

APPENDICES



Appendix I

‘General rules for working open lines of railway in British India administered by the Government’, *PUBLIC WORKS DEPARTMENT, NOTIFICATIONS*. No. 174, Dated Simla, 7 May 1892, <https://www.mlis.gov.mm/mLsView.do;jsession-id=CFC34BC421DAD00097222A8EACA8B018?lawordSn=8648> (retrieved 25 January 2023).

SECTION IX.

Maintenance of permanent –way.

Road to be inspected daily.

112. Every portion of the permanent way must be inspected daily on foot by some authorized person responsible for its condition; and bridges and all other works (including signals and signal wires) must be regularly inspected in accordance with special instructions.

Defects in wires, &c.

113. (1) Each ganger must report to the Inspector of Permanent way when any telegraph post on his length of line appears to be in an unsafe state, or any of the signal or telegraph wires are broken, slack, entangled, or touching each other or any building. He must also see that all grass, creepers, boughs of trees, and rubbish are removed from the wires.

(2) Where the maintenance of the telegraph posts and wires is under the control of the Government Telegraph Department, the removal of grass, creepers, boughs of trees, and rubbish will be carried out by the Government Telegraph

officers, and all reports of defects in posts or wires should be made to the officers of that Department by the Inspector of Permanent way.

Lifting permanent way.

114. In lifting the permanent way, no lift shall be greater than 3 inches at once, and then it must be effected in such a manner as not to occasion any sudden change of gradient. Both rails must be raised equally and at the same time, and, if possible, the ascent must be made in the direction in which the trains run.

Ballast thrown up.

115. Ballast must not be thrown up between the rails to a higher level than 3 inches on the standard gauge, or higher than rail level on the metre or other narrow gauge, and it must be thrown as much as possible on the outside of each line, or between the two roads. The rails must be kept clear of gravel, ballast, and other material.

Blasting.

116. No blasting shall be allowed on or near to the railway without the authority of the authorized officer.

Gates to be closed.

117. Gangers must close and fasten all gates they find open, and report the circumstances.

Duties of ganger in case of floods.

118. Each ganger must, in the event of a flood, carefully examine the action of the water through the culverts and bridges on his length of line; and should he see any cause to apprehend danger to the works, he must immediately exhibit the proper signals for the trains to proceed cautiously or to stop, as necessity may require, and inform the Inspector of Permanentway thereof; and, until the Inspector arrives, he must take precautionary measures for securing the safety and stability of the line.

Fire.

119. In the event of a fire occurring upon or near the line, the men employed on the line must take immediate measures for putting it out.

Cleaning of signals.

120. Gangers must keep clean the working parts of signals, unless the duty is otherwise specially provided for.

Line to be kept clear.

121. Each ganger must keep his portion of the line clear and safe, and the fences in repair; and if any sheep, cattle, or other animals be on the line or within the fences, he must immediately remove them, and report the circumstance to the Inspector of Permanentway.

Defective materials.

122. (1) Gangers must see that all broken chairs, rails or sleepers, or other defective materials, are removed from the road with the least possible delay, and sound materials substituted.

Materials to be kept clear of rails.

(2) All tools, rails, sleepers, pieces of iron or wood, and other implements or materials must be carefully placed so as to be quite clear of the line, and at least 3 feet away from the rails.

Custody of mate-rails.

123. Each Inspector of Permanentway will be held responsible for the security of all rails, chairs, sleepers, and other permanentway materials in his district. They must be kept clear of both lines and properly stacked.

Platelayers and labourers when train is approaching.

124. When a train is approaching, platelayers and labourers must stop work and stand clear of all the lines.

Materials found on the line.

125. Each ganger will be responsible for collecting any coupling chains, hooks, pins, iron, or other materials which may be found on the line, and for having them conveyed to the nearest station.

Permission to be obtained before commencing work on line.

126. No person may put in any points and crossings without the written authority of the authorized officer, or begin or perform any operation which will involve danger to trains or traffic without the previous permission of the Inspector of Permanent way, or some other authorized competent person, who must himself be present to superintend such operation, and who shall be responsible that all

necessary signals are shown and other precautions taken as prescribed in Rule 127 or Rule 128, as the case may be, before the commencement of work, and that such signals and precautions are continued until the line is again clear for trains or traffic. But in cases of emergency, when it may be necessary for safety to replace or turn any rail or otherwise obstruct traffic before the inspector of permanent way can arrive, the ganger or other person in charge of the gang must take all necessary steps to protect trains and traffic as prescribed in Rule 127 or Rule 128, as the case may be.

Work in station limits.

127. (1) Whenever it is necessary within station limits to change or turn a rail, or in any manner to obstruct the line, or to do any work of a character to make the exhibition of a signal necessary, the permission of the station-master must be first obtained by the ganger, and the work must not be commenced until all necessary signals have been placed at “danger;” and the signals must remain in that position until the station-master is informed by the same ganger that the line is again clear and safe for traffic.

(2) The ganger must in addition protect the operations by hand signals.

Works outside station limits.

128. Whenever outside station limits a rail has to be taken out, or the line is from any cause not safe, a “danger” signal must be exhibited, and two detonators placed on the line, ten yards apart, at a distance of at least three quarters of a mile on a gradient of 1 in 250 or steeper, falling in the direction of the obstruction, or half a mile on a flatter or rising gradient or on the level, in rear of the place of obstruction on a double line, and in both directions on a single line, and hand signals must also be exhibited at the place where the work is being done.

Signals when repairing line.

129. When repairing, lifting the line, or performing any operation so as to make it necessary for a train to proceed cautiously, the ganger must himself be present at the spot, and must send a man on a double line backwards, and on a single line in both directions, at least a quarter of a mile, and as much further as the circumstances of the case render necessary, to exhibit a “caution” signal so as to be plainly visible to the driver of an approaching train.

He must also exhibit another “caution” signal at the site of the repairs. If the ganger has any doubt whatever as to the line being in a fit state to pass a train at slow speed, he must invariably display “danger” signals as laid down in Rule 128 instead of the “caution” signals herein prescribed.

Rail not to be displaced in a fog or storm.

130. In no case, except when absolutely necessary, is a rail to be displaced or any other work to be performed by which an obstruction may be made to the passage of trains during a fog or storm; and in every case the times for effecting repairs which involve the stopping of trains must be so selected as to interfere as little as possible with the passage of the traffic.

Protection of lorry, truck, or trolley on line.

131. A lorry or truck, loaded or empty, used for conveying materials or a light trolley so loaded that it cannot be readily removed from the line, must on a double line be taken in the same direction as that in which the trains run, and must be followed at a distance of not less than half a mile by a man with “danger” hand signals and detonators. In the case of a single line, where trains run in both directions, such lorry, truck, or trolley must be protected in both directions.

Responsibility for lorries and trollies.

132. No lorry used for the conveyance of material, or trolley used for the conveyance of men, may in any case be placed on the line, except by the authorized person who is responsible for its proper protection and use according to special instructions.

Security of lorries and trollies.

133. (1) No lorry or trolley shall under any circumstances be attached to a train; and all lorries and trollies, when not in use, must be taken off the rails, placed well clear of the line, and the wheels secured with chain and padlock.

Main line to be clear.

(2) No wagon, truck, lorry, or other impediment shall be allowed to be on any part of the main line within ten minutes of a train being due, except on lines worked on the absolute block system, when the time must not be less than five minutes; and, excepting in cases of accident or absolute necessity, all repairs must be effected, and the line made clear and safe for the passage of trains, not less than ten or five minutes, as the case may be, before a train is due or expected.

Lorries, &c., not to run during a fog.

134. No wagon, truck, or lorry shall be run, if it can be avoided, except during daylight, and when the weather is sufficiently clear for a signal to be distinctly seen at a distance of half a mile. Whenever it is necessary to run a truck or lorry at night, or during a fog, it must be protected by the prescribed lights.

Trespassing.

135. No trespassing upon the railway shall be allowed, and no person other than a railway servant shall be permitted to walk on the line unless provided with a license to do so signed by an authorized officer of the railway.

Trespassers.

136. Gangers and others employed on the line must order off the railway all trespassers, and these, if they persist in remaining, may be immediately removed from the railway by, or by the direction of, any railway servant.

Articles found on line.

137. All luggage, goods, or articles found on the line must be taken to the nearest station, and a report made containing the best information that can be obtained respecting the train from which they may have fallen.

Appendix II

CHAPTER VI.

‘RULES FOR REGULATING THE CONDUCT OF RAILWAY SERVANTS, AND GENERALLY FOR REGULATING THE TRAVELLING UPON, AND THE USE, WORKING, AND MANAGEMENT OF THE RAILWAY’,

<https://www.mlis.gov.mm/mLsView.do;jsessionid=CFC34BC421DA-D00097222A8EACA8B018?lawordSn=8648> (retrieved 25 January 2023).

SECTION I.

General.

Obedience to instructions.

292. Each person in railway service must devote himself exclusively to the service of the railway on which he is employed, residing at whatever place may be appointed, attending at such hours as may be required, paying prompt obedience to all persons placed in authority over him, and conforming to all the rules of the railway.

Pay.

293. The pay of every railway servant always includes his services during all hours, whether early or late, as may be determined from time to time by his superior.

Absence from duty.

294. No railway servant may, under any circumstances, absent himself from duty without proper permission.

Supply of copy of rules.

295. (1) A copy of these rules shall be supplied to each railway servant who understands English, and who is in any way connected with the out-door working of the railway, or with the working of trains.

(2) Each native subordinate, who is in any way connected with the out-door working of the railway or with the working of trains, and who is unacquainted with the English language, shall be provided with a translation, in a language which he understands, of these rules, or of all such of them as relate to his duties.

Servants to be acquainted with rules and to keep copies.

296. Every railway servant must make himself acquainted with the rules supplied to him, and must produce his copy of the rules when required. If the copy be lost, defaced, or torn, he must apply to his immediate superior for a new one, which will be supplied at the cost of the servant. Any railway servant who should have a copy and is found without one is liable to punishment.

Station-masters, foremen, &c., responsible that their subordinates are acquainted with rules.

297. Station-masters, foremen, and gangers are responsible that the subordinates working under them are acquainted with all the rules relating to their respective duties.

Obedience to rules.

298. Every railway servant is bound by the terms of his employment to obey these general rules.

All persons must assist in carrying out rules.

299. Every servant is required to assist in carrying out the rules, and must immediately report to his superior any infringement thereof, or any occurrence affecting the safe and proper working of the railway, which may come under his notice.

Uniform.

300. Every railway servant required to wear uniform is to appear in it, clean and neat, when on duty.

Conduct of servants.

301. The conduct of all railway servants must be prompt, civil, and obliging. They must at all times afford every proper facility for the business to be performed, and be careful to give correct information.

Improper language.

302. Swearing and immoral language and violent altercations and threats are strictly prohibited.

SECTION V.

*Inspectors, platelayers, gangers, and others employed
on the permanentway.*

Duties of inspectors.

333. The inspector or person in charge of each district of the line will be held responsible for the condition of the permanentway and works in his district. He must keep an account of all materials used, and must see that none are wasted. He must also report promptly to the Engineer in charge of the district all accidents and all defects in the road or works that may interfere with the safe running of trains.

Gangers.

334. In each gang of platelayers or men repairing the permanentway, there shall be a ganger; and the inspector of Permanentway for the district must take care that every ganger is provided with a copy in the vernacular of such of these rules as relate to his duties; also with proper signals, a permanentway gauge, and all necessary tools, which the inspector of permanentway must inspect at least once a month, and ascertain that the gauges are correct, that the tools and signals are in good order, and that no article has been lost.

Supply of lamps and signals to platelayers.

335. Each gang of platelayers or labourers must be supplied by the inspector of permanentway for the district with two sets of flag signals, two hand signal lamps, and a proper number of detonators. Each ganger will be held responsible for having his signals constantly in proper order and ready for use.

Observation of rules.

336. The inspector must take care that all rules are observed, and report any departure from them to the authorized officer.

Register of names.

337. Each inspector must have a register of the name and place of residence of all the gangers employed in his district, so that in case of accident he may be

enabled to call upon them to summon their men immediately to assist in any way that may be required; and should any obstruction take place, caused by slips or other sudden emergency, each ganger must immediately collect the men required.

Gangers to explain rules.

338. Each ganger is responsible that the subordinates working under him are acquainted with all the rules relating to their respective duties.

Custody of tools.

339. Each ganger is responsible on his own length of line for the security of tools and implements supplied to him.

SECTION VI.

Signalmen and Pointsmen.

Regular attendance when on duty.

340. Signalmen and pointsmen must not during their period of duty leave the signals or points of which they have charge.

Hand signals.

341. Signalmen and pointsmen must have with them, when on duty, hand signal lamps, which must be lighted when necessary and flags.

Care of points.

342. Pointsmen must be careful to keep their points clean and clear, and whenever a train has passed, they must remove anything that may have got within the points, so as to prevent them from closing.

Injured points to be reported.

343. Whenever points, crossings, or guide rails are injured or damaged, the pointsman must immediately report the circumstance to his superior officer, and, if possible, to the nearest inspector of permanent way.

Appendix III

Thomas' Temple Map

Viewing temples while making a train journey in Malaysia always intrigued me as a child and even today. Whenever I took the train as a child (mostly between Kuala Lumpur and Butterworth), I would always insist that I sleep/sit facing a window, since I could view most temples that way. Please note that some of the temples stated above may have been demolished, due to the double-tracking project along the west coast. Significant temples/shrines that I can recall situated along the railway tracks are as follows:

Butterworth–Johor Bahru Line

- 1) Prai River Temple (located within the KTM Garage in the railway town of Prai, Penang) – I spent four years here as a child, from 1986 to 1990. I could see the temple from my railway quarters home, situated about 100 m away from this temple. There would usually be Kavadis at this temple during the Chithirai Pournami festival. I can still recall hearing the screams and drumming emanating from this temple as a child.
- 2) Prai Locomotive Shed Temple (also located within the KTM Garage in Prai) – this temple was seldom used, except for sacrificial ceremonies that would take place occasionally. My father informed me that he would sometimes take a nap at this temple, as it was the only place he could make himself comfortable, within the locomotive shed.
- 3) Small Munisvaran Temple (located at Lorong Kerjasama 1, Bukit Tengah, Penang).
- 4) Murugan Temple at Jalan Pusing, Batu Gajah Perak (located about 100 m away from the track, and across Jalan Pusing)
- 5) Temple at Tapah Road Railway Station, Perak (located adjacent to the Station Building, beside the tracks).
- 6) Ganesha Temple Jalan Stesen, Kuang, Selangor.

- 7) Temple along the tracks beside Sungai Buloh Station, Selangor.
- 8) Temple along the tracks about 200 m from the Kepong Station, Kuala Lumpur.

KL–Johor Bahru Line

- 1) Small shrine at Kajang Station, Selangor.
- 2) Small shrines (about two or three) before hitting Seremban Station, Negeri Sembilan.
- 3) Mariman Temple, just before Seremban Station, Negeri Sembilan.
- 4) Temple between Seremban and Senawang Station, Negeri Sembilan, along Jalan Rahang (if I'm not mistaken). I particularly remember this place because I think I witnessed a 'trance' session once while passing by this place by train – the participants were mostly men, dressed in red veshtis.
- 5) Munisvaran Shrine within the KTM Yard in Gemas, Negeri Sembilan.
- 6) Temple, just after Labis Station, in Johor.
- 7) Ganesha Temple, just after Renggam Station, in Johor. It has a rather big statue of Ganesha.
- 8) Paloh Station Temple, Johor, located within the station premises. However, I happened to read in a blog some time ago that this temple has been demolished, although I cannot verify this.
- 9) Temple adjacent to Kluang Station, Johor, located right beside the tracks.
- 10) Munisvaran Temple, beside the track at Jalan Tun Abdul Razak 1/1 Johor Bahru.*
- 11) Kali temple (glass temple), beside the track at Jalan Tun Abdul Razak 1/1 Johor Bahru.*

* Both temples are located beside each other, if I'm not mistaken.

Sentul Batu Caves Branch Line

- 1) Kali Temple beside railway tracks, at Jalan Kasipillay, Kuala Lumpur.

- 2) Munisvaran Temple along the tracks, just after Batu Caves Station (the Batu Caves Murugan temple is also a stone's throw away from the station, although the temple was built prior to the existence of the station).

KL Port Klang Branch Line

- 1) Mariamman Temple, near Petaling Station, Kuala Lumpur.
- 2) Murugan temple, along tracks, slightly before Port Klang Station, Selangor

East Coast Line

- 1) Not that many temples, but I remember one at Kuala Krai, Kelantan, not far from the railway station.

Appendix IV

List of Railwaymen Temples in Malaysia with Muṅīsvaraṅ as the Presiding Deity (Map 4.1)

- 1) Arulmigu Sri Muniswaran Temple (Railway), Johor Bahru, Johor.
- 2) Kuil Sri Muniyandi/Muneeswaran, Kampong Central, Paloh, Johor.
- 3) Ayya Temple, Kluang, Johor.
- 4) Ayya/Muneeswaran Temple, Gemas, Negeri Sembilan-Johor border.
- 5) Muneeswaran Temple, Genuang, Johor.
- 6) Berhala Saiva Muneeswaran Keretapi, Gemas, Johor.
- 7) Ayya Temple, Kampong India, Kluang, Johor.
- 8) Kuil Maha Sri Siva Vaal Muniswarar Alayam, Tampin, Negeri Sembilan.
- 9) Sri Muniyandi Temple Railway, Bukit Tembok, Negeri Sembilan.
- 10) Muneeswaran Temple, Bukit Tembok, Negeri Sembilan.
- 11) Kuil Sri Arunachaleswarar, Bukit Tembok, Negeri Sembilan.
- 12) Loco Shed Muneeswaran Temple, Bukit Tembok, Negeri Sembilan.
- 13) Kuil Sri Maha Muniswarar Aalayam, Serdang Lama, Selangor.
- 14) Kuil Sri Muneeswaran Alayam/Arulmigu Sri Muneeswaran Temple, Kennison Brothers, Batu Caves, Selangor.
- 15) Railway Muneeswaran Temple, Shah Alam, Selangor.
- 16) Kuil Sri Muneeswaran, Kampar, Perak.
- 17) Muniswarar Temple, Kamunting, Perak.
- 18) Sri Jada Muniswarar Temple, Taiping, Perak.
- 19) Muniyandi/Muneeswaran Temple, Kuala Kangsar, Perak.

- 20) Railway Sri Muneeswarar, Tanjung Rambutan, Perak.
- 21) Sri Maha Muniswarar Temple, Batu Gajah, Perak.
- 22) Muneeswaran Temple, Parit Buntar, Perak.
- 23) Kuil Sri Raja Jadamuni, Kuala Kubu Bharu, Selangor.
- 24) Sri Ratta Muneeswaran Alayam, Kuala Kubu Bharu, Selangor.
- 25) Muneeswaran Temple, Serendah, Selangor.
- 26) Sri Maha Muneeswarar Temple, railway quarters, 12½ miles, Sungei Buloh, Selangor.
- 27) Dewa Sri Muneeswarar Temple, Arau, Perlis.
- 28) Sri Muniswarar Temple, Perai, Penang.
- 29) Kuil Dewa Jada Muniswarar, Bukit Mertajam, Penang.
- 30) Sri Muneeswarar Temple, Bukit Mertajam, Penang.
- 31) Muneeswaran Temple with Nagamma Shrine, Bukit Mertajam, Penang.
- 32) Muneeswaran Temple, Kuala Lipis, Pahang.
- 33) Muneeswaran Temple, Gua Musang, Kelantan.
- 34) Railway Thirumurugan Temple, Kuala Kerai, Kelantan.

List of Railwaymen Temples in Malaysia with Am'man as the Presiding Deity (Map 4.2)

- 1) Kuil Sri Maha Mariamman, Paloh Station, Johor.
- 2) Kuil Dewa Shree Maha Mariamman, Chamek, Johor.
- 3) Kui Sree Maha Mayana Kaliamman, Kluang, Johor.
- 4) Sri Maha Mariamman, Jalan Hospital, Kluang, Johor.
- 5) Devi Sri Maha Bathra Kaliamman Alayam, Mengkibol, Johor.
- 6) Sri Mahapathira Kaliamman Temple, Kluang, Johor.
- 7) Sri Marathdai Nagakanni Temple, Kluang, Johor.
- 8) Sri Parasakthi Amman Temple, Kluang, Johor.

- 9) Karu Mariamman Temple, Batu Anam, after the station, Johor.
- 10) Loco Hill Kaliyamman Temple, Gemas, Johor (100+ years old).
- 11) Maha Mariamman Temple, Labis, Johor.
- 12) Nagamma Shrine, Labis, Johor.
- 13) Sri Maha Mariamman Temple, Mengkibol, Johor.
- 14) Durgai Amman Temple, Layang Layang, Johor.
- 15) Sri Vaitheeswara Thaiyalanayagi Amman Temple, Tampin, Jalan Stesen Keretapi, Negeri Sembilan.
- 16) Sri Maha Mariamman Temple, Seremban, next to the station, Negeri Sembilan.
- 17) Kuil Sri Maha Mariamman, Railway, Bukit Tembok, Negeri Sembilan.
- 18) Sri Meenakshi Sundereeswarn Temple, Sentul, Selangor.
- 19) Kuil Dewi Sri Veeran Pathra Kaliyamman, Batu Caves, Selangor.
- 20) Sri Bhagwathy Amman Alayam, Batu Caves, Selangor.
- 21) Kuil Sri Maha Mariamman, Sungei Buloh, Selangor.
- 22) Sri Maha Mariamman Pecheyiamman Temple, Serendah, Selangor.
- 23) Maha Kaliyamman Temple, Kampung Kasipillay, Brickfields, Kuala Lumpur.
- 24) Maha Mariamman Temple, Kepong, Kuala Lumpur.
- 25) Kuil Sri Maha Mariamman, Batu Gajah, Perak.
- 26) Sri Kalumalai Mahakaliyamman Temple, Ipoh, near the station, Perak.
- 27) Dewa Maha Kaliyamman Temple, Ipoh, near the station, Perak.
- 28) Devi Sri Maha Kaliyamman Temple, Kampar, near the station, Perak.
- 29) Sri Maha Mariamman Kuil, Temoh, Perak.
- 30) Ambal Kovil, Behrang, near the station, Perak.
- 31) Sri Maha Letchumy Temple, Slim River, near the station, Perak.
- 32) Sri Maha Mariamman Temple, Behrang, Perak.
- 33) Sri Mangalanayagi Amman Devasthanam, Bukit Mertajam, Penang.

- 34) Kuil Sri Kamatchi, Padang Besar, near the station, Perlis.
- 35) Sri Maha Mariamman Temple, Arau, Perlis.
- 36) Dewan Railway Sri Maha Mariamman, Alor Setar, Kedah.
- 37) Kuil Muthu Mariamman, Tumpat, Kelantan.

List of Railwaymen Temples in Malaysia with Sanskritic Deities as the Presiding Deity (Map 4.3)

- 1) Lakshmi Ganapathy temple, Kluang, Johor.
- 2) Sri Balasubramaniam Temple, Gemas, Johor.
- 3) Murugan Temple, Labis, Johor (from near the railway tracks, now an agamic temple).
- 4) Vinayagar Temple, Rengam, Johor.
- 5) Sri Bala Thandyuthapani Temple, Gemas, Johor.
- 6) Sri Arunachaleswarar Loko (Railway), Depot KTM, Seremban, Negeri Sembilan.
- 7) Kuil Sri Arunachaleswarar, Bukit Tembok, Negeri Sembilan.
- 8) Sri Subramaniyar Swamy Kovil, Kajang, Bangi.
- 9) Murugan Temple, Port Klang, Selangor.
- 10) Vinayagar Temple, Rawang, Selangor.
- 11) Vinayagar Temple, Kuang, Selangor.
- 12) Sri Sumuga Valampuri Vinayagar Temple, Kampung Kasipillay, Brickfields, Kuala Lumpur.
- 13) Pulliayar Temple, Ipoh, Perak.
- 14) Sri Subramaniam Hindu Devasthanam, Parit Buntar, Perak, Jalan Stesen.
- 15) Vinayagar Temple, Parit Buntar, Perak.
- 16) Murugan Temple, Tapah Road, Perak.
- 17) Sri Sidhi Vinayagar Temple, Behrang, Perak.

- 18) Sri Panchamoorthy Krishnar Temple, Tanjung Malim, Jalan Keretapi, Perak.
- 19) Kuil Sri Seva Vinayagar Hindu Paribalana Devasthanam, Perai, Penang.
- 20) Vinayagar Temple, Perai, Penang.
- 21) Subramaniam Temple, Gurun, Kedah.
- 22) Sri Subramanaswamy Temple, Gua Musang, Kelantan.

List of Railwaymen Temples with Munīśvaraṅ as the Presiding Deity in Singapore (Map 4.4)

- 1) Sri Muneeswaran Temple, Kampung Bahru, Tanjong Pagar, Singapore (demolished).
- 2) Sri Thandavaalam Muneeswaran Temple, Tanglin Halt, Singapore (demolished).
- 3) Sri Muneeswaran Temple, 3 Commonwealth Drive, Singapore.
- 4) Sri Muneeswaran Temple, 14th milestone, Woodlands Road, Singapore (demolished).

Appendix V

Appendix III

(See paragraph 22 of Ceylon Report.)
Ceylon Labour Commission, Trichinopoly
Ceylon Labour Commission, Thiruchinapalli [in Tamil]

Recruiting for Ceylon.....

_____ Coolies need for the Estate _____

_____ Adjacent to the Post office _____

Conditions for working in the Estate

1. Coolie for One Day	Male person	Female person	Boy or Girl
Rupees.	Rupees.	Rupees.	Rupees.
Anna. Paisa	Anna. Paisa	Anna. Paisam	Anna. Paisa
Estate Work _____	From _____	From _____	From _____
Quarry Work _____	From _____	From _____	From _____

2. If you work hard, you can earn more.
3. The earnings will be handed to the coolie's directly by the Estate Sahib every month.
4. The sahib will look into all complaints immediately and will do the needful to resolve them. The coolies will always have access to the sahib. He knows their language.
5. The sahib will help coolies who wish to send money or letter to their hometown.
6. Free housing, medicine and firewood will be dispensed to the coolies.
7. Good drinking water will be made available.

8. Coolies can worship according to their religious beliefs. Festivals and celebrations can be according to their individual traditions (emphasis added). Free schools are available for the education of the coolies' children.
9. Work equipment like baskets will be given free-of-charge.
10. Good quality rice will be given for discounted price to the coolies.
11. Matters regarding travel are as follows:

Important Notice

Departure for Ceylon is not mandatory for coolies. It is entirely based on personal preference. There is no rush to provide an agreement letter.

All coolies are being registered in places where there are Ceylon Labour Commission Agents. So, their relatives can get information about the coolies through these agents.

From the day the coolies register to go to Ceylon to the time they embark on the ship, not only will they be provided bountifully with everything necessary, but they will also be protected from the harassment of their supervisors (kangany) and their money will be safeguarded.

Agent CLC

Ceylon Labour Commission

Date

Notice

1. You must not recruit coolies who live adjacent to tea, coffee and rubber estates in South India.
2. You must not recruit minors or married women without obtaining the permission of their parents and their husbands. Those who do so will be liable for punishment. Also, you must not recruit persons unfit for coolie labour.
3. You must not bring coolies from recruitment depots.
4. If you encounter any problem, you may appeal to the Ceylon Labour Commissioner Sahib in Thiruchirappalli either in person or through a letter or telegram. He will then make enquiries.

5. Herewith it is made clear that if those who are recruiting coolies through this document engage in any illegal activities which are against the law, then only they are liable for punishment for their actions. The employees of Ceylon Labour Commission will not be held responsible in any way whatsoever.

Important Warning

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Particulars of the Kangany

This document _____ is valid until _____

GLOSSARY



Non-English Words Used in the Book

Key: English (E), Hindi (H), Malay (M), Punjabi (P), Tamil (T)

agamas (S): literally, ‘that which has come down’. A set of texts regarded as revealed, to which the Tantras and most of the rituals of the major temples make a reference. A body of mythological, ritual and philosophical material not included in the Vedas.

ālyam (S): temple.

am ’ma (T): mother.

am ’maṅ (T): generic name for mother goddess.

āti Tirāviṭa (T) (H. *adi Dravida*): ‘untouchable’ sectors of the Indian caste hierarchy.

ayyā (T): father, grandfather, sir.

bhakti (H) (T. *pakti*): attachment, devotion, fondness for, homage, worship and piety.

caivam (T) (H. *saivam*): vegetarian.

cakti (T) (H. *Shakti*): female energies, powers.

cāmi vīṭu (T): literally, ‘god’s house’, referring to temples and shrines housing deities.

chappati (H): Indian bread made of wheat.

civaliṅkam (T) (H. *Shivaliṅgam*): an abstract or aniconic representation of Civā.

Company ke naukar (H): literally, ‘servants of the Company’. Refers to those in the employment of the East India Company that was founded in 1600 and dissolved in 1874. This joint stock trading company arrived in India for trade and commerce, but also ended up governing and ruling the country for several centuries.

cūlam (T) (H. *Shulam*): trident.

dhobies (H): washermen, washerwomen.

ellai kāval teyvam (T): guardian deity of boundaries/borders.

girmityas (H): indentured Indian labourers.

godown (H): a warehouse or place for storing goods.

gutka(s) (P): a term whose etymology can be traced back to the Sanskrit word ‘gud’ (to guard or preserve) or gunth (to enclose, envelope, cover); it refers to abridged versions of the sacred literature of Hindus, Jains and Sikhs.

ista devata (S) (T *ista teyvam*): literally, wished, desired, liked, cherished, favoured, preferred deity.

kambing (M): goat.

kangany (T): overseer, foreman.

kāval (T): guardians, security guards.

kāval teyvam (T): a tutelary deity who may have once been tied to a specific ecology, lands, territories and lineages.

klings: a word used in Southeast Asia that was initially neutral, associated historically with the South Indian kingdom of Kalinga, but eventually became a derogatory term used to refer to all those of Indian (and South Asian) descent, and especially to colonial Indian labourers.

kōpuram (T) (H. *Gopuram*): temple gateway.

kūl (T): rice porridge.

kulā tēyam (T): household, ancestral deities.

kumpāpiṣēkam (T) (H. *kumbhaabhishegham*): dedication and installation of deities during an Agamic temple’s consecration ceremony.

maami(s) (T): aunts.

makan (M): to eat; food.

mandore(s): possibly of Portuguese origin, from the word *mando*, ‘to command, order’. In South and Southeast Asia, the term *mandora* is used to refer to those who supervise other workers on estates, plantations and public works projects. In the railway services, the term refers to ‘gangers’ (supervisors) and permanent way inspectors.

maṅṭapam (T) (H. *mandap*): temple hall.

maulaana (H., from Arabic): a respected Muslim leader.

mistri (H): supervisor of manual labourers. *Maistry*, a derivative from this root, refers to a master workman or foreman.

modagam (T): a popular South Indian dish served during prayers for Lord Ganesha.

muni (H): a sage, seer, ascetic, who possess magical powers, treads and becomes one with the gods.

murunkaikkāy (T) (E. *murungakkai*): a type of vegetable.

naṭumaṭam (T): walking, moving god.

negara (M): nation, nationalist.

pangu (T): a share.

paṅṭāram (T): according to the *Tamil Lexicon*, its multiple meanings include a religious mendicant, a caste of non-Brahmin Saivites who sell garlands of flowers. It also refers to a caste as well as a profession.

piracātam (T) (H, *prasad*): offerings during prayer.

pūcāri (T) (H. *pujari*): priest.

pūjai (T) (H. *puja*): prayers.

punjavat (T) (H. *panchayat*): committee.

Ramcharitmanas: literally, the ‘Lake of the deeds of Rama’; this is a poem composed in the Awadhi language by the sixteenth-century bhakti poet Tulsidas, in praise of the deity Rama.

ramlila(s) (H): staging and performance of stories and mythologies from the Hindu epic *Ramayana*.

satsang (H): umbrella term for a variety of Hindu religious activities.

tāṅṅavālam/thaandavaalam (T): rail.

taṭṭu (T): plate; tray.

tōcai (T) (H. *Dosa*): popular South Indian savoury pancake.

ūr (T): home; hometown.

utcav (T) (H. *utsav*): processional festivals.

vēṣṭi (T): single piece of unstitched waist cloth/wrap.

List of Deities

Civā (T) (H. *Shiva*): literally, ‘auspicious’, also the god of ascetics, the god of cosmic destruction as the second member of the Hindu trinity of Brahma, Shiva and Vishnu.

Kali (H): literally, ‘the black goddess’ – one of the chief manifestations of the goddess.

Kāliyam ’maṅ (T): a malevolent aspect of the mother goddess. A popular village deity in Tamil Nadu who is worshipped for relief from cholera.

Karuppaṇacuvāmi (T): the name of a ‘minor’ male deity who is widely popular, sometimes as an attendant or a guardian to village goddesses and often independently in rural South India, especially Tamil Nadu. *Karuppaṇ* is the Tamil word for ‘black’ or ‘dark’ and the deity is often depicted as such.

Kiruṣṇā (T) (H. *Krishna*): god of protection, compassion, tenderness and love.

Makālaṭcumi (T) (H. *Mahalakshmi*): Hindu goddess of wealth, power, fertility and prosperity.

Māriyam ’maṅ (T): a malevolent aspect of female power or shakti in Hindu mythology. The deity is approached as a village deity in Tamil Nadu and constitutes a vital element of South Indian folk religion. She is worshipped in the belief that she protects against illnesses and diseases like chickenpox and measles, and is also known as the goddess of rain (T. *mari*). She is a central deity in the firewalking festival of *Timiṭṭi*.

Maturai Vīraṅ (T): a Hindu male deity popular in Tamil Nadu, said to be an attendant to mother goddesses, worshipped as a village deity and protector of boundaries, seldom found in household altars.

Muṇṭisvaran (T): has multiple identities; approached as a guardian deity of boundaries as well as an incarnation of the deity Shiva. He is popularly

worshipped as a village deity in Tamil Nadu and not typically kept within homes, but on the boundaries of villages.

Muṇṭiyanti (T): a ‘minor’ deity who is firmly located in Hinduism’s ‘folk’ tradition prevalent in Tamil Nadu. The deity is said to favour meat and blood, and is known as an ‘unclean god’ according to Agamic interpretations.

Murukan (T) (H. *Murugan*): the chief deity of the Tamils and the brother of Vinayagar and the second son of Shiva and Parvati. Also known as the god of war and associated with hilltops and mountains as favoured spots. The festival of Tai Pucam and the practice of carrying *kavatis* is associated with *Murukan*, who is hugely popular with Tamils in the Hindu diaspora.

Nākam’ mā (T) (H. *Nagamma*): serpent goddess.

Pairavar (T): known as the guardian of boundaries and as a non-Sanskritic deity, often placed outside shrines of other deities. He is accompanied by his ‘vehicle’ – a dog.

Parvati: literally, ‘daughter of the mountain’, daughter of the Himalayas and wife of Shiva.

Periyācciyam’ maṇ (T): a malevolent aspect of the mother goddess. The mythology surrounding her worship relates to childbirth and pregnancy. Women pray to her to prevent misfortune to a newborn baby and for a safe childbirth.

Piram’ mā (T) (H. *Brahma*): known as the ‘Creator’ and the first amongst the Hindu trinity; the god of creation, knowledge and the sacred texts known as the Vedas.

Samayapuram Māriyam’ maṇ (T): a form of the mother goddess Durga or Maha Kali or Aadi Shakthi, whose worship is prevalent across Tamil Nadu. One of her prominent temples is located in the town of Samayapuram in Trichy, where she is known as *Mahamayi*.

Turkā (T) (H. *Durga*): a major Hindu goddess, associated with protection, destruction of evil, motherhood and wars. She is often depicted as a maternal figure, appearing visually as a beautiful woman with many arms, each carrying a different weapon, astride a tiger or lion, defeating a demon.

Vināyakar (T) (H. *Vinayagar, Ganesh*): the elephant-headed deity, son of Siva and Parvati, revered as the remover of obstacles and as heralding good luck and all things auspicious. He is a popular deity across India and the religious traditions of Hinduism, Jainism and Buddhism.

Viṣṇu (T) (H. *Vishnu*): the third member of the Hindu trinity, this deity is charged with protecting and preserving the universe.

List of Festivals

āti (T): refers to the Tamil month from mid-July to mid-August, ritually an important month for women and mother goddesses.

Kārttikai (T): the South Indian festival of lights, celebrated on a full moon day in the month of *kārttikai*.

Kul festival (T): the festival of ‘porridge offering’ to mother goddesses, a communal practice rooted in Tamil Nadu villages.

Māṭṭu Poṅkal (T): *māṭṭu* literally means ‘bull’. The expression refers to the third day of the festival Poṅkal, a harvest festival that honours cattle and their role in ensuring a good harvest.

Mahācivarāttiri (T) (H. *Mahashivaratri*): literally, ‘the great night of Cīvā’, an annual festival dedicated to the Hindu god Cīvā. It is celebrated on a night when the deity performed the cosmic dance, *Tandava*.

Navarāttiri (T) (H. *Navaratri*): a nine-day festival in honour of the goddess Durga and her numerous representations.

Poṅkal (T): a festival celebrated by Tamils in mid-January. Literally, it refers to a mixture of rice, dal, milk and jaggery, cooked together in a pot, and is symbolic of abundance and prosperity. The four-day festival celebrating a good harvest includes the washing and decorative painting of cattle that are fed *poṅkal*.

Pūccūriṭal (T): literally, the ritual of ‘flower showering’ in the worship of mother goddesses, especially Māriyam’maṅ.

Rutra Apiṣēkam (T) (H. *Rudra Abhishekam*): bathing of the icon of Shiva with the accompaniment of appropriate ritual chanting and offerings.

Timiṭṭi (T): the festival of firewalking celebrated in Tamil Nadu, a week before the festival of *Tīpāvaḷi*. The festival is observed in honour of the goddess Draupati Amman, who is seen as an incarnation of Māriyam’maṅ.

Tīpāvaḷi (T) (H. *Diwali*): literally, ‘row of lights’ the festival of lights celebrated across India. Broadly, it represents the victory of light over darkness, good over evil, drawing from different Hindu mythologies.