeds of the charity funds. The government honoured his wishes and continued the poor-feeding. A separate committee headed by the Mayor of Pondicherry Municipality was constituted for the purpose of administering the funds of the endowment. Besides arranging for poor feeding, the committee distributed rice at the rate of six litres per month to about 500 families and cash doles ranging from Rs. 3 to Rs. 20 per mensem to more than 400 persons. The choultry is situated at Souprayapouille thottam in Orlayanpet.

Thiru Ganapathy Gurukkal Endowment, Pondicherry : In 1902, one Ganapathy Gurukkal of Iswaran Dharmajakovil Street, Pondicherry, executed a deed endowing two houses and six parcels of land, then worth in all about Rs. 10,000 yielding an annual income of Rs. 500. During his lifetime, he fed twelve brahmins on both the Duvadasi days every month with the said income. He had enjoined in his will that his descendants should continue to feed the same number of brahmins on all Duvadasi days. This endowment does not appear to have been granted official recognition as per article 12 of the ordinance of 30 September 1827.

Sri Venkatramayer Endowment, Pondicherry : This endowment came into being by virtue of a testament of 15 April 1926 signed by Veeraraghavayar, alias Venkatramayer residing at Nidarajapayer street, Pondicherry. He endowed

a sum of Rs. 5,000 the income from which was meant to defray the expenses involved in bringing the idol of Sri Ranganathaperumal of Gingee to Pondicherry on the occasion of the Theerthavari festival in the month of Masi and for taking it back to Gingee.

Through another testament dated 19 June 1926, the said Venkatramayer had donated to his cousin Naatchiarammal and her husband Pitchouayer the house at No. 78, Nidarajapayer Street. The said Pitchouayer was permitted to reside in the house, carry on *proguida* (priestly duties) and enjoy the *proguida gouttagai* (priestly income). Pitchouayer was also required to construct a house in the Vazhathottam at No. 69, Nidarajapayer Street to utilise the income from the said building for the purpose of offering food to two *dessandris* every night in Vedapuriswarar temple and Perumal temple.

He endowed his lands at Nonanguppam and Kommapakkam for the purpose of providing alms to brahmins on all the ten days of *Navarathiri* in the month of *Purattasi*. The house at No. 66, Nidarajapayer street which he had bequeathed to his mother-in-law Ponnammal was also endowed by him for the same purpose after her death. This endowment was approved by the *arrêté* of 8 May 1939.

Annamalai Mudaliar Charitable Endowment, Pondicherry : This endowment was created by one Annamalai Mudaliar as per his wish given effect to in his will dated 21 September 1943. Out of the revenue derived from the lands donated in favour of his wife, she was required to offer food to pilgrims on the day following the *kandashasti* festival in the month of *Aippasi* and every month during the lunar phase called *Pourvapatcham shasti thidhi* after taking the amount required for her maintenance. He further enjoined upon the members of the committee constituted by him to utilise the income from a sum of Rs. 1.20 lakhs that was due to him for starting a Tamil school, rendering assistance for the promotion of arts and crafts among members of the Sengundar caste, awarding scholarships every month to poor students preparing for the Pandit course, for celebrating *Tirukalyana Urchavam* during *Kandashasti* at Vedapuriswarar temple and for holding two processions called *Predochatchavam* in Vedapuriswarar temple.

Subsequently, he donated about 30 *kanys* of land in Muthukrishnapuram near Panrutti for the above said endowment. The members of the committee were required to utilise the revenue derived from the endowment to provide mid-day meals to the poor. This endowment was approved by the administration by the *arrêté* of 4 February 1949.

Ponnour Narassimalu Chettiar Endowment, Pondicherry : This endowment was created by one Ponnour Narassimalu Chettiar, 46, Komutty Street, Pondicherry, through his testament dated 28 December 1951. He had also donated some properties towards the endowment for running a school. This endowment was authorised by the *arrêté* of 25 February 1953.

Appavu Gramany Endowment, Muttiyalupettai : This endowment was created in the year 1926 by one Appavu Gramany of Muttiyalupettai. Some ten years later by virtue of a testament dated 29 July 1936, he gave some properties for the endowment. He directed that the income from these properties should be set apart for the maintenance of the Sengazhuneeramman, Ayyanar and Pillayar temples situated respectively in Parimalamudalipet, Vaithikuppam and Muttiyalupettai and the choultry named after him and for the celebrations of the three-day *Chedal Urchavam* in Sengazhuneeramman temple. The endowment was granted recognition by the *arrêté* of 20 October 1936.

Komuttykolam Endowment, Pudupalayam : This endowment was created by the ancestors of one Muthia Srikantan Chetty viz., Muthialou Venuchettiar and his nephew Subbrayachettiar for the benefit of the members of the Komutty caste. The income from the property endowed was meant to be utilised for the celebration of a festival dedicated to Ellaiamman and for the uplift of the members of the Komutty caste. The endowment was approved by the *arrêté* of 6 June 1934. This endowment is under the management of the Arya Samajam at No. 6, Komutty Street, Pondicherry.

S. Ponnusamy Mudaliar Endowment, Pondicherry : S. Ponnusamy Mudaliar of Pondicherry endowed lands measuring approximately eight *kanys* located at Tattanchhavadi and Kavundanpalaiyam (now Gandhinagar), paddy land measuring one *kany* and seven *koujis* at Gudappakkam and a house at No. 82, Kalatheeswaran Koil Street, in favour of this endowment by a testament dated 24 December 1924.

As per the testament, the income from the above said properties was meant to be utilised for feeding five wandering mendicants on every *kiruthigai* day and twenty-five wandering mendicants once a year on *tai poosam* day. It was further enjoined that rice gruel should be distributed to the poor during the Virampattinam car festival in the month of *Adi* and during the *Magam* festival in the month of *Masi*. The testament provided for the celebration of *Palaniyandi* festival in the Iswaran Dharmarajakovil, Pondicherry and that of *Sri Ramanavami* in the Varadarajaperumal temple, Pondicherry, every year. Under article 12 of the Ordinance dated 30 September 1827, the above said endowment was authorised by the administration as per the *arrêté* of 17 June 1940.

Nadou Chanmougha Velayuda Mudaliar Endowment, Pondicherry : This renowned politician of Pondicherry had built a temple dedicated to Nandikeswarar near his residence in Vellala Street (now named after this political figure). As he had no legal heirs, he endowed all his properties which consisted of three houses and a small piece of cultivable land valued at Rs. 10,000 in 1936 in favour of this temple.

Srimath Ramanuja Katha Kalatcheba Kudam, Nellitoppu : This *kudam* was started by one Shri Govinda Chettiar in a house at Nellitoppu. By virtue of a testament dated 26 July 1913 Subbraya Chettiar, son of Govinda Chettiar, endowed some of the properties in Tirukkanchi in favour of this *kudam* for the purpose of *puja* to be performed every day, for offering *Tirumanjana puja* every Saturday, etc. This endowment was not recognised by law.

S. Adimoulachettiar Endowment, Mudaliarpettai : By virtue of a testament dated 20 June 1923, one Adimoulachettiar of Mudaliarpettai, endowed a house and a plot of land in Mudaliarpettai, in favour of Sri Varadarajaperumalkoil for the celebration of *Vaikunda Ekadasi* every year. The will further provided that twenty brahmins be fed on the day following *Vaikunda Ekadasi*. Five brahmins were to be fed every day (*Dessandarakattalai*). After his death his wife Danammalle was requested to fulfil his last wishes. In case the revenue from these immovable properties were not adequate enough, the heirs were authorised to dispose of them and to buy with the sale proceeds some paddy lands. He further enjoined that the charity should be continued with the income derived from these lands. The endowment was granted authorisation by the *arrêté* of 22 February 1940.

Shrimati Ananthammal Endowment, Villianur : In 1871, one Ananthammal who had come from Vellore to settle down in Villianur, had endowed as per her testament of 13 April 1871, some properties including the 'Ammal Kulam Choultry', some shops and the 'Bangala Thottam' at Kanuvapet, Villianur, for charitable purposes. The endowment was authorised by the *arrêté* of 3 January 1871. The management of this endowment was vested with a committee appointed by the administration from among notable Thuluva Vellalas of Villianur.

Govindassamy Chettiar Endowment, Kanuvapet, Villianur : By virtue of a will dated 31 August 1931, one Govindassamy Chetty (Vanouva sect) of Kanuvapet endowed in favour of Gokilambal Thirukameswarar temple in Villianur some lands in Odiyampet, the income from which was meant to be utilised to celebrate *Brahmorthavam* and *Tirukalyanam* on the eighth day of the Villianur festival. The interest due from one Rangassamy Chettiar of Villianur for his debts was also earmarked for the same purpose. The endowment was approved by the *arrêté* of 16 July 1946.

Agasthyamamounivar Endowment, Tirubhuvanai : One Arunachala Chettiar by his will dated 20 July 1900 and registered on 26 November 1901 had endowed some of his properties for the said endowment. This appears to be one of the many endowments which have gone defunct.

Somasundarampillai and Ramassampillai Charitable Endowment, Karaikal : According to a notary deed dated 19 March 1892, Somasundarampillai and Ramassampillai of Karaikal endowed some lands at Kizhamanai village in favour of the choultry of Kumarasamy Madam in Oduturai and *Annachatirams* at Karaikal and Kasakkudi. Little is known about the present state of affairs of the endowment.

Palaniandy Chettiar Charitable Endowment, Karaikal : By virtue of a testament dated 24 March 1932, Shri Palaniandy Chettiar brought into being a charitable endowment named after him. He donated three shops situated in Karaikal and wet lands and dry lands measuring 7 Ha. 4 A. 95 Ca. in Kovilpattu towards the endowment. He further enjoined that a *thanneer pandal*

should be opened to distribute water and butter milk to travellers during summer and that coconut rice should be distributed to 300 pilgrims during the *Mangani* festival. This was recognised by the administration by the *arrêté* of 9 November 1935.

Velayudhachettiar Endowment, Porayar Road, Karaikal : One Velayudha Chettiar of Karaikal as per his testament dated 1 May 1912 endowed some lands measuring about 96 acres (38.4 Ha.) situated at Arumolidevan village, Nannilam Taluk in Thanjavur District in favour of the Sithivinayagar temple in Karaikal. The revenue from the landed properties was meant for the maintenance of the above said temple and to carry on the day to day offering and festivals of the temple. He further enjoined that a choultry should be built at Arumolidevan village together with a well for the benefit of the public.

Vi. Sa. Gurusamichettiar Dharma Kaingaryam, Karaikal : Vi. Sa. Gurusami Chettiar of Kovilpattu instituted a charitable and religious endowment called 'Vi. Sa. Gurusamichettiar Dharma Kaingaryam' by virtue of a testament dated 22 December 1960. By virtue of the notary deed of 7 March 1962, he donated paddy lands at Mel Kasakkudi measuring 3 Ha. 44 A. 47 Ca. and a flower garden called 'Nandavanam' in favour of the endowment for conducting certain ceremonies and holding some festivals. This endowment was granted recognition by the *arrêté* of 18 January 1962.

Varadappachettiar Endowment, Grand' Aldée : By virtue of a testament dated 10 June 1882, one Varadappachettiar of Grand' Aldée endowed wet as well as dry lands measuring approximately one *vely* and thirty *coujis* situated at Kilaiyur in favour of Rama Bajana Madam which he had constructed in Grand' Aldée on a site belonging to him. The income from these lands was earmarked for performing daily poojas and to celebrate every year two festivals. The endowment was recognised by the *arrêté* of 1 December 1882.

Venkatachalampillai Charitable Endowment, Grand' Aldée : By virtue of a notary deed dated 31 July 1912, one Venkatachalampillai of Grand' Aldée instituted a charitable endowment named after him. He endowed his properties in favour of Sadaisvarasamy temple and for constructing a choultry in his name and purchasing paddy lands for Rs. 20,000 in the name of the choultry for distributing rice gruel every day to the poor from the income.

In 1922 the administration of the endowment passed into the hands of the administrators of the temple of Sadaisvarasamy of Grand' Aldée following the death of all the previous members. It is understood that as willed by the founder, a kitchen block was constructed; lands at Kilaiyur and Melayur were purchased in the name of the temple and a choultry constructed.

Manonmany Charitable Endowment, Kottuchcheri : One Manonmany belonging to the Thondaimandala Vellala caste of Kottuchcheri, Karaikal, endowed some lands in favour of Kodeeswaramudear and Mariammann temples of Tiruvettakkudi by virtue of her testament of 8 April 1916.

Thiruvenkilattapillai Charitable Endowment, Kottuchcheri : By a notary deed of 17 April 1943 one Thiruvenkilattapillai of Kottuchcheri is known to have endowed some lands, the income of which was meant for the maintenance of the Thiruvenkilattapillai Samadhi as well as the *thottam* and a *bajana madam* located in the *thottam*. This endowment was recognised by the *arrêté* of 12 August 1943.

Given below are details of some of the muslim endowments in the Territory :

Kader Beebee Charitable Endowment, Karaikal : By virtue of a testament dated 8 July 1942, Kader Beebee of Karaikal endowed her house in the town to be utilised as a place for teaching Koran and for offering prayers. For the maintenance of the above institution, she endowed some paddy lands situated at Kovilpattu and also some shares in the Asiatic Steam Navigation Company Limited, Calcutta, valued at about Rs. 3,000 with an annual income of more than two hundred rupees then.

Al Madjid Ol Madourasattoullillahill Maougoubadanillil Maoussoulimin Vagoub Pienna, Mougamadou Bavasaibou Marecar, Grand' Aldée, Karaikal : One Muhammad Bavasaibou Marecar of Thirumalarajanpattinam instituted an endowment under the above name by virtue of his testament of 5 March 1929. He endowed some of his properties in favour of this endowment in order to teach Arabic and Hindi to muslim children and also to carry on several other charitable activities like poor feeding, etc.

A three-member board of trustees was also appointed to carry on the management of these properties. The board was required to construct a building at a cost of Rs. 20,000 within a period of four years which was later on to be added to the endowment. On completion of the building, the management of the institution was to be transferred to the board of trustees constituted for the management of the mosque in Grand' Aldée. However it was completed only in 1942 by the three-member board of trustees and was handed over to the board of trustees of the mosque. The endowment was duly recognised by the government by the *arrêté* of 31 August 1931.

Naina Muhammad Rowthar Charitable Endowment, Tirunallar : By virtue of a testament dated 30 July 1906, Naina Muhammad Rowthar of Tirunallar created an oratory in Tirunallar to offer prayers and to provide food for fakirs. He further endowed some landed properties at Suprayapuram for the maintenance of this endowment. It was enjoined that the income should be utilised for feeding fakirs every day, particularly the large number of fakirs who used to come to Karaikal to attend the Kandoori festival. The endowment recognised by the government as per the *arrêté* of 9 June 1945 was administered by himself during his lifetime and by his nominees after his death.

Allapitchai Chatiram, Pudutturai, Karaikal : By virtue of a testament dated 11 January 1878, Allapitchai Ravouttar of Pudutturai founded the Allapitchai Chatiram. He donated a piece of land wherein the choultry together with a pond was established in 1879. By another notary deed of 3 February 1897, he endowed some paddy lands not only for the maintenance of the said choultry but also to feed poor people on the 27 day of Ramzan.

Up to 1933 the endowment was not recognised by the government. In 1933, Sayed Muhammad Ravouttar, the then trustee, applied for government approval. In the meantime, some descendants of the philanthropist claimed the properties and filed a writ in the court which rejected their claim by authorising the running of the charitable institution. The subsequent developments are not known.

Imam Sahib (Mousaffarcane) Endowment : One Imam Sahib by virtue of his testament of 10 January 1930, is known to have endowed some immovable properties situated in rue de la Compagnie and rue St. Louis, Pondicherry, in favour of Mousaffarcane Mosque. The said endowment was approved by the *arrêté* of 10 January 1954.

Other Endowments : One Abdul Majid Khan of Pondicherry had created a Wakf on 27 September 1909 with some properties for running a school named Madrasa E. Ahsam at Mohamadia Mosque, Pondicherry. The wakf properties consisted of a coconut grove at Uppalam (Savariarpet) and a plot of land at Milad Street. Another plot of land with several shops at the junction of the Mahatma Gandhi Road and Yanam Venkatachala Pillai Street is also reported to be a wakf property managed by a muslim family. It is likely that there are several more such endowments although not very conspicuous. The Ajumunnisa Waqf, Rajia Sultana Waqf, Badrujehan Waqf and H.M.J.H.Z.B. Charitable Trust and Heritier de Mabdhoubacha Packiry et Said Abdul Gaffoor (Sunni Wakf) are some of the endowments in Pondicherry. Another at Vanjiyur is known as D.S. Mastan Charitable Endowment.

Mutts :

Sri Padhapujai Ambalathadum Swamigal Madam, Pondicherry : Sri Padhapujai Ambalathadum Swamigal Madam situated at Ambalathadayar Madam Street, Pondicherry, is about three hundred years old while its branch at Chidambaram is said to belong to the VIII century A.D.⁵³ It appears that the head of the mutt along with the *panchaloka* icon of Saint Manikavasakar and the silver casket containing the original manuscript of Thiruvachagam came from Chidambaram and settled at Pondicherry almost three hundred years ago because of the political turmoil prevailing at that time around Chidambaram. In course of time, Pondicherry became the headquarters of the mutt with as many as 24 branches.⁵⁴

Srilasri Tirunavukkarasu Swamigal is the present head of the madam. Efforts have been made in recent times to restore the ancient glory of the madam. The Manikavasakar Mandram attached to the madam strives to spread the *bhakti* cult and promotes interest in religious literature through lectures and discourses. The mandram arranges the Thirupavai Thiruvembavai Conference every year besides celebrating the festival of Saint Manikavasagar. Songs of 'Thevaram' and 'Thiruppughaz' are taught to children through the 'Samarasa Sanmarga Isai Mandram' which functions from the premises of the same madam.

Nalvar Madam, Pondicherry : This madam was founded by one Shri S. Krishna Iyer, a recluse, in 1915. The site where the madam is located at present in Perumalkoil street was bought by the said founder as per notary deed dated 4 November 1915. Another piece of land was bought at Pirivupalaiyam village in Bahur Commune in the name of the above madam. Subsequently he issued an appeal to the general public for funds to erect a building on the site purchased by him for the madam and to instal there the pictures of the sixty-three Nayanmars (Saivite Saints). The founder expired on 18 April 1920 leaving his property and savings without any will. The government then assumed control and handed over the mutt together with the plot of land to be administered by a single member-committee. The *arrêté* of 31 August 1926 approved the mutt.

Sri Dharmasivacharia Mutt, Pondicherry : Properties of the said mutt include (1) the Ayira Vysia Kula Chetty choultry situated at 33, Ambalathadayar Madam Street, Pondicherry, (2) The Tanappa Chettiar choultry and garden in Muttiyalupettai and (3) one *kany* of wet land at Manaveli village in Villiyannur Commune.

The income derived from the above said properties was meant to be utilised for celebrating two important festivals every year in Kalatheeswaran temple and Varadarajaperumal temple at Pondicherry. At present the choultry at Ambalathadayar Madam is let out on a nominal rent for marriage celebrations.

Sri Sringeri Sivaganga Madam, Ellupillaichavadi : The Sringeri Sivaganga Madam at Ellupillaichavadi is a branch of Sri Sringeri Mutt, Sringeri. Several properties have been endowed in favour of this madam. One Ipour Sivakamasundarammal donated some lands in Tondamanattam as per the notary deed of 14 February 1949. Some lands in Ellupillaichavadi were donated by Calvé Subbraya Chettiar under the notary deed of 11 May 1953. As per notary deed of 5 October 1968, some lands in Tondamanattam, Villiyannur Commune, were donated by one Ipour Radhakrishna Chettiar for this madam.

Kalvi Madam, Villiyannur : This madam is said to have been built more than three centuries ago i.e., in the year 1563 of Salivahana era corresponding to 1641 A.D. by Mallikarjuna Deva Maharaya, a ruler of Vijayanagar. Situated in South Car Street, Villiyannur, the madam consisted of a sanctuary of

Ekambareswarar, a sabha mantapam, some private rooms and a choultry for distribution of meals during festivals. There is also a garden attached to it. Till 1952, this mutt appears to have been managed and run by a succession of *madathipathis* who assumed the title of Meygnana Mamuni Desikar. It appears to have been established for the purpose of giving religious instruction to members of all communities. This madam is said to be a branch of the Tiruvakkarai madam in Tindivanam Taluk.

Vaishnava Naidu Marabinar (Kavarai) Madam, Villiyanur : This madam belongs to the community of Vaishnava Naidus in Villiyanur. The madam owned some lands and the income therefrom was meant to be utilised for performing puja in the Vaishnava temple at Villiyanur and for the celebration of festivals like *Ramanavami*, *Udayavar Urtchavam* and *Manavala Mamuni Urtchavam*. The madam which is registered under the Societies Registration Act is administered by a board of trustees.

Salavai Thozhilalar Madam, Kanuvapet, Villiyanur : This madam belongs to the washermen community. Four shop premises are also registered in the name of this madam.

Vettilai Madam, Villiyanur : This madam is said to have been established by the inhabitants of Saram in Ozhukarai Commune. They had also endowed some paddy lands for the maintenance of the said madam. Rice gruel is distributed to the poor on the *ratha urtchavam* day at Thirukameswarar Gokilambal temple every year. The income is also utilised for the celebration of *Tepall Urtchavam* the next day. The government is vested with power to nominate the board of trustees to manage the affairs of this madam.

Manonmani Madam, Kolakudi : Sri Arunachala Naicker, a mirasdar, endowed some of his landed properties in Kolakudi for this madam by the notary deed of 30 May 1883. He had willed that the income from the properties should be utilised for feeding wandering mendicants calling at the madam. This madam has not been approved by law.

Other mutts : Apart from those mentioned above several more madams are known to exist in towns and villages. The Directorate of Pilot Research Project had identified as many as fifteen mutts in Pondicherry region, alone, viz., Venkatachalapathy mutt at Tiruvalluvarnagar, Vallalar mutts at Ariyankuppam,

Mudaliyarpettai, Tiruvandarkovil and Ariyur, Sidhananda Swamigal mutt at Karuvadikkuppam, Kambali Paradesi mutt at Pakkamudiyarpet, Bajanai mutts at Pakkamudiyarpet, Karaiyamputtur and Pinnachchikuppam, Agathiar mutt at Kirapalaiyam, Anjaneyar mutt at Muttiyalupettai and Akkaparadesi mutt at Vaithikuppam.⁵⁵

In Karaikal region too, the existence of many more mutts is evidenced by records, viz. Kumarasamy madam at Oduturai, Bajanai madam at Kottuchcheri, Rama Bajanai madam at Tirumalarajanpattinam and Rangayyasami madam at Vanjiyur. One Kuppussamy Mudaliar of Grand' Aldée had even endowed some properties for the purpose of distributing rice to the handicapped in Rangayya madam at Vanjiyur.

Choultries:

Vannouvar Chathiram, Chevarapet : The Vannouvar chathiram belongs to the Vannouva community. The members of this community are allowed to conduct funeral ceremonies there. A parcel of land bearing survey No. 82 (old) in Saram was endowed in favour of this choultry where members of the Vannouvar community were allowed to conduct funeral ceremonies.

Tavalakuppam Choultry, Ariyankuppam : This choultry is said to have been started by the ancestors of one Pavadaichetty of Porto Novo in order to provide shelter and food for the travelling public. Lands measuring about forty *kanys* are known to have been endowed in favour of this choultry for carrying out the above functions. It is not known whether this endowment had been approved by the government or not. However according to some old records, the choultry is understood to have been taken over by the administration and its properties leased out through public auction.

Nagamuthu Chettiar Choultry, Kirumambakkam, Bahur : This choultry otherwise known as Kalichi Nagamuthu chathiram is said to have been built by one Nagamuthu Chetty more than one hundred years ago. Some lands seem to have been endowed for this choultry. Probably the administration also had granted some lands in 1844 to this choultry. As the lands were not properly utilised, the administration is understood to have resumed the lands. This choultry was authorised by the Ordinance (No. 706) of 21 December 1844 promulgated by the *arrêté* of 24 February 1845.

Kunichamppattu Parassouramachetty Agraharam, Ramakrishnanagar : This agraharam, otherwise known as Kunichampattu Parassouramachetty choultry, consisted of about 20 small houses constructed about a century ago. For many years some brahmin families were allowed to stay here without rent. In 1935 the administrator of the choultry is understood to have demanded rent for the houses to carry out repairs. When the matter was brought to the notice of the government in 1943 it decided not to interfere in the dispute.

Sri Muthurangachetty Annadhana Chathiram, Chevarapet : This choultry together with the temple formed part of a religious and charitable endowment founded in the name of Sri Muthurangachetty by his three sons viz., Muthu Seshasala Chettiar, Varadarajalu Chettiar and Raghava Chettiar in 1876. The endowment consisted of seventeen plots of dry and wet lands in Sarampakkam, two salt pans and four shops (three in Valdavur Road and one in Prison Street, Olandai village) besides four shops and one terraced house at 32, Thambunaicker Street, all valued at Rs. 20,000 in the year 1880. According to the notary deed of 17 July 1880 the management of the charity and various charitable and religious duties were to be performed with the income derived from the properties. This endowment did not enjoy government recognition.

Chinnapillai Chathiram, Karaikal : More than a century ago one Shri Chinnapillai is known to have built a choultry at Karaikal alongside Tirunallar road. The income from the property attached to the choultry was meant for paying the priest performing *puja* to Lord Selvaganapathi installed inside the choultry. The present fate of the choultry is not known.

Pranambalammal Choultry, Tirunallar : One Pranambalammal of Karaikal was authorised by the *arrêté* of 13 January 1888 to built a choultry to be eventually named after her on her land in Tirunallar alongside Kandankudy road. Subsequently by the notary deed of 28 September 1888, she endowed her lands (wet as well as dry) measuring approximately 10 *velys* situated at Suprayapuram village in Tirunallar Commune in favour of this choultry. She enjoined that the income from these lands should be utilised for the maintenance of the choultry and for serving boiled rice to six brahmins and mendicants every day. The present fate of the choultry is not known.

Peralam Mudaliar Choultry, Tirunallar : The existence of a choultry called 'Peralam Mudaliar Chathiram' at Tirunallar established by one Namatchivaya Mudaliar, is also evident from records.

Ramalingampillai and Ramassampillai Choultry, Grand 'Aldée : The afore-said persons had endowed their immovable property in Gerudapalayam Street to be converted into a choultry. This act of charity was authorised by the administration as per the *arrêté* of 9 July 1885.

Other choultries : Apart from those mentioned above, several more choultries are known to exist in the Territory. Mention may be made of one Krishnasampillai choultry in West Boulevard. The Kuppussamy Iyer choultry is located in Mahatma Gandhi Road. There are a few more choultries, one for Vaniars and Chettiars, another for Weavers and a third for 'Souraires' (toddy tappers). The last one is said to be specially meant for celebrating marriages. The Datchinamoorthy Chettiar choultry is located in Iswarancoil Street. Marriages and meetings are held here.⁵⁶ There is another chavadi named after Thiruvengadampillai in Pillaichavadi. Muttialupettai may lay claim to Muthulinga Seshachala Chettiar choultry. The Murungappakkam chavadi is named after Nadou Chidambara Mudaliar, father of the more famous Nadou Chanemouga Velayouda Moudeliar. As per the *arrêté* of 3 October 1939 some parcels of lands given to the choultries at Tavalakuppam, Virampattinam and Kirumambakkam were taken back by the administration. This order confirms the existence of choultries in all these places. Names such as Ellupillaichavadi, Tattanchavadi, Pillaichavadi (near Chinna Kalapet), Pavazhakaranchavadi (Reddiyarpalayam) seem to indicate that there must have been chavadies in all these localities in bygone days.

According to a survey carried out by the Directorate of Pilot Research Project in 1972, there were in Villianur as many as eighteen choultries belonging to eighteen different castes. Almost all of them appeared to be under private use. The government used to appoint board of trustees for the administration of these choultries (as in the case of Vanniar choultry in Villianur). The Vannouva choultry in Villianur was under the management of a Committee constituted by the government for running the Govindassamy Chettiar Endowment in Villianur. The ruins of Ammal Chathiram can be seen even today on the outskirts of Karaikal town. Many a choultry as well as properties endowed in favour of these choultries have gone out of trace in the course of the last many years.