

TAMIL NADU HISTORY CONGRESS



PROCEEDINGS OF THE THIRTEENTH SESSION

27th - 29th October, 2006



STELLA MARIS COLLEGE (AUTONOMOUS)

CHENNAI 2006

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Chief Editor

N. RAJENDRAN

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Department of History

Bharathidasan University

Tiruchirappalli – 620 024.

STELLA MARIS COLLEGE (Autonomous)

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EDITORIAL

The Thirteenth Annual Session of the Tamil Nadu History Congress was held at Stella Maris College (Autonomous), Chennai. The Thirteenth session was held at a time when Chennai witnessed heavy down pour for all the three days of the congress. However, the warm reception accorded to the delegates by the host institution made the session a memorable one. The Thirteenth session witnessed once again the active participation of the young and seasoned scholars. More than 100 papers have been presented in four different sections. The TNHC is a young and growing academic organization, keeping this in mind, in order to encourage the young scholars as many papers as possible have been included. Some of the papers have been included in the form of summary because of our limited resources. As far as possible a uniform style sheet format is followed in accordance with the standard academic journals.

In discharging my duties as the Chief Editor I have been fortunate to be associated with a team of Editorial Committee members: Dr. P.B. Gopalakrishanan, Dr. G. J. Sudhakar, and Dr. C.K. Sivaprakasam. I would like to record my sincere thanks to them for their cooperation and assistance. We have been deprived of the services of Prof. S. Manickam whose inimitable style of working and his infectious enthusiasm have always been a great source of strength to us. The demise of Prof. S. Manickam has left a great void in the Tamil Nadu circle of historians. Tamil Nadu History Congress is poorer without Prof. S. Manickam. Some of my junior scholars who assisted me in editing the present volume deserve special mention. They are Dr. S. Swaminathan, N. Sethuraman, M. Nageswari, S. Ravichandran and K. Marimuthu.

I would like to acknowledge the immense confidence the TNHC has in choosing me as the Editor of the Annual Proceedings for the past six successive years. I consider it a great honour and privilege to edit and present the Thirteenth Annual Proceedings of the Tamil Nadu History Congress.

N. Rajendran

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GENERAL SECRETARY'S REPORT

TAMILNADU HISTORY CONGRESS 2006

G. Venkataraman*

Esteemed Vice-Chancellor of the University of Madras, Prof. M. Naganathan, Hon'ble Vice Chairman, Planning Commission, Government of Tamil Nadu, Prof. A. Chandrasekaran, General President of the present session, General President of the last session Prof. P. Jagadeesan, respected Principal of this esteemed college Dr. Annamma Philip, Prof. K. Sadasivan who will be delivering the prestigious Tamil Nadu History Congress Endowment Lecture, Dr. Patricia Gabriel, Local Secretary, and the Head, Department of History, Stella Maris College, Sectional Presidents, Dr. K. Mohanasundaram, Dr.S.Marthandasekaran, Dr. T. Ramasamy, and Dr.Varghese Jayaraj, distinguished scholar invitees, learned participants, the press, ladies and gentlemen, on behalf of the Tamil Nadu History Congress and on my own behalf, I extend to all of you a very warm welcome to the thirteenth session of the Tamil Nadu History Congress.

For the last one decade and more different sessions of TNHC have been held in different Universities across Tamil Nadu, and different colleges have hosted successfully the annual session of TNHC. It is needless to remind to this august audience that the TNHC is being hosted in Chennai for the third time. Earlier, the inaugural session of the TNHC and the eighth session were hosted by the University of Madras. Here, I would like to make a special mention that this is the second time that the annual session of the TNHC is held in a women's college. Earlier, the Nirmala College, Coimbatore hosted the 9th session of TNHC. Stella Maris College is a pioneering educational institution in Chennai, and has seized the initiative to host the TNHC in its prestigious campus.

The 12th Session of the TNHC was hosted by the A.V.C. College, Mayiladuthurai during 30th September 1st and 2nd October, 2005. The Congress was inaugurated by His Holiness Guru Maha Sanithanam, Sri Shanmuga Desika Gnansambanda Paramacharya Swamigal, Dharmapuram Adheenam. Dr. N. Rajendran, the Editor, TNHC on behalf of Dr. P. Jagadeesan, the General Secretary of the TNHC presented the Annual Report. The TNHC proceedings volume of the 11th session was released by His Holiness Guru Maha Sanithanam Sri Shanmuhga Desika Gnanasambanda Paramacharya Swamingal.

Earlier, Dr. M. Varadharajan, the Principal of the College, welcomed the gathering. The technical sessions began with the General President's Address. Prof. P. Jagadeesan delivered the Presidential Address on the theme "The Trends and Theories in Modern Indian Historiography". He has classified modern Indian Historical writings into three categories namely: the Nationalist historians, the historians of the Dravidian Studies, and the Hindutva historians. This is an unique classification. His General Presidential Address was well received.

Dr. P. Kandaswamy, the sectional president of the Political and Administrative History, dwelt at length on the theme: "Indian National Congress: Political Realization and Social Justice".

Dr. T. Sundararaj, the sectional president of the Socio-Economic History section, delivered his address on the theme: "International Image of the Tamils as Projected in the Foreign Accounts".

In the History of Art and Culture section, Dr. K. Rajan delivered his address on the theme "The Emergence of Early Historic Period in Tamil Nadu".

* Prof & Head, Department of History, University of Madras, Chennai-5.

Dr. G. Chandrika, the sectional president of the Historiography section, delivered her address on the theme "The Impact of Indology on Early History of Tamil Nadu".

The prestigious Tamil Nadu Endowment Lecture was delivered by Dr. C. Venkatesan, Former Joint Director of Collegiate Education, Government of Tamil Nadu, and Senior Fellow of I.C.H.R., New Delhi, under the theme "Highlights of Correctional Administration in Tamil Nadu". He highlighted the prison system during the post independence period. This is an authoritative lecture on the present condition of prison system.

The Executive Committee meeting was held on 30th September evening, and this was followed by the General Body meeting on 2nd October forenoon.

The General Body meeting was followed by the Valedictory function. Dr. V. Radhakrishnan, Registrar, Bharathidasan University, Tiruchirappalli, delivered the Valedictory Address.

The 12th session of the TNHC was a well attended conference; nearly 300 delegates participated, and more than 100 research papers were presented.

On behalf of the TNHC, I would like to thank the Chairman and Member Secretary of the I.C.H.R., New Delhi, for their timely grant for conducting the 12th session of the TNHC.

I would like to place on record the efforts of Dr. M. Varadharajan, the Principal of the A.V.C. College, Prof. M. Karunanidhi, Local Secretary, and the dedicated team of faculty members and volunteers of A.V.C. College who made the 12th session of the TNHC a grand success. I would like to thank the A.V.C. College Committee for hosting the 12th session in an exemplary way.

Thank you

GENERAL PRESIDENT'S ADDRESS

INTELLECTUALS IN TAMIL SOCIETY

A. Chandrasekaran *

Revered dignitaries, distinguished scholars, respected office bearers and members of the Executive Committee of the Tamil Nadu History Congress, dear organizers of this historic function, fellow students of History, friends, ladies and gentlemen.

At the outset, I express my sincere gratitude to the office bearers, Executive Committee Members and all members of the Tamil Nadu History Congress for giving me this opportunity to be the General President of the Thirteenth Annual Session of the Tamil Nadu History Congress at this significant centre of learning. I deem it a great honour bestowed upon me for my humble work that I have been doing over these years in promoting the study of the history of Tamil Nadu.

Before this august gathering, I like to highlight on the theme "Intellectuals in Tamil Society" which I hope would induce many to attempt further research on this subject so as to focus more light on the vital role played by the intellectuals of the Tamil Country in shaping the destinies of people.

Who is an intellectual? An intellectual is a person possessing a great capacity for thought and knowledge. He is a person of great mental powers. He is a person having a high degree of intelligence. An intellectual need not be a great scholar. Yet, he causes great emotional ripples in the minds of people for a better change in the society.

A study of history of Tamil Nadu is an exhilarating experience. Tamil Nadu has a glorious past and its heritage is very rich. It has rich traditions too. It has nurtured remarkable institutions and fostered an excellent culture from ancient times. In quality, standards, and grandeur, they were no way lesser when compared to the culture of ancient countries which developed excellent civilisations. The unique political, social, economic, religious and cultural institutions of Tamil Nadu which had been developed through the ages remain as lasting legacies to the world.

For the perpetuation of these institutions, many rulers and administrators of the past had taken great efforts. It is behind these efforts that the intellectuals stood. These intellectuals guided the rulers in all possible ways. In fact, every country's destiny depended more on the potentials of the intellectuals of that country than on the might of the rulers. F.S. Marvin observed that man by dint of his gradual accumulation of knowledge became the master of the world. It is the knowledge that had brought about spectacular developments in the world and the intellectuals were instrumental in such a process.

From ancient times, intellectuals had played a remarkable role in every country. The rulers mostly depended on the advice and plans of the intellectual group for all their governmental and military activities. Plato, Socrates and Aristotle in the Greek society, Kautilya in the Mauryan rule, Voltaire, Rousseau and Montesquieu in the age of French Revolution and many more in the modern European society such as William Godwin, Saint Simon, Louis Blanc, Proudhon, Karl Marx, Bakunin and Kropotkin had contributed greatly to their respective societies. But for the services of the intellectuals like Voltaire, Rousseau and Montesquieu, the French could not have tasted, so quickly, the fruits of liberty. China could not have come to a notable position in the twentieth Century had there been no intellectual leader like Dr. Sun Yat Sen. Russia had attained a pre-eminent position due to the determined efforts of Lenin. Gandhiji was chiefly responsible for the attainment of freedom for India. The Intellectuals really exerted themselves in the past to offer guidance to people so as to set their nations to move into right path with ethical standards.

The great Sangam classic *Tirukkural* states that a king will always be successful and his country will always be prosperous if only he has great intellectuals around him. As the axle is important for the rotation of the wheel, the intellectuals are vital for the welfare of people and country.

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Indian History is replete with incidents which focus light on the significant role of the intellectuals and their services to the people and nation. Tamil Nadu, a significant part of the peninsular India, had been a homeland for many an intellectual who had by their ideologies and acumen shaped the destinies of the land and people. In ancient times, particularly in the Sangam age the intellectual efforts of men and women were intensive and these were conspicuous in their literary works. Intellectual sovereignty of India and particularly of Tamil Nadu can be seen in many parts of Asia. It is remarkable that intellectuals commanded respect at the courts of rulers and they were greatly revered by people. Avvaiyar, Kabilar, Parinar and many more wrote and worked for the well being of the society. Their goal was an egalitarian society in a Welfare State. They developed friendship among the Chera, Chola and Pandya rulers and the chieftains of the Tamil Country of the Sangam age. Kapilar was not only the court poet of the Pandyan King but was also respected by the Chera King and chieftains like Pari and Pegan. Parinar enjoyed the patronage of Chera Senguttuvan, Karikala Chola and of several chieftains. Avvaiyar was associated with the court of Neduman Anji and she had been friendly with Chera, Chola and Pandya Kings of the time. She was also sent as an ambassador to the court of Tondaiman, King of Kanchi. Kovur Kilar was able to negotiate and effect a successful compromise between the two Chola princes, Nedunkilli and Nalankilli and thereby he averted an impending war. Kovur Kilar is said to have effectively resisted the cruel intentions of Killi Valavan, who, capturing the young sons of his hostile vassal, Malayaman, ordered elephants to trample over their heads. In another incident, when Vaiyyavikopperumpegan, the hill chieftain, deserted his virtuous wife, on account of his infatuation for a dancing girl, poets like Kapilar and Parinar boldly interceded with the chieftain and succeeded in winning him over to the righteous path. These instances can be gleaned from Sangam literary works like *Purananuru* and hence it is evident that learning was greatly valued and intellectuals were kept at high esteem in ancient times.

Sometimes, intellectuals had gone to the extent of admonishing and abusing rulers when they transgressed ethical standards or attempted to desecrate moral principles. Ramanuja, the exponent of Visishtadvaita abused the Chola ruler

Adhirajendra for his religious persecution and left the Chola Country and proceeded to Karnataka to escape his wrath. The intellectuals were undaunted in their resolve and they were outright in their criticisms against the rulers when they committed grave blunders. The welfare of the country was the prime concern for them and they were prepared to face any serious challenge in this regard.

In the early modern period, there was a slow declining trend in the activities of the intellectuals in the Tamil country. Their response to the political problems, social issues, economic degradation and religious and cultural disputes was not quite present during this period. However, the nineteenth and twentieth Centuries witnessed the emergence of number of intellectuals to extricate people not only from the clutches of European imperialism but also from the shackles of evil customs and practices and superstitions. They made a clarion call to the people and awakened them from their deep slumber. They inculcated the spirit of nationalism and patriotism in the minds of the people and brought about an awareness about the happenings around them by their periodic appeals, dedicated activities and selfless sacrifices.

Graphic account of the activities of the intellectuals can be seen in the annals of the Tamil Country. Intellectuals in various spheres of human activity such as politics, social welfare, economic activity, religion, literary and cultural activity had exerted themselves to a great extent to serve the society. They were selfless in their activities, intense in their goal and modest in their achievements.

Religious and social reformer Ramalinga Adigalar, popularly known as Vallalar had the strong conviction that traditional Hinduism could never give spiritual solace to the suffering humanity. So, he exhorted the people to shun the superstitious beliefs and practices, advocated universal brotherhood, social equality and social justice and stood for universal love and non-violence. His spiritual organisation "Samarasa Suddha Sanmarga Sangam" propagates his noble principles.

Another reformer Vaikundaswamy of the Kanyakumari region decried the caste discrimination on birth and condemned all superstitious beliefs. He made an appeal to the people to fight for their social rights with self-respect. He stressed the principle of

social equality and took much efforts to achieve his goal.

Politics is an important activity which brings about radical, speedy and far reaching changes in society. Political activity had always dominated the life of mankind through various political institutions. Intellectuals had a great role to play in this sphere almost in every age. When the imperialists silenced the growing temper of the people of the Tamil region, it was the intellectuals who aroused the dormant spirit of the people and kindled their emotions to fight and free themselves from foreign yoke. G. Subramania Iyer, M. Vijayaraghavachariar, S. Subramania Iyer, Salem Ramaswami Mudaliar and Gopaldaswami Mudaliar, Viraraghavachariar, V.O. Chidambaram Pillai, Subramanya Siva, Subramania Bharathiar, Namakkal Kavignar Ramalingam Pillai, M.C. Raja and many others by their fierce writings, emotional appeals and electrifying speeches awakened the people in the Tamil society and stimulated them to plunge into the national struggle and also to fight for the welfare of depressed classes.

S. Srinivasa Iyengar, who was a man of firm convictions and explosive temper was a pragmatic political leader, a sensible social reformer and a devoted legislator had always fought for the cause of people. His proposals for solving the communal problem of South India are quite laudable for they strove for tranquillity in the society.

V.S. Srinivasa Sastri was another strong nationalist who dedicated to the cause of nationalism. He was a devoted member of the "Servants of India Society" and by his excellent oratory skill attracted the attention of the English imperialists and pressurised them to render justice to the cause of nationalism in India. He stood for united India and strongly criticised the Two Nation Theory of the British imperialists.

While the speeches of leaders incited the emotions of people, the soul-stirring songs of Subramanya Bharathi and Namakkal Kavignar Ramalingam Pillai invigorated the spirit of nationalism among the people. Their patriotic songs converted many in the Tamil society to sacrifice themselves for the cause of India's Independence. They advocated Gandhi's principles through their songs which were quite popular among the common people because of their simple and understandable language.

Thiru. Vi. Kalyanasundaranar and Sindanai Sirpi Singaravelar were the great stalwarts in the labour movement steadfastly working for the welfare of the labourers. They were the pioneers in the establishment of the labour union and they devoted their life for the cause of the labour welfare. It has always been said that labour movement was an integral movement in the freedom struggle of India. These leaders contributed substantially to the national movement in line with other vigorous nationalists in evoking the patriotic fervour among people.

Another great leader of Tamil Nadu was E.V. Ramaswamy, who was the founder of the Self-Respect Movement and a great revolutionary. He was affectionately called as "Periyar" for his greatness in bringing about revolutionary changes in the Tamil society. People of Tamil Nadu are quite aware of his services to the cause of the downtrodden and marginalised. As we are all aware, he fought for social equality, eradication of untouchability, emancipation of women, educational and employment opportunities for all and removal of superstitious beliefs. But his greatness lie in his struggle which was carried on vigorously in an age of great challenges from all sides. He withstood the onslaughts on his perilous journey and accomplished his objectives.

Another great leader of Tamil Nadu, C.Rajagopalachari, popularly known as "Rajaji" was a great patriot dedicated his life to the cause of nationalism. His sacrifices have few parallels in history. His Jail Diary reveals his sufferings under Imperial rule and his commitment to the cause of nationalism.

Some men of vision dominated the landscape in the legal, political, administrative, social, educational, philanthropic, literary and intellectual areas. Sir. C.P. Ramaswami Aiyar was one such person who was instrumental in the implementation of several schemes for the benefit of people. In a society beset with caste and creed problems, religious issues and language and social prejudices, he raised himself above all and served for the development of the society with his innovative plans and ideas.

There were many more persons who exerted themselves and were making a clarion call for the upliftment of the society. Mayuram Vedanayagam

Pillai's "Sarva Samaya Kirthanaigal" (Inter-religious songs) stress the emotional integration of Indians. Gopalakrishna Bharathi through his "Nandanar Charithra Kirthanai" spread social reformist ideas. He graphically portrays the injustice meted out to the untouchables. In fact, it had great effect on them. It awakened the suffering untouchables to resist the age-old ignominy heaped on them. Similarly, editors of newspapers, play wrights, social workers and others were also involving themselves in the social developmental activities by their frequent interaction with people. They enlightened the people with information about the developments happening around and induced them to develop their conditions. P.Varadarajulu Naidu, Sangu Subramaniam, T.S.Chokkalingam, SaminathaSarma, T.P.Krishnasamy Pavalar, Sankaradas, S.Krishnamurthy and many more personalities belong to this genre.

So far, only a few individuals had been sketched. But there are many more popular and less known intellectuals. There are several instances of significant subaltern activities in Tamil Nadu. Many intellectuals had been there behind all these occurrences and they are less known. The martyrs of incidents like Neill statue Satyagraha are unsung heroes. The contribution of all these men is undoubtedly notable as their activities had caused

convulsions in Tamil Society and reverberated in different parts of the nation.

"A prophet's message is always based on a clear, deep and far-reaching vision of things, which are much beyond the ken of his contemporaries. This is why humanity is always late in accepting them". It is said about Swami Vivekananda, that "he has delivered into the world his message, and it behoves us that we become wiser by history and lose no time in making an earnest effort to understand, appreciate and carry out his message."

Every age had been confronted with decadence, degeneration and deterioration of moral principles. In such a situation it is only the intellectuals, the distinct identities in different fields of human activity, may be they were saints, political philosophers, social workers and the like, had been the saviours who regenerated and invigourated the cultural life of the people. The biographical sketches of some popular and many less known intellectuals have not adequately found a place in the history of Tamil Nadu. So, it is very essential that an earnest attempt should be made by scholars and budding historians to attempt the portrayal of the life and work of these intellectuals because they are the guiding lessons to the future generations.

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TAMILNADU HISTORY CONGRESS
ENDOWMENT LECTURE
TAMIL CULTURE: ITS DISTINCT FEATURES

K. Sadasivan *

Distinguished scholar - delegates, Ladies and Gentlemen,

I profusely thank the Members of the Executive Committee and Prof. Dr. P. Jegatheesan in particular for having given me the opportunity of delivering the Tamil Nadu History Congress Endowment Lecture in the Thirteenth Annual Session at Stella Mary's College, Chennai on 28th October, 2006. I consider it a unique privilege, for I am going to deliver my lecture on some of the distinct features of the Tamil cultures, the dissemination of which is the main purpose for the founding of the Tamil Nadu History Congress thirteen years back at Chennai.

Tamil, the language, Tamils, the people, and Tamilaham, the home of the Tamils are of hoary antiquity. Tamil is the nucleus of a three millennia - old Dravidian culture. It is the oldest of all the languages of the Dravidian family, having a very rich antiquity, tradition, heritage and literature. The historical tradition of the Tamils, though not clear, the literary tradition of Tamil is enduring and captivating. This corpus of literature, spanning over a period of six centuries probably from about third century BC to about third century AD is called the Classical Period in the Literary History of the Tamils, comparable with the Classical Age of Latin Literature (Augustan Age) in Roman history. This copious literary corpus, otherwise called Sangam Literature, has come down to us from three Academies, the first having its seat at Then Madurai, the next at Kavatapuram - both lost to posterity - and the third at the present Madurai. The existence of the earlier two Academies is a matter of controversy among geologists, linguists, historians and archaeologists. The scholars who argue in favour of the provenance of an ancient bridge between India and Sri Lanka across the Palk Strait as an historical monument south of Ramesvaram are not convinced on the tradition that effectively speaks about the existence of a land mass south of the present tip of the land. The Tsunami that occurred in the recent past on

December 26, 2004 records an instance of the probability of the destruction of land by the roaring sea waves. This event to which we are witnesses adds credence to the traditions of the loss of the land mass in the Gondwanaland, which the ancient Tamils called as Kumarikkandam or Kadalkonda Thennadu or Lemuria, called after the slender loris found once in abundance in the lost land. Notwithstanding, what we get about the Tamil language, its literature, its people, its land and its culture have come down to us as a literary legacy of the three Academies, the most historical one being is the third Sangam at the present Madurai. What we discuss here is based mostly on the available Sangam Works literature and their commentaries at various times, the archaeological findings that have come to us very recently, myths and legends, oral history and traditions, and later-day recollections and reflections on the Sangam Works which are the major sources of information to make a study of the life of the ancient Tamils. An in depth and intensive study of these works sheds light on some of the features of Tamil culture, that are peculiar in many ways to those of the contemporary cultures. An absorbing and engrossing mind could alone discern the deeply embedded characteristics of naturalism, humanism, secularism (liberalism) and universalism as the distinct features of Tamil culture. A discourse on these unique features is attempted below:

Naturalism simply means the adherence or attachment to what is natural. It also means close adherence to nature what is for them is an absolute reality. The nature or reality of the ancient Tamils is one of tinai concept (physiographic division of the land) of kurinchi (hilly region), mullai (pastoral land), marutham (the agricultural tract), neidal (littoral belt) and palai (the arid sandy region). These have their peculiar landscapes, gods, occupational groups, kinship relations, methods of worship and typical forms of livelihood. Though these physiographic divisions appear merely to be distinct land divisions,

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they are in no way cut off from one another. They are, in fact, a continuation process of land formation rather than distinct identities of land, having their own bounds and limits. This physiographic classification, peculiar only to the Tamils, is until then unknown to any other contemporary cultures of the world.

Tamilagam of the ancient days, as of now, had all the five physiographic divisions, starting from the Western Ghats and stretching down to the Eastern Coastal belt. Taking, for instance, the erstwhile Tirunelveli District, we find in the jungle region of the Western Ghats the kurinchi tract, down to that the mountainous pastoral tract, further down the marutham tract, still further down to the East towards the Bay of Bengal the littoral tract and the sand dunes and the arid land in between constituting the palai tract. This continuity in land formation has given a kind of independence and interdependence to its inhabitants. Sangam Works shed light on both the independent and interdependent way of life of the ancient Tamils. The Kuravan of the kurinchi tract collected honey, bamboo rice, fruits, nuts, roots and tubers and he walked down to the mullai tract with his surplus and bartered them with his neighbour the Idaiyan (the middle man) in the mullai tract and went back with milk, milk products, rice and flesh of tamed animals. This process of barter system continued to prevail over a long period of time among the other tracts of people also.

Nature has given its own flora and fauna to its own inhabitants to live. By nature every human being is in search of happiness: some approach and attain it by foul means; others achieve it by fair means. Tamils of ancient times were a people who approached and obtained it within the bounds of nature. To be precise, the Tamils lived with nature and within nature, meaning that they settled within the region and enjoyed what nature had provided them with for the livelihood.

The geo-physical and climatic features of these regions have very much influenced the physical forms, behaviour and culture of the people. The Kuravar, the Kadar and Villavar had to live by hunting and gathering. Their body build, eating habits and kinship relations were governed by the occupation they professed and produces they produced. Similarly, Idaiyar had to live by tending and rearing cattles and doing shifting cultivation. Their habits and practices were moulded by the occupation which they professed

and the products that they produced. The Uzhavan (ploughman) had to live by cultivating the lands and whiling away the leisure hours in pastimes and opulence. The Paravar or Parathavar had to live by fishing on the seas, building boats and drinking and love-making under the laurel tree and had to satisfy themselves by what the sea and the coastal belt could give them. The Einer had to live by way-robbery and theft of the passersby and the caravans with loads of goods for sale. Their daily life was one with nature, meaning that they never tried to deviate from the dictates of nature. However, nature was beautiful, pleasant, healthy, bounteous and profuse. This is the picture that we get about nature and naturalism of the early Tamils.

Humanism is a way of life, a thought-process and a movement today. It is a system of views based on respect for the dignity and right of man, his value as a personality, concern for his welfare, his all-round development, and the creation of favourable conditions for social life. Thinkers of modern day have defined humanism as the above. But the humanism of the ancient times has not received the present day conception. It is the humaneness in human beings, which is considered a higher level of inner feeling. In the context of ancient Tamils, humanism meant a sense of kindness, broad understanding of human beings and their needs, extending a helping hand whenever man was in need. Sangam Works are replete with instances of the humaneness of early Tamils, particularly in their daily life. Feeding the needy and providing shelter were the major tenets of humanism of those days. 'Feed and save the needy' was the dictum of the Tamils. One should not try to gain benefits when another was stricken with poverty and penury. In sharing the gifts and presents from kings with neighbours, a poet found unbounded joy and happiness. So he advised his wife to clear the debt first and share all presents with his kith and kin, relative and friends. In the war front killing the enemy was the duty of the soldier. But there were certain ethics of warfare which, though sometimes over-looked, were strictly followed. A Pandya king had exhorted his soldiers to eschew from killing children, women, animals, the performers of rituals and those in need of help.

Humanism then had no bounds. It is beyond castes, creeds, colour, position and beliefs. However, the ritualistic division of the society into castes in Tamil Nadu after third century AD dealt a severe blow

to the until then casteless Tamil society. Social stratification, caste taboos, religious ostracism, and economic deprivations have gradually undone the humane characteristics of the Tamils of the later days.

Secularism is also a way of life, a concept and a movement. It is a state of detachment from religious rancour, fanaticism and sentimentalism. It simply means freedom to profess any religion. Religion in the early times in Tamil Nadu was not a stumbling block to progress. Kings of the early Tamilaham, as revealed by the Sangam classics, have not taken any special interest in professing a particular religion or declaring a religion as a state religion or going on pilgrimage to any sacred centre or impose their faith on the people. Tamils of yore had the freedom to be religious or otherwise.

To begin with, the religion of the ancient Tamils was animism (nature worship). Besides, they had faith in totems and the dead, and also in some super natural elements. Irrespective of their faith they worshipped the gods, ghosts and spirits without hindrance to the faith of others. They never allowed their liberty to be sacrificed by their religious sentiments and attachments. In the Sangam times, though various kinds of religions and religious system of native, Indian and foreign kinds were there, much harmony and understanding prevailed.

Universalism is also a way of life, a concept

and a movement. Biblically, it is said 'love thy neighbour as thyself'. Here we find what we call universal love. Love is the core of life. If one loves himself there is no other way but to love others too. Universalism in general means to identify oneself cutting-across boundaries of state, religion, class, structure and creed. Tamils of the Sangam age were universal in their outlook. They considered all human beings on earth as their kith and kin, wherever they were. They looked human beings as a whole. They were universal in education, did not give vent to narrow feelings of high and low. Birth was not the criterion which decided the position of a person in society, for deeds alone decided the status. Hospitality was one of the praise worthy characteristic of the ancient Tamils that harmonized the feelings of people. It is said that those who treat their friends with dignity and decorum are held high in heaven.

Though these salient features made the ancient Tamils a distinct people, these have gone in records as those of bygone times. The Tamils had greater lessons to give to this world to learn. It has been rightly said that the Thirukkural is a model tenet of all times for the global community to follow. This has evoked intellectual debates to examine each feature of these tenets for further research. Nevertheless, in the next epoch with the acceptance and spread of caste system, emergence of warring groups and their struggle for survival made the wonderful tenets of Tamil culture to fade in oblivion.

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POLITICAL AND ADMINISTRATIVE HISTORY ADDRESS OF THE SECTIONAL PRESIDENT

TAMIL NADU AND ETHNIC ISSUES IN SRI LANKA : DOMESTIC COMPULSIONS IN FOREIGN POLICY MAKING

K. Mohanasundaram *

Respected General Secretary, President and office-bearers of the Tamil Nadu History Congress, distinguished delegates, ladies and gentlemen,

I am immensely thankful to the General Secretary and Executive Committee of the Tamil Nadu History Congress for inviting me to preside over the Political and Administrative section of this Session.

The History of Sri Lanka was profoundly influenced by India, particularly by Tamil Nadu, its southern state. The forefathers of the Tamils were migrants from Tamil Nadu. Due to close proximity they maintain regular contact with Tamil Nadu from the early times. Such contact naturally influenced the course of the history of the Island in various stages.

Foreign policy as you know is derived from the national ethos and profile of a nation.¹ Normally, foreign policy making is the explicit responsibility of the union government. But under pressing circumstances some states in the federal structure too influences the outcome of the foreign policy making. Especially when ethnic affinity is involved, the domestic compulsions have an emotional appeal. In the case of Bangladesh liberation one can see the inter play of these emotions through the people of West Bengal and in ethnic issues affecting the Tamils in Sri Lanka the emotions of Tamil Nadu had its effect on the decision makers of foreign affairs. Ever since the independence, the Tamils in Sri Lanka faced ethnic problems and it had its impact on Tamil Nadu. Such impact had its influence in the foreign policy making process of India.

Sri Lanka is one of India's South Asian neighbour. The Island nation is located in the southern tip of the Indian Peninsula. The majority Sinhalese community as well as the principal minority Tamil community was migrants from India.² According to Mahavamsa, the written history of Sri Lanka started with the arrival of Prince Vijaya Sinha probably from West Bengal in 483 B.C.³ In course of time he and his

700 followers mixed with the other tribes in the Island and with other migrants from Tamil Nadu. In course of time it led to the creation of Sinhala race.⁴ Emperor Asoka sent his son Mahinda to spread Buddhism in the island.⁵ In course of time Buddhism became the bedrock of the culture and civilization of the Island. Eventhough the exact period of the entry of Tamils in to Sri Lanka is not known the existing archaeological and epigraphical evidence indicates their presence around 3rd century B.C.⁶ The Tamil rulers of South India shows interest in the affairs of Sri Lanka and the Sinhalese rulers also involved in the politics of Tamil country. They send their armies against one Tamil ruler or another in support of a particular ruler. Such contacts brought a chain reaction and in course of time the Island nation was attacked and occupied by Tamil rulers of South India.⁷

During the Chola's period the capital Anuradhapura was destroyed and a new capital Polanaruva was constructed. Raja Raja Chola I constructed a temple in memory of his mother. For a brief period Sri Lanka became a part of Chola Empire. In course of time the rivalry between the Hindu rulers of South India and the Sinhalese rulers created enmity between the Sinhalese and the Tamils living in the Island. During the whole recorded history of Sri Lanka till the arrival of European powers in 1505 A.D. the island faced intermittent danger from the Tamil regions of South India. Hence, naturally the Sinhalese regarded the Tamils as their traditional enemies.⁸ Before the arrival of the European powers in the shores of the Island one can see the marked influence of South Indian Tamil region on its affairs. Hence the period was aptly described as the 'Indian Period' in Sri Lankan history.⁹ The south Indian domination was replaced by western domination after 1505 A.D. Portuguese and the Dutch ruled parts of Island in succession. Finally the British replaced them and established their control over the whole Island. The occupation was mainly to deny

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access of Sri Lanka to French and other powers in view of India's security.¹⁰

The Tamils in Sri Lanka may be classified into two categories. Those who migrated to the Island before the advent of the British are termed as Sri Lankan Tamils. The second categories of Tamils were those who migrated during the British rule mostly as plantation labours. They were termed as Indian Tamils. Both these Tamil groups face different types of problems and Tamil Nadu evinced interest in their welfare.

The British established plantation economy in the Island. To establish the coffee and tea plantations they brought indentured labours from Tamil Nadu.¹¹ The Sri Lankan government agreed to provide all rights to these immigrant workers including citizenship if they wish to permanently settle in the Island. The Ceylon Order in Council of 1920 and 1923 recognized them as minorities and granted representation in the constitution without any discrimination against the indigenous population.¹² But the Kandyan Sinhalese opposed the idea of granting franchise rights to the Indian Tamils. They feared that the overwhelming presence of them in certain areas of the Kandyan region might affect the election results. Hence certain restrictions were imposed on their voting rights in the Donoughmore reports.

At the verge of independence of Sri Lanka the Sinhalese wanted to send back the Indian Tamils to India. Otherwise they wish to retain them without giving any political and economic rights.¹³ Nehru refused to take back them as 'sucked orange' and the divergence of view points over their citizenship question became a focal point in Indo-Sri Lanka relations. The Sri Lanka government passed the Citizenship Act of 1948, which was very much restrictive in nature. It limited the chances of Indian Tamils to secure citizenship. Tamil Nadu evinced interest in the Indian Tamils problem. Their issues attracted the attention of political parties of Tamil Nadu and its governments. Ethnic affinity between the Tamils of Tamil Nadu and that of the Tamils in Sri Lanka had its influence in the foreign policy making process of India over the years.

In citizenship issue as well as in other issues affecting the interests of the Indian Tamils, the Tamil Nadu state Assembly passed resolutions from time to time and requested the Indian government to take suitable steps.¹⁴ It also requested the Indian Prime Minister to arrange for a deputation of the representatives of Madras government to be present in

the discussions with Sri Lanka to assist him.¹⁵ Some of the opposition party members even argued that since the problem affects the South Indians most the "fate of the Tamils in Ceylon must be decided by the Madras Ministry and not by the Central Ministry".¹⁶ The state Assembly suggested that the settlement of citizenship question should be based on certain fundamental principles. During the negotiations with the Sri Lankan counterpart, Nehru maintained a stand which considerably coincided with the suggestions of the Tamil Nadu state Assembly. When the state was governed by the Congress ministry as in the centre, the state Minister of Finance, C.Subramaniam raised a point of order and regarded the matter purely as a foreign policy issue concerning the Government of India.¹⁷ But at the same time he informed that the state government was consulted by the centre which was informing the steps being taken in this regard. In the parliament also the members from Madras state constantly projected the Indian Tamils issue.

The DMK which was emerging as a powerful opposition party in Tamil Nadu in the late 1950's strongly presented the case of Indian Tamils. The party projected its image as the custodian of entire Tamil race living in other parts of the world. Its concern was especially strong in neighboring countries like Sri Lanka and Burma where considerable numbers of Tamils are living. It highlighted the indifferent attitude of the Congress ministries in the state and centre on the welfare of Tamils living in Sri Lanka. Since the problem involved the welfare of Tamil speaking people, the opposition parties in Tamil Nadu demanded that their state must be consulted before making any important decision by the centre. When India and Sri Lanka concluded the 1954 agreement during Nehru's period, the opposition parties in Tamil Nadu attacked the centre for not consulting the state. To solve the Tamils problem in Sri Lanka they even talked about forming a separate 'Dravidanad'.¹⁸

During the language riots of 1958 in Sri Lanka the Tamils were attacked by the Sinhalese. The repercussion was felt in Tamil Nadu. Protest demonstrations were organized by the DMK party in which the inaction of the state and central governments to secure the rights of the Tamils were projected. In 1961 also it petitioned the Sri Lankan Premier through its High Commission and condemned their government for denying equal citizenship and franchise rights to the Indian Tamils.¹⁹ The issue was used to express the Tamil nationalistic aspirations of the DMK party. In

comparison the opposition tone was considerably moderate in the Indian Parliament. This trend was noticeable at least up to the demise of Nehru. The Indian premier was fully aware of the public sentiments over this issue since he was involved in the matter from 1939 onwards. But he did not allow the state to dominate his foreign policy decisions. Krishna Menon, who was a close associate of Nehru, opined that the impact of the pressure exerted by the Madras state on Nehru in this issue was rather very limited. While answering a question of Michael Breacher on this issue he pointed out that:

...I am too involved in this matter to discuss it. Normally speaking the late Prime Minister was always aware that there were large numbers of people in South India who were affected, but this never dominated his calculations.²⁰

Krishna Menon regarded that Nehru was worried more about the impact of world opinion in this regard. Upto the demise of Nehru one can see that the Madras state found it difficult to influence some of the policy decisions of the government of India. Except some discussions on the rehabilitation arrangements for the refugees from Sri Lanka, the state's contribution in this regard was very limited.

After the demise of Nehru in 1964, Lal Bahadur Shastri assumed the Premiership and concluded Srimavo-Shastri Pact in 1964 to settle the Indian Tamils problem. A cabinet Minister from Tamil Nadu, Mr.Ramaiah has participated in the negotiation. The agreement paved the way for accepting 525000 Indian Tamils in Sri Lanka as Indian citizens. Since it involved compulsory repatriation, the Pact was strongly condemned by the opposition members from Tamil Nadu in the Parliament.²¹ Leaders like Annadurai strongly criticized the centre for not consulting the opposition like Sri Lanka. The other opposition parties and popular English Daily like *The Hindu* criticized the pact. But the Congress Chief Minister of Tamil Nadu, M.Bhaktavatchalam expressed his happiness over the settlement of long pending issue. During the 15 year rule of the Congress ministry in Madras state, the Indian Tamils issue was raised on many occasions. The ruling Congress party's views were conditioned by the fact that the centre was also ruled by the Congress party. But due to the pressure mounted by the opposition parties it allowed them to pass resolutions in the state Assembly to request the centre to take suitable steps on

the Indian Tamils issue. By and large, it was the opposition, and mainly the DMK which followed the issue with vigour and enthusiasm. When the Sri Lankan Tamils were attacked by the Sinhalese in 1958 violence the DMK strongly pleaded for their safety. It asked the Indian government to take suitable steps. The emergence of political parties with ethnic issues as their main plank in the polity of Tamil Nadu had its impact on the domestic political scene. The Congress party has to adjust to the new development. While the major opposition parties like DMK strongly sympathize with the Tamils in Sri Lanka, it also utilized the issue in pursuit of its desired political goal during the Congress period in the state politics.

In 1967, the DMK defeated the Congress party and formed the government in Tamil Nadu. Its language agitation and strong appeal to the Tamil race for its upliftment had desired result in the electoral politics. The DMK party continued to show interest in the Indian Tamils issue even after it became the ruling party. A discussion in the Tamil Nadu Legislative Assembly about the role of state government in the foreign policy making threw some light on the expectations of the DMK government. The Chief Minister M.Karunanidhi while answering the question of T.N.Anandanayagi, stated that he would press the centre for consulting Tamil Nadu in the issues involving the Tamils of Indian origin but the opposition members should not criticize him for such insistence.²²

When the supplementary agreement to the Sirimavo-Shastri Pact was signed in 1974, the Tamil Nadu Chief Minister expressed his grievance that the centre had not consulted the Tamil Nadu government before arriving a settlement on the Indian Tamils issue.²³ Earlier, the Congress government in the state took the stand that the Indian Tamils problem was a foreign policy issue to be handled only by the centre. But in 1981, when the 1964 agreement of Indian Tamils expired Tamil Nadu represented to the centre that the agreement should not be extended to accommodate Sri Lanka. The Indian Premier Mrs.Indira Gandhi agreed with the suggestion and informed the Sri Lanka government that the agreement has expired.

After 1948, the Sri Lankan Tamils slowly realized their vulnerable position as powerless minority. The secondary position given to Tamil language, colonization of predominantly Tamil areas with Sinhala population, the enactment of 1972 Constitution, and the introduction of standardization

schemes in education which affected the opportunities of the Sri Lankan Tamils finally pushed them to the demand for a separate state Eelam.²⁴ The Sri Lankan Tamils slowly intensified their struggle. It also led to the emergence of Tamil militancy. When the successive Sri Lankan governments failed to solve their problem and refused to respond positively to their aspirations despite several commitments given over the years it led to an explosive situation.

The communal violence unleashed against the Tamil communities in 1977, 1981 and 1983 almost bring the Island nation to the brim of a civil war. The agony of their Tamil brethren in Sri Lanka had its effect in Tamil Nadu. The Government, political parties and the public strongly protested against the Sri Lankan government and urged the centre to take immediate action. During the height of the crisis, the leaders of the political parties in Tamil Nadu tried individually to project their party as the only champion of Sri Lankan Tamils cause. The emotion of the public and the competitive political climate in the state also made the centre to respond immediately. The Sri Lankan government even feared Indian invasion and requested military assistance from several neighbours and western powers. India warned all the powers to keep out of the turmoil in Sri Lanka and conveyed its stake in the affairs of the Island.²⁵ The Sri Lankan government was forced to take immediate steps to control violence. The Indian government took several steps to help Sri Lanka to find a solution to the ethnic crisis. The Tamil Nadu governments as well as the opposition party leaders were consulted by the centre in this regard.²⁶ Above all, S. Ramachandran, a cabinet minister of Tamil Nadu was selected by the government of India as a delegate to the U.N. General Assembly to represent India's concern over Tamil Nadu. The role of Tamil Nadu in pressurizing the Indian government for taking strong measures in the crisis irritated the Sri Lankan government.²⁷

When Rajiv Gandhi became the Prime Minister of India in 1984 he attempted mediation to settle the ethnic issues in Sri Lanka. After the failure of Thimpu talks and other efforts he finally concluded Indo-Sri Lanka Agreement in July 1987. Rajiv Gandhi on August 2, 1987 addressed a public meeting at Madras. He stressed the very important role played by M. G. Ramachandran, the then Chief Minister of Tamil Nadu in finalizing the agreement.²⁸ India dispatched Indian Peace Keeping Force (IPKF) to monitor peace between the Sri Lankan government forces and Tamil

militant organizations like LTTE. But due to compelling circumstances IPKF was forced to fight with the LTTE. Later the Sri Lankan Government and the LTTE joined together to force the withdrawal of IPKF.²⁹ Rajiv Gandhi was assassinated by the suicide squad of the LTTE. The outfit was banned by India and its supporters were hunted down. It was a major turning point in the ethnic politics of Tamil Nadu. The public and the leaders of various political parties were taken aback by this gruesome murder.

The general election results following the assassination indicated the changing trend in Tamil Nadu. The party which was accused to have links with the LTTE suffered its worst electoral defeat. Sensing the new development the political parties are trying to disassociate from the Tamil militant outfits. They accused the other political parties as supporters of LTTE. When some political leaders like V. Gopalasamy and P. Nedumaran continue to support the LTTE, the AIADMK government under J. Jeyalalitha arrested them under Prevention of Terrorism Act. Following these developments, the pressure of Tamil Nadu on the centre to support the militant organizations ceased.

Though some attempts were made to generate support for the LTTE, the present trend in the ethnopolitics of Tamil Nadu indicates a sober approach. The emotion gives way to practical calculation. The ruling establishment as well as the major opposition parties maintains that they sympathize with the genuine cause of the Sri Lankan Tamils and their legitimate aspirations. But they are not willing to provide any support to the Tamil militant outfits as in the past. Naturally, there was no major pressure on the policy making process of the Indian government on the ethnic issue from the Tamil Nadu. The emergence of coalition politics in the centre with the support of regional parties of Tamil Nadu also had its effect. The centre consults the ruling party on important development over Sri Lankan ethnic issues. Since there was no pressure from Tamil Nadu for an active role by the Indian government, the centre maintains a 'hands-off policy on Sri Lanka.'³⁰ Its concern on the security of India is understood in the Sri Lankan establishment. Its leaders maintain regular contact with their Indian counterpart and inform the developments on peace process.

In both the Tamils issue in Sri Lanka, Tamil Nadu evinced interest since independence. The intensity of support for their cause depends upon the circumstances as well as the intensity of problem. The

DMK being an ethnic political party in opposition, strongly supported the Tamils cause and also discredited the centre and state governments for their failure to solve the problem. As long as Nehru was in the helm of affairs he never allowed the state to dominate his foreign policy dealings. It was mostly because of his concern on the world opinion and bilateral norms. After the demise of Nehru, the centre accommodates the state's cabinet minister in the negotiation process in the 1964 Shastri-Sirimavo Pact. The DMK, when it became the ruling party mellowed down its approach. Excepting on some occasions the DMK was consistent in projecting its image as the vanguard of Tamil

nationalism. The AIADMK government under MGR cautiously approached the issue with out offending the centre. In the Sri Lankan ethnic crisis one can see the interplay of competitive politics. In the 1980's due to the intensity of communal violence the political parties and the public responded with lot of emotion. The Congress government at the centre responded to the pressure. Eventhough foreign policy making is purely a central subject, the emotive appeal of the state had its impact on the decision making process. Depending upon the nature of pressure emanating from Tamil Nadu, the government of India accommodated its view points in the Sri Lankan case.

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A NEW NOTE ON RENANDU CHOLAS

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The history of the Cholas of Renandu is not so obscure as that of the other minor dynasties of the Andhra country. A large number of stone records and some copper plates throw light on these Cholas. Though the inscriptions outnumber the copper plates, the information furnished by them is meager. The copper plates, on the other hand are more informative. They describe the origin of the families, trace their descent and mention occasionally, certain historical events associated with their names.

Renandu, a region in Andradesa is mentioned in the inscriptions as Renandu-eduvelu (i.e., Renandu 7000) implying that this territory consisted of 7000 villages or revenue units in ancient days. It was also referred to as Marajavadi.

According to K.A. Nilakanta Sastri, Renandu, "comprised the tract of land lying along the Kunderu river in the Cuddapah and Kurnool Districts".¹ The same historian later revised his views and agreed with M. Venkataramayya that Renandu is, roughly, the country lying between the two tributaries of the River Pennar, viz., Chitravati in the north east and Cheyyaru in the south west, comprising the major portion of the Cuddapah District and parts of Kolar and Chittoor Districts.²

Who were these Renandu Cholas? Where did they come from to Renandu? How did they establish their rule?

The available evidence indicates that these Cholas established their rule in the Telugu country during the fifth century A.D. Buddhadatta belonging to Uraiyur and the author of Vinaya Vinichaya in Pali, mentions Achchuta Vikranta of the Kalabhrakula as this contemporary ruling the Chola country with Kaveripoompattinma as his capital. Literary tradition in Tamil also refers to an Achuta, the Kalabhra, who was the overlord of the Chera, Chola and Pandya rulers. On the basis of the contemporarily of Buddhadatta with Buddhaghosha, Achyuta may be assigned to the fifth century A.D. Probably the Kalabhra interregnum might be the cause of the migration of the scions of the Cholas of the Kaveri basin to Renandu.

The history of the Renandu Cholas can be inferred from two copper plates viz., The Malepadu and the Dommara-Nadyala Plates. These plates were issued by Punyakumara in the 5th and 10th years of his reign. The following facts noted in these inscriptions deserve special consideration. Punyakumara traces his lineage from Karikala Chola, who built the banks of the river Kaveri and who appropriated to himself the possessions of the "Trairajya". Though the embankment of the river Kaveri is a fact which is frequently referred to in Tamil Literature,³ Karikala's conquest of the Trairajya is not however so well known. The "Trairajya" mentioned in the Malepadu and Dommara-Nandyala plates, probably refers to the Pallava Kingdom. The Chalukya inscriptions of the seventh and eighth centuries refer to a state popularly called as Trairajya-Pallava and Trairajya-Kanchipati, which Vinayaditya and his son Vijayaditya subdued.⁴ If we associate "Trairajya", mentioned in the two copper plates with 'Trairajya-Pallava' and 'Trairajya-Kanchipati' referred to in the Chalukya inscriptions as having been subdued by Vinayaditya and Vijayaditya, it is plausible that Karikala conquered the Pallava kingdom in the north between C. 113 A.D. - C. 157 A.D.

The duration of the Chola rule over the Trairajya Pallava kingdom is not known. The sudden appearance of a tribe called the Kalabhras from somewhere in the north west broke the continuity of the history of South India. They conquered all the old dynasties and established themselves in their places. How many years their tyranny lasted, cannot be ascertained exactly. But it could not have definitely exceeded two generations as only two rulers of the tribe are known to have ruled over the Tamil country.

Simhavishnu, a scion of the Pallava royal house who had revived the rule of his family at Kanchipuram, overthrew the Kalabhra power in Tamil Nadu. Thus the establishment of the Kalabhra rule and the emergence of the Pallavas must have broken up the power of the Cholas. Consequently the Chola power in the Telugu country (portions of the Kurnool and Cuddapah districts which formed part of the

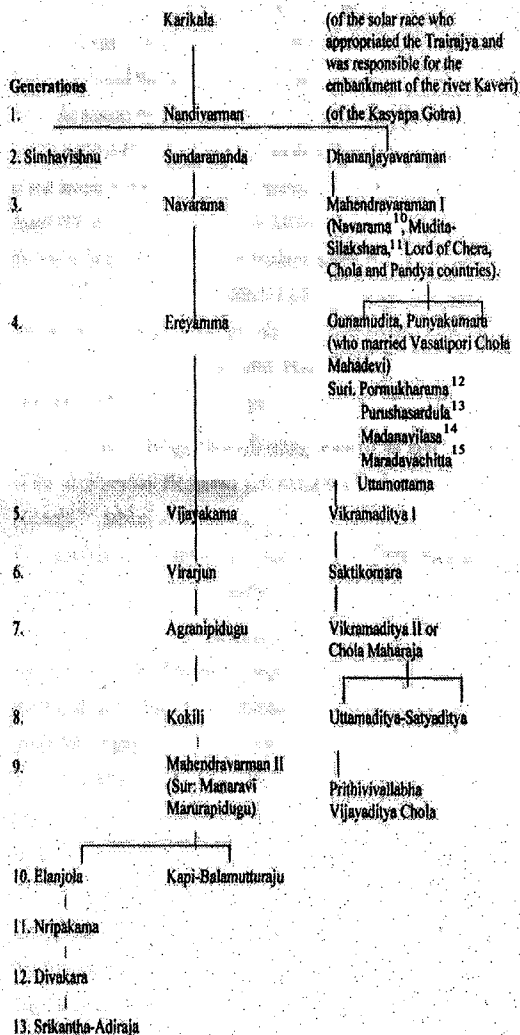
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empire of Karikala) was confined to a small region known as Renandu.⁵ Deprived of their traditional territory, the Cholas sought their fortune in the far off northern region and eventually acknowledged the supremacy of the Pallavas. The following Copper Plates enable us to construct the Genealogy of the Renandu Cholas.

1. The Malepadu Plates of Punyakumara⁶
2. Dommara-Nandyala Plates of Punyakumara⁷
3. Madras Museum Plates of Srikantha Choladiraja⁸
4. Pedachappalli Plates of Srikantha Sri Manohara⁹

Of these, the Malepadu Plates of Punyakumara and the Madras Museum Plates of Srikantha choladiraja are important.



The Malepadu and Dommara-Nandyala plates indicates that there were two collateral branches of the Renandu Cholas,¹⁶ one beginning from Sundarananda and the other, from Dhananjayavaraman. Srikantha Choladiraja, one of the descendants of Sundarananda moved towards South and conquered Kanchi is 850 A.D. As a result the rule of the Renandu Cholas was established in and around Kanchipuram which remained their headquarters for sometime. Again their drift from Kanchi towards Kumool District was brought about by the Vaidumba conquest of a part of Tondaimandalam. In 975 A.D. they moved into Kalinga when Bhima, the Renandu Chola, conquered the Kingdom of the Eastern Chalukyas. Ultimately, their rule in Kalinga was brought to an end by Rajaraja-I towards the close of the tenth century. In addition we may gather the following information from these plates.

In the Telugu Chola administrative set up, the king was the head of the administration. He sported high-sounding titles like Paripratapa-Chola Maharaja Sabdah, Navarama, Muditasilakshara, Promukharama, Purushasardula, Madanavilasa, Ganyamana, Prithivivallabha and Maharajadhiraja. Often they were referred to by the epithets like Erikal.

An important fact emerges when we analyse the political significance of the three terms viz., *maharajadhiraja*, *dugaraja* and *mutturaja* occurring in early Telugu Chola inscriptions; that the kingdom established by these Cholas, was divided into three well defined charges, each held by a prince of the royal family including the king, who held direct control over one part while exercising sovereignty as adiraja over the others units. The succession to the throne was regulated by the law of primogeniture.

The village was the primary unit of the kingdom. Ten to sixty villages constituted a *sthala*. The *nadu* was the largest unit of administration. Besides these, there were two more territorial divisions viz., *padi* and *bhumi* (e.g. *Marajavadi*, *Mottavadi*, *Are-bhumi* and *Magatala-bhumi*). Villages were administered by officials called *ayagars*. The other important officials of the village were Kamam, Talari and Vetti.

The study of the inscriptions of Renandu reveals that the practice of inscribing important matters in Telugu script on stone began only in the

last quarter of the sixth century A.D. The first Telugu inscription of this region found at Kalamalla belongs to Erikal Mutturaju Dhananjaya. The earlier inscriptions were only in Kannada script. The Telugu Kavya form also emerged during the rule of the Cholas of Renandu. Some of the rulers too of Renandu composed Kavyas in Telugu. These indicate that the Telugu Cholas of Renandu had made noteworthy contributions to the Telugu language and literature.

Saivism was a popular faith among the Telugu Cholas. Donations to maths and temples by these rulers are frequently mentioned in inscriptions. The Ramesvaram Pillar Inscription of Panyakumara

refers to a Siva temple (the temple of Vasantisvara) at Tarumunru which was endowed with two gardens by his queen.

The Renandu Cholas introduced a new style of rock-cut architecture in their territory which was based on the Tondaimandalam architectural tradition.¹⁷ (Simhapada pillars and the Iconographic scheme). The manner of depicting the Dvarabalas was also distinctly of the Tondaimandalam style. After some time, this style came to be influenced by the Western Andhra tradition. Thus the Cholas of Tamil Nadu not only migrated to Andhra Pradesh but also stamped their culture over there.

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10. i.e., a New Rama
11. One who delighted in inscribing on stone.
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TAMIL NADU ASSEMBLY ELECTIONS 2006: AN UNUSUAL VERDICT

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The April-May elections in five states, including Pondicherry union territory, are significant and positive. The big positive outcome was the magnificent voter turnout, ranging from 70 to 80 per cent. Voting percentages in Tamil Nadu (70.56 percent) and West Bengal (81.63 percent) went up quite sharply over the 2001 level while Kerala (72.12 percent), Assam (75.72 percent), and Pondicherry (85.89 percent) registered their customary highs. Politically speaking, these are the vanguard Indian states in terms of political awareness and citizen's participation in the democratic process. Studying

elections is a challenging but very worthwhile business.¹

Tamil Nadu has witnessed two — party competition for a longer than any other region in India. Since 1916, when the Justice Party (JP) was founded, the state has witnessed a series of contests, first between the JP and Congress, between the Congress and the DMK, finally between the DMK and the AIADMK.² But in all these elections a single party won the majority of the seats except 1952 elections, and formed its ministry without any outside support from its own allies. The most

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dramatic change in Tamil Nadu politics came in 1967 when the DMK, a regional nationalist party with a populist posture, defeated the Congress party and established a new state governments. Since then, Congress has never returned to power.³ In this election the DMK won 138 seats, Congress 47. The entire Congress cabinet was defeated, including the Kamarajar Nadar⁴ and the DMK formed its ministry under the leadership of C.N. Annadurai. The prime factors that were responsible for the DMK's victory in 1967 were i) Preserving English as an official language, ii) Increasing State Autonomy in economic decision making and iii) Providing cheap rice.⁵ While comparing these three factors providing cheap rice had attracted the voters and the people's mandate was in favour of the DMK. Though the DMK government initially introduced cheap rice scheme in few districts but finally it was not able to extend it to other districts. Similar with 1967 the DMK in the 2006 Assembly elections has made some promises in its election manifestos. Some of the promises were: "quality" rice at Rs.2 a kg through public distribution system, free colour television sets (to homes that do not have them) to provide "recreation and general knowledge to women," revival of marriage assistance scheme for women, free gas stoves to poor women; payment of Rs.1000 a month for six months to pregnant women; and two acres of land to landless peasants. These promises were apparently aimed at neutralizing the impact of the two main constituencies of the AIADMK:

Women and Dalits. Indeed, the promises made in the DMK's manifesto, especially ration rice at Rs.2 a kg and free colour television sets dominated the electioneering. The leaders such as Mu.Karunanidhi, the union Finance Minister P.Chidambaram and others did campaigned for their alliance by propagating the DMK's manifestos.⁶ The grand alliance, the Democratic Progressive Alliance (DPA), comprising of the DMK, the Congress, the Pattali Makkal Katchi (PMK), the CPI and the CPI (M), and the Indian Union Muslim League (IUML) and the promises made by the DMK finally paved the way of DMK-led coalition government in the state of Tamil Nadu. The DMK was able to manage to secure 96seats only and at the outset the support DPA won 163 seats. With the support of its own

alliance partners the DMK formed its first coalition government and the chief of the part)', M.Karunanidhi was sworn in as Chief Minister for the fifth time. It was important to note that after a long time, Tamil Nadu had a strong opposition in the Assembly also. The AIADMK alone won 60 seats and totally the AIADMK - led alliance, including MDMK, DPI and other smaller parties, won 69 seats.

Party Position

Tamil Nadu Assemble Elections Results 2006

PARTIES	CONTERSTED	WON	VOTE %
DMK-Alliance	234	163	44.73%
DMK	132	96	26.45
Congress	48	34	8.38
PMK	31	18	5.65
CPI (M)	13	9	2.64
CPI	10	6	1.61
AIADMK - ALLIANCE	234	69	40.06
AIADMK	188	61	32.64
MDMK	35	6	5.95
DPI/VCK	9	2	1.29
JD (S)	1	0	0.07
Ind. (ALADMK)	1	0	0.08
OTHERS			
DMDK	232	1	8.38
BJP	225	0	2.02
BSD	164	0	0.79
Independents other parties	1497	1	4.29

Source: *The Hindu*, CSDS Data unit, 14 May, 2006, p.1.

Voting Turnover

In the history of Tamil Nadu Assembly elections, 1984 and 1991 elections witnessed ever-high percentage of polling in the state. For instance, in the 1984 elections 96.21 per cent of votes polled in the state and it were 96.76 in the 1991 elections. The assassination of Indira Gandhi in 1984 and the assassination of Rajiv Gandhi in 1991, has created a sympathy 'wave' in the state and this was resulted massive voting turnout in the elections.

Voting Turnout Details

YEAR	POLLING PERCENTAGE
1977	61.56
1980	65.41
1984	96.21
1989	69.53
1991	96.76
1996	66.92
2001	59.07
2006	70.56

Source: *Dinamani*, 9 May, 2006, p.7; *The Hindu*, 12 May, 2006, p.12.

Apart from these elections the voting percentage was around 60 percent only. In the 2006 elections 70.56 percentage of polling recorded in the state. It is significant to note that the women electorates constitutes higher than the male electorates. For instance, of the total electorates, 4,63,04764 the women electorates account for 2,33,61,801 and the male electorates constitutes 2,29,42,963 only.⁷

Polling in Western Region

NAME OF THE DISTRICT	POLLING PERCENTAGE
The Nilgiris	65.8
Coimbatore	69.6
Erode	73.9
Salem	74.1
Namakkal	70.6
Dharmapuri	71.6
Krishnagiri	65.0

Source: *The Hindu*, "How Tamil Nadu Voted", 19 May, 2006, p.4.

As usual the rural areas, especially the western region of Tamil Nadu, witnessed impressive turnout and some of its segments recorded even more than 75 percent.⁸ In this region the DMK alliance won 38 seats and AIADMK won 16 seats. Except Coimbatore, where the party won 10 seats, the AIADMK's performance was very poor in other districts of this region. The Northern region also witnessed impressive turnout. The following Table shows the voting percentage in the Northern region:-

Polling in Northern Region

NAME OF THE DISTRICT	POLLING PERCENTAGE
Chennai	64.7
Tiruvalluvar	68.2
Kancheepuram	68.3
Vellore	71.3
Tiruvannamalai	73.9
Villupuram	71.8
Cuddalore	75.3

Source : *The Hindu*, "How Tamil Nadu Voted", 19 May, 2006, p.14.

Except Chennai other districts turnout was impressive and Cuddalore district witnessed a high polling of 75.3 per cent. At the same time, while comparing with the other regions Cauvery Delta districts recorded highest polling in which all districts recorded more than 70 per cent of polling. In Chennai, which was considered as a stronghold for the DMK, the AIADMK performed well with winning 7 seats out of 14 seats. By calculating the overall performance the DMK alliance won 53 and AIADMK 18 seats.

The following table shows the voting turnout in the Cauvery Delta districts:

Cauvery Delta Districts

NAME OF THE DISTRICT	POLLING PERCENTAGE
Karur	77.7
Trichirapalli	73.3
Perambalur	77.8
Nagapattinam	75.8
Thiruvarur	76.1
Thanjavur	74.9
Pudukottai	74.2

Source: *The Hindu*, "How Tamil Nadu Voted", 19 May, 2006, p.14.

The AIADMK, compared with the last general elections, has secured 8.4 per cent more votes and won 12 seats which is surprising victory for the party. The DMK's performance in this region, always, impressive. Surprisingly the DMK-led alliance performance in both south and deep south region is impressive. The party has won 31 seats in this region and the AIADMK drew with 12 seats. Traditionally the south was considered as a stronghold for the AIADMK but this election has changed the trend and the DMK alliance performed well. The DMK has won 41 seats, it was 22 for the AIADMK. In Kanyakumari and Ramanathapuram District the AIADMK drew blank. The BJP drew blank in this elections, but the party has secured 7.4 percentage of its vote in this region.

Polling in Southern Region

NAME OF THE DISTRICT	POLLING PERCENTAGE
Dindigul	72.0
Madurai	70.63
Theni	70.6
Sivaganga	64.5
Ramanathapuram	63.8
Virudhunagar	72.4
Thoothukudi	66.1
Tirunelveli	69.1
Kanniyakumari	63.7

Source: *The Hindu*, 19 May, 2006, p.14.

As far as polling percentage it is not so good with the southern region. Though the Kanyakumari district possessed more number of literates but the voting turnout was only 63.7 per cent, which is very low compared with other districts of Tamil Nadu.

Unusual Verdict

The elections results are unusual in the sense, in previous elections the DMK's performance in the south was not impressive. But in this elections the DMK - led DPA won 41 of the 63 seats in the nine districts. The AIADMK drew a blank in Kanyakumari and Ramanathapuram districts. However, it managed to retain its supremacy in Madurai, Theni and Tuticorin.⁹ Coimbatore district was the lone saving grace for AIADMK where the party and its alliance partners secured 10 of the 14 seats.

The result reveals a less obvious but critical shift in the state's political geography. For instance, the AIADMK's entry into the traditional stronghold of Chennai (as well as the northern region) and the DMK's spectacular show in the deep south (a traditional AIADMK stronghold) are signs of new shift. *The Hindu*-CNN-IBN exit poll has identified a major social churning in the state. The results also came as 96 percent accurately predicted by *The Hindu* - CNN - IBM opinion poll. The shift in political geography is linked to the changing political sociology of the state. Earlier, the major caste - community groups were identified in terms of their affiliation to one the two big parties. Communities such as Thevars, Gounders and Arundhathiars were considered 'vote banks' of the AIADMK. While Muslims, Christians and a section of the Dalits were known to be with the DMK, the Vanniyars went with the PMK. The results proved that this patterns undergone significant changes. It is not that entire groups have shifted loyalties from one party to another. The real change is that the voting preference of different social groups now varies from region to region.

It is interesting as well as new developments to note that the Vanniyars do not appear to be a 'Vote bank' that the PMK holds and can transfer at will. For instance, in Virudhachalam, a stronghold of PMK, the party was barely defeated by the Desiya Murpokku Dravida Kazhagam's

(DMDK) candidate, the popular actor Vijayakant, and he was the founder of the party also, by a margin of 13,377 votes. Even in the so called 'Vanniyar belt' in the north central region, the DMK-led alliance gets a barely majority of the Vanniyars votes, not the kind of en bloc vote it may have expected. AIADMK alliance won more Vanniyars votes than the DMK alliance and the AIADMK alliance won 18 Seats in the region¹⁰ at the same time DMK - led alliance was able to secure 53 seats.

Vijayakant's Decisive Factor

The newly formed Desiya Murpokku Dravidar Kazhagam (DMDK) by the film actor Vijayakant on September, 2005 contested in all 234 constituencies independently. It was remarkable that a newly formed party, even within the short span of time, polled 8.4 per cent of the popular vote. The party has strong support among young voters and is therefore better placed for growth. If the DMDK's votes were to be merged with that of the AIADMK alliance, the results would have been the opposite of the actual outcome. The AIADMK alliance would have won 159 seats against only 74 for the DMK alliance. But in the present situation the DMDK's vote sharing has had its impact on atleast for 43 constituencies, in these constituencies the AIADMK alliance was barely defeated by the DMDK's votes. The party has secured nearly 2.75 lakh votes in the Coimbatore district alone. Further, the DMDK was secured more than 30,000 votes nearly in 10 constituencies. Political analysts predicts that the DMDK would emerge as a alternative force to PMK and MDMK in future.¹¹

The BJP's Big Defeat

The BJP, which contested without the support of the DMK and AIADMK for die first time in Tamil Nadu in 10 years, performed very poor in this elections. The party contested in 225 constituencies and drew blank. Except in the deep south, where the party secured 5.8 per cent of votes, the party's performance in other regions was not impressive.

Thought the BJP's vote share is two per cent, tiny by itself, but if it merged with the AIADMK-led alliance; its tally would go up to 84 seats.

The BJP's Track Record

YEAR	CONTESTED	WON	PERCENTAGE
2006	225	-	2.02
2001	21	4	3.19
1996	143	1	1.81
1991	99	-	1.70
1989	31	-	0.35
1984	15	-	0.25
1980	10	-	0.07

Source: *The Hindu*, 8 May, 2006, p.4.

The BJP fought the elections with one major issue, not about sankaracharya's arrest, criticising the "minority appeasement" policy of Congress-led United Progressive Alliance (UPA) at the centre. It is important to note that the party's Hindutva ideology did not figured even in the electioneering. This election had really exposed the real strength of the BJP in the state. Except in the southern region, where it has secured 7.4 votes, the party's performance was not impressive. The future of the BJP, in state, would depends only on its alignment with the either the AIADMK (or) the DMK. But both the party has a little hesitation to accommodate the BJP because of possible of loosing of minorities votes.

Women's Representation

Though Tamil Nadu has a distinction of being having more number of women electorates (Total electorates in the state is 4,63,04,764 of which the male electorates account for 2,29,42,963 and women electorates constitutes 2,33,61,801) their representation was a not impressive, not only in this elections but in all other elections, also. In the year 1991 a record of 31 women's elected to the state Assembly.

In this election, 160 women candidates contested and only 22 of them elected to the Assembly which account for 9 per cent only. There were 7 women candidates each from the DMK and the AIADMK elected to the Assembly. The CPI (M) had sent 3 women members to the Assembly.

Women's Representation in Tamil Nadu Assembly

YEAR	TOTAL WOMEN ELECTED
1952-57	2
1957-62	14
1962-67	13
1967-71	6
1971-76	6
1977-80	3
1980-84	7
1984-88	8
1989-91	9
1991-96	31
1996-2001	12
2001-2006	27
2006-	22

Source: *Dinamani*, 11 May, 2006, p.7.

One significant development with regard to the voting percentage of women is, in this elections their voting percentage was increased considerably while compared with the previous elections. For instance, in the 2001 the recently concluded Assembly elections.

Conclusion

The May 2006 Assembly elections in Tamil Nadu was unusual in many respect. Tamil Nadu witnessed two - party competition for a longer then any other region in India, since 1916. But in all these elections, except the 2006, the mandate was in favour

of a single party. But this time none of the party was able to win the majority of the seats, as required to form the government. Finally the DMK-led coalition government with the outside support of the Congress, the PMK and the Left parties, formed in the state.

While analyzing the results of May 2006 elections in Tamil Nadu there was a shift in the state's political geography. For instance, the entry of AIADMK's in to the stronghold of Chennai as well as northern region. The DMK's spectacular slow in the deep south (a traditional AIADMK stronghold). The shift in political geography is linked to the changing political sociology, as identified by the Hindu - CNN - IBN poll survey. Once the major caste-communities, such as Thevars, Grounders were identified with the supporters of the AIADMK and the Vanniyars for the PMK. It was not the entire groups but majority of there shifted their loyalties to other parties. For instance, the AIADMK - led alliance gets more Vanniyars votes then the DMK - led alliance in the northern region.

The Vijayakant the founder of non is thus election was significant. It was sense; the party has won 8.4 percent of votes polled in this election and is therefore possibility for better growth. If the DMDMK voles were to be merged with that of the AIADMK alliance, the results would have been different the AIADMK alliance would have won 159 seats against only 74 for the DMK alliance. DMDK's vote sharing has lad its impact on at least for 43 constituencies, the AIADMK's defeat was mainly the DMDK's vote share.

Now the state, Tamil Nadu, has started to experiment the new form of government, a coalition government. The recently concluded assembly elections in the state has established a new trend in the state with the check on the functioning of the DMK government and the party in a position to sacrifice as well as to fulfil the expectations of its coalition partners.

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PRESS AND NATIONALISM IN MADRAS

A. Thanappan*

Press exists to safeguard public rights and liberties. It is also maintaining the power and prestige of the country by providing patriotic support. A newspaper in reality records history and day to-day affairs. Napoleon one of the greatest General said that "four hostile newspaper were more to be feared than a thousand bynots" Thomas Jefferson said, "No Democracy can survive without a free press. Such a high tribute is offered to the power of press.¹

Role of Press in Developing Nationalism

There was change in the functions of press in the end of 18th century. Instead of praising and portrait the activities of the company administration began to criticise and accruing the activities of the government and their official were started through this press media. S.A. Humphreys an unlicensed settler published, the *Indian Herald* on April 2, 1795 at Fort St. George without the permission of the government. In which he had accused the government. The paper also expressed its observation on the probability of a marriage between the Prince of Wales and the Princess of Brunswick. This was viewed as character assassination. Lord Hobart, the then Governor of Madras arrested Humphreys. But he mysteriously escaped from the custody on April 19, 1795.² Thus the *Indian Herald* was the first press which boldly criticised and accused the government. It gave courage among the Indian press to oppose and criticise the government.

React of the Government on Press

It was felt that a strict supervision over the press would be necessary in the interest of the safety of the company and Britishers in India. No wonder censorship was established in 1799 over the newspapers that were published in the country. It was laid down that the names of the editors and proprietor should be published in the newspaper.³ Thomas Munroe, the than Governor of Madras was commissioned to report on the freedom of press in India in 1820. He foresaw that free press would had a bad effect upon the native army leading to a military revolt joined in by the great body of the people. He also finally warned the court of Directors that the press of uncontrolled would be dangerous in

the highest degree to the existence of British power in this country.⁴ His recommendations were accepted and placed new regulations before the Supreme Court in March 1823. These regulations provided that no press was to be established nor any paper or book was to be printed without obtaining a license for that purpose from the government. They should be submitted to the government for inspection. It got the authority to stop the circulation of any books and papers.⁵

In 1813 the Religions Trust Society published the first Tamil monthly magazine, *Tamil Patrika* which enjoyed the support of the government. But it ceased to exist from 1833 due to the lack of patronage among the people. *Madras Spectator* was established in 1836 by D. Ochterlong and published every Wednesday and Staturday. It was really a spectator press. It was eventually swallowed by the *Madras Times* in turn it was taken over by *The Mail*.⁶ In 1844 Gazulu Lakhmananrasu Chetty, a Telugu Merchant launched *The Crescent* a newspaper to defend the rights and the privileges of the Hindu. It fought for the abolition of commercial, concession granted to the East India Company. The *Madras Times* (1860) and the *Madras Mail* (1867) were started with the object of criticising the economic exploitation and social discrimination of Indians.⁷

In 1867 provisions of the Act XI of 1835 were reenacted. In 1870 the well known section 124 A was inserted as the Indian Penal Code. It imposed fine and imprisonment of the press owner if it writes things objectionable.

After 1858 the press which were owned and edited by the Indians was increased. Most of the press published their edition in English. All of them played important role in the political education of the people and helped in the growth of patriotic and National sentiments.⁸ *Native Public Opinion* established by three leaders namely T. Madhav Rao, the then Dewan of Travancore, Indore and Baroda, R. Raghunath Rao, the then Reverence Minister of Indore and Ranganath Mudaliar, a Professor of Presidency College. Another paper was *Madrasee*

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started by A. Ramachandra Iyer. It was followed by *Madras Standard* an Anglo-Indian paper founded in 1877 later it was Indianised by G. Parameswaran Pillai.⁹

Press in Madras took a sudden lurch forward with the arrival of G. Subramania Iyer (1855-1916) into the public life of Madras at the close of 1870. He long with M. Veera Raghavachari and four other law students publishing *The Hindu* a weekly in English on September 20th 1878. The other causes for the starting of *The Hindu* were the absence of political association or a newspaper in Madras to protest against the Government vehemently.¹⁰

Nationalism began to spread in the last half of the 18th century. Many organs like educated youth, social reformers neglected and unemployed section of the society, politically avenged rulers and zamindars and press played vital role in this task. Among them press had played a pivot role in kindling the nationalism. Next to Calcutta, the press in Madras had largely contributed in spreading nationalism. Right from Indian Herald of S.A. Humphresy in 1794 to *The Hindu* in 1878. They developed nationalism slowly and effectively in Madras. These led to the formation of many organisations including Indian National Congress and finally resulted in the freedom struggle.

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PUDUKKOTTAI LEGISLATIVE COUNCIL AND INDIAN NATIONALISM

P. Sabapathy *

This Paper is an attempt to highlight the role played by the Pudukkottai Legislative Council in promoting nationalism among the masses. The erstwhile state of Pudukkottai was the only sovereign native state in the Tamil speaking part of India. Thondaimans founded the Pudukkottai state in the last quarter of the seventeenth century. They introduced constitutional reforms now and then. As early as 1902, a representative assembly was launched. From 1914 two Houses existed side by side namely the representative assembly and the legislative advisory council.

The year 1924 marked an important landmark in the constitutional history of the erstwhile

state of Pudukkottai. In the year 1924 both the aforesaid institution were abolished and a new representative institution known as Pudukkottai legislative council was came into existence for the first time in the history of the state.¹ The Pudukkottai Legislative council consisting of Representatives of the people of the Pudukkottai state. It was inaugurated by the Rajkumar Vijayaragunatha Durairaja on Monday 29th September 1924.²

The southern native states under British Rule had never been lagging behind to express nationalist feelings through their law making bodies. Members of the Pudukkottai Legislative council contributed their share towards nationalism. They

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perform the task amidst of severe steps taken by the then British controlled administration.

One should be known the Thondaiman-English ties before discussing the role played by the council to promote national feeling among the subjects of Pudukkottai state. Needless to say that Pudukkottai state and Britishers were in cordial relations. The relation reached to the pinnacle during the reign of H.H.Raja Ragunatha Thondaiman (1769-89). During the period of H.H.Ramachandra Thondaiman (1839-1880), the Thondaiman - English ties got serious setback. Thondaiman's title "His Excellency" was withdrawn in 1859. The British Government reduced his Position to an Ordinary Zamindar.

Quite naturally, the friendship towards Britishers resonated in their state administration too. In the first quarter of the 20th Century it was somewhat reckless. But the winds of change could not be kept entirely.

As regards the nationalist activities there was no compromising during the days of early forties. There was no political freedom.³ According to the version of Akilan, Popular Tamil Writer, The Rajah's College Student of Pudukkottai had read the works of Subramania Bharathi under the desk.

So in such an unfavourable condition prevailing over the state, it was very difficult to cultivate the lessons of Nationalism among the masses. However Pudukkottai Legislative Council Members with hectic attempts sowing seeds of Nationalism even at a time when there was no party system prevailing in the State Politics.

In each and every budget session the Pudukkottai Legislative Council eagerly expecting from the government with regard to self government and poorna swaraj. Whenever they failed to get the responsible answer from the Britisher. They never went back to throw their arrow upon the government.

The council was very much interested to give prior training in the art of self government to the people of Pudukkottai state. The then Darbar not Permitted them to exercise their plan. Then Darbar was unwilling to acquire a copy of the book titled *An Autobiography of Pandit Jawaharlal Nehru* for the council Library.⁴

At the Initial Stage the members of the council giving petitions rather than involving into any

unparliamentary acts. They gave up giving petitions only after the last quarter of the Nineteen forties. Thereafter the council became hot headed and achieved several remarkable reputations.

The members of the council became very proud for the following rare incident. Once the members of the council managed to get permission from the government to move a resolution by which they were to recommend to the government to convey their heartfelt sympathies over the demise of Mrs.Kasthurba Gandhi.⁵ Although the resolution was a simple one, this was an important stage in the history of the council. Pudukkottai state administration signaled to move the resolution. The simple and moral behind that resolution was that this compliance on the part of government made members of the council to feel that the day of poorna swaraj was not far off.

The recommendation of the council was implemented by the H.H.Brahadambaldass Rajagopala Thondaiman Bahadur. In his opening address to the seventh council remarks thus : "I am assure the House that I am fully alive to the situation and closely watching the political developments that are taking place in A. British India and in other Indian Native States, and that I shall not fail to do the correct things at the appropriate time in the best interest of our people". The members of this council got happy over the statement of H.H. The Raja. This clearly reveals that H.H. The Raja and the council had not even a small amount of disloyalty against the prevailing Nationalist feelings.⁶

Due to the matchless wisdom of H.H.The Raja , integration of Pudukkottai state with the Indian union was smoothly done. The states such as Pudukkottai, Banganapalli and Sandur merged with Madras. V.P.Menon personal aide to Sardar Vallabai Patel, the then Deputy prime minister of India and in-charge of the ministry of states observed the merger of Pudukkottai thus:

"I met the Raja only once, when he was invite to Delhi to discuss the future of his state. The then Raja was just 26 at that time and seemed completely overwhelmed when the proposal to merge his state with madras was put to him. Neither he nor his adviser had anything to say".⁷

Thus our instrument of Accession was signed on 29th February 1948 and later the state merged with the Dominion of India on 3rd March

1948. According to the recommendation of the Pudukkottai Legislative Council which was acting as the guiding spirit of H.H. The Raja, The Privy purse and private properties of the Raja were amicably settled.

Several other factors also contributed along with the council, in the merger of the state with the Indian Union. The Pudukkottai State Congress Committee insisted H.H. The Raja to establish a Responsible government at once, as it was the sole aim of the people of the state. It also insisted for the dissolution of the Pudukkottai Legislative Council in the form of resolution on 2nd May 1947.⁸

In addition the All India state People's conference appealed to the government of Pudukkottai to take immediate steps to introduce the responsible government in the state.⁹ The ambition of responsible government was not only felt by the urban people but also the village folk. P.Pudupatti Village congress committee gave ultimatum to the govt. to dissolve the council. The Raja of Pudukkottai issued the proclamation for the constituent Assembly on 27.09.1947 and 17.11.1947.¹⁰

In the history of Native States in South India, Pudukkottai occupied a prominent place, It was the only state which was grateful enough to thank the father of the Nation, Mahatma Gandhi, Who led the Indian freedom Struggle.

A resolution was unanimously passed and forwarded to Gandhiji and other leaders for their dedicated services for the cause of Indian Nationalism.¹¹

Mahatma Gandhi, was put to death on 31st January 1948. To mark the respect of departed soul, on the twelfth day of the final obsequies H.H. The Raja of Pudukkottai issued a proclamation, by which all state temples were thrown open to Hindus of all castes.

So it is needless to remark that the yeomen service rendered by the Pudukkottai legislative council in guiding H.H. The Raja for early sanction of responsible government and for the glorious merger of Pudukkottai state with the Indian union was a historical probe.

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POONA PACT AND TEMPLE ENTRY MOVEMENT IN MADRAS PRESIDENCY

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In 1930's, the Poona Pact and the Temple-Entry Movement were the two major events in the socio-political history of the Indian Depressed classes otherwise known as Scheduled Castes.

The representatives of the various Depressed Classes associations also submitted petitions to the Simon Commission demanding more political privileges. As a result, the leaders of these

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people were invited to the Round Table Conference held in London for further discussion about their demands. The first Round Table Conference (Nov. 12, 1930 to June 19, 1931) was held while Gandhiji was in jail because of the Civil Disobedience Movement.¹ Gandhiji attended Second Round Table Conference (Sept.7, 1931 to Dec.7, 1931) in which a committee known as the Minorities Committee was constituted by the members selected from among the responsible leaders of the various communities including Ambedkar.² In this committee meeting, Ambedkar demanded separate electorate for the Depressed Classes. The demand of Ambedkar was strongly opposed by Gandhiji. But the British Prime Minister unilaterally announced his solution of solving the communal tangle known as Communal Award.³

The Communal Award provided separate electorate to the Depressed Classes in the elections to the provincial legislature. Gandhiji strongly opposed the Award. He said that the Depressed Classes were the part and parcel of the Hindu Community. The Award was a plot on the unity of the Hindu community by separating the Depressed Classes from the Hindu fold, he added. At the same time, he supported statutory reservation of seats to the Depressed Classes. In a letter to the British Government, he further announced that he would resist the Award with his life by staging fast unto the death.⁴ Gandhiji's announcement made a shock in Indian politics. He began his fast on September 20, 1932.⁵ Congress leaders worried about his fast. On other side, Ambedkar was strong in his demand and the Britishers were also firm in their announcement.

The Congress leaders like Rajaji stepped into solve this problem by making a compromise between Gandhiji and the leaders of Depressed Classes. However, both sides were strong on their own stands. While the health of Gandhiji was deteriorating day by day, the Congress leaders were moving from pillar to post to save the life of Gandhiji and pacify the leaders of the other side.⁶ While the compromising efforts were hectic in one side, on another side, the Congress leaders from various quarters came down heavily to the level of the street to work for the Depressed Classes to cool down the situation. They wanted to register their interest in the good books of the Depressed Classes. Since they realized the volumes of the agony of the untouchables in the Indian Hindu Society, they turned

their heart-felt attention towards the downtroddens. As a result, they voluntarily involved themselves in the works of sweeping in cheries, supplying khadi clothes, organizing bhajans, providing food, bringing them to the nearby small temples etc.⁷ They further strongly felt that the untouchability and other social disabilities were the major hurdles for the social equality. So the Congress leaders took the weapon of 'temple-Entry to cure the socio-religious disease of the Hindu Community.

While the talks for compromise was going on in Yervada jail with Gandhiji, the leaders of the caste Hindus of Madras Presidency like Bhasyam Iyengar of Madras, T.S.S.Rajan of Trichy, Avinashilingam Chettiar of Coimbatore, Vaidyanatha Ayyar and N.M.R.Subbaraman of Madurai, Kutha Pillai Nainar of Tirunelveli, Vedaratnam Pillai of Vedaranyam and a galaxy of other leaders plunged in to their services for the betterment of the Adi-Dravidas.⁸ Arya Samajists also took a few Adi-Dravidas in to Kandasamy Temple in George Town for worship without any obstructions.⁹ One Tirumalachari had tom-tomed in Tindivanam requesting the people to congregate near one of the local temples to offer common prayers.¹⁰ The members of Madras Women's Indian Association conducted meetings in different parts of Madras City to educate the public in respect of the removal of untouchability and urged to throw open the doors of the holy places of Hindus for Adi-Dravidar. They also approached the Trustees of Sri Parthasarathi Temple, Triplicane and Sri Kapaleswar Temple, Mylapore for permitting the Adi-Dravidas in to the temples.¹¹ In Malabar, the schools boys went in procession in different parts of the district demanding temple-entry and entered in to several temples without opposition. A certain number of the less important temples of that district were formally opened for the Depressed Classes.¹² The Chairman of the Municipal Council, Mannargudi had a silent procession of the scavengers from the Municipal office to the local temple where the Adi-Dravida Councilors were garlanded.¹³ Similar processions were conducted in Tirunelveli, Kovilpatti, Tenkasi, Tuticorin and Kallidaikurichi.¹⁴ In Gundur, some important temples were thrown open voluntarily to all sections of the people.¹⁵ Almost throughout the Madras Presidency particularly in temple cities, the Congress leaders went on fasting to perpetuate the idea of temple-entry in the minds of the orthodox

caste Hindus. In Godavari district, the males and females of Adi-Dravidas gather at Anjaneyaswami Temple on the bank of Godavari and performed bhajans. A huge number of caste Hindus also joined them.¹⁶ In Tanjore district, a series of public meetings were organised by one Ayyasami Ayyar. Resolutions were passed in all the meetings requesting the trustees of all the temples of Tanjore, Kumbakonam and Nagapatnam to throw open all of their temples to the Adi-Dravidar.¹⁷ So it was clear that while Gandhiji was in fasting, the Congress leaders here and there throughout the Presidency geared-up their campaign for the removal of untouchability by the way of opening the Hindu temples to the Adi-Dravidas and also for exposing their interest to save the life of Gandhiji.

After having a long discussion in the presence of Gandhiji in jail between the leaders of the caste Hindus led by Madan Mohan Malaviya and the leaders of the Depressed Classes headed by Ambedkar, the famous Poona Pact was signed on September 24, 1932.¹⁸ After signing the pact, with the blessings of Gandhiji, Harijan Sevak Sangh was inaugurated at national level to work for the abolition of untouchability and for the upliftment of the Depressed Classes.¹⁹ Harijan Sevak Sangh was the gift of Poona Pact. Regional level branches were also constituted. Tamil Nadu Harijan Sevak Sangh came in to an existence immediately headed by T.S.S.Rajan of Trichi. Rajaji, Vaidyanatha Ayyar, N.M.R.Subbaraman, Avinashilingam Chettiar, Sarda Vedaratnam Pillai, M.C.Raja, L.Krishnasamy Bharati, eminent Tamil scholar Somasundara Bharati, Manamadurai Krishnaswamy Iyengar, L.N.Gopalasamy, Swami Sahajananda of Chidambaram were the close associates of the Sangh.²⁰ These leaders wanted to keep up the promise made in the Conference of the Caste Hindus held in Bombay on September 25, 1932 in which it was openly agreed by the leaders of the caste Hindus to abolish untouchability at earliest or by an earliest act of the Swaraj parliament.²¹ The Congress leaders of Tamil Nadu, particularly A.Vaidyanatha Ayyar of Madurai showed greater interest in opening the temples for the Adi-Dravidas. After assuming the office of the President, Tamil Nadu Harijan Sevak Sangh in 1936, Vaidyanatha Ayyar organised a number of Temple-Entry Conferences in almost all the temple cities of the province.²² National leaders like Rajendra Prasad, Sardar Patel, Rameswarinehru

were invited and involved in the Temple-Entry Campaign.²³ But Ambedkar, R.Srinivasan and other signatories of Poona Pact except M.C.Rajah criticized the Temple-Entry Campaign but demanded for educational and economic improvement of the Depressed Classes. Instead, M.C.Raja supported joint electorate and involved in the upliftment works organised by the Harijan Sevak Sangh.²⁴

In the mean time, Dr. Subbarayan moved the Madras Temple-Entry Bill in Madras Legislature Council on November 1, 1932 aimed at opening the temples for all irrespective of castes.²⁵ But the Governor-General refused sanction to the Bill on January 23, 1933.²⁶ However Governor-General permitted one Renga Iyer from Andhra to introduce his Bill called Untouchability Abolition Bill in Central Legislative Assembly.²⁷ Later this Bill was left for eliciting public opinion. So it was a difficult task to the Congress leaders for making a suitable legislation for temple-entry. So, Vaidyanatha Ayyar guided by Rajaji extensively struggled for opening the doors of the temple with the support and co-operation of the general public. At this juncture, Maharaja of Travancore issued a historic proclamation of opening all the temples of his control to the untouchables on November 12, 1936.²⁸ This proclamation further activated the temple-entry campaign in Madras Presidency. M.C.Raja moved a Temple-Entry Bill in Madras Legislative Assembly on August 17, 1938 but was defeated.²⁹ However, Rajaji, the Premier of the Presidency moved Malabar Temple-Entry Bill in the Assembly on December 1, 1938. This Bill was passed into law on December 8, 1938.³⁰ Further encouraged by this law, Vaidyanatha Ayyar worked with full-swing and entered into Madurai Meenakshi Temple on July 8, 1939 along with five more members of the Depressed Classes.³¹ As a sequence of Meenakshi Temple-Entry, the Madras Temple-Entry Indemnity Bill was moved and passed in Madras Legislature in 1939.³² Some of the lacuna of this Bill was rectified by the Madras Temple-Entry Authorisation Bill of 1947.³³ So the Congress leaders after the prolonged struggle achieved success in their commitment of Temple-Entry. The credit of the success goes to the Poona Pact which pinned the conscience of the Congress leaders to work for the abolition of untouchability in name of Temple-Entry Movement even well before the coming of the present constitution of Indian Republic.

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Dr. RADHAKRISHNAN COMMISSION AND ITS EFFECT ON UNIVERSITY OF MADRAS

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The achievement of Independence imparted the radical change in political, social and Economic structure of Indian nation. The academic atmosphere assumed the challenging sphere. The educational systems have to enable the nation to get rid of wants, diseases ignorance and illiteracy by the application of science and technology. The system of Education, particularly Higher Education have been facing the growing challenges from every type of higher learning literary, scientific, technical and professional.

The inter-university Board and central Advisory Board of Education passed the resolutions

and induced the government to appoint the commission to study the problem of university Education and to advocate the improvement and extension of higher education for the fulfillment of present and future requirements of our nation. To attain these objectives, Government of India appointed the University Education Commission under the Chairmanship of Dr. Sarvapalli Radhakrishnan on 4th November 1948.¹

It was the first Education Commission of Independent India. It was appointed to even before the establishment of Indian constitution.

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The commission consisted of ten members. Amidst, Sir James Duff from Durham, Director Morgan and Tigert from USA were foreign experts other prominent members were Dr. Tarachand, Secretary and Educational Advisor to the Government of India, Dr. Zakir Husain, Dr. A. Lakshmana Swami Mudaliar, etc.

The commission visited various universities interviewed the number of dignitaries, educationists, vice-chancellors, Members of the syndicate, leaders of public opinions, Principals, Professors and representatives of students. They distributed questionnaires received 600 replies.² On 25th August 1949, the commission submitted its Report. The first part of the report contained 18 chapters and 747 pages with 207 recommendations. The second part contained statistics and evidences etc.³

The University Grants Commission

Thus in accordance with the recommendation of the University Commission and inter-University Board a University grants commission was established in November 1953 by a resolution of the Ministry of Education for the purpose of allocation and disbursement of grants to Universities as well as for the purpose of co-ordination and maintenance of standard of education in India.⁴ UGC's power and functions were enlarged in January 1954. The commission was since accorded statutory recognition with effect from November 5, 1956 under the UGC Act 1956 as passed by the Parliament.⁵

Madras University

The Madras University has the privilege of her vice-chancellor being a member of the commission since its inception. Among the grants received by the Madras University may be mentioned the grants sanctioned for developing the Departments of Indian History and Archaeology, Indian philosophy, the college of Technology and various science departments etc. The university also received one crore as a centenary gift.

Responses of Madras Government

Madras Government accepted most of the recommendation of the University Education Commission such as the suggestions on aim of the university education, responsibility of university in the regard, recommendation on Administration, control of finance, provident fund scheme, leave rules, social education, Medical Inspection and student activities.⁶

The Madras Government sanctioned Rs. 13469 as a matching grant to develop the Biological station at portonovo.⁷ Further it granted Rs. 10,000 as a recurring grant and Rs. 1,75,000/- as non-recurring grant for starting a course in BSC geology in Annamalai University. The government of India sanctioned Rs.33 lakhs to Engineering College for building purposes.⁸

The Three years Degree course

The Three years Degree course was suggested both by the university and secondary education commissions. The pre-university course had been introduced in the Madras University Colleges with effect from 1953-54 academic year and degree course was followed the next academic years. The vast multitude of students are given a general education which is life oriented one.

Social Institution was included as a special subject for BA (Hons) Degree in Economics. The university also arranged to conduct diploma and certificate courses in Economics, statistics politics, Public Administration, Indian Music, Journalism, Library Science, anthropology, French, German, Honours, Courses in Geology, psychology, commerce Tamil, Telugu, Islamic, History, Agriculture. These classes were conducted through the system of intercollegiate university co-operative basis.⁹ Further BSC Marine Biology, Textile Chemistry, analytical chemistry etc were started.

Thus university commission paved the way for technological developments of India and established paramount prominence of university education in Free India. The UGC and Rural universities were its unique recommendation.

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THE VISIT OF THE BRITISH QUEEN TO INDIA IN 1961 WITH SPECIAL REFERENCE TO MADRAS

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Royal visit means sovereign of a country visiting other colonies for close intimacy with their rulers and the ruled.

Prince Alfred Duke of Edinburgh made his first Royal visit to India in 1869 which was considered as the first social and political water mark in 'Indo-British Royal History'. After having had a series of Royal visits in the political interregnum between 1869 and 1947 in the pre-independent India, the Royal visit by the Queen had its splendour and magnificence in the year 1961 to India with her royal itinerary spread across India. The Queen's special visit to Madras was a mark of respect and bonding she had with the then Madras presidency. Twenty-three days through India, twenty-three days on a magic carpet hopping from city to city, each more colorful than the other, each with its own bundles of surprises.

Twenty-three days of receptions of costume parades, dance performances and children's rallies, of visits to giant Industrial enterprises, atomic reactors and institutes of learning and science. Such were the twenty-three days Queen Elizabeth and Prince Philip spent in India. But the significance of their visit could not be confined to the twenty three days alone. For long before the arrival of the Royal visitors, India was in a fever. Months in advance old roads being renovated and new ones laid. Shop-fronts were cleaned up, traffic islands decorated and flag-posts dug into road bears to fly the Union Jack and the Indian National Tri-colour. From small towns and suburban areas thousands of people flocked into big cities to catch a glimpse of the Royal visitors as they

drove past. Broken into three parts, with visits to Pakistan and Nepal thrown in between, the Royal tour caught India in a festive mood.

The day of the Queen Elizabeth's arrival in Delhi on 21 January 1961, coincided with the coming of spring- the festival of Basant Panchami. Long before the Queen's arrival, the Prime Minister, Jawaharlal Nehru, was there half an hour ahead of the Royal British Queen's arrival for a last minute check-up of the arrangements.¹

The President Dr. Rajendra Prasad, and the Vice-President Dr. Radha Krishnan, headed the waiting notabilities when at 11 a.m. the Silver and blue BOAC Britannica flying for the first time the Queen's new personal flag, landed at Palam Airport. The Queen Elizabeth followed by her consort Prince Philip Duke of Edinburg came out of the aircraft. The band of the Sikh Regimental Centre played the "Voice of the Guns" as the Queen was introduced to ministers of the Government of India, the three Service Chiefs and members of the Diplomatic Corps. One hundred and fifty men of the Army, the Navy, and the Airforce provided a guard of honour.²

"We welcome you today not only as the head of the oldest democracy in the world but also as the Head of the Great Commonwealth" Dr. Rajendra Prasad declared from a specially erected rostrum. The Queen's first engagement in the capital was a drive to Rajghat, the national shrine where the mortal remains of Mahatma Gandhi were cremated in 1948. As a memento of her visit, she planted a pine sapling on the lawn. The day was rounded off with a

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glittering banquet given in her honour by the President, Dr. Rajendra Prasad.³

The next day being Sunday, the Royal couple's first engagement was the morning service at the cathedral 'Church of the Redemption' consecrated in 1931 and the President Dr. Rajendra Prasad accompanied them to the Church and joined in the service. Prince Philip read the second lesson, which described Christ's first miracle at the wedding feast at canes. "All people that on earth do dwell was rendered by the choir", shortly afterwards the Queen and the Duke had a peep into the India of the recent past at a reception held in their honour by the Maharaja of Jaipur at which a number of former princes were present. As guests of the Maharaja of Jaipur, the Queen and the Duke also participated in a tiger shoot.⁴

The special guest of honour was bestowed on the Queen on 26 January 1961 - the Republic Day of India- to witness the smooth transition from the Crown's government to the Republican government.⁵ Still recovering from the Republic day festivities, Delhi saw the Queen next day at the 'All India Medical Institute' which has been established with help from New Zealand under the 'Colombo Plan'. From the Institute she went to a rally of the National Cadet Corps. Jawaharlal Nehru gave a lunch in her honour where a hundred guests was regaled with Indian food. Among the guests were the President of the Congress party, Neelam Sanjiva Reddy, the Maharaja of Sikkim, the Maharaja and Maharani's of Gwalior and the Begum of Bhopal.⁶

After the Royal Couple's visit to Calcutta, Queen arrived in Madras. The Queen was well received by the Chief Minister K. Kamaraj and the Governor Bishnuram Medhi. The pick of India's Classical dancers, Kamala and Radha, Vyjanthimala and the two Travancore sisters Padmini and Ragini danced for the Queen.

The Queen and the Duke went to the 'Integral Coach Factory' at Perambur.⁷ She also met representatives from Madras University, where she had brief meeting with the Vice-Chancellor and the Senate Members. She also mooted a educational and cultural exchange of students from various faculties.

In her farewell to the citizens of Madras the Queen expressed her heartiest thanks to the people who looked after her with so much kindness and she would carry home all the vivid impressions of places, events and people. The achievements made by Indians were fully impressive. She welcomed the Indians to come, to live and to study.

After three days in Nepal, the Queen came back to Delhi on 1st March and her sentimental engagement was at 'Commonwealth War Graves Cementry', where she placed a wreath on the scroll of honour of 25,000 soldiers of the undivided Indian Army and 700 airmen of the Royal Indian Airforce who died during the First World War while supporting the British and other subsequent wars which took place overseas in support of the British.⁸

The Post-Independent Republican India with its position as a member of the Commonwealth had rendered a warm democratic welcome rather than loyal welcome to the Queen and the Prince. Royal visit carried a message of goodwill on behalf of her British subjects, not merely to governments but directly to the people; and at home she has declared that she has a home in every member country of the Commonwealth- she is the Universal hostess.

In all the absolute mystification of the Royal Queen, Princes and the Dukes in the Pre-Independent India was demystified subtly without the slightest hitch in Royal respect and welcome by the democratic rulers during the Post Independent Royal visits.

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CLASHES AMONG LOCAL POWERS AND THE IMPEDIMENTS OF BRITISH SETTLEMENTS IN COASTAL ANDHRA

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Asaf Jah, the subedar of Deccan, better known as Nizam of Hyderabad declared independence in 1724, when the Mughal emperor shah-Alam I became weak.¹ After assuming power he had suppressed the zamindars of Vijayanagaram, Rajamundry and chicacole of Northern Circars when they refused to acknowledge his power. During the military action, the investments of British settlements in the Circar district were attacked and impeded. Taking advantage of the turmoil, the hither-to rivals of the British too attacked them, their factories, investments and hampered their trade. The Dutch and the Mughal officials too thwarted the progress of their trade through their impedimentary activities.²

In the Circar districts, the newly appointed Nawab of the Nizam faced so much of problem from the zamindars of chicacole for the assertion of power. In the attempt, they clashed with each other and at last, the Rajah of Vijayanagaram had pillaged the areas of chicacole on 18 October 1724.³ During his attack, the British factory at vizakhapatnam was badly affected. Meanwhile, similar type of plunder took place at Masulipatnam while chicklice khan, the Nawab of Golcondah took out an expedition against Rengaraju, the zamindar of Masulipatnam on 5th April 1725 to annihilate him completely. During this time, zamindar Rengaraju demanded the assistance of the British in the form of huge presents.⁴ When refused, he besieged the British factory of Masulipatnam and plundered the investment till they complied with his demand. At last they paid him the required presents with much difficulty and during the havoc, the British suffered a lot. The Nawab too, after giving a crushing defeat- upon the Zamindar marched towards Vizaghapatnam to teach a bitter lesson to Rajah vijayaramaraju.⁵

The March of the Nawab too considerably affected the British trade because their merchants and people refused to come out of the houses for fear of attack of the Nawab. In continuation of the plunder, the Dutch had given problems to the British. They had taken undue advantage over the shattering of the British trade by giving bata and advances to the

company's men and attracted most of them to their side. All these actions gave rude shock to the British trade at Masulipatnam till the year 1729.

Between 1729 and 1735, the flourishing British trade at Vizakhapatnam suffered severe set back due to the problem of local Zamindars of sambana Rajamundry and chicacole.⁶ In view of this in October 1729, the local Zamindar of sambana involved in the plunderings of the British goods coming in to Vizakhapatnam factory. This resulted a pathetic situation to the British as most of *the* inhabitants and merchants refused to turn up for their work.⁷ The British faced troubles in 1731 also at Vizakhapatnam, when Timmeraju another Zamindar refused to return the 400 pagodas received from them as loan. When the British pestered him to return the amount, he was irritated and gave all sorts of troubles to the company and their men. He did not spare even the ferry men and washer men of the British from the trouble.⁸ The same difficulty on trade to the British was continued in 1732, when there occurred differences between the Zamindar of Rajamundry and chicacole. In the encounter that had ensued between them the zamindar of chicacole had burnt the towns of moors and the areas of Rajahmundry zamindar. Due to this great anarchy, which had prevailed in the chicacole areas which led to the impediments and plunderings of the British settlements of Vizakhapatnam.⁹ Besides these between 1732 and 1735, there happened marked changes in the company's trade at Ingeram, Madapollam,

Masulipatnam and Vizaghapatnam factories while Nizam Asaf Jah had introduced certain new changes in the administration in 1733. In the first stage, he had appointed his favourite men in the key posts. Against this most of the Zamindars and peasants raised their banner of revolt.¹⁰ This followed the suppression of the rebels and during that time all the British trade and investments had suffered a lot with the poor response shown by the inhabitants and merchants in doing their company duties for fear of the local rulers.

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Besides the appointment of new deputies, the Nizam had taken anti-measures against the British trade as he did not like the predomination of the British in the Northern Circars. Again since the British objected the Nawab for raising the gift money quite often, he had developed adverse feelings against them. Hence the British trade between 1735 and 1739 faced new challenges in the country.¹¹ Soon after assuming power the new officials extracted money from them by way of increasing the customs and other duties. The ships laden with goods coming from Europe were seldom given permission in the ports. The merchants and inhabitants were threatened to do work under the company. In view of these difficult situation in 1737 the company's men from Masulipatnam wrote to the Madras Council to intervene in the affairs of the Northern Circars and to secure their people from the attack of the Nawab.¹² There upon the British sent their chief Harrison to meet the Nawab for reaching out an understanding on 18 September 1737. Accordingly the British agreed to give Valuable presents and Kist money to the Nawab on monthly basis and averted the burning situation in the region.¹³

Skirmishes with the Marathas

The English had to face the Marathas another important local power in south India who with the dynamic spirit of plundering expeditions stood on the way of the peaceful British trade and their consolidation of power in the Circar districts.¹⁴ Marathas, the descendants of Shivaji often ravaged the territories of south India since the disintegration of their kingdom. Since this British were the major European involved in trade, they were directly affected by the Maratha depredation.

The aims of Marathas were to plunder the riches of south India only and not the wealth of the British as they had no grievance against them. However, when they executed their plan they made no difference between the British and the Nizam. The British by the time affected directly since their settlements were in the heart of the Nizam's territory.

Again the merchants and the inhabitants, out of fear of their depredations were unwilling to come out of their habitations and refused to work for the company.¹⁵ The British got alarmed because of their vast investments there and took all security measures in their settlements. At Vizagapatnam as there fortification and carriages were in bad condition they feared of the Marathas more. Hence they sent all the manufactured goods from Vizagapatnam and Masulipatnam to other safer places. Viewing the danger of Maratha attack the Madras council arranged barr boats and sent it to their settlements in the Circars to shift all the goods to secure places.¹⁶ But by that time the Marathas attacked the Zamindars territory of Vijayanagaram and the Nizam's territory of Ellore and Mustaphanagar.

It was for the second time also in 1741 the British a feared of the Maratha depredation upon the English settlements in the Circars; But now also English settlements escaped as they concentrated their attack on the Nizam's territory. But it was for the third time in 1744 by the Marathas depredation upon the Nizam's territory, the against factories were heavily affected. In the Northern settlements the British collected force consisting of forty Lascars, ten Dubashes and several other men and arrested their men at chicacole. However, the Nizam defeated them near Vizakhapatnam. Though the British did not engage in the fierce battle against them directly the British trade hampered heavily by that time for fear of the Marathas and on the preparatory work in their settlements. For several days their work in the factory suffered for want of work men fearing the Marathas.¹⁷

Thus by the clashes of Native forces, zamindars of circars, and Marathas against Nawab had for reaching consequences upon the British trade. Their trade hampered during the period. In spite of all realizing and anticipating the native resistance and problems the British strengthened their defence position by and large which led to their future success is the Circar district.

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CHANGING PERCEPTION OF DRAVIDIAN LEADERS TOWARDS ITS IDEOLOGY

R. Sivakumar*

In the beginning of the 20th century the genesis of the Dravidian Movement was a significant feature of Dravidian politics in Tamil Nadu. It has made an impact among the Tamils to revitalize Tamil culture and tradition. As a movement for Tamils basically protested against the domination of the Brahminical priesthood and took efforts to protect the interest of the Non-Brahmin people of the South India especially Tamil Nadu. From the origin of South Indian Liberation Federation of 1916 to the very existence of two mass based political parties like Dravida Munnetra Kazhagam (DMK) and Anna Dravida Munnetra Kazhagam (ADMK) the political situation of Tamil Nadu always moving on the basis of Dravidian Ideology and its founder leaders such as Periyar E.V.Ramaswamy and C.N.Annadurai.

The third generation leader of the Dravidian ideology has been Kalaignar M.Karunanidhi. Karunanidhi understood the need for the balance between populist slogans and the benefits of a federation. Therefore, he raised the slogan of State

Autonomy. During his time Centre - State relations reached an acute phase. During the Congress split in November 1969 Karunanidhi joined hands with Indira Gandhi. Since both Karunanidhi's DMK and Indira Gandhi's Congress were opposing Kamaraj's Syndicate Congress (O), they had common basis for joint effort. Both Karunanidhi and Indira Gandhi had to face the same crisis and had the same design of defeating Congress (o) and hence formed an electoral alliance in 1971. The poll performance was nothing but a repeat performance of 1967 elections, but this time it was carried out by Karunanidhi, who was the principle architect of anti- Congress alliance.¹

In 1975 Indira Gandhi declared the emergency and DMK ministry was dismissed. After the emergency Lok Sabha election was declared in 1977. AIADMK joined hands with Congress in Lok Sabha elections. However in 1980 the Congress and the DMK formed alliance for Lok Sabha election and got a stunning victory. The parties justified their stand and alliance forgetting the past. Karunanidhi coined a

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slogan to attract the mass that "Nehruvin Mahale Varuka, Nilayana Aatchi Tharuka" (we welcome you, daughter of Nehru, give us a stable government).²

The most important figure in all India Dravidian politics was M.G.Ramachandran who split from Karunanidhi and formed ADMK captured power in 1977. For 11 years, till his death on December 24, 1987 he dominated Tamil Nadu politics without a Dravidian agenda.³

Major DMK leaders like Annadurai and Karunanidhi seemed to retain their atheism even after they split from the DK, although they made conciliator gestures towards non-Sanskritic religious practices and transacted with non-Brahmin religious institutions. MGR, on the other hand, was always religious, acted as deities in his films and was open to Sanskritic culture and Brahminical religiosity. In Keeping with these attitudes of MGR's, the ADMK regime made no legislative changes based on the Dravidianist critique of Brahminical Hinduism Comparable with the DMK regime's legalization of self Respect weddings.⁴ After entering the Government, his association with spiritual heads

brought a big change in him. He started visiting the Moogambiga temple in Karnataka regularly. He also took part in temple festivals, including the "Mahasamprokshanam" of the Srirangam temple.⁵

MGR's exit from the DMK and the establishment of the ADMK by him in 1972 consolidated the shift in emphasis from the politics of pragmatism to one of mass idolation. In his turn, MGR sought to perpetuate the popular element in Tamil politics through the induction of Jayalalitha as the party's propaganda secretary in 1982.⁶

To sum up, after analyzing the changing perception of Dravidian leaders towards its ideology, in the post Independence phase of Dravidian Movement faces a crisis in cherishing the ideals which its founder leaders Periyar and C.N.Annadurai were propagated in the early 1960's. With the ADMK -DMK conflict, the Dravidian issues took the back seat. The Dravidian ideology has lost its revolutionary character. The main reason for the decline of Dravidian movement and its ideology is that power politics and vote banks of Tamil people rather than social transformation.

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THE INTERNMENTS SUFFERED BY Dr. P. VARADARAJULU NAIDU - A STUDY

S. Babu *

Dr. P.Varadarajulu Naidu, was affectionately called as "The South Indian Thilak" by none other than a leader like.

In 1916, his friend V.O. Chidambaram Pillai, who suffered a life term under the British, stared his political activities again after his release in

1912. To awaken the Indians B.G. Thilak and Dr.Besant started Home Rule movement in 1916. Dr.Naidu wrote about it later. "It was in August 1916, exactly 20 years ago that Dr. T.S.S. Rajan, V.O.Chidambaram Pillai, C. Rajagopalachari and myself met at the residence of C. Rajagopalachari at Salem. After discussing the political and communal

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situation in South India for over three hours between 9 and 12 O'clock in the night, we decided to stand together and act alike in the National struggle for freedom.¹

Dr. Naidu, who had drawn his friend E.V. Ramasamy Naicker, also to National movement, became the secretary of the Madras Presidency Association. His speeches, writings and organisation of the movement, contained the growth of Justice Party in the presidency.² At the same time he continued to campaign for the Home Rule, Labour Union, and social Justice. His meteoric rise and the growing popularity shocked the Madras Administration which used the police and prison.

His First Internment

Dr. Naidu was of the strong opinion that the labour unions along with their demand for fair-wages and better working conditions, to join in the cause of the nation. In 1918, the employees of Harvey Mills at Madurai went on a strike demanding wage hike. This was organised and the strike was led by J.N. Rainanathan of the Justice party, but the British Govt. prohibited him from making any public speech within 10 miles of radius of Madurai.

The striking labourers were shocked by the absence of the leadership and guidance in their struggle. Dr. Naidu, rushed to their help. He supported the cause of the labourers and encouraged them to continue their strike till all their demands were fulfilled, in his paper *Prapanchamithran*. This change of leadership embarrassed the management and the government, and the labourers vigorously continued their struggle. The alarmed Madras Govt. charged the journal of objectionable writing and demanded Rs. 1000/- as a security deposit. Dr. Naidu paid it with protest, but continued to support the agitation.

Dr. Naidus inflammatory articles increased the support for the striking employees among the public but enraged the British, who decided to arrest him on the charges of sedition. He was arrested on 29-08-1918 under the charges of treason under section 124A.³

The trial of Dr. Naidu was delayed by an application to the High court of Madras contesting the Validity of the Government's sanction to the prosecution, but it was dismissed. Alarmed at the magnitude of the public sentiments, the Madras

Government appointed D.M.Durairaj as special public prosecutor to conduct the case. The public speech of Dr. Naidu on Aug 18 & 19th at Madurai among the labourers was described as seditious and the defence counsels stoutly refused the charges. At one stage the magistrate and C. Rajagopalachari involved in verbal clash which every one was afraid might result in the latter's contempt of court.⁴

The trial of the case became so sensational that thousands of nationalists stayed at Madurai and swarmed the court premises to see the proceedings and shout slogans praising Dr. Naidu. The Multitude had become so large that it became uncontrollable to the police. The Army was called for the help and 2 canons were stationed at the court premises to deter the people. Each day the number of people increased and upon one incident to disperse the crowd the police resorted to firing in which 2 innocent people were killed. Press all over India sent correspondents to report the proceedings and the case of Dr. Naidu became a National issue. The judgement delivered on January 1919 declared Dr. Naidu as a culprit and sentenced him to 18 months, Rigorous Imprisonment. Press all over the nation like *Maratta, Kesari, Ananda Bajar Patrika, Andhra Pathrika, Desabakthan, The Hindu, Swadesa Milhran*, condemned this as a "great injustice had been committed to Dr. Naidu".⁵

Second Internment of Dr. Naidu

On 12th June 1921 Dr. Naidu published his article "The war of freedom", in *Tamil Nadu*, which contained the following appeal to the people, "we are now, for want of swaraj devoid of manliness and living like slaves. We are suffering like motherless children with out any remedy and living the life of enunches. Should we not therefore acquire the mighty strength which will able us to pull even an elephant m rut by its tail and dash it on the ground?"⁶ The British Government which failed in their earlier attempt to imprison Dr. Naidu, cautiously prepared the ground now and made a thorough arrangement. In a lightening speed the Govt. sanctioned the prosecution of Dr. Naidu under sections 124A and 153A of I.P.C. on 03.09.1921.

There upon the Madras Govt. issued new prosecution order carefully. The public prosecutor of Salem, was asked to conduct the arrest and trial of the sedition case against Dr. Naidu, by opposing bail to him. Accordingly Dr Naidu was arrested on 30th

Oct 1921 and interned in the Salem prison. The case came up for trial on 4-11-1921. The court hall was full with friends and supporters of Dr. Naidu like E.V.R., C. Rajagopalachari, K.V. Subba Rao, Dr. T.S.S. Rajan and Barrister Aijdi Narayana Chettiar. Veera Raghava Iyer Dy. S.P filed the case and 3 prosecution witnesses were examined. As a true non cooperator Dr. Naidu refused to defend his case, on 15-11-1921, Dr. Naidu was sentenced to 9 months, Rigorous imprisonment and was sent to central prison, Coimbatore.⁷

Dr. Naidu's Third Imprisonment

From 1922, Dr. Naidu became more active in Congress movement. Traveling widely all over the presidency, he delivered impressive and inflaming speeches demanding Swaraj. He wrote consistently against the British repression, in Tamil Nadu.

His meetings were attended in large numbers mostly by youth. In villages people waited for longer hours to hear his speeches.

To silence Dr. Naidu, "The agitator of Salem," the British Govt. prohibited his entry in to Madurai District and issued orders under section 144. Dr. Naidu disobeyed the prohibitory order and addressed the Periyakulam Taluk political conference held at Uthama palayam on 21-07-1923. "No self

respecting person can refrains from disobeying this barbarious order".⁸ A complaint was lodged by the police with the Sub Divisional. I class Magistrate Usilampathi on 25-07-23, and the arrest warrant was issued on 26-07-23 Dr. Naidu who had returned to Salem by that time was arrested on 27.07.23 under section 188 (2) of IPC.⁹

A. Kadar Basha Sahib Bahdur, B.A., found him to be guilty of the charges and sentenced him to 6 months rigorous imprisonment and a penalty of Rs. 300/- failing which to suffer another 6 weeks imprisonment.¹⁰

Dr. Naidu belonged to a generation of leaders of the congress who were never afraid of prison life. He was also not a power seeker. He served as the President of the Tamil Nadu provincial Congress committee during 1924-25, with E.V.R. as his secretary together they fought for social Justice in the Seran madhevi gurukulam controversy, with V.V.S. Iyer. Dr. Naidu always insisted that Indians needed only "Patriots and not politicians". He used to quote in all his meetings. "We Indians always suffered with 2 fears. The first fear about prison was shattered now with thousands of us got imprisonment. The other fear we were so long nursing was, that we could not possibly get swaraj. That is also going to be shattered. Brothers, be prepared".¹¹

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MAYOR'S COURT IN MADRAS: 1688 - 1801- A STUDY

R. Abbas*

The town of Fort St. George and the surrounding territories within the radius of ten miles were made to be a corporation by the Company's Charter of 30 July 1687.¹ It was customary in England in those days to confer judicial power on Municipal corporations. The Mayor and three senior Aldermen of the corporation formed themselves as a Court of Record known as the Mayor's Court. This court started functioning in 1688.² The Mayor and Aldermen were called as Justices of peace. They tried all civil and criminal cases arising within the corporation limit according to "equity and good conscience". The Mayor's court punished offenders with fine, embracement, imprisonment and corporal punishment. In civil cases valuing over three pagodas and in criminal cases when the offender was sentenced to loss of life or limb, appeals from the Mayor's Court were to lay to the Admiralty Court. In all the other cases the decision of the Mayor's Court was final.³ As the Justices of Peace of the Mayor's Court had no legal knowledge, provision was made to appoint a Recorder of the court. An English born covenanted servant of the Company, "being skilful in the laws" was appointed by the Mayor and the Aldermen as Recorder of the court. His place was next to the Mayor. The government came to have a good deal of influence over the Mayor's Court. It became a part of the executive machinery of the company as the Mayor and several Aldermen were members of the council.⁴

The Mayor's Court sat at Fort St. George once in a fortnight and tried money claims of value of over two pagodas and all criminal cases. It dispensed justice not according to any fixed law, but in a summary way according to "justice and good conscience". Hence its decisions lacked uniformity and consistency.⁵ Since the establishment of the Mayor's Court, the Choultry Court lost its importance. Its jurisdiction had been reduced. The Mayor's Court was merely a Company's Charter, issued on its own authority. There was separation between Admiralty Court and the Executive. The Admiralty court did not function well after Sir John

Biggs who died in 1689. It placed the Admiralty court under the control of the Executive. The Governor was made Judge-Advocate, and two members of his council became judges. A new Judge Advocate, professional lawyer was sent from England in 1692. But he was dismissed in 1694 on charges of having received bribes. William Fraser, a Civil servant was then appointed as the Judge-Advocate. In 1699 the company decides to appoint the council members as Judge Advocate in succession as it was reluctant to spend more money on Judiciary by sending lawyers to India.⁶

About forty years after the Company's Charter of 1687 the crown attempted to re-modal the corporation and Mayor's Court. King George I granted a Charter on 24 September 1726 and it provided for the establishment of uniform judicial institutions for the first time in the three presidencies. The Charter established similar civil and criminal courts in all the three presidency towns. They derived their authority from the King, the fountain of English justice. A noted feature of the Charter was that it had started the system of appeals from the courts in India to the Privy Council in England. The Charter also established a local legislature in each Presidency Town, which paved way for making laws consistent with local needs.⁷ The system of appealing to the Privy Council functioned as a bridge between the English and the Indian legal systems. A channel for the reception of the English law into India was created. This resulted in the English law making a deep impact on the Indian law in course of time. Thus the Charter of 1726 constituted a land mark in the development of Indian legal system.

In Madras, the Charter of 1726 was put into operation on 17th August 1727. In terms of the Charter, the Mayor's Court was reconstituted. The Mayor and nine Aldermen were to be a court of Record by the name of the Mayor's Court of Madraspatnam. They had power to try and judge all civil suits that arose within the town of Madraspatnam or within any of the factories subject

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or subordinate into Fort. St. George. They had power of granting probates of wills and letters of administration of properties. Appeals were allowed to be preferred from Mayor's Court to the Governor-in-Council within fourteen days of the judgment. It was provided that the judgment of the Governor and council in appeal was final, wherever the subject matter of the litigation did not exceed one thousand pagodas. But, where the value of the suit exceeded that figure, a further appeal lay from the decision of the Governor and council to the King-in-council.⁸

The Charter of 1726 vested the criminal judicature in the executive. But the old Mayor's court had criminal jurisdiction and the executive did not participate in this task. The Madras Corporation of 1687 had a sizable Indian representation, while the corporation of 1726 was to have only two non-English Aldermen. They were not appointed in actual practice. Thus the Mayor's Courts of 1726 was thoroughly an English court with no Indian participation.⁹ The old court had no a recorder having knowledge over English law. The new court had no such officer although its judges were, by no means, more leaded in law than those of the old court. The old court was more a court of equity rather than of law. It was not bound by any technical rules of law and procedure. It decided cases according to the judges sense of justice. On the other hand, the new court was a Court of English law and followed English procedure. Therefore, the absence of a recorder as its adviser was a major drawback and a source of weaken for it.¹⁰

The Post-Charter period in each presidency was not smooth. It was marked by hostility and conflicts between the Government and the Mayor's Court. The Government, at times sought to interfere with the functioning of the Court and dictate to it as to how it should proceed in a particular matter.¹¹ The working of the Mayor's Court generated resentment amongst the natives, because the court applied the English notions of law and justice which were not in conformity with the ideas and traditions of the people.

In September 1746 the French occupied Madras and handed over it to the British in August 1749. During the period of French occupation, the Madras Corporation, established under the Charter of

1726, ceased to function. The judicial officers advised the company that the foreign occupation had put an end to the Charter of 1726 in its application to Madras and that a fresh Charter was necessary to revive the old institution. Accordingly, King George II issued a new Charter on 8 January 1753.¹² The Charter of 1753 was modified version of the Charter of 1726 as it provided for the continuation of the erstwhile judicial institution. It put an end to the dissensions and disaffections which had developed in each presidency between the Mayor's Court and the Government. The Government came to have a large measure of control over the corporation and appointment of judges. The Aldermen were to be nominated by the Governor and his council. As a result the Mayor's Court lost much of it former autonomy and independence.¹³

The Charter of 1753 who created a new court called the court of Request, at each Presidency town. It was to decide cheaply, summarily and quickly the claims of value less than five pagodas to help the poor litigants who were mostly Indian. Another provision of Charter of 1753, the judges of the Mayor's Court were the nominees of the Government most of them happened to be junior servants of the company. They began their Indian career without any special training. They no doubt, depended on the grace of the company and local Government for their continued service. Such officers cannot be expected to be effective instrument of justice. Another weakness of the judicial system arose from the lack of adequate knowledge on the part of the judges in the intricacies of English law which they were supposed to administer.

The criminal judicature was who equally defective. The Governor and his council members, being the criminal judges, began to misuse their powers in favour of their friends and relatives. Noticing the existing evils of the Company's judicial administrating, the House of Commons appointed a secret committee in 1772 to scrutinize the affairs of the company As a result of the adverse criticism submitted by the secret committee, the Supreme Court was established in Calcutta in 1774 under the regulating Act of 1773. The Supreme Court was independent of the executive of the company. It consisted of professional lawyers as judges, who

knew English law well. With the establishment of Supreme Court the Mayor's court at Calcutta was abolished. But in Madras and Bombay the Mayor's Court continued to operate. But in course of time with the growth of the settlement and the expansion of the Presidency, comparatively more complex and intricate problems to come before the Mayor's court for adjudication.¹⁴

In meantime the British parliament passed an act in 1797. It authorized the crown to issue Charters to establish a Recorder's Court at Madras and Bombay. King George III issued a Charter on 20 February 1798 authorising the company to establish Recorder courts at Madras and it was functioning in November 1798. It consisted of the Mayor, three Aldermen and a Recorder. The Recorder was to be

appointed by the King. He was required to be a Barrister of England or Ireland of not less than five years standing. He was to be the president of the court.¹⁵ The Recorder's courts observed into itself the Mayor's Court. In 1800 the parliament passed an Act authorizing the Crown to establish the Supreme Court in the people of the Recorder's court at Madras. King George III issued his letters Patent on 26 December 1800. The Supreme Court at Madras was set up on 4 September 1801.¹⁶

The establishment of Supreme Court at Madras, the judicial system of the Presidency in a firm footing. All the judges of the court were barristers appointed by the crown. They had followed English law and procedure and with this the Executive control over the Judiciary came to an end.

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THE PANCA PANDYAS WHO WERE DEFEATED BY KULOTTUNGA I IN THE BATTLE OF SEMPONMARI (1081 A.D.)

S. Chinnappan*

The Pandyan country was under the tutelage of the Cholas who ruled it through their Viceroy at Madurai for about 150 years.¹ The accession of Kulottunga I to the Chola throne about A.D. 1070 obviously gave the Pandyas an opportunity to recover some of their lost power. Kulottunga I could not destroy the desire of the Pandyas to be independent. The declaration of independence by Ceylon did not

affect the Colas. The Cola Empire had nothing to fear from the independence of Ceylon if only it kept its power on the main land unimpaired. The case of the Pandyan kingdom was different. If the Cola king failed to reduce it to subjection, it was sure to become a menace to the very existence of the Cola power. Kulottunga knew this, and the moment he found himself free from the Chalukya war, he bent

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all his energies towards the suppression of revolts in the Pandya and Kerala countries. A great battle took place at Semponmari between Kulottunga I and the Pandyas in 1081 A.D.

This is a humble attempt to identify the five Pandyas who took part in the battle of Semponmari against Kulottunga I. Our criterion in determining the contemporaneity of Panca Pandyas is that the genealogy of Jatavarman

Srivallabha and H. Krishna Sastri's Co-regent theory and its refutation by Robert Sewel. We have utilised meykirtis of Kulottunga I and Jatavarman Srivallabha and Robert Sewel's *Historical Inscriptions of Southern India*; Rangachari's *Inscriptions of the Madras Presidency* and T.A. Gopinatha Rao's *Inscriptions of Travancore Archaeological Series* other than Annual Reports on Epigraphy Madras. Further, we have also taken the contemporary historical literary works such as Jayamkondar's *Kalingattuparani* and Ottakkuttar's *Kulottungan Pillai Tamil* and *Vikrama Solan Ula* for the purpose of the present study.

When we examine the nomenclature of Panca Pandyas, it can be seen that D. Swamikkannu Pillai once thought that the simultaneous rule of five Pandyas was a fact established by tradition as well as by the statements of contemporary. Scholars⁴ and proceeded to arrange the Pandya kings of the thirteenth century known to epigraphy on this basis. But Robert Sewel subjected this position to a searching criticism⁵ and concluded that we must hold the evidence to be overwhelmingly in favour of a single monarchy, and that the Theory of a Co-regency of five kings may be altogether set aside.⁶ Mr. Sewell refers to the records of Kulottunga I and says: In two inscriptions of Kulottunga Chola, I the king is lauded for having, completely defeated "the five Pandyas" shortly before A.D. 1084. It is not easy so to brush aside the clear references in the phrases quoted above. On the other hand, it is not necessary that each of these 'Five Pandyas' must have been an independent ruler in his own right. It may be recalled that one of Kulottunga's predecessors on the Chola throne, Rajadhiraja, had three Pandyas for his opponents, Manabharna Vira Kerala and Sundara, of whom only the last is referred to in the Chola records in terms of befitting a reigning king. We do not get any details about the opponents of Kulottunga. It may be surmised that Jatavarman Srivallabha was

among them; if this surmise is correct, there can be little doubt that the account of Kulottunga who claims to have driven all the five Pandyas to the forest and then to have burnt that forest is over-drawn; for the chances are that Srivallabha survived his defeat by Kulottunga and continued to rule, though perhaps with diminished power and this seems to be admitted some what later in the same record of Kulottunga where we are told that he 'fixed the boundaries of the southern country.'⁷ The Pandyas have been known as Pancavan because he was the leader of Marudam, Neidal, Palai, Mullai and Kurinji. We get references to this theory from *Silappadikaram* and *Tevaram*.

The Pandyas and the Cheras ruled over small territories as chieftains and paid tribute to the Cholas.⁹ An undated Sanskrit inscription from Cidambaram¹⁰ states that Kulottunga overcame five Pandya kings, set fire to the fortress of Kottaru like Arjuna burning the Khandava forest. This is also referred to in the *Kalingattuparani*. The *Vikramasolan - ula*¹¹ describes Kulottunga as the king with the army which routed the carp of the enemy (Pandya), destroyed the bow (emblem of the Cera) and twice destroyed the fleet at Salai.

The *Kalingattuparani* confirms these accounts:¹² "Have you not heard of the destruction that overtook the Five Pandyas when his army was despatched against them? Has it not reached your ears that the Ceras turned their backs when the (Cola) army marched to the fight? Was it not with the army the Viliyam of the sea was destroyed, and Salai captured?" The questions are addressed to AnanthaVarman of Kalinga by one of his Ministers to show him that Kulottunga's army was a tried force able to do great deeds even in the absence of Kulottunga. These accounts of the conquest of the Pandyas and Cheras, the fights at Kottaru, Viliyam and Salai are substantially true; The *Kulottunga Solan Pillaittamil* mentions also a battle of Semponmari (Ramnad Dt.).¹³

A great battle broke out at Semponmari between Kulottunga I and the Pandyas. The Cheras sided with the Pandyas in this battle. The Pandyan's suicide unit soldiers or Savarpadai fought till the last breath and died. The Panca Pandyas took asylum secretly in the forest. Kulottunga annexed Saiyam mountain, Podiyil mountain, Muthusalabakkara, and Kanyakumari to the Chola empire. There are

references to this battle in Jayankondar's *Kalingattuparani*¹⁴ and Kulottunga's meykirtis¹⁵. The decimation of the ranks of savers, veteran soldiers who had banished from their hearts all fear of death and who formed a considerable section of

the forces of the Pandyas¹⁶ and the Cholas, must have been the result of very hard fighting. The identity of the Pandyas conquered by Kulottunga remains obscure.¹⁷

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WOMEN PANCHAYAT LEADERS AND RURAL DEVELOPMENT IN TAMIL NADU (1996-2001)

R. Kanchana*

The Tamil Nadu Panchayats Act provides for the reservation of seats to persons belonging to Scheduled Castes, Scheduled Tribes and / or women for the election of members of wards as well as the chairpersons of panchayats at all levels i.e. Village Panchayat, Union and District Panchayat. The Tamil Nadu Panchayats (Reservation of seats and Rotation of the reserved seats) Rules 1995 in Annexure 2-2 issued in G.O. Ms. No.142, Rural Development Department, dated 7th May 1995 (Subsequently amended by G.O.Ms.No.178, Rural Development Department, dated 4th October 1995) prescribed all the procedures for determining the number of seats to be reserved for the allocation of wards / Panchayats, where the reserved seats are to be fixed.

In every Village Panchayat, Panchayat Union Council and District Panchayat Council, not

less than one third of the seats shall be reserved for women including the women belonging to Scheduled Castes and Scheduled Tribes and Backward Castes out of the total number of seats fixed under rule 3 of the Tamil Nadu Panchayats (Fixation of Strength of members and Division of Wards) Rules, 1995. As per the Tamil Nadu Panchayat Act, 1994 and the Tamil Nadu Panchayat Rules 1995 the local bodies election in Tamil Nadu was conducted in 1996.

In 1996, two years after the Tamil Nadu Panchayat Act came into force, 1.17 lakh persons were elected in the state to run 13,000 institution of the three tier Panchayat Raj System. 30 percent of the posts were reserved for women, in addition to those reserved for members of the Scheduled Caste and Scheduled Tribe. However doubts were raised about the capacity of these women (30,000 women) to

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stand up to the challenging task before them. Such doubt has been strengthened by the fact that elected members representing women group from across the state made complaints of gender - based discriminations. In several places women were humiliated and denied co-operation. But their experience from 1993 to 1996 and the training that they received from Government agencies and Non -

Governmental Organizations several elected women panchayat functionaries began to assert their rights and some of them developed into role models. The reservation made for women at the panchayat level resulted in the elevation of the social and political status of women in Tamil Nadu. Their contribution in the country's development also increased. They helped in the overall development of the rural society.

HISTORY OF RURAL DEVELOPMENT ADMINISTRATION IN TAMIL NADU DURING 1950-2000 A.D.

R. Mohandoss*

"Rural development" is the main pillar of Nation's development. In spite of rapid urbanization, a large section of Indian population still lives in villages. Rural India has lagged behind in development because of many historical factors. In order to understand such factors and correct the development imbalances and to accord due priority to development in rural areas, this study strives to document the history of rural development in Tamil Nadu, especially during 1950-2000.

Rural development administration in India, especially in Tamil Nadu has a long history. But the structure and the functions existed prior to British administration, after the advent of British Administration and during the Post-Independence period have substantially differed one period to another period. However, it was only after 1858, that the British thought seriously about the desirability of creating institutions of local-self-government and rural development.

After the Independence, the then Government of Madras appointed a committee in 1951 under the chairmanship of Muttu Krishna Menon to study the question of abolition, retention or replacement of District Boards or in case of their retention, the suggestions for the improvement of their performance, the committee submitted its report in 1953. Subsequently, a White Paper on Local Administration was placed before the Legislative Council in 1953 and based on that, two sub-committees were set up. On the recommendations of

these committees, the Madras Panchayat, Act was passed in 1958. Till then, the District Boards and the Community Development Blocks had their own spheres of activity and were functioning as independent units, the former looking after mainly local administration and the later the development activities.

The Post-Independence era is marked by several developments in the field of rural development administration. Among them four aspects deserve special mention. They are:

- The Gandhian Philosophy of rural development
- The Constitutional spirit
- The Five years plans and
- The Community Development Movement.

A tremendous boost was given to the rural development administration in Tamil Nadu on, 2 October 1961 when the entire state, except 2 blocks, Valparai and Kalrayan Hills area of South Arcot, was brought under the aegis of the panchayat unions and consequent developments were as follows:

- (a) District Boards replaced Panchayat Unions.
- (b) District Development Council was created to look after rural development.
- (c) Khadi and Village Board was Constituted.
- (d) Housing Board's jurisdiction was extended to all the parts of the state.
- (e) Land Ceiling Act was enacted.

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ATTUR MUNICIPALITY IN SALEM DISTRICT – A STUDY

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Attur which was declared as a Panchayat on 4 October 1886, continued to be so far a period of seventy eight years. Thiru Daudkhan Sahib Bahadur was the first president of Attur Panchayat. In the year 1944, it became Town Panchayat. Thiru. K. Govindarasam Pillai was the first Executive Officer of Town Panchayat.

Consequent on the proposal given by the then Town Panchayat, the Government invited for criticism regarding the proposal to constitute a Municipality for the area within the jurisdiction of Attur Town Panchayat. As the government did not receive any objection on this, the government directed to constitute a municipality with effect from the 1st April, 1965 for the area referred to Town Panchayat. Attur as Third grade Municipality began its functions with its office on 1st April, 1965. Thiru M.Y.Balasundaram was the first Commissioner of the Municipality.

In the financial year 1967-68, Attur Municipality consisted of 18 wards with 20 seats of which 2 seats were reserved, one for woman and the other for Scheduled Caste population. This set up was approved by Government in Government Order Number 2021 Rural Development and Local Administration Department dated 2-11-1967 and certain amendments were effected subsequently in Government order Number 662, Rural Development and Local Administration Department dated 2-4-1968. To conduct the business of the Council, a

special Officer, appointed under Section 368 of the Madras District Municipalities Act 1920 in Government order Number 744 Rural Development and Local Administration dated 26-3-1965 was continuing to exercise the powers, discharge the duties and perform the function of the council. Thiru. K.V.Lakshminarayanan was the special Officer during this period.

First election to the Attur Municipal Council was conducted in April 1969 and the elected council began functioning from 13-5-1969 with A. S.Chinnasamy as the Chairman.

Under section 61 of the Tamil Nadu Municipalities Act 1920, the following authorities are charged with carrying out of municipal administration. They are 1) The Council, 2) The Chairman, and 3) The Executive authority. The members of the council and the Chairman are elected representatives and they will hold office for a period of three years. The executive functions are carried out, by the Executive authority, viz., Commissioner who is appointed by Government under section 12.C. of the Act. The Commissioner is assisted by the Municipal Engineer, Municipal Health Officer, Town Planning Officer, Revenue Officer, Manager and other subordinate staff. The Council is the supreme authority and is responsible for all functions entrusted to the municipality. From 1969 to 1976, the municipal Council under the Chairman of Thiru. A.S.Chinnasamy, conducted 92 meetings and disposed 2025 subjects.

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A HISTORICAL STUDY OF Dr. M.S. SWAMINATHAN FOUNDATION

V. K. Arunagiri*

MSSRF was established as a non-profit trust in July 1988 with funds derived from the First World Food Prize Awarded to Dr .M.S. Swaminathan in October 1987. The major aim of research foundation is to integrate the principle of ecological Sustainability with those of economic efficiency and social equity in the development and dissemination of farm

technologies, to undertake the blending of traditional and frontier technologies in manner that opportunities for skilled jobs in the farm and non farm sectors, improve in rural areas and to introduce technology and input delivery and management systems.

In Industrialized nations, the goal of sustainable development is to preserve the life styles

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and high agricultural and industrial productivity level. In our country, the goal should be the eradication of excruciating poverty, unemployment, illiteracy and low productivity.

Achieving these scientific and social goals will be possible only through a participatory research mode involving scientists and rural families.

This Trust is non-profit and non-political one committed to a mission of harnessing science and technology for environmentally sustainable and socially equitable development. MSSRF has research, training, communication, extension and networking programmes in the fields of agriculture and rural development, helping to link ecological security to livelihood security in a mutually reinforcing manner and to serve as a center for research and training for the conservation of biodiversity with an emphasis on its role in human food and livelihood security.

The reason for choosing Chennai as the head quarters of the foundation in 1989 is due to the choice of coastal areas for the initial research and training programmes and the generous assistance rendered by the Government of Tamil Nadu by providing the land in the Taramani institutional area.

The main sources of funding for the research educational and networking activities of MSSRF have been the money that came through the various prizes received by Dr. Swaminathan, which he had donated to the Foundation. The Government of India and Government of Tamil Nadu also have granted funds.

MSSRF is the brainchild of M.S. Swaminathan so it is essential to know more about the founder, which is well portrayed in "Career and Achievement of the Founder".

The foundation has organized number of programmes to highlight their needs. The main guiding principles of MSSRF as far as farmers concerned are excellent facilities and concern for poor farmers. To achieve such principles, MSSRF has launched integrated farming practices. It aims for improved soil health, increase micronutrient availability to plant, raise short duration crops, and establish drought resistance, proper livestock management etc.

Further MSSRF has taken up income generating activities in rural areas to uplift the living standard of the farmer. Some of the activities are distribution of first crop seedlings, bio fertilizer, power tiller, seed distribution for kitchen garden, supply of agricultural implements, distribution of poultry chicks, Apiculture etc.

Several socio-economic development activities were also taken up by MSSRF. Formation of Self Help' Groups, Mahila Mandals, Community Grain Bank is worthy to be mentioned.

To impart knowledge of modern equipments and hybrid varieties of seeds knowledge centers were established. Community newsletter Namma Oru Seidhi is circulated free of cost.

Green Revolution which made India to attain self-sufficiency is the binding force behind this foundations aim to serve poor farmers. Another revolution in food crops is wheat revolution, which aimed for qualified hybrid varieties of wheat to attain self-sufficiency and to compete global markets.

The other areas of concern for MSSRF are Every Farmer a Scientist, Every Child a Scientist to impart scientific knowledge among common people.

EVOLUTION OF THE CIVIL SERVICE SYSTEM IN ADMINISTRATION OF THE COLONIAL INDIA : 1801 A.D-1947 A.D.

V.R.S.A. Mahaboob Basha*

Introduction

The term "Civil Service" ' was first used by the East India Company as a name for its establishment of non-Military, or Civilian employees in India to distinguish it from its military, maritime and ecclesiastical establishments. These civilian

employees were originally traders; but when the Company began to acquire territories, it was gradually transformed from a commercial corporation into a government, and its civilian-servants from traders into administrators. Thus the term 'Civil Service' acquired its present restricted meaning of the non-combatant branches of the administrative service of the state.

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The Charter Act of 1793 refers to "The covenanted civil service of India". This remained the official designation of the service for about a century. Later the word "Covenanted" was dropped and its correct name was changed to the "Civil Service of India" But neither name had passed into common parlance.

Before 1784, no limits of age were prescribed for appointment to the Company's civil service. By the Indian Act of that year, they were fixed at a minimum of 15 and maximum of 18 years, which later was raised to 22 by the Charter Act 1793.10: But the change could have made little difference, for it is recorded that most civilian students of Fort William College were of age from 16 to 19. The age of admission to Hailey bury was originally that laid down by the same Act but before long the college authorities complained that they could do little with boys so young and in 1833, the ages changed to minimum of 17 and a maximum of 20. The latter was raised four years later to 21: and these limits were retained till the college was abolished by Lord Dalhousie in 1854. Since the competitive examination was introduced in 1855, there have been no less than eight changes in the age limits.

Committee on scheme of Education

The principle laid down by Lord Macaulay's Committee in accordance with the Charter Act of 1853 was not fully established. In 1917, a committee chaired by Lord Hailey, a retired servant of the ICS, was appointed to consider the scheme of education for the Home civil service.

They accordingly the examination subjects were divided into two sections. One was compulsory, and it included the subject just mentioned, under the names of essay 'English', 'Present day', 'everyday science', and auxiliary language, to which was added a viva voce, with a total mark of 800.

For Indian candidates who took the competitive examination in India the scheme is much the same. Amongst the compulsory subject "General Knowledge" takes the place of 'present-day' and a vernacular, the place of an 'auxiliary language' and compulsory extra subject either British History or Geography.

The successful candidates have always been required to undergo a probationary period of one or two years.

POVERTY ALLEVIATION PROGRAMMES IN TAMIL NADU FROM 1951 TO 1991 A.D.

G. Haribaskar*

Poverty can be defined as a social phenomenon in which a section of the society is unable to fulfil even its basic necessities of life. When a substantial segment of a society is deprived of the minimum level of living and continues at a bare subsistence level, that society is said to be plagued with mass poverty.

The community Development Programme was initiated in the state by 1952 onwards in two blocks with the aim of to initiate a process of transformation of the socio-economic life in the rural areas. Initially there were three stages in which the community development programme was worked out in the state.

The Rural Man Power Programme was launched during 1961-1962.

Under financial achievement, a sum of Rs.33.74 lakhs was expended under this programme during 1965.

In Tamil Nadu, the Intensive Agricultural Area Programme was implemented (1966) in five selected districts of Madurai, Chengalpattu, Coimbatore, Tirunelveli and Tiruchirappalli. These districts have been selected as they have relatively larger areas with assured irrigation. The programme covered all the 169 blocks in these districts.

In Tamil Nadu, certain regions are highly prone to frequent incidence of drought due to erratic and poor rainfall in the regions. Routine relief measures undertaken after the visitation of drought had no permanent or lasting effect to improve the condition of the people or the area affected. Rural Works Programme implemented in such region earlier

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was inadequate to meet the situation. So it was re-oriented and styled as Drought Prone Areas programme.⁹ It was implemented from 1971-72 onwards in the State.

Development of farmers through governmental agencies was initiated during the Fourth Five Year Plan period so that the ryots could take part in the economic activities and taste its gains. The main object of the agencies was to educate the farming community the new techniques and equip them with sound knowledge of inputs.

Under this scheme subsidy was given at the rate of 25% to the small farmers and 33.33% for marginal farmers and agricultural labourers.

The SFD/MFAL projects were initiated in selected blocks in five districts of Madurai, South Arcot, Tirunelveli, North Arcot and Salem District for a period of five years (1971-1972 to 1975-1976).

The Integrated Rural Development Programme was launched by 1978-1979 as a massive self-employment programme in the state. The programme has twin goals of removal of unemployment and underemployment and an appreciable rise in the standard of living of the poorest sections of the population in rural areas. Its main focus has been on raising rural families above the poverty line, which is defined for an average family of five, it is Rs.3,500 per annum.¹⁴ Direct subsidy assistance was provided to beneficiary families for taking up various schemes under agriculture, minor irrigation, animal husbandry, forestry, fisheries, sericulture sectors and virtually all activities in rural areas were supported under IRDP. Maximum subsidy for creating an income earning assets and the remaining value is raised as a loan to the family from the banks like Reserve Bank of India (RBI) and National Bank for Agriculture and Rural Development (NABARD).

The programme was initiated in 161 selected blocks during 1978-1979. Out of this, 100 blocks were from SFDA areas, 30 from DPAP areas and rest 31 blocks belong to other areas. Phased coverage was replaced by total coverage as it was extended to all the existing blocks in 2nd October 1980 (the then existing blocks were 378). During the Sixth Five year plan, an average of 600 families per block per year was achieved.

The Training of Rural Youths for Self-Employment, an integral programme of Integrated Rural Development Programme, was implemented in Tamil Nadu from September 1979 onwards. It covered entire Tamil Nadu.

The Government of Tamil Nadu, launched a Self-Sufficiency Scheme for achieving self-sufficiency in essential basic amenities in rural areas during the Sixth Five Year Plan Period. The main objectives to provide basic minimum amenities like water supply, link roads, schools, culverts, pathways to burial grounds for Adi-Dravidas, minor irrigation sources, construction of maternity and child welfare centers to the rural people.

In the first phase, the scheme was implemented in 69 blocks during 1980-1981.¹⁸ In the second phase, the scheme was implemented in 150 blocks during 1981-1982 and the rest blocks in the subsequent years.

The self-sufficiency Scheme was implemented in Town Panchayats also. It was also implemented in three phases. In the first phase 146 Town Panchayats was covered during 1982-1983. In the second Phase it was to cover 200 during 1983-1984 and in final phase 277 Town Panchayats during 1984-1985. Totally in 623 Town Panchayats the scheme was implemented at a cost of 2,071.86 lakhs. During 1985-1986 it was implemented in 28 newly created Town Panchayats with an outlay of 84.68 lakhs. Since, by 1985-1986, all Town Panchayats has been covered under this scheme. The scheme was dispensed during the Seventh Five Year Plan.

The programme of Indira Awas Yojana was implemented as a sub programme of Rural Landless Employment Guarantee programme from 1984-1985 onwards. The scheme furnishes houses for the poor families especially for SC/ST and freed bonded labourers. Under the programme about 2 lakhs houses were constructed spending an amount of Rs. 2 crores during 1984-1985 to 1988-1989. This programme was implemented under Jawahar Valai Vaippu Thiltam by 1989-1990 onwards.

The Jawahar Rozgar Yojana was launched in India by 1989-1990 as a massive employment generation programme, through which huge rural population gets wage employment and so that get out of the clutches of poverty. In Tamil Nadu it was called as Jawahar Velai Vaippu Thittam.

THE STRATEGICAL IMPORTANCE OF THE FORTS IN SOUTH TRAVANCORE

J. Martin*

The princely state Travancore was situated at the extreme south western portion of the Indian peninsula touching Arabian Sea and the Indian Ocean. The kingdom was bounded on the north by the Cochin state and the east by Madurai and Tirunelveli districts.

Aramboly is the most important strategic place in Travancore. Aramboly is called Aralvaimozi. This place is situated on the foothills of the Western ghats. It was the boundary village of the former Travancore Cochin state and as such there was a boundary chowki post at this place to prevent smuggling and clandestine movement of essential items of commodities. The range of mountains forming the western ghats served as a natural barrier which separated the old state of Travancore from the rest of south India. However, the Aramboly pass served as a passage through which numerous attacks were carried out on south Travancore during the early and medieval times. It was through this five km long pass, the Pandyas, the Cholas, the Vijayanagar generals and Nayak kings of Madurai attacked the fertile region of Travancore. In the middle of the 18th century Marthandavarma, the Maharaja of Travancore, fortified Aramboly and strengthened it with a view to checking border raids. He even stationed a detachment of his troops at this place.

The modern history of the south Travancore begins with the rule of Marthandavarma who ascended the throne in the year 1729 A.D.

Having consolidated his position, Marthandavarma started to fortify south Travancore.

Marthandavarma constructed forts at various important places, such as Padmanabapuram, Udayagiri, Vattakottai. Padmanabapuram had been the head quarters of the Travancore rulers. Since

Marthandavarma also gave much more importance in the fortification of the place. The Padmanabapuram fort was built with mud, originally it was dismantled and reconstructed with granite. The height of the walls varies from 15' to 24' according to the inclination of the ground. Besides the four main gateways, one on each side, there are also some small entrances for emergency use. At the four corners of the fort, there are four main bastions. The fortress testifies to the strategic glory of the mighty Travancore rulers and to the engineering skills of the builders of the period. The Royal Residence of the king was situated inside the fort.

The next important fort built by the Maharaja was Udayagiri fort. The fort is situated near the Padmanabapuram fort on the Trivandrum-Nagercoil highway road at Pulioyoor Kurichy, which was the most important Military Station of the Travancore rulers.¹² It is built of massive granite blocks around an isolated hillock, 260 feet high, enclosing an area of almost 90 acres.¹³ Under the supervision of De Lannoy, the General, who served as the chief of the Travancore army, East Indian Company's troops were stationed there still in the middle of the 19th century.

Vattakottai is another essential fort built by Marthandavarma to serve as defence for south Travancore.¹⁴ It is rectangular in shape and covers an area of about three and a half acres.¹⁸ The fort is enclosed by walls 25 to 26 feet high, including the parapet, 29 feet thick at the front, 18 feet at the corners and 6 feet at the rear.¹⁹ The portion running into the area is the most strongly built under the orders of De Lannoy during the reign of Marthandavarma (1729-58). About 1810 A.D. the British forces under the command of St. Leger marched into Nanjilnad through the Aramboly pass and demolished the defence lines.

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HISTORY OF OPEN AIR JAIL – COIMBATORE

A. Rahila Begam*

Introduction

Prison Institutions and correctional Administration is one of the three main constituents of the criminal Justice system. Prisons form part of the criminal justice system functioning under the state government with the change in the perception towards prisoners, prisons are no longer considered only as a place for Punishment. Instead they are considered as reformatories and great attention is given to ameliorate the conditions of jails. So that it has a healthy impact on prisoners in developing a positive attitude towards life and society.

The open-air jail was established during the year 1982 as per government order No.2917 Home dated 7.12.81. Previously it was named as special sub jail Singanallur. An open-air jail at Singanallur at a distance of 12kms from central Prison, Coimbatore is under the direct control and supervision of the superintendent. Central Prison, Coimbatore the total cultivable land is 30.72 acres. The jail has an authorized accommodation of 100 Prisoners. The open Air jail is in charge of a Deputy jailor an the staff consists of one assistant, first grade warders 2 second grade warder 9, one record clerk, one motor assistant one Garden watchman and one Assistant Agricultural officer. The open Air jail is working satisfactory and will be able to fare better with the exciting Prison labour.

Working Pattern

The Prisoners confined in open Air Prisons shall be permitted to work in the open space just as agricultural laborers do in villages. They shall stay in the dormitories during nights.

The Prisoners confined in open Air Jail are working for 9Vi hours. (6.00 am to 6.30 p.m with 3 hours left for breakfast and for lunch daily. The fodders cultivated at present are utilized cattle of the requirements of open air jail Prison, Coimbatore. The vegetables requirements for prisoners are cultivated in open Air Jail which is self sufficient. The excess quantity of vegetable is produced in open Air Jail, Singanallur is being sent to central prison, Coimbatore .There are 210 Nos. of yield coconut trees in open Air Jail. They

are also trained for sheep breeding, poultry, milk production, coir making, fish breeding etc.

Concessions and Facilities Enjoyed by Prisoners in Open Air Jail

The Prisoners in open Air Prisons shall be eligible for the following additional amenities over and above those ordinarily admissible to the 'B' class prisoners under the rules namely.

- (i) 100 gms of extra rice per day per prisoner.
- (ii) 30 gms of gingelly oil once in 10 days per prisoner.
- (iii) One iron cot per Prisoner.
- (iv) One piece of washing soap per weak.

The Prisoners in open Air Jail are eligible for one-day remission for one ay work and two days remission for good conduct every month. A part from this prisoner are eligible for remission like other prisoners in other jails. The other prisoners in other jails. The convicts working at open Air jail are paid as wages Rs 60% per day (30% for prisoners) wages + 20% victims compensation and 50% up keeping of prisoners. These prisoners do not come under the purview of wage earning scheme.

There is a dispensary maintained by a full time pharmacy with necessary medicines. As civil Assistant surgeon Coimbatore is visiting and treating ailing prisoners and staff.

Convict overseers shall be supplied with the following clothing annually namely.

- i. Two white shirts and two pairs of shorts.
- ii. Two Glengarry caps made of white drill cloth.

Most of the prisoners Confined in the open-air prison who are interested in the agriculture interested in the agriculture activities only. They have to work for 9 12 hours daily for the cultivation of lands. Hence the prisoners are not able to continue their education.

The superintendent be granted on Sundays and prison holidays. They also permitted the prisons to go home monthly ones with the knowledge of his higher authority.

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THE MORE THINGS CHANGE, THE MORE THEY STAY THE SAME: DALIT POLITICS IN TAMIL NADU

Priya Premlatha* & A. Subashini**

Until recently, however, one feature remained constant (albeit unacknowledged) in post-independence Tamil politics: the dominance of Backward Caste (BC) parties and interests. Despite recognising this Subramanian (1999) claims that Dravidian parties have created an open, democratic and plural society. This paper conversely argues that egalitarian rhetoric has not translated into practice and the incorporation of marginal groups into a system of state patronage does not equate to an extension of democratic participation (cf. Harris 2002). T.Subramanian (2001a) notes the irony that such a large number of caste parties should sprout in Tamil Nadu, the cradle of the Dravidian movement', but it is because the Tamil politics is confusing. The starting point must be the non-Brahmin movement which dominated state politics in the 1920s and, in interaction with the colonial power, set the template for subsequent engagements in the political sphere. In the protracted exchanges between Brahmins who monopolised administrative power under the British, and a rising Backward Caste elite, caste was established as the mobilising strategy par excellence and elections as the vehicle for its expression. Into this heady mix, the Self-Respect and Dravidian parties introduced the emotive issues of Tamil nationalism and autonomy from the expansionist ambitions of Hindi-speaking northern politicians, which continue to inform contemporary politics (cf. Subramanian 1999).

Though the Congress party dominated post-independence Tamil politics, each election saw their vote-share eroded by the Dravida Munnetra Kazhagam (Dravidian Progressive federation - DMK) - a regional party which played on language nationalism and espoused populist/socialist policies that were successfully mediated to the electorate through cinema and an efficient party-machine. In 1967 Tamil Nadu became the first Indian state to elect a regionalist party, heralding the decline of Congress pre-eminence and the rise of the region. Indeed, the DMK victory was hailed as ending "Brahmin" rule and forging a nation of 'Tamils'.

The subsidiary position of Dalits is evident in that 84 per cent of Dalit land-holdings are marginal (under 1 hectare) and only 4 per cent are over 4 hectares, as opposed to over 10 per cent for others.' Dalit land is seldom irrigated. Thus, while 80 per cent of Tamil Dalit workers are in the agrarian sector, 64%

are agricultural labourers. The failure to implement effective land reform has curtailed Dalit autonomy by rendering them dependent upon others for work. This deprivation is compounded, and alternate opportunities are limited, by poor education. Literacy, as in 1991 the 58 per cent literacy rate for Scheduled Caste (SC) men compared to 74 per cent for Tamil males. 35% of SC women were literate opposed to 51% overall. These inequalities render Dalits vulnerable to social boycott (denied work, access to shops and common resources), intimidation, assault and murder if they resist caste norms. Faced by socio-political marginalisation, Dalit movements in the 1990s mobilised extra-institutionally before entering mainstream politics. Puthiya Tamizhagam (PT, New Tamil Nadu) - the second largest Dalit Party in TN - arose as a Pallar movement and remains strongest in Pallar strongholds in the South and West. Its leader, Dr. Krishnasamy, battled discrimination to qualify as a doctor and came to Dalit activism via Marxist-Leninism. Krishnasamy was the first autonomous Dalit leader to win a Legislative Assembly seat in 1996. This was subsequently lost, but PT consolidated its vote-base in the 1998 national elections polling more votes than the victory margins in several seats. Although PT remains a significant force, and preceded the DPI into electoral competition, this paper focuses on the Panthers for two reasons. Firstly, the DPI is the largest Dalit party in TN and, secondly, it contested elections during my fieldwork enabling analysis of the dynamics of institutionalisation.

The DPI was formed in 1982 inspired by the Maharashtrian movement of the same name. Although billed as a Dalit movement, it is preponderantly Paraiyar and flourishes in the northern districts. Thirumavalavan, its leader, came from a poor family to gain a Law degree and a government job and entered Dalit politics through social networks. He is famed for his oratory and for popularising the assertive slogan: 'a hit for a hit'. Thirumavalavan lived in humble surroundings and frequently visited Dalit villages. Lacking resources, the DPI relied on grass-roots mobilisation to succeed. A decade of poll boycotts emphasised the movement's radicalism and denied legitimacy to the Legislative Assembly, but in 1W the DPI completed a tactical volte face and contested the polls on the slogan: 'We are voting for ourselves'.

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இடஒதுக்கீட்டுக் கொள்கை

G. பாலமுருகன்*

முன்னுரை

இட ஒதுக்கீட்டுக் கொள்கையானது சமகால இந்தியச் சவால்களில் ஒன்றாக நீடிக்கிறது. பிறக்கும் போதே ஒரு குழந்தை இன்ன சாதிக்காரன் என்ற பட்டத்தை சுமந்து கொண்டு பிறக்கும் அவலநிலை இந்தியாவிற்க்கே உரிய தனித்தன்மையாகும். ஆயிரக்கணக்கான வருடங்களாக சாதி அமைப்பு முயையைப் பின்பற்றி வந்ததன் விளைவாக நமது சமூகத்தில் ஏற்பட்டிருக்கிற பாரபட்சங்களை சரிசெய்வதற்கான முயற்சிகளில் ஒன்றே இடஒதுக்கீடு. இது வறுமை ஒழிப்பு திட்டமல்ல; வேலைவாய்ப்பு பெருக்க திட்டமும் அல்ல; இது சமூக சமத்துவத்துக்கான திட்டமேயாகும். இன்றைய நிலையில் இடஒதுக்கீடு என்பது ஒருலட்சம் போர் வேலையில்லாதவர்களாக இருக்கும் போது ஓராயிரம் வேலைகள் மட்டுமே நிரப்புவதற்கான சூழ்நிலையில், அரசாங்கம் உள்ளது. இந்த ஓராயிரம் இடங்களை எந்த அடிப்படையில் வழங்குவது என்பது பற்றிய அணுகுமுறையே இடஒதுக்கீடு. இடஒதுக்கீட்டுப் பிரச்சனையானது இந்திய வரலாற்றில் இன்று, நேற்று ஏற்பட்ட பிரச்சனையல்ல. இதற்கு நீண்டதொரு வரலாறு உண்டு.

இட ஒதுக்கீட்டும் - ஆரம்பக்கால நடவடிக்கைகளும்

பிற்படுத்தப்பட்டவர்களுக்குக் கிடைக்க சில சிறப்பு சலுகைகள் வழங்கப்பட வேண்டும் என்ற முடிவினை முதலில் செய்த மாநிலம் சென்னை மாகாணமாகும். முதலில் கல்வித் துறையில் படிப்புக்கட்டண சலுகைகள் தரப்பட்டன.¹ 1894-95ல் பார்ப்பனர் தவிர்ந்த மற்ற எல்லா வகுப்பினர்க்கும் மைசூர் சமஸ்தானத்தில் உத்தியோகங்கள் கொடுக்க ஆணை பிறப்பிக்கப்பட்டது. 1918 வரை அது செயல்படுத்தப்படவில்லை. பிறகு மைசூர் அரசாங்கம் நீதிபதி சர்லெஸ்லி மில்லர் தலைமையில் ஓர் குழுவை அமைத்தது. அதன் பரிந்துரையை ஏற்ற மைசூர் அரசர் வகுப்பு வாரி இடஒதுக்கீடு தந்து ஓர் ஆணையை பிறப்பித்தார்.²

மகாராஷ்டிரத்தில், கோல்காப்பூர் சிற்றரசின் அரசராக இருந்த சத்திரபதி சாகு மகாராஜா ஜீலை 26, 1902-ல் சமஸ்தானபணிகளில் பிற்படுத்தப்பட்ட, ஒதுக்கப்பட்ட மக்களுக்காக 50% இட ஒதுக்கீட்டிற்கான ஆணை பிறப்பித்தார்.³ இவர் வெளியிட்ட இவ்வாணையே இடஒதுக்கீட்டின் பிற்கால வளர்ச்சிக்கெல்லாம் அடிப்படையாக அமைந்தது.

நீதிகட்சி எடுத்த நடவடிக்கைகள்

அனைத்து சமூகத்தினரும் ஏற்றம் பெறும் வகையில் மக்கள் தொகையை அடிப்படையாகக் கொண்ட இட ஒதுக்கீட்டிற்கான முதல் அரசு ஆணை (G.O.NO.613). 16.02.1921-ல் வெளியிட்டது. இதனை ஒட்டி 15.12.1922 மற்றும் 6-02-1924 ஆகிய தேதியிட்ட வகுப்புகளை

ஆணையங்கள் வெளியிடப்பட்டது. எனினும் அது 1927 வரையில் மேலே குறிப்பிட்ட ஆணைகள் சென்னை மாகாணத்தில் நடைமுறைக்கு வரவில்லை.⁴ 1922 - ஆம் ஆண்டு மார்ச் திங்கள் 25-ம் நாள் பஞ்சமர் என்ற இழிப்பெயர் நீக்கப்பட்டு ஆதி திராவிடர் என்று அம்மக்களை அழைக்க வழிவகை செய்தது.⁵ 1926 -ல் நீதிகட்சி தோல்வியுற்றது, நீதிகட்சியின் ஆதரவை பெற்று ஆட்சி செய்த டாக்டர் சுப்ராயன் அமைச்சரவை 1927-1929க்குள் சென்னை மாகாண அரசின் அனைத்துத்துறைகளிலும் தனித்தனி அரசு ஆணைகள் மூலம் 100% இடஒதுக்கீடு அமல் செய்யப்பட்டது.⁶ வகுப்பு உரிமைக்கான ஆணை முதன்முதலாக 1921-ல் நீதிகட்சியின் முதல் அமைச்சரவையில் வெளியிடப்பட்டிருந்தாலும் அது செயல்படாமல் பெற்றது 1927-ல் தான் என்பது இங்கு எண்ணத்தகும்.

அரசியலமைப்புச் சட்டமிட்ட அஸ்திவாரம்

சுதந்திர இந்தியாவில் புதிய அரசியல் சட்டம் ஒரு உருவாக்கப்பட்ட போது தாழ்த்தப்பட்ட பிற்படுத்தப்பட்ட ஜாதியினரின் மேம்பாட்டுக்காக சில பிரிவுகள் சட்டத்தில் உருவாக்கப்பட்டன. பிரிவு எண் 340-ல் சமூகநீதியாகவும், கல்விரீதியாகவும் பிற்படுத்தப்பட்ட வகுப்பினரின் நிலைமையை ஆராய்ந்து அதன் அடிப்படையில் எடுக்கப்பட வேண்டிய நடவடிக்கைகளைப் பரிந்துரைக்க ஒரு குழுவை குடியரசுத் தலைவர் நியமிக்கலாம் என்று கூறப்பட்டது. பிரிவு 16(4) என்பது அரசாங்க வேலைகளில் போதுமான அளவுக்கு பிற்படுத்தப்பட்ட ஜாதிகள் இடம் பெறச் செய்வதே இதன் நோக்கமாகும். ஆனால் கல்விக்கான இட ஒதுக்கீடு பற்றி குறிப்பிடவில்லை. அரசியல் சட்டத்தின் 29-வது பிரிவில் கல்வி கூடங்களில், மதம், ஜாதி, மொழி, அடிப்படையில் யாருக்கும் இடம் தர மறுக்கக் கூடாது என்று இருந்தது. மேலும் அரசியல் சட்டத்தின் வழிக்காட்டிக் கொள்கைகள் (Directive Principles of the State Policy) பகுதியிலுள்ள 46 வது பிரிவு சமூக அநீதியிலிருந்தும் சுரண்டலிருந்தும் பலவீனமான பிரிவினரைக் காப்பாற்றவும், அவர்களுடைய சமூக, பொருளாதார நலன்களை ஊக்குவிக்கவும் அரசு நடவடிக்கை எடுக்க வழிவகை செய்துள்ளது.⁷

இந்திய அரசியல் சட்டத்தின் முதல் திருத்தம்

சென்னை மாகாணத்தில் மருத்துவக் கல்லூரியில் இடம்கிடைக்காத பிராமணர்கள் 1951-ல் வழக்கு தொடுத்தனர். அந்த வழக்கின் மீதான தீர்ப்பில் சென்னை மாகாணம் அளித்து வந்த இடஒதுக்கீடு செல்லாது என்று உச்சநீதி மன்றம் தீர்ப்பளித்தது. இதை எதிர்த்து அப்போது சென்னை மாகாணத்தில் எழுந்த கிளர்ச்சியையடுத்து பாராளுமன்றத்தில் அரசியல் சட்டத்துக்கான முதல் திருத்தம் பிரதமர் நேரு அவர்களால் கொண்டு

* கௌரவ விடுவரையாளர், வரலாற்றுத்துறை, மாநிலக் கல்லூரி - (சுழற்சி - II), சென்னை - 600 005.

வரப்பட்டது. அந்த பிரிவுதான் 15(4) ஆகும். மதம், இனம், ஜாதி, பால், முதலிய எந்த அடிப்படையிலும் ஒரு குடிமகனுக்கு எதிராக அரசு நடக்கலாகாது என்ற அடிப்படை உரிமையை வழங்குவதுதான் 15ம் பிரிவாகும் சமூகநீதியாகவும் பிற்பட்ட வகுப்பினரின் மேம்பாட்டிற்காக எந்த விசேச நடவடிக்கையும் அரசு எடுப்பதை 15ம்பிரிவும் 29(2) பிரிவும் தடுக்க முடியாது என்று புதிதாக சேர்க்கப்பட்டதுதான் இந்த 15(4) ம்பிரிவு⁸

காலேல்கர் கமிஷன்

அரசியலமைப்புச் சட்டத்தின் 340-ம் பிரிவின் கீழ் பிற்படுத்தப்பட்ட வகுப்பினருக்கான முதலாவது குழுவை 1953-ல் அமைக்கப்பட்டது 11-உறுப்பினர்களைக் கொண்ட இக்குழுவின் தலைவராக இருந்த காகசாகிப் காலேல்கர் என்பவரின் பெயராலேயே இது காலேல்கர்கமிஷன் என்று அழைக்கப்படுகிறது. 1955-ல் சமர்பித்த இந்த குழுவிள் பரிந்துரையில், அனைத்து பெண்களையும் பிற்படுத்தப்பட்ட வகுப்பினராகக் கருத வேண்டும் என்றும் தொழில் முறைக்கல்வி நிலையங்களில் 70% இடங்களைத் தகுதியுள்ள பிற்படுத்தப்பட்ட மாணவர்களுக்கு ஒதுக்க வேண்டும் என்றும் அரசுபணிகளில் முதல் நிலை பதவிக்கு (Class-I) 25 சதமும் இரண்டாம் நிலை பதவிக்கு (Class-II) 33.33 சதமும், கடைநிலை பதவிகளில் 40 சதமும் பிற்படுத்தப்பட்டோருக்கு ஒதுக்க வேண்டும் என்று அக்குழு பரிந்துரைத்தது. மேலும் இக்குழுவின் அறிக்கையில் இந்தியாவில் 2399 பிற்படுத்தப்பட்ட ஜாதிப்பிரிவுகளும், 837 மிகவும் பிற்படுத்தப்பட்ட ஜாதிப்பிரிவுகளும் உள்ளன என்று குறிப்பிட்டிருந்தது. ஆனால் மத்திய அரசு பொருளாதார அடிப்படையில் பிற்பட்ட தன்மையை அளக்க முற்பட்டது. அந்த முயற்சியும் பயன் தரவில்லை.⁹

மண்டல் கமிஷன்

மொராட்ஜி தேசாய் பிரதமராக இருந்த போது டிசம்பர் 20, 1978-ல் பிற்படுத்தப்பட்டோர்க்கான இரண்டாவது குழு நியமிக்கப்பட்டது. "பிந்தேல்வரி பிரசாத் மண்டல்" என்பவர் இக்குழுவின் தலைவராக நியமிக்கப்பட்டார். இக்குழு இரண்டாண்டு காலப் பணிக்குப் பிறகு டிசம்பர், 1980 -ல் தன் அறிக்கையை வழங்கியது. அதில் பிற்படுத்தப்பட்டோர்க்கு வேலை வாய்ப்பில் 27% ஒதுக்க பரிந்துரை செய்தது. இவ்வாறே பதவி உயர்விலும் 27% ஒதுக்க பரிந்துரைத்தது.¹⁰ இந்திரா காந்தியும், ராஜீவ் காந்தியும் நடைமுறைப்படுத்தவில்லை. வி.பி. சிங் அதை நடைமுறைப்படுத்த முயன்றார், சந்திரசேகர் அரசாங்கம் அதை எதிர்கொள்வதற்கு முன்பே கவிழ்ந்து விட்டது. நரசிம்மராவ் அரசு சாதூர்யமாக இடஒதுக்கீட்டுப் பிரச்சனையை தீர்க்கும் பொறுப்பை உச்ச நீதிமன்றத்திடம் ஒப்படைத்ததுடன் பொருளாதார நிலையில் பின் தங்கியோருக்கு 10% இட ஒதுக்கீட்டைப் பரிந்துரைத்தது.¹¹

உச்ச நீதிமன்றத் தீர்ப்பு

மண்டல் குழு பரிந்துரை செய்த 27% இடஒதுக்கீடை எதிர்த்து தொடுக்கப்பட்ட வழக்கின் மீதான

தீர்ப்பை 16-11-1992 -ல் உச்ச நீதிமன்றம் வழங்கியது. அத்தீர்ப்பில் பிற்படுத்தப்பட்டோருக்கு 27% இடஒதுக்கீடு செல்லும். ஆனால், பதவி உயர்வில் இது பொருந்தாது என்றும், நரசிம்மராவ் பரிந்துரைத்த பொருளாதார அடிப்படையில் பின் தங்கியோருக்கு 10% இடஒதுக்கீடு செய்ய கூடாது என்றும் இடஒதுக்கீடு 50% மேல் இருக்கக் கூடாது என்றும், பிற்படுத்தப்பட்ட வகுப்பாரிடையே சமூக கல்வி நிலைகளில் உயர்ந்துள்ள மேல் தட்டு (Creamy Layer) மக்களுக்கு இடஒதுக்கீட்டுச் சலுகை கொடுக்கக் கூடாது என்று தீர்ப்பளித்தது.¹² உச்ச நீதிமன்றத் தீர்ப்புக்கு எதிராக வட மாநிலங்களில் வன்முறை ஆர்ப்பாட்டங்கள் நடத்தப்பட்டன. ஆனால் அவை அயோத்தியாவில் பாபர் மசூதி இடிக்கப்பட்டதால் வெடித்த இனக் கலவரங்களால் அப்போது அடங்கிப்போனது ஆனால் இன்றைக்கும் இடஒதுக்கீட்டுப் பிரச்சனையானது நீருழுத்த நெருப்பாகவே உள்ளது.

பெண்களுக்கு இடஒதுக்கீடு

பெண்களுக்கு நாடாளுமன்ற, சட்டமன்றங்களில் 33% இடஒதுக்கீடு செய்ய வழிவகை செய்ய கூடிய மசோதா ஒன்றை செப்டம்பர் 12, 1996-ல் பிரதமர் தேவகவுடா கொண்டுவந்தார். ஆனால் இந்த வரலாற்று முக்கியத்துவமுடைய மசோதா முடக்கப்பட்டது. இன்றளவும் பெண்களுக்கான இடஒதுக்கீடு என்பது அரசியல் கட்சிகளின் தேர்தல் வாக்குறுதியாகவே உள்ளது. பஞ்சாயத்து நிறுவனங்களில் மட்டுமே 33% இடஒதுக்கீடானது பெண்களுக்கு அரசியல்மையப் சட்ட திருத்தத்தின் 73, 74 வது திருத்தப்படி வழங்கப்பட்டுள்ளது.¹³

தமிழகத்தில் செயல்படுத்தப்பட்ட இடஒதுக்கீடு

சுதந்திரத்திற்கு பிறகு தமிழ் நாட்டில் திராவிட கட்சிகள் இடஒதுக்கீடை பல்வேறு கட்டங்களில் பல விதமாக கையாண்டன. அறிஞர் அண்ணாவின் மறைவிற்குப் பின் முதலமைச்சரான மு. கருணாநிதி அவர்கள் பிற்படுத்தப்பட்டோர் நலனுக்காக "சட்டநாதன் குழு"வை 1969-ல் அமைத்தார். 41% ஆக இருந்த இடஒதுக்கீட்டை 49% ஆக உயர்த்தினார். இதில் 31% பிற்படுத்தப்பட்டவர்க்கு ஒதுக்கப்பட்டது.¹⁴ M.G. ராமச்சந்திரன் முதலமைச்சராக இருந்த போது 1-02-1980 -ல் ஒரு அரசாணையை வெளியிட்டார். அதில் பிற்படுத்தப்பட்டோர்க்கு 50% ஆகவும், தாழ்த்தப்பட்டோருக்கு 18% ஆகவும் உயர்த்தப்பட்டு மொத்தம் 68% என அறிவிக்கப்பட்டது. சுமார் பதின்மூன்று ஆண்டுக்கு பிறகு ஆட்சிக்கு வந்த தி. மு. க. அரசாங்கம் 68% இட ஒதுக்கீட்டுடன் மலைவாழ் மக்களுக்கு என 1% ஐ சேர்த்து மொத்தம் 69% ஆக உயர்த்தியது.¹⁵

தமிழ் நாட்டில் தரப்படும் 69% இடஒதுக்கீட்டை காப்பாற்றுவதற்கான சட்ட முன்வடிவை தமிழக சட்ட மன்றத்தில் 234 உறுப்பினர்களின் ஆதரவுடன் 31-12-1993-ல் ஐ. ஜெயலலிதா தலைமையிலான அமைச்சரவை ஒரு சட்டத்தை நிறைவேற்றியது. இச்சட்டம் நாடாளுமன்றத்தால் ஏற்கப்பட்டு 1994-ல் அரசியலமைப்பு சட்ட 9-வது அட்டவணையில் எண் 257

A(Entry257A) வைக்கப்பட்டது.இச்சட்டத்தை எதிர்த்து தொடுக்கப்பட்ட வழக்கின் மீது 1995 -ல் அளிக்கப்பட்ட தீர்ப்பில் “தமிழ் நாட்டில் மருத்துவக் கல்வியில் 69% இடஒதுக்கீடு சட்டப்படி இடத்தை ஒதுக்கிவிட்டால் மட்டும் போதாது. அப்படி ஒதுக்கிய பிறகு, மொத்த இடஒதுக்கீடு 50% மட்டும் இருந்தால், அப்போது முற்பட்ட வகுப்பினருக்கு எத்தனை இடங்கள் கிடைக்குமோ அத்தனை இடங்களைப் புதிதாக-கூடுதலாக உருவாக்கி முற்பட்ட வகுப்பினருக்கு (பொதுப்போட்டி இடங்களாகக் கருதி) அரசு அளிக்க வேண்டும்” என்று அத்தீர்ப்பில் கூறப்பட்டது. இது இப்படியே இன்று வரை நடைபெறுகிறது. ஜீன், 2004-ல் தொடுக்கப்பட்ட மற்றொரு வழக்கில் பொறியியல் கல்லூரியிலும் மேற்சொன்ன முறையை தான் அரசு பின்பற்ற வேண்டும் என தீர்ப்பு அளித்தது.¹⁶

தமிழ் நாடு அரசு 1993-ல் இயற்றிய சட்டம் போதிய வலிமையானதல்ல என்பது இதனால் அறிய முடிகிறது .

இடஒதுக்கீட்டின் இன்றைய நிலை

தற்போது தனியார் துறையில் இடஒதுக்கீடு வேண்டும் என்ற மற்றொரு கோரிக்கை வலுப்பெற்று வருகிறது. பிரதமர் மன்மோகன் சிங் தலைமையிலான ஐக்கிய முற்போக்கு கூட்டணி அரசு அதற்கான சாத்திய கூறுகளை ஆராய்ந்து வருகிறது. உயர்கல்வி நிறுவனங்களில் பிற்படுத்தப்பட்டோருக்கு 27% அளிப்பது பற்றி பாராளுமன்றத்தில் விவாதிக்கப்பட்டு ஆகஸ்ட் 27 2006-ல் ஒரு மசோதா தாக்கல் செய்யப்பட்டது. இது பாராளுமன்ற நிலைக்குழுவினின் பரிசீலனைக்காக அனுப்பப்பட்டது.¹⁷ மத்திய அரசின் இந்த முடிவை எதிர்த்து வடமாநிலங்களில் கடும் போராட்டங்களும் வன்முறைகளும் வெடித்தன. இந்நிலையில் உச்ச நீதிமன்றமானது அக்டோபர் 16,2006 அன்று 27%இட ஒதுக்கீடு வழங்கும் முடிவை மறு உத்தரவு வரும் வரை நடைமுறைப்படுத்தக் கூடாது என்று தீர்ப்பு வழங்கியுள்ளது.¹⁸

அரசு பணிகளில் பதவி உயர்வு அளிக்கும் போது தாழ்த்தப்பட்டோர் (S.C) பழங்குடியினர் (S.T) பிரிவினருக்கு அளிக்கப்பட்ட இடஒதுக்கீட்டை எதிர்த்து தொடுக்கப்பட்ட வழக்கின் மீதான தீர்ப்பில் அவர்களுக்கு

பதவி உயர்வில் இடஒதுக்கீடு வழங்க கூடாது என்று தீர்ப்பளித்தது.இதைத் தொடர்ந்து 1995-ல் அரசியல் சட்டத்தின் 77 மற்றும் 85வது பிரிவுகள் திருத்தப்பட்டு, பதவி உயர்வில் இடஒதுக்கீடு பின்பற்றப்பட்டு வருகிறது. இத்திருத்தத்தினை எதிர்த்து கொடுக்கப்பட்ட வழக்கின் மீது அக்டோபர் 19, 2006 -ல் உச்சநீதிமன்றம் ஓர் தீர்ப்பை வழங்கியது. அதில் தாழ்த்தப்பட்ட, பழங்குடியினருக்கு பதவி உயர்வில் இடஒதுக்கீடு செய்ய திருத்தப்பட்ட 77 மற்றும் 85வது சட்டபிரிவுகள் செல்லும் என்றும், இடஒதுக்கீடு வரம்பு 50% மேல் தாண்டக்கூடாது என்றும் அதிக வருவாய் பிரிவினருக்கு (Creamy Layer) இந்தச் சலுகை அளிக்கக் கூடாது என்று தீர்ப்பளித்துள்ளது.¹⁹

முடிவுரை

சமூக ரீதியாகவும், கல்விரீதியாகவும் பின்தங்கியுள்ள மக்களின் வாழ்க்கைதரத்தை மேம்படுத்த உதவுவதே இடஒதுக்கீடாகும் ஆனால் ஜாதி அடிப்படையில் கொடுக்கும் இடஒதுக்கீட்டினால் நிர்வாகமானது திறமையானவர்களிடமிருந்து திறமையற்றவர்களிடம் மாறிவிடுகிறது என்றும் அழிக்கப்பட வேண்டிய ஜாதி முறையானது இடஒதுக்கீட்டினால் புத்துயிர் பெற்றுவிடுகிறது என்றும் சிலர்இடஒதுக்கீட்டினை எதிர்க்கின்றனர்.இன்றளவிலும் தீர்க்கப்படாமல் இருக்கும் இப்பிரச்சனையை தீர்ப்பில் இந்திய அரசும், உச்ச நீதிமன்றமும் இணைந்து ஒரு தெளிவான கொள்கையை நடைமுறைப்படுத்த வேண்டியது காலத்தின் கட்டாயமாகும். தற்போதுள்ள சூழ்நிலையில் ஒடுக்கப்பட்ட மக்கள் அனைவருக்கும் அரசாங்கத்தில் இடஒதுக்கீடு என்பது முடியாத ஒன்றாகும்எனவே தனியார் துறையிலும் இடஒதுக்கீடு செய்யப்பட வேண்டும் ஒடுக்கப்பட்ட மக்கள் எப்போதுமே அரசைச் சார்ந்தே இருக்கும் நிலை மாற வேண்டும். சுயமாகத் தொழில் தொடங்க வேண்டும், முன்னேறிய தாழ்த்தப்பட்டவர்கள் தன் சமூகத்தையும் முன்னேற்றப் பாதையில் இட்டுச் செல்ல வேண்டும் போட்டிகள் நிறைந்த இவ்வுலகில் தகுதியையும், திறமையையும் வளர்த்துக் கொள்ள வேண்டியது ஒவ்வொரு தாழ்த்தப்பட்ட, பிற்படுத்தப்பட்ட மக்களின் கடமையாகும். தகுதியை வளர்த்துக் கொண்டு தன் உரிமையைக் கேட்க வேண்டும் தவிர, தகுதியற்ற நிலையில் இடஒதுக்கீடு இருந்தும் பயனில்லை!

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முதல் சுதந்திரப் போராட்ட வீரர் - மாமன்னன் பூலித்தேவன் (1715 - 1767)

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முன்னுரை

18-ஆம் நூற்றாண்டில் தென்தமிழகத்தில் மதுரை நாயக்கர்களின் ஆட்சியும் கர்நாடக நவாப்புகளின் ஆட்சியும் நடைபெற்றுக் கொண்டிருந்தது. அதே சமயத்தில் ஐரோப்பியர்கள் தங்கள் ஆதிக்கத்தை வலுப்படுத்தி மக்களை கிறிஸ்துவ மதத்திற்கு மாற்றி வந்தனர். இத்தகைய காலத்தில் மாமன்னன் பூலித்தேவன் வாழ்ந்து வந்தார். பூலித்தேவன் தமிழகத்தில் நிலவிய அரசியல் நிலைமைகளை மிக உன்னிப்பாக கவனித்து வந்தார். அவருடைய தீவிர அரசியல் உணர்வுநாட்டுப் பற்றாக மலர்ந்தது. பாண்டியர்களின் வீழ்ச்சி. நாயக்கர் ஆட்சியின் ஆதிக்கம். ஆற்காட்டு நவாப்பு வரிவாங்கும் உரிமை பெறுதல் நவாப்புக்கு ஆதரவாக ஆங்கிலேயர் வருகை இவைகளெல்லாம் அடுக்கடுக்காய் பூலித்தேவன் மனதை உறுத்தியது. அந்நியர் எவராயினும் தம் தாயகத்து மண்ணில் மிதிக்க விடக்கூடாது என்று உறுதி பூண்டார். இவையே வரலாற்று சிறப்பு மிக்க விடுதலைப் போரை பூலித்தேவன் நடத்துவதற்கு மிக முக்கியமாக அமைந்தது. எனவே ஹெரான் பூலித் தேவரைப் பயமுறுத்தும் முயற்சியாய் நெற்கட்டும் செவ்வல் கோட்டையைப் பிரங்கிகளைக் கொண்டு நான்கு மணிநேர தாக்குதல் நடத்தினார். படையைத் திரும்ப பெற 2,000 ரூபாய் பணம் தர வேண்டுமென மற்றொரு ஆணை பிறப்பித்தார். நாயக்கர்களுக்கே வரி கட்டாத நாங்கள் ஆங்கிலேயர்களுக்கா வரி கட்டுவோம் எனத் திட்டவாட்டமாக பூலித்தேவர் கூறினார். அதற்கு தளவாய் முதலியார் "படையினர் உணவின்றி வாடுகின்றனர்... கொஞ்சம் நெல் கொடுத்தால் போதும்" என்றார். ஒருமணி நெல்லைக் கூட "குத்தகை" என்ற பெயரிலோ கொடுக்க முடியாது. ஆணை பாரக்கச் சொல் என்று கூறினார் பூலித்தேவன். இந்நிகழ்ச்சியால் தான் நெற்கட்டும் செவ்வல் பாளையம்.. என்ற பெயர்.. நெற்கட்டான் செவ்வல் பாளையம் என மாற்றப்பட்டது. கம்பெனியாரும் ஆற்காட்டு நவாப்பும் சேர்ந்து கெடுபடி வரி வசூலில்

இறங்கினர். பூலித்தேவனை எதிர்க்க மாபூசுக்கான் தன் ஆங்கிலேயரல்லாத சுதேசிப் படை ஒன்றை உருவாக்கி அதை காஞ்சாகிப் என்ற யூசுப்கானிடம் ஒப்படைத்தார்.

மாவீரன் பூலித்தேவன் காஞ்சாகிப் போர்கள்

பூலித்தேவனின் நண்பராக விளங்கி வந்த திருவனந்தபுரத்து மார்த்தாண்டவர்மன் ஆங்கிலேயரைக் கண்டு பயந்து காஞ்சாகிப் படை உதவி செய்தார். காஞ்சாகிப்பிற்கு 1759 - ஆம் ஆண்டு செப்டம்பர் வடகரை பாளையத்தைத் தாக்கி கைப்பற்றி பூலித்தேவனைத் தாக்க பெரும் படைகளைத் தயார் செய்தார். இரண்டு மாதம் போர் நடைபெற்றது. இதில் காஞ்சாகிப் படைவீரர்கள் சிதறி ஓடினர். இப்போரில் காஞ்சாகிப் தோல்வியடைந்தார்.

மீண்டும் போர்

காஞ்சாகிப் பூலித்தேவனின் கோட்டையை "பாட்டரிங் குரோம்".. என்ற வகை பிரங்கி குண்டு மூலம் 1761-மே மாதம் தாக்கினார். பூலித்தேவன் காஞ்சாகிப் கையில் சிக்காமல் கடலாடிக்குத் தப்பிச் சென்றார்.. மாவீரன் பூலித்தேவனை வெற்றி கொண்ட மமதையில் காஞ்சாகிப் தென்னாட்டுக்குத் தானே அதிபதி. தன்னை எதிர்க்க எவருமில்லை என்று கருதி கம்பெனியாரைத் துச்சமாக எண்ணி கம்பெனியாரின் ஆணைகளை மதியாமல் இருக்கத் தொடங்கினார். இதனால் கம்பெனியாரும் நவாப்பும் காஞ்சாகிப்பைக் கொன்றுவிட முடிவு செய்தனர். 1764 அக்டோபர் 14-இல் காஞ்சாகிப் கைது செய்யப்பட்டு 15-இல் மதுரையிலுள்ள சம்மட்டிபுத்தில் 5.00 மணிக்கு தூக்கிலிடப்பட்டார்.

பூலித்தேவனின் இறுதிப் போர் (மே 1767)

யூசுப்கானின் மறைவுக்குப் பிறகு பூலித்தேவன் மீண்டும் நெற்கட்டும் செவ்வல் கோட்டைக்கு வந்தார். அவர் கி.பி. 1766-இல் கோட்டைகளை மீண்டும் புதுப்பித்தார், இச்செய்தி கம்பெனியாருக்குத் தெரிய ஆரம்பித்தன. எனவே பைகாட்டிரபு (1755-1763)

* ஆய்வுமாணவர்கள்

பூலித்தேவனை ஒழித்துக்கட்ட போர்க்கருவிகளையும் , ஆயுதங் களையும், திறமைமிகு தளபதிகளையும் இங்கிலாந்திலிருந்து வரவழைத்தார். கி.பி. 1767 -ஆம் ஆண்டு மே திங்கள் 13-ஆம் நாள் மாவீரன் பூலித்தேவனின் வாசுதேவ நல்லூர் கோட்டையை டொனால்டு கேம்பெல் தாக்கினார். இருவருக்கும்

நடைபெற்ற போரில் வெற்றி தோல்வி கிட்டவில்லை. மாவீரன் பூலித்தேவனுக்கு ஏற்பட்ட பெரும் சேதத்தினால் கோட்டையை விட்டு வெளியேறி மேற்குத் தொடர்ச்சி மலைக்குத் தப்பிச் சென்றுவிட்டார். இதுவே மாவீரன் பூலித்தேவனின் இறுதிப் போர் ஆகும்.

சமத்துவபுரம் - ஒரு வரலாற்றுப் பார்வை

த. சந்திரசேகரன்*

“எல்லாரும் ஓர்குலம்; எல்லாரும் ஓர் நிறை எல்லாரும் இந்நாட்டு மன்னர்கள்”

என்ற மகாகவி பாரதியாரின் வாய்மொழிக்கேற்ப தமிழகத்தில் வாழுகின்ற மக்கள் அனைவரும் ஒன்று கூடி வாழுகின்ற இடம் சமத்துவபுரமாகும். மனிதன் பிறப்பால் உயர்ந்தவன், தாழ்ந்தவன் என்ற சமூக சீர்கேடான நிலை ஏற்பட்டு விட்டது. அதுவே நாளடைவில் சாதிய மோதலுக்குக் காரணமாக அமைந்து விட்டது.

“ஒன்றே குலம் ஒருவனே தேவன்” என்ற அடிப்படையில் செயல்படும் சமத்துவபுரங்களில் காணாதது கடவுளின் சிலைகளே. அனைத்து நிலைகளிலும் அனைவரும் சமம் என்ற கருத்தை தமிழகத்தில் முழுவதும் வலியுறுத்தி உருவாக்கப்பட்ட இந்த சமத்துவபுரங்கள் ஓர் அடையாளம் தான். இந்தியத் திருநாடே சமதர்மப் பூங்காவாகத் திகழ வேண்டும் என்பதே கலைஞர் அவர்களின் விருப்பம். தேசம் என்பது மண் அல்ல. மனிதன் என்ற நிலை உருவாகி ஒற்றுமையுடன் வாழ வேண்டும். நாம் சாதிக் கலவரக் கொடுமைகளை ஒருங்கிணைந்தது எதிர்க்க வேண்டும் சாதி மோதல்கள் தவிர்க்கப்பட வேண்டும் சமத்துவ மணம் பரப்பும் சமத்துவபுரங்கள் வளர வேண்டும். மக்கள் அனைவரும் இணைந்து சாதி பேதமற்ற ஒரே சமுதாயமாக விளங்கிட வகை செய்யும் உண்ணாத திட்டம் தான் சமத்துவபுரம். முதலாவது சமத்துவபுரம் மதுரை மாவட்டம் மேலக்கோட்டை கிராமத்தில் 17-08-1998-ல் அப்போதைய மாவட்ட ஆட்சியர் வீதங் காசி விசுவநாதன் அவர்கள் இதனை வடிவமைத்துக் கொடுத்தார். இதே மதுரையில் நூறாவது சமத்துவபுரத்தை அப்போதைய மாவட்ட ஆட்சியர் வீ. தங்கவேலு அவர்கள் முன்னிலையில் கலைஞர் அவர்களால் 13.02.2001 அன்று திருவாதவூரில் திறந்து வைக்கப்பட்டது. திருவாதவூர்

வரலாற்று சிறப்பு மிக்க கிராமம் 63 நாயன்மார்களில் ஒருவரான மாணிக்க வாசகர் பிறந்த ஊர் திருஹாத திருவாதவூர் தமிழக முதல்வர் மு. கருணாநிதி அவர்களால் முதன் முதல் சமத்துவபுரத்தை உருவாக்கப்பட வேண்டும் என்று சுதந்திர தினப் பொன்விழா நிகழ்வில் 4.08.1997 அன்று அறிவித்தார். அப்பொழுது தமிழகத்தில் உள்ள 27 மாவட்டங்களிலும் மொத்த 150 சமத்துவபுரங்கள் தொடங்கப்பட வேண்டும். ஒவ்வொரு சமத்துவப் புரமும் தலா 100 வீடுகள் அடங்கியதாக இருக்க வேண்டும். ஒவ்வொரு வீடும் 5 சென்ட் அளவில் இருக்க வேண்டும். அங்கு தொலைக்காட்சி அறை, விளையாட்டு மைதானம், ஆரம்பப்பள்ளி, மருத்துவமனை, சமுதாயக்கூடம் நியாயவிலைக்கடை, பொழுதுபோக்கு கூடம் இவையெல்லாம் அமைத்து ஒவ்வொரு சமத்துவபுரமும் 10 ஏக்கர் பரப்பில் ஒரே சீரான முறையில் அமைக்கப்பட வேண்டும். ஒவ்வொரு வீட்டிற்கும் ரூபாய் 35 ஆயிரம் செலவு செய்ய வேண்டும். கூடுதலாக தேவைப்பட்டால் தாட்கோ மூலம் இரண்டாயிரம் வழங்கப்படலாம், இதன் படி இதுவரை 145 சமத்துவபுரங்கள் தேர்வு செய்யப்பட்டு 113 சமத்துவபுரங்கள் திறக்கப் பட்டுள்ளன. இவ்வசமாக மின்சாரம் வழங்கப்பட்டு வருகிறது. இந்த சமத்துவபுரங்கள் வாழும் மக்களுக்கு கடந்த 2006 பொதுத்தேர்தல் இவ்வசமாக வண்ணத் தொலைக்காட்சிப் பெட்டி அனைவருக்கும் வழங்கும் நோக்கத்துடன் அறிவிக்கப்பட்டது. முதன் முதலாக செட்டம்பர் 15 முதல் அனைத்து தொலைக்காட்சிப் பெட்டி இல்லாத வீடுகளுக்கு வழங்கப்பட்டுள்ளது. எந்த பாரபட்சமின்றி வண்ணத் தொலைக்காட்சிப் பெட்டி வழங்கலாம் என்று அரசு அறிவித்துள்ளது. இப்படித் தமிழக வரலாற்றில் இந்த சமத்துவபுரம் நலத்திட்டங்களில் ஒரு சிறப்பானத் திட்டம் எனலாம்.

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SOCIAL AND ECONOMIC HISTORY

ADDRESS OF THE SECTIONAL PRESIDENT

THE LANDLESS IN HISTORY

S. Marthandasekaran *

Esteemed General President, Dignitaries,
Delegates, Ladies and Gentlemen,

I sincerely thank the executive committee for the honour bestowed on me to Preside over the Thirteenth session of the Tamil Nadu History Congress.

In Indian historical writings importance is given only to the exploits of the dominant classes. There have been several attempts to give a meaningful interpretation to the deeds of the silenced masses. But they have not produced the desired results. Hence a new alternative historiography is suggested as the right option with which serious historians can restore to the masses the legitimate space which they richly deserve in history.

The story of agricultural labourers in Tamil Nadu reveals that they had never been free from either social ostracism or economic exploitation because they found themselves always fettered by moral and state regulations. The simple Sangam Tamil Society which was horizontally divided into groups on professional lines suddenly came under the magical spell of the North Indian Caste system, resulting in the installation of a slightly modified Varna model of social organization. Under this unique socio-economic system, the whole society was vertically arranged into castes to each of which was assigned not only a fixed occupation but also a social rank which no power on earth could alter. This stratification of people into status groups, purely based on accidents of birth, was legitimized by Dharma Sastras and the Hindu religion. In the words of Dr. B.R. Ambedkar, "the Hindus are the only people in the whole world whose social order -relation of man is consecrated by religion and made sacred, eternal and inviolate". (Ghanshyam Shah 2001: 55) Whatever might have been the purpose behind the origin of caste system, economic exploitation was its primary objective when it assumed its final shape.

Supported by kings and rich peasants in the ancient and medieval periods and by the Colonial administrators in modern times, caste system reigned

supreme thereby perpetuating a socio-economic order designed to exploit the masses. The continued existence of this system caused irreparable damage to the moral and material well-being of the landless, most of whom were placed in the lowest rung of the caste hierarchy.

Categorization of people into *Uyarthor*, *Melior*, *Kizhor* etc by *Tolkappiam* is a clear indication that the Tamil Society of the Sangam period was economically-ranked. While *Uluvithumpor* and *Uluthumpor* with land owning rights and other privileges occupied the top layer of the agrarian structure, *Ilicinar*, *Vinaivalar*, *Ulathiar* etc were placed at the bottom. The condition of these labourers was not better than that of slaves. (Neelakanta Sastri 1975:87) K. Kailasapathy drawing support from *Tolkappiam* states that slavery was practiced during sangam age itself. (Kailasapathy, 1968 : 11)

The Prince - Brahmin - Peasant Combination helped to enlarge the size of the landless in Tamil Nadu. The influence of Brahmins steadily increased in the courts of Sangam Kings. Palyanai Selkelukuttuvan seems to have provided all materials needed by Gauthanaanar for his sacrifices. In return, the poet praised the king as one who 'was subservient to none other than the Brahmin' (Aravanan 1992 : 93)

Recognized by Brahmins as Satvic or men of respectable way of life, Vellalas played a major role in bringing under subjugation several tribes. As Pfaffenberger observes, "Claiming as they do a rank and set of privileges that lack foundations sudra cultivating castes would appear to be engaged in what can be described as a wily subversion of tradition, relying on their wealth and coercive force that they possess and their strong hold on land to guarantee their seemingly inflated status claims". (Bryan Pfaffenberger 1982 : 10).

Original inhabitants of the dry plains and hills were reduced to the position of labourers when Marudam began to expand. Outright colonization by Vellalas of Tondaimandalam made the Kurumbas agricultural serfs to the new settlers. (Subramaniam

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1993 : 52) In this process, many groups lost their lands and freedom. Members of Parava, Palla, Pana and Parayar communities which occupied pride of place during the Sangam period were degraded into untouchables (Hanumanthan 2003 : 5).

Granting of lands to Brahmins and temples began to increase from the days of the Pallavas. It was a practice even during the rule of Polygars. Father Bourzes writing in 1713 mentions that: "Reddy Chief of Duryur wanted to inaugurate his reign with an act of signal virtue namely, by constructing a new village for the Brahmins. For, the Brahmins have made people believe that it is one of the most meritorious works in the eyes of gods" (Arumai Raj 2003 : 186). Lands were granted to Brahmins in order to earn the bliss in the next world. Manu states that "whatever sin is committed by an individual knowingly or unknowingly is cleared by the gift of land even of the extent of a cow's hide". (Appadurai 1990:26) Medieval Tamil Kings studded the entire region with Brahmadeyas, thereby paving the way for the victory of laws of Manu. Adhi Rajendra, for instance, boasted that "he continuously increased his fame by following the laws' of Manu."(SII. Vol. III: 30) Pandyas were second to none in 'enforcing the laws of Manu' (Indian Antiquary Vol. XII, 72-74). Devadana grants further deteriorated the condition of the landless. In many cases, original occupants were either evicted or subordinated to the new masters whenever land grants were made to Brahmins. (Vanamamalai 1971 : 240).

In areas where communal ownership became the accepted practice, slavery as an institution came to be regarded as an inseparable element of the agrarian system. Mirasidars of Chingelput were "allowed to exercise the right of buying, selling, pledging and giving in free gift of Pariah and certain other caste slaves" (Bundla Ramasamy Naidoo 1908 : 18). The condition of slaves elsewhere was the same. They were forced to render compulsory service to the landlord and the government. Not allowed to move freely, they were condemned to live in Theenda Cheries.

Though there are enough evidences to prove that the medieval Tamil society was designed to function on the principle of socio-economic inequality nationalist historians chose to hold a different view. Kesavan Veluthat is right when he says that "South Indian historians in the past have generally tended to view the society in early medieval South India as smooth, free from contradiction." (Veluthat 1993:222). He therefore does not agree with K.A.N. Sastri's view

that the Tamil Society "was free from glaring economic oppression of one class by another" (Veluthat: 508).

The politics of chaos associated with the Post-Pandyan situation when small kingdoms held sway was not conducive for any improvement in the condition of the masses. At a time when the political and demographic map was undergoing far reaching changes social tensions must have been very acute. Most of the Chieftains of this period regarded caste system sacrosanct' and occasions of royal interference to check breach of its rules were many. Caldwell beautifully, captures the situation.

"Their reigns record little more than disgraceful catalogue of debaucheries, treacheries, plunderings, oppression, murders and civil commotion, relieved only by factious splendour of gifts to temples, idols and priests by means of which they apparently succeeded in getting the Brahmins and poets to speak well of them and thus in keeping the mass of people under their rule" (Caldwell 1982 : 62).

Jesuits have left behind them copious accounts about the condition of the poor. For instance, Father Bourzes says, "as for the poor they were numerous. Many of them have died of starvation; others have been compelled to sell their children. Some are working the whole day long like slaves to earn just what is strictly necessary for their family subsistence during that day. (Arumairaj 2003 : 162)

It was during this period that Hyder Ali carried with him thousands of labourers to his kingdom. Knowing the value of these labourers, he ordered his officials not to make any reference to their caste. This was also a period known for large scale migrations into Tamil Nadu. Migrations of people at different periods in history and their impact have not received enough attention from scholars.

Though the political climate was hostile, a sizeable section of the landless found opportunities to better their economic condition. This was possible because economic changes chiefly caused by a booming textile trade made the agricultural labourers mobile. A phenomenal increase in agricultural activities in the black and red soil regions brought prosperity to a few. East India Company's growing demand for coarse cloths enabled many Parayas to take up weaving as an occupation. Again the Company's Madras army recruited exceptionally large number of members of the lower castes. Industries of the period absorbed many unskilled labourers from the lower strata of society. Hence Washbrook finds justification

in calling the late 18th century "the Golden Age of the Pariah". (Wash brook 1993) To a certain extent this statement is true because for some jobs there was no competition during this period. But the situation changed in the 19th century when men from high castes started filling up jobs hither to considered dishonourable by them thereby curtailing the progress of the oppressed.

Colonialism always thrive under conditions favourable for exploitation. Hence the British administrators did not bother about modifying the unequal social system which they inherited. Tenurial modifications, in order to maximize revenue collection, caught their attention more than the need to reform the society. By several subtle methods, the British continued to exploit the masses. Rich landlords and the Hindu Law helped them to perpetuate exploitation. It was Warren Hastings who asked his courts to use Hindu laws for the administration of justice to the Hindus: This decision had ramifying consequences which eventually led to the notion that Indian Civilization was founded on particular Sanskrit texts. By the middle of the 19th Century, these were conceived to be the very embodiment of an authentic India. The idea of the primacy of the Sanskrit component in Indian Civilization then became a determinant of action, policy and structure not only for the rulers but for many of the ruled. What had been fluid, complex even unstructured became fixed, objective and tangible. (Bernard Cohn 2004 : 46)

The British applied the Hindu Law on social matters involving different caste groups. The case in point is the verdict which not only the local courts but also the Privy Council in London gave against the Nadars for their attempt to enter the temple. (Ghanshyam Shah 2001 : 30) The Company postponed the abolition of slavery, an institution legitimized by Hindu Law because they thought such a step would cause great disturbances in the society. Collectors were guided by local customs and practices. That was the reason why collectors of several districts viewed with seriousness the problem caused by runaway slaves. All steps were taken to restore them to their original masters. The Trichinopoly District Collector in 1803 had to drop the idea of recruiting Pallas as Policemen due to stiff opposition from all quarters (Trichinopoly, Collectorate Records : 99)

Abolition of slavery in 1843, therefore, was only a half hearted measure. There is some substance in the allegation that the company made slaves free only to enable the planters to get hold of them through

contracts. The indentured labour system and the *Pannaiyal* systems which became operational since 1843 ensured the continuation of slavery in 'new forms'. Social discrimination, unemployment and starvation caused by frequent famines acted as push factor inducing emigration of labourers in thousands. In famine years, the number of coolies who went abroad especially to Ceylon increased enormously (David Arnold 1999:102). Better wages offered by the planters was the pull factor facilitating large scale migration and emigration of labourers.

Both *Pannaiyals* and plantation coolies were sailing in the same boat as far as service conditions were concerned. Harassment of labourers continued to persist. *Pannaiyals* became perpetual slaves in view of their execution of debt bonds to the landlords. The Contract Act of 1859 provided for severe punishments for breach of agreements. Compulsory Labour Act of 1858 made violation of 'Kudimaramat' obligation by labourers, a crime liable for severe punishment.

The so called wage labourer was not free. 'Rootless' as he was, the only way left for him was to become a *Pannaiyal*. *Pannaiyals* did not receive their wages in full. The landlord could control and command them. He could beat them with his legs, keep them chained for an indefinite period, chase and chase them whenever they fled, break their teeth and cheek and enslave them for ever ... the *Andai* was notorious and arrogant. (Ramamoorthy 1989 : 245)

Coolies returning from foreign plantations with some savings found it very difficult to purchase small pieces of lands because of objections and obstacles encountered from dominant classes. Goudie makes the following observation. "Mirasidars made all attempts to prevent the Pariah to acquire and cultivate land in his name. Every effort was taken to keep the Pariahs landless. (Oddie 1978 : 130)

Even after the English Government recognized the right of the downtrodden to acquire lands, land acquisition was still a difficult task for them. T.K.Sundarai makes the following observation to describe the situation prevailing in Chengleput. "In spite of all these measures and changes land actually acquired by the Parayas has been very limited and unevenly distributed across the villages. Cheri after Cheri has legends to narrate on the long drawn out struggle to gain possession of land even when it had been officially assigned to them. Some common forms of harassment recounted include letting loose cattle to graze the fields of the Parayas just when the crops are ripe and ready for harvest; bringing them up

for trial in the upper caste council on trumped up charges and making them pay heavy penalties, alternately entangling them in unnecessary litigation and bring about their financial ruin and yet still denying them irrigation facilities from village tanks". (T.K. Sundari 1991 : 68).

The government also was following a policy of discrimination. With clues from unscientific data found in the anthropological reports English officials believed that each caste group was endowed with a 'distinct character'. The untouchables were known in official circles as 'habitual criminals'. Hence in the 1860s and 1870s they were found unsuitable for enrolment in the police force. (Ranajith Guha 1994 : 16) The company government did not evince any interest in providing education to the masses. Even Monroe, who subscribed to the utilitarian philosophy could not make any provision for the admission of students hailing from lower castes in Tasildari Schools opened in 1826. Recruitment of men from lower castes to the army and other services was also on the decrease.

Missionary attitude towards the Christians belonging to the depressed classes was not fair till the closing years of the 19th century. Caste took deep roots in the Christian churches. Missionaries 'viewed high caste converts as quality and untouchable converts as quantity'. (Dick Kooiman 1989:176) For the birth of a counter ideology against caste, Tamil Nadu had to wait. The general trend, throughout the 19th century with regard to social relations, was statusquoism. This is evident from an incident involving Pandit Shivanath Sastri, the leader of the Sadharan Bramo Samaj and Renganathan Mudaliyar, the secretary of the Madras Unit. Both of them travelled together to Coimbatore in 1880 to participate in the activities of the Samaj. At Coimbatore, Brahmins took control over Sastri. When lunch was served Sastri found to his dismay that his friend was missing. After making a search for him, he found him 'taking his meal in a dark cow shed'. The organisers said, 'Here our arrangement will stand. Please do not upset them'. Mudaliyar supported them saying please do not interfere, Let it be how it is (Ganguli 1975 : 53)

In the 1890s, this situation began to change for the better. Missionaries began to realize that the neglected section of the Indian population needed their support both on moral and humanitarian grounds. Goudie for instance pleaded for the 'intervention of the missionaries and government' to abolish the birth-based discrimination. "Intervention is necessary I

maintain" said Goudie "in the interests of humanity alone i.e. to abolish flagrant injustice and relieve human suffering, apart entirely from the consideration of leading the people to an outward, profession of Christianity" (Oddie 1978:140) When the missionaries highlighted the grievances of the oppressed, Journals, intellectuals, government officials and even the British Parliament came forward with suggestions to improve the lot of these people. By this time, efforts were taken by Pandit Ayothee Thoss and Erattamalai Srinivasan to organise the depressed classes to encounter the hegemony of caste both legally and intellectually. The Dravida Maha Jana Sabha founded in 1891 and the journals like *Tamilan* and *Parayan* espoused the cause of the marginalized very effectively. Both the leaders protested against social inequality. But the method adopted by them was different. Realising that the common enemy of social inequality was Brahmanism, Ayothee Thoss, as a mark of protest, renounced Hinduism and became a Buddhist convert. Srinivasan protested against the evils of Hinduism from within. Both of them were to a large extent responsible for the germination of the Non-Brahman ideology. Pressure from the affected and other quarters forced the govt. to issue two G.Os No. 1010 and 1010A on 30th September 1892 extending several concessions of a far reaching nature to the oppressed. Tremenhcere, the liberal Collector of Chengleput, played an important role in initiating measures for the progress of the landless. This picture of oppression becomes meaningful only when it is seen from the perspective of the silenced.

Dissent

The story of marginalisation of landless castes will not be complete if an account of dissent and protest against social inequality does not form a part of it. Scholars differ in their views regarding the role which caste ideology has been playing in India. But the view that it did not face any challenge as it had contributed greatly to social harmony is far from truth. It is because 'caste is an extreme form of 'closed' system of stratification. Closed systems relied on coercion and not acquiescence (Inden 1990 : 66). We have enough references in literature and inscriptions to dissenting voices against casteism.

Thiruvalluvar clearly states that all are equal by birth but men differ among themselves due to avocations (Kural : 972). Thirumular was a firm believer in one God and one caste. He ridiculed the worldly Brahmins associated with the origin of castes.

(Ramanathan Pillai : 231) *Kapilar Akaval* raises some pertinent questions on the desirability of dividing human beings into caste groups.

Does it rain only for some and not for others?

Does the wind exclude some while it flows?

Does the mother earth refuse to bear the burden of all?

Does the sun decline to warm some?

Is the food of the four prosperous castes grown in the plains?

And that of the four lower castes in the barren forests?

Wealth, Poverty, Blessings of Virtuous life and

Death are not different to the earth born

There is one caste and one community

Birth and Death are one for all The God we worship is also one.

(Subramania Aiyar 1975 : 106 - 107).

He states that only by character man becomes high and low in caste and not by birth as Brahmans think.

Bakti movement to begin with was a people's movement aiming at establishing a casteless society. But it ended up in the crowning victory of the orthodoxy. Its excesses were responsible for the Jains turning towards Islam as a mark of protest against religious intolerance. Tamil Siddhas were severe critics of the evils of caste system. To Sivavakkaiar, temple worship, pilgrimages, Holy bathings, the chanting of Vedas and rituals of the Brahman priests were devoid of any use and meaning. Pambatti Siddhar emphasised the need to set fire to caste discriminations. Baddragiar yearned for the day when Castism would vanish. (Venkataraman 1990 : 149-150)

Protest

There are many cases of socio-economic protest about which we have references in literature and inscriptions. One such inscription from Aduthurai speaks about the organised protest of 98 Idangai castes against the hegemony of Brahman land lords and government officials. From two identical inscriptions dated 1427 found at Aduthurai and Kil Paluvur it is known that Valangai and Idangai groups known for their mutual antagonism seem to have forged a united front against the oppression of Pradanis Vanniars, landlords of Reddi, Vellala and Brahman castes. (Kalimuthu 2004 : 16-17) A similar protest of the landless labourers of South Arcot district is mentioned

by Dr.A.K.Kalimuthu. In this case, the poor cultivators protested against Ahston, the collector of the district in 1842. This was against his policy of including the tax free house sites for assessment. The protest was so strong that the government was forced to withdraw Ahston. The new collector Mr. Dent exempted rent free sites from assessment. (Kalimuthu 2004 : 49)

An indepth study is needed to bring into focus the causes and consequences of the mass conversion of the Paravas in 1533. Muthukutty's protest (1809-1851) which took a religious garb was primarily socio-economic in nature. His was a struggle against the imposition of as many as 108 taxes, compulsory labour laws and other disabilities forced upon the oppressed by a tyrannical sociopolitical system. St. Ramalingam (1823-1874) a believer in universal brotherhood and oneness of God opposed castism, meaningless rituals and a blind faith in Puranas and Sastras. Perhaps he was the first saint in Tamil Nadu to initiate steps to fight against hunger. Then, why he failed to catch the attention of the people of his times? Uppercloth movement was a struggle to protect the dignity of womenhood. Temple entry movements were attempts made by Sabalarn groups to challenge the hold of Varna rules on society.

Alternative History

For centuries certain categories of people in the Indian society have remained exploited and silenced. To break the silence of the masses the only way open is to write a history from below. Proctological history or history from below as defined by Bernard Cohn "is the study of the masses, the inarticulate, the deprived, the dispossessed, the exploited, those groups and categories in society seen by earlier and more elitist historians not as protagonistic but as passive and therefore not a proper historical focus" (Cohn 2004 : 39) India is rich with people who eminently fit into the subaltern scheme of classification made by Cohn. Many eminent historians and sociologists think that neither the nationalists nor the subalternists have attempted to bring to light "the social realities of the lowly placed and the oppressed". This is viewed by Oommen not simply a matter of praxiological aberration but also that of theoretical black out". (Oommen 2004:168-69). David Arnold does not appreciate the method to reconstruct events like the great famine of 1876-76 with the help of statistical data alone. In this regard he says, "in reducing the peasants to arithmetical abstractions, statistics of mortality, the number of relief recipients

and so forth the character of the peasants' own perception of famine and their actions in response to it has been largely ignored" (Ranjith Guha 1999 : 62) In the words of Oommen, "the view from above sometimes directly and almost always indirectly aided and abetted oppression and hegemonisation. The view from below can and should provide the much needed antidote to this, facilitating the institutionalization of equality and social justice. (Oommen 2004 : 175).

To break the silence of the inarticulate non-conventional sources are more useful than the

traditional sources. Different forms of folk literature, both collected and yet to be collected, can be effectively used. Missionary accounts are more authentic than official documents. They provide us with plenty of data on the oppressed sections of the society because most of the missionaries actually lived with them. Journals which were in circulation in the 19th century especially journals like the *Parayan* and *Tamilan* will be of great help. Voice of the Tamils who migrated to different parts of India also should find place in the history from below.

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THE CONDITION OF EUROPEAN WOMEN IN MADRAS DURING THE EARLY COMPANY DAYS

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The European Settlements in Madras since the formation of Fort. St. George in 1639 by Francis Day had a great impact on the political and socio-economic life of the people. The Court of Directors of the East India Company in London used to send the needed civil servants and others to its settlements in India and others periodically. Accordingly every year a considerable number of youths aged from 16 to 20 came to Madras as civil servants for a salary of £ 5 per year after having undergone a long voyage of 8 to 10 months.¹ During the 17th century the hierarchy of the settlers in the Fort St. George was merchants, sailors, writers, chaplain surgeon and soldiers who were mostly bachelors. Some married men also came and settled in Madras after leaving their families in their home lands. Subsequently they began to bring their wives and had a settled family life but the number of European women in Madras was very few during the close of the 17th century. At the outset the European women hesitated to come to Madras due to hot climate, snakes and long voyages, but circumstances compelled them to come to Madras along with their husbands.

Since the beginning of the 18th century Fort St. George grew rapidly due to its trading activities and the number of European settlers increased substantially but the number of European women was very few and the company administration began to find ways and means to bring more women to Madras for their men. The outcome was that unmarried women, widows and divorcees were sent to India for marriages with European men in the Settlements. Thus every ship which came to Madras contained some European women.²

The practice of sending women to their settlements for marriage was introduced by the Portuguese and was followed by other European nations. Accordingly the British followed the policy of the Portuguese and began to send women to Madras for marriages. These women were classed as gentlewomen. The company administration in Madras did not give dowries for their marriages and were provided with accommodation and diet for one

year at free of cost. Till then they should find their husbands. Trouble arose if they were still at the end of the year without husbands or sufficient money to pay their fare to home voyage. Instead of giving allowances to such women for their continuous stay after one year till they found their husbands, the Company administration in Madras wanted to send them back to their home lands at the cost of the women. If they failed to meet the expenses of their return voyages they would be dealt with severely. The president and the Council of Fort St. George were very particular to safeguard their decency and dignity in the matter of European women because the failure would affect their prestige as ruling race. But still, some of these women indulged in all sorts of immoral activities and forced transportation to their native states in Europe occurred.³

Voyage from England to Madras was not so comfortable but still it was pleasant to a set of passengers according to their age and company. The ladies who were on board in the ship had been advised by their relatives and friends that they should be very careful towards the men in the ship. As a rule young ladies were entrusted to the care of a female friend but when none was available, the captain of the ship should take the responsibilities. But instances were there that the captain of the ship was confined due to charge framed by the passengers. Accordingly the Madras Council investigated a captain's conduct because the young lady in question was being nearly related to a councillor. But after enquiry he was released that the lady in question was careless of her reputation before she came on board and there was no proof to support her cause.⁴ But some women freely mingled with the men and made the voyage lovely and pleasant. For instance when Warren Hastings made his voyage to Madras he first met the beautiful German adventuress Mrs. Imhalf who became his life partner. Thus romance and love were the common factor in the course of the voyages.⁵

The arrival of ships to Fort St. George witnessed festive occasion in Madras. A large gathering of men assembled on the shore of the

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coast to receive the passengers. Among them majority of them anticipated the arrival of women to be married. Their hopes did not become vain and a considerable number of women came down the ships. They were received warmly and some men removed their coats and spread on the hotly sand for the women's comfortable walk. They mutually exchanged their happiness and many men gave false statements about their position in the company as officers, sailors and even merchants to attract the newly arrived women. But the women found their real position with in a week when they gathered in the St. Mary's church in the Fort .St. George. The newly arrived European women in Madras did not find any difficulty in finding their life partners. For instance a mother Mrs. Williamson and her daughter arrived Madras for marriage and the daughter got her life partner in the very next day and the mother got within ten days.⁶

Many women used to bring heavy dowry with them. One miss Ward had brought £ 3000 and the Governor Sir John Gayer decided that the lady should be married to his son. Unfortunately the lady had fallen in love with and married a junior clerk. The Governor declared this marriage void and successful in marrying her to his son. But the lady had an affair with a schoolmaster who was ordered to teach her to write good English but he taught her something else (Love and lust) and was discovered by a watful mahier in law. The school master was arrested and sent home (England) in chains.⁷

Many European women in Madras led a life of easy charter, or easy virtue, drunken, debauchery, divorce and demoralized. Divorce and change of husband were common practices of the European women in Madras as they did in Europe. Besides a considerable number of women indulged in open prostitution. Of them the women of the European soldiers also contributed their share in the sphere of prostitution not only in Cantonments but also in Madras. Deserted wives, destitute female children "Grass Widows" and widows mostly become prostitutes among the European class. The commanding officers of the cantonment were concerned about the low moral standard and open prostitution of their women and took all preventive measures to put a stop of their activities. Accordingly in 1813 the officer in command of the Poonamallee depot arrested some European women as prisoners because of their open prostitution.⁸

The confinement of the European women under the commanding officer of the cantonment made the Government to interfere in other ways. The officers commanding the Poonamallee cantonment waited for an opportunity to send the women to Europe because they felt that their presence in this country was disgraceful for the power and prestige of the ruling racc. But the Madras Government was not prepared to send such women back to Europe due to the scarcity of European women. So the Governor directed the commanding officer of the Poonamallee cantonment not to send any woman to Europe for the time being.⁹

The improper and immoral lives of the European women in Madras were indicated by Ormely, the then superintendent of police in 1823 and he furnished the following women's details.

1. W. Burns was an unmarried woman and she belonged to the Royal regiment. She led a life of a destitute.
2. Elize William was also an unmarried lady kept by one Ensign Ross of His Majesty's 5th Regiment. But after sometime Ensign Ross left her and she later lived with another man by whom she had two children. The second man also left her as a destitute.
3. Miss Stone Alias Pye too was unmarried and she was kept by a sergeant. Stone was employed at Deputy Adjutant General's office of Kings Troops. She belonged to his Majesty's 25th Regiment.
4. The last unmarried woman in the list was Marry Ann Macmullan and she belonged to his Majesty's 86th Regiment .Once she was living with one W. Parr and he undertook to send her home.
5. Among the married women one Mrs. Cunningham was the wife of a soldier who was at Trichinopoly in the Royal Regiment. She had been in Madras for some years and practicing prostitution and begging.
6. Another married woman was Mrs. Thompson and her husband was in England. She was reported to be in the General Hospital.¹⁰

According to the report it should be noted that most of these women led an immoral and improper life due to lack of proper guardianship and inhumane treatment inflicted on them by their parents, paramours, and husbands deserting and

betraying them.¹¹ On the 28th of February 1823 the Government directed Ormsly to contact the Marine Board to provide passes for sending back the six disorderly women to England.¹² The women in question were not in a position to proceed to England because of their critical circumstances. They submitted their grievances to the super intendent of police about their present position and demanded some more time for their voyage to England. For example Eliza Williams requested that she could not take the voyage because her child was not even six months old. Marry Ann Macmullan expressed her inability that she was pregnant and said she would proceed to England with the children of her paramour, Parr after her delivery. Mrs. Thompson had proceeded to Quilon before the receipt of the letter sent by D. Hill, the secretary to Government, Public department.¹³ Anna Jone Burns, one of the six women simply left the city of Madras and stayed in Wallajahbad. Though she was not married she became pregnant and changed her name as Mrs. Anna Jone Burns in April 1823. The repeated letters of Ormsly, the superintendent of police, compelled her to submit her excuse to the Government by stating that her bad health condition due to pregnancy and the need for the change of air made her to stay at Wallajahbad.¹⁴ At last she accepted to proceed to England when her health condition would become normal. Except Mrs. Burns no woman came forward to return to England by producing different reasons. The untiring efforts of Ormsly resulted in the voyage of Mrs. Burns. Ormsly's continuous contact and correspondence between the Marine board and the Government benefited Mrs. Burns to have a free voyage to England by the ship namely Caledonia. Her voyage expense £ 24 was met by the Government.

The European rulers did not tolerate their women being the common prostitutes in the cities. At the same time they permitted their women to stay in the European cantonments because their women should be enjoyed only by the European fellow men.

The European women in Madras were afraid of the Eurasian girls because at any time their husbands would be seduced by them. The Eurasian girls were good looking aesthetic and elegant and were competent to the European women in all matters. Many European men in Madras kept Eurasian and native girls as their concubines. Some kept women benefited a lot but most of them became destitute when their European paramours left for their homelands. One Henry Critteten, a company officer gave all his property to his Brahmin concubine Raji.¹⁵

In the midst of all the social evils they performed and experienced, some European women rendered meritorious and humanitarian services to the women folk. Accordingly Lady Campbell, the wife of the Governor of Madras, Lord Campbell established an asylum for orphan girls at Madras by admitting 21 children. The asylum was opened on 1st June 1787 and the Nabob granted a house and garden for the Asylum in addition to the grant of 1500 pagodas.¹⁶

In addition to that the wives of the Christian missionaries in Madras educated the illiterate native girls and conducted their marriages by giving dowry according to the native system.¹⁷

Thus the advent of the European women in Madras fulfilled the basic needs of the European men to a certain extent. But their scarcity in number did not solve the problem of fulfilling the natural impulse of the European soldiers and low income group of civil servants with the European women who preferred to marry and live with rich and wealthy European men.¹⁸ The lack of opportunity to get European women in Madras necessitated the soldiers and others to have sexual relations with the native women which resulted the emergence of a new race popularly called the Eurasians (European father and Asian mother) and they were later named as Anglo Indians. The Eurasian women played a vital role in the social life of the Europeans as wives, concubines and prostitutes.

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SLAVERY AND SLAVE TRADE IN TRANQUEBAR

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Tranquebar meaning a town of singing surf or village of waves, had flourishing inland trade from early times, Tarangambadi (in Tamil) a commercial port attracted traders from different countries including overseas and had trade relationship with China, South East, South East Asia, Ceylon and Rome. Its history could be traced back to the beginning of the Christian Era. The whole coastal area from Nangur to Nagappattinam had been an active international commercial centre from about 3rd century B.C.¹ This small fishing and trading post at the delta of the Cauvery River occupies a unique place in the maritime, colonial and church history of India.

From the accounts of medieval travellers like Abdul Razzak, Nicolodeieonti, Durate Barbosa we learn that slavery was practiced in Medieval Tamil Nadu and that a brisk slave trade was carried on by most of the European settlers on the coast. The Portuguese and the Dutch who were active on the Coromandal coast followed the custom of the country and employed slaves.²

Slaves were obtained from various sources. Several families sold themselves as hereditary slaves and they were liable to change hand as chattels.³ In 1630 when a severe famine was prevalent in the Coromandal coast, people could not work either on land or otherwise. Large numbers of people afford themselves to the trading companies to be sold away

as slaves to the countries in need of slaves. The parents brought their children to the seaside for sale in exchange of food stuffs. They were transported to other parts of India as well as to the East Indies. At those places the slaves purchased on the Coromandal coast were re-sold if the gains be good that arises from the sale of the souls.⁴ Barbosa, a Portuguese sea captain says that when people on the Coromandal coast were starving and many died of hunger, they sold their children for four or five panams in exchange for rice and coconuts. He interestingly narrates as follows. "The Coromandal is the best supplied of all lands in this part of India saving cambaya yet in some years it so happen that no rainfalls and then there is such adearth among them that many die of hunger and for this reason they sell their children for 4 or 5 panams each. At such seasons the Malabars being them great stoves office and coconuts and take away shiploads of slaves".⁵ As a result there was slave-trade from Tranquebar to foreign countries. Wulf Heinrich Vonkalnein arrived in Tranquebar as the new Governor in July 1686 (1686-1687) and Axel Juel (1682-1686) at once handed over power to Vonkalnein. He revived the slave trade earning himself 12000 rigsdoler on a single voyage to Achchin.⁶

In the year 1738 when Chanda Sahib devastated the Chola country, his army was pillaging the corn in the fields and was plundering the

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villages, people were even being carried away as slaves. The villagers were fleeing to the coastal towns and taking refuge in Tranquebar and Nagappattinam and on the northern bank of the Coleroon.⁷

Anantharangam Pillai in his Diary has described vividly about the existence of slave trade in Tranquebar. He pictured how the Danish officials had close link with the Indian slave-traders and carried on the business. Also the attempts of the people who not in favour of slavery to redeem them from the clutches of the slave-traders. Mr. Soude, who was the keeper of the warehouse in the Danish fort, commissioned Paramanandam to bring him slaves. He paid Paramanandam a certain sum of money for that purpose. Paramanandam in turn sent out his men to collect slaves. They purchased some and inveigled others into their clutches. They either mixed some deleterious material in the lime which their victims used with their betel and nut or placed them under a spell by means of the magic paint which they carried in a box in their hands and then overpowering them, reduced them to slavery. Many slaves were thus acquired and brought into Pondicherry.⁸

Attempts to Redeem the Slaves from Slave Traders

The following is the way in which the matter became known to the authorities. One Manilla Malaiyappan who lived in Pondicherry and had no employment, used to visit Paramanandam. He observed what was going on and communicated to Irusappa Muthu Chetti and Kudaikkara Rangapan whatever he observed. They went with four other Chetties to the place where the slaves were confined and on the pretext of inspecting the horses which were there for sale, entered the building. There they found the captives, consisting of four chettimen and one chettiwoman. These captives claimed relationship with the visitors, ran to them, fell at their feet and wept.⁹

One man on being questioned said that he was inveigled into the building on promise of being employed as a coolly to carry a bag. When he entered his head was shaved and fetters were placed on his legs. Another stated that he was offered betel lightly smeared with lime to chew and when he partook of it he was seized with giddiness, and was led away. A third individual said that he was asked to come into the building to see an entertainment, and that as soon as he entered it. He was made a

captive and his head was shaved.¹⁰

The visitors also learnt how the persons engaged in the slave traffic had enticed wood-cutlers and grass cutters into the building, on pretence of buying the articles which they had to dispose of. It further transpired that these kidnappers possessed a house in a village near Tranquebar and that they were in the habit of alluring thither the people living in the hamlets to the west of that place. Batches of fifty or a hundred individuals were imprisoned at one time in the building. They were conveyed during the night in a boat to Ariyankuppam, where they were confined in a house belonging to Paramanandam. Here their heads were shaved, black-cloths were given them to wear and each individual had a fetter placed on one leg. During the night they were removed again and brought to the house of M. Soude, where they were put into the slave prison until a vessel came to take them away. When it arrived, they were placed in boats and carried on board.¹¹ This occurred three or four times but these proceedings have not transpired until when they were brought to light by Irusappa Muttu Chetti and Rangappan.

These two men went to *M. Soude* and stated to him that many persons had been kidnapped and confined as slaves in the building. They explained that some of the captives among them were known to them and asked for an enquiry. *M. Soude* stated that he had brought all the people with his own money but nevertheless he held an investigation, and ascertained that there were five persons who had been entrapped under false pretences. He sent them away to Kanagaraya Mudali who passed them on to Irusappa Muttu Chetti. The latter, fearing the consequences, refused to receive them. Thereupon *M. Soude* came to Kanagaraya Mudali. Seshachala Chetti, Irusappa Muttu Chetti and Anandha Ranga Pillai at their respective houses, and entreated them to settle the affair quietly.

Kanagaraya Mudali went to the Governor in the morning and reported the whole matter. Some of the company's peons were sent to bring Paramanandan. When they called out for him at his house, one Arulanandan, who was within, escaped by scaling the walls of the backyard and hid himself in the mission church. However, Paramanandam was arrested on 25th June 1743 and taken to the fort prison with chains in his wrists and ankles. *M. Soude* was dismissed from his service. His

superior officer Mr. Cornet was sent with the direction to take charge of accounts etc from him and another European was appointed as his successor.¹²

An insignificant number of the slaves had been baptized in Roman Catholic Church. Most of them were children of servants of European men. They were given to the Roman Catholic Priest (according to a convenient custom) for baptism but even that was sometimes neglected and the priest was not particularly concerned about their Christian training. He was an expert in business dealing and an intimate friend of the Governor of Tranquebar and neglected his congregation.¹³ These Indian Catholics were cared for by a Jesuit Father, who in this time of the evident decline of the catholic mission which for 150 years had been working in India, was a true reflection of its downfall.

There was an illicit trade which involved the most iniquitous practice of stealing children and unprotected women. It was sometimes done by foreigners but the worst offenders were the Indian brokers who often for a few paltry silver bartered away the freedom and happiness of hundreds of their compatriots.¹⁴ Nicholas Manucci, the Venetian traveller from Italy, gives a harrowing account of a transaction in which an Italian priest at Tranquebar engages himself. With his connivance the wife and four sons of an Indian Christian of Madurai were treacherously sold away for a sum of thirty pagodas and shipped off to Manila. The fanatic efforts of the husband to recover his family and the merciless treatment he received at the hands of the Italian priest and the Danes at Tranquebar are too pathetic to be told.¹⁵

The Protestant Missionary Attitude towards Slavery

The landing of two missionaries Ziegenbalg and Pluetschau on July 9, 1706 at Tranquebar, a Danish trading town on the Coromandal coast opened a new epoch in the church history of India and paved the way for the establishment of the first Protestant church in general and first Lutheran church in particular. Though the then Danish Governor Hassius (1704-1716) was so hostile and unfriendly towards the newly arrived missionaries, they got themselves involved in the missionary activities, the purpose for which they had been sent for. Living among the slaves their primary concern and the foremost problem they had to encounter with was the problem of slavery, the inhuman practice

prevalent at Tranquebar at that time. The extension of patronage to the slaves by the missionaries however, reveals their anti-slavery mental make-up.

The missionaries Ziegenbalg and Pluetschau lived in the midst of slaves and the people of mixed descent who spoke a very corrupt Portuguese¹⁶ and they could not ignore the conditions of these miserable slaves. With endless love and patience the missionaries befriended these slaves, who were often poor in spirit and character and helped them in every way. The Governor, as president of the local court, upon the request of the missionaries actually enacted a decree which was to be read from the pulpit of Zion church. Henceforth all new-born children of slaves were to be brought for Lutheran baptism. Also the head of families (white slave owners) were to make their servants available for two hours daily so that the missionaries could instruct them in the fundamentals of Christianity. The Danish pastors wanted to baptize these children but they were neither able nor willing to undertake the instruction. The white slave owners murmured against the missionaries and did sabotage the decree. The Jesuit Father, hard hit by this hindering of a convenient growth of his congregation, became an enemy of the Protestant missionaries and caused them much trouble with highly inventive intrigues. Slaves who were fully under the jurisdiction of their masters could not secretly go to the missionaries. The first baptisms that took place in May 1707 were therefore Indian slaves in Zion church. The first congregation consisted of slaves and former Catholics.¹⁷ The slaves who became Christians were a constant source of disagreeable friction with their masters against whom they inwardly revolted. Others, due to their position as slaves, never came out of a terrified vacillation.

Ziegenbalg sought to improve their corrupt and neglected Portuguese language. In order to better their position, the first mission school for children of slaves was built by the missionary Ziegenbalg. Portuguese literature was also produced for the benefit the slaves. The missionaries who came later continued the unbroken chain of serving the slaves and concentrated their entire life's work on these helpless people. They became ministers and shepherds of this slave congregation faithfully bearing the burden of their pastoral oversight and spiritual welfare.¹⁸ Pluetschau, as friend and curator of souls of the Christian slaves, revived a teaching of the old Testament that Christian slaves should no

longer be sold but were to be given their freedom when they were separated from their masters staff of servants. Sternly showing the Danish Senior Pastor the great injustice of selling his Christian slave to a woman just before his departure. Pluetschau forced him to set the slave free. Pluetschau was determined even to pay the sale price himself in case of necessity.

This incident was a signal for the others to vex him by purposely selling their Lutheran slaves into other parts where without any spiritual care, in non - Christian surroundings, they would become demoralized.¹⁹

Ziegenbalg while on his tour to Europe wanted to meet and explain everything to the king. At that time a combined army of Danes, Prussians, Saxons and Hanoverians besieged the fortress of Stralsund in which the Swedes were entrenched and threatened the continent. Fredrick IV was in camp in front of Stralsund.²⁰ In order to meet the king Ziegenbalg landed at Bergen in Norway on 1st June 1715. On account of Swedish war he went in a Hamburg ship to Hamburg and there to Stralsund, where Fredrick IV was encamping. Ziegenbalg in search of king hastened to this camp where he was very graciously received. Though he had to wait, the long wait in camp had its good side and finally he was succeeded in speaking to the king on July 26, 1715.²¹

Since 1713 the king had the mission reports which were printed in Halle. The original letters of Ziegenbalg were read to him in the

morning while he was dressing. Now he was privileged to have Ziegenbalg in person, had discussion with him and during the course of his discussion he asked Ziegenbalg remarkably pointed questions concerning many details. The king himself spoke about the unchristian treatment of Indian slaves by the European masters and showed his anger against them.²²

In 1790 during Peter Anker's governorship (1788 - 1806) a census, was carried out which reveals that 165 persons were domestic slaves. This clearly indicates that slavery was still going on strongly. Nearly all Danes kept slaves, mostly one or two but also many wealthy Indian households owned then-workers skin and all.²³

Conclusion

In the light of this study on "Slavery and Slave Trade" we could understand the fact that slavery was practiced at Tranquebar. Various methods were adopted to recruit slaves like by accepting the personal willingness of the people themselves to be slaves during famine purchasing and inveigling and enticing by false promise and then kidnapping.

The missionaries showed their love and affection upon the slaves and toiled for their betterment through all their best possible efforts to liberate the slaves through counseling and education and thus became the pioneer liberator and the Messiah of the slaves.

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THE SOCIO-ECONOMIC STATUS OF THE VELLALARS OF TONDAIMANDALAM IN THE 18th CENTURY

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Tondaimandalam during the hey day of the Chola Imperialism consisted of twenty four *kottams* or divisions, which were divided into seventy-five *Nadus* or districts, totally comprising 1,900 villages.

The district of Chingleput which formed part of the ancient *Tondaimandalam* included fourteen *kottams*, with the inhabitants of 7,000 *Vellalar* families who were considered the original settlers of this region. Numerically the *Vellalars* roughly constituted 16% of the population at the time of the British occupation of the district.¹

Place's Report on Chingleput furnishes the figure of population in 1795 - 1796 as 271,372. The same figure is found even in the Census Report prepared in 1802 before the introduction of the Permanent Settlement. Over a period of 50 years there was an explosion of population. According to the Census of 1859 the total population had rise to 605,221 of which more than 50% of the people adopted agriculture as their profession.

In the beginning of the 18th century, the Chingleput district appeared to be a conglomeration of numerous castes and communities: (1) *Brahmins*, (2) *Kshatriyas*, (3) *Chetties*, and (4) *Vellalars*, of which *Vellalars*, *Vannians* and *Pariahs* were numerous. The minor communities included *Sembadavan*, *Shanan*, *Ambattan* and *Vannan*.

In the hierarchy of agriculturists in the district, the *Vellalars* were mostly landowners possessing 80% of the lands in the district. Next to them were *Vanniars* or *Pallis* who were *non-mirasi pattadars* and sub-tenants who were considered inferior to the *Vellalars* in the gradation of caste.

Bernard Report

The only record through which we learn much about the caste system in the villages of Chingleput is the Bernard Report prepared in the 1760's. This report gives us precious information about the land tenure which was in vogue in Chingleput district in the 18th century. This document speaks of, in details, every aspect of the land system such as ownership, main lands, division of crops, allowances to various functionaries, names of

Poligars, names of landholders, castes, cultivated extent of the different crops sown, besides, the number of household of every caste in the respective villages.

The landholders in these villages owned villages, sometimes in shares and received landlord rent from the whole produce of the village.² It is learnt from this report that the *Brahmins* and *Vellalars* castes were the two main castes, holding lands. However, a few *Pallis* also possessed lands in some villages. No *magan* was exclusively under the control of any single caste. It is also noticed in the report that some held lands of the entire village and even more, for instance, the *Kondaikatti Vellalars* of *Selay* in Perambakkam held lands in three villages and *Vishnu Brahmins* of Sriperambudur in Santamangalam owned four villages. Generally outsiders were not allowed to own lands in this district by the original settlers, namely *Vellalars* but in course of time the people of other areas, viz., *Reddies* acquired lands and became landholders.

Vellalars

The name *Vellalan* is derivative of a compound word, i.e., *vellanmai* = *vel/am* + *anmai* where the word *vellam* denotes water, whereas *anmai* means management which implies 'Lord of Floods'. Dr. Oppert strangely connects the term *vellala* with *pallan*, *palli* to mean the Lord of the *Vallas* or *Pallas*.³ They were mostly landlords. Their only avocation was agriculture. Though they were not numerically strong, they spread over the entire Tamil country. They were conscious of their social status. When the census report was prepared in 1871 they made a strong objection to the fact that they were classified as *sudras* by the Madras Municipality which was the last rung of the ladder of varna system.

In their representation to the Government of Madras, they claimed a higher status and wanted to be classified as *vysyas* and definitely not as *sudras*. In their petition, the *Vellalars* observed that "they were a race of agriculturalists and traders, and it was infradig to call them *sudras* as it meant persons who rendered menial service to the three higher

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classes, because the very word of "service" was obnoxious to the *Vellalars* whose profession stood for perfect independence, an dependence if it be, upon the Sovereign alone for the protection of their interests.⁴ Hence a *vellala* could never have been of a *sudra* or servile class.

There are traditions to prove that the *vellala* had been accorded a respectable position in the society by the Kings of the ancient Tamil country as they were in charge of weights and measures.⁵ They were also assigned a status of honour to Crown the King at the coronation ceremony by virtue of their higher position as landed aristocrat in the social hierarchy. There is a strong view among scholars that the crowned kings of ancient Tamil country, viz., Chera, Chola and Pandya and the minor chieftains belonged to the *vellala* community. The poor section of *Vellalars* owning small estates were generally referred to as the *veelkudi - ulaver* or the "fallen *Vellalars*". It establishes the fact that the rest of the *Vellalars* were wealthy land owners.

A celebrated historian of Tamil Nadu, Kanakasabhai Pillai asserts that Karikala Chola who was in seat of power at Kaveripoompattinam. He displayed martial feats and defeated the *aruvalar*, the inhabitants of Tondaimandalam, annexed their territory to his kingdom by extending his territory on his Northward march and he distributed the lands among the *vellala* chieftains of Tondaimandalam. The descendants of some of these chiefs are, to this day, in possession of their lands, which they held as petty zamindars of Cheyur and Chunampet in Chingleput district, under the British.

The *vellala* speak a pure dialect of Tamil and there is nothing to suggest a non-Tamil origin as some scholars imagine.⁶ The *Vellalars* were a peace-loving, frugal and industrious people and they occupied themselves in the cultivation of rice, betel, and tobacco. They were very particular to hold respectable professions. Some of them were well-educated and later joined the Government service as clerks, while some others chose to be traders and shop-keepers. Others became village accountants or *curnums*, and sepoy while the majority remained as peasant proprietors of the soil and confined themselves to cultivation. *Vellalars* who were *curnums* or village accountants had to accompany the *tahsildar* to take down dictation and even make mathematical calculation with accuracy.

The *Vellalas* of Chingleput district were of three categories: (1) The *Kondaikatti Vellalas* - they

were named so because they tied their hair in a knot like women; (2) The next in line were the *Chozhia Vellalas* who came from Tanjore with the conqueror. It is believed that they were original settlers of this area when Karikala conquered Tondaimandalam. But the majority of them returned home frustrated and disappointed with the nature of the barren soil; and (3) the void left by them was filled by the immigration of *Tuluva Vellalas*, from *Tuluva desam*, i.e., from the present day South Kanara district. Of the three categories, *Tuluva Vellalars* constituted a majority.⁷ However all the three groups had the privilege of holding large tracts of land. Their farm servants were the *pallis* while the *pariahs* rendered service to the *Brahmins*. The *Vellalars* were split into subdivisions which was based on territorial origin.⁸ They comprised of the *Tuluva* from *tulu* country, the *poonamalee Vellalars* from near Madras and the *kondaikattis*.

The Composition of *Mirasidars*

The *mirasidars* of this district as a landed gentry consisted of a few *Siva Brahmins*, a large number of *Vellalars* and some *vanniyas* or *pallis*. Linguistically, they formed a majority since they spoke Tamil as their mother tongue while *Vishnu Brahmins*, *Kammars*, *Reddies* and *Kavarais* were of Telugu speaking castes holding *mirasi* tenure.⁹ It is curious to note that *Vellalars* and *Brahmins* seldom worked on their farms. Manu Smrithi distinctly forbids *Brahmins* to plough. However, it was customary on the part of *Brahmins* to deduct *brahmanaminaha*, from the Government's share of the tax in order to compensate them, for the extra expenses involved in the cultivation of the lands with the help of *pariahs*, who were paid either in money or grain and in addition were provided atleast one meal at noon.

When a labourer was engaged in farm work, he would be paid a certain sum as advance. His master readily paid the amount with a view to get the labourer into the clutches, of obligation which reduced him virtually to a bonded labourer. It is a pity that his debts multiplied by more loans borrowed on occasions such as the marriage of his daughter or deaths in the family. The *mirasidars*, thus adopted clandestine devices to retain the agricultural labourers under perpetual servitude.

The Customs and Practices of the *Vellalas*

The *Vellalas* were deeply religious minded. In religious observances, they were more rigid than

the *Brahmins*. Their social habits were much Sanskritized. They abstained from intoxicating drinks and from eating meat. Their food mainly consisted of dry grains which they used to cultivate in their lands. They were economical as far as their living was concerned. Their frugality was proverbial. They avoided even the village feast. It was very difficult to take the money out of their purse.

The *Vellalars* were found in every stratum of society from the tiller of the fields to the wealthy *mirasidar*. Some of them had received good education after the advent of the British. It was the first *non-Brahmin* community to produce a Deputy Collector though some were destined at lower levels as peons in revenue department. It is learnt from the census report that a *vellala* had passed the M.A. Degree Examination of the Madras University in 1871.¹⁰ The *Vellalars* are placed first in social esteem among the *non-Brahmin* communities because of their educational attainments and economic affluence.¹¹

They were split up into four main divisions according to the tract of the country where their ancestors originally resided. They were Tondaimandalam, the present Chingleput and North Arcot district where the *mudalies*, *reddies* and *nainars* lived. *Soliya* or men of Chola country from Tanjore or Tiruchy district were called *pillai*. Pandya were the inhabitants of Madura and Tirunelveli. People residing in Salem and Coimbatore districts of *Kongul Nadu* were the *Kongu Vellalars* called *kavandans*. All the four sects of the *vellala* caste resemble one another in their essential customs.

It is to be noted that the *Vellalars* of this region adhered to puranic injunctions. As a result, they encouraged child marriage though adult marriage was popular among them. The wedding ceremonies were conducted according to puranic rites, usually *Brahmin* priests did officiate such marriages. There is a strange custom among the *Vellalars* of this region. A bridegroom marrying for the second time after the death of his first wife, had to tie a thali to a plantain tree and cut it down before the marriage took place. In case of a marriage conducted for third time, the groom had to tie a thali first to the *erukkam* plant because it was a belief that second and fourth marriages often proved to be failure and the tree and the plant were accordingly made to take their places. It was customary among the people of this caste to burn their dead-after which they observed a fifteen day's

pollution till they performed the *karumantiram* or ceremony for removing the pollution on the sixteenth day.

There were however no occupational differences among them whether they were cultivators or traders. Even their religious faith whether they profess *Vaishnavism* or *Saivism* was not a bar to marriage alliance. The people of each sect had their own *pandarams* or priests recruited from among their groups whose duty was to perform certain rites at funeral and religious ceremonies. It was the practice of these priests to wear the sacred thread like *Brahmins* on ceremonial occasions such as funerals, marriages and *shraddhanjali* (memorial service).

Of all the *Vellalars*, *kondaikatti Vellalars* formed themselves as a distinct cultural group superior among the main divisions of *Vellalars*. Many of them were employed in the *Nawab's* services. However their affluency did not affect their social habits. They were strict in observing the age-old customs. A curious fact to be mentioned here is that they were very protective towards their women folk who were forbidden to travel by any public conveyances. They gave much importance to Hindu social morality. That is why they regarded adultery as one of the detestations. Therefore they severely punished anyone who was found adulterous.

Kondaikatti Vellalars had come into Chingleput district as some of the original settlers. Historical and anthropological evidence of the late eighteenth century suggest that the *Kondaikatti Vellalars*, who were the dominant agricultural community occupied the top rung of the social ladder. Despite the fact they owned large *mirasi* lands; they did not engage themselves in actual cultivation.¹²

The leading land owners of this community were called *kaniyatchikarar* or *mirasidar*. These *vellala mirasidars* hired untouchables *pariahs* as fann-servants.¹³ But the relations between the master and the servant was characteristics of the important vertical relationships that existed in the *jaghir*. The *mirasidars* had social and marriage links which stretched throughout the *jaghir* upto Madras city.

As Government servants under the *Nawab* of Arcot, many of the *Kondaikatti Vellalars* had been conferred with privileges to cultivate land at a reduced land tax or at no tax at all.¹⁴ The stronghold of the *Kondaikatti Vellalars* was Poonamallee, a village about fourteen miles from Madras city.

The *mirasidars* maintained strong ties not only with their farm servants but also with their 'literate relations' living in Madras called *dubashes* who were agents for the Europeans. That is why; they were despised by the Company Officials. Through the *dubashe* relations they extended their contact with the Europeans to retain "every inhabitant (in their own villages) in complete subjection". Even after the British took over the administration of this district, the influence of the *Kondaikatti Vellalars* over the majority of the population remained intact. This factor strained the relationship between the *Kondaikatti Vellalars* and the Company's servants. These people who were known as *Nattars* were also in-charge of a *Nadu* or a small administrative unit.¹⁵ They assisted the Government in the settlement of lands and the realization of the revenue tax from the villages.¹⁶ This proximity that the *Kondaikatti Vellalars* had towards the Governmental authority made them have tremendous sway over the cultivators. This negative influence was detrimental to British authority.

The *vellala* women particularly of the *Kondaikatti Vellalar* group enjoyed certain status in the society. Many ceremonies were peculiar to their womenfolk. One of them is *sevvaipillaiyar nombu* which was otherwise called *avvai nombu* the Tamil poetess was said to have observed it. The ceremony took place twice in a year on a Tuesday in the month of *Thai* (January - February) and *Audi* (July - August). This *nombu* was exclusively for the women folk who observed it at midnight. It is interesting to

note that menfolk were forbidden to attend or partake of the *prasadam* being offered to the deity Ganesha at the ceremony. The *Pillaiyar* worshipped during the ceremony is made out of flour pounded at home by the women. Flowers, fruits, betel, turmeric, comb, *kumkum* (red powder) were taken to the room where the rites were performed. Details of the ceremony would not be made known to others because women refused to discuss them fearing misfortune might befall on their families.

However, these *Nattars* were considered by the Company's Officials as a "necessary evil" because their services were needed for collecting revenues from rural areas. They often manipulated their agricultural accounts to circumvent the payment of tax due to the company. They used devious ways to disobey the Company officials at the village level by presenting petitions against him to his superiors in Madras. *Kondaikatti Vellalars* of Poonamallee even openly defied the Company's Officials and intended to cause a loss of revenue to the State by withdrawing farm servants from cultivation in 1785, when they demanded a portion of the grain heap without measurement. It was an attempt to establish their dominance in this area, in the middle of a growing season. This incident was described as an "insurrection II and to effectively deal with it a company of Sepoys under an able officer for protection against *pariah* attacks, was despatched to the sensitive area. At the same time, the Company was eager to introduce a "permanent equitable standard of division".¹⁷

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BHARATHIDASAN ON THE EMPOWERMENT OF WOMEN

S. Chandravathanam*

Introduction

Kanaga Subburathinam, popularly known as Bharathidasan came in to close contact with poet C.Subramania Bharathi who was then in voluntary exile at Pondicherry.¹ Bharathi has vehemently attacked the existence in Tamil Nadu of disparities between the sexes. Eventhough Bharathidasan aspired for the liberation of India from the colonial rule along with Bharathi, Bharathi's views on social reforms attracted him much more than anything else. The impact was such that he began to call himself Bharathidasan. In short, he wanted social reforms to precede political reforms. In this way Bharathidasan who evinced keen interest in women's rights expressed the view that until the removal of the restriction on women, the liberation of the nation will be only a mirage.²

The women depicted by Bharathidasan follow revolutionary values and struggled valiantly against the injustices in society. These women are impelled by the irresistible urge to get rid of the inslavish condition. These women have been trained to voice their rights. The poet wanted to stress that only the women who articulate their rights can secure them and also lay the foundation for a bright India.

Bharathidasan wishes that in all matters women should be granted an equal status with men. When men seek their welfare, they should be aware that women being regarded as man's better half should also be in a position to promote her welfare.

Only because of male chauvinism women remain enslaved, according to Bharathidasan. Chastity must be common to both the sexes. Moral laws should not discriminate between the sexes. The ethical rules that are applied to women should be applied to men also. Will the men of our time think of the need for exalting the status of women? Bharathidasan asks.³

In Bharathidasan songs the feeling of Tamil and Tamil Nadu should improve is very strong. Equally strong is his feeling that women should achieve their liberation. There are conservative minded people who believe that women's liberation will damage culture and traditions. But it is Bharathidasan's firm belief that only women's

liberation is the basis of the greatness of a society. Women's liberation does not mean that they should be free to leave home. It means that their lives should be characterised by a blend of rights and liberties.⁴

Bharathidasan strongly believed that men will not fight for women's liberation. Hence he wrote "With one hand women should do the traditional tasks expected of her by the society. With the other hand she should strive for the liberation of women".⁵

Gandhiji had indeed written and spoken with fervour in favour of women's equality and freedom and had donounced their domestic live which amounted to slavery. To put an end to this situation, he urged that women should have the same liberty and opportunity of self development as men.⁶

It is not enough if we merely talk or write that women should be granted rights and equal status. Hence men should come forward to do all the works in the family including cooking which is regarded as the sole duty of women. Only then the liberation of women be achieved.⁷

In short he wanted the women to enjoy all sorts of privileges as enjoyed by men including property rights. From operating planes in the sky to the multidimensional activities in the ocean both men and women are to be accorded equal opportunity without any distinction.⁸

Bharathidasan was of the opinion that the prevalence of age old superstitions are responsible for the degradation of women in society and the progress of the country depends upon the emancipation of women.⁹ In Tamil Nadu such ideas were regarded as radical by many during those times. Bharathidasan who espoused the cause of womanhood wrote with determination to set aside the concept that women are inferior to men. He observed in his article which appeared in *Puduvaimurasu* issue of 17th November 1930 that until the daughters are permitted to perform the funeral rites of their parents just as the sons, there cannot be any equality between men and women.

Women's Education

Education, the main function of which is the cultivation of the heart and mind, do play a part in changing the status of women.¹⁰ Bharathidasan

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expressed the view that women education is indispensable to run a family in a systematic manner, to bring up the children properly and to maintain proper standard of education.¹¹ Thus Bharathidasan entertained the firm view that women's education will certainly weed out the evils from the society and pave the way for the over all upward progress of the community at large.

While writing about women's education Dr.S. Radhakrishnan said that "Give us good women we will have a great civilization. Give us good mothers we will have a great nation".¹² In this way Bharathidasan made an appeal to the parents to educate the women community for the ultimate progress of the nation.¹³

Bharathidasan entertained a legitimate grudge against the parents that they are not taking that much effort for the cause of their daughter's education as they do for their sons. Because the parents are under the false notion that men only can support the family after finishing their education. He asserted that women also can earn like men and an educated daughter can be a better wife tomorrow and she can bring forth useful citizens for the nation.¹⁴ This is nothing but a reflection of the view of Gandhiji. Appalled at the lack of interest shown regard to women education Gandhiji once said, "I deplore the criminal indifference of parents who keep their daughters utterly ignorant and illiterate and bring them up only for the purpose of marrying them off to some young man of means".¹⁵

Bharathidasan's longing for women's education is the result of a detailed study of the problem. He looks at it from different angles and offers solution to the same. Bharathidasan says that in olden days due to the ignorance of women sons inherited the entire parental property. In order to remedy this malady, women's education should be encouraged so as to make the daughters also eligible to inherit the parental property.¹⁶

Bharathidasan compared the uneducated women to a barren land devoid of fertility. In such a land, only shrubs and grass will grow.¹⁷ Thus the education of girls leads to the education of the mother and through her education of her children Bharathidasan illustrates the advantages of women's education in his drama *Paditha Pengal* (Educated Women). In this drama he states emphatically that educated women are most indispensable for the nation and they are par with men folk. In this drama

Bharathidasan advanced the view that schools are necessary for women and pleads for allocation of grants for this noble purpose.¹⁸ At the same time he also illustrates the disadvantage of uneducated women in his drama *Irundaveedu* (Dark House). The poet contended that as a result of the ignorance of the house wife the house itself appeared dark.¹⁹

It is Bharathidasan's desire that women should be well versed in fine arts. When women learn a variety of arts, their standard of life will rise. Women should shine not only within the four walls of the home, but also in the world at large. They should be like the lamp lit and put on the mountain top, illuminating the world around them.

Marriage: Intercaste marriage

Gandhiji said, "The only honourable terms in marriage are mutual love and mutual consent".²⁰ Even psychologically it is said, "if parents allow such love marriages then the children would also realize the parents affection towards them and repose confidence in their parents. More over this would give opportunities for them to know each other well."²¹ Bharathidasan contended that intercaste marriages demolished narrow caste considerations.²²

Bharathidasan entertained the firm view that there is nothing wrong in the union of two minds as husband and wife irrespective of the so called caste barriers.²³ Bharathidasan felt that women should be in a position to express the thoughts and feelings to their parents freely. For this he said that the women should discard qualities like modesty because such qualities retarded the progress of women and impaired their freedom of expression.²⁴ He also entertained the firm view that women should be given freedom of expression which will not only emancipate them but also will pave the way for the liberation of the nation.²⁵

It is most difficult to protect women in the male dominated society which regards women as an object of sexual gratification. Hence, a mother thinks it necessary to marry her daughter at an early age. The unmarried girl is advised to remain submissive till she gets married. In his poem *Pennukku Neethi* (Justice for Women) he wrote:

The horse that is shut up in the stable
Has the right atleast to neigh
But the unmarried girl has to remain shy
She cannot make any protests²⁶

Bharathidasan is pained to find the low state of woman. For this he advised the women to be intelligent and intellectual so that she can understand what is happening in the world around her.

According to Bharathidasan, women had every right to marry a person who has attracted her eyes and views and in this aspect she must be bold enough to express her views to her parents. If justice is denied he even suggested "breaking of the bondage" with the parents.²⁷ Bharathidasan also vehemently castigated dowry, child marriage, prohibition of widow marriage and other caste inhibitions.

Dowry

The women, who are sold out by her parents by giving dowry, must be made to realise her plight. If she realizes her pathetic condition she may fight against it and plan her future. Hence Bharathidasan says:

"The brokers will speak of their money power
And come to your house
To buy the women at a profitable price
Your parents burdened with you for many years
Regard you as piece of stone
They will not show the groom to the girl
Women! don't be afraid of these
Traacherous brokers"²⁸

This is how Bharathidasan warns the girl and her parents against the brokers and the groom's parents.

Child marriage - A Social Evil

Gandhiji once said that, the custom of child marriage is both a moral as well as a physical evil. For it undermines our morals and induce physical degeneration.²⁹ No doubt this view of Gandhiji is found an ardent supporter in Bharathidasan. He opined that child marriage is an abuse and it degraded the social structure of the community. He observed that we take possible steps to wipe out social rigidities so as to free humanity but he wondered why the society still tolerates the child marriage.³⁰

Bharathidasan opposed tooth and nail the marriage between unequal partners with regard to age in his song *Mudathirumanam* (Foolish Marriage) He said that, such a noxious thing should not be allowed by the society.³¹

The Government enacted the Child Marriage Restraint Act on 1st October 1929 in the

Legislative Assembly.³² This acts primary object being to put an end to child widowhood, and secondly to save the girls from being subjected the marital consummation in childhood and premature maternity, resulting sometimes in death, often in serious physical injury and always in making them physical wrecks for ever.³³

Bharathidasan who concurred with these objectives pointed out that children should be provided not only with the education but also with industrial knowledge.³⁴ He cited many instances to describe the aftermath of child marriage. He illustrated the example of seven year old girl's husband who breathed his last and that child was never allowed to remarry whereas after the death of the mother, her father gets remarried.³⁵

Bharathidasan was highly critical of the step motherly treatment meted out to the girls in this regard.

Female Infanticide

It is common in India and particularly in Tamil Nadu to hate the birth of girl child and celebrate the birth of a boy child. The result is the Governments "cradle baby scheme" (தொட்டில் குழந்தை திட்டம்). Hence in order to explain the desirability of the female child Bharathidasan has written a lullaby entitled "Pen Kulanthai Thalattu" (Female child lullaby).

Beautiful female child
You are born to illustrate the truth
That all fertility, greatness
And welfare is due to women
You are born to reform this world.³⁶

Thus the female child is prescribed as a medicine to cure such ills in society as casteism religion, superstition and irrational faith in society.

Widow Remarriage

Bharathidasan felt very much moved at the miserable conditions of helpless widows in the society. He was shocked to see that a widow is being neglected by all and sundry in the society.³⁷ The society imposed many restrictions on the widows.

Bharathidasan is deeply pained by the sight of the suffering young widow. Our people meet the needs of even animals that they keep in their homes. But they do not understand the emotional needs of widows. Bharathidasan asserts that the young widow should have the right to remarry and start life afresh that are enjoyed by widower.³⁸

Bharathidasan condemned the society in which justice is discriminatory. Because even when a young widow dares to remarry, her parents fiercely object to it. After the death of the husband the young widow loses her colourful clothes, flowers, kumkum and jewels, but not the shiny youth and the life. The poet questions "Is there a stomach that does not feel hungry?"³⁹

Bharathidasan to put an end to this cruelty, advocated widow remarriage. He argues that the sastras and puranas should not be the stumbling blocks for widow marriage.⁴⁰ Bharathidasan in his second part of poetry book which was published in 1955, appreciated the ability of men who conquered space and sea observed that in a world filled with men of such ability, widowhood should never be allowed.⁴¹ He asked why a widow should discard tilak, flower, good food and bed after the death of her husband. Such penance are nothing but evils and hence the people should never give room for such monstrous customs to pollute the society.⁴² For him such a social segregation of widows from the society by keeping them in permanent isolation is a gross injustice done to women on earth.⁴³

Bharathidasan pointed out that men should play a possible role in this direction. He remarked

that men should come forward and advise their wives to get remarriage in case of their death. Men should be rational in this regard. The poet suggests another alternative also. According to him men should voluntarily come forward to marry widows and they should dispense with the age old customs and habits.⁴⁴

Bharathidasan entertained the firm view that the wife is entitled to own her husband's property at any rate. The husband can remarry only after the demise of his first wife and torturing the wife is a murderous act.⁴⁵

Conclusion

Bharathidasan thus wrote extensively on the empowerment of women. His views about this theme are clear cut and forthright. He wanted the women to perform the last rites of a diseased. This itself speaks volume about his radical thought. He repeatedly stress on the all around development of women. He opposed child marriage and a strong protagonist of widow remarriage. His stay in Pondicherry instilled in his mind the ideas of liberty, equality and fraternity; the three corner stones of the liberal French thought. As a result, these ideas manifested in his writings. Thus, Bharathidasan by his expositions on the empowerment of women carved out a place of permanence in the social history of Tamil Nadu.

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VEPPOOR VILLAGE - A STUDY

N. Onnamarannan*

There stands the majestic Vashishteswarar temple built by the Chola kings at the banks of the river Palar.¹ Four kilometers east of Arcot town; the village where this temple stands is called Veppoor (Vepur) which Arthur F. Cox calls as "the village of neem trees". South to the temple there is the village which must have been the abode of the priests who were assigned the job of looking after the temple and perform pooja daily. Even today there is the "Papara Veedi" (Brahmin Street) which is one of the main streets of the village.

With the passage of time this *inam* village began to grow. High caste and other Hindus began to settle down close to the Brahmin street. Then there were untouchable farm hands. As it was the tradition, they settled away from other Hindus in the southern direction. Incidentally the place touch the state highway. So at present there are two settlements- Veppoor and Veppoor Adi - Dravidar Colony.

Veppoor was made a village Panchayat in 1961. In the beginning the village had just two wards - one that lay close to the temple and the second the Adi-Dravidar Colony. With the passage of time the population grew and many families came and settled. At present Veppoor Panchayat comprises the following localities:

- | | |
|-----------------|----------------|
| 1. Veppoor | 2. Veppoor ADC |
| 3. Gandhi Nagar | 4. K.K. Nagar |
| 5. Hasanpura | |

Technically classified as hamlets all the above localities go to make Veppoor Panchayat. According to the census conducted in 2001, the total population of the village is 3375, consisting of 1676

males and 1699 females.² The village at present consisting of three wards, elects nine members for its Panchayat.

The area covered by the village comes to 1.42 sq.kms. Though an agriculture dependent village it did not have sufficient water bodies to provide water for irrigation. There are just two big ponds. One is known as Vannanthangal Tank. It is shallow and covers area of 0.92.0 hectares, irrigating scarcely one hectare of land.³ The other tank is known as Ponniamman Temple Tank. At present it is maintained by the state Public Works Department. This tank is spread over an area of 4.25.5 hectare.⁴ Because of low collection of water it does not irrigate more than 20 acres of land. The chief water source is the Palar Canal which has its head some three kms away from Veppoor village. The water provided by this tank irrigates 55 hectares.⁵ Mostly agriculturists go for a single crop per annum. Some agriculturists who sow short term seeds manage to raise two crops.

Occupation

During a socio - economic survey carried during 1972-73 it was found that there lived 1709 persons and their occupations were varied. It was found that their 43% of the total population depended on agriculture.⁶ The remaining 57% depended on non-agricultural activities. Some of the important occupations were as follows:

1. Washerman
2. Beedi Rolling
3. Stone Masonry
4. Unskilled Workers (E.I.D Parry Company, Ranipet).

Just 100 families out of a total of 304 possessed lands. Of those only 24 landowners

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possessed land measuring three acres and more. Nearly 36 families possessed two acres of land and the remaining forty less than two acres. With limited land and traditional way of farming the agriculturists of village earned very less. Lack of irrigation facilities and failure of monsoon, time and again were the chief reasons.

Indebtedness is common. More than thirty percent of the family heads were members of the several co-operative societies. Yet the common complaint is non-availability of loans for their agricultural activities. Almost all were in debts. More than half of them borrowed money from money - lenders at exorbitant rate of interest. It was found that 72% of the borrower, borrowed money to meet expenses on cultivation of land, for the purchase of implements, digging wells and the like. Eighteen percent of the borrower, borrowed money to perform children's marriages or clear the old debts.

Education

As far education is concerned the Panchayat presented a very pitiable condition. The survey revealed - that only 34.57% of the total population was literate which also included drop outs from the elementary school.⁷ They could just write their name and affix their signature instead of affixing thumb impression.

There was a primary school run by Arcot Panchayat Union in Veppoor and a Harijan Welfare School in Adi-Dravidar colony. There were more than a hundred children on roll in the Panchayat school, and near about one hundred and fifty in the school in Adi-Dravidar Colony. Parents were desirous of having their children educated. For high school education a few boy went over to Melvisharam and several girls attend government girls' school at Arcot. A handful of boys studied in C.Abdul Hakeem College, Melvisharam.

The lack of education was reflected in some of the social welfare programmes such as Family Planning and Prohibition. Out of 304 family heads only 56 heads of families were in favour of planned family norms and adopted birth control techniques. The rest of heads of the families - both sexes - opposed birth control. Some thought it a sin and some as interfering with nature. Mostly they were in favour of a large family with several children. They thought that would be very helpful in long run, when children grew.

More than 75% of the male members were against prohibition. To them consumption of tea or coffee and liquor was one and the same. They argued that prohibition was killing the addicts as they consumed spurious liquor which was very harmful.

During the year survey (1972-73) the per capita income of the village worked out to Rs.185/- per annum⁸, that reflected the poverty rampant among the villagers. Most of the families led a life much below the poverty line.

Though many 5 year plans had been implemented by 1972, the benefits of these had not percolated to the common man of Veppoor. Just nine percent of the villagers reported to know about the Five-Year Plans.

The findings and suggestions of the survey throw light on the economic and social conditions of the people of Veppoor. It was recommended that subsidiary industries would have to be encouraged as they would provide employment to farmhands without a job after harvests. They would get employment and earn some amount. Another suggestion was sanctioning of long-term loans by nationalized banks to the farmers as well others, intending to start poultry farms or for raising sheep and lambs.

Education was yet another important field to be taken care of. To educate the elders and dropouts starting of night schools and adult education centre was recommended as literacy would play a very vital role in making people aspire for better life. The co-operative movement had not reached the village. Rural credit co-operative societies connected with several fields must be established. Above all, the message about economic upliftment and different means to achieve it must reach the villagers who knew nothing about all these. The message regarding co-operative societies, family planning, education, hygiene, and sanitation should reach the village of Veppoor.

After the survey conducted in 1972-73, another survey was conducted in 1984-85. The latter laid special emphasis on the impact of Integrated Rural Development Programme as well as Five-Year Plans and similar Rural Development Programmes as regards to Veppoor Village.

The population of the Veppoor and the Veppoor Adi-Dravidar Colony was 1958 as in

November 1984. It constituted of 1015 men and 943 women.⁹ According to the survey 46.5% of the total population was totally engaged in agriculture. Mostly single crop cultivation was in vogue. As such under employment remained as the worst bane even after the implementation of many Five-Year Plans. Thirty eight percent of the people were engaged in non-agricultural occupation such as beedi-rolling. Many factories had come up around Ranipet, barely four kilometers away. SIPCOT, BHEL and other factories were some of them. Nearly nine percent of the population got employed in EID, Parry Ltd, Ranipet and these factories. The remaining 6.5% of the people were engaged in occupation like stone masonry, black smithy and washing cloth.

Land Holding

There had been no substantial change in land holding in the decade between early seventies and early eighties. Only 132 families possessed their own land. The possession pattern is mentioned below:¹⁰

1. Number of families owning land less than 2 acres	-	46
2. Number of families owning land in between 2 and 4 acres	-	64
3. Number of families owning land in between 4 and 6 acres	-	17
4. Number of families owning land more than 6 acres	-	5
Average holding	-	2.7 acres

If inflation is taken into account, there was no change in income pattern during 1984-85. Just eight families could earn more than Rs.2200/- per annum. Incidentally nine families earned less than Rs.1000/- in the whole year. One hundred and eighty families earned between Rs.1301/- and Rs.1600/- one hundred sixty two families had an income ranging between Rs.1601/- and Rs.1900/-. The annual income of 24 families was between Rs.1901/- and Rs.2200/- and the income of 37 families was between Rs.1001/- and Rs.1300/-. The average income of a family worked out to Rs.852/- not even three rupees a day.

Income from agricultural activities accounted for 67.3% of the total income. As most of the agriculturists went for a single crop for the whole year, the gross income of the community as a whole fell very short. Additionally, there was dearth of technically qualified among the people whose income could have done the balancing act. So many families remained below poverty line.

Though the literacy had improved from 34.57% in the early seventies to 56.7% in the early eighties, it was on the whole a very discouraging factor - of course many children had started attending the two primary schools where more than two hundred children studied in each. For secondary education several students went to Melvisharam and Arcot. At end of the year 1983, there were eighteen graduates in the village.

Adult education remained neglected. In spite of much demand a centre for adult education was not opened. Much had happened regarding family planning. More than 67% of the families adopted family planning method. Yet many men remained against operation and use of other devices. The women continued to be equally disinterested in this regard.

As regards to the indebtedness, the situation had slipped deeper. It was found that in 1983, 76.5% of the families were in debt. Twenty two percent of the villagers had borrowed from institutional sources like Co-operative societies, Land Development Bank and nationalized commercial banks. The remaining 54.5% had raised loans from money lenders and traders. Among agriculturists 42% were members of the several cooperative societies, but availing loans remained a difficult proposition. The chief reason for this state of affairs was that no co-operative society was situated in the village and all those societies functioned from Arcot and the members from Veppoor did not have any clout with those who were in charge of those societies.

Even in the eighties the agriculturists of this village still used tools and implements that were outdated. Yet they had switched over to sowing of high yielding varieties of paddy such as IR20, IR50, ADT 27 and C025. As regards to fertilizers and manure, the farmers used chemical fertilizers available in open market. At times they had to buy pesticides too. The local farmers felt that the chemical fertilizers and pesticides could have been made available at subsidized rates. They also had to face lack of irrigation facilities and monsoon failures. Most of the agriculturists depended on underground water. The water table fell drastically during hot season - from April to September. The north east monsoon did not bring any succour to them as there were no facilities to store or harvest rain water which flowed to the river wastefully.

The survey found that 92.7% of the villagers were unaware of IRDP. A handful of persons had obtained loans from the nationalized commercial banks under the self-employment scheme. Even rural employment schemes instituted by the Government had not benefited the villagers of Veppoor. A meager 6.5% of the Below Poverty Line families got periodic employment under the different schemes.¹¹

The suggestions made by the survey held during 1984-85 throw much light on the economic life led by the people of the village during the eighties of the previous century. More than half the population of the village - 53.5% to be precise - depended on non-agricultural occupations. Majority among them are beedi rollers, an occupation that had health hazard. Children are apprenticed to rollers and learning the trade needs many years. As such other cottage industries which were not hazardous could have been introduced. Taking those aspects into account, diversification of village industries was recommended by the survey.

Indebtedness was the chief economic problem of the villagers. Steps must be taken to curb private money lending at exorbitant rate of interest. One of the suggestions was steps to be taken to provide easy and cheap credit through institutional sources at least for occupational needs. As regards to land holding the average size of land holding was 2.7 acres per family which was very uneconomical. The survey suggested "to raise the size of holding by reducing the pressure of population on land and by encouraging consolidation of holdings and joint-farming."¹²

The farmers faced many problems. Severe among them were (a) cost of high yielding varieties of seeds (b) Higher cost of labour (c) High prices of fertilizers and pesticides. Redressal for the above was the urgent need. In addition to all these, the villagers knew very little about Community Development Programme. All means to make the people of the village conversant with these programmes should be taken.

According to the latest survey the population of Veppoor is 825 and that of Veppoor Adi-Dravidar Colony is 1175. This comprises 950 men and 1050 women.¹³ Much had happened during the later decades of the 20th century. Occupational agriculture had lost its primacy. The villagers had come to realize that remaining connected with

agriculture activities would not fetch them the required income So they have switched over to other occupations.

Women Self Help Groups have also come up. They have been functioning since 1997. Some of the groups are as follows:¹⁴

S.No	Name	Products
1.	Annai women Self Help Group	Appalam Preparation
2.	Manganai women Self Help Group	Pickle Preparation
3.	Anna Indra women Self Help Group	Wax Candle Preparation
4.	Valaipirai women Self Help Group	Rice related food products

A good number of women have become members of these group. These groups are able to market their products through co-operative societies.

As there is much of fallow land around Veppoor village, sheep rearing has been adopted as a profession by more than 30 families. Each Shepherd belonging to the villager was sanctioned an loan of Rs.5000/- along with a subsidy of Rs.2500/- from the government. This process had yielded good income to the families who took to this occupation. Individual members were sanctioned loans by commercialized banks to buy milch animals. Besides these, the Arcot Agricultural Co-operative Bank sanctioned a large amount to the people of this village. The total number of members from Veppoor village to this bank is 192 comprising 113 men and 79 women.¹⁵

At present the villagers do not like to go for agricultural activities. Most of the land owners have left their land unsown. Only a few still persist with the profession. Some enterprising agriculturists have gone over to brick making. Many kilns have come up which provide a steady income to the semi skilled labours employed by them. Yet this diversification has a draw back. Those who are employed in brick making industry do not have any job during rainy season. The same is the case with more than a hundred villagers who are connected with construction industry. Of course their income is sufficient to see them during the lean season.

Educationally the village has come a long way from rampant illiteracy. According to the present estimate 95% of the villagers are literates. As regards to higher education, two students are studying M.B.B.S course, twelve engineering courses and more than forty are studying in arts and science colleges. An equal number of students have joined

Technical Institute and Polytechnics. The Adi Dravidar Middle school has grown and at present there are 485 students. The strength of girls is 256 and that of boys is 229.¹⁶ There is a Panchayat Union Elementary School which had a strength of above 200 till 1995. When St. Joseph's School - (English medium) was started, the strength of Adi-Dravidar School fell sharply. At present there are only 70 students in the school.¹⁷

St. Joseph's school was started in 1995 and became a higher secondary school in 2005.¹⁸ More than 200 children from the villages are studying in this school. For educating the unlettered elders nothing had been done. There is not even a small library in the village.

Veppoor which was a typical village in the middle of the 20 century has now become a village which resembles an ordinary Indian Town. There had taken place many changes in living and dressing habits. The Government has done a lot by bringing many facilities to the village like sanitation, protected water and the like. Many schemes like Anna Maru Malarchi Thittam, Namakku Naame Thittam, Village self sufficiency scheme, Puratchi Thalaivar M.G.R Nutritious Meal Programme, Old age pension scheme, Destitute Widows pension scheme, and similar social security and welfare schemes have reached the villagers. With good planning and proper execution, this village is bound to flourish as an ideal village.

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SOCIO-ECONOMIC RIGHTS OF WOMEN - A HISTORICAL PERSPECTIVE

R. Sthanislas*

Introduction

The present work attempts to study the Socio-Economic rights of women in a historical perspective in the Indian context. Though Socio-Economic Rights is a general issue related to men and women, the later suffered a lot due to the situation prevailed in India. Even though it was a

major area, a generalised descriptive analysis is attempted to desire some valid lessons from the Indian Context.

From the earliest recorded history it is understood that the Vedic women enjoyed a comfortable position in the society. Despite men's prominent position, women had spiritual progress

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and intellectual freedom. They even composed the mantras and have the freedom to choose their own husbands. But slowly due to a variety of factors women were relegated to a subordinate position. Manusasthra though respected women, on several aspects strongly curtailed the women's independence. Women were not permitted hereafter to study Vedas like men and banished from many activities. Ill-treatment of women and denial of her rights were mostly the order of the day. In Sangam society, several later day ill treatments of women were not practiced. Despite their secondary condition they have enjoyed relatively better positions. Killing of women was regarded as a serious crime. Women's education was different from that of men. We have reference about several women poetess such as Awaiyar, Nachallai, Kakkai Padiniyar etc. Following Kalabhra interregnum Bhakti cult blossomed in Tamil Nadu. Jainism and Buddhism suffered while Hinduism emerged as a force under the Royal patronage. It also consolidated the Brahminical hold over the society.

From the dawn of 20th century, women started enjoying the right to have education in some notable cases. Due to social system and family pressure women can not raise their voice against the denial of several basic rights enjoyed by men. Denial of education and employment opportunities made them puppets in the hands of men. The slow percolation of western system had its impact on the lives of women. Leaders like Mahatma Gandhi encouraged the participation of women in independence struggle. It gave them a sense of purpose, a new confidence in handling important national issues. The efforts of British in the creation of several Universities and colleges had its impact.

Due to the untiring efforts of leaders like Raja Ram Mohan Roy and others issues like Sati, Female infanticide, Child marriage, and Widows remarriage were attended by the British through appropriate legislations. Despite the opposition to these legislations, these laws nevertheless brought major changes in the outlook on women's right. Following the introduction of franchise to the English women in U.K. the same was extended shortly with some restriction on Indian women. Slowly women's representatives also entered into active political life. Even though their number was very small, they

nevertheless, opened new avenues for further advancement of women's right.

Women's Right after Independence

Like any newly independent nation, India struggled in its early years due to lack of experience, financial problem, illiteracy and due to the effects of partition. At the time of partition several women were abducted and forced to marry men from other religious group. They were forcibly separated from their kith and kin. It is just because they are women. They were vulnerable to the passions of communal violence. In order to create deep psychological pain, women and girls were abducted and forced to follow a life which they hated. The nation slowly limped back to normalcy. With all the problems associated with newly independent state; India and its women folk tried to establish a place for themselves among the comity of nations.

In the six decades following independence several attempts were made by the Government of India to improve the position of women. In order to raise their position several legislations like The Hindu Marriage Act 1955; The Hindu Succession Act, 1956; The Hindu Adoption and Maintenance Act, 1956; The Dowry prohibition Act, 1961; Immoral Traffic (Prohibition) Act, 1956; The Hindu succession (Amendment) Act 2005; were passed in Independent India. Such laws provide relief to women. But still, due to the social custom and age old belief, women continue to suffer new forms of domination.

The Commission on the Status of Women

The Second World War marked a turning point in the development of international concern for human rights. In 1941, American President Roosevelt enunciated four freedoms: 1. Freedom of Speech, 2. Freedom of Worship 3. Freedom from Wants, and 4. Freedom from Fear. The Economic and Social Council, a principal organ of the UNO, was set up in 1946. In its first session, in 1946 itself, it established a sub-commission on the status of women. In the second session held in June 1946, it was made a full commission and was known as the Commission on the Status of Women. The Commission has done a commendable work.

In fact, the measures initiated to raise the status of women have originated from the Commission.

The International Covenant on Economic, Social and Cultural Rights

This was adopted by the General Assembly on 16th December 1966. It came into force on 3rd January 1976. Article 3 states, "The State Parties to the present covenant undertake to ensure the equal right of men and women to the enjoyment of all economic, social and cultural rights set forth in the present covenant".

Fourth World Conference on Women

It was held at Beijing in September 1995. Bhutros Ghali, the then Secretary General noted that between 17 and 38 percent of women in the world had suffered physical assault by a partner. Consequently, in the Platform for Action, all the participant countries declared that "violence against women constitutes a violation of basic human rights and is an obstacle to the achievement of the objectives of equality, development and peace".

Self-Help Group

Another new development that enhances the rights of women is the growth of women's self help group in Tamil Nadu. Roughly for the past fifteen years this concept is developing as a major force in rural and semi-urban areas. Hitherto Women who denied the chances of employment and income generating capacity at the rural level are able to change their destiny due to the Self Help Group. Especially in the past three years there was a phenomenal increase in the Self Help Groups which covers lakhs of women. It organises women into a

group and motivate it into income generating constructive work. Even an illiterate woman can become a member and raise her social status through organised work. Employment generation use of local resources, savings, loan facilities and market avenues stabilises these groups. The support extended by the Central and the State Governments and leading institutions like Banks provide a strong support base for these groups. Due to their emergence as a solid single group, the Self Help Group can also play a decisive role in vote bank politics. Political parties are vying with each other to support these groups and to receive their political patronage in return. These developments provide new avenues and hope to millions of unlettered women who suffered in silence earlier. The Self Help Groups also take the issues related to rights violations involving women. Collective bargaining is possible in this arrangement.

The emergence of human rights education in Indian universities was followed by Government action. National and State level human rights commissions play a significant role in protecting the rights of women. These organisations were backed by the International Human rights organisations. In India Women's welfare associations and Self Help Groups strengthened the morale of women folk. The women Self Help Group movement is a success story which protected the dignity and self esteem of lakhs of illiterate rural women. It created awareness and stimulated self dependency through employment generations scheme at the local level.

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EMERGENCE OF INDIAN RAILWAYS IN THE MADURAI, NELLAI AND THE NILGIRIS DISTRICTS: A STUDY

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In the early years the construction of the Railway lines was not taken up by the British government for fear of loss and lack of capital. They were built under the system of guaranteed interest on railway investments made by private English Companies. This system came to be called "Private Enterprise at Public Risk". Moreover the surprising fact is that when compared with the other two presidencies namely Bombay and Calcutta, the economy of Madras was declining and its agricultural economy was close to subsistence. It had a few cash crops and no staple export of importance. Moreover, Madras had the weakest industrial sector as pointed out by Anil Seal in his book, "The Emergence of Indian Nationalism". The Railways of the South had fallen far behind those in the other two presidencies. Of India's 10,144 Miles of Railway Lines in 1882, only 1,515 miles of tracks ran through the Madras Presidency and nearly fifteen million tons of freight carried annually by rail in India, only 1.6 million tons moved across the Madras as gleaned from the statistical abstract relating to British India for 1873 - 74 to 1882 - 1883. Indeed its isolation was clearly reflected in the pattern of steel lines. Madras had a direct line to Bombay, but only a look through Central India gave it access to Calcutta. In 1814, George Stephenson perfected steam engine which finally led to the development of the Railways. The credit and merit for introduction of Railway goes to Britain, where in 1825, (the first ever Railway in the world) called 'Stockton and Darlington Railway' came into existence. The train consisted of 38 carriages laden with the passengers and goods. The construction of an experimental line 56 mile long from Bombay Island to Thana was estimated to cost & 5, 00,000. One Mr. Berkely appointed as chief resident engineer, arrived in India in February 1850 and devoted full twelve months to survey the line. In 1850 Lord Dalhousie was the Governor General of India. Through his "Doctrine of Lapse" policy he acquired vast territories from the Indian princes. Railway in the Madras Presidency consisted of number of smaller Railway Systems administered by

the erstwhile Madras and Southern Mahrathan Railway. South Indian Railway and Mysore state Railway. All these had to be amalgamated into a single unified system of the Railways of our country. This Railway serving the Southern states of Tamil Nadu, Kerala, a major portion of Karnataka, a small portion of Andhra Pradesh and Union Territory of Pondicherry, Traverses over 6,785 route kilometers with its 870 stations. It covers about ten percent of the country's area and fourteen percent of its population. For the last 136 years this Railway played a predominant role in the nation's industrial development and agricultural affluence.

Madurai District

In south Tamil Nadu, Introduction of Railways started in a speedy way. Among all other district, Madurai was important district. Madurai was the capital of the Pandiya Kingdom. It is well known for silk weaving industries. Madurai is famous for its great temple. The most striking features of the temple are its Gopurams and the Hall of Thousand Pillars.¹ The famous Meenakshi Temple is situated in Madurai. The main line of the South Indian Railway Meter gauge ran from the Tiruchirappalli to the Madurai city and then to the Tirunelveli border, a distance of nearly 100 miles. These two sections were opened in 1875 and in 1879. The laying of the branch line from Madurai to the Pamban Island was started from 1st January 1903.² In 1920 the work was completed as far as Mandapam, a village on the coast the mainland side of the narrow strait which divides the Island from the shore, a distance of 90 miles.³ The Madurai East, Silaiman, Tiruppuvanam, Tiruppachetti, Manamadurai, Partibanur, Paramakkudi, Pondikanmoi, Sattirakkudi, Ramnad West and Mandapam.⁴ From Ramnad to Mandapam another line passed via Valantacavai, Uchipuli and Mandapam.⁵

The Madurai - Pamban line has did much to open up the Ramnad country, but communications by Railway were still much needed in the eastern tahsils of that Zamindari.⁶ A proposal was accordingly made that a line should be constructed

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from Ramnad via. Tiruvandanai, Devakottai and Karaikudi to Kanadukattan on the north eastern frontier of the district, provided the Pudukkottai consented to carry it on from Kanadukattan through Pudukkottai town to Tanjore. Should the state not consent to this, the alternative course was to take the line to Arantangi in the Tanjore district and link it with the Tanjore District Boards Railway to Arantangi.⁷ A line was also suggested from Dindigul to Palani, provided the Coimbatore District Board continued it from the Palani town to Coimbatore via Udumalpet. Another proposal contemplated a light railway from Ammayanayakkannur on the main line of the South Indian Railway to the Sanitarium of Kodaikanal and to Bodinayakkanur.⁸ In the Madurai District, Palani the important pilgrim centre, was reached from the east by the Dindigul - Palani Road and was 36 miles from Dindigul. Thousands of pilgrims used to visit during festival times. Another important station called Oddanchattram was situated at 18 miles from Dindigul.⁹ From Palani, Railway lines were constructed to Pollachi which was 40 miles away.¹⁰ The Madurai -Bodinayakkanur Railway was constructed in the year 1928 and opened up a rich and fertile tract of the country and stimulated a valuable trade in cotton, Cardamom, coffee, garlic, chilies, tobacco and various dry crops.¹¹ Theni rose to prominence as a big marketing center for South India before this line was opened for traffic dacoits and lootings were rampant in this area. But after the railway was opened, crimes in the area decreased.

Tirunelveli District

Tirunelveli District lay in the shadow of the Western Ghats and is the driest region in the Presidency. The Tamrabarani river arising the Western Ghats, flowed eastward through the centre of the district.¹² This district is famous for pearl and chank (conch) fishing, cigar making and cotton handloom weaving. Since the 16th Century it has been an important centre for Christian Missionary activities.¹³ The South Indian Railways entered the district from the north and terminated at the chief Southern Towns of the Madras Presidency. The South Indian Railway entered Virudhupatti and ran south in an almost straight line to Maniyachi through Sattur and Kovilpatti.¹⁴ From Maniyachi it ran east to Tuticorin on the coast thus completing the communication between the Madras city and the Southern parts of the Presidency. In the Maniyachi -

Tuticorin line Thattaparai station was an important one, because there was a quarantine camp for passengers going to Ceylon from India by ship from Tuticorin.¹⁵ From Maniyachi a railway branched to Tirunelveli and to Senkottah on the eastern frontier of the Travancore Territory, through the fertile taluks of Ambasamudram and Tenkasi. The last portion of this line between Tirunelveli and Senkottah was opened in 1903 and was extended to Quilon on the west coast through the gap in the Western Ghats near Kuttalam.¹⁶ The District Board also resolved to levy a Cess under Act V of 1884 for the construction of another much-needed line, on the meter gauge from Tirunelveli to Tiruchendur, a famous Saivite Shrine on the coast. The District Board submitted a proposal to construct a railway line connecting Tirunelveli bridge station with Tiruchendur.¹⁷ The line was surveyed, estimates were drawn up and raised with the result that the minimum cost was found to be Rs. 20V2 Lakhs. Finally the Tirunelveli - Tiruchendur Branch Railway line was laid in 1921 by the Tirunelveli District Board at a cost of Rs. 25. Lakhs.¹⁸ The line of about 38.18 miles long passed through Palaymkottai, Seydinganallur, Srivaikuntam, Pudukkudi, Alvarthirunagari, Nazereth, Kurumbur and Kayalpatnam terminating in Tiruchendur on the outskirts of the Town.¹⁹ The working of the line was given to the South Indian Railway Company under an agreement *inter alia*, to pay 50% of the gross earnings to the district board. The accepted 450% was paid by the South Indian Railway Company regularly to the board.²⁰

The following is the statement of earnings of the Tirunelveli - Tiruchendur Railway:

Years	Gross Earnings	South Indian Railway Position	Percentage on Gross Earnings	Boards Expenses
1923 - 24	432287	216194	50	5541
1924 - 25	522535	255768	50	8304
1925 - 26	532611	266305	50	12597
1926 - 27	519423	259712	50	14758
1927 - 28	499641	249820	50	14147
1927 - 28	487702	249820	50	14307
1928 - 30	499672	243836	50	14647
1930 - 31	475643	246131	50	15879
1931 - 32	389614	214287	50	22053
1932 - 33	419337	230635	50	15973
1933 - 34	392560	215908	50	11977
1934 - 35	378642	191753	50	14437
1935 - 36	310425	200425	65	12092
1936 - 37	350000	227500	50	Not available

Source: G.O. No. 2480, P.W.D. (Misc.), Dt. 27 November 1937.

In the Tiruchendur Taluk of Tirunelveli District, Kayalpatnam was one of the leading trading centres. Most of the citizens were traders in Kayalpatnam itself as well as in the moffusils and foreign countries. Through the Kayalpatnam station many goods such as Jaggery were exported and coconuts, textile goods, Timber, Tiles etc. were imported through this station. The Kayalpatnam Muslim Community also requested for railway services.²¹ A meter gauge line of 76 miles was constructed from imperial funds between Virudhupatti and Tenkasi. The line passed through Sivakasi, Srivilliputhur, Rajapalayam, Karivalamvandanallur, Sankarankovil and Kadayanallur.²² Maniyachi - Kallidaikurichi section of the South Indian Railway started functioning from 20th May, 1903. It crossed the following stationviz., Maniyachi, Gangaikodan, Tirunelveli Bridge, Tirunelveli Town, Pettai, Seranmahadevi, Viravanallur and Kallidaikurichi.²³

The Nilgiris Railway

The Nilgiris, a hill in Southern India gave its name to a district of the Madras Presidency. The Nilgiris form Plateau rather than a range, rising abruptly from the plains on most sides with a general elevation about 5400 ft above sea-level.²⁴ Schemes for a Railway up the steep slopes of Western Ghats from the foot-hills to Coonoor, date back to 1854 when a proposal was mooted out to lay a series of double rail inclined planes up the slopes and pull loaded wagons over them by a counter weight of tank wagons filled with water and connected to the locks by a rope running round a wheel at the top of the incline.²⁵ In 1876 a Swiss Engineer named M. Riggenbach, who was the inventor of the Rigi System of mountain railways, offered to construct the Nilgiri Railway on the standard gauge on condition that the government should give the requisite extent of land free of cost, promise a guarantee of four percent return for ten years on the estimated cost of Rs. 4,00,000 the grant exemption from taxes for the same period. But this offer feels through.²⁶

The Duke of Buckingham, the then Governor of Madras had estimates prepared for an alternative project, providing for a railway line from Mettupalayam to a point two miles north of Kallar Railway Station, 5 miles away from Mettupalayam,²⁷ and an inclined ropeway from there to Lady Canning's seat a popular picnic spot of great tourist

attraction near Coonoor. This proposal was dropped.²⁸ In 1882, M. Riggenbach, came to the Nilgiris and started preparing detailed estimates for a rack railway, which it was calculated, would cost only Rs. 1,32,000. He was assisted by Major Morant of the Royal Engineers, who was then the District Engineer, in the Nilgiris, and who took an abiding interest in the scheme. "The Nilgiris Rigi Railway Company Ltd.", was formed to construct the line from Mettupalayam to Kallar.²⁹ An agreement was reached between the Government of Madras and the Company which resulted in limited guarantee. The company therefore requested the Government to modify its terms and lend the services of a British Engineer, Richard Wooly of Coonoor. He agreed to advance some money on condition that he should be given contract for the construction of the Railway line. His offer was accepted and from that time onwards began his connection with the Railway Administration of which he eventually became the first Agent and Manager.³⁰ In 1885 a new Company was formed in the name of the "Nilgiris Railway Company" with a capital of Rs. 25 Lakhs. In 1886 a contract was entered between the Secretary of State for India, Government of Great Britain and new company.³¹ In August 1891, the first sod of the line was cut by Lord Wenlock, the then Governor of Madras. In February 1896 another Company was formed which purchased the interests of the liquidated firm and set about the task of completing the construction of the line. Another agreement was concluded between the company and the Secretary of state for India, whereby all Government land required for the line was granted free and a guarantee of three per cent on the capital during the construction period was given by the government. The line was ultimately completed and was opened for traffic in June 1899.³² It was first operated by the Madras Railway in agreement with the Government. Then the line was extended to the Ootacamund from Coonoor some time in 1908 on the same gauge over a distance of 11½ miles at a cost of Rs. 24,40,000.³³

In Ootacamund the station was proposed to be located at Charging Cross, but it was eventually decided in 1904 to construct it at the present place in St. Mary's Hill. This involved the Re-alignment of the latter part of the line and construction of an embankment across the Ooty Lake near Willowbund. The Railway line from Mettupalayam to Udagamandalam was 45.88 km long lying partly in Coimbatore District (14 km) and partly in Nilgiri

District of Tamil Nadu, on the eastern slopes of the Western Ghats.³⁴ Mettupalayam is at the foot of the hills with an elevation of about 330 m and Udagamandalam on the Plateau with an elevation of 2200 m.³⁵

Conclusion

The coming of the railways in Southern Tamil Nadu brought rapid communication facilities. And also brought about a profound change in the habits and out look of the people. It removed social prejudices, paved the way for social reforms. The role of the Indian Railways in bringing about the integration of the people who are living in different regions with diverse physical features and under vastly different climates is indeed unique. From the

Himalayas in the north to the seashore washed by the Indian Ocean in the south, there is bewildering variety of terrain, from the snowy blizzards of Kashmir to the warm sunshine of Kanyakumari, there is a whole range of climate, between the Indo-Gangetic plains and the rice bowl of the south, the land and are a world apart. The railways annihilate distance and enable people to intermix with different kinds of people. Without proper means of transport and communications, it may not be possible for any governmental machinery to administer a vast country like India. By providing speedy, safe and cheap transport, they have enabled large number of industrialists, farmers and business-men to travel from one part of country to another.

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ORIGIN AND GROWTH OF CRICKET IN TAMIL NADU UPTO 1947

P. Venkatesan*

Introduction

Sports reveal the life, the culture, the perspective and sense of values of an individual, a team or a nation. The game of cricket seems to be the national game of India, considering its popularity

with many sections of the people. Cricket is the glorious game of uncertainty. The story of cricket starts from the village called 'Veeled' in England.¹ The British soldiers brought to India the cricket bat and ball along with their implements of war and the

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game has taken deep and firm roots in the Indian soil. In those days the game was known as 'Bat-Ball'.²

Historical research in the field of sports and game is essential. The main aim of this paper is the analysis of the origin and growth of cricket in Tamil Nadu, especially in Madras. Besides, it also analyses the formation of various cricket organisations and cricket tournaments conducted in Madras upto 1947. The sources for this paper are collected from the offices of Tamil Nadu Cricket Association, Madras Cricket Club, News paper reports, sports magazines and cricket club records.

Meaning of Cricket

Cricket is an open air game being played with ball, bats and wickets, between two sides of eleven players each. The word cricket is derived from the English word 'crice' or 'cryce' which means staff or stick.³ Research shows that 'creag' was the name of the game played in the year 1300 A.D. in England.⁴ It was the traditional game of England.

History of Chepauk

Madras was founded in 1639 A.D. In 1640 A.D. the British under Francis day obtained permission to establish a business centre in Madras and constructed the St. George Fort there. Chepauk is the nursery of cricket in Tamil Nadu. In 1767, Nawab Muhammad Ali acquired houses in Chepauk where the Chepauk Palace was created in 1768 A.D.⁵ Till 1855 A.D. there was no cricket in Chepauk, the game was played on the Island grounds. In 1855, the Madras Government abolished the title of the Nawab of Arcot on the death of the last titular Nawab, Ghulam Muhammad Ghaus. Then all the buildings and land occupied by him in Chepauk were sold by public auction and acquired by Government. The lands of the west of the palace were allotted as playing fields.⁶

It was only on January 6th and 7th 1864, the first representative match was played at Chepauk and the participants were the Madras Cricket Club XI and the Calcutta XI. It was not only the first big event staged, at Chepauk but it was the first I ever First Class match played in India.⁷ This is the beginning of Chepauk as a cricket ground.

In 1922, the Chepauk ground came to be a recognized cricketing centre for both Ranji Trophy as well as International Matches.

Formation and Growth of Madras Cricket Club

The first cricket club established in India was the Calcutta Cricket Club in 1792.⁸ In 1848, the

Madras Cricket Club was established by the Britishers at the Island ground. The Madras Cricket Club is the second oldest club in India. In the early days the Madras cricket club was purely an English Men Club. The record of the club commences from August 1848.⁹

The Madras cricket club is other wise known as the 'Cradle of S. Indian Cricket'.¹⁰ In 1865, the Government granted the Madras cricket club a piece of land on the Chepauk premises for a cricket ground. By 20th October 1865, Rs. 730 had been spent on leveling the ground.¹¹ Next year a pavilion was built there by the authorities of Madras cricket club.

In the beginning the Madras cricket club was purely a non-Indian Club. Entry to the club pavilion was denied to the Indian cricketers. The reason was nothing other than racism. So, the sheltering tree was the grand stand for the Indian teams.

In 1880 the Madras cricket club found its head quarter in Chepauk with possession of a piece of ground. In 1892 sanction was obtained from the Board of Revenue who were then in charge of the ground to enclose the ground with railings at a cost of a little over Rs. 400.¹²

In 1926, the Madras cricket club was registered under the Indian Companies Act. In 1930^{*} the Indians were admitted in very small number in Madras cricket club. In the late 1930, the Rajah of Chettinad, Dr. P. Subbarayan and V.R. Lakshmi Ratan were admitted as the first batch of Indian members in the MCC.¹³

Between 1934 and 1947 the Madras cricket club got full support from the Governors of Madras and from the large number of British Community. During this period, the Madras cricket club played a dominant part in the organisation and development of cricket in Madras. For all representative matches played on the Madras cricket club ground like Test matches, Ranji Trophy and other exhibition matches, the Madras cricket club were entitled to a net profit of 20%.¹⁴

Establishment of New Cricket Clubs

The growth of cricket in Madras can be conveniently divided into two periods. The first period, which covers the years between 1890 and 1914 witnessed the formation of number of Indian clubs fostering cricket. Chief among them were the 'Madras United Club', the 'South Indian Athletic Association' and the 'Young Men's Indian Association'. These clubs played many friendly matches with each other.

The Second period, between the two world wars, witnessed the progress of the game in Madras. In 1891, M.V. Buchi Babu Naidu founded the "Madras United Club". It was the first Cricket club for the Indians in Madras.¹⁵ The late Henry King of the Madras Cricket Club and Buchi Babu were the great patrons of the game and have been the praised as the "Fathers of Cricket" in South India.

In 1915, the Madras cricket club and Madras united club agreed to stage an annual fixture, between Europeans and Indians known as "Presidency Matches".¹⁶

In 1927, during the presidency match a strong English team visited Madras under A.E.R. Gilligan and played a match with Madras team. In that match C.R. Ganapathy, a Madras player took 9 wickets for 149 runs, which was hailed as a great achievement.¹⁷

Origin and Growth of Madras Cricket Association

The Madras Cricket Association was founded in 1930. The Madras Cricket Club, Madras United Club and South Indian Athletic Association were the rounder members. In 1930, Sir Daniel Richmond was elected as the first president of the Madras cricket Association.¹⁸ The Association was pioneer not only in starting coaching schemes and putting up nets on Chepauk grounds, but also conducted exams for umpires.

In 1932, the "Indian Cricket Federation" was founded by Prof. C.K. Krishnaswamy Pillai of presidency college.¹⁹ The formation of ICF can be considered as the most important landmark in the annals of Madras Cricket. The most important aspect of the development of cricket in Madras was the organisation of the League Championship. The league matches were the heart of Madras Cricket. It was launched in 1932 and then Madras became the first in the country to take such a vital step.²⁰

In the 1932-33 seasons in the league matches 18 teams took part and "Triplicane Cricket Club" became the first champion of the tournament.

In 1935, the Madras cricket Association took complete control over the league matches for the first time.²¹ The conduct of the league championship from 1935-36 season onwards by Madras cricket Association is considered as the second vital landmark in the history of cricket in the city.

Socio-Economic Impact of Cricket

Cricket in Tamil Nadu has a long history. In the early years it was played only by English men near army camps and trading centers. But the cricket crazy people of Madras took the game of their own. Those days cricket matches were played for pleasure, recreation and pastime, while modern cricket in played on the professional basis for fame, remuneration and record.

Cricket in Tamil Nadu achieved popularity even among the uneducated people of the remote areas. The Sheperd's game of England now being played even by the village Shepherds of Tamil Nadu. The craze and attraction of cricket among the public of Tamil Nadu is very immense. In some way or other way it helps to eradicate the social discrimination and evil effects of untouchability from our society. More over, it helps to create a feeling of national unity among the people of different regions.

Economically and commercially cricket is a good money making game. It achieved its popularity and earnings through popular mass media like Press, Radio and Television.

At present, the Madras Cricket Club, the first cricket club of Madras is not only a mere cricket club but it is an institution of sports. Along with cricket the club provided facilities for various sports like Tennis, Hockey, Squash, Shuttle, Billiards and Swimming.

The Madras Cricket Association is currently known as Tamil Nadu Cricket Association is one of the biggest, richest and prestigious cricket organisations of our country. The TNCA took necessary steps to promote cricket all over Tamil Nadu.

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PROBLEMS AND ISSUES IN TRIBAL EDUCATION

P. Karthika*

Indigenous communities of India are commonly referred to as tribal or *adivasi* communities and are recognized as Scheduled Tribes under the Constitution of India. Although the Constitution does not define Scheduled Tribes as such, it designates these communities as those which are scheduled in accordance with Article 342 of the Constitution. According to Article 342 of the Constitution, the Scheduled Tribes are the tribes or tribal communities or part of or groups within these tribes and tribal communities which have been declared as such by the President through a public notification. The criteria followed for specification of a community, as scheduled tribe are indications of primitive traits, distinctive culture, geographical isolation, shyness of contact with the community at large, and backwardness. At present, 533 tribes in India have been notified under Article 342 of the Constitution.¹

As per the 1991 Census, the Scheduled Tribes (ST) account for 67.76 million representing 8.08 percent of the country's population. Of this, 1.32 million (1.95%) belong to Primitive Tribal Groups (PTG) who are more marginalised than the ST population. The ST population is estimated to have reached 88.8 million in 2001 which is 8.6% of the country's total population in 2001. The Scheduled Tribes are spread across the country and reside mainly in forest and hilly regions. It is also important to note that a large majority of tribals in India are landless and do not have a sustainable source of livelihood.² The 1991 Census figures reveal that 42.02 percent of the Scheduled Tribe population were main workers (those who were employed for more

than 183 days in the preceding year) of whom 54.50 percent were cultivators and 32.69 percent agricultural labourers. Thus, about 87 percent of the main workers from these communities were engaged in primary sector activities. While a majority of those employed do not receive even the statutory minimum wages, tribal women are found to be doubly exploited since they are paid even less than the tribal men. It is thus not surprising that poverty is widely prevalent among tribal population.

A number of Scheduled Tribes living below poverty line have been provided economic assistance to enable them to rise above the poverty-line. However, this assistance has decreased from Rs. 9.98 lakh during 1999-2000 to 8.81 lakh during 2000-2001. The sex ratio among the STs, although significantly higher than the general population, has been slowly declining. While there were 982 tribal females for every 1000 tribal males in 1971, the 1991 Census shows that there are only 972 females for every 1000 tribal males. This could be indicative of their poor access to health services.³

Educational Status of Tribals

Tribal children are trapped in an intergenerational vicious cycle of poverty, illiteracy and deprivation. This is evident in extremely poor adult literacy rates which are reproduced as low education levels among the children from ST communities. This section presents some key data points on educational status of ST communities as a whole as well as schooling status of tribal children. The literacy rate of Scheduled Tribes is abysmally low at around 29.60 percent, as against the national

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average of 52.21 percent. A review of literacy rates among ST population in comparison with that of the general population indicates a growing gap between literacy rates of these two communities.⁴ Tribal children's school experience is an important variable which determines whether the child continues to be in school or decides to drop out. At school, the experiences of tribal children range from discrimination to a sense of complete alienation. Students from ST communities encounter a series of obstacles including commuting long distances to school in hostile environmental conditions, abuses and discrimination from teachers and fellow students from non-tribal backgrounds, difficulty in comprehending the language of instruction and negotiating space for themselves which was denied historically.

Children's denominational identities have always affected their school experiences. Ideally, the school teacher must play a vital role in supporting the struggles of first-generation learners. But it is found that although there is formal inclusion in the mainstream education system in the sense that children are officially enrolled, the teachers are often found to question the 'educability' of tribal children, revealing that nothing much has changed in the perceptions held about the 'other' by teachers who are generally drawn from mainstream social groups. Research shows that tribal children are often subjected to overt discrimination by non-tribal upper caste school teachers who view them as 'slow learners'. Since the tribal languages are distinctly different from the medium of instruction in schools (which is usually the respective State language) tribal children often find it extremely difficult to cope with their studies and homework. This lack of language skills acts as a serious impediment when the teacher is a non-tribal and makes no effort to link the two linguistic experiences for the child. Aspirations among tribal children are also low considering that there are not many formally educated persons in such communities. The inability to secure jobs amongst tribals who have completed formal education have lead some to get disillusioned with the education system and question the futility of spending several years struggling to get educated. Some consider school educated children as unfit to carry out their hereditary occupations thereby rendering them 'useless' in their traditional lives. Yet motivation of a large number of tribal children to walk hours to reach

school, tolerate the rebuke of teachers and fellow students, their efforts to identify with a language and curriculum that is alien to their own life worlds and their struggles to break free of their historical marginalisation is definitely striking.

The following problems faced by tribal communities make it extremely difficult for tribal children to gain entry and sustain within the mainstream education system:

Forced or voluntary eviction of tribals from their homes and habitats has been a serious problem since Independence. Large scale projects such as large dams, power plants, industrial units, large mining projects undertaken on tribal lands for the 'larger public good' very often provide little to the displaced communities. For years, questions have been raised about the unsatisfactory manner in which they have been rehabilitated. In the absence of appropriate rehabilitation, displaced communities are uprooted and forced to migrate to newer areas. While they may settle down on forestlands in the new villages or in urban slums in case they migrate to cities, their settlement is considered illegal and they are therefore denied even the basic civic amenities. Children belonging to families of displaced tribal families are never able to continue schooling even if they were enrolled initially, and usually end up in wage employment in order to support the family's fresh set of challenges.

In fact, due to lack of education and vocational training amongst tribals, projects set up in tribal areas rarely absorb the local tribals in employment. In many cases, tribals migrate at different times of the year to find employment. Children from such migrating families are either never enrolled in schools due to frequent transfers, or end up discontinuing education for the period that they are away which has an adverse impact on their educational attainments.

The constitution of India was framed in 1950 with an objective to guarantee social, political and economic Justice to all irrespective of caste, creed and religion. It was well visualized that development in education along with other allied sectors would play a vital role to bring about desirable changes in the country. That means that backward sections of Indian population i.e. Scheduled Castes and Scheduled Tribes and other backward section must be provided opportunity in education to develop critical

thinking and self determination and contribute to the progress of the country. These promises laid the foundation for the attempt of Universalisation of Primary Education in India. In 1950, target was set to universalize primary education among the entire eligible category of children within the age group of 6-14 years of age within a span of 10 years. During that period a great deal of expansion in education facilities was achieved. However, universalisation was still a distant dream.⁵ National Policy of Education (NPE), 1986 and its subsequent modification in 1992 laid down clearly the following targets to achieve universalisation of education at Primary stage.

- (i) Provision of universal Access to all eligible children by opening of formal or non-formal education Centers within a reasonable distance of one kilometer.
- (ii) Retention of all children in schooling centers and ensuring completion of 5 years of basic education,
- (iii) Provisions of Quality education whereby all children achieve minimum achievement level as per the standard.⁶

An important development in the policy towards education of tribals is the National Policy on Education (NPE), 1986, which specified, among other things, the following:

1. Priority will be accorded to opening primary schools in tribal areas;
2. There is need to develop curricula and devise instructional material in tribal languages at the initial stages with arrangements for switchover to regional languages;
3. ST youths will be encouraged to take up teaching in tribal areas;
4. *Ashram* schools / residential schools will be established on a large scale in tribal areas;
5. Incentive schemes will be formulated for the STs, keeping in view their special needs and lifestyle.

The NPE, 1986 and the Programme of Action (POA), 1992, recognized the heterogeneity and diversity of the tribal areas while underlining the importance of instruction through the mother tongue and the need for preparing teaching/learning materials in the tribal languages. A working group on Elementary and Adult Education for the X Five Year Plan (2002-07) emphasized the need to improve the

quality of education of tribal children and to ensure equity as well as further improving access.⁷

The following are the suggestions to promote the tribal education:

- Schools, education guarantee centre and alternative schools in tribal habitations for non-enrolled and drop-out children;
- Textbooks in the mother tongue for children at the beginning of the primary education cycle, when they do not understand the regional language. Suitably adapted curriculum and the availability of locally relevant teaching and learning materials for tribal students are must;
- Special training may be given to non-tribal teachers to work in tribal areas, including knowledge of tribal dialect;
- Special support will be given to teachers;
- Deploying community teachers;
- Bridge Language Inventory for use of teachers;
- School calendars in tribal areas appropriate to local requirements and festival;
- Anganwadis and Balwadis or crèches in each school in tribal areas will be created so that the girls are relieved from sibling care responsibilities;
- Special plans for nomadic and migrant workers are recommended;
- Engagement of community organizers from ST communities with a focus on schooling needs of children from specific households;
- Ensuring sense of ownership of school committees by ST communities through increasing representatives of STs in VECs / PTAs etc. Involving community leaders in school management;
- Monitoring the attendance and retention of children are essential;
- Providing context specific intervention e.g. *Ashram* school, hostel, incentives etc.

Tribal communities in India have been historically deprived of access to resources and opportunities, including the opportunity to get educated. The present efforts of the Indian government to bring these children into formal schools fail at two levels. Firstly, because it is not

able to enroll all tribal children and provide them access to good quality functional schools. In some states, the government has started providing alternate schools run by untrained local youth which is opposed by many education activists, since it is a poor and sub-standard system given out to those who are already marginalised. Secondly, even when tribal children are enrolled into schools, the education system besides doling out some incentives does not do much to improve the school environment which will treat these first-generation learners with respect and dignity. Instead, tribal children are made to put up with an offensive and insulting climate that continuously discriminates and alienates. For such historically deprived communities, providing access to education is simply not enough, the government has to take a proactive role in creating overall conditions and opportunities that will facilitate their transition and breaking of the

intergenerational cycle of poverty and illiteracy. A sensitive cadre of teachers and bureaucracy is definitely required to make the difference. At another level, educational deprivation must be seen in the context of overall deprivation of the community and hence emphasis must be placed on improving the situation of tribal communities in general. Restoring land and livelihoods, empowering women, providing basic civic amenities such as fuel, water and sanitation are preconditions to advancements of rights of tribal children. Unless the government undertakes urgent steps to address these issues, its proclamations on child rights would remain examples of empty rhetoric and its actions would effectively continue to exclude those already sidelined. Following the increasing gap between the rich and the poor in the country, the gap between the tribal and non-tribal children is also widening rapidly, thereby further isolating the isolated. Respecting their claims at the outset should set the ball rolling in the right direction.

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FORMATIVE PERIOD OF THE SALVATION ARMY IN TAMIL NADU [IMPERIALISM]

G. Suvarna Rathnam*

The Salvation Army's social and religious conquests though started in England soon made its social extension through its Evangelical method in the Continents of Europe, Africa, Australia and Asia.

The first contingent of The Salvation Army officers landed in the United States of America on 10th March, 1980 under the leadership of Railton.¹

Dire, Tenement and Garret began work in New York in 1889, a modest beginning to social service on a vast scale.²

With over 200,000 members the Salvation Army in India is one of the biggest in the World. Its operations are spread over 20 states and are

administered by six territorial. The gospel is preached in over 18 languages and there are 7 training colleges.

The Salvation Army in India is divided into six territories, with headquarters in Chennai, Aisawl Delhi, Tirunelveli, Trivandrum and Mumbai, Each territory has its own commander. The national secretariat Services in Coordination capacities at offices based in Trivandrum, Kolkota, Murabai, Ahmednagar and Coimbatore.³

Each territory operates under the broad general policies established by International Headquarters. National policies are established by the

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conference of Indian leaders, composed of the territorial commanders and presided over by the international Secretary for south Asia.

The basic Service unit of the Salvation Army is The Corps (local church) some cities may have several centres. They provide a variety of local programs ranging from religious services and evangelistic campaigns to family counselling, day care centres, youth activities and general programs. The religious and social services implement the Army's purpose of preaching the gospel to effect spiritual, moral and physical reclamation.⁴ The corps community centres with in defined sults, some families from other faiths have accepted the Christian faith and become Salvationists. But it is probably true to say that new and effective strategic efforts in evangelism are still being developed.

So, in summary, the Indian Salvation Array is moving into a new level of self-reliance. Old issues are being addressed in fresh ways. Each territory has held consultations with soldiers and officers and has formulated its Vision Beyond 2000 plan for the coming 10 years and the vision is catching on.

The last 25 years have witnessed many changes in the Array in India Particularly in Tamil Nadu, changes that have laid the foundation for stability and growth.⁵

The Salvation Army - Nagercoil

India is the Army's oldest mission field. Frederick St. George de Latour Tucker, of the Indian Civil Service, read a copy of The war Cry, became a Salvationist and, as Major Tucker (later Commissioner Booth-Tucker), took the Indian name of Fakir Singh and commenced Army work in Mumbai (Bombay) on 19 September 1882. The adoption of Indian food, dress, names and customs gave the pioneers ready access to the people, especially in the villages. In addition to evangelistic work, various social programmes were inaugurated for the relief of distress from famine, flood and epidemic. Educational facilities such as elementary, secondary and industrial schools, cottage industries and settlements, were provided for the depressed classes. Medical work originated in Nagercoil in 1893 when Harry Andrews set up a dispensary at the headquarters there. The medical work has grown from this. Work among the then criminal Tribes began in If08 at government invitation.

The Salvation Array is registered as a Guarantee company under 2-5 the Indian Companies Act 1913.⁶

The Salvation Army – Madurai

A workshop for five days commencing from 22 February was organised at Surrenden, Coonoor and conducted by Major K.C. David, executive secretary for Business Administration for India. Thirty delegates from each territory were in attendance as Majors K.C. David, Theodore Mahr from Salvation Array Health and Social services Advisory council, Mr. Lallura from India Eastern and Mr. Dick Davenport from USA western facilitated the workshop. The presence of Major palm Gardener and Mrs. Sara Bently from USA western as observers was an inspiration throughout the workshop.⁷

Bible studies were conducted by Major K.C. David who emphasized the urgency of keeping and maintaining Array property with scriptural references. Major Theodore Mahr and Mr. Dick made every one understand what the real meaning of maintenance and repair is. Every one was led to nearby building to see by themselves and observe the need for repair and maintenance. Every delegate could learn from each other and share openly during discussions.

The Salvation Army – Tirunelveli

The second wind mill meant for India central territory was successfully installed at Keelaveeranam of V.K. Puthoor Taluk of Tirunelveli District, commissioners Lalkiamlova and Lahlimpuii, leaders of the Salvation Array, South Asia zone were invited to dedicate this mill in the presence of territorial leaders, Chennai and Tirunelveli. The dedication of this great event on 5th June 2006 brought awareness among soldiers, local officers and retired officers. Leaders of South Asia, territorial leaders and executive secretaries were formally welcomed making an impressive welcome speech in recognition of all those present for the well designed ceremony.⁸

The Salvation Army – Nilgiris

Women Development Training Programme at Surrenden, Nineteen woman delegates included seven women development officers and twelve corps officers attended women development training convened at Surrenden, Nilgiris from 1-4 days.

The home league has also been the medium through which many women have learnt to read and write. An adult literacy programme has consistently been carried out in Pakistan for many years and hundreds of village women can now read bibles given them at the completion of the course. The blessings which the home leagures receive are shred

with others and many giving to the helping hand scheme, in the South-Eastern Territory Rs.4,719 were raised in 1979 toward a motherless babies home. Madras and Andhra Territory are helping to make their corps self-supporting.⁹

At the time of starting the Hostel for Orphans no hall was available, but with the support of Christian children's fund of America a child

Sponsorship programme was developed and as more children were added to the roll, hostel rooms in the form of nearby hutments, were purchased and more teachers employed. Today a Primary school and Vocational training/education centre caters to 550 students from various grades. Sewing and embroidery are some of the things being taught to those poor and orphans.

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TELUGUS IN TAMILAGAM (A STUDY ON MIGRATION OF COMMUNITIES)

P. Sumabala*

A study of the migration of communities would enrich our understanding of the complex dynamics of social, cultural and political changes that took place in the history of South India, particularly of the Andhra Pradesh and Tamil Nadu.

Most of the Telugu speaking communities who settled in the Tamil speaking regions in the past are found mainly in central and southern Tamil Nadu. The recent Telugu migrants who have links in Andhra Pradesh live predominantly in border areas and major urban centres, like Chennai and Vellore. They are mostly the business communities and the floating population who came in search of white-collar jobs. The Telugus in Tamil Nadu pursue almost all kinds of jobs ranging from scavenging to selling diamonds, jewellery and owning industries. As most Telugus living in interior Tamil Nadu are completely localised in their customs and rituals, they follow a lifestyle similar to that of the *Tamils*. The Vysya and Nayudu communities played a significant role in the social welfare by establishing social and charitable organisations.

Epigraphical Records

The dynasties which maintained close contacts between Tamil and Andhra regions Pallavas, Cholas, Eastern Chalukyas, Chalukya-Cholas, Kakatiyas, Vijayanagara rulers, Nayaks of Thanjavur, Madurai and Senji have left their records and some of these dynasties have issued both Telugu and Tamil records simultaneously. About 220 inscriptions and copper-plates either in Telugu or Sanskrit with Telugu characters, Telugu in Nagari characters, Telugu in Grantha characters and Telugu in Tamil characters have been reported in the Annual reports on Indian Epigraphy, South Indian Inscriptions and Epigraphia Indica. These inscriptions are located in the following districts and number of inscriptions reported is given in the brackets: Chingleput (65), Coimbatore (5), Cuddalore (1), Dharmapuri (8), Madurai (14), North Arcot (30), Pudukkottai (3), Madras (2), Ramanathapuram (1), Salem (3), South Arcot (10), Tiruchirapalli (60), Tanjavur (15) and Tirunelveli (4). A systematic study of these stone and copper plate inscriptions would reveal common terminology in economic terms, administrative terms, influence of

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Tamil territorial divisions, onomastics study, influence of two languages on each other, mercantile activity, society, judiciary, religious conditions, migrations etc.

A Telugu inscription (Language- Sanskrit; Script- Telugu) of 16th - 17th century has been discovered at Kanchipuram. This is found on four sides of a pillar planted near a rice mill at Tirthakulam. It is undated and can be assigned to 16th -17th century on palaeographical grounds. It refers to the genealogy of one Sri Paundarikadhvari, grandson of Nrisimhadhvari of Annamamchi family and mentions a chief Akkana Prabhu and Linganna. Akkana was the minister of the armed forces of Abduli-lah-Qutb Shah (1672-1687) and his brother, Linganna pandita was Tarfdar of Poonamalli and later governor of Karnataka.

The study of migrations of people from Andradesa to Tamilagam can be broadly divided into two categories, viz.,

- i. Migrations of the members of the imperial families and
- ii. Migrations of common people like brahmanas, merchants, etc.

Migrations of the Members of the Imperial Families

There are also references to the movements of royal family members from Andhra country to Tamilagam. The Nayak rule in the Tamil country was essentially a non-Tamil rule. It is well known that during the Vijayanagara rulers, the Nayak principalities of Madurai (1529-1736/39 A.D.), Thanjavur (1532-1673-74 A.D.) and Gingee (1526-1655 A.D.) were established. During their rule, Telugu element in Tamil country was steadily increased. They also patronized Telugu poets and artists. As the royal patronage for Telugu literature in the Telugu country during 1600-1800, particularly after the fall of Vijayanagar Empire, was meager, Telugu migrated to south. The southern school of Telugu literature as it is referred flourished under the royal patronage of Nayaks of Madurai, Nayaks of Thanjavur and Maratha kings of Tanjavur.¹ A study of the evolution of Telugu literature during these times throws significant light on various aspects of the life styles of Tamil and Telugu people.

Migrations of Common People

Several inscriptional evidences suggest the migration of different communities from Andhra to Tamilagam. Inscriptions mention the migrations of brahmana community into Tamilagam. Such

instances can be seen in the charters of later Pallava rulers. The Pullur, Tandantottam and Pattimangalam plates of Nandivarman II Pallavamalla (731-796) refer to the brahmanas of Andhra origin.²

The Pullur copper plate charter states that the king granted four villages to one hundred and eight brahmanas as brahmadeyam. Some of the recipients of this endowment originally belonged to some places in Andhra country, such as Kavanuru (Kanuru, West Godavari Dt.), Karambichedu (Karanchedu) and Vengi etc. The Tandantottam charter records the gift of a village by Dayamukha with the permission of Nandivarman Pallavamalla. This record provides some of the names of the donees along with their native villages, which are located in Andhra country. These are Karambichedu (Karanchedu), Tanukkeri (Tanuku), Irakkambarru (Itikampadu), Karanjai (Kranja or Kaja), Penukamparru (Penukamparru), Veliparru (Velpuru), Nutilaparru (Nutulaparru), Gunturu (Guntur) etc. All these places are situated in the present Guntur, Krishna, and Godavari districts of Andhra Pradesh. These place name prefixes to their personal names denote that these brahmana scholars migrated to the Tamil country, with all probability when the Pallavas transferred their political activities from Andhra to Tamil country. Among the family names or village names of the donees in the Tandantottam grant, Guntur appears frequently. It may be observed in this context that the Telugu birudas of Mahendrarman I testify to the presence and influence of Telugu people in Tamil country even during 7th century A.D.

Brahmin migration to the Tamil country must have commenced from the early Pallava rule in Kanchipuram and was continuously encouraged by the rulers by the system of establishing brahmin settlements by land endowments. The large numbers of Telugu village names in the later Pallava copper plates such as Uruputtur, Karambichedu, Nellur, Chettalur, Kumandur, Pattangi etc. are even now held by some Vaishnava families in Tamil country.³

A section of Padma Saliyar community migrated to Tamil country sometime during the Chola period, roughly between the 10th and the 14th centuries from present day Andhra Pradesh. Even today they have marriage links there and continue to speak Telugu. Historians confirm that the rise of temple-towns in medieval south India was in fact associated with the growing economic prosperity and social mobility of weavers. The presence of Padmasaliyars in medieval urban centres like

Kanchipuram and Thanjavur and their continued links with temples in these areas even today, is strongly suggestive of their earlier role and status as artisans in the region. The largest silk business in Tamil Nadu is in the hands of the members of this community.⁴

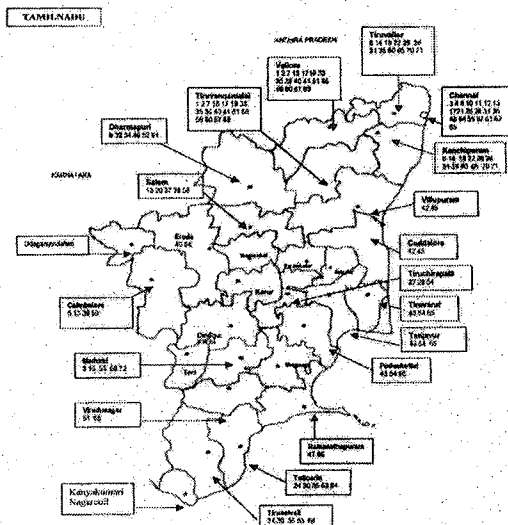
The spread of the power of Vijayanagar over the whole of South India provided an opportunity for the migration of the people from one part of the peninsula to the other. The Vijayanagar rulers bestowed estates on their dependents who settled down all over the Tamil country. There was an influx of the Telugu people into the Tamil districts. The Balijas, Kammas, Reddis and various sects of Telugu speaking brahmans who were alien elements in the social structure of the Tamil country found their way into it and got themselves accustomed to their new environment in the course of time.⁵

The proverbial Nayaka patronage of learning and arts in Thanjavur may be said to have had its beginnings with Achyutappa Nayaka (1560-1600 A.D.). He was a liberal patron of music and dance. He gave away gifts of lands and villages to the Telugu families of scholars, musicians, and composers who had taken shelter in the Kaveri delta after the fall of Vijayanagar Empire. One such village commemorating the munificent patronage of Achyutappa Nayaka was Melattur, which was consequently renamed as Achyutapuram. The village grew to be the stronghold of dance and drama and in subsequent stages produced experts in Bharata Sastra.⁶ Though Melattur is a Sivakshetra the shrine to

Nrisimha is held great reverence and the enactment of the Bhagavamela Natakas composed by Melattur Venkatarama Sastri has all along been offered as regular items of worship to Lord Nrisimha on the occasion of the annual celebrations of Nrisimha Jayanti in the temple precincts. Other fertile villages, which were also seats of music and dance, commemorate the liberal encouragement of the Nayakas to scholarly Telugu families. These are Muvvanallur, Tepperumanallur, Sulamangalam, Uttukkadu, and Saliyamangalam where the tradition of the Bhagavata Mela was once very popular. It is believed that the art of Bhagavata mela migrated to Thanjavur from Kuchipudi in Andhra Pradesh, where it had, probably, its origin. There seem to be certain differences between the two styles though the basic tradition is common. A reference has to be made in this regard of great Telugu music composers like Kshetrayya, Narayana Tirtha, Sadasiva Brahmendra, and Tyagaraja who lived in around Thanjavur during the Tanjore Nayak and Maratha period.

The Telugu communities thus contributed to the cultural, social and economic progress in Tamil country. Unlike other (Non-Tamil) linguistic groups living in Tamil Nadu, the Telugus have a special relationship with the State. By sheer number they surpass all other groups put together and form a sizeable percentage of the local population. These settlers adjusted and subsequently transformed themselves and their new environment. They feel quite at home here, adapting themselves happily to Tamil culture, without however, losing their distinct entity and identity.

Map showing the migrated Telugu communities in Tamil Nadu. See Table I for the names of the communities. (based on the Census Report 1981)



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EVOLUTION OF BLACK AND WHITE TOWNS IN MADRAS

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The Black and White towns were colonial constructs and emerged as products of racial and colonial division. In Madras space for different communities became communally constructed, and the Right and Left handed castes all occupied separate spaces based on the criteria of race, purity and pollution. The growth of the city of Madras resulted in various caste groups jockeying for power and privilege within the dual divisions of Right-Hand and Left-Hand caste groups. There was a struggle between the upcoming urbanite artisans and merchant castes.

The census estimated that the Black town in the eighteenth and nineteenth centuries was virtually a city in itself, with a population of 1,20,000 concentrated in an area of one and a half square miles. Black town was set apart by walls land by marshy under developed land to the west and the fort to the south with Fort 81. George as the focal point the white town came into existence. Two values determined the organisation of this town, colour and religion. White town was exclusively for the colonialists.

Black Town

Madras owes its origin to the British settlement of the place in the middle of the 17th century. The European trade on the east coast then consisted largely in the purchase of cotton cloth of the type of calico, chintz, and muslin from the native weavers for purposes of export. The Dutch were doing good business at Pulicat and the British traders had their business at Masulipatam and Armagon 35 miles north of Pulicat, but finding the latter place unsuitable, wanted to secure a more advantageous site for their factory. Francis Day, the Chief of the Armagon factory, approached Damarla Aiyappa Nayak, the brother and the Deputy at Poonamallee of Damarla Venkatadri, the Governor under the kings of Vijayanagaram of the entire coastal area extending roughly from Pulicat to San Thome. His efforts resulted in a grant from Damarla Venkatadri in 1639 which besides giving the English a site to construct a fort near the village of Madiraspatam also allowed them the right of Government of coinage, and of a share of the revenue of the area, the customs of the port and certain other privileges.

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Madiraspatam

Madiraspatam appears to have been the name given to a small kuppam or a village which is shown by Dr. John Fryer in a plan published after his visit in 1673 as Madirass described by him as the native town with fiat houses. When the land was granted to Francis Day the grant and the liberal privileges were inconsideration of the East India Company founding a town to be named after Chennappa Nayak, father of Damarla Venkatappa Nayak, and Iyappa Nayak. The Damarla family is now represented by the Kalahasti Zamindari family. The site of Chennapatnam is the modern Fort St. George and the-lands surrounding it. The Village of Madiraspatam must have been, therefore, situated to the north of Fort St. George built in the piece of land granted by the Nayaks. The Fort and the town which subsequently grew round it, was called Chennapatnam. The fort was a square enclosure with bastions at the angles connected by walls. Outside this fort enclosure, a number of houses were constructed for the residence of Europeans. The European locality was protected by bulwarks in the shape of four bastions which were connected by walls on all sides excepting the west where the river afforded a natural protection.

Black and White Towns

To the north of this outer-fort was the new settlement inhabited by the Indians or the 'Blacks' so called from their complexion which came to be commonly referred to as the 'Black Town' as distinct from the 'White Town' inhabited by European residents within the walls of the outer fort. In course of time, the European quarters nearest the Fort became merged with the native quarters to the north of this wall until dividing walls were built. The White Town was 'Originally called the Christian Town and the native city as the Black Town. Black Town had a rude earthen rampart by way of protection in the north and the west. To the east there was of course, the sea and in the south spread the northern wall of the outer fort pierced by a gateway which enabled the residents of the "White Town" easy access to the bazaar or market place in the Black Town. From a careful study of the details furnished about Madras by Dr. Fryer, Surgeon of the East India Co., who stayed in Madras during the year. 1673, the

boundaries of the old Black Town coincided with the present China Bazaar in the north, the inner north wall of the present Fort St. George in the south, and on west of the Black Town a drainage channel up to the present Central Station including Park Town. There were a number of gardens which grew up in the vacant places to the south-west of the Black Town and also to its north were owned by the Europeans. Gradually, the two other suburbs, Peddunaickenpet, and Muthialpet on the north-west and north-east grew up, the former being named after Pedda Naick, or the Poligar who was the Chief Police Officer and the latter consisted of mainly of merchants who originally dealt in pearls or 'muthu' and later in coral.

The gardens were from time to time, secured by the Company and allotted 'to the residents. In course of time, the Company thought the necessity of improving the defenses of Black Town and the original bastions which were of mud walls were found to be unsuitable and it was decided that the walls should be demolished and masonry ramparts should be built. The four bastions which were of mud walls that existed were at Tiruvotur, Attipalem and Condoor and the river Spur, Tiruvotur, the present Tiruvottriyur, Attipalem probably Attipet near Tiruvottriyur and Condoor which was in the north west, corresponding to Konnur or Villivakkam and one near the Egmore Spur Tank, This gives us an indication of the area which eventually the Company wanted to secure from invasion. In 1674 it was found that there were 118 houses in the White Town within the Fort St, George and only 75 houses in the Black Town. In 1750 the houses in the Black Town increased to 8700 which clearly indicated the rapid growth of the Black Town.

Residents

The residents of the Black Town comprised mostly of 'Gentues' or Telugus and also 'Malabaris' or Tamils and a number of Jews and a few Muslims. The Tamil population were called 'Malabaris' since the Portuguese found the language spoken by the people settled on the seashore mostly fishermen, resembling the language of the west coast and hence Tamils of the East Coast came to be called 'Malabaris'. The Hindus in the Black Town belonged mainly to two broad divisions known as the Right Hand castes and the Left Hand castes. To the Right Hand group belonged the land-owning classes, the village accountants, while to the Left belonged the trading and artisan classes, the oil mongers, the weavers etc. The social relationship between the two

groups was often marred by certain disputes. The earliest of such disputes seems to have arisen in 1652 and settled by the arbitration of President Baker and others. It appears to have been finally agreed upon that the Right Hand group should have Peddunaickenpetta as the residential quarters while those of the Left Hand group should be confined to Muthialpetta, the two pettahs having by now grown up as suburbs of the Indian Town - except that the boatmen, lascars and fishermen should remain on the seaside as before. Again in 1717 there was a recurrence of these troubles and the dispute was about the Chintadry Pillayar Temple situated near Chennai Kesava and Chennai Malliswarar Temples in Devaraja Mudali Street, and for some time that temple was closed until the differences were settled.

Caste Disputes

There was again a serious caste dispute in Black Town between the Right Hand and Left Hand castes which culminated in unusual violence which broke out and continued for a number of months necessitating the ordering of the troops by the Governor to quell the - rioting. The situation seemed so grave in August 1707 that the people of the Right Hand caste fled to San Thome. Then Governor Pitt summoned the Heads of the two castes and shut them in a room to adjust the disputes, a peculiar way of putting the contending parties face to face to discuss the differences which some times yield fruitful result. We have come across of such instances in courts where some of the Judges allow the two contending parties to sit together in a room to discuss their differences so that a compromise may possibly be arrived at. Eventually, the two contending parties came to an agreement that Peddunaickenpet to be appropriated to the Right Hand castes and the Left Hand castes be given Muthialpet exclusively. As regards the boatmen, lascars and fishermen; they were allowed to live by the seaside. The representatives of the Right Hand and Left Hand castes then entered into an agreement to behave peacefully. Consequent on this agreement some houses and certain streets in Peddunaickenpet were allowed to be used by the Left Hand castes which was enclosed in a square, that is, that portion of Park Town which lies to the south of the existing Sri Chennakesava Perumal and Chennai Malliswarar Temples and east of the Mint Street.

Again, when there was caste trouble between the Right and Left Hand castes which

required interference of the soldiers sent by the Company, the leading members of each caste were confined in the Fort St. George. The dispute arose about a part of Black Town levelled by the French and the Right Hand castes represented by Tulasingham Chetty desired that: the original streets be restored with the restrictions of the right of passage to the Left Hand castes and the allotment of certain houses in Katchalee Pagoda Street, that is now in Armenian Street, in Muthialpet, which is said to have been built in 1725. The houses in Armenian Street which were taken by the Dancing girls were directed to be restored to the Brahmins. The Left Hand castes represented by Chinna Veeranna desired that the demolished part of the Black Town might be left as common ground. Certain decisions were taken by the Fort St. George and a road 49 feet broad was allowed common to both parties to enable access to White Town within the Fort. The request of the Dancing girls to remain in the houses in the Katchallee Pagoda Street, which were occupied by them 20 years previously, was allowed.

Native Officials

The native officials of the Black Town were three in number (viz.) the Adikari, or the Headman, the Conica Pillai or Kankapillai or the Accountant, and the Pedda Nayak or the Headwatchman. The Adikari collected revenues and exercised many internal duties holding his court at the Choultry. He was assisted by the Kanakapillai. The latter office was terminated in 1673 when the English themselves took up the work of the collection of revenue. The Pedda Nayak or the Poligar who played a more important role in the administration of the city discharged Police duties and with his staff of Taliars or watchmen was responsible for the protection of the town, apprehending thieves and criminals and bringing them to justice. If a robbery had occurred and the Poligar was unable to get at the culprit it was his duty to make good the loss suffered by the victim. He enjoyed immunity from arrest. The office continued until it was finally abolished in 1806 when a regular Police was formed.

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WOMEN IN CIVIL SERVICES: A SPECIAL REFERENCE TO TAMIL NADU

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Introduction

The all round development of a society requires full participation by all sections of the population including women because women are also part and parcel of the society. Despite the fact that women constitute half of the total population of India,

representation of women in policy making is dismally low. The number of women police officers in the country in top ranks is still very less compared to their male counterparts. There are misconceptions that women may not suitable or physically capable of working in the police services and there is always an

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apprehension that as women move up the ladder, they will have to devote increasing time to their work responsibilities thereby jeopardizing their family obligations.

From a situation where women were confined to the traditional occupations like Teachers, Nurses, and Social workers, modern Indian women have entered all walks of life and branched out into non traditional professions like Indian Administrative Services (IAS) and Indian Police Services (I.P.S). This study shows that there were about 27 women IAS officers and only 5 women IPS officers in Tamil Nadu during 1992-1993. In 2005, there were about 325 IAS officers in T.N out of which there are only 38 women IAS officers. This proves that the marginal representation of women in policy making process still continues. On the one side the entrance of women into the policy making positions is itself difficult, and on the other side the challenges before women in the top positions are even more greater because they have to manage their responsibilities both at office and home. In this study, an attempt was made to discover whether or not women administrators face similar problems compared to other women in Indian Society. The views of women administrators were sought in order to discover whether they consciously worked for the upliftment of women.

Women in Civil Service

After independence in 1948 the Central Government ended the prohibition against women taking Higher Civil Service examinations. However restrictions remained. Only unmarried women or widows without encumbrances could join the services, and the Government reserved the right not to select a woman even if she qualified through the examination process. The first woman administrator Anna Malhotra a Christian from Kerala, joined IAS in 1951, but the selection committee tried to persuade her to join Indian Foreign Service (IFS) as it was doubted whether women could be able to shoulder responsibilities of law and order in the districts.¹

When the recruitment rules were being discussed in the Rajya Sabha the above strictures were vehemently criticized on the floor of the house. The women members attacked them as discrimination against sex and alleged that these deprived them of their constitutionality. This was branded as treacherous and insult to women of the country. Even some of the male members made identical observations.²

This rule was finally deleted in 1972 after women members of Parliament (MPs) denounced it in Parliament.³ Later, around 1956 there were only seven women officers in the IAS and five in IFS. In IPS there were none. However, their entry into service had been favoured by the Union Public Service Commission (U.P.S.C).⁴ The number of women in the Civil Service has been increasing, though as compared to men it is marginal. The Indian Police Service acquired its first woman police officer Kiran Bedi (IPS), a Sikh from the Punjab, in 1972. And within a year it had seven women police officers. Indian Administrative Service had 111 women officers in 1972, the figure rose to 218 in 1977. The representation is even less among Scheduled Caste and Scheduled Tribes.⁵

Present Status of Women in Civil Services

The study has proved that eventhough women administrators suffered from occasional sexual harassment and biased treatment they were living examples of how both roles of women at home and office could be harmoniously blended.

The State Government of Tamil Nadu after introduction of many women exclusives like all women police station, women commando force, and *Mahila Courts* to provide speedier justice to women. It has now been giving sensitive and important postings in every fields of administration for the fairer sex. Women administrators are given plum postings which they consider as a golden era for them. To name a few: Lakshmi Pranesh has been appointed as the first woman Chief Secretary of the State, Sheela Rani Chunkath is the first Home Secretary, Mrs.Latika Saran is posted as the *first Women Commissioner* of Police for the Chennai city.

From the analysis of the study it was found that Women Administrators were career ambitious and conscientious officers. They could boldly give suggestions to their superiors and did not have difficulty in working with their male superiors, colleagues and subordinates. Women officers were very busy with their official engagements. They went to their offices at the secretariat of Tamil Nadu in the mornings and visited their offices within their jurisdiction during the evenings. Besides they had to attend many official meetings, functions and tours.

The women executives felt that they were given respect because of their prestigious position and they faced no discrimination based on sex. The Police officers especially expressed that they were equal to

any other male officers as far as the work is concerned and there were no privileges what so ever to be claimed by them based on sex. They appeared to be tough both physically and mentally. They were intellectually very shrewd in analyzing various topics and answered very diplomatically. They expressed that they never subjected themselves to any political pressure. They carried out their duties diligently for any government. Thus from the above studies, it could be said that employment contributes to increase the status of the women employees and higher the level of employment, higher is the status. The study

also proved that women officers were living examples of how both roles of women at home and office could be harmoniously blended.

With regard to further research in this field, one can undoubtedly say that it is a fertile soil for further research and investigation. The future researchers may compare the male and female administrators in the state of Tamil Nadu. It would also be interesting to compare this study with those on women administrators of any one or more states in the country.

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TELUGU BRAHIMINS IN THANJAVUR - A STUDY

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During the rules of Nayak and Maratha in Thanjavur, migration of a large contingent of non Tamil speaking people was witnessed in Thanjavur region.

Migrants were broadly classified into four categories.

- ❖ people speaking Telugu language
- ❖ people speaking Indian languages other than Telugu and Marathi
- ❖ people speaking European languages and
- ❖ people speaking Marathi language

The Telugu speaking were sheltered in Thanjavur town alone at the first stage of their settlement, preferably near to Palace, because of the fact that these people migrated from their home country only with the intention of rendering help to the king in his day to day administration, in the court proceedings and in the battle field. Further, the rulers preferred them because they needed those people, speaking their own mother tongue, who were alien to Tamils and for taking important decisions regarding the administration and war tactics.¹

The census of 1891 shows that, on the basis of linguistics, out of the total population of 29, 82,670 persons of composite Thanjavur, Telugu language is the mother tongue for 57,419 persons.²

This article projects the salient aspects about the Telugu Brahmins in Thanjavur, with respect to their community divisions, the possible causes for their migration and settlement in this region and some of the consequences evolved due to their migration.

Causes for Migration

The dominance of the Telugu Brahmins in medieval Tamil society was due to many causes.

- ❖ They brought new culture which elicited the administration of some wise men in Thanjavur; many of the wise men went to the extent of becoming Brahmins by converting themselves to the new culture, assuming *gotras* and wearing the sacred thread and performing the tasks prescribed for the Brahmins.
- ❖ The local rulers took a fancy towards them and put their arrival to some profitable use by

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persuading the Brahmins to treat them as Kshatriyas.

The new status of the Telugu Brahmins had two consequences

- ❖ They assumed themselves as superiors, and
- ❖ Their influence in the society exceeded even than that of the king in important matters.

Consequences

There was still another and socially very important consequence of the status of the Telugu Brahmin in the Nayak period. Some non-Brahmin castes began to imitate the Brahmins in their daily routine, dress, food, style of speech, wearing of the sacred thread, adding Brahminical suffixes to their names and so on. All the non-Brahmin migrating communities except Chakkiliyan and Kuravas claimed that they were also of Brahmin race. Sourashtras, Kammalas, Chettys and Rajus wore the sacred thread and lived as pure vegetarians which are true even today. This type of situation prevailed in Tamil country, in general and in Thanjavur region, in particular. It is believed that the occupation provided to the Telugu Brahmins by the ruler, patronage enjoyed by the Brahmins and their special status which treated them as persons exempted from taxation were the valid reasons for the climate for these non-Brahmin migrants to pronounce themselves as Brahmins. Free land donation by the ruler like Sathurvedimangalam, separate dwelling place for their living like *Agraharam*, appointments as advisor to the ministers, warrior chiefs and temple priests were the attributing reasons for the claim. Vijayrahava Nayak's *jama* [breakfast] took place at 9'o clock only after feeding 12,000 Brahmins in his kingdom.³

The secure class of Telugu Brahmins, called the *Niyogi* was quiet as enterprising as the Tamil Brahmins. They were chiefly employed in the government services. The Vedic classes earned their livelihood like by priestly office more especially by Panchargis or minister of Kudras.⁴ Vijayarahava Nayak's work '*Rahunathapaiyam*' has mentioned about the names of Brahmin officials of this period.⁵ Ayyanarkovil inscriptions of Naagathi village in Thanjavur district near Melattur stand as evidence which narrates the information that Chinna Sevappa Nayakar donated Arcot village in Thiruvaiyaru taluk to Thiruvencatanatha Ayyar.⁶

Sometimes the Telugu Brahmins acted as the judges in the villages and rendered justice to the

disputed groups. Devapuriswarar temple inscriptions of Pattiswaram describe the court of judgment by Dikshitar Ayyar in the cases of disputes between Pattunulkarans and Chettys.⁷

During the period of Sevappa Nayak, the Brahmins got the entire village as a gift. By way of this gesture, he encouraged Brahmins and motivated them. Arulvilimangalam renamed as Arulmozhimangalam in Kudavasal taluk, Nagai district was donated by Sevappa to Vijayendra Ayyar.⁸

The total population of Telugu Brahmins in Thanjavur district was reported to be 5,463, comprising of 2,541 male and 2,922 female genders.⁹ The entire village or at least the entire street was controlled by the Brahmins. Of the total Brahmin population of Tamil Nadu, majority of Brahmins were living in Thanjavur region, mainly along the banks of Cauvery because of the fertility of the soil which was suited for agriculture. Even though Thanjavur, Madurai and Sengi were ruled by Nayaks, the Telugu Brahmins migrated largely only to Thanjavur. They worked as priests, teachers, officials, lawyers and clerks. Of the total population of 1,01,22,070 in Madras presidency, the proportion of Brahmins on the total Hindu population was 3.94 percent, Most of the Brahmins lived in Tanjore district.¹⁰

In the Tanjore region, they maintained a scrupulous and studied distance between themselves and others and just floated above the feelings of the society, reluctant to be too close to it. They were self exiles from the north, becoming a distinct floating population in the land to which they had come. Having lost their roots in their old homeland and being unable to acquire roots in the new habitats, they were in the society though they found it difficult to be part of it.

The back seat driving of the Telugu Brahmins in Thanjavur society was brought out by the real rulers. Baghot wrote "the real rulers are seated in second rate carriages, no one cares for them or asks about them, but they are obeyed implicitly contagiously by reasons of the splendor of those who eclipsed and preceded them".¹¹

Some Brahmin community had migrated from Tamil Nadu and return to their mother country, During the period of Kulothunga Chola I, the Tamil Brahmins migrated to Telugu region and came back as Telugu Brahmins to their mother country. The Konasima or the konasamudram, the Dravidas etc

were Tamil Brahmins settled in the Telugu country, spoke Telugu language, adopted customs and returned to Tamil land.¹²

The migration and settlement of Telugu Brahmins in Thanjavur region gained importance in

the wake of its impacts on the social and cultural fabric of the Thanjavur region, which subsequently percolated during a period of time, into the whole of Tamil population.

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ADVENT OF SALVATION ARMY IN TIRUNELVELI

S. Murugavel*

The formation of Salvation Army in the year 1865 July '2' by William and Catherine Booth marked a unique event in the 19th century religious life of great Britain.¹ The Salvation Army is an off shoot of Protestantism. It is Christian international religious and charitable movement with a military pattern of organization and operation. Poverty alleviation and upliftment of the aboriginals formed the theme of agency.² The salvation was followed by the London missionary society. The work of Salvation Army started in Madras in 1889 expanded over the entire regions of presidency and flourished with 163 corps a few district and three divisions along with a large number of spiritual centres.³

The Salvation Army party march towards the southern districts of Tamil Nadu at the end of 1889 Palayamkottai welcomed the Salvationists and the work was started in Mud huts. Captain Norani (clara case) and another one lady was appointed then. One Narayanamthiah a native of Palayamkottai opposed the Army vehemently and burned the barrocks of Army so Salvation Army people were not in position to establish their work.

In the mean time captain Yesurathanam came to Palayamkottai in the last months of 1889. On 11th November 1889 Muthaih accepted Jesus Christ and left all his properties to his sister Papamma and followed the army officer as Fakir (beggar).⁴ He had training under William Stevenson at Madras Mannady

and commissioned as an officer on 19th February 1890.

During this period a severe cholera epidemic pelted the southern part of Tirunelveli district many people died and many suffered. The army officers working in Tirunelveli also affected. Rev John Cax an ex-missionary of London invited the Salvation Army officers to have rest in his coffee estate called black estate, some 30km north of Nagercoil. On 27 May 1892 the Army established its work at Attakulam village of Kanyakumari district. From 1910 - 1940 Kadaikiramam village served as the one of the district head quarters of Salvation Army.

In 1901 Salvation Army started its work in the southern part of Tirunelveli. With the intervention of CMS missionary, Major Manicka vasagam of Thirukkurunkudi stopped the Salvation Army work. By this time, Nambi Thoppu, Makiladi and Thenkarai came under the control of Salvation Army.

In the beginning of 1920 Salvation Army once again started its work at southern part of Tirunelveli. Major M. Thaniyar converted the many peoples of Kumarapuram as Salvationist. Payadiyanvalan of Kumarapuram changed his name as Devasahayam. Major M. Thaniyal, Major Uittaprakash and Major Giruba Ammal are conducted prayer meeting at Kilakulam and Ambalavanapuram. They converted many people as Salvationists.

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In the beginning of 1920 Major Uittaprakash established Salvation Army mission at Palaur. In 1921 the people of Kannankulam kanakappapuram, Vadakkankulam and Manickamputhoor were converted as Salvationists. With the help of Devasakayam, sister Salvation Army spread to the Perungudi and Kavalkinaru.⁵

Sanganeri

The village was under the domination of a section of caste Hindus known as Vellalas. In 1920 Major M. Thaniyal and his assistant chelliaha met the people of Sanganeri and spread the good news. Two rich landlords of this village gave the disturbance to the Salvationist and also beat the captain swamidas and put down him to the well. With the help of the Salvationist, he rescued from the well. In 1929 Major Nalla Thambi of vallioor division intervene this matter and filled the suit against the two rich men of this village. By the verdict of court they lost their property.

With the effort of Major Thaniyal, Arulanandam of V.N.Kulam converted as Salvationist, with the tireless effort of Arulanandam, the villagers of paramesvarapuram, Neduvali, Pattarkulam, Kariyavilai, Amaiyadi and Kuttinarkulam, Uruamangkulam, Pottaikulam, Chokkalingampuram, Sithalankulam, Nambikuricai, Kombankulam Piriymmalpuram, Pappankulam, Ramakrishna puram, Vijaya Narayanam, Sembagaramanallur, Mulaikaraipatti, Thangager Kannanallur, Chinnammal puram, Perumpalanchi, Vagaikulam, Malayankudiirruppu, Neerunjikadu, Saidammal puram, Thandayarkulam, Ammachikoil, Vadalivilai and Uththadi. In 1926 Salvation Army work started at Thalavaipuram, on 7.1.1922, Major. Uittaprakash started his work at kottaiyadi. With the help of KoilpiUai Nadar Salvation Army Church was established at Selva Maruthur.

Palayamkottai Division

Palayamkottai Division headquarters situated at 28, Bell Amoreces Colony, Palayamkottai, Tirunelveli. From 15.5.2002 Major M. Alexander and Major S. Nalini Jeya Chandra served as the divisional commanders and Major. Yesoretinam and Major V.Rukmani served as divisional youth secretaries. From 1.5.2002 Major A. Asirbai served as a statistical officer.

From 15.5.02 Captain S. Justin and Captain A. Celin served as the corps officers of central hall and Captain G. Gnana Stephen Raj and Captain Esahilla served as the corps officer at Melachevel.

Captain T. Kannan and Captain I. Glory served at Moolaikaraipatti from 1.5.03 captain S. Benjamin ad Captain. G. Gnanaselvam served at Moongiladi from 15.5.02. Captain Justin Jeya Kumar and Capt. A.E.Alvin evangaline served at Kalakkadu and Ambedkar Nagar from 1.5.03 Capt. J. Arulmohan and Capt. G. Josna served at Periyakollankulam and Sankarankoil from 17.5.01. Capt. Veluswamy and Capt. Punitha served at Meenthulli from 18.8.02.

Sivanthipatti and Rettiyarpatti come under the over sight of district headquarters. Y. Ruban Buel served as the corps helper at Ponnakudy and Karuppu Katty from 25.6.03. P. Edwin served as the conishelper at Veeravanallur, Arikesavanallur, Erukkaipatty and Nalumukku from 25.6.03, Capt. A. Baburaj and Capt. J. Kala served as the corps officers at Thoppur and V.K.Nagar from 15.5.02 Major M. Lazer and Major M. Rajammal are served as the divisional commanders of Tenkasi Division from 15.5.02 and Major C. Swamidhas and Major. D. Vasantha are served as the divisional youth secretary from 1.5.03 Chinthamani Packanery and Aayeraperi come under the over sight of divisional headquarter. CAND helper Sam David and N. Sudha served as corps at Andarkulam including K.S. Mangalam and V.K. Patty society from 1.7.03 Capt. G. Markoni and Capt. V. Mala served at Attuvazhy corps including Vasudevanallore out post and Visvanathaperi out posts from 17.5.01 Major D. Subash Chandran and Major D. Alice served at Edaikal corps including Achampaty, Nainaragaram outposts and Valliammalpuram corps from 14.7.2003 corps helper Y. Christopher and Corps helper C. Vanitha served at E.P. Puthoor and Vadamalapuram from 1.7.2003 Capt. Y. Philip and Capt. S. Vethabai served at Nelkattumcheval corps, Sangamapatty societies and Kattapuram outposts from 12.9.2001 served as oppanayarapuram corps including K.V. Nallapuram and Veeranapuram outposts from 1.5.2003. Capt. T. Arul Stephen and capt. Vimala served as Sampavar Vadakarai corps including Ayelkudi and Ormeni Azhahiyam outposts from 1.5.03 corps helper M. Mannars Singh and candi helper M. Bradhudhas served as Thachankely and Vadakarai corps on 15.5.02-1.7.03.

Vallioor Division

Major M. John Rose and Major R. Jebamony served as the divisional commander of Vallioor division from 17.5.2001. Major Thomas and Major M. Ratna Bai served as the divisional secretary

from 1.5.2003. Major P. Karunidhas and Major M.Joice served as the divisional youth secretary from 1.10.2002, Sanganankulam and Eranthy corps came under the over sight of divisional headquarters from 1.5.2003 and 1.7.2003.

Capt. D. Bernit Rajam and Capt. P. Sara Bai served at Amachikoil, Kilavanery, Nambikurichy, Periyakulam and Keezhakulam, can/helpers. Muthuraj served at Kannallore and Thangayam from 1.7.2003. Capt. Edvin and Capt. D. Ponmalar served at Kattalai, Ervady, Perunthurai and from 1.5.2003. Corpsvelper. P.Yesurethnam and Corps Helpers. S.Nani served at Kollammpuram, C.K. Kulam, Voochikulam and Kananeri from 1.5.2002. Capt. C.Albert and Capt. M. LathaMonikumari served at Kumbikulam, Kottaneri Kallikulam and Vadukasilmoothi from 17.5.2001. Cophelper P. Ranjith Kumar and corps

Helpers Hemalatha served at Mahiladyh and Thenkarai from 1.7.2003. Capt. S.Stephen H Singh and Capt. Darginesai Santhini served at Nambi Thoppu, Kochipothai and Nambikurichi from 15.5.2002 and helper S.Ponithakumar served at Pappankulam and Chenbodramanallore from 1.7.2003. Capt. Marshal Nelson and Capt. M. Helan Prem Latha served at Perumpalanchi, Chinammalpuram Kottayadi and Nagappapuram from 1.5.2003. Corp Helper M.Sundersingh and Corps Helper Y.Prema served at Priyammalpuram from 1.7.2003. Corps Helper, P. Emmanuel and Corps Helper A. Sasi served at Saithammalpuram Kori colony, Panakudy, N. Colony, Thalavaipuram and Thandayarkulam and helper M.R.Rajesh and Helper C. Vasanthi served at Vagaikulam, Rajakamangalam and Kumarapuram from 1.7.2003.

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PREVALENCE AND PATTERN OF DRUG USE IN THE TAMIL SOCIETY IN THE 19th CENTURY

R. Dayalan*

Since the advent of modern medicine any chemical substance other than food that affected the system of living being was classified as a, 'drug'. So opium and hemp (*Cannabis Sativa*) were being considered as drug and were consumed for various reasons. Opium was the product of opium poppy. There are many varieties of poppy. All of them do not have intoxicating properties. They are only used as decorative plants.¹ Similarly there are many species of hemp plant but *Cannabis Sativa* variety of hemp plant alone has intoxicating properties. Hemp plant can be grown in any place even at the backyard of the house. It does not require any particular soil, climate or temperature. It is found that the Indian hemp plant has more intoxicating properties than the hemp produced in other countries, which ultimately increased its demand in market. In south India opium was cultivated in Hyderabad Nizam's dominion, Mysore, Telangana, Vizagapatnam, Ganjam and in hill tracts of Nilgiris.²

In the past different regions were traditionally associated with different flora with identifiable exhilarating properties. Similarly opium and hemp drugs were used for centuries for religious, social, cultural and medicinal reasons, which reflected multifarious problems in Tamil Society. The religious, social and cultural factors seemed to be traditionally binding on the Tamil people. The indispensability of drugs to rituals had been confirmed by all religions in India. In ancient India a hallucinogen called "Soma" a plant consumed for intoxication. It was also worshipped as God. Rig Veda mentions about it. It even claims medicinal use of plants before 1600 B.C. Indeed in many parts of the world plant drugs of vegetable origin were worshipped in their own style. In Peru, people believed in the benediction of cocoa leaves.³ Similarly in Bolivia, Cocoa leaves were important in personal lives as opium and hemp were in India. The custom of using opium and hemp drugs

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for religious purposes varied among Indians. They possessed them in the belief of religious sanctity and offered them to their family deities during rituals.

In the Madras Presidency many drugs had occupied sanctity for religious purposes. It varied from alcohol opium and hemp drugs.⁴ As there was no monotheism in Hinduism the sanctity of different drugs to different gods was not uncommon. For example, Ganja has been used on Shivarathri day. On such days people worshipped Shiva with water mixed with ganja, poppy seed, sugar and spices. Most people drank hemp water on Mesha Sankaramanam day - Anjaneya was born on that day. On the first day of the month of Mesham (April) bhang and spices were ground and mixed with a solution of sugar and water and offered to the idol of Hanuman in all mutts and then were distributed to all people present at the premises. It was believed that ganja was a favorite one of Anjaneya and they consumed it on larger scale. This custom does not receive any sanction from sastras but it had been in existence for centuries.

In the mutts of Bairagas at Thirupati and in the Shrines of Muslim at Nagore, Kanchipuram and Arcot the Janishree the manager of the Shrine distributed ganja to all fakirs who assembled during festivals. In demon or Hero worship intoxicants of all kinds were offered. Such habit was widely prevalent in Erode. Likewise in Madurai, Chengalpattu, Nilgiris and in other parts of the present Tamilnadu *ganja* and its preparations were largely offered to the local deities like Muneeswaran, Muthuveeran and Katteri in Chengalpattu district, Karuppannaswamy in Madurai district. Normally the pusaris took away the ganja offered to the deity for their personal use but in some cases it was offered to the devotees as prasadams. In Chengalpattu, *Majum*, a preparation from the hemp plant and alcohol were offered to family deities like Katteri and Muneeswaran. Mostly these drugs were used for black magic. However in Chengalpattu the habit of offering hemp to these local deities had slowly disappeared in the beginning of the second half of the 20th century because of the legal actions.

In Salem *ganja leghium* was offered to the local deity. Ganja water was also offered to the local deities but it varied in its preparations. Generally it was called as 'Ramarasam' and was used as a edative.⁵ During fairs and festivals, it was customary among fakirs and Sanyasis to receive ganja and tobacco from the guardian of the towns and temple while followers of Siva consumed ganja alone. It has

become quite common among the religious communities in those days to consume some intoxicating drugs to develop concentration during worship.

As the government did not interfere in the religious freedom of the Indians, it was a great boon to sanyasis and local priests to grow ganja plants to a limited extent in the nearby premises of the temples.⁶ This exemption was meant for only religious purposes and it was less monitored. They used *ganja* for their personal consumption and also distributed them as prasadams to the devotees, which increased the addiction pattern among the people.

Though the consumption of opium and hemp drugs were generally regarded as disgraceful and intoxication has been reckoned as vice, it was never banned by religious people. In contrast smoking of ganja was religiously respected by ascetics and mendicants as a mean of absorbing the mind in meditation and for practicing Yoga. *Ganja* leaves were therefore styled by these people as "Gyanapathi" meaning leaves of spiritual knowledge and those addicted to it as Gnanam (Wise men).⁷ In some instances *ganja* and *majum* were used in cases of sickness due to casting of evil eye. During Moharam and Holi festivals bhang and ganja were largely consumed in many places.

As religion had not specifically prohibited its use such drugs has, been sanctioned for social purposes and were offered to guests. Though this practice was not much prevalent in the Tamil region it was widely practiced by the bairagas in Krishna district. They offered ganja to their friends and relatives. In Northern circars *ganja* smoking is found among the people and was offered to the visitors. The visitor called Ram Ram when they received the bowl with ganja and fire. Similarly when Muslims exchanged the bowl they called Jama Allah and Jamma Allah (society of God) then the receiver called Ishag-i-Allah (Love of God). *Ganja* was also added as an ingredient in food. In cuddapah *ganja* was frequently used in curry in funeral feasts. It was also used during the secret feast of Ramanuja Sect.⁸

Drugs were also given as a token of friendship. In Salem many people consumed ganja before and after meals. They used 'Thumkurah Society' a place purposely and separately fixed by the number of people for smoking and eating these drugs. The laboring classes also used it. In hook swinging and fire-walking festivals the operators were drugged with either opium or *ganja* to become insensible to pain.⁹

Since opium and hemp had the longest continuous association with man its indispensability to medicine and science and socio-cultural significance is to be noted. In the first half of the 19th century opium was used as an everyday remedy for common ills such as aspirin is used today. It was sold and marketed under different labels. It has been consumed as both medical and non-medical drug without any gender bias. Largely opium had become one of the most invaluable therapeutic agents known. No other drug was considered as equal to its power of assuaging pain, soothing nervous irritability and as a sedative and soporific. But it was nonetheless

poisonous. Medically opium was consumed to cure diseases like cough, bronchitis, asthma, lung trouble, tuberculosis, gastric problems, diarrhoea, dysentery, diabetics, neuralgia diseases of the spleen, lumbago, bleeding piles, tetanus, rheumatism, malarial fever, cholera and nervous disability. Similarly hemp drugs were consumed as medicine to cure gastro-intestinal problems, to sharpen appetite, to induce sleep, to cure delirium-tremors and to excite sensual pleasures.¹⁰

From the above evidence it is understood that the increased consumption of drugs had directly and indirectly posing problems in society due to the ignorance of the people.

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THE UPWARD MOBILITY OF DALITS AND CASTE CLASHES IN SOUTHERN DISTRICTS OF TAMIL NADU

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Dalits are known by different names in Tamil Nadu as Harijans, Scheduled Castes and Adi Dravidas. The name Adi Dravidas indicates that they are indigenous inhabitants and original sons of soil as Dravidians. They have been discriminated against for more than two thousand years by the oppressive Hindu caste system, which placed them at the bottom of the hierarchy as untouchable.

As per the Government of India's notifications there are about 76 scheduled castes in Tamil Nadu among these 76 notified, 61 are recognized throughout Tamil Nadu. Though there are about 76 scheduled castes, only Adi-Dravidas, Pallars, Parayars and Chakkiliars are important prominent scheduled caste group in Tamil Nadu. Dalits were burnt to death in Kelvenmani, they were baked to death in Kurinjakulam and their children

were killed in Kolopadi. Brutal killing of the Dalits at Unjanai, Villupuram, Sankarankulam were dark spots of Dalit History. Again in August 31, 1995 in Kodianguan, Vachathi, Kurinjakulam, Chinthalapatti many atrocities took place in the southern districts.

I

From the second half of the 1980 onwards, Tamil Nadu has become the arena for recurring caste conflicts involving the Dalits/ Adi Dravidars on the one side and oppressor castes like the Thevars and the Vanniyars, Nadars on the other. The conflicts started in the northern part of the state in 1986, and in the next decade engulfed the southern part too.

Casteist politics is increasingly being promoted in Tamil Nadu. The superior economic and social power of the oppressor castes often enables them to force Dalits to vote for dictated candidates in

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elections, and one of the commonly adopted methods is to withhold employment in cases of recalcitrance.¹ With the institution of the Panchayati Raj system and the legal reservation quotas for the Dalits, politics related to caste violence has taken a turn for the worse in Tamil Nadu. It is not an uncommon occurrence that Dalits are prevented from contesting elections or even voting and the 1996 panchayat elections saw the oppressor castes boycotting the elections to pressurize the government to deserve the constituencies. Often the reservation/ anti reservation question has resulted in horrendous violence.²

The first and major atrocity, leaving a lasting impression on the psyche of Dalits all over Tamil Nadu, was the killing of Immanuel at Mudukulathur village in 1957.³ If it was possible for the oppressor castes to hijack the movement led by Periyar, Immanuel, who was a staunch and dedicated fighter for Dalit rights, equality and non-discrimination, could only be killed. Through his relentless activities for equality he had become a serious threat to the caste hierarchy. The Dalits lost a valiant fighter and even now his name evokes tremendous feelings of reverence in their minds. Through his death he became a potent symbol of caste oppression and the fight against it and the desecration of Immanuel's statue or portrait automatically results in militant reactions from them. As late as 1997 a group of oppressor caste people forcefully destroyed a statue of Immanuel in Amichiyarpatti village and this was considered an extreme provocation.⁴ Dalit resistance resulted in the oppressor castes ransacking the whole village and inflicting serious injuries to many Dalits.

The Keelvenmani massacre on 25 December 1968 was of a different kind, though caste was again an important precipitating factor. In this case it was a question of the Dalit agricultural workers getting organised into a fighting trade union demanding just compensation for their labour.⁵ The leftist political parties [CPI and CPI (M)] were actively involved in this struggle, which was mainly economic in nature. The agricultural workers threatened to bring the agricultural operations to a stop. The big landowners of Thanjavur, who had witnessed spectacular increases in irrigation and productivity and who had come to depend more and more on hired wage labour, decided to strike before the workers. In a well planned attack they killed 47 Dalit workers in cold blood.⁶ After the massacre in Keelvenmani, atrocities on Dalits were unleashed in at least twenty different

parts of the state. All of them were triggered by the resistance of the Dalits against inequality and demand of just compensation for their hard labour.

Several districts of south Tamil Nadu faced a civil war type of situation due to the Thevar-Dalit clashes. Villages and towns like Rajapalayam, Madurai, Sivakasi, Mangaapuram, Thuraiyur, Mamasapuram, and Edayankulam in 'Prosperous' districts like Virudhunagar, Thoothukudi, Tirunelveli and Ramanadu witnessed intense clashes during 1995, 1997 and 1998. The situation is still grim, even a small spark capable of provoking big outbursts.⁷

II

Caste clashes in the southern state of Tamil Nadu have predominantly involved two communities the Thevars (a backward caste) and the Pallars (or Dalits). As has been the case in other states, Dalits in Tamil Nadu have long suffered from exploitative economic relationships and have frequently been the victims of violence.⁸ However, changes since the early 1990's have altered the economic relationship between the Thevars and the Pallars and have changed the contours of the conflict. Having benefited from the state's policy of reservations in education and from the income provided by relatives working abroad, the Pallars have become much less dependent on Thevar employment and have begun to assert themselves in the political arena.⁹ The Thevars have responded to this threat to their hegemony with violence. Dalits too have begun to fight back.

In the southern districts, between July 1995 and December 1998, violence was often spontaneous and not a result of organized armed movements like Bihar. The police many of whom are Thevars themselves have conducted raids on Dalit villages ostensibly to search for Dalit militants.¹⁰ During these raids police have assaulted villagers and detained many under preventive detention laws. Women in particular have been targeted.

Out of 282 reported incidents, 238 took place between Dalits and other backward communities. The main caste groups involved were the Thevars, the Nadar and the Vanniyars (all backward castes) and the Adi Dravidars and the Pallars (both scheduled castes or Dalits). The number of incidents between Pallars and the Thevars increased again dramatically at the height of caste clashes in southern districts of Tamil Nadu from April 1997 to December 1998.¹¹ The nexus between Thevars, the police and the districts officials in the

affected areas was repeatedly reflected in the violent search and raid operations in the Dalit villages, in the forced displacement of thousands of Dalit villagers, often with the aid of the district officials, and in the disproportionate number of Dalits arrested under preventive detention statutes during the clashes.¹² Abuses against Dalits continued.

The most cases are not spontaneous clashes but originated over issues of land, the holding of protests and rallies, the use of village resources, or any Dalit attempt to defy the caste-based order. Typically, both sides were armed with stones or agricultural tools. The cycle of violence began in the late April 1997 when the government announced the creation of a new transport corporation in Virudhunagar district in the name of a Pallar community member (the Veeran Sundaralingam Transport Corporation, (VSTC)).¹³ The Thevars opposed the proposal and some were heard to remark, "How do you expect us to travel in a bus named after a Dalit? It is a personal affront to our manhood". On May 1, 1997, VSTC was inaugurated; Thevars threw stones at the buses and refused to ride them.¹⁴

On May 2, Dalit leader Krishnaswamy was arrested and accused of sparking violence with his "inflammatory speeches". Spontaneous protests erupted as news of his arrest spread through the region. Protesters staged several road blocks and for the three days that Krishnaswamy remained in jail, "police resorted to firing, lathi charges and bursting tear gas shells to control agitating Dalits."¹⁵ Two Dalits were killed by police at Sivakasi in Virudhunagar district while protesting the arrest of two Thevar youth.

In protest against police action Thevars at Sivakasi, Thevars in Mansapuram village attempted to introduce coconut shells at tea stalls for Dalits to keep them from sharing tea tumblers used by caste Hindus.¹⁶ When Dalits resisted, Thevars tortured and looted Dalit houses in Amachiyarpatti village. In Rengappanaikkanpatti Thevars vowed to make Dalits "dig pits for the burial of bodies of dominant castes". The entire Dalit population of the village was later forcibly driven out, as Thevars set fire to their homes and fields.¹⁷

In the months following the remaining of the transport corporation and Krishnaswamy's arrest, the districts of Theni, Madurai, Virudhunagar, Tirunelveli, and Tuticorin witnessed periodic eruptions of violence and the forced displacement of

thousands of Dalits from their homes. Police and district officials treated the situation as a law and order problem, and under the guise of seeking out Dalit militants activists, conducted search and raid operations exclusively on Dalit villages.¹⁸ They arrested and assaulted hundreds of men and women and they looted their homes and destroyed material possessions.

Dalits were the worst affected in terms of property loss and physical injuries sustained like hand and leg fractures due to violent attack(s) on them: "that police had filed many false cases against Dalits; and that increased political consciousness amongst the Dalits, regarding their fundamental social, political and economic rights expressed in terms of demands for social equality and equitable distribution of resources" played a major role in the attacks against them.¹⁹

III

In recent years the economic relationship between Thevars and Pallars (Dalits) has shifted notably. Like most Dalits in rural India, the Pallars traditionally were employed as agricultural laborers (on Thevar lands) and were paid less than minimum wage. In early 1990s, Pallars began to enjoy minimal upward economic mobility, which reduced their dependency on Thevars. Pallars became able to own and farm their own lands or look elsewhere for employment.²⁰

The first is the policy of reservations, which has been more effectively implemented in this state, more than other states. Reservations in education free Dalits from land-based occupation. The relationship between the landlord and the laborer has given way to urban based occupations. The second reason is that many Dalits have been recruited by Gulf countries. They send their proceeds home, and their families are able to acquire land through this process. So feudal dependency has lessened.²¹

In September 1996, the village of Melavalavu, in Madurai district was declared a reserved constituency under Article 243 of the Indian constitution. The declaration signaled that the Melavalavu panchayat (village council), which covers eight villages with approximately 1000 Dalit families, would have seats reserved for scheduled caste candidates.²² In June 1997, a group murder of elected Dalits by neighbouring Thevars signaled that constitutionally mandated shifts in legal power to scheduled castes would not be tolerated by caste

Hindus displace from their once secure elected positions.²³

The murders of the Dalits leaders of Melavalavu Panchayat were clearly because "untouchability" was still ingrained in the social system. The economic conditions in the village were abysmal, but the power was concentrated in the hands of a privileged few.²⁴ These people had hitherto enjoyed a hold over the common properties such as fish ponds, temple lands and forest produce and did not want to relinquish these privileges to the Panchayat Raj system run by the downtrodden. The violence was basically a result of shift in the power equations from the haves to the have-nots.

The elections scheduled for October 1996, were subsequently cancelled as all three Dalit nominees withdrew their candidacy for fear of sanctions against the entire scheduled caste electorate. When polling finally did take place in February 1997, the election was suspended after several incidents of booth capturing. A 35 year old Dalit named Murugesan won the presidency in the third round of polling, which took place under heavy police protection and was boycotted by the dominant castes.²⁵ He was however unable to perform his tasks as president, neighbouring Thevars physically prevented him from entering his office space at the panchayat building.

With police protection the election was held but at the end of the day upper caste people entered into the booth and threatened and stabbed both men and women and took away the ballot boxes and threw them into the well. Then again declared elections after one week.²⁶ In that one, Murugesan was elected. There was heavy police protection. Still the Amblakars (Thevars) boycotted the elections. The Murugesan was not able to go to office. Only during the swearing in ceremony did he go to the office because he had a police escort.²⁷

On the day of the attack, June 30, 1997, Murugesan was returning from a visit to the collector's office to inquire about compensation for houses burned in an earlier incident. Kumar an eyewitness who barely survived the attack himself, boarded the bus and sat next to Murugesan.²⁸ The assault led by a Thevar named Ramar. Ramar and Alagarsamy, the former panchayat president gave explicit instructions to their gang of Thevars to "Kill all the Pariahs (Dalits)". Five Thevars joined together put Murugesan on the ground outside the bus and

chopped off his head then threw it in a well half a kilometer away.²⁹ Some grabbed his hands others grabbed his head and one cut his head with a bill hook. They deliberately took the head and poured the blood on other dead bodies.

The village of Mangapuram part of Rajapalayam in Virudhunagar district, once housed 3000 Thevar and 250 Pallar (Dalit) families. On March 7, 1996, upon returning from a conference organised by Dr. Krishnaswamy, several Pallars were assaulted by Thevars in this village.³⁰ Following the attack, 150 Pallar houses were set on fire; a Pallar resident of the village was thrown into the fire and burned alive. Soon after the incident the Pallars rebuilt their houses and continued to reside in the village. Tensions in the village increased in May 1997 with the renaming of the transport corporation. Escalating tensions led the Pallars to request police protection in early May 1997. Several police officers were deployed in the area as a result. On May 12, 1997, in renewed violence Pallars destroyed several Thevar houses; ten were promptly arrested. Thevars retaliated on May 15 by throwing petrol bombs into the Pallar residential area.³¹

On June 9, 1997, Pallar villagers asked the district collector to provide them with adequate protection against future Thevar attacks. The collector was unsympathetic. On June 10, the Deputy Superintendent of Police, a Thevar attempted to force Pallars out of the village. On the same day, hundreds of Thevars attacked the Pallars and set their houses on fire. As most of their houses had burned to the ground, the Pallars took refuge in nearby villages.³²

Pallar families had taken shelter and where they remained 8 months after the incident. An area just over three acres in size, literally adjacent to Mangapuram village, housed more than 350 people in 200 poorly constructed huts.³³ An adjoining area housed over 200 people in 70 huts. Families with over four members, many with small children were made to live in huts approximately 35 square feet in size. The small sphere of public space were used for cattle and make shift latrines. Most families were left without a source of income and there was little word from the government about returning them to their village.³⁴ No action was taken against the Thevars responsible for their attacks or against police officials complicit in allowing the displacement to occur. Many villagers still bore scars, which they attributed to *lathi* attacks by police officers who took part in the displacement.

In the aftermath of clashes in the southern districts and under the guise of seeking out fire arms and militant activists police forces numbering in the hundreds conducted raids in Dalit villages. The pattern of the raids consisted of arbitrary arrests and assaults on the Dalit men and women and often included looting and destruction of property. In some cases police removed their badge numbers so villagers would not be able to identify and file cases against them.³⁵ Studies conducted by the Tamil Nadu Human Rights Commission for Scheduled Castes and Scheduled Tribes in various southern district villages concluded that attacks on these villages were motivated by the desire to cripple Dalits economically by targeting obvious symbols of their newfound wealth.

IV

Since 1980 the Dalits of Kudiyankulam village, in Tuticorin district have benefited from the flow of funds from family members employed in Dubai, Kuwait and the United States. On August 31, 1995, a 600 member police force attacked the all Dalit villages in the presence of the superintendent of police and the district collector and destroyed property worth hundreds of thousands of rupees. In what appeared to be a premeditated attack, police destroyed consumer durables such as TVs, fans, tape-recorders, sewing machines, bicycles, agricultural implements, tractors and lorries and also demolished food grains storages.³⁶ They made a bonfire of clothes and burned the passports and testimonials of educated Dalit youth. The village post office was targeted and police allegedly poisoned the only village well.³⁷ A village elder claimed that all through the operation the policemen were showering abuse on us and made derogatory references to our caste which only showed their deep-rooted prejudice.

The stated purpose of the raid was to capture Dalits allegedly involved in the murder of three Thevars in a nearby village two days earlier. Many suspect that it was the relative affluence of the Dalits that attracted the attention of the uniformed men. The idea it appears was to destroy their economic base, because the police feel the Kodiyankulam Dalits provide moral and material support to the miscreants in the surrounding areas.³⁸

Numerous are the ways in which Dalits are tormented. They are murdered and maimed; women

are raped their children are abused and deprived of schooling they are dispossessed of their property; their houses are torched they are denied their legitimate rights and their sources of livelihood are destroyed. Adding to the long list of atrocities committed against Dalits were two incidents reported in Tamil Nadu, in which three Dalits were forced to consume Human excreta.³⁹

On 5 September at Kaundampatti in Dindigul dist. Sankan a Dalit agricultural worker was forced to drink urine for having lodged a complaint of trespass with the police against a caste Hindu, following a dispute between them over a piece of land. Sankan had suffered many atrocities during his five year struggle against his caste Hindu landlord to get possession of the land. In his complaint, Sankan stated that the landlord had collected nearly Rs. 1 lakh over a period of fifteen years through deductions from his wages as the price of the land.

An equally horrifying incident occurred at Thinniyam village in Tiruchi district on 22 May. Two Dalits, Murugesan and Ramasami were forced to feed each other human excreta.⁴⁰ Thinniyam is a tiny village near Lalgudi. About a hundred Dalit families live here, the Kallars, comprising 200 families are the predominant caste. Seven years ago, Kuruppiah (38) reportedly paid Rs. 2000 to S. Rajalakshmi the president of the local panchayat, a Kallar by caste. With no house having allotted and Rajalakshmi's term drawing to a close, Karuppiah demanded that the money be returned. Subramanian, Rajalakshmi's husband who was then in service as a teacher, first asked for time; later he denied that he had taken any money. A frustrated karuppiah tom-tommedhis complaint on 20 May. Enraged, Subramanian along with his son abused him and assaulted him with foot wear, Karuppiah later said in a compliant to the police.⁴¹ The next morning Subramanian and his relatives allegedly assaulted Murugesan and Ramasami with foot wear and hot iron rods for helping Karuppiah bring his grievance to public notice. It was at that time that the two were reportedly forced to feed each other human excreta.

The world has entered in the new century. The Dalit in India has welcomed the 21st Century as the Era of Dalit initiatives.

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HISTORICAL PERSPECTIVE OF AMBEDKAR'S THOUGHTS ON ECONOMIC DEVELOPMENT IN INDIA DURING 1920 - 1950: A STUDY

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In this paper an attempt has been made on some changes in Economic conditions in India, through the vision of Dr. B.R. Ambedkar. The period from early 1920's to early 1950's is a crucial in evolution of the socio economic and political framework of the country. Among several developments the acceptance the planning as an instrument for economic and social development of the country was a major step undertaking during the period. As a cabinet member in charge of labour irrigation and power portfolio during 1942 -46 Ambedkar was instrumental in laying the foundation of India's water and electric power policy at the center. He was initiated and gave momentum and a definite shape to the policy and planned development of economic of the country. With this objective and sectoral priorities this plan showed significant influence of Dr. Ambedkar's thinking.

Views on Economic Development

Ambedkar's writing on economics is varied in nature nevertheless their perusal offers us an insight into his thinking on economic development. Regarding the economic development a careful analysis of his views brought out a well articulated theoretical framework for that development¹. Many of these ideas directly influenced the objectives and the strategy of the post war economic plan and policies. These ideas of Ambedkar include emphasis on capital investment in agriculture and priority to industrialization more active and positive role for the state in planned development or its economy and emphasis on planning and public sector with a definite place for the poor and socially oppressed section in the planned economic development of the country in general and the need of social policy for down trodden in particular.

In order to, improve their conditions he took certain remedies through his views even go back to the year 1918 when he participated in an academic debate on the problem of small holdings in India and its remedies.² in its theoretical formulation and implied solution it contained a broad framework for economic development. In which care fully working

out the theoretical logistics of the proposed strategy. Ambedkar's analysis covered the issue of how to enlarge small and scattered land holdings and keep them consolidated. The underlying assumption that fragmented land holdings were too small to be economically efficient many argued that the solution to consolidate small and scattered holdings was through voluntary or compulsory exchange of owned land.

Therefore, for them Ambedkar, consolidation of holdings was a practical program - while their enlargement was a theoretical one. He argued that the evil of small land holdings in India was not fundamental but derived from the parent evil of maladjustment in her social economy. It resulted mainly on account of distortions in the use of inputs. While capital in the form of capital goods and implements was scarce in relation to land and land agricultural was scarce in relation to rural population/ holdings the stock of labour force was disproportionately high. The availability of land and capital in relation to each other being limited this posed major constraints on the optimum use of resource inputs. Ambedkar provided extensive evidence for the decline of average size of land holdings and the amount of capital goods and implements used in agriculture. A survey about deficiency of agricultural stock such as ploughs, cattle, irrigation wells and manure.

For instance the ryot has a keen eye to the result of a good system of forming as exhibited on model farms, but they can't derive much good from the knowledge though they may take it in and thoroughly understand that superior tillage and proper manuring means a greater outturn in crops. Their great want is capital the farmer knows that agricultural equipments are insufficient and antiquated but he can not substitute better ones in their place for a superior class of cattle and superior farm implements means to him so much outlay of what he has not money. In this regarding a question aroused as why was capital investment in the form of agricultural implements so low.

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Ambedkar stated that capital arises from saving and saving is possible where there is surplus. India's agricultural - the mainstay of her population - gave them no such surplus. Because of the pressure of population on land output per worker was low. A large agricultural population in relation to agricultural land in actual cultivation meant that a large part of the agriculture population was superfluous and idle. The economic consequence of idle labour was twofold first given the lack of alternative job opportunities the enormous population pressure fed to subdivision of land into small and marginal holdings. Secondly, since idle labour continued to depend on agriculture it reduced the income per worker to barely subsistence level. It left no scope for saving and capital investment in agriculture. According to Ambedkar idle labour and idle capital arises in one very important respects capital exists but labour lives, that is to say capital when idle does not earn but does not also consume much to keep it self. But idle labour, earning or not, consumes in order to live.

This invariably led to the depression of average income. No wonder our economic organisation was conspicuous for want of capita was nothing, but crystallized surplus and surplus depended upon the proceeds of effort. Where there was no effort there was no earning, no surplus and no capital.

The productivity of agriculture could be increased according to Ambedkar, by simultaneously expanding capital and capital goods, and reducing labour to raise land and labour productivity. If the stock of capital goods alone was increased, without reducing surplus labour the problem of small and scattered land holding's would not be solved. In fact it would be aggravated as lone as the stock of idle labour continued to increase. This would further subdivide the holdings and reduce labour productivity. Therefore Ambedkar argued for a strategy transferring labour from agriculture to other sectors of the economy in India.

According to Ambedkar industrializing India was surest remedy for her agricultural problems. The cumulative effects of industrialisation namely a lessening of pressure on land and increasing amount of capital and capital goods would forcibly create the economic necessity of enlarging the holding. Not only this Industrializing by canceling the premium on land would given rise to few occasions

for subdividing and fragmenting it. Besides, Industrialisation would be the most effective barrier against subdivision and fragmentation. Hence Ambedkar did not rule out direct capital investment in agriculture to improve land productivity, but believed that improvement in labour would be a better source of surplus and capital investment in agriculture. In his theoretical formulations, we can see his affinity Er. Arthur Lewis model of economic development based on the existence of unlimited supply of labour to others based on inter - sectoral linkages of labour and capital and also to the underling economic assumption of the Indian stratage of planned economic development.³

Ambedkar Views on Capitalism and Socialism

He expressed his views on the relative advantage of the economic system namely capitalism and socialism and the effectiveness of democratic political organization under each of these the system. According to Ambedkar the prime cause of poverty and exploitation of the masses is rooted into the economic organization of the society based on private ownership of property.⁴ Ambedkar's negation of capitalism and preference for socialistic economic however has grown out a his interpretation of democracy and urge for liberty. The government of human society had undergone some significant change and replaced after a long struggle by a system of government called parliamentary Democracy it was believed that this form of Government will bring to every human being right to liberty, property, and pursuit of happiness.

This is despite the fact that parliamentary Democracy has progressed by expanding the idea of political rights and reorganised the principle of equality of social and economic opportunity. In Ambedkar view the cause of this failure may be found in wrong ideology and wrong organization.⁵ As regard wrong ideology Ambedkar argued that what has constrain the parliamentary Democracy in its ultimate pursuit is the idea of "Freedom of contract. This idea has become up held in the name of liberty.

Where as, Parliamentary Democracy took no notice of economic inequalities and did not care to examine the result of the freedom of contract on the parties to the contract should they happen to be unequal. It did not mind if the freedom of contract gave the strong the opportunity to defraud the weak. The result is that the Parliamentary Democracy is

standing out as protagonists of liberty has continuously added to economic wrong of the poor, the downtrodden and the disinherited class second wrong idea which -has vitiated parliamentary Democracy is to failure to realize that political democracy can not succeed where there is no social and economic democracy at the base. Ambedkar argued that social and economic democracy is the

tissues and to fiber, the greater the strength of the body parliamentary democracy developed a passion for liberty. But it never made a nodding acquaintance with equality. It failed to realized the significance of equality, and did not even endeavor to strike a balance between liberty and equality with to result that liberty swallowed equality and has left a progeny of in equalities both in social and economic spheres.

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BRANDING ON HUMAN IN MEDIEVAL TAMIL SOCIETY

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Cholas and Vijayanagar are the two major dynasties which ruled over the major regions of South India in the Medieval Ages. Much has been studied in the economic life of the Cholas, while comparatively very less has been done in the field of Social life. In this paper an attempt has been made on a micro problem of social history of the Cholas, that is the issue of 'branding'.

Branding was a universal custom that existed in the world of Serfdom. Slaves were branded on different parts of their body like on head after a clean shave, while some were embalmed on forehead; others were branded on fore arms or shoulders. The purpose of branding was purely identification. This identification had two strong phenomenons at its background. One is visibility viz., the location for placing of the mark is so carefully chosen so that the seal was very conspicuous, the moment the person appeared. The second one was the longevity that is the identity mark should be long living so that more or less a permanent feature, as long as the slave

existed in this world and not easily erasable. It is with these two phenomenons' the slaves were branded universally.

In the Chola society, which is ear marked for more than four hundred years (875-1279 A.D.), one could see this particular practice of branding. There were different strata of people who were branded during this time in the society. Slaves, devaradiyar and royal servants were the groups of people who were branded are known from the study of the epigraphs of this period. The present study deals with these communities one after the other.

Slavery existed in the society of the Cholas. There are many instances where people had been bought and sold. Slaves were gifted to the bride groom during the marriages by the father in law, while some have bought slaves for money. There appears to be some tax on this in Rajendra's time. There are instances to show where some personal slaves were donated to the temples.

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Hence the information derived from the epigraphy gives us a very clear picture of the existence of slavery in Chola society. Once when it is clear that the slavery was prevalent in the society, then the question of branding arises. The study of inscriptions has its own limitations. Since the epigraphs are related to temple affairs, they fail to give the picture of common people. Hence we are left in dark as for as certain questions related to the present issue.

As far as personal slaves were concerned, the lords would not have applied any branding on them for various practical reasons like gift, exchange, sale and resale of slaves is obvious. Every thing would have been easy for the masters as the place of work, nature of job might have been fixed and within the reach of the sight of the master. This may be another reason for the slaves not needing any specific mark on them as the chances of freeing themselves was not many.

It was all only big institutions like temples, palaces and slave trading organizations needed branding. The reasons for it are numerous like; in the first place these houses might have owned a large number of slaves. The variety of jobs would be innumerable and the ground area might have been too large for which it becomes necessary to an identification mark. There is every chance for all fraudulence to take place in the case of big institutions.

The medieval ages are known for the zenith of religion and religious institutions. The temples had developed complex structures, accumulated hoards of wealth in the form of land, gold etc. The temples required a large number of human powers to run day to day affairs like cleaning, decorating the large temple complex, to cultivate the temple lands and gardens, to measure the paddy that reached the temple premises from many sources, and to husk the paddy was a very big business. These were the non-technical professions that engaged huge number of people in the temple affairs. There may be many more which might have slipped from our imagination. Apart from this there were a number of technical personalities like dancers, musicians, drummers, instrumentalists, craftsmen, tailors, barbers, potters, physicians, weavers etc.

The supply of such human powers to temples was from many sources. First source was donation. Many had sold themselves to the temple

services for a variety of reasons like poverty, and natural calamities like drought and famine.

It is learnt from the inscriptions that apart from the royal appointment the girls were donated to the service of the temple by their family elders. A bow man of some reputation named Achcha Pidaran Ganavaty who had the title Alagiya Pandiya Pallavarayan, officially belonged to the regiment of Irumudi Sola Terinda bow-men of the army assigned some women of his family to the service of a temple of Tiruvallam, (Gudiyatam Taluk, North Arcot District) which also seem to be his home-town.¹ Large number of inscriptions through out the length and breadth of time and space of South India show women selling themselves singularly and in groups to the service of the temples in the medieval ages, especially in the latter Chola period. Along with the womenfolk of the family, male members too had sold themselves to the service of the temple.² In certain cases the whole joint family of more than ten members comprising three generations had sold for some money to the temple.³ Some times the donors had donated their own slaves; some times the slaves received as a part of the dowry were also donated to the temple retinue.⁴ Thus one could see a number of ways how men and women got in to the service of the temples.

The temple devaradiyars were another big group of people who had performed a variety of jobs in the temple complex. (Refer the author's article on "Female functionaries of medieval south Indian temples", *Journal of Indian History and Culture*, 12th issue) Females had a share in the temple functions. Their presence was looked for many of the feminine natured jobs like cleaning, washing, assisting in cooking, garland making, flower collection, paddy husking and the technical professions like, singing, dancing and playing musical instruments etc. Such a variety of jobs were under taken by feminine functionaries of medieval South Indian temples.

The sources of supply of these women were also many. They were donations, self dedications, recruitment by the royal authority are some of the known modes of supply of female human powers to the temples. We find these people were branded at the time of initiation itself. The temple servants were stamped with charka or trident respectively in Vishnavite and Saivite temples. Such stamps were pressed on their shoulders. (A.R.E.230/1921).

Similarly, we see that the royal palace also engaged a large number of people for its running. The bathing and kitchen arrangements were taken over by the ladies. Every member of the royal house like King, queens, princes and princess had separate arrangements for bathing and kitchen establishments.

Anukki Sattan Ramadevi appears as a donor, belonged to the 'big Velam' of the king, in 1023 A.D. during the reign of Rajendra-I (A.R.E.401\1921). A record of Kulotnga I mentions that the maid servant of the royal kitchen, made a gift of gold (A.R.E. 553\1920). A woman servant (*pendatti*) belonging to *Uyyakkondan terinda thiru majanattar velarn* (bathing establishment) at Gangai konda Solapuram had donated some money around 1019 A.D. (121\1914). One more lady belonging to Udaiyar Anaimertunjinan Velam donated cattle in 1022 A.D. (212\1911). One of the maid servants of the princess named Ariyyaran Deviyanar appears as a donor during the time of Rajaraja I (20\1919). A woman servant attached to the royal kitchen at Tanjore pictures as a donor (11\1914). These are only a few examples from very many, that we find in the inscriptions.

Thus we find women were engaged in bathing establishment of kings, queens, princes and princess, the kitchen of the above mentioned personalities and *annukkiyar* of the kings.

These women folk were also branded by the royal authorities. According to an inscription of Kulottunga's time, some ladies who were recruited for temples service were put in the service of palace by mistake or by force. These ladies through a supervisor reported the matter to the king and the king ordered that the females should be removed off their palace emblem and struck with temple stumpages and it should be seen that they took up temple service⁵ (1088 A.D.). So this epigraph makes clear, that temple and palace service holders were branded with certain particular emblems. There is also much evidence in the inscriptions where the temple slaves or servants when observed or bought to temple service they were branded on the spot in the temples and then inducted into service.⁶

It is conspicuous that there were separate marks for the temples and royal house. These marks were pressed on some part of their body, which means clear branding. But for unknown reasons K.A. Neelakanda Sastri argues it was not branding,

without giving any reasons. He hesitates to call it branding for unknown reasons.

From the epigraphical sources it is clear that the temple slaves, devadasis and the maid servants of the royal palace were branded. Here the author wants to raise a different question. Is that all those who branded were slaves? How are we to assess this? If we apply the general universal rules for a serf then we could come for certain conclusion.

1. The slaves cannot change their profession,
2. They were abstained from consuming marriages, without the permission of the master and,
3. They had no economic freedom.

Interestingly Rajaraja I's inscription at Thanjavur temple (S.I.I. Vol. II, Pt-3, No-66) says that in case a particular female servant wanted to leave the profession on various reasons or died the profession should be taken up by her daughter, and in case of absence of daughter, the close relation could take up or nominate some one in that place to take up the duty and remuneration could be availed by the nominee which applied to other servants too. For this matter all arrangements of temple management like income from various expenses, supply of oil, ghee, were also kept on the same pattern rather like the recurring accounts of our modern banks. All servants of the temple were appointed on the same terms and conditions and referred in the same document. In case of the male servants their sons were given the opportunity to take up their father's profession.

The rule that mentions about the substitution of their children and other close relatives on their profession indicates that they were not bonded to their duties but had the liberty to change the job, provided they could substitute some one, so as to maintain perpetuity of the profession.

Few examples from epigraphs mention that devaradiyars got married.⁷ (Tiruvorriyur, Rajaraja 1016 A.D.). Ninety five sheep were donated by a devaradiyal named *Chathnran Chathuri* who has been referred as wife of some *Nagan Perungadan*, for a lamp to the same temple to which she also belonged. Another inscription from Achuda Mangalam village Thanjavur District mentions about the marriage of the devaradiyal of the Siva temple of the village.⁸ The earlier inscription also mention about the donation the devaradiyal made to the temple.

The female servants who were appointed by the royal and temple authorities were paid for their job by them and a housing site also granted at par with other functionaries. They were able to live on their profession. When these females were made as donations to temple then they were remunerated by the temple.

A lady by name Korriammai donated 25 kalams of paddy to feed female servants especially on Chittirai festival⁹ celebrated in the month of Chittirai, the first month of Tamil year which falls on 13th or 14th of April. It was perhaps the first celebration of a New Year.

Many female servants were economically well off to make donations to temples especially the devaradiyars. They have donated lamps¹⁰ (Tiruvidavayal, Thanjavur Dt, 1004 A.D), sheep¹¹, cow, and goat¹² (Brahma Desam, Vilupuram Taluk, South Arcot District, 1075 A.D.), paddy¹³ (Tiruvidavayal,

Thanjavur District, 1021 A.D.) land, gold¹⁴ (Virudachalam, South Arcot District, 1017 A.D.) and cash¹⁵ (Viravanallur Vill, Ambasamudram Tk, Tirunelveli District) on various occasions to temples. Certain devaradiyars have paid tax to the government in the 11-th century in the Karnataka State and also four temple girls were exempted from the payment of house tax and a mirror tax.¹⁶

Thus the devaradiyars do not fit into the term so called 'serfdom' but they were branded. Then how are we to look this whole issue of branding. This appears to be a proud identification bore by them. This can be considered by us, as the dress code of military people or police personalities. Thus it could be concluded that not only the slaves were branded but there were also other strata of free and socially respected and economically well to do communities bore the emblems very proudly in the medieval Chola society.

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4. *Ibid.*
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7. A.R.E. 147 of 1912, 411 of 1925.
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10. A.R.E. 16 of 1918.
11. A.R.E.631 of 1916.
12. *Ibid.*, 173 of 1918.
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SIGNIFICANCE OF ESTUARIES IN TOURISM DEVELOPMENT: THE CASE OF TAMIL NADU

Lily Jayaseeli Balasingh*

An estuary is an integral part of the coastal environment. It is the outfall region of the river where freshwater from the rivers and the streams flows into the ocean and mixes with the salty sea water thereby creating a distinct ecosystem which supports a variety of flora and fauna. The estuaries and the land surrounding it is the transitional zone between the fluvial and marine environs. Here the tides of the sea in a regular recurring rhythm pushes the saltwater in and out of the river waters thus making it a dynamic ecosystem.

According to Pitchard, "An estuary is a semi-enclosed coastal body of water which has a free connection with the open sea and within which the sea water is measurably diluted with the fresh water derived from land drainage".¹ Day defined an estuary as "a partially enclosed coastal body of water which is either permanently or periodically open to the sea within which there is a measurable variation of salinity due to the mixture of sea water with freshwater derived from land drainage".² Estuaries

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have been in the past and continue to be dynamic areas with great environmental, economic, cultural and recreational importance.

Importance of Estuaries

Among the various ecosystems, estuaries are unique due to their dynamic nature. Different habitat types are found in and around estuaries which include shallow open waters, freshwater and salt marshes, sandy beaches, mud and sand flats, rocky shores, oyster reefs, mangrove forests, river deltas, tidal pools, sea grass and kelp beds, and wooded swamps which foster abundant and diverse wildlife.

Estuaries are considered as highly productive habitats due to its continuous replenishment of nutrients from both the seaside and from landside brought through riverine waters carried in the form of silt, clay and organic matter.

Estuaries serve as breeding and spawning ground for several commercially important fishes, prawn and also act as nursery for several invertebrates of the adjoining sea.

Another important feature near the estuaries is the occurrence of Mangroves (salt tolerant plants) forests. Mangrove forests develop at river mouths of some rivers which forms a delta before joining the sea. Hundreds of animal species are associated with mangroves.

Environmental Protection and Ecotourism

Preservation of ecology or the environment is a concept gaining prominence in the present day. However it was The United Nations Conference on the Human Environment which met at Stockholm from 5 to 16 June 1972 that drew the attention of the world to the need to preserve natural habitats. This gradually aroused environmental awareness. Ecotourism is an offshoot of environmental awareness. The main idea of this concept is to make use of tourism as a tool for the protection of natural ecosystems by giving them a socio-economic value in their original state. Eco-tourism has the potential to promote alliance among environmental, conservation and developmental interests of a region. It occupies a niche for environmentally aware tourists who are interested in observing nature. Thus ecotourism is "responsible travel to natural areas that helps in conserving the environment and sustains the well-being of the local people".³ It is an enlightening, participatory travel experience to environments, both natural and cultural,

that ensures the sustainable use, at an appropriate level, of environmental resources and, whilst producing viable economic opportunities for the tourism industry and host communities, makes the use of these resources, through conservation, beneficial to all tourism role players.

Eco-tourism focuses on local cultures, wilderness adventures, volunteering, personal growth and learning new ways to live on our vulnerable planet. It is typically defined as travel to destinations where the flora, fauna, and cultural heritage are the primary attractions. Eco-tourism embraces "environment-friendly", "community-friendly", and "market-friendly" tourism.⁴

Tourism Potential of Estuaries

The biodiversity in this ecosystem is very impressive. Estuaries have an astonishing bird wealth. In the migratory season, waterfowl of different varieties and an array of ducks flock to estuaries which are their feeding ground. Enthusiastic birdwatchers are attracted to the estuaries to watch the winged visitors. This becomes even more interesting when some rare birds are seen or when some birds are spotted after a long gap.

The lush green mangroves on the banks of the estuaries are a feast to the eye and a closer view of them by taking a boat ride makes one wonder at its beauty. These trees are home to the birds that come there.

Abundant aquatic life forms are also found in an estuary. Viewing them in their natural habitat is an enthralling experience.

All water bodies depending on their nature are suitable for different kinds of aqua sports which entertain the visitors. Similarly the estuaries are ideal for water sports like boating and swimming. Angling is yet another form of recreation which is possible at estuaries for the tourists.

Estuaries in Tamil Nadu

The state has a number of rivers. The rivers flow from west to east towards the Bay of Bengal. Some of the important rivers are the Kaveri, the Vaigai, the Tamiraparani, the Periyar and the Pennar.

The south-east coast of India provides favourable geomorphological conditions for the formation of estuaries.⁵ Tamil Nadu which is located in this region has several estuaries. They are the

Araniar Estuary, the Ennore Estuary, the Cooum Estuary, the Adyar Estuary, the Edaiyur - Sadras Estuarine Complex, the Uppanar Estuary, the Veliar Estuary, the Koliidam (Coleroon) Estuary, the Kaveri (Cauvery) Estuary, the Agniyar Estuary, the Kaliar Estuary, the Pinnakayal and the Pullavazhi Estuaries, the Athankarai and the Kanjirangudi Estuaries, the Kottakkarai, the Uppar, the Vaigai and the Kottakkudy Estuaries.

There are also three important riverine ecosystems in Tamil Nadu which confluence with the Arabian Sea in Nagercoil in the Kanyakumari district of Tamil Nadu forming estuaries. They are the Thengapattinam estuary, the Valliyar estuary and the Manakudy estuary. Apart from these there are two minor estuaries. They are the Pambar estuary near Colachel and Pantri estuary near Rajakkamangalam. These are formed by the drainage canal excess water during monsoon and the water drained from the irrigational fields mixing with sea.

Of these estuaries a few could be developed as tourist destinations. These estuaries possess all what a nature lover would seek for viz. mangroves, birdlife, aquatic wealth, vast expanse of water, calm and serene atmosphere and cool breeze.

These estuaries in Tamil Nadu possess all what a nature lover would seek for viz. mangroves, birdlife, aquatic wealth, vast expanse of water, calm and serene atmosphere and cool breeze. With a little more effort taken by the Tamil Nadu Government along with the support of the local NGO's these estuaries can be developed in to tourist destinations.

The researcher has a few suggestions for making these estuaries as popular tourist destinations. They are:

1. Publicity needs to be given to all the estuaries with tourist potential either in the tourism department pamphlets or through the print and electronic media.
2. Estuaries should be declared as sanctuaries as it will give more protection to the birds enabling them to breed.
3. Watch towers to be erected so that tourists can view the birds more easily.
4. Binoculars to be provided on hire.
5. Boats with safety standards should be installed so that the tourists can enjoy a closer view of the mangroves and the birds nesting there.
6. Glass boats if introduced will help the tourists to observe aqua animals in their natural setting.
7. The more fascinating "parisal" or the coracle could be used to take the tourists on a ride.
8. Bill boards at main entry points should be put up indicating the route to the estuary and its recreational capabilities.
9. Conveniences such as
 - a) Regular transport facilities
 - b) Snack bars and hotels
 - c) Rest rooms and
 - d) Clean toilets should be provided.
10. Facilities for aqua sports should be provided at all destinations.

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CHALLENGES OF WOMEN EDUCATION IN INDIA – AN OVERVIEW

J. Cinthia*

In the higher education women / girls constitute 24 to 50% of the students enrolled depending upon the types of courses and most popular course with has been the courses in teaching. However the recent trends in evolvement of women particularly in science and technical courses shows a steep increase that women are competing against men in metropolitan cities and in rural areas a dismal progress has been registered.

During the last 50 years unlike the situation in eth non - agricultural occupations and organized industry, the services and professions have provided greater opportunities to women. Earlier both in public and private sectors, women's participation was practically confined to health and education, the Second World War period ushered in a small but significant entry of women in to clerical and secretarial occupations. Other services and professionals were the monopolies of the urban educated middle class, where views about women's employment were extremely sensitive.

While a range of jobs open to educated women was widened in both public and private sector as has already been discussed in the preceding section, the demand for unskilled women labour is more.

Obstacles for Women in Education

For every action there is an equal and opposite reaction, this is Newton's third law of motion. Similarly for every event there are both perspectives and obstacles which hinder and in the development and in the empowerment. While there a numerous perspectives for women in the field of education there are also equal number of obstacles. Few of die obstacles for women in eth field of education have been listed below.

- Girls and women have not been able to take full advantage of the available opportunities and the facilities for intellectual development. This is mainly because of several social and cultural factors in addition to various reasons.
- Social resistance arising out of fear and misconception that education might alienate girls from traditions and social values and traditions.

- Unsuitable and inflexible school timings and inadequate facilities for girls in schools particularly in the co-education schools.
- Prevalence of child labour among girls belonging to weaker sections and the hard domestic chores.¹
- While women entered the universities and colleges as students in ever large numbers as academics in substantial numbers, it was noted that women either moved very slowly or hardly ever to the top because they faced a chilly climate in the universities.
- Culture of gender reminds one of the cultures of poverty. So far as women are concerned, culture seems inevitable in influencing their attitudes and actions whereas those who lay the foundations of organizations, it is presumed, can distance themselves from culture although in reality they are also bound by gendered culture.
- The position of women in higher education and their lack of presence in top jobs provide evidence of resistance to change in spite of lip service to equality of education.
- One of the barriers to women's advancement to administrative posts has been their perceived reluctance to devote more time to the job.
- Educational policy and educational expansion seem to have affected simultaneously by political and economic considerations as well as by social sensibilities.
- There is premise that women are affected by pressures from the macro and micro level. While macro processes impinge on eth kin group and the family, die latter determine the contours of women's lives.
- Barriers to girls educational the sate of the household level are discussed within the social paradigms which limits to the functions of education for girls. It extends from the home to the educational policies and programmes, finally it pleads for a working frame work which will look at girls as human beings and give them die right to education within the perspective of gender equality.

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- Education in general and women's education in particular, continued to suffer from limited financial resources during 1921 - 47, since the British government allocated meager funds to education. Girls' education involved higher investment for various reasons; separate schools were to be set up; sometimes hostels had to be provided where the distance between home and school was not commutable; escorts had to be provided to reach them at home in areas where they were traditionally not allowed to go outdoors or were secluded.
- The practice of parda and early marriage hampered the progress of women's education in Bengal, Punjab, Bihar and the North - West Frontier Provinces, while their absence contributed to educational expansion in Madras and Bombay.
- In spite of education, it is true that the majority of the do not enter the employment market on account of either of their personal violation or certain social and cultural constraints.²
- Despite progress in education years of neglect have left every high illiteracy rates among adult, especially rural, women in many developing countries. Huge gap also exists in women's educational achievements, as in science and technology for example.
- Economic crisis and government budget cuts hurt girls more than boys. Faced with hardship, families in some societies keep sons rather than their daughter in schools - because of the male's expected role as bread - winner - no matter which child had shown greater aptitude or achievement.
- Adolescent pregnancy is a major cause for school drop - outs and it is rising steeply.
- In some cultures in which girls and women are traditionally secluded, parents allow girls to attend only single - sex schools with female teachers or else with draw their daughters from co - education schools at the onset of puberty.
- Decrease in the number of female teachers contributes to low female enrolment in schools and increases parental anxiety.
- One major obstacle to increasing the number of women in fields dominated by men is the prevalence of male only training facilities. Recent experience demonstrates the effectiveness of opening up technical field of women.
- It is increasingly understood that education must be combined with other opportunities to overcome the cultural and economic barriers that still relegate women to inferior status in virtually all countries and communities.³

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NARIKORAVARS ON THE MOVE TOWARDS CRAFT ENTREPRENEURS

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This paper highlights the Narikoravas, a nomadic people who came to Tamil Nadu and started earning their livelihood by hawking needles and glass beads.¹ Now these Narikoravas have given up their age old lifestyle and setting out themselves on a new track to become craft entrepreneurs.

The Narikoravas are distributed throughout Tamil Nadu. They live in rural areas, towns, cities and pilgrim centres. They are known as Oosikoravar because they sell needles and beads. Edgar Thruston,

in his book, *The Native Races of India*, calls them as Kuruvikkaran (bird catchers) as they trap birds.² By Telugu people they are called Nakkalavandlu (Jackal People) in Tamil Narikoravars as they trap small animals such as the fox and mongoose and sell their teeth as charms. They are also called Jangal Jati and Kattu Marathi. Among themselves they are known as Vagiri or Vagirivala. They are further known as Yeddu Marige Vetagandlu or Vettaikaran or hunters. In decoying birds, they conceal themselves behind a

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bullock, and imitate the cries of birds in a perfect manner. They are said to be called in Hindustani Paradhī and Mir Shikari.³

Historically, they are calling themselves as the descendants of Maratha Clan. They are considered to be the descendants of the Shivaji the great and they migrated from Maratha region to safeguard themselves from the Mughal attack. They have been divided into many groups and clans and distributed themselves to many places in India.⁴ Some of them had settled in Andhra, Karnataka, Kerala and in Tamil Country. And to some extent they are calling themselves as the migrants from Rajasthan as the another branch of Marwadi.⁵

Their language is Vagriboli, which is related to Rajasthani, Marathi and Gujarati. But they do not have a script of their own.⁶ They speak the other languages such as Tamil or Telugu or Hindi with others upto the places where they have been settled.

One of the occupations of the Kuruvikkarans is the manufacture and sale of spurious jackal horn known narikompu. The Tamil people believe that the horn as a talisman, and also believe that it is fortunate to possess it, through which one can fulfil their wish. And it is a belief that if anybody want to conceal their jewels in perfect security, they should deposit a narikompu along with them.⁷ Apart from these some of them earn their living by collecting firewood and many things from the streets, women and children go on the streets by singing songs and begging also. Most of the women and the Narikoravans earn their livelihood by hawking needles and glass beads as they got purchasing these beads from the Kayalans that is the Muhammadan merchants in the Madras bazaar.⁸

With the help of the Craft Council of India under the guidance of Mrs. Geetha Ram, in 1986 for the first time she had participated in one craft bazaar which was held at Lalit Kala Academi, Chennai. From the another NGO in Chennai known as SIPA. The south Indian Producers Association under the guidance of its Director Mr. Panchu Mr. Gnanasundari learnt about the marketing abilities in domestic as well as in foreign markets.

She is getting the raw materials for making the bead work from many places such as Madura, Benares and Calcutta. Many kinds of beads in glass, Spadigam, Rudrakshasham, Tulsī, Sandal and redsandal and some precious stones such as pearl and

corals are the raw materials which are joined together with copper string and with silver string sometimes. She is having her factory as a cottage industry and in order to give bright colours to the wooden beads, vegetable dyes are also used. Thus these Eco-friendly jewellery is an unique of its own kind, made by this Narikorava woman.⁹

In Tamil Nadu, today, the craft sector is also offering productivity and quality at par with the medium and large scale intensity. This sector has grown in the country in terms of production of handicrafts, export, quality and it is still growing now a days. Infact there small industries have been characterized as the seed bed of an economic system, a vital place of new handicrafts and new entrepreneurial talent. A number of agencies have been set up by the government to provide assistance and marketing facilities to not only the artisans of major crafts but also to these Narikorava entrepreneurs.

The Development Commissioner of Handicrafts, Southern Region, Chennai, and the Poompuhar, the Tamil Nadu Handicrafts Development Corporation, Chennai are playing vital role in giving exposure to these skill and talents of the Narikorava community. With the help of DCH, Chennai, in 1991-92, a workshop was organized in order to give training to these Narikoravas in Sivagangai. This workshop programme was scheduled for one year with the stipend or Rs. 300 per month to the trainees, and Mrs. Gnanasundari has got her salary or Rs.1500 per month.¹⁰

Realisation of the earning potential in this line had made them eager to become full-fledged entrepreneurs. And they have been assured of loans from commercial banks for this purpose, provided they are able to sign for themselves.¹¹ Thus with this training they are able to earn more then Rs. 1000 per month. The women's development corporation along with the All India Narikorava Association came forward to help this Narikorava community.¹²

Entrepreneurial support organizations should tap the huge reservoir of all artisan classes including these Narikoravas by offering them better schemes of assistance. Good policy provision for the development of these Narikorava entrepreneurs with effective implementation should be made to make them to join entrepreneurial band wagon.

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THE ROLE OF EKTA OF MADURAI IN THE EMPOWERMENT OF WOMEN

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An attempt has been made in this paper to bring out the activities of 'EKTA' of Madurai, a resource centre for women. The first part of the paper deals with the various sufferings to which women are subjected to and the second part of the paper deals with the programmes launched by the EKTA of Madurai to bring about a qualitative change in the life style of the women of Madurai region.

EKTA, a resource centre for women, was established in 1990.¹ It aims to empower women and conscientise men towards a Gender Equal Society. It also aims to instill conceptual clarity in women with regard to gender issues through its learning programmes. EKTA proposes to educate women about their rights through all possible means-meetings, discussions, seminars, posters, magazines, literary programmes and cultural activities.

EKTA aims to instill conceptual clarity in women and men with regard to gender issues through its learning programmes.²

Gender and Development

This programme focuses on the social construction of gender and now it creates the base for the hierarchical power relations in the society. Gender is not seen in isolation, but from the perspective of its interlock with cast class and religion.

Women and Politics

It looks at how women participate in the political process at various levels. The programme's chief focus is on the *Panchayat Raj* Institutions and the 73rd and 74th constitutional -amendments, (which

enable women to participate in local government). In a broader sense, the programme suggests how women may critically understand political parties as well as analyze the own roles and furthering women's effective participation in politics. It also looks at women's participation in people's movements.

Study Circle

A study circle was organized on 20.05.06 at EKTA on the team of 'State Assemblies Elections at a glance'. Members representing academic institutions, NGO's, PRI, individuals and SHG's participated in this study circle. The participants shared their experiences with regard to the elections and expressed the need to work collectively towards enhancing and strengthening women's participation in the forthcoming elections.

Women and Health

EKTA's health programmes disseminate vital information with respect to various aspects of women's health. They also outlined strategies that facilitate health counseling as well as organizations and management of health options.

Women and Economy

This programme raises fundamental questions about the nature of women's work. How do women participate in the economic life of the country? What sorts of work do they do and how is this work valued? It also provides a conceptual framework to analyze the impact of globalization and the new economic policies on the lives of women. This programme has a practical component. It

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demonstrates how micro-credit may be effectively utilized for women's economic empowerment.

Legal Counseling

Women expressing domestic violence approached *EKTA* directly or through NGO's for counseling or for availing short stay. *EKTA* also works in close collaboration in short stay home in *Paravai* and provides all legal help.

Documentation and Publishing

Since information is power, *EKTA* provides women with various sorts of information. It collects, collates and puts together information from local, regional, national and global sources on women's concerns. They are passed on to various non-governmental organizations and concerned individuals. *EKTA* also translates and publishes politically relevant work.

EKTA conducts workshops and seminars for students on issues that concern them; violence, media and Growing males and females.³ Both male and female students participate in these programmes. *EKTA* also works to create space for students from various backgrounds to meet and discuss common concerns.

Life Education Programme

EKTA's life education programme was an outcome of its '16-day activism' conducted in schools and colleges. This centre has chosen 6 corporation schools and 10 colleges to co conduct this programme on a voluntary basis.

EKTA has created an awakening in the minds of women as they are the makers of their lives. It has inculcated in them the habit of introspection so that they have an insight about themselves. After all, knowing oneself is the key to successful living.

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ORIGIN AND DEVELOPMENT OF MONETARY SYSTEM IN TAMILAHAM

S. Kunasekar*

The origin and development of monetary system is interwoven with the history of mankind. To trace its origin, one has to look back to the remote past, during which time the transaction systems were in the formative stage. Then man was confined to himself on his family and his needs were very limited. His requirements of food, shelter and clothing were met by the availability in nature and in earth; and he had satisfied his needs in primitive methods. In course of time, the primitive society had transformed itself and marched towards an advanced stage. The political and the economic relationship among the different groups of people, tribe, had gradually evolved. Those communities or tribes of a region came into close interaction with those of the other regions and their life took a new shape and dimension. In due course, they required some means

of exchange in their economic activities. The earliest means of exchange was confined to the barter system.¹

The barter system was an earliest known practice among the Tamils too. The barter system was a primitive pattern, a form of exchange adopted by the early men by exchanging goods directly for the alternative goods without weighing the exact value of a commodity. It is believed that this system had its origin in the practice of offering gifts and boards. The Tamil literary works of the Sangam age mention the prevalence of the primitive barter system in the Tamil society and exchange of commodities of daily use like food items not for kasu or coin but for other commodities.² In the succeeding periods certain other methods were also adopted. For instance, commodities of general value such as paddy were used as standard medium of exchange. In the Tamil

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country, paddy constituted the most commonly accepted medium of exchange, especially in the remote rural parts the land. From *Pattinappalai*³ and *Ahananuru*⁴, the two renowned Tamil works, we infer that paddy was exchanged for fish and salt. A large number of inscriptions enshrine the value of standard commodities under the barter exchange system. An illustrious inscription of Rajendra I⁵ excavated and kept at Chidambaram mentions a standard local "price index" on certain commodities: one measure of pepper = 5 nali of paddy (2 uri = 1 nali) and 5 uri of spice = a nail of paddy, 5 pala of puli (tamarind) = 4 nali of paddy, five sticks of manjal (turmeric) = 5 uri of paddy, one uri of ghee = 4 kuruni of paddy (8 nali = 1 kuruni), one full measure (uri) of curds = 3 kuruni of paddy, 2 1/2 of betel leaf and 100 arecanuts = 5 nali of broken paddy, one bundle of fire wood = 3 kuruni and 4 nali of paddy, one uri and one alakku of oil = 5 kuruni of paddy (4 alakku = 1 uri).

As the society became more and more civilized and assumed complex nature, the people experienced many difficulties in effecting exchange through barter system. So, they had to find out another method to identify the value of goods for exchanging by making animals⁶ as the medium. In barter system of exchange, one cow was sold for two ewes, one she-buffalo for six cows, one heifer for one ewe, as did one calf. The Tamil literary work mentions the animal exchanges during early stages. *Pernmpanarrupadai*⁷ a Tamil literary work, mentions the aymagal (milkmaid) sold ghee for buffalo. The use of above standard value gave rise to numerous difficulties and confusion as they did not know the real value of a particular commodity and the system more based on proportional value of things. In the commercial field the merchants from different countries sold or purchased their commodities without knowing the exact profit due to the difficulty of assessing the real value of products. The inherent inconveniences of the barter system necessitated the introduction of coins and other local variety of coinage.

In order to remove the above difficulties and to have a portable and convenient standard system, different denominations in various metals such as gold, silver and copper were introduced as coins and as the medium of exchange. The introduction of a regular coinage had removed most of the difficulties of the traders due to the barter system. During the Sangam Age the people used gold coins such as Kasu.⁸ In order to avoid the confusion of different varieties of coins issued by different rulers in different

names and denominations or marks was struck on the coins which were maintained by the successors of the ruling families. As a result in Tamilaham the traders both native and foreign and the general public used gold coins, silver coins and copper coins.

With the development of the technology in minting of coins the Tamils used die made from sands⁹ for that purpose. The akkasalaigal probably seems to represent the place of minting coins and its workers.¹⁰ Recent excavations proved that silver punch-marked coins were the oldest indigenous coins of India. In the Tamil country the earliest silver punch-marked coins were discovered from the Pandya - Chera territories.¹¹ During the Sangam Age the Cheras used silver coins.¹² According to R. Krishnamurthy silver and base silver ingots may have been issued by the Chera rulers or by a merchant guild.¹³ From the various historical records we came to know about the rulers and the merchant guilds who issued coins made of metal and used those coins in their various economic activities. The local rulers of the region issued copper coins extensively.¹⁴ Amaravathi river bed near Karur yielded much evidence of coins pertaining to the period of the Chera rulers.¹⁵ The Chera rulers depicted the Tamil-Brahmi legend Kolirumporai and Kollipporai in the coins.¹⁶ It showed the developed stage of the copper coins of the Chera rulers. Cholas¹⁷ and Pandyas¹⁸ also issued copper coins and which were circulated throughout their empires both in the urban centers and in the rural areas. Gold coins locally known as "pon" were issued by the Cholas¹⁹, Pandyas²⁰ and Cheras²¹. The Chera gold coins were named gold rasis. Moreover, the people used a variety of local coins such as Kalanju, Pon, Kasu, Madai, Kanam, Manjadi and Accu etc. These coins were continuously in force and used by the people of Tamilaham down to the modern period. The influence of the old coinage can be seen even at present in the day to day life of the native villagers.

Thus it is evident that the earliest barter system served as means of exchange of goods, having its own merits and demerits due to their equations of the commodities. The experience of the rulers and the traders in the process of history forced and trained them to introduce new monetary systems in order to avoid the hurdles of the primitive pattern of exchange. In fact, the evolution of a monetary system in the Tamil country was on the basis of native talents and experiences. It was verily suited to the economic life of the people of early Tamilaham.

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RED HILLS PROJECT (1872) - WATER FOR THE CHENNAI CITY

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Chennai, one of the four metropolitans in India, has right from the time of its establishment in 1639 by the English trader Francis Day, faced the problem of water scarcity. The three fundamental requirements of every human being are food, shelter and clothing, and water is an integral part of the food factor. In fact civilization itself is regarded as something of a dialogue between man and water. The early human settlements were invariably located along the river banks. For example, the Egyptian civilization, Indus Valley civilization etc thrived along the rivers Nile, Indus etc. When the English settled in Chennai they did not have such convenient circumstances instead, they were forced to make provisions for the systematic supply of water to their settlement. This paper traces the origin and progress of water supply to the city.

The English Settlement in Madras

In December 1600 the English East India Company had been granted a charter by Queen Elizabeth for a monopoly on all English trade east of

the Cape of Good Hope. Company merchants sought to establish trading ports along the coastal lines to enable effective control and management of trade. On 22 August 1639, an English trader Francis Day secured a land grant from the local Nayak and the construction of Fort St. George began in 1640. Its proximity to the sea enabled the English settlers to make Chennai their first actual settlement in India. The English settlement, in and around the Fort came to be called as 'White Town'. The English settlement soon drew native settlements near the White Town. This was referred to as the 'Black Town'.

Water Sources in Madras

The city of Madras did not; have too many fresh water springs and the people had to rely on wells, ponds and lakes which in turn were dependent on the unreliable monsoons.¹ This was the situation even before the advent of the English. Apart from the wells, the Cooum River also served as a source of water, partially.² But the lack of proper drainage system and the general awareness among the people

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gradually resulted in the contamination of the river converting it into a drainage canal. The sources for good water in Madras began to decline with time. This was the condition of Madras on the eve of the English settlement.

When the English settled in Madras the one problem that bewildered them all was the water scarcity. As Alexander Hamilton, a trader in the East Indies, had noted in 1718, "The foundation (of the Fort and its adjoining areas) is sand with salt water river on its back which obstructs all springs of fresh water, so that the Fort has no drinkable water within a mile".³ The statement sums up the fact that the White Town did not have adequate water sources and that it necessitated the inhabitants to bring water from distant areas.

The nearest sources of good drinking water for the residents of White Town were the wells in the northern part of Peddanaickenpet, which lay in the western part of Black Town. Significantly, the wells in Peddanaickenpet were used by the people of both White Town and Black Town.

Another problem the English faced was that they also had to supply water for the people dependent on them i.e., the weavers, bleachers etc. This led to the establishment of places like 'Collet's Pettah'⁴, 'Washermenpet'⁵, 'Chintadripettai'⁶ etc. This to some extent solved the water problem for the people dependent on them. However the basic question of a good water supply to the Fort remained answered.

Seven Wells Government Waterworks

When the French besieged Fort St. George, they cut off the water supply to the Fort. It was restored only in 1749 when the French left Madras. It

was then that the English understood the importance of water storage. In 1772 Captain George Baker executed a good scheme and the Fort began to have a regular supply of water with provisions for storage.⁷

The scheme undertaken by Baker was called the "Seven Wells Government Works". The Seven Wells is situated in an area two miles from the Fort and at a distance of about a mile from the sea, north of Peddanaickenpet.⁸ According to the scheme water was to be brought from the seven wells through conduits and stored in reservoirs, which were to be constructed with the permission of the Government.⁹ By 1780 Baker completed the construction of a cistern in the Fort Square for the storage of water.

Madras Municipal City Water Works

In the later 18th century after the defeat of Tipu Sultan, thereby ending all internal threats, the Government felt the need for a separate body for the administration of the occupied areas. Thus the municipal affairs were entrusted to a separate body. Its responsibility included the maintenance of cleanliness in the streets and make provisions for a good supply of water to the people.

By the middle of the 19th century Madras had gained in prominence as a developing city and there was also a subsequent rise in the population. The earlier schemes of water supply, though expanded, failed to meet the growing needs of the people. Thus in 1872 a new water supply system was started to provide water for the whole city. Fraser, a Civil Engineer, formulated a plan for tapping the Kortalayar River and connecting it to irrigation tanks and enlarging and combining a few irrigation tanks both for irrigation and for providing a good water supply to the city.¹⁰

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THE KAMMALAS IN THE CHOLA COUNTRY

K. Lakshmi*

Introduction

The Medieval Tamil Country from the 10th to the 13th century A.D. had witnessed the Imperial Cholas at the height of their power and fame. In the age of imperial Cholas, the caste system became rigid. Common occupation was the foundation of caste. Occupation was the centre, around which the caste system grew up. Caste as a natural product of society in the creation of social organization. The castes were divided according to occupational specialty. The Kammalas were the occupational groups who lived in the Chola society.

Meaning

The Kammalas were known as the Panchalas¹, the *Vira Panchalas Anjujati Panchalattar* or *Panchahanam Varu*², *Panchala Varu*, *Anjuvannam*³ and others. The *Panchalas* were the five sects of smith. The Tamil word *Panchalattar* mean the artisan classes.⁴ The *Panchalas* consisted of the blacksmith, goldsmith, brass smith, skilled carpenter and stone mason.⁵

The original form of the name Kammalan appears in Tamil poem *Tondamandala Satakam*, as *Kammalan* or *Kannalan*.⁶ Kannalan denotes one who rules the eye, or one who gives the eye when an image is made its consecration takes place at the temple. Towards the close of the ceremonial, the Kammalan who made it comes forward and carves out the eyes of the image. The Kannalan or Kammalan also refers to those who make articles and open the eyes of the people. They make articles pleasing to the eyes.⁷ The status, occupations, obligations duties and privileges were clearly different from other people.

K.K. Pillai mentioned that they were a product of mixed marriage. They were the descendants of Brahmanan and Berri Chetti Women. The Panchala are also believed to have come from Panchala desa and took five different kinds of professions. Hence they were called as Panchallan or Anjatipanchalatan.⁸ M. Srinivasa Aiyangar stated that the Kaikkolar, Kammalar, Vanniyar and Ambalakkarrar were either Nagas or were the descendants of a mixed race of Nagas or Dravidians.⁹ The kammalas were the leading professionals.

Occupational Division

The Tamil Kammalas were divided into there endogamous territorial groups, such as the Pandya, Chola, and Kongan. The Kammalas were further divided into five occupational sections viz. *Tattan* (goldsmith), *Kannan* (Copper-smith) *Tacchan* (carpenter) *Kal-Tacchan* (stone mason) and *Kollan* or *Karuman* (blacksmith).¹⁰ The *Tattan* or gold smith was known as *porkollan*.¹¹ He made gold ornaments and jewelry. They were remarkable artisans. Their gold ornaments were in great demand in foreign countries. They would make jewellery for the Gods and makers of icons or images of Gods. They had occupied a special place in the society and economy of the temple building era. The blacksmith or *Kollan* was the soul of village industry.¹² His wheel and smelting fire kept up the mechanical crafts of the land.

Contribution to the Society

The artisans were considered as the service community denoted by the term *Kalanai* or *Panimakkal*.¹³ The Kammalas usually bring up their children to the same pursuits. These professional skilled workmen rendered their services to the royal family, palaces, temple and society. Building the temple would require masons, carpenters, and smiths. They would make jewellery for the gods and makers of icons or images of Gods. They had a special place in the society and economy of the temple building. All these people were largely associated with the temple. Those who were not part of this temple building were socially pushed down.¹⁴ There are a few instances of the Kammalas making donations of money, collected to the temple.¹⁵ The bronze efflorescence happened under the patronage of the Chola queen Chembian Madavei in the eleventh century. Some of the most impressive bronze icons in the whole of India have been found at Tiruvalangadu, Gangaikonda Cholapuram, Dharasuram and Kumbakonam, all in Thanjavur district belonging to the 10-12 centuries. They were engraved stone inscriptions on the temple walls and palace entrances. They undertook repair and maintenance work in the temple. Achari Karunakara Tittaiyan engraved the gift deed on the wall of the

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Ramaswamy temple of Cheranmahadevi in A.D. 1016.¹⁶ Cheranmangai Silpasari, a store mason was served in the Appan temple. His family members under took repair works.¹⁷

They built separate halls for the left and right hand group for offering workshop in the Kamakshi temple at Kanchipuram. They were associated with architecture, building coaches and chariots, constructing temple to were, with sculpture on them, preparation of instruments used by Brahmans in workshop, constructing pavilions, and making ornaments for kings and royal families. Thiripuvani Inscription of Kulotunga dated A.D. 1113, mentions that the Kammalas were prevented from moving, from one place to another. Because the

village people were thought that their migration would lead migration of the Kammalas, to the loss of village industries.¹⁸

Privileges

Kasavur and Perur Inscriptions mention that they kammalas were granted certain privileges by Chola monarchs. The Kammalas were authorked to blow double counc, beat drums on while going out and plaster their houses with lime plaster.¹⁹ They had the right to construction of houses with two storeys and with double doors, the right to decorate the front of their houses with garlands of water likes and so on. They wore the holy thread.²⁰ They had the right of performing their own marriages and religions ceremonies.

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MARITIME TRADE BETWEEN THE COROMANDEL COAST AND MALACCA DURING THE SIXTEENTH AND THE SEVENTEENTH CENTURIES

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The eastern coast of Peninsular India is generally known as the Coromandel Coast.¹ It is generally assumed that the Coromandel Coast extends from Ganjam (Orissa) in the north to point Calimere (Kodikarai) in the south. The Portuguese were the first to give the name 'Coromandel' to the east coast of Peninsular India, and since then it became common practice with sailors of that time to call the east coast as the Coromandel Coast.²

Southeast Asia: Malacca

Southeast Asia comprises of two broad geographical groupings, namely, (i) mainland Southeast Asia, and (ii) island Southeast Asia.³ Malacca was an important entrepot trading center situated on the mainland Southeast Asia. It is located on the west coast of the Malay Peninsula.

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Triangular Trade

Malacca with its commercially strategic position has been the center of intra-Asian trade by the end of the fifteenth century. Standing at a point where the converging shipping routes from east and west could most conveniently meet, it was sure to be a shop-window for Southeast Asian produce.

It stood on natural cross-roads on the highways created by those monsoon winds which always determined the routes of sailing vessels across the Indian Ocean and the China Sea. The south-west monsoon, blowing from May to October, carried merchant ships from India out to the Straits of Malacca and bore them on with homeward bound Chinese vessels to Far East. The north-east monsoon between November and April carried Indian and Arab traders back to their home ports.⁴

In its harbour and warehouse the products of Southeast Asia were collected and distributed, and Indian, Chinese, and Mediterranean goods exchanged and transshipped. Thus it was the center of a triangular system of trade between Southeast Asia, India, and China.⁵

Trade between Coromandel Coast and Malacca under the Sultans

During the fifteenth century, Islam was adopted by the rulers of Malacca, and from there it spread to other parts of the region. When its king Parameswara was converted to Islam, the Marakkayars of the Coromandel Coast received all encouragement to trade with Malacca. Another group of merchants who traded with Malacca were the chetties.

A special practice was followed in the sale of merchandize at Malacca. After making a payment to the sultan, the Coromandel merchants unloaded their consignment of cloth at the harbour. After that, they did not have a free hand in their sale. The system followed was that ten or twenty merchants of Malacca jointly met the owners of the merchandise and fixed the prize, which was divided among the consignment holder proportionately.⁶

Thus by the end of the century Malacca was a thriving cosmopolitan port, a market of exceptional wealth. Spices, pepper, cinnamon, Chinese silks, satin, and pottery were found in large quantity in its markets.⁷

European Influence in Trade between the Coromandel Coast and Malacca

It is not surprising that Malacca, as the headquarters of Southeast Asian trade, created a deep impression on the minds of the Europeans who first sailed into her harbours in the early years of the sixteenth century.⁸

Portuguese Trade Contact

Portuguese who had visited Malacca in 1508 captured it in 1511 and encouraged the Coromandel merchants to trade there.⁹ During the period that the Portuguese held Malacca, there was a brisk trade between the Coromandel Coast, and Malacca. Though the Portuguese considered Malacca as a strategic center for their attack on Islam and Islamic trade, the Coromandel Hindu traders were able to sell their textiles and purchase a variety of goods ranging from spices to Chinese silk. 'Klings' as the Portuguese called them held influential positions in Malacca, and the Portuguese depended on them to carry on their commerce.¹⁰

Trade in Rice with Malacca

The Portuguese who were engaged in pepper trade realized the importance of commodities like rice and textiles for bartering for pepper in the Southeast Asian region. They also found that textiles from the Coromandel region commanded a great demand in Southeast Asian market. The Portuguese therefore, established a factory at Pulicat in 1502, and started their trade from the Coromandel Coast in rice and textile with their base in Pulicat.¹¹ During the first quarter of the sixteenth century many Portuguese ships sailed to Malacca with Pulicat rice. The rice thus exported was chiefly exchanged for spices.¹²

San Thome, where the Portuguese were allowed to reside and trade during the early years of the sixteenth century, had no natural harbour and therefore ships could reach San Thome only by sailing close to the Coast by taking advantage of the wind. The Portuguese were however, not successful in their rice trade to Malacca from San Thome. In the beginning of the seventeenth century the Portuguese at Mylapore tried to revive their rice trade from San Thome, but their efforts were far from success. However, they were able to export rice to Malacca from Nagappattinam, where it was cheaper, especially during times when the cultivation of paddy was

affected in the hinterland of Devenampatinam, another Portuguese settlement.¹³

Trade in Textile

Of the native traders, the Chetty merchants dominated the textile trade. Since the Chetties rendered useful assistance to the Portuguese to capture Malacca from the sultan by providing them with information and ships, the Portuguese showed special concessions to the Chetties. The Chetties also preferred to come under the protection of the Portuguese since they helped them to face the challenge forced by the Gujarati textile traders.

The abundant supply of textiles from Pulicat to Malacca necessitated the appointment of a separate official. Therefore a port officer known as Shah Bandar was appointed to ensure that the welfare of the Coromandel merchants did not suffer.¹⁴

The Chetties and the Portuguese even sailed together to Pulicat from Malacca from the second decade of the sixteenth century. They encouraged Pulicat trade with Malacca. However, Pulicat dominance in textiles lasted only upto the 1560's as the Portuguese started textile trade from Goa to Malacca via Pulicat which became just a transit point. Therefore, the Pulicat merchants turned to San Thome for export of their textiles to Malacca. Thus regular trade started from San Thome to Malacca.¹⁵

The Coromandel merchants enjoyed certain privileges in Malacca. They were allowed by the Portuguese to pay customs duty at a concessional rate of 6 percent while all other traders paid 10 percent.

A point to be noted is that the Portuguese did not have their collection centers in the hinterlands. So they depended on the Hindu traders. The Portuguese who settled down at Krishnapatnam, which was renamed Porto Novo, found Chetty traders dominant in the hinterland; so they made use of them for the procurement of textiles. A native merchant by name Seshadri Chetty brought textiles from Udaiyarpalayam and Salem to Porto Novo for the Portuguese. Similarly, Malaya Chetti alias Astrappa Chetti and his brother Chinnanna Chetti, and Kesava Chetti, were the leading traders who supplied textiles to the Portuguese and were thus engaged in infra-Asian textile trade.¹⁶

Thus the commercial relationship between the Portuguese at Malacca and the Coromandel Chetty traders were so cordial as to benefit both the parties.¹⁷

Dutch Trade Contact

The arrival of the Dutch in Malaya areas in the late sixteenth and early seventeenth centuries brought yet another European trader on the scene. The Dutch captured the Portuguese port of Malacca in 1641.¹⁸ The conquest of Malacca interrupted the Coromandel-Malacca trade for a period and adversely affected the Hindu and Muslim shipping of Coromandel. When the trade was resumed under the Dutch protection, it was hedged in with a host of restrictive regulations and high tariffs on imports and exports. The equivocal policy pursued by the Dutch was largely responsible for their failure to develop Malacca into a commercial and financial asset. The fall of Portuguese Malacca in 1641 opened way for the Dutch political dominance over western Indonesia. The Dutch made a bid to secure a monopoly in pepper and to establish military forts to retain it. A contract was made with Palembang in 1641 and another with Jambi in 1643 to eliminate the Chinese buyers, and to settle a fixed price for pepper. However, the Dutch attempt to monopolize the pepper trade was not successful. They undertook to monopolize the trade in tin and pepper produced in the straits area by means of treaties imposed on neighbouring sultans. But they refused to pay a competitive price for enforcing their treaty claims. After a few decades, the Dutch realized that the monopoly of pepper and tin production could not be achieved, and therefore largely abandoned their attempt.¹⁹ All these factors added to the cost of the commercial activity that took place between the Coromandel Coast and Malacca and reduced its volume to a great extent in the second half of the seventeenth century paving way for the emergence of other ports like Bantam, Batavia.²⁰

European trade with the east has never been an easy affair. Multiple forces like the strength of the buyer and seller, the ships and sailors they commanded, the need for the products offered for sale, the confidence that the foreigner had in the indigenous merchants and vice versa, the ability to shift the area of trade from one or to another from one product to another, the speed with which they transferred their loyalty from one ruler to another, the percentage of profit that would satisfy them etc. determined the flow of trade and traffic between the merchants of Malacca and the Marakkayars and the Chetties of the Coromandel.

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THE ALUMINIUM INDUSTRY: A CASE STUDY OF COLONIAL TAMIL NADU

S. Swaminathan*

This paper deals with the key role of Mr. Alfred Chatterton who was one of the colonial servant take efforts to emerge the aluminium industry during the period British rule in Tamil Nadu.

Emergence of Aluminium Industry

The first reference to aluminium in Tamil Nadu that appeared in the records was in 1891 when Chatterton approached the Government for help in the utilization of water power in the manufacture of aluminium.¹ His proposals were placed before the Secretary of State who appointed a committee of experts to report on them. The Committee's Report was published and the matter left to private enterprise. During his furlough in 1896 Chatterton consulted the offices of the British Aluminium Corporation who informed him that commercial

success in the manufacture of aluminium depend on the existence of a large local market for the metal. Initially at his own expense, and later with the help of a small grant² from the provincial government Chatterton began his experiments which subsequently became an integral part of the work of the School of Arts.

The production of aluminium-ware bigger during the early period of the active promotion of industry in Madras. The School of Arts began manufacture in response to army and expatriate European demand in 1898, and slowly further demand was generated by the establishment of workshops and agent in a number of places. The Indian Aluminium Company was set up by

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Europeans at Triplicane in Madras in 1900 to follow up on this work.

Copper-smiths and bell-metal founders were employed; indigenous ways of working were initially adopted with changes being introduced very slowly and at convenient opportunities. From the outset there was a good demand from the military authorities and from Europeans for aluminium vessels, and by establishing agents and subsidiary workshops at various places, the Indian demand was also stimulated.

Foreign Competition

The work and the fair amount of success achieved by the Aluminium Department of the School of Arts brought forth protests from all over the country including the company that Chatterton helped to set up, namely, the Indian Aluminium Company.³ The secretary of Punjab Trades Association in North India in a letter to the chief secretary to the Government of Madras accused the Madras School of Arts of having injuriously entered into direct competition with private enterprise. "However laudable the object for which the department was started may appear at first sight, it assumes a different aspects when, instead of fostering private enterprise, it injuriously enters into competitions with it".

Eardley Norton, Chairman, Indian Aluminium Co. (Ltd.), while acknowledging and appreciating the work done by Chatterton for the aluminium industry in general and the Indian Aluminium Company in particular, nevertheless took the credit for saving the industry from foreign competition.

C.B. Simpson of Binny and Company, at a later date while submitting a note expressing his reservations on government assistance to industry and starting of factories, had this to say: "As regards the aluminium industry, government are accused of displacing by aluminium goods, the works of brass workers, whose goods many consider to be as serviceable as aluminium. There can be no doubt that one industry has been developed at the expense of the other."⁴

Chatterton's reply to each of the above was not only just scathing but backed by perceptive observations and a sense of supreme confidence in the correctness and usefulness of the approach he had undertaken. He emphasized the need to maintain an

efficient industrial school for which a certain minimum outturn was necessary, which "amount must be done and placed on the market for sale"⁵ to keep up a high practical standard of efficiency as an industrial school.

To the charge that the aluminium industry had been developed at the expense of the brass and other metal worker, Chatterton pointed out that if the manufactures of aluminium goods had not been started in India, "there is unquestionable evidence that they would have been imported from Germany and other countries. To take a single example, thousands of German water-bottles were brought into India, but we succeeded in manufacturing by hand in Madras a more serviceable water bottle and completely stopped the importation of the foreign article. Already, considerably more than 100,000 such bottles have been made in Madras and a plant has recently been obtained whereby as many as 500 per day can be produced".⁶

Being merely an Officer-in-charge of the Aluminium Department of the School of Arts, Chatterton obviously could not take a decision on the demand for the cessation of manufacturing activities in the school of Arts given by the Punjab Trades Association and others; he, nevertheless, gave a vehement justification for the need and continuance for such work at the School of Arts, hi 1903, it was decided by the imperial government that the time had arrived when private enterprise could be left to carry on the business unaided. Accordingly in September 1903, the Indian Aluminium company took over the Aluminium Department of the School of Arts purchasing all the tools, plant and stock after valuation.

Chatterton's Conclusion on Aluminium Industry

"...The most important conclusion that this aluminium venture has demonstrated is this, that if government through industrial school want to raise the status of the Indian artisan they must be prepared to work them on a sufficiently large scale to be able to supply any equipment or machinery that experience may show is desirable and to be able to give the men employed in them practical training in every branch of the trade".⁷

"The Aluminium department of the School of Arts is an experiment in industrial education on lines which I think are suited to the country. I started worked in a perfectly fresh field; it has been so far

successful, and I think it would be a great pity not to allow the experiment to be carried right through. It is the first time any assistance on a scale commensurate with the necessities of the situation has ever been rendered to Indian artisans and it seems to me desirable that the developed should have a fair trial. The fact that the Aluminium department costs government nothing, and that it returns a fair rate of

interest on the capital invested is a result that has never been achieved in any industrial school before and indicates how much it is possible may be accomplished to better the position of indigenous Indian industries if, government will provide the artisans with suitable scientific and commercial assistance".⁸

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 - d) " G.O. No. 675, 20.12.1900
 - e) " G.O. No. 40, 24.1.1901
 - f) " G.O. No. 330, 17.6.1901
 - g) " G.O. No. 522-523, 16.9.1901
 - h) " G.O. No. 167-168, 24.3.1902
- i) Memorandum on the Department of Industries in the Madras presidency, pp.406-408.
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PUBLIC WORKS DEPARTMENT AND ROAD DEVELOPMENT UNDER THE BRITISH RULE IN THE MADRAS PRESIDENCY, A.D.1858 - A.D.1870

R. Haripriya*

In the beginning till 1844, the British Government initiated road development in many ways, but they failed. They created a new Trunk Road Department in 1845 under Captain Best as the first Superintendent of Roads. He did much to seek a compromise between the needs of the people and economic stringency of the Government. But the co-operation and co-ordination between the officials in the administration of roads maintenance was not satisfactory. Thus in 1858 the Road Department was abolished, and the Public Works Department was instituted that year. The creation of Public Works Department constitutes an important milestone in the history of roads.¹

After 1858, the government, more than ever before, realised the importance of communications, and made several earnest attempts to build a network of roads. The earlier policy that road should be connected only for military purpose was changed by Lord Dalhousie (1848-56). During his Governor-Generalship, construction of numerous trunk routes commenced. He transferred the functions of the inefficient military boards to the Public Works Department.²

Classification of Roads

The roads were classified on the basis of the density of traffic as Government and District roads. The Government roads were again classified into

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three, as 1st class roads which were 10 yards wide, 8 yards metalled with a daily traffic of 1,200 carts and needed Rs.4,591 a mile for construction and Rs.659 for maintenance. The 2nd class roads were 8 yards wide, 6 yards metalled with a daily traffic of 600 carts and their construction cost was Rs.3,682 per mile and Rs.353 for maintenance. The construction cost of 3rd class roads which had an average daily traffic of 300 carts with 6 yards width and 5 yards metalled was Rs.2,661 and the maintenance allowance was Rs.200 a mile. Similarly the district roads grouped as 1 class roads were 6 yards wide, 4 yards metalled with daily traffic of 200 carts and their construction cost was Rs. 2000 per mile, while maintenance cost was Rs.120. Roads 5 yards wide, 4 yards gravelled and with a daily traffic of 50 carts were 2nd class district roads and their construction cost was Rs.1,178 and maintenance cost was Rs.37. This classification existed till 1863.³

The Government roads and 1st class district roads and roads leading to salt pans were classed as "Imperial Roads". The District Engineer managed these roads with the help of Imperial funds. The roads in the cantonments were managed with the help of Imperial funds by the Conservancy Committees under the control of the District Engineer with the station staff officer as a member and the executive engineer. The second class roads and roads of local importance together with the village and other cross-roads were regarded as "District Roads". These roads were under the charge of the Collectors and were maintained by the District Road Fund.⁴

In regard to the roads within the precincts of the city of Madras, those around the Supreme Court were under the Military Board while the other roads, till 1825, were under the Road and Lottery Committee. But from 1825 all roads were put in charge of the Military Board. But in 1845 the roads around the Supreme Court (Present High Court) were transferred to the charge of the Justices of Session while the other roads were taken over by the Superintendent to Government Roads. Ten years later in 1855, all the roads without exception in the city of Madras were placed under the jurisdiction of the Municipal Commission, and an annual subvention was given out of the Imperial Funds.⁵

Road Management by the Department

The Collector of each district had to submit to the Board of Revenue a budget with estimates of

receipts, with the sources of income distinctly marked, for the ensuing official financial year. From these district budgets, the Board had to compile a budget of receipts and expenditure for the whole Presidency with their remarks and modifications, and submit it by the same financial year for Government sanction. The executive officers to whom the work was entrusted had to forward monthly bills for work done to the Superintending Engineer who audited it and returned to the Collector. The annual receipts and expenditure were accounted for by the Collector separately from the expenditure on all public works.

The expenditure was brought annually into the books of the Public Works Department from copies of Account Current furnished to the central office. With the emergence of the office of the Superintending Engineer in 1863, these officers were made answerable for the expenditure of local funds. When the works were executed by the Public Works Department out of the local funds, the departmental audit was accepted. The local Government or the magistrate or the other local officers could order the payment, and the commissioners or other superintending local officers had to audit them. The local Government could also solicit the services of the Deputy Auditor and Accountant General.

The Superintending Engineer had also to audit the bills for works carried out under the directions of the Collector. On completion of these works, the officer to whom they were entrusted by the Collector had to report it to the Collector with their total cost. The Collector had to prepare an account of the total receipts and expenditure, and with the audited bills had to submit it for the final audit of the Board of Revenue. After the Board of Revenue had finally audited, the accounts were submitted to the Government in the Revenue Department along with the Collector's reports.⁶

The Board of Revenue alone could sanction the transfer of funds from one sanctioned project to another and with no such sanction the budget allotment was to be adhered to. The Board of Revenue had to be informed even when the Collector, in the absence of the Superintending Engineer, made use of the reserve fund of 10 percent of the estimated income for emergency.

Thus the rules governing the appropriation of the District Road Fund were set out in great detail, and were regarded as "trust funds" applicable to the

benefit of the local people. So the District Road Fund relieved the state from some of the financial burdens. The fund was also placed on a firm footing, and the state of the district roads also recorded significant improvement.

From 1858 to 1871 the Public Works Department, with the help of District Road Fund and other sources, connected important places in order to relieve their crowded and narrow streets from heavy traffic. In some places tunnels of various sizes and dam roads were built. Almost all important places in the Presidency were connected with the railway stations and coastal areas. The roads, when once started, were put under the charge of milmen and coolies whose duties it was to make all minor repairs, and to dig and collect metal into heaps and lay and spread them with the assistance of such additional labour as necessary. There were also transit systems

for which bullock coaches and horse coaches were employed to help the traveling public. Hence the wear and tear of the surface was much and the maintenance allowance of the trunk roads was calculated on the amount of wear and tear of the surface of road according to the extent of traffic.⁷

Thus road communication was improved much in the Presidency. In addition to merchandise, the railway feeders were started. The local administration of roads was quite efficient and smooth. Also at this time there was a tendency towards localization which made the Government decide to leave administration of roads in the hands of the local Governments. The first seeds of local Government were sown during this period. In 1871 the administration of roads was given over completely to the local Government.

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ORIGIN AND DEVELOPMENT OF COMMUNICATION INDUSTRY WITH SPECIAL REFERENCE TO BHARAT SANCHAR NIGAM LIMITED

S. Renukadevi* & G. Premalatha**

Communication is defined as "a process that allows information to pass between a sender and one or more receivers' or the transfer of meaningful information from one location to a second location".

Communication takes places not only through words but also through attitudes and actions. It covers all aspects of human behaviour. There are no rigid rules about communication what is effective today may not be effected tomorrow. Situation constantly change, thus communication must be sensitive to that change. The term communication revolution has frequently being used in recent years to describe one aspects of changing world development. It is true that the new technology in a post war period

has provided radio, TV, electronic magnetic equipments to record sound and image and to transmit through communication satellite. The communication revolution is a great change as one experience in a new century.

Development of communication system is steadily increasing all over India. The Government of India has introduced several policies to encourage many people exclusively for business sector, professionals and other corporate sectors in the field of communication system. And the number of usages of telecom industries in India very much increasing. The communication system and the mode of communication are very vast, great and wide.

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Development of telecommunication in India with special reference to Bharat Sanchar Nigam Limited

History of Department of Telecom and Bharat Sanchar Nigam Limited

The Oriented Telephone Company limited and the Anglo-Indian Telephone company Limited approached the Government of British India for permission was refused on the grounds that the establishment of telegraphs was a Government monopoly and that the Government itself would undertake the work in the event of sufficient demand. In 1881, Government of British India granted license to the Original Oriental License Telephone Company Limited of England for opening Telephone in Exchanges in various cities of India.¹

28th January 1882, was the land mark in the history of telephone in India. On this day major E-banking, Member of the Governor General's council declared open the Telephone Exchange in Calcutta, Madras and Bombay on 1899. The central telephone exchange was shifted to number one council house street Calcutta April 1943, the control of the telephone system in Calcutta, madras and Bombay was taken over directly by the Indian Posts and Telegraphs department. In Feb 1997 phone connection in Calcutta crossed one million. Calcutta telephone district was the first metro network in the country to become fully electronic on 31.3.99. and free first metro network in the country to become fully digital on 31.3.2000. On 01.10.2002. The telephone system of Calcutta came under Bharat Sanchar Nigam Limited along with all other circles except the city of Delhi and Mumbai under the Mahanagar Telephone Nigam Limited. Calcutta Telephone District is the largest metro districts of west Bengal, Howrah, Hooghly, Nadia, North 24 parganas and south 24 parganas.

Recent Developments

New Technologies and New services

New technologies have been introduced are:

a) STM rings, b) Intelligent Network (IN) (first city

to launch service), c) Local Network managed system (first city to launch the technology), d) Micro tunneling (first city to launch the technology), e) Managed Leased Line Network, f) Wireless in Local Loop(WLL), g) India Mobile Personal Communication Service (IMPCS), h) Centrex, answering Machine Service (AMS), i) Fibre to the building in the form of RLV and DLC has reduced the average copper loop length to less than 2k.m. j) Direct Internet Access Service(DIAS), k) Voice Over IP (VOIP), l) Account Less Internet, m) Internet Telephony (web fore), n) Sam park (IVRS based).²

Communication is essential for co-operation, collaboration, co-ordination, monitoring, managing and messaging. Without good communication, men can not survive in this modern world. Telecom is the basis for good communication, through which user can transmit voice, data and ultimately voice. The historical of telecommunications technology and telecommunications services has been closely, linked. It has been a history where key events have followed a generally smooth parabolic curve commonly employed in technological projecting. Indians all know that Bharat Sanchar Nigam Limited is internationally famous for its telecom operations. But only a very few would know that origin and development of BSNL and its environment developments and the UPS and downs of such a large Telecom service.

Today BSNL is the number one Telecommunication Company and the largest public sector undertaking of India with authorized share capital of \$3600 million and net worth of \$13.85 billion. In the modern society for the communication purpose the demand for BSNL landline and mobile connection service expand from year to year and it has of network of over 50 million lines covering more than 5000 towns with ever 40million telephones connections with digital technology and has earned Rs.20354 core.

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2. Available at www.sanchar.com

FORMATION OF THE MADRAS PORT

M. Muthukumar*

Introduction

The construction of the Port of Madras marked an important event in the history of modern Tamil Nadu. The development of Madras Port contributed for the development of large style maritime trade between India and the world. The progress of the port contributed tremendously for the growth of south Indian economy. In this paper an attempt is made to discuss geographical situation which facilitated for the construction of the port and the initial problems faced by British administration in the development of the Port.

The Circumstances Leading to the Formation of a Harbour at Madras

The beginnings of Madras were apparently even more accidental. An English sailor named Francis Day or using along the coast of Coromandel looking for a convenient place in which to open a trading station, found a bare sand bank next to a pleasant stream flowing into the sea and protected by a marsh behind the sand bank, and he came in and settled there. The sand bank became the foundations of Fort St. George; the marsh was drained and became the Island which we all know so well and pleasant stream became in course of time the muddy and sometimes offensive river Cooum. From its earliest days Madras was a Port. That it was reason for its existence; to do trade between India and the world outside India. But though it was a port, it was by no means a harbour. Ships used to lie without any natural protection outside the Fort opposite the legislative council building, quite close to where the sea used at times to break into the Fort moat. Ships could only come here when the winds in the Bay of Bengal were favourable and, when there were storms, they were frequently wrecked.¹ At the same time it can be easily seen that its geographical position near the south of India on the Bay of Bengal gives it a favourable position for exchanging trade with Burma, Singapore and the Far East, with Australia and the south and Africa in the west.

Principles on Which Design is Based

In determining upon the scale of the design, they have endeavoured to keep in view the following principles.

1. That it should be sufficient for, but not in excess of, the present requirements of the trade;
2. That it should be capable of extension if it should become necessary to provide for an increase of trade, or greater accommodation for shipping;
3. That they outlay upon it should not render necessary increased expenses in the trade of the Port, so as to enhance the cost of goods exported or imported, or throw any permanent burden on general or local revenues.²

Mr. William Parkes, E.s.q note on the formation of a harbour at Madras deals with two separate subjects.

1. The principle on which a break-water should be constructed.
2. The construction of a closed harbour instead of a detached break -water.

It is observed that Mr. William Parkes note was originally drawn up on the information gathered from Mr. Robertson's report, but that he has not in any way modified it after being supplied with the break - water committee's report. The objections to depositing the material of a break - water direct from a pier communicating with the land have not been entered into by him.³ Mr. Parkes should visit Madras and endeavour to realize on the spot the force of the objections against direct deposit of materials from a pier, and to what extent they, if valid, would influence have calculations. He would then be in a position to estimate pretty accurately, with the experience gained at Karachi, the rates at which the lower portion of the break-water could be deposited of rough granite blocks, and the upper portion built up of 27 ton masses of concrete.

Estimated Cost of Works

The plan of a harbour at Madras now submitted by Mr. Parkes is, as stated in his report, substantially the same as that submitted by him in August 1872, and recorded in 17th March 1873. That plan is of a close harbour to be formed by two jetties run out from the shore 500 yards north and south respectively of the present pier, to lengths of 1200 yards, or into 7V2 fathoms water; when they would

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be turned to meet one another, all but a space of 150 yards would be left the entrance of ships. The method of construction to be similar to that adopted in the Karachi harbour; and the cost £ 565,600, as against 134 million sterling, the estimate for a break - water.⁴

The construction of the Break-water.

Madras is situated in the middle of the east coast of India. When the building of the Madras Harbour was under discussion this natural fact was perfectly well-known and one of the original proposals was not to build a harbour enclosed by walls but simply to build a break - water parallel with the shore and about 1200 yards from it; the idea being that ships could come and lie in fairly smooth water between the breakwater and the shore, but the actual movement of the sand up and down the coast would not be interrupted. However, there were many objections to that scheme, and the extent to which the sand would accumulate against the obstruction of the harbour walls was not thought to be serious. So the harbour was built in its present form.⁵

In 1873, Lord Hobart approved a scheme for a harbour, first mooted in 1845, to overcome the drawbacks of the surf. The 1845 plan called for a 110-ft screw pier out into the surf; goods were to be landed on it from the ferrying boats. The plan was approved in 1857; work commenced in 1859 and, after a rash of troubles, the mole was opened in 1861. In 1868, it was damaged by one storm and, three years later, put out of commission by another. So arose the necessity for the 1873 plan which called for a breakwater and a closed harbour.⁶

As far back as 1770, a pier projecting beyond the surf had been recommended by second member and expert warehouse-keeper Warren Hastings, who produced plans for such a scheme, boatmen continued to enjoy a monopoly. This monopoly first became threatened when the 1861 screw pier was built and virtually ended when, in 1876, work began on the first harbour of Madras according to the vision of Mr. Parkes. Twin parallel masonry breakwaters, each 3000 feet long and 3000 feet apart, were to be built on either side of the pier and were then to turn in towards each other to form a 515 foot east - facing entrance. Within these two breakwaters there would be shelter for nine ships, each of 3000 - 7000 tonnage. By 1881, the work was more or less complete. But the harbour was almost completely destroyed in November that year and had to be re-built again from scratch.⁷

The chamber continued its endeavours to revive and restore the works. In 1885, the harbour works were preceded with, taking expert advice but finally adopting the original design. A new Titan was acquired. The breakwater was built in its new sections mostly on the leeward side of the one that was damaged, and the eastern entrance designed by Mr. Parkes was maintained. The total expenditure was nearly Rs. 80 lakhs from the commencement of the work upto 13th December 1885.⁸ The first harbour was finished in the year 1889, but unfortunately the rate at which the sand would accumulate on its south side was underestimated and in a very few years the sand began to obstruct the entrance of the harbour which in those days was on the eastern side of the walled enclosure. The gap between them was filled up and the northern entrance opened in the year 1910. But again only fifteen years accumulating at a rapid rate south groyne of the harbour in order to prevent the sand being washed across the entrance.⁹

The Development of the Madras Port

In old days ships looked to harbours for protection against storms, but they need not trouble as a rule to do this now. A modern Port is not essentially a harbour of refuge from weather but it essentially a place where cargo can be moved between ship and shore easily, quickly and without undue damage. The history of the Port of Madras is the story of the development, not so much of a harbour in the old fashioned sense, where small ships may run for shelter in sudden storms, as a modern Port, a centre of trade with easy communications to the surrounding country and up - to - date 'equipment and facilities'.¹⁰

On the initiative of the chamber (15th January 1895), the harbour board recommended to Government the appointment of a strong representative committee to consider improved facilities for landing and shipping cargo, railway communication within the harbour limits, and customs arrangements, as the existing facilities were "totally inadequate". Accordingly, Government appointed a committee under Col. J. Pennyquick, Chief Engineer.¹¹ The question of an eastern entrance was kept out of the scope of the committee. But there was not a single marine officer or a nautical representative on it. The committee's recommendation was that with the two breakwaters constructed, and the east entrance, if needed only to be improved by walling off the south-west corner of the harbour to

form a boat-basin, and a canal at the north-west corner to enter, connected with low level wharfs and a quay. It also proposed widening the North Beach Road from Parry's corner to Clive's Battery, and arrangements for reception of cargo in the harbour sheds.

A committee appointed in 1902 recommended the closure of the eastern entrance and opening up of a northern one, and to overcome navigational difficulties it would present, it projected the eastern breakwater northwards to form the sheltering arm. A new northern entrance, removing 400 feet section of the northern breakwater at the north-eastern corner, and thereafter the final closure of eastern entrance were finally decided on.¹²

It was given to Francis Spring (with his 35 years of Port experience) who became the chairman of the Madras Port Trust (1904 - 1919), and Chief Engineer of the Port (in 1906) combined, to implement the revised plans and designs. The

development of Madras as an efficient Port owed more to him than to anyone else.¹³ Sir Francis Spring, founder of the Madras Port Trust of 1905, was convinced that a harbour would give new life to the withered beldame. And so he worked unremittingly on seeing that money was spent on this "challenge flaunted in the face of nature". By the time he left in 1919, "just at the beginning of the great boom, when the trade and prosperity of the city leapt up", Madras had a harbour worthy of the first and still growing, presidency.¹⁴

Conclusion

We have looked at Madras Port her origin and development, and her position on the Indian Ocean. But my conclusion, based on the past history of Madras Port and her present standing breakwaters, and development of Port of Madras. Therefore we must preserve our Port and foster our overseas trade, for without them Madras would soon disappear into the back pages of Indian History.

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THE ARMENIANS - A MERCANTILE COMMUNITY IN MADRAS PRESIDENCY

D. Bindu Ramani*

The Armenians were natives of Armenia situated in the capital of 'Quindia' in West Central Colombia. They were industrious and commercial people who migrated into Europe as well as Asian countries during different times to pursue trade and commerce.

The Armenian language is Indo-European and there, cultural and religious contribution wherever

they lived is remarkable.¹ The Armenians had a well established history and heritage. They had military and other relations with the Roman and Persian empires. Their migration to Asian countries contributed to boost trade and commerce. In ancient period, the Armenians' main trade was partly were the cities of Armavir, Yervandashat and Tegrnakert where thousands of merchants of Armenia and other nationalities including Indians interacted to conduct commercial operation.²

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Armenians in Madras Presidency

During the sixteenth to the middle of the nineteenth centuries Armenian trade flourished in India particularly in the Tamil country. The Sangam literature furnishes a mine of information about the commerce of Tamils Poompukar, Korkai and Tondi were some of the ports, which emerged as important trading centers from the ancient times. They continued to as port of import and export trade exist even during the sixteenth century.³

Regarding the Armenian traders settlement in Madras, there is valuable proof available in Armenian community records, like Armenian manuscripts written in Matenadaran - National Institute of Armenia in Yerevan by Sarkier Johannenin in 1790. According to him, 'the Armenians settled permanently in Madras in 1666'.⁴ Armenian settling in Madras is one of the important events in the domestic history of the Presidency. Their settlement in Madras occurred during the time of the native rulers, and brought the migrants to better position.⁵

Their commercial activities attracted the English merchants who engaged them into their English East India Company dealings with the native traders. During the Governorship of Elihu Yale (1688), the company entered into an agreement with the Armenian merchants by which they granted them a number of concessions and privileges as a response to their cordial commercial relations. I. They were encouraged to reside within the English settlement and enjoy certain privileges and rights. II. They were given liberties to live in any of the Company's cities, garrison, or town in the Madras Presidency, and to buy, sell and acquire land or houses belonging to the indigenous population. Sir Josiah Child on behalf of the Company formed a good opinion of Coja Panour and Sir John Chardin Knight the two leading Armenians, who traded on behalf of the Armenians.⁶ They, were allowed to carry goods in the English ships.⁷

The chief commercial commodities of Indian export to Armenia were numerous kinds of spices, medical herbs, and substances mentioned in medieval manuscripts.⁸ They imported mainly coloured leather and various dyes to India. They established trading centres in St. Thomas Mount. Cojah Saffar, an Armenian merchant, with many other traders from his nation established a factory at the Mount, and made St. Thomas their port. In Governor Pitt's time they bought and built several houses there, and they intended

to build a gate at the entrance to prevent the invasion of their settlement.⁹ Thereafter they spread and flourished in their trade activities in the Madras presidency. Important Armenian merchant like Codejee Petrus Uskan, arrived from Manilla, became an inhabitant of this place, and contracted with the French for 30,000 dollars worth of goods.¹⁰ He was strongly attached to the Madras East India Company's Council. When the Nawab of Arcot visited Madras, he gave a royal welcome to the Nawab. The Nawab greatly appreciated the respect shown and the loyalty of the Armenia merchant, and in terms the Nawab granted him the monopoly of the import trade to Madras and the interior.¹¹

History gives us also the name of an Armenian lady merchant, Hripsimeh Eleazar Leebruggen, who owned a lot of wealth by means of her own business in Indian soil. Her name is still remembered with respect as because of her gift of large estates to the Armenian Churches in Madras and Calcutta, the Armenian Philanthropic Academy (now Armenia college of Calcutta), and the Madras Armenian orphans' fund.¹²

Commercial activities

Among the concessions granting by the English the notable one was the grant of a small piece of ground in the Black Town for the construction of a church for the worship and service of God according to their own customs and usages.

The first Armenian Church at Madras was erected as far back as 1712. It was one of the few magnificent edifices in the Esplanade of the city, but the Armenians were obliged to desert it after a time, as the British authorities would not permit so high an edifice to stand in the immediate vicinity of the Fort St. George.

The present Armenian Church situated in the Armenian street was erected in 1772, and dedicated to the Holy Virgin Mary, the site being the old Armenians burial ground. The ground was the property of the famous Armenian merchant Agah Shameer. His wife Anna was buried there in 1765, and a room built in memory of her. This room which is still known a "Shameer's Room" was attached to the Church that was built seven years afterwards.¹³

The famous notable Armenian merchant Codjee Petrus Uskan constructed in 1725 a long bridge of many arches over the river Adyar, which flows

through the hills of St. Thome and the village of Mambalam at the Southern extremity of Madras. He is said to have spent over the Marmalang bridge (or Maraimalai Adigal Bridge as it is rename today) a sum of 30,000 boons. One of the tall pillars which flank the south approach bears a state tablet with the following inscription in raised letters: HUNC PONTEM EDIFICARI JUSSIT PROBONOPUBLICO COJA

PETRUS USCAN, NATION ARMENI, ANNO SALUTIS MDCCXXVI-Uscan.¹⁴

To conclude, it may be safely stated that friendly relations between India and Armenia exist, particularly in the Madras Presidency. Armenians being mostly a commercial community had evidently no time for missionary activities but they built Churches to follow their rituals of their religion.

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DUTCH EAST INDIA COMPANY'S (VOC) GUNPOWDER TRADE IN TAMIL NADU

S. Ravichandran*

In the 18th Century the Dutch East India Company (VOC) had a very well established network of trading establishment's commercial links in Coromandal.¹

A great deal has been written about India's Coromandel Coast and the VOC activities there in the seventeenth century. Most attention has always been paid to the VOC trade in Indian textiles. What is far less well known, if known at all, is the fact that the Dutch ran a flourishing gunpowder factory at Castle Geldria, their headquarters in Pulicat?² The first fortress which they built in India was castle Geldria at Pulicat, 535 Meters in circumference, with walls seven meters in height. On its ramparts and basins were 36 cannons, VanBercham, who built Geldria, estimated that 200 men were required to defend it.³ The absence of information on a matter so pivotal as the manufacture and supply of gunpowder is all the more stupefying, considering the fact that it

was indispensable during the highly turbulent seventeenth century, a period when large sailing vessels roamed the seas armed to the teeth, a period, moreover, when the Dutch, occasionally with brute force of arms, sought to establish their hegemony throughout the East. This brief article attempts to shed some light on the VOC's flourishing gunpowder factory in Pulicat and its importance within the VOC's vast network of trade and conquest in the first half of the seventeenth century.

Pulicat was strategically located for the distribution of gunpowder, as its excellent shipping facilities enabled the Dutch to keep most of the VOC's major establishments in the East (such as Batavia, Malacca, and Ceylon) well stocked. The Dutch began manufacturing gunpowder there at least as early as the 1620s, if not earlier. Almost from the presumed start, they predicted that they would be able to meet the Company's needs throughout the East

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Indies. In fact, so many of the VOC establishments came to depend on Pulicat's gunpowder that Batavia (the Company's headquarters in the East) once complained to its governor in Coromandel that, even though they were far from wasteful, they would nonetheless have been hard pressed to supply the homeward-bound ships as well as the Moluccas, Amboina, Banda, and Taiwan with gunpowder had it not been for the fleet that had arrived from the Netherlands. Thus, Batavia was implying that they had been obliged to distribute Dutch gunpowder because Pulicat had failed to provide them with a quantity sufficient to their needs.

In time, Pulicat became the main VOC centre in the East for the manufacture and distribution of gunpowder, so that the Dutch there could boast: However, we shall first need to be supplied with Dutch or Taiwanese refined sulphur, without which the manufacture of gunpowder will come to a standstill. What is left of the Achinese sulphur here in Pulicat is little better than dirt from which nothing can be refined.

The Pulicat factory produced gunpowder costing at most three to four stivers a pound. It was of excellent quality and more durable than that sent from the Netherlands. At Pulicat, the powder was stored in Burmese Martaban jars in which it could be kept for years on end without needing to be turned or stirred. First, the jars were tightly sealed with plaster, then a piece of lead sheeting was spread across the top, and finally the pots were covered with gunny sacking and plastered over. Thus sealed, the gunpowder kept perfectly for at least ten years. In fact, so impressed was Batavia with Pulicat's way of storing gunpowder that they pried open the ceiling of one of their storage cellars and installed eighteen large Martaban jars in order to store gunpowder in the Pulicat way.

Transporting gunpowder by sea required meticulous care. When no powder kegs were available, the gunpowder would sometimes have to be shipped in Martaban jars. But Pulicat was extremely wary of this, for if the glazed pots were jolted or indeed shattered, the powder could ignite, for even though the jars were first lined with jute sacking, the powder always seeped through. Gunpowder in Martabans on sailing vessels was a dangerously combustible cargo under any circumstances, so that the Dutch in Pulicat preferred wooden casks (of about 105 lbs each). These were secured with wooden pegs and bound with rattan. To

economize, Batavia would return the casks and pegs to Pulicat after having transferred the gunpowder to the Martaban jars in their cellars. For long-term storage on land, however, the huge Martaban jars were considered the most suitable by far.

Sulphur and Saltpeter

The Dutch in Pulicat could only continue producing gunpowder for as long as they were kept well-supplied with sufficient quantities of good sulphur and saltpeter. There was an abundance of good sulphur in places such as Macassar and Tanshui on Formosa - more than the Dutch needed, but the sulphur available on the Coromandel Coast, Burma, Tonking, India's west coast, and Surat was not of the same high quality as the Dutch product and considerably more expensive. A further consideration was that, if the Dutch had to buy sulphur in the East, it would eat into their capital, whereas, if they were supplied with high-grade Dutch sulphur, this would only enhance their financial position seeing that it was a very profitable article of trade as well. High-grade saltpeter, on the other hand, was readily available in India.⁴

The Saltpeter production -located in the Madurai region -the production of iron and limited quantities of crucible steel, and of diamonds. The production of iron, the only metal that was produced in sufficient quantities in the region to be actually exported, seems to have centered around two loci: the first in interior Andhra, the second in western Mysore. The ore was collected from natural washes and surface mining and smelted in a labour - intensive process. The enterprises involved in the production rarely employed substantial numbers of persons, and there is little by way of contemporary description in the period under consideration.⁵

The Saltpeter of Madurai, much in demand in the first half the Seventeenth Century, either made its way over land to the ports of Tanjavur to be shipped from there, or had to be carried over land from Tuticorin, Kayalpatnam and neighboring havens to the Malabar coast and Goa, Where it was transshipped to enter more general circuits of commodity exchange.⁶

The VOC's gunpowder factory in Pulicat was undoubtedly of major importance to the Company from the early 1620s to at least the late 1650s. It kept some of the key Dutch establishments in the East as well as the homeward-bound fleets well-supplied with excellent gunpowder.

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REVENUE AND FINANCIAL ADMINISTRATION OF GEORGE BARLOW 1807 – 1813

M. Lakshmanamoorthy*

George Barlow reorganized and consolidated the administrative machinery including revenue. As secretary to the Government of Fort William and also as acting Governor General, he gained much experience in the field of revenue administration within a short span of five years of his administration between December 1807 and May 1813, he introduced reforms and changes in the revenue system of the country.

The Board of Revenue with the Governor-in-council as its president carried on the entire revenue administration in the presidency. The taxation income of the Government consisted of land revenue or land tax, salt tax, customs duties, tobacco monopoly, akbarry or spirit tax and sayer or inland duties. Besides these there were also the stamp duties, the mint duties, fees on judicial proceedings and etc.

Revenue Settlements

The first quarter of the nineteenth century was a formative epoch in the land revenue history of this province. During this period three land revenue systems were considered and adopted, namely the permanent zamindari settlement, village lease settlement and the ryotwari settlement. The main reason for arriving at this type of settlement in the newly conquered territories was the absence of a large class of zamindars and middle men.

According to this settlement they dispensed with the middle men and collected the revenue directly from the peasants. George Barlow was deadly set against the system of ryotwari settlement.

In 1802 the entire Baramahal was settled permanently and the Ryotwari system in Baramahal apparently came to amend. The Permanent zamindari system graded a class of land holders as principal peasants. Under this system the Poligars were designed as zamindars and those who obtained possession of public lands through auction as muttadars. It mad the assessment permanent and conferred proprietary rights on a hereditary basis upon the principal land holders.

Village Lease Settlement

Lord William Bentinck felt so strongly that a permanent zamindari settlement was unsuitable for a large portion of the Madras territories. The Government accepted the proposals and the village lease system was introduced as an experimental measure for three years which appeared much near to permanent settlement. After great deliberations, the village lease settlement was adopted for three years and subsequently for ten years.

According to this system, each village had been rented to its inhabitants or mirasidars. They further divided and leased the land to individual ryots.

This system consisting of a joint lease to the principal villagers of each village was based on the average collections of the previous seven years.

In 1812 the Directors set up a special committee to compile a revised administrative system for Madras. Preliminary orders were sent requiring the Madras Government to reintroduce the ryotwari

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settlement. Munro was sent there at the head of a special commission to execute these orders.

Revenue Assessment

Land Revenue which formed more than nine-tenths of the total revenue was the main source of income. George Barlow removed the chaos and confusion prevailed in the revenue department. Sheristadars were placed under the strict supervision of the collector. The revenue was some times varied and was based upon the nature of cultivation.

George Barlow increased the state of income from collecting customs duties. This was principally derived from import duties. He united the offices of land customs and collectors of Madras and placed under the control of Board of Revenue.

Financial Administration

The Governorship of George Barlow witnessed a general improvement in the financial condition of the country. George Barlow closed the General Treasury for the receipt of cash for drafts on the supreme Government. He increased the salary of the civil auditor to 480 pagodas, the saving of which would be effected by the abolition of the office of the Deputy Superintendent of investment.

The important financial subject in which the company evinced very keen interest was the reform of the currency of the presidency. George Barlow, during

his administration took measures to reform the coinage. In 1808 he appointed a committee of three members known as Madras mint committee to supervise the affairs of the Madras mint and to suggest steps for the implementation of the reforms in currency. The mint committee concluded that silver should be the standard of value and money of account in the presidency.

George Barlow also issued silver coins of the value of two annas or one eighth of a rupee in addition to the coinage of rupee half rupee and quarter rupee. He also introduced reforms in banking. The Government Bank at Madras was established in 1806. The Governor was the sole director of the Bank. The bank served a useful purpose of facilitating monetary transactions for both the Government and the Bank.

The revenue and financial arrangements of the Government under Barlow aimed at increasing the public revenue through different kinds of taxes. For the maintenance of a standing army and for preserving the political control of the company's Government these were found inevitable. While making revision in the tax structure, Governor Barlow took into consideration its impact upon the people most of his reforms were thus done at the administrative level with a view to better tone up its efficiency.

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EVOLUTION OF THIRD CLASS INDIAN RAILWAY CARRIAGES

P.J. Biju Joseph*

The stage coach used in England was considered as the first model of railway carriages. The first commercial railway services between Stockton to Darlington prove the statement. Its just reflect the eighteen century stage coach. Stage coach presented a rather depressing picture at the beginning of the 18th century. It was generally a clumsy quadrangular structure carrying four to eight passengers huddled together on its wooden benches. But gradually the situation improved, the jolting of the carriage was reduced by steel springs and the seats were made somewhat more comfortable.¹

Early Carriage Model in India Railway

The early carriages in India were modeled on the carnages of the British railways. They were four wheeled stock with wooden bodies on wooden frame. The doors opened outside the seats were arranged longitudinally and seating accommodation was provided to 40 to 60 passengers. Light was provided by oil lamps which were later replaced by gas lamps. The total stock on most of the railways was insufficient for use of the third class passenger. Goods wagon were commonly used for carriage and third class passenger during fairs.

Standard Design Adopted By the Railway Board

With a view to greater uniformity among the amenities provided by the Indian railways for the traveling public and in order to improve the standard of comfort of lower class passenger generally. The railway board has laid down schedule minimum requirements which are to be provided in future. The board also adopted as standard four types of coaches which comply with these requirements. In future all BG and MC passenger coaches built or re-built by any one of the slate owned or company managed railways must be of the these four types.

The new designs for standard pattern coaches have one main feature in common they are

all of the "six compartments" type. This means that each coach is divided of into six separate compartments each with a carrying capacity of not more than 20 passengers. In practice the majority of the new coaches to be built will provide seating capacity for 96 passengers in six compartments of 16 passengers each. The old type of third class coach had a weight of an approximately 38 tons whereas the weight of new "six compartment" stocks is 43.8 ton.²

The Third Class

The earliest third class coaches introduced in India were designed on the same pattern as the contemporary third class carriages on British railways during that period. They had truck bodies and outward opening doors, the seats had backs and were placed longitudinally. No provision existed for latrines. In only one respect early coaches were an improvement on some of the British railways. While on early British railways passengers had to bring their own candles, provision was made for oil lamps in Indian coaches, for several years goods wagons and even open trucks were used as substitutes for the transport of passengers, whenever standard stock was not available, the altitude of the railway authorities towards lower class passengers was based on the theory that what the average passenger required was "just a means of being carried rapidly from one place to the other at minimum expenses". It was forty years later after considerable public agitation that the installation of latrines, a very elementary convenience was taken in hand. It is not surprising, there fore that the discomforts and inconveniences of third class passenger should have been the subject of strong continuous and persistent public agitation during the entire course of hundred years of railway development. The original third class coach was a four wheeled unit constructed on wooden under-frames. It had normal capacity for 70 passengers.³

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THE STUDIES OF HUMAN RIGHTS IN ANCIENT PERIOD

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The golden word is depicted by kavian pongundranar, the sangam poet. Humanity is Boundryless. No one can restrict humanity with in the particular frame. The industrialized society speak much about humanity and human values. After the first world war, the world awakened and formed so many organization and give a sound voices in favour of humanity. One hand people give voices for human values and on the other hand terrorism and anti-human activity growing in the same level. The idea of human value is not evolved suddenly. The root went to deep. The idea of human value is not evolved suddenly. The root went to deep. The seed was laid by ancient Greeks around fifth century B.C. Though they haven't their own culture they shaped it as their own view. Socrates, founder of political philosophy is said to have been the first who called philosophy down from HEAVEN and FORCED' it to make inquires about life and manners and good and bad things. He was originator of the whole tradition of nature right teachings. It was developed by Plato, Aristotle, the stoics and Christian thinkers enlarged it.

In times of Greek there is no terminology of human rights. They experienced about natural rights and natural law of the human being. Natural rights and Natural law is a method, npt a code. One doesn't reason from words but from facts. Natural philosophy.

Natural law derives from our right to defend ourselves and our property, not from the power of the state. The Greeks could see that they could recognize actions as inherently lawful or unlawful. Without needs of the state to tell us. They had lived through some excellent examples of Lawless states. Aristotle argued for this concept how it possible. He explained that each kind of animal has mental nature that is appropriate to its physical nature. All animals know or can discover what they need to do in order to lead the life that they are physically fitted to live. Thus humans are naturally capable of knowing how to live together and do business with each other without killing each other. Humans are capable of knowing natural law because, in a state nature, they need to be capable of knowing it.

The classical philosophers did full justice to the great truth to underlying the identification of the good with the ancestral. There were three types of classical natural rights teaching. A) Socratic - Platonic school b) Aristotelian school c) Thematic school. The classical teach us natural rights. Thought the law should follow the order established by nature or speaking of the co-operation between nature and law. They against the habits and customs.

Roman law contains the Twelve tables, a compilation from a variety of source, was produce. In under to keep abreast of changing economic conditions, commercial transaction were legalized and traditional rights of injured was displayed by a right to collect damages. Signification was the provision that established among the citizen before equality before the law. The law of conduct was one of the most distinctive, elements of Roman law. The contact was defined as a legal form that made enforceable the prisoner of individual. 1)The offer 2) the acceptance 3)the preference. The lasting important of this phase of Roman law was standardized transaction including property and Labour by making commitments of individuals legally binding.

By 176 BC a new Praetorian law, called the just gentum or law for known citizen was evolved in time this was fused into a new synthesis with the jus civile, embodying the prophecies of many foreigners. Equality and humanity were by the proctors of fit the law to the case, rather than the case to the law.

The development of Roman law culminated in the corpus Juris civil of Justinian. He saw the need for reform in Roman law many of the old laws are become absolute and were filled with obscurity and contradiction. Later this reform roman law as a model for civil canon law. Its influence is apparent in the legal frame work of modern European counties.

The Roman concept of natural law clearly legitimized slavery. Slaves were valuable worth between 2000 and 8000 sesterces but this didn't grantee human treatment. Domestic slaves who

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severed sufficient funds or those who enjoyed special favor from their master could gain their freedom and become citizen. This remarkable feature of Roman society differed from Greece, where freedom could be revoked. Some slaves ultimately aroused even higher during emperor Claudius rule. He allowed ex-slaves to become his ministers and advices. Although urban house slaves were rather well, many farm slaves, working often in chains, suffered terribly, their lot when old or ill was uncertain. The 40,000 Spanish mines slaves faced the worst condition. Rural slaves composed the masses in the major slave rising against intolerable working and being condition.

The Christian concept emerged after the sermons of Jesus Christ. One who follow the way of Christ and preaching of Jesus Christ is called Christian. Their religion is Christianity. The heart of Christ messages is love. The love of Christian for each other called *agape* in Greek is the essence of Christian action of was the original meaning of Christian in England. Christ life story is one of willing sacrifice on behalf of the fallen world. His teaching on behalf of the weak, lame, sick, widowed, orphaned, poor of the disenfranchised. Continue to serve as a model for many contemporary human right activities.

During the sixth century BC, Buddhism and Jainism preached humanity focused universal brotherhood. After the war Kalinga, Asoka the Great converted into Buddhism with the help of Upagupta. Asoka admired the doctrines of Buddhism. He started to Practices Dhamma and encouraged his people to practice Dhamma, Emperor Asoka's rule became one of the most benevolent of all times. His many rock edicts are testimony to his conviction that the actual practice of Dhamma is needed for the happiness and welfare of all. He believed that the practice of Dhamma is not possible for one who is

devoid of good conduct happiness in this world. Next is difficult to secure without love of Dhamma. By his instruction Asoka ignored that there is in need, no better work than the welfare of the people. He thought that there is no gift as the gift of Dhamma or acquaintance through Dhamma, or the distribution of Dhamma or kingship. Through Dhamma, Dhamma instructed non-injury to all creature. Restraint and impartiality. Even in case of affective contact. Asoka Kalinga rock edict first said. That an account of this, one doesn't act properly - envy, anger, cruelty, hurry, intolerance, and fatigue. So you should strive that these things may not arise in you and the root of this is absence of anger and absence of hurry". In his reign war prisoners also treated humanly. Torture and inhuman treatment of prisoners were prohibited.

In North India many of the literary works in Sanskrit literature, Buddhist, Jainism and Asoka speak about humanity. On the other side sangam poet wrote poems regarding moral and valuable life of men. The ideology of sangam poet is not less than any other philosophers. *Thirukkural*, *Ettuthogai*, *Pattupattu*, *Ulagai Nithi*, *Aathisoodi*, *KondaraiVendan*, *Vettrivetai* expresses moral and human attitude to fellow man and society.

Thirukkural is the classical example of secular work. Like *Thiruvalluvar* no other philosophers' deals the life of man in all aspects in a secular way. That's why he was called as universal poet. He is not pointed out any god and praises any individual. The whole words deals with humanity and way of good life. It preaches, one who possess humble heart, they only lead spiritual life. Anger is the first enemy of kind one. One who loves man only can get peace. Whether the person is in misery he wouldn't wound others. Humble words are the bases for humanity.

KODAYAR IRRIGATION SYSTEM

J. Santhosh Kumar*

Kanyakumari district is one of the important districts in Tamil Nadu. It is the southern most district of Tamil Nadu as well as the Sub-continent. The district was a part of Travancore State till independence (1947) and Kerala still 1956.

The district is well served by the Kodayar Irrigation which is one of the oldest systems in Tamil Nadu, providing irrigation facilities for double crop paddy. The system consists of two dams namely Pechippari and Perunchani and a network of channels for irrigating an area of 26000 ha. in the district.

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The Pechippari dam was constructed across the river Kodayar, first in 1906 by then Maharaja of Travancore State Sri Moolam Thirunal. This was built across the river about 1.61 km below the confluence of three tributaries named Kallar, Chittar and Kuttiyar at Pechippari a place which is 45.08 km away from Nagercoil. The length of the dam is 1400 feet and the height is 152 feet. The gross capacity of the dam is 150.25 m. cu .m and the total water spread area is 15 square km. A link canal was excavated from left bank of this dam for a length of 17 km in order to divert Kodayar water to Puthan dam where the Kodayar water mixes with channel taking off from Pandyanal.

The Perunchani dam was constructed in the upstream of Pandyan dam in 1953 to store flood water in the river Paralyar. This was constructed at Perunchani, a place which is about 41.86 km north-west of Nagercoil. The dam has got a length of 1224 feet and height of 119 feet. The total capacity of the dam is 81.80 m.cm.m and the water spread area is 09.50 square km. This dam is known as a Kodayar Extension Project and is ment to stabilize irrigation in the Kodayar System.

The Thirparappu weir across the river Kodayar below Pechippari dam was constructed in Thirparappu village which is about 42.87 northwest to Nagercoil in the year 1951. It has two branches on either side. The Left Bank Channel is 18.40 km and the Right Bank Channel is 08.55 km. This is one of the important tourist sports in Kanyakumari district.

The Aruvikkarai weir system was constructed across the river Paralayyar at a place Aruvikkarai near Thiruvattar. It has two branches towards left and right. The Left Bank Channel is 12.87 km and the Right Bank Channel is 12.87 km. This is also a tourist sport. Besides the above told reservoirs Chittar Dam-I, Chittar Dam-II, Mullayar Reservoir Scheme, Mambazhathurai Reservoir Scheme, Poigai Reservoir Scheme etc. also distribute water in the district.

The Kodayar irrigation system is the backbone of the agricultural activities in the district. This system enables the district to be self-sufficient in food production.

SEA TRADE UNDER THE PALLAVAS

P. Selvi*

During the time of the Pallavas, Mallai and Mayilai were the important ports. Raghava Ayyangar maintains the view that Mamallapuram was a flourishing sea-port even in the Sangam period. *Nandikalmbakam* refers to Malai as Mamallai. Mamallapuram has been expanded from a minor fishing village called *Talacayanam*. On a smaller scale, a fortified citadel was constructed on a hill overlooking the capital and a royal fleet was organized to guard the harbour from attack. This well-protected and splendidly constructed port was intended to attract the foreign merchants.

The harbour was full of ships carrying horses from Middle East countries and merchandise from other countries during the Pallavas. Ptolemy identified this as Malange. A hoard of Roman coins and Roman rouletted ware were also found in Mamallapuram. This attested the commercial

importance and foreign contacts of this principal sea-port of the Pallavas. The songs of Thirumangai Alvar in *Periyatirumoli* also speak about Mallai's prosperity. It refers to the frequent ingress and egress of merchant vessels.

The overseas trade during the Pallava period was organized around Mallai, the royal port. Kanchipuram was the capital of Pallavas. It had access to maritime trade through its port Nirpperyarru. It is on the basis of archaeological evidence; it may be identified with Vasavasamudram near Vayalur at the mouth of the river Palar. Some scholars identified this port as Mamallapuram.

Further the archaeological evidences found at Vasavasamudram prove its western trade connections, which help the scholars to identify it with Nirpperyarru, though Mamallapuram too carries some evidences to this effect in the form of Roman coins. It

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seems that Mamallapuram might have superseded it by the later times. *Perumbanarrupadai* described Nirpperyarru as a big port with a lighthouse, with broad streets, tall houses of merchants, fishermen's quarters, godowns guarded by professional men, with a harbour full of ships bringing white horses and precious stones. The tall lighthouse on the shore guided the ships. This site has been identified with Nirpper in the Madurantakam taluk of Chingleput district and with Mamallapuram. It is said that Nirpayarrurai was later corrupted into Nirpperyaru.

Thirumangaiavar refers to Mallai as the busiest port. Heavy loaded boats carrying eye-catching heaps of gold, loads of gems, cruise the shore of Kadalmallai. It also refers that the Bay of Bengal was filled with ships that brought fragrant sandalwood and elephant tusks. The Roman punch marked coins and rouletted ware were also found in Mamallapuram. Some inscriptions found in Vayalur refer to the overseas contacts of Rajasimha.

Mahayana Buddhism through its sects spread to coastal towns of South like Mailai (Mayilapui), Kanchi, Kaveripumpattinam and farther Srilanka. The script of the oldest inscription found in Mon on a pillar resembles the early Pallava. An inscription of the time of Maharaja Mulavarman of Malaya refers to a master mariner (Mahanavika) named Buddhagupta going to Malay Peninsula in the 5th century A.D. Again it is exceedingly interesting to note that a 7th century inscription in the script of Java was found in Mexico which referred to a Mahanavika Usaluna. It appears that the Mahanavikas from east coast had undertaken extensive seafaring activity right from 7th century A.D. They were the followers of Buddhism moved from India to foreign countries, following the route of the traders. This speaks of the overseas contacts of the Pallavas. The status of Mamallapuram was shifted to Nagappattinam during the Chola period. This must have pushed Mamallapuram to a secondary level.

DUTCH TRADE AND COMMERCE ON COROMANDEL COAST IN THE 17th AND 18th CENTURIES

S. Jennis*

The Dutch East India Company had been formed primarily in pepper and spices. Initially pepper and spices had to be paid for in gold and silver brought all the way from the Netherlands, for European goods were not much in demand in the East Indies. The Dutch soon discovered that these commodities could be obtained in exchange for Indian Cloth. In India the Dutch first settled in Pulicat and their head quarters on the Coromandel here and called it Geldria (castle), during the period of Venkata II. In the year 1611 Hans Marcellis set up a factory at Pulicat. They did not attempt to gain political advantage in India. However, they were interested in trade, building of forts. In Pulicat, the best cotton could be produced from the adjacent districts, through Local merchants. A survey conducted about 200 years ago shows that Pulicat must have about 1000 to 2000 weavers. The remains of Pulicat's greatness could still be seen.

The fishery trade was well developed along the coast of Tinnevely. The Dutch had obtained from the king of Madura the monopoly of the fishery of Tinnevely coast and drew a considerable revenue from licenses to fish, which they granted to all applicants at the rate of sixty *eucs* and occasionally more for each vessel employed, the member of licensed vessels amounting often to as many as six or seven hundred. The Coanch-shell fishery was also theirs within the same limits as the Pearl fishery, and yielded a considerable profit.

The Dutch had trading settlements also at Colachel, one of the ancient Sea-coasts now in Kanyakumari district. A variety of commodities were exported from Colachel, prominent among them being palmyrah and its fiber, mineral sands, fish and salt.

The Dutch East India Company (VOC) established a Gunpowder Factory in Pulicat in the 1620. The Dutch ran a flourishing gunpowder factory

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at Castle Geldria their head Quarters in Pulicat. It was exported to Batavia, Malacca, Ceylon, Moluccas, Amboyna, Banda and Taiwan. At Pulicat, the powder was stored in Burmese Martaban jars in which it could be kept for years. The Dutch could only continue producing gunpowder for, as long they were kept well supplied with sufficient quantities of good sulphur and salt peter.

The Dutch were active participants in the Atlantic and Indian Ocean Slave Trade. In contrast with other areas the Indian Subcontinent, Coromandel remained the centre of a Spasmodic Slave trade through the Seventeenth Century. In various short-lived booms accompanying natural and human-induced calamities, the Dutch exported thousands of Slaves from the East Coast of India. A prolonged period of drought followed by famine conditions in 1618-20 saw the first large-scale export of Slaves

from the Coromandel Coast in the Seventeenth Century. Between 1622 and 1623, 1,900 Slaves were shipped from central Coromandel ports, such as Pulicat and Devenampatinam.

The second short-lived boom in the export of Coromandel slaves occurred during a famine in the wake of the revolt of Nayaka Hindu ruler of South India (Thanjavur, Senji, and Madurai) against Vijayanagara over-lordship (1645) and the subsequent devastation of the Thanjavur countryside by the Bijapur army. According to indigenous informants, more than 150,000 people were taken by the invading Deccani Muslim armies to Bijapur and Golconda. In 1646, 2,118 slaves were exported to Batavia, the overwhelming majority from southern Coromandel. Some slaves were also acquired further south at Tondi, Adiramapatnam, and Kayalpatnam.

பழங்காலத்தில் கருவூர் பன்னாட்டு வாணிப மையம்

மா. கந்தசாமி*

பழங்காலத்தில் ஆற்றின் மணல் பரப்பில்தான் பெரும் போர்கள் பல நிகழ்ந்தன. பெரிய வாணிபப் பரிமாற்றங்களுக்கும், அவ்வாறே ஆற்றுத்திடல்களில் தான் சந்தைகள் கூட்டினர். ஆற்றின் மணல் செறிவில்தான் பழக்காலக்காசுகள் பல கைவரப் பெற்றன. மறைத்திரு. லொவென்டால் கொற்கையை அடுத்த தாமிரபரணி நதியில் ஆங்காங்கே பண்டைய பாண்டியன் காசுகள் சேகரித்த விபரம் தருகிறார். (கி.பி. 1881)¹. மதுரையை அடுத்து வைகையாற்றிலும், திருக்கோவலூரையடுத்து பெண்ணையாற்றிலும், கருவூரினை அடுத்து அமராவதி ஆற்றிலும், சங்ககாலப் பழந்தமிழக் காசுகளெல்லாம் நிறையக் கைவரப் பெற்றன.

கொற்கையிலும், மதுரையிலும் கைவரப் பெற்ற பழங்காசுகள் பெரும்பாலும் பாண்டியநாட்டு வெளியீடுகளே! மோரியர்களின் முத்திரைக் காசுகளும், யவனர் காசுகளும் சில மதுரையில் கிடைக்கப் பெற்றன. கொங்கு நாட்டின் கருவூரிலோ (தற்போதைய கரூர்), தமிழ் முடிவேந்தர்கள் மூவரின் சங்ககாலக் காசுகளும், மலையமான் காசுகளும் கிடைத்ததோடல்லாமல், வட இந்திய மகத - மோரிய நாணயங்களும், சாதவாகனர் நாணயங்களும் நிறைய கைவரப் பெற்றன. இதுவுமட்டுமின்றி மத்தியதரைக்கடல் நாடுகள், மேற்கு ஆசிய நாடுகள் பலவற்றின் பண்டைய நாணயங்களும் கிடைக்கப் பெற்றன. அவைகளில் கிரேக்க, உரோமானியப்

பண்டைய நாணயங்களும், திரேசியன், தெசலியன், கிரேட்டன், செலூசிட், போனீஷியன், அஸ்கலான், ஜூடேயன், பார்த்தியன், எடஸ்ஸன், ஆக்சமைட் நாணயங்களெல்லாம் அடங்கும்.²

இந்தியாவின் பெரும்பகுதியை ஆண்டமோரியப் பேரரசன் அசோகனும் அவனது 2 ஆம் /13 ஆம் பாறைக் கல்வெட்டுகளின்படி தமிழ்கூறும் நாடுகளுடன் நட்புறவுடன்தான் இருந்திருக்கிறான். தமிழகம் மோரியப் பேரரசின் நேரடி அரசியலுக்கு ஒருபோதும் உட்படவில்லை.³ கலிங்கத்துக்காரவேலன் (கி.மு. 176-163) அவனது ஹதிகும்பா கல்வெட்டில் அவன் தமிழகம் வரும் 165க்கு முன்பிருந்தே 1300 ஆண்டுகளாகத் (கி.மு. 1465 விருந்து) தொடர்ந்து நீடித்திருந்த தமிழர் கூட்டணி (திரமிளதேச சங்காத) குறித்து தெரிவிக்கிறார்.⁴ இதுபோன்ற நிலையில், வலுவான, ஒற்றுமையான தமிழகத்தோடு, வட இந்திய நாடுகளின் நேரடி வாணிகத்திற்கான சூழ்நிலை நன்கு புலனாகிறது.

மிகத் தொன்மையான காலந்தொட்டே எகிப்து, கிரேக்கம், உரோமன் போன்ற மேலை நாடுகளுடனும், பல மேற்காசிய நாடுகளுடனும் நமது தமிழகம் கடல் வாணிகத்தில் திழைத்திருந்தது. பிளேனியின் கிரேக்க குறிப்புகளிலிருந்தும், பெரிபுளஸ் என்னும் கிரேக்க வாணிக வழிநடைக் குறிப்பு மூலமும், தாலமியின்

* பொறியாளர்/நாணய ஆய்வாளர், முதுநிலைமேலாளர் (ஓய்வு), பெல் நிறுவனம், 723, திருவள்ளூர் அவென்யூ, பிச்சாண்டார்கோவில் - 621 216. திருச்சிராப்பள்ளி புறநகர்.

விரிவான செய்திகளிலிருந்தும், கி.மு.வில். மூன்று நூற்றாண்டுகளுக்கும், கி.பி.யில் மூன்று நூற்றாண்டுகளிலுமாகத் தொடர்ந்து மேலை நாடுகளுடன் தமிழக வாணிகம் எவ்வளவு சிறப்புடன் நடந்தது என்று அறிந்து அதன் ஒங்கிய நிலையை எண்ணிப் பூரிப்பதையலாம். அந்தத் தொன்மைக் கடல் வாணிகம் தமிழகத்தையே மையம் கொண்டிருந்தது. தமிழகத்திற்கு வடக்கே மேலைக்கடற்கரையில் கடற்கொள்ளையர்கள் நிரம்பியிருந்தனர். ஹிப்பலஸ் (Hippalus) என்ற கிரேக்க மாலுமி செங்கடல் முகத்துவாரத்திலிருந்து நிலங்களை ஒட்டியே கடல் பயணம் செய்யாது, தென்மேற்குப் பருவக்காற்றின் தொடர்ந்த கால நிலை உணர்ந்து, அதன் மூலம் நேரடியாக அரபிக் கடலில் குறுக்காகத் தமிழகச் சேரநாட்டினது முசிறியை விரைவில் வந்ததையும் வழியினைக் கண்டுபிடித்தான்.⁵ மேலை நாடுகளுக்கான பல்வேறு ஏற்றுமதிப்பொருள்களும் தமிழக நாடுகளில் தான் பெற முடிந்தது.

மிகுந்த அளவில் மிளகும், மல்லாபாத்ரம் என்ற சிறப்புப் பெயரிடப்பட்ட ஆமையோடுகளும், சிறந்த முத்துக்கள், யானைத்தந்தம், பருத்தித் துணி வகைகள், சாவகத்திலிருந்து தருவிக்கப் பெற்ற சீனத்துப்பட்டு, கங்கைக்கரையிலிருந்து வெட்டிவேர், கருங்காலி - அகில் - சந்தனம் போன்ற பாதுகாப்புடன் வளர்ந்த மரங்கள், ஒளிபுகும் பல்வகை மணிக்கற்கள், வைரம், நீலக்கற்கள், இன்னும் பல பொருட்கள் தமிழக ஏற்றுமதிப் பொருட்களில் அமைந்தன. எண்ணிலடங்கா மற்ற பொருட்களுக்கு உள் நாட்டிலுள்ள பன்னாட்டு பெருவணிக மையம் - கருவூருக்குச் சேர நாட்டு வாணிகர் துணையுடன் - யவனர்கள் மற்றும் மேலை நாட்டினர் - பாலக்காடு கணவாய், அமராவதி ஆற்றின் கரைவழியே அழைத்துச் செல்லப்பட்டனர். இத்தரைவழி நெடுகே வெள்ளலூர், பொள்ளாச்சி, கலயமுத்தூர் போன்ற ஊர்களிலெல்லாம் உரோமானிய, கிரேக்க பொன்/ வெள்ளிக் காசுப் புதையல்கள் கைவரப் பெற்றதை நினைவு கூறலாம்.

கருவூரைக் குறிப்பிட்டுக் காட்டும் முதல் ஆதாரம் காரவேலனின் ஹாதிகும்பா கல்வெட்டு எனலாம். சந்தை நகரம் என்று இதில் குறிப்பிடப்படுகிறது. கருவூர் என்பதற்கு பொருள் விளக்கம் கேட்டறிந்து கலிங்கம் சென்ற மன்னனுக்கு கல்வெட்டில் எழுதப்பணிக்கும் போது “பெரிய முட்டை” என்ற பொருள்படும் “பிரிதண்டா” என்ற சொல்லைப் பதிவு பண்ணிவிடுகிறான். எல்லா உயிரினக் கருவும் முட்டை வடிவில்தானே இருக்கும். அவன் கருவூரில் சந்தித்த மன்னன் அந்துவனை “அவா” எனக் குறிப்பிடுகிறான். கொங்கு வேளரிடம் பொருது வென்ற அந்துவன் சேரல் முதலில் புல்லினக் கழுதைகளைக் கொண்டு பகைவனின் படைப்பயிர்ச்சி இடங்களை உழுது அழிப்பவன் - காரவேலனின் தூண்டுதலால் சந்தை நகரம் கருவூரை மேம்படுத்தி தன் வசமே வைத்துக் கொள்கிறான்.⁶ பின்னர் அந்துவன்

சந்ததியினரே (சேர புத்திரர்கள்) கொங்கு நாடு முழுவதையும் வென்று கைவசப்படுத்தி ஆண்டு வந்தது வரலாற்றில் அறிந்ததே. (இது 1300 ஆண்டுகளாக உறுதியுடன் கடைப்பிடிக்கப்பட்ட “முவேந்தர் கோட்பாட்டின் மீறலாகும்) கி.மு. 165க்கு முன்னரே கருவூர் ஒரு பெரிய சந்தை நகரமாக இருந்து வந்ததை இதன்மூலம் நாம் உணரலாம்.

தமிழகத்தின் எல்லாப்பகுதிகளும் ஒருங்கிணைந்து பல்வேறு வேற்று நாடுகளுடன் வாணிகம் பெருக்கிக் கொண்ட நகரமெனில் அது கருவூலம் பெருகிய (நாணயப் பணப்புழக்கம் பெருகிய) கொங்கு நாட்டின் கருவூர் நகரமேயாகும். கொங்கு நாட்டின் சிறப்பு ஏற்றுமதிப் பொருள்கள் உரோமானியர்கள் மிகவும் விழைந்து வாங்கிய பலவகை வண்ண மணிக்கற்கள், வைரம், நீலக்கற்கள் போன்றன. தமிழகத்தின் பல இடங்களில் இருந்தும் வாணிக நோக்கில் கருவூர் நோக்கி அமைந்த வழித்தடங்களில் இடையே தங்கிக் களைப்பு நீக்கும் தோப்புத்துறைகள் அமைந்திருந்தமையை அண்மையில் கண்ட கல்வெட்டுகள் தெளிவுறுத்துகின்றன. ஒரு தோரண பொறிப்போடு கூடிய கல்வெட்டு நாகநல்லூர் என்ற (தொட்டியத்திலிருந்து 14 கி.மீ) ஊரில். வாணிக வழிப்பயணிகளில் பாதுகாப்பிற்கும், தங்கும் வசதிகளுடனுமானதாக அமைக்கப்பட்டிருந்ததைத் தெரிவிக்கிறது.⁷ அந்தத் தொன்மைக் காலத்தில் கருவூரில் நடந்த வாணிகத்தின் செறிவினை இவை உணர்த்துகின்றன.

நமது தமிழகத்தின் வாணிகப் பொருட்களெல்லாம், நல்ல முறையில் பயிர் செய்து பக்குவப்படுத்தியதாகவோ, மிகுந்த திறமையுடன் சேகரிக்கப்பட்டதாகவோ, செய்தொழில் திறமையினால் செம்மையாகச் செய்து முடிக்கப் பெற்றதாகவோ, பொருள்களின் தன்மைக்கேற்பவும், அனுப்பப்படும் நெடுந்தொலைவிற்கேற்பவும், நன்கு பேணிக் பொதியப்பட்டதாகவோ அமைந்திருந்தது. சிறப்பான இவ்வாணிகப் பொருட்கள் சங்க கால நாணயங்களில் சிறு, சிறு முத்திரைச் சின்னங்களாகக் காட்டப்பட்டுள்ளது.

உதாரணத்திற்கு

தமிழகத்தின் சங்ககால வாணிகப் பொருட்களின் சிகரமான “மிளகு” பெரிய நீண்ட பலாப்பழ வடிவில் பொதிந்த முட்டைகளைக் கட்டுக்கி வைத்திருப்பது போல் காட்டப்படுகிறது. அதனை ஆவணங்களில் (Catalogue) ஆறுவளைவுக் குன்று, மூன்று வளைவுக் குன்று எனக் காட்டியிருப்பார்கள். பெரும்பான் ஆற்றுப்படை அடி 78,79ல் மிளகு முட்டையை, அடிமரத்தில் தொங்கும் பலாப்பழத்திற்கு ஒப்பிடப்படுகிறது.⁸ யானைத் தந்தம் ஓர் ஏற்றுமதிப்பொருள். நீண்ட தந்தமுடைய யானை சின்னமாக அந்நாணயங்களில் கர்ட்டப்படுகிறது. கருங்காலி, அகில், சந்தனம் போன்ற மரங்கள் ஏற்றுமதியாயின. அவைகளை வேலியிட்டுப்

பாதுகாப்புடன் வளர்த்த மரங்கள் போல் நாணயங்களில் சின்னங்கள் உள்ளது.

நாகரிகம் முதிர்ச்சியுடையதாகச் சொல்லப்படும உரோமானியப் பேரரசு தமிழக வாணிகத் தொடர்பின் துவக்க காலத்திலிருந்தே (கி.மு. முதல் நூற்றாண்டு) இந்தியாவின் (தமிழகப் பகுதி) வாணிகப் பொருள்களுக்கு ஈடுகொடுக்குமாறு அவர்தம் நாட்டுப் பொருட்களை எதிர்ச்சமனாகத் தர இயலாது இருந்தனர். இதனால் உரோமர்கள் அச்சிட்ட (தங்கம், வெள்ளி) நாணயங்களையே அனுப்பி வைத்து, அவை திரும்பிப் பெறாத ஓர் நிலை எய்தினர் என்று ஈ.எச். வார்மிங்டன் தெரிவிக்கிறார்.⁹

நமது தமிழகம், பல சிறு வேளிகளாலும், முன்ற முடிவேந்தர்களாலும் செம்மையறப் பேணி ஆளப் பெற்று, கட்டுப்பாட்டோடு நன்கு முன்னேறிய நிலையிலும், நாகரிகத்திலும் இருந்துங்கூட; ஒரே நாடாகவோ, பேரரசாகவோ அமையாததால், மேலை நாட்டார் குறிப்புகளிலும், தற்காலத்தில் முதலில் வரலாறு எழுதப் புகுந்த வட இந்தியர் குறிப்புகளிலும் இந்தியாவின் ஒரு பகுதிபோல் எழுதப்பெற்று தனிச்சிறப்புடன்

எழுதப்படாமலும் விடுபட்டது. தமிழக வாணிகத்திற்கும், செயல்திறமும், வளமும், நாகரிகமும் ஒங்கிய தனிநிலையில் எழுதப் பெற்று பலரும் உணர்ச் செய்தல் வேண்டும்.

ஐரோப்பியர்கள் இருமுறை தமிழகம் நோக்கி வந்தார்கள். தொன்மைச் சங்க காலத்தில் கிரேக்க உரோமானியர்-யவனர் என்ற முறையில் வந்து சிறப்பான வாணிபத் தொடர்பு கொண்டனர். தமிழக உள்நாட்டில் கருவூர் வரைவந்து, அவ்வூருக்கு பன்னாட்டு வாணிக மையம் (International Trade Centre) என்று மதிக்கத் தக்க அளவில் பெருமை சேர்ந்தனர். இரண்டாவதாக கி.பி. 16-வது நூற்றாண்டு துவக்கத்திலிருந்து, போர்ச்சுகீசியர், டச்சுக்காரர், ஆங்கிலேயர், டேனிசுக்காரர், பிரெஞ்சுக்காரர் என்றெல்லாம் வந்து கடலோர இடங்களிலெல்லாம் இந்தியா முழுமையும் வாணிகம் நாடிக் கால் பதித்திருந்தாலும் சிதறுண்டிருந்த நமது நாடு அவர்களின் காலனி ஆதிக்க வெறிக்கு வீழ்ச்சியுற வேண்டியதாயிற்று. இவ்விரண்டாவது வரவால் உள்நாடாக அமைந்த கொங்குப் பகுதியில் அவர்தம் நாணயப் புழக்கங்கள் அதிகம் அமையாது போயிற்று. ஒருவேளை அமையினும் அதனால் பெருமை ஏதும் சாராது.

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ஐம்பை - ஊர் பெயர்

இரா. சேகர்*

அமைவிடம்

ஐம்பை என்ற ஊர் விழுப்புரம் மாவட்டத்தின் திருக்கோயிலூர் வட்டத்தில் தென்பெண்ணைய் ஆற்றின் வடகரையில் அமைந்திருக்கிறது. திருக்கோயிலூரிலிருந்து வடமேற்கில் இருபது கிலோ மீட்டர் தூரமாகும். மணலூர் பேட்டை என்ற ஊரிலிருந்து மேற்கில் நான்கு கிலோ மீட்டர் தூரத்தில் உள்ளது. திருவண்ணாமலைக்கும்

திருக்கோயிலூருக்கும் பேருந்துகள் மணலூர்பேட்டை வழியாகச் செல்லுகின்றன. திருக்கோயிலூரிலிருந்து நகர்ப் பேருந்துகள் ஐம்பைக்கு உண்டு.

பண்டைய வரலாறு

ஐம்பைச் சுற்றிலுமுள்ள ஊர்களில் பெருங்கற்காலச் சின்னங்கள் கண்டுபிடிக்கப்பட்டுள்ளதால்¹ ஐம்பையும் அக்காலத்தில் மக்கள் வாழிடமாகத் திகழ்ந்திருக்க

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வேண்டும். ஜம்பைக்கு வடக்கில் ஏரிக்குக் கிழக்கில் இரண்டுச் சிறு குன்றுகள் இருக்கின்றன. அங்குள்ள குகையில் அதியமான் கல்வெட்டுப் பொறிக்கப்பட்டுள்ளது. இக்கல்வெட்டு கி.மு. மூன்றாம் நூற்றாண்டைச் சேர்ந்தது என்றும்² கி.பி. முதல் நூற்றாண்டைச் சேர்ந்தது என்றும் கல்வெட்டாய்வாளர்கள் கருதுகின்றனர்.³

ஜம்பை பெயர்க்காரணம்

ஜம்பு அல்லது சம்பு அல்லது சண்பை என்பன ஒரு வகை நீர்ப்பூல்.⁴ அது எப்பொழுதும் நீர்த் தேங்கிய சேற்று நிலத்தில் வளர்கிறது. ஊர் ஏற்படுவதற்கு முன்னர் சண்பை என்ற பூல் எங்கும் வளர்ந்திருக்க வேண்டும். இந்தச் சண்பைக்கு அருகில் ஊர் ஏற்பட்டதால் சண்பை என தாவர அடிப்படையில் ஊர்ப் பெயர் ஏற்பட்டிருக்க வேண்டும். அதுவே சண்பை ஆனது. மக்கள் பேச்சு வழக்கில் எப்படி சண்முகத்தை சம்முகம் என்று அழைக்கிறார்களோ அதோபோல மக்கள் பேச்சு வழக்கில் சண்பையை ஜம்பை என அழைக்கிறார்கள். சில கல்வெட்டுகளிலும் பொறிக்கப்பட்டது. இன்றும் ஜம்பைக்கு மேற்கில் பள்ளிச்சந்தல் என்ற ஊரின் வயல் வெளிகளுக்கு இடையில் சண்பைப் பூல் வளர்ந்திருப்பதைக் காணமுடிகிறது. பள்ளிச்சந்தல் சோழர்காலத்தில் ஜம்பையைச் சேர்ந்ததாகும்.⁵ சமணப் பள்ளிக்கு அளிக்கப்பட்ட பள்ளிச்சந்தலில் ஊர் ஏற்பட்டதால் அது பள்ளிச்சந்தல் என்று இப்பொழுது அழைக்கப்படுகிறது. பள்ளிச்சந்தல் ஒரு தனி ஊராகத் திகழ்கிறது.

வாளையூர்

கி.பி. 10ஆம் நூற்றாண்டில் பொறிக்கப்பட்ட சோழன் முதலாம் பராந்தகனின் கல்வெட்டுகளிலும் இராட்டிகூட அரசன் மூன்றாம் கிருஷ்ணனுடைய கல்வெட்டுகளிலும் ஜம்பை 'வாளையூர்' என்று அழைக்கப்பட்டது.⁶ 'வாளை' என்பது ஒரு வகை ஆற்று மீனின் பெயராகும்.⁷ வாளை மீன் ஆற்றிலுள்ள கற்பாறைகள் நிறைந்த இடங்களில் வாழும். பெரும்பாலும் பாறைகளின் பகுதிகளில் வாழும். வாளையூர் பெண்ணெய் ஆற்றில் அதிக அளவில் வாழ்ந்திருக்க வேண்டும். இன்னும் சாத்தனூர் அணையில் வாளை மீன் வளர்கிறது என்கின்றனர் மீன் வளர்ச்சித் துறையினர். ஆய்வுக்குரிய இந்த ஊரின் தெற்கில் ஓடும் தென்பெண்ணெய் ஆற்றில் ஆங்காங்குப் பாறைகள் காணப்படுகின்றன. இந்தப் புவியியல் சூழலில் ஜம்பையில் முதலாம் பராந்தக சோழனின் ஆட்சிக் காலத்திற்கு முன்னர் வாளை மீன் மிகுதியாக வாழ்ந்து அங்குப் பெரும்ளவில் கிடைத்த ஊரை வாளையூர் என்ற பெயரில் அழைத்திருப்பார். அப்பெயர் அப்படியே வழங்கியது. வாளையூர் என்ற பெயரையே முதலாம் பராந்தக சோழன் மற்றும் இராட்டிகூட மன்னன் மூன்றாம் கிருஷ்ணனின் கல்வெட்டுகளில் 'பெண்ணெய் வடகரை வாளையூர்' என்று பொறிக்கப்பட்டிருக்கிறது. வாளையூர் விலங்கு அடிப்படையில் காரணப் பெயராக ஏற்பட்டிருக்கிறது.

நித்தவிநோதபுரம்

சோழப்பேரரசின் மிக்க நிர்வாகத் திறமையுள்ள அரசன் அருண்மொழிதேவன் என்ற முதலாம் இராசராச சோழனாவான். முதலாம் இராசராச சோழனுக்குப் பலப் பட்டப் பெயர்கள் உண்டு. அவற்றுள் ஒன்று நித்தவிநோதனாகும். நித்தவிநோதனின் பெயரை வாளையூருக்கு இட்டு 'பெண்ணெய் வடகரை வாளையூராகிய நித்த விநோதபுரம்' என்று அழைக்கப் பட்டது. இரண்டு கல்வெட்டுகளில் நித்தவிநோதபுரம் என்று கூறப்பட்டிருக்கிறது.⁸ முதலாம் இராசராச சோழன் மற்றும் முதலாம் இராசேந்திரசோழன் காலத்தில் நித்தவிநோதபுரம் எனப்பட்டது. சோழர்காலத்தில் பெரும்பாலான நகரங்களுக்கு 'புரம்' என்ற பின் ஒட்டு சேர்க்கப்பட்டது. 'புரம்' என்றால் நகரம் என்று பொருளாகும்.⁹ சோழர்காலத்தில் வியாபாரிகள் நிறைந்து வியாபாரம் செய்யப்பட்ட ஊர், நகரம் என்று அழைக்கப்பட்டது; ஊர்களின் பெயரில் 'புரம்' என்று முடிந்தாலும் 'நகரம்' என்று பொருள்படும் என்பர்.⁹ வாளையூர் நகரமாகும். அதற்கு நித்தவிநோதன் என்ற பெயருடன் பின் ஒட்டாக 'புரம்' என்ற சொல் சேர்க்கப்பட்டுள்ளது.

வீரராசேந்திர சோழபுரம்

வாளையூருக்கு வீரராசேந்திர சோழன் ஆட்சியில் வீரராசேந்திர சோழபுரம் என்று பெயர் இடப்பட்டதை ஜம்பையின் 24 கல்வெட்டுகள் தெரிவிக்கின்றன.¹⁰ வீரராசேந்திர சோழபுரம் என்பது வீரராசேந்திரபுரம் என்றும் குறுகி அழைக்கப்பட்டதும் கல்வெட்டுகள் காட்டுகின்றன.

இராசேந்திரபுரம்

வாளையூருக்கு இரண்டாம் இராசேந்திர சோழனின் பெரியல் இராசேந்திரபுரம் என்று அழைக்கப் பட்டதை அவனுடைய (இராசேந்திர தேவன்) மூன்றாம் ஆட்சியாண்டுகள் கல்வெட்டு (கி.பி. 1054-55)க்கு கூறுகிறது.¹¹

சண்பை

ஜம்பை முதலில் வாளையூர் என்றுதான் அழைக்கப்பட்டிருக்கிறது. ஆகவே முதலாம் பராந்தக சோழனின் கல்வெட்டிலும் இராட்டிகூட மன்னன் மூன்றாம் கிருஷ்ணனின் கல்வெட்டிலும் வாளையூர் என்று மட்டும் உள்ளது. சண்பை என்ற பெயர் காணப்படவில்லை. 'சண்பையான வாளையூர்' என்ற பொறிப்பு கி.பி. பத்தாம் நூற்றாண்டுக் கல்வெட்டுகளில் எங்கும் காணப்படவில்லை. ஆனால் 'சண்பையான வீரராசேந்திரசோழபுரம்' என்ற பெயர் முதலில் வீரராசேந்திர சோழனின் கல்வெட்டில் வெட்டப்பட்டுள்ளது. அது முதற்கொண்டு பாண்டியர், கோப்பெருஞ்சிங்கன், விசயநகர அரசர்கள் ஆகியோருடைய கல்வெட்டுகளில் சண்பையை சண்பை, ஜம்பை, செம்பை என்றெல்லாம் அழைக்கப்பட்டதைக் கல்வெட்டுகள் தெரிவிக்கின்றன.¹¹

வீரராசேந்திரனின் மூன்றாம் ஆட்சியாண்டுக்கு முன்னர் வரை பொறிக்கப்பட்ட கல்வெட்டுகளில், 'வாளையூர்' என்றும் 'வாளையூராகிய நித்தவிநோதபுரம்' என்றும் 'வாளையூராகிய இராசேந்திரபுரம்' என்றும் 'பூர்வதேசத்து வாளையூர்' என்றும் அழைக்கப்பட்டதைக் காணலாம்.

இன்றைய ஜம்பை பத்தாம் நூற்றாண்டு முதற் கொண்டு காலந்தோறும் அரசர்களின் ஆர்வத்திற்கு இணங்கவும் உள்ளூர் மக்களின் விருப்பத்திற் கிணங்கவும் பல முறை பெயர் மாற்றம் பெற்றதைக் கல்வெட்டுகளின் வாயிலாக நாம் அறியலாம். ஜம்பைக்குப் பண்டைய இலக்கியங்கள் எதுவும் இல்லை.

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மிஷனரி வில்லியம் கௌடி தலித் மக்களின் முன்னேற்றத்திற்கு ஆற்றிய பணிகள் - ஓர் வரலாற்று ஆய்வு

ஐ. ஓரல் இராபர்ட் *

இங்கிலாந்து தேசத்தின் வடபகுதியில் உள்ள ஸ்காட்லாந்து மாநிலத்தின் வடபகுதியில் க்ஷெட்லாந்து தீவில் சென்னர்விக் என்னும் ஊரில் வில்லியம் கௌடி பிறந்தார்.

இவருடைய தந்தையின் பெயர் திரு. வில்லியம் தாயார் பெயர் திருமதி. இசபெல் ஜெம்சன். இவர்கள் மீன்பிடி தொழிலில் ஈடுபட்டு வந்தனர். கௌடி தனது இளமை பருவ கல்வியை சென்னர்விக் என்னும் ஊரில் பயின்றார். பிறகு சர்வேயிலுள்ள ரிச்மாண்டு கல்லூரியில் தனது கல்லூரி படிப்பை தொடர்ந்தார். மேலும் இவர் கிரேக்க இலக்கணம் விவிலியம், தத்துவம், தர்க்கவியல் ஆகியவற்றைக் கற்றறிந்தார். மேலும் தத்துவ சால்திரங்கள் மற்றும் ஆங்கில இலக்கியம் ஆகியவற்றைக் கூடுதலாக படித்தார். அவற்றில் அவரை வெகுவாக கவர்ந்த பாடம் கிரேக்க புதிய ஏற்பாடு. மேலும் வேதாகம

சரித்திரத்தில் பரிசுத்த பவுலடிகளின் குணங்கள் ஆற்றல் மிகு செயல்பாடுகள் கௌடியை வெகுவாக கவர்ந்தன. அச்செயல்பாடுகளை அவரை மிஷனரியாக பணியாற்ற வேண்டுமென்ற ஆர்வத்தை தூண்டியது.

வெஸ்லியின் மெதடிஸ்ட் மிஷனரி சங்கமம் கௌடியின் சென்னை வருகையும்

இவரின் கல்லூரி வாழ்க்கைக்குப் பிறகு இந்தியாவிற்கு சென்று மிஷனரி பணியாற்ற கௌடி மெத்தடிஸ்ட் சங்கத்தினரால் கேட்டுக் கொள்ளப்பட்டார். பிறகு முனைவர் ஜெங்கின்ஸ் என்பவரின் பொருப்பின் கீழ் மிஷனரி பணி செய்வதற்கு ஆணையைப் பெற்றுக் கொண்டு சென்னை மாநகரிலுள்ள பிளாக் டவுன் என்று அக்காலத்திலே அழைக்கப்பட்ட இக்கால ஜார்ஸ் டவுனிலுள்ள பழமையான சபையில் தன் பணியைத் துவங்கினார்.

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வில்லியம் கௌடி அவர்கள் தலித் மக்களிடையே ஆற்றிய மருத்துவ பணி

1889-ஆம் ஆண்டு ஓர் சிறிய மருத்துவ மனையை ஈக்காட்டில் ஆரம்பித்து அதற்கு மிஸ் பால்மர் என்பவரை பொறுப்பாக நியமித்தார். இவர் ஓர் ஆங்கிலோ இந்திய மருத்துவராவார். 1894 ஆம் ஆண்டு ஈக்காட்டில் ஓர் மருத்துவமனையை கட்டினார். அதனால் பால்மர் ஈக்காட்டிலேயே தங்க ஆரம்பித்தார். 1901 ஆம் ஆண்டு டாக்டர் பேனிஉட் என்பவர் இங்கிலாந்தில் இருந்து முதல் பெண் மிஷினரி மருத்துவராக ஈக்காடு வந்து அந்த மருத்துவனை வளர்ச்சிக்கு பாடுபட்டார். டாக்டர் மோனஹன் என்பவரும் இதனுடன் இணைத்து செயலாற்றினார்.

ஈக்காடு மருத்துவமனையை வலுப்படுத்தும் போதே தொலைதூரத்திலுள்ள கிராமங்களுக்கும் இந்த மருத்துவ மிஷனை விரிவுபடுத்த இந்தர மிஷினரி டாக்டர்களும் கௌடியும் தீர்மானித்தனர். அதன்படி திருப்பாச்சூர், புல்லரம்பாக்கம், முக்குறம் பாக்கம், திருநின்றவூர் ஆகிய கிராமங்களில் வாராந்தர மருத்துவ நிலையங்கள் தொடங்கினார். திருவள்ளூரில் வாரம் இருமுறை மருத்துவமனை திறக்கப்பட்டு மருத்துவ சேவை செய்யப்பட்டது. மேலும் ஈக்காட்டில் 1887ஆம் ஆண்டு மகப்பேறு வார்டுகள் கட்டப்பட்டன. 1901 ஆம் ஆண்டு மேலும் ஜோவன்ஸ் என்றவரின் நினைவாக ஒரு வார்டு கட்டப்பட்டது. அதுபோலவே நியூ காஸ்டலிலுள்ள லேடி ஸ்டிபன்சன் என்பவரின் நினைவாக 1904 ஆம் ஆண்டு இன்னும் ஓர் மருத்துவமனை ஈக்காட்டில் கட்டப்பட்டது.

மேலும் திருநின்றவூரிலும் 2 ஏக்கர் நிலம் வாங்கி மருத்துவ மனையை கட்டினார். அனேக ஏழைகளும் தலித் மக்களும் மருத்துவமனைக்கு வந்து இலவசமாக சிகிச்சை பெற்றுக் கொண்டனர். கௌடிக்கு எதிராக இருந்த அனேக உயர் சாதியினர் மருத்துவ சேவை மூலம் நண்பர்களாக மாறினர்.

தலித் மக்களின் நிலங்கள் மீட்பு

அதன் விளைவாக பல தலித் மக்கள் தாங்கள் பட்ட கடனை அடைக்க முடியாமல் நிலங்களை மிராஸ்தார்கள் எடுத்து கொண்டனர். 1886-ஆம் ஆண்டு திருவள்ளூர்

அருகிலுள்ள நிமலச் சேரியைச் சேர்ந்த 16 தலித்துகளின் நிலங்களும் மேற்கண்டபடியே மிராசுதார்கள் எடுத்துக் கொண்டனர். மேலும் கௌடி செங்கல்பட்டு மாவட்டம் ஆட்சி தலைவரை அணுகி அந்த நிலங்களை மீட்டார். மேலும் புறம்போக்கு நிலங்களை நிலமற்ற தலித்துகளுக்கு அளித்து அதில் பயன்பெற வழி செய்தார். இம் முறையால் ஏராளமான தலித்துக்கள் பயன் அடைந்தனர்.

கௌடி தலித் மக்களுக்கு ஆற்றிய சமுதாயப் பணிகள்

ஈக்காட்டில் பின்னால் ஆடைகள், மற்றும் கைத்தொழில்கள் ஆரம்பிக்கப்பட்டது. முதன்முதலில் மிஸ் ஸ்காட் அவர்களின் தலைமையில் தையல் பள்ளி ஆரம்பித்தார். இதில் அனேக ஏழை பெண்கள் இவற்றில் தையற்கலை கற்று கொண்டனர். 1899 ஆம் ஆண்டு ஈக்காட்டில் கௌடி அவர்களின் முயற்சினால் லேஸ் தொழிற்சாலை ஆரம்பிக்கப்பட்டது. அத்தொழிற்சாலை மிக விரைவில் வளர்ச்சியடைந்து ஈக்காடு முழுவதும் மிஷன் பணிகள் நடந்த தேவையான வருமானத்தை பெற்று தருகிற ஒரு முக்கிய ஸ்தாபனமாக இந்த லேஸ் தொழிற்சாலை விளங்கியது.

முடிவுரை

இவ்வாறாக கௌடி அவர்கள் தலித் மக்களுக்கு கல்வி பணியையும், மருத்துவ பணியையும் சிறப்புடன் ஆற்றினார். 1906 ஆம் ஆண்டு சென்னையில் இருந்து இங்கிலாந்துக்கு சென்றார். மீண்டும் 1914 ஆம் ஆண்டு மோதோடிஸ்ட் இயக்கத்தின் பொது செயலாளராக பதவி உயர்வு பெற்றார். 1920 ஆம் ஆண்டு மீண்டும் சென்னை வந்து தான் பணியாற்றிய பகுதியில் தலித் மக்கள் அதிக அளவில் முன்னேறி இருப்பதை கண்டு மகிழ்ச்சி அடைந்தார். 1922 ஏப்ரல் 9 ஆம் நாள் அவர் இயற்கை எய்தினார். அவர் மறைந்தாலும் அவரின் அயராது உழைப்பால் உருவான பள்ளிகள், மருத்துவமனைகள் இன்றளவும் செயல்பட்டு வருகிறது. அதன் விளைவால் அனேக தலித் மக்கள் இன்றும் உயர்ந்த நிலைக்கு முன்னேறி சிறந்து விளங்குகின்றனர். இதற்கு காரணம் அவர் கொடுத்த கல்வி அறிவேயாகும். அறுவடை வயல் என்ற பத்திரிக்கை அவரை "மிஸ்டிரிகளின் ஓர் அரசர்" என்று விமர்சித்திருக்கிறது.

காஞ்சிபுரம் மாவட்ட மகளிர் சுய உதவிக் குழுக்கள் - ஓர் ஆய்வு

கே. எஸ். ஜெகதீசன் *

காஞ்சிபுரம் மகளிர் மேம்பாட்டு நிறுவனம்

மகளிர் திட்டம் என்ற உன்னதமான இத்திட்டம் காஞ்சிபுரம் மாவட்டத்தில் இரண்டாம் அலகில் 1999-2000 ஆம் ஆண்டில் துவக்கப்பட்டு செவ்வனே செயல்பட்டு வருகிறது. இம்மாவட்டத்தில் உள்ள 13

ஒன்றியங்களில் அங்கீகரிக்கப்பட்ட 14 தொண்டு நிறுவனங்கள் மூலம் மகளிர் சுயஉதவிக்குழுக்கள் அமைக்கப்பட்டு செயல்படுத்தப்பட்டு வருகின்றது. இத்திட்டம் நகராட்சி பகுதிகளிலும் விரிவுபடுத்தப்பட்டு செயல்படுத்தப்பட்டு வருகிறது. இவ்வகையில் கிராம

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பஞ்சாயத்துக்களில் 10,655 மகளிர் சுய உதவிக் குழுக்களும், நகராட்சியில் 1989 மகளிர் சுய உதவிக்குழுக்களும் இம்மாவட்டத்தில் மொத்தம் 12,644 குழுக்கள் அமைக்கப்பட்டுள்ளது. அரசு வங்கி மற்றும் தொண்டு நிறுவனங்கள் இணைந்து இத்திட்டத்தினை வெறிப்பாதையில் கொண்டு செல்கின்றன. இதன் மூலம் வறுமைக் கோட்டிற்கு கீழ் வாழும் மகளிர் இத்திட்டத்தில் இணைக்கப்பட்டு பயன்பெற்று வருகின்றனர். இதில் 4108 மகளிர் சுய உதவி குழுக்களில் தாழ்த்தப்பட்ட வகுப்பைச் சேர்ந்த உறுப்பினர்கள் உள்ளனர் என்பது பெருமைக்குரியதாகும்.

கிராம மேம்பாடு

மகளிர் குழுக்கள் தங்களுடைய உறுப்பினர்களின் தேவையை மட்டும் பூர்த்தி செய்வதோடு நிறுத்திக் கொள்ளாமல், சமூகப் பிரச்சனைகள் கிராமப் பொது அடிப்படை வசதிகள் ஆகியவற்றிலும் அக்களை செலுத்தி ஒட்டு மொத்தமாக மேம்பாடு அடைய முயற்சி செய்ய வேண்டும்.

மகளிர் நிலைமை மேம்படுத்துதல்

நமது நாட்டின் மக்கள் தொகையில் சரி பாதி பெண்கள், ஆனால் குடும்பங்களில் பொது அமைப்புகளிலும் முடிவுகள் எடுக்கும்போது ஆண்களுக்கு சமமாக பெண்களுக்கும் பங்கேற்க வாய்ப்பளிக்கப்படுதல் வேண்டும். சிந்தித்து சமாயச செயல்பட உரிமை இருக்கிறதா என்பதையும் பணிக்கு செல்லவும் சுதந்திரமாக பணியாற்றவும் உரிமையிருக்கிறதா என்பதையும் உணர வேண்டும். சிறுமியாக இருக்கும்பொழுது தந்தையையோ அண்ணனையோ சார்ந்திருக்க, மணமான பிறகு கணவரை சார்ந்த நிலை கணவன் இறந்துவிட்டால், கணவன் குடும்பத்தாரையோ பிறந்த வீட்டாரையே நம்பி வாழ வேண்டிய சூழ்நிலை. இது தொடர்கதையாக இருந்த நிலை மாறி இப்போது சுய உதவிக் குழு பெண்கள் மூலம் இந்த நிலை மாறி இப்போது சுய உதவிக் குழு பெண்கள் மூலம் இந்த நிலை மாறி வருகிறது.

கிராம சபா

கிராம சபா கூட்டத்தில் ஒவ்வொரு உறுப்பினர்களும் தவறாது கலந்து கொள்வதின் மூலம் அந்த கிராம வளர்ச்சியில் தானும் பங்கு கொள்ளவும். ஆர்வத்துடன் செயல்படவும், கிராம அடிப்படைத் தேவைகளைப் பூர்த்தி செய்யவும், தங்களது சக்தியை மேலும் வளர்த்துக் கொள்ளவும் உள்ளாட்சி தேர்தலில் பங்கு கொள்ளவும் இது ஒரு நல்ல வாய்ப்பாகும்.

பெண்களின் கொடுமைகளுக்கு எதிரான நடவடிக்கைகள்

பெண்களுக்கு எதிராக இழைக்கப்படும் கொடுமைகளைப் பற்றி விழிப்புணர்வு பெற்று, இப்பிரச்சனைகளுக்கு தீர்வு காண சுயஉதவிக் குழு உறுப்பினர்கள் உணர்வுபூர்வமாக முயற்சி எடுக்க

வேண்டும். சாதாரணமாக பெண்கள் தங்களுக்கு ஏற்படும் பிரச்சனைகளை விதியென நொந்து கொண்டு சகித்து வாழும் நிலையை மாற்ற சுய உதவிக் குழு கூட்டங்களிலும், கூட்டமைப்பு கூட்டங்களிலும் இப்பிரச்சனைகளை வெளிப்படையாக பேச தொண்டு நிறுவனம் வாய்ப்பளித்து ஊக்கப்படுத்தப்பட வேண்டும். எடுக்கப்பட்ட நடவடிக்கையின் வெற்றி, தோல்வி கருதாது குழு உறுப்பினர்களுக்கு ஊக்கம் அளிக்கப்பட வேண்டும். கீழ்க்கண்ட அநீதிகளுக்கு எதிராக குழு நடவடிக்கைகள் எடுக்கலாம்.

பெண்கள் சம உரிமைக்கான செயல்கள்

பெண்களை ஆற்றமிக்கவர்களாக இயற்றப்பட்டுள்ள சட்ட உரிமைகள் பற்றிய விழிப்புணர்வை ஏற்படுத்துகிறது. மிகவும் முக்கியமான முன்னேற்றப்படியாகும். அவர்களை உரிமைகளை பாதுகாத்து செயல் நடவடிக்கைகளை மேற்கொள்ள சுய உதவிக் குழுக்களுக்கு ஆர்வமூட்டுதல் வேண்டும். கீழ்க்கண்ட பிரச்சனைகளுக்கு முடிவு காண ஆர்வமூட்டலாம்.

பெண் தொழிலாளர்கள் நியாயமான கூலியை பெற முயற்சித்தல். சமய மற்றும் வீட்டு வருவாயை குடும்ப முன்னேற்றத்திற்காக பயன்படுத்த மகளிருக்கு சம சுதந்திரம் கிடைக்க நடவடிக்கை எடுத்தல். பெண் குழந்தைகளைப் பள்ளிக்கு அனுப்புவதல்.

ஆர்வமூட்டக்கூடிய சில செயல் நடவடிக்கைகள்

கிராமச் சுற்றுப்புற சுகாதாரத்தை மேம்படுத்தும் செயல்கள் (கழிவறைகள் கட்டுதல் உள்பட) நல வாழ்வு மற்றும் தன் சுதந்திரம் பற்றிய விழிப்புணர்வை பரப்பச் செய்தல்.

நலவாழ்வு முகாம்களை நடத்துதல், வருமுன் காப்போம் போன்ற திட்டங்களில் பங்கேற்றல், குழந்தைகளுக்கான தடுப்பூசி முகாம்களில் பங்கேற்றல். பள்ளி/பால்வாடிக் கட்டிடங்களை பழுது பார்த்தல் மற்றும் பராமரித்தல். ஏரிகள் போன்ற மற்ற சமுதாய சொத்துக்களைப் பழுதுப்பார்த்தல் மற்றும் பராமரித்தல். சாலைகள், குடிநீர் விநியோகம், விளக்குகள்; உணவு பங்கீட்டு அட்டைகள் போன்ற வளர்ச்சித் திட்டங்களை கிராமத்திற்கு மற்றும் திருமண உதவித் திட்டங்கள் உறுப்பினர்களை மற்றும் இதர நபர்களுக்கு வெற்றிகரமாக பெற்றுத்தருதல்.

திறமைகளை வளர்த்தல்

- ★ பெண்களுக்கு நிதி நிர்வாகத்தை கற்றுக் கொடுத்தல்
- ★ நடைமுறை அறிவு பெறச் செய்தல்
- ★ தொழில் திறமையினை வளர்த்தல்.
- ★ தன்னம்பிக்கையை உருவாக்குதல்.
- ★ ஒருங்கிணைந்து செயல்படும் திறமையை ஊக்குவித்தல், தலைமை பண்பு, பேச்சாற்றல் போன்ற திறமைகளை வளர்த்தல்.

மகளிர் சுய உதவிக்குழுவின் நோக்கம் ஏழை பெண்களுக்கு கல்வி அளித்து பொருளாதாரத்தை மேம்படுத்துவதில் வெற்றி கண்டது. சமூக கொடுமைகளை ஏற்படாதவாறு திறம்பட செயல்படுத்தி வருகிறது. சமூக கீர்கேடுகள் களைய கூடிய நடவடிக்கைகள் எடுத்து ஏழையின் சிரிப்பில் இறைவனை கண்டது.

முடிவுரை

மகளிர் சுய உதவிக்குழுக்கள் தமிழகம் முழுவதும் ஆரம்பிக்கப்பட்டு பெண்களிடையே ஒரு மறுமலர்ச்சியை ஏற்படுத்தும் வகையில் செயல்பட்டு வருகின்றன. பெண்கள் குழுக்கள் மூலம் தங்களை தாங்களே சமூக பொருளாதார வளர்ச்சிக்காக ஈடுபடுத்திக் கொண்டு முன்னேற்றம் கண்டு வருகின்றனர். மேலும் இவர்கள் பொதுமக்கள் சேவையையும், சமுதாயத்திற்கு தன் தாய்நாட்டிற்கும் பணியாற்றுகின்ற வகையில் பல செயல்களையும் செய்து வருகின்றனர்.

மகளிர் சுய உதவிக்குழுக்களை முதன் முதலாக 1992-ஆம் ஆண்டு தொடங்கிய போது இக்குழுக்களுக்கு கடன் வழங்க வங்கிகள் பெரிதும் தயக்கம் காட்டின. ஆனால் தற்பொழுது இந்த சூழ்நிலை மாறியுள்ளது. தமிழகம் முழுவதும் உள்ள இந்த மகளிர் சுய உதவிக்குழுக்களிடம் இன்றைய தேதியில் பல கோடி ரூபாய் சேமிப்பு தொகை உள்ளது. இந்த சேமிப்பு தொகையை வங்கிகளில் வைப்பு நிதியாக வைக்கப்பட்டுள்ளன. எனவே வங்கிகள் மகளிர் சுய உதவிக்குழுக்களை தேடிச் செல்லும் நிலைமை இப்போது உருவாகி உள்ளது.

காஞ்சிபுரம் மாவட்டத்தில் ஏற்படும் பெண்களின் பிரச்சனைகள் யாவற்றிற்கும் இக்கூட்டமைப்பின் மூலம் உரிய தீர்வு அளிக்கப்பட்டு வருகின்றது. கலப்பு திருமணம் நடத்தி வைத்துள்ளனர். திருமணம் செய்து கொள்ளாமல் பெண்களை ஏமாற்றியவர்களின் மீது நீதிமன்றத்தில் வழக்குத் தொடுத்துள்ளனர். கணவனால் வஞ்சிக்கப்பட்டு ஏமாற்றப்பட்ட பெண்ணின் குழந்தைகளுக்கு மகளிர் காவல் நிலைய உதவியுடன் சொத்துக்களை பெற்றுக் கொடுத்துள்ளனர். கணவன் கொடுமை தாங்காமல் தற்கொலை செய்து கொண்ட பெண்களின் குழந்தைகளை அரசு விடுதியில் சேர்த்து படிப்பதற்கான அனைத்து ஏற்பாடுகளையும் செய்து வருகின்றனர். கிராம மக்களின் ஒத்துழைப்புடன் உயிர்கொல்லி, சாராய ஒழிப்பு ஊர்வலம் நடத்தி ஓரளவு கள்ளச்சாராய விற்பனையைக் கட்டுக்கொண்டு வந்துள்ளனர். தற்போது கள்ளச்சாராயம் தமிழகத்தில் குறைந்து காணப்படுகின்றன.

கிராமப்புற ஏழைப்பெண்கள் தங்களை வலுப்படுத்திக் கொண்டு சமூக, பொருளாதார மேம்பாடும், சுய சார்புத் தன்மையும் அடைந்துள்ளனர்.

சேலம் மாவட்ட மகளிர் சுய உதவிக்குழுக்கள்-ஓர் வரலாற்றுப் பார்வை

ஆர். தனபால்*

சேலம் மாவட்டத்தில் மகளிர் சுய உதவிக்குழு

மகளிர் திறன்களை அதிகரிக்கச் செய்து அவர்களுக்குப் படிப்பறிவு, சட்ட உரிமைகள், சுகாதாரம், குடும்பநலம், ஏழ்மைக்குறைப்பு, உள்ளாட்சி இயக்கம் போன்ற செயல்பாடுகளை தெளிவாக எடுத்துரைத்து தமிழக அரசால் அறிவிக்கப்பட்டது. பன்னாட்டு நிதி உதவியுடன் 8 மாவட்டங்களிலும், 75 ஒன்றியங்களிலும் இத்திட்டம் சோதனை அடிப்படையில் துவங்கப்பட்டு வளரத் தொடங்கியது. 1992ஆம் ஆண்டு அ.இ.அ.தி.மு.க. அரசு மகளிர் சுய உதவித் திட்டத்தை அறிவித்தது. தமிழகத்தில் 29 மாவட்டங்களில் 1,55,022 மகளிர் சுய உதவிக்குழுக்களும் 35,42,000 பெண்களும் உறுப்பினர்களாக இருந்து வருகிறார்கள்.

மகளிர் சுய உதவிக்குழுத் திட்டத்தின் கீழ் சேலம் மாவட்டத்தில் 7,334 சுய உதவிக்குழுக்களும், 1,20,466 பெண்களும் உறுப்பினர்களாக இருந்து வருகின்றனர். இவர்களில் தாழ்த்தப்பட்ட பெண்களும், பழங்குடியினப் பெண்களும் இருந்து வருகின்றனர். இக்குழுக்களின் மொத்த சேமிப்பு ரூ. 2542.84 லட்சமாகும். 6030 குழுக்கள் பல்வேறு வங்கிகளில் கடன் பெற்றுள்ள தொகை ரூ. 3189.76 லட்சமாகும். இந்த மகளிர் சுய உதவிக்குழுக்கள் மேன்மேலும் வளர வேண்டும் என்ற

நோக்கத்தோடு தமிழக அரசு பெண்கள் நிலை உயர்ந்தால் தான் குடும்பம், கிராமம் அதன் மூலம் மாநிலமும், நாடும் முன்னேறும் என்ற அடிப்படையில் பல்வேறு உதவிகளை செய்து வருகிறது.

மகளிர் திட்ட நோக்கங்கள்

கிராமப்புற ஏழைப்பெண்கள் தங்களை வலுப்படுத்திக் கொண்டு சமூக, பொருளாதார மேம்பாடும், சுய சார்புத் தன்மையும் அடைந்துள்ளனர்.

1. சேமிப்புப் பழக்கத்தை வளர்த்தல்
2. அவசரக்கடன் தேவைகளை தாமதமே பூர்த்தி செய்து கொள்ளக் கற்றுக் கொள்ளுதல்.
3. பெண்கள் சுயமாக சம்பாதித்து தங்கள் பொருளாதார நிலையை மேலும் உயர்த்திக் கொள்ளுதல்.
4. எழுத்தறிவற்ற ஏழைப்பெண்களுக்கு வங்கிக்கடன் மற்றும் அரசு நலத்திட்ட உதவிகளை பெற வழிவகை செய்தல்.
5. குடிசைத் தொழில் மூலம் தாங்கள் உற்பத்தி செய்யும் பொருட்களை நேரடியாக விற்பனை செய்யும் வழிமுறைகளை தெரிந்து கொள்ளுதல்.
6. சொத்துக்கள் வாங்கும் பொழுது தன் பெயரிலோ அல்லது அனைவருடன் கூட்டாகவோ இணைந்து

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வாங்கும் பழக்கத்தை ஏற்படுத்துதல் மற்றும் சொத்துக்களின் சம பங்கு பெறச் செய்தல் ஆகியவை ஆகும்.

மகளிர் சுய உதவிக்குழுக்களின் பணிகள்

பெண்களின் முன்னேற்றம் நாட்டின் முன்னேற்றம் என்றார் காந்தியடிகள். உலகளவில் உரிமைகள் பேச்சாலும், எழுத்தாலும் பல வகைகளில் உயர்வாக கருதப்படுகின்றன. பெண்களின் விடுதலைக்காக 1967-ஆம் ஆண்டு ஐ.நா. சாசனம் வெளியிட்ட பிரகடனத்தில் ஏற்றத் தாழ்வுகளை நீக்கியது. 1975-ல் நடத்தப்பட்ட சர்வதேச பெண்கள் மாநாடு ஒரு தைரியமான முடிவு என்பதில் சந்தேகமில்லை.

1. மாதத்திற்கு ஒரு முறையாவது கர்ப்பிணித் தாய்மார்களை வீடுகளில் சந்தித்து பரிசோதனையின் போது கணவனுடன் செல்ல ஊக்குவித்தல்.
2. ஊட்டச்சத்துள்ள உணவை உட்கொள்ள ஊக்குவித்தல்.
3. ஐந்து வயதுக்கு மேற்பட்ட குழந்தைகளை பள்ளிக்கு அனுப்பாத பெற்றோர்களை சந்தித்து பள்ளிக்கு அனுப்புமாறு ஊக்குவித்தல்
4. வறுமை, கடன் தொல்லை, கொத்தடிமை ஆகிய காரணங்களில் குழந்தைகளை வேலைக்கு அனுப்பிய பெற்றோர்களுக்கு அறிவுரை கூறி பள்ளிக்கு அனுப்ப ஏற்பாடு செய்தல்.
5. குடும்பக் கட்டுப்பாட்டின் அவசியத்தை வலியுறுத்தல்.
6. உயர்கல்வியில் அதிக மதிப்பெண் பெற்றிருந்தால் கல்லூரியில் சேர்ந்து படிக்க வைக்க மத்திய, மாநில அரசின் உதவித் தொகையினைப் பற்றிய விழிப்புணர்வை உருவாக்குதல்.
7. எச்.ஐ.வி. நோயை தடுப்பதில் தகுந்த ஆலோசனை வழங்குதல் போன்றவை ஆகும்.
8. உரக்கடை, தீவனக்கடை, மளிகைக்கடை, பெட்டிக்கடை, உணவகம், உறுகாய், செங்கல் குளை, பால் வியாபாரம் போன்ற தொழில்களையும் செய்து வருகின்றனர்.
9. பாப்பாரப்பட்டி ஒன்றியத்தில் பால் உற்பத்தி சங்கம், மின்சாரப் பொருட்கள் கொண்ட கடை, அழகு சாதனப் பொருட்கள் கடை, சைக்கிள் கடை, பந்தல், பாத்திரம், மளிகைக்கடை, ஆயில்மில், தேநீர் கடை, கறவைமாடு, விடுதிகள், சூப்பர் மார்க்கெட் போன்றவற்றையும் செய்து வருகின்றன.

அரசின் உதவிகள்

ஸ்வர்ண ஜெயந்தி சவராஜ்கார் யோஜனா திட்டத்தின் கீழ் சுழல் நிதியாக 2955 குழுக்களுக்கு, பொருளாதார உதவியாக 572 குழுக்களுக்கு, தொழில் முனைவோர் திட்டத்தின் கீழ் 5145 குழுக்களுக்கு மொத்தம் ரூபாய் 6 கோடியே 36 லட்சத்து 68 ஆயிரம் அளிக்கப்பட்டுள்ளது. ஊரக கைவினைஞர்கள் மேம்பாட்டு திட்டமான டாக்டர். அம்பேத்கார் ஹஸ்த வில்ப விகாஸ் யோஜனா திட்டத்தின் கீழ் ரூ. 52,75,000 தொழிற் கடன்களுக்காக வழங்கப்பட்டு உள்ளது. தாட்கோ திட்டத்தின் கீழ் ரூ. 154.62 லட்சம் வழங்கப்பட்டுள்ளது. இதனால் 235 குழுக்கள் பயனடைந்துள்ளன.

மூன்று ஆண்டுகளில் 13306 மகளிருக்கு ரூ. 63 லட்சம் செலவில் தொழில் முனைவோர் மேம்பாட்டு பயிற்சி வழங்கப்பட்டுள்ளது. ஸ்வர்ண ஜெயந்தி கிராம ஸ்வராஜக்கார் யோஜனா திட்டத்தின் கீழ் ரூ. 1 கோடியே 60 லட்சத்து 87 ஆயிரம் மதிப்பில் 135 குழுக்களுக்கு பொருளாதார கடனுதவியும், ரூ. 66,20,000 மதிப்பில் 662 மகளிர் சுய உதவிக்குழுக்களுக்கு சுழல் நிதியும் வழங்கப்பட்டுள்ளது. தமிழகத்திலேயே முதன் முதலாக சமூகத்தால் ஒதுக்கப்பட்ட அரசாணிகளுக்கு சேலம் ஊரக வளர்ச்சி திட்டத்தின் மூலம் சொகுசு வீடுகளும், சுழல் நிதி மற்றும் பொருளாதார கடனுதவியும் வழங்கப்பட்டுள்ளது. பசுமை மற்றும் வெண்மைப் புரட்சிக்குப் பிறகு மகளிர் சுய உதவிக் குழுக்களுக்குண்டான ஒரு மெளனப் புரட்சியாகும். கிராம மகளிர் தலைநிமிர்ந்து வாழக் கூடிய ஒரு கருவியாக விளங்கி வருகின்றது. நல்ல மண் என்பது தொண்டு நிறுவனம், நல்லவிதை என்பது மகளிர் திட்டம், நல்ல பயிர் என்பது சுய உதவிக்குழு தொண்டு நிறுவனம் மகளிர் என்ற பயிர்கள் மூலம் பொருளாதார மேம்பாடு, சமூக மேம்பாடு திறன் வளர்ச்சி போன்ற பணிகள் கிடைத்துள்ளது.

முடிவுரை

சேலம் மாவட்டத்தில் வறுமைக் கோட்டிற்கு கீழ் வாழும் ஏழை, எளிய மக்களின் மேம்பாட்டிற்காகவும், தாழ்த்தப்பட்ட மற்றும் பழங்குடியின மகளிர் சமூக, பொருளாதார ரீதியான மேம்பாட்டை அடையச் செய்ய வேண்டும் என்று உன்னத நோக்கத்துடன் தமிழகத்திலுள்ள 29 மாவட்டங்களில் மகளிர் சுய உதவிக் குழுக்களை ஏற்படுத்தி பல சாதனைகளை அரசு உருவாக்கி தந்துள்ளது.

செட்டிநாட்டரசர் ராஜா சர் முத்தைய செட்டியார் அவர்களின் கல்விப்பணி

டி. எம். சண்முகசுந்தரம் *

தென்னிந்தியாவின் கிழக்கு கரைக்குப் பகுதியில் இராமநாதபுரம் மாவட்டத்திலும், புதுக்கோட்டையை அடுத்து உள்ள நிலப்பரப்பே செட்டிநாட்டுப் பகுதி

என்பபடும் இந்த செட்டி நாட்டில், சுமார் ஆயிரத்து எண்ணூறு ஆண்டுகளுக்கு முன் காவிரிப்பூம்பட்டினத்தில் வாழ்ந்து வந்த நகரத்தார் அல்லது தனவணிகர் மரபில்,

* ஆராய்ச்சியாளர், வரலாற்றுத்துறை, தொலைநிலைக் கல்வி நிறுவனம், சென்னை பல்கலைக்கழகம், சேப்பாக்கம், சென்னை - 600 005.

உலகம் போற்றும் உன்னதப் பல்கலைக்கழகமான அண்ணாமலைப் பல்கலைக்கழகத்தை நிறுவிய பெருங்கொடை வள்ளல் ராஜா சர் அண்ணாமலைச் செட்டியார் அவர்களின் அருமைப்பதல்வராக தோன்றினார்.

அண்ணாமலைப் பல்கலைக்கழக மசோதா உருப்பெற்றுக் கொண்டிருந்தபோது முத்தைய செட்டியார் அவர்கள், மசோதாக்கள் வரைவதில் உள்ள பயிற்சியினை மிக நுட்பமாக கண்காணித்து வந்தார். அம்மசோதா சிக்கல் உடையது அன்று. ஆயினும் அம்மசோதா பற்றிப் பல்வேறு வகையான கருத்துக்கள் இருந்தன. அக்கருத்துக்களை எல்லாம் செம்மைப்படுத்தும் வகையில் பல நுணுக்கங்களுடன் அம்மசோதாவினை அமைக்க வேண்டியிருந்ததில் முத்தையச் செட்டியார் கருத்துக்கள் அனைத்துமே அவர்தம் தந்தையார் ராஜா சர் அண்ணாமலைச் செட்டியார் அவர்களின் கல்விக் கொள்கைக்கு உட்பட்டும் ஏற்புடையதாகவும் அமைந்து இருந்தது என்பது வியப்புக்குரிய ஒன்றாகும்.

1936ல் சென்னை மாநில ஆளுநராக இருந்த எர்ல்கின் பிரபு, அமைச்சரவையில் பொறுப்பேற்கும்படி ராஜா சர் முத்தைய செட்டியார் அவர்களை கேட்டுக் கொண்டதற்கு இணங்க அமைச்சர் பதவியினை ஏற்றுக் கொண்ட ராஜா சர் முத்தைய செட்டியார் அவர்களுக்கு கல்வி, மருத்துவம், சுகாதாரம், ஆகிய துறைகள் ஒதுக்கப்பட்டது. இதில் பிரத்தியோகமாக கல்வித்துறை அமைந்ததற்கு ராஜா சர் முத்தைய செட்டியார் அவர்களின் சீரிய கல்விப்பணியே காரணம் ஆகும்.

கல்வி அமைச்சர் என்ற முறையில் அக்காலத்தில் சென்னைப் பல்கலைக்கழகத்தின் இணை வேந்தராக இருந்தார். அப்போது சென்னைப் பல்கலைக்கழகத்தின் பட்டமளிப்பு விழா ஒன்றிற்கு இவர்கள் தலைமை தாங்கினார்கள். அதே காலத்தில் அவர்தம் தந்தையார் அண்ணாமலைப் பல்கலைக்கழகத்தின் இணை வேந்தராக இருந்தார்கள். ஒரே சமயத்தில் தந்தையார் அண்ணாமலைப் பல்கலைக்கழகத்தில் இணை வேந்தராகவும் மைந்தர் சென்னைப் பல்கலைக்கழக இணை வேந்தராகவும் இருந்தது வரலாற்றில் குறிப்பிடத்தக்க அரிய நிகழ்ச்சியாகும்.

ராஜா சர் முத்தைய செட்டியார் அவர்களின் அருளும், இடையறா ஈடுபாடும், கவனமும் காரணமாக அண்ணாமலைப் பல்கலைக்கழகம் அடைந்துள்ள அற்புதமான பயன்கள் அளவில்லாதனவாகும். புதிய கல்விப் பகுதிகள் தோன்றின. மொழியியல் துறை, கடல் வாழ் உயிரினங்களின் ஆராய்ச்சித் துறை, உழவியல் துறை, ஆசிரியப் பயிற்சித் துறை, ஆங்கிலப் பேச்சுத் துறை முதலியன ராஜா சர் முத்தைய செட்டியார் அவர்களின் அரியபெரிய கட்டிடங்களும், ஆய்வுக்கூடங்களும் தோன்றின.

தமது குடும்பமும், தாமும் நிறுவி, நிர்வகித்து வந்த கல்வி நிலையங்கள் தவிர ஏனையோர் எங்கெங்குக் கல்வி நிலையங்கள் தொடங்குகின்றனரோ அங்கெல்லாம் ராஜா சர் முத்தைய செட்டியாரின் பங்களிப்பு நிச்சயமாக

இருக்கும். அந்த வகையில் 1928 முதல் 1963 வரை முப்பத்தைந்து ஆண்டுகள் தொடர்ச்சியாக பச்சையப்பர் அறநிலைய பாதுகாப்புக் குழுவின் தலைவராக இருந்து நூற்றாண்டு விழா கொண்டாடி தன்னை ஒரு கல்விக் காவலனாக வெளிகாட்டிக் கொண்டார்.

பச்சையப்பன் கல்லூரி, ஜார்ஜ் டவுனில் அது தொடங்கப்பட்ட நாளிலிருந்தே கடைத்தெருவின் நடுவில் போதிய காற்றோட்டம் இல்லாமலும், பரந்த விளையாட்டு மைதானம் இல்லாமலும் இருந்துவந்த நிலையினை கருத்தில் கொண்டு ராஜா சர் முத்தைய செட்டியார் அவர்கள் கல்வி அமைச்சராக இருந்த பொழுது அக்கல்லூரிக்குக் கட்டிடங்கள் கட்டுவதற்குப் பொருள் கொடுக்க அரசாங்கத்தால் அனுமதிக்கப்பட்ட பொருள் கிடைத்து மிகப்பெரிய பச்சையப்பர் கல்லூரி கட்டிடம் கட்டப்பட்டது. அதே போன்று பச்சையப்பர் பிறந்த காஞ்சிபுரத்தில் ஒரு கல்லூரி நிறுவவும், அது வளர்ந்து அப்பகுதி மக்களுக்கு கல்விப்பணி ஆற்றுவதற்கும் நம் ராஜா சர் முத்தைய செட்டியார் அவர்களே காரணமாக இருந்தார்கள். அதன்படி காஞ்சிபுரத்தில் இப்போது கம்பீரமாக எழுந்து நிற்கும் பச்சையப்பர் கல்லூரியின் புதிய கட்டிடங்கள் அனைத்தும் ராஜா சர் முத்தைய செட்டியார் அவர்களின் பெயரைச் சொல்லும்.

ராஜா சர் முத்தைய செட்டியார் அவர்கள் 1940ஆம் ஆண்டு முதல் 1946ஆம் ஆண்டு வரை ஆறு ஆண்டுகள் சென்னைப் பல்கலைக்கழக ஆட்சிக் குழுவில் உறுப்பினராக இருந்திருக்கிறார்கள். அதே போன்று கிண்டியில் உள்ள ஐ.ஐ.டி., ஆட்சிக்குழு உறுப்பினராய் மூன்று ஆண்டுகள் பணியாற்றி இருக்கின்றார்கள்.

ராஜா சர் முத்தைய செட்டியார் அவர்கள் ராஜா அண்ணாமலைப்புரத்தில் தம் பெயரால் ஆண்களுக்கும், பெண்களுக்கும் தனித்தனி இரண்டு உயர்நிலைப் பள்ளிகளும், அதே அண்ணாமலைப்புரத்தில் கிழக்கு மேற்கு பகுதியில் தனித்தனி இரண்டு தொடக்கப்பள்ளிகளும், காந்தி நகரில் தம் மனைவி ராணி மெய்யம்மை ஆச்சி அவர்கள் பெயரில் ஓர் உயர்நிலைப்பள்ளியும், ஓர் தொடக்கப்பள்ளியும் நிறுவி அவற்றிற்கு தாராளமாகப் பொருள் வழங்கியுள்ளார்கள். சிதம்பரத்தில் பெரிய தந்தையார் இராமசாமி செட்டியார் அவர்களால் நிறுவப் பெற்று தந்தையரால் வளர்க்கப் பெற்று வந்த இராமசாமி செட்டியார் தொடக்கப்பள்ளிகளும், உயர்நிலைப் பள்ளிகளும், அண்ணாமலை நகரில் தந்தையரால் நிறுவப் பெற்ற மீனாட்சி தொடக்கப் பள்ளியும் ராஜா சர் முத்தைய செட்டியார் அவர்களின் பொருள் உதவிகளாலும் மேற்பார்வையாலும் இனிது வளர்ந்தன. இவர்களால் நிறுவப்பெற்றனவே அன்றி மற்றையோர் நிறுவியுள்ள கல்வி நிறுவனங்களுக்கும் இவர் பொருள் வழங்கியுள்ளார்.

தொடக்கப் பள்ளி முதல் பல்கலைக்கழகம் வரை உள்ள பல்வேறு வகையான கல்வி நிறுவனங்களை நிறுவி வளர்த்து வந்த பெருமை இந்தியத் திருநாட்டில் ராஜா சர் முத்தைய செட்டியார் அவர்களுக்கே உண்டு.

வட ஆற்காடு மாவட்ட சுதந்திர போராட்ட தியாகி நா. அண்ணாமலை பிள்ளை சமூகநலப் பணிகள் - ஓர் ஆய்வு

அ. சீனிவாசன்*

முன்னுரை

இந்திய தேசிய விடுதலை போராட்டத்தில் தமிழ் நாட்டில் விடுதலை போராட்ட வீரர்களின் வரலாற்றில் வட ஆற்காடு மாவட்டம் திருவண்ணாமலை நகரத்தைச் சேர்ந்த சுதந்திரப் போராட்ட வீரர் தியாகி நா. அண்ணாமலை பிள்ளை (1888-ம் ஜூலை மாதம் 7ந் தேதி (தமிழ் வருடம் சர்வோதாரி ஆனி மாதம் 28ந் தேதி பூச நட்சத்திரத்தில்) தந்தை நாராயணசாமி பிள்ளைக்கும் தாயார் தாயம்மாளுக்கும் மகனாக பிறந்தார். இவருடைய குடும்பம் ஒரு சாதாரண ஏழ்மையான குடும்பமாகும்.) இவர்களின் தன்னலமற்ற தேசப்பற்று, மனித நேயம், சமூக தொண்டுகள், கல்வி, பொது நலன்கள் பற்றி விரிவாக காண்போம்.

தர்ம சேவா சங்கம்

அனைத்து இன மக்களும் பயன்படக் கூடிய வகையில் தர்ம சேவா சங்கத்தை இவர் நிறுவினார். எல்லா தரப்பு இளைஞர்களையும் அச்சங்கத்தில் அங்கத்தினராக சேர்த்தார். படித்த பெரியோர்களையும், பண மிகுந்த பலரையும் வரவழைத்து அவ்வப்போது சொற்பொழிவு நடத்தினார். இராமாயணம், மகாபாரதம் போன்ற நூல்களின் மதிப்புமிக்க நீதி கருத்துக்களை மக்களிடையே பரப்பினார். காரணம் இந்நீதி, நேர்மை, கருத்துக்கள் மூலம் சுதந்திர வேட்கையை இளைஞர்கள் மத்தியில் உருவாக்குவதே.

மதுவிலக்கு பிரசாரம்

சமூக தொண்டில் அயராது உழைத்து சரிந்து கிடக்கும் மக்களை மேன்மை அடைய செய்ய மதுவிலக்கு பிரசாரத்தை மேற்கொண்டார். வட ஆற்காடு மாவட்டத்தின் அனைத்து இடங்களுக்கும் சென்று மதுவினால் ஏற்படும் தீமைகளை மக்களுக்கு எடுத்துரைத்தார். கள்ளக்கடைகளை ஏலத்தில் விட்டு கோடிக்கணக்கான பணம் சம்பாதிக்கிறார்கள் என்று மக்கள் மனதில் படியும் வண்ணம் மதுவிலக்கு பிரசாரம் செய்தார். மதுவிலக்கு பிரசாரத்தின் சாசனத்தால் அண்ணாமலை பிள்ளை அவர்கள் கோர்ட்டை அவமதித்ததாக குற்றம் சாட்டி 1921-ம் ஆண்டு ஜூன் மாதம் இரண்டு வாரம் கடுங்காவல் தண்டனையை ஆட்சியாளர்கள் விதித்தனர்.

கால்நடை சந்தை உருவாக்கம்

1931-ம் வருடம் நவம்பர் மாதம் தியாகி நா. அண்ணாமலை பிள்ளை திருவண்ணாமலை நகரசபை உறுப்பினராக தேர்ந்தெடுக்கப்பட்ட பின்னர் ஏழை

விவசாயிகள் பயன்பெறும் வகையில் ஒவ்வொரு வாரமும் செவ்வாய்க்கிழமையன்று செங்கம் ரோட்டில் இந்த கால்நடை சந்தை கூடியது. இதன் மூலம் வருடத்திற்கு கால்நடை சந்தை ரூ. 2700/- பொது மக்கள் முன்னிலையில் ஏலம் விடப்பட்டு கால்நடை சந்தையினால் திருவண்ணாமலை நகராட்சிக்கு மாதம் ரூ. 700/- வருமானம் ஈட்டியது.

சமூகப் பணிகளால் மேம்பாடு அடைந்த மலைவாழ் மக்கள்

1937-ம் ஆண்டு தியாகி நா. அண்ணாமலை பிள்ளை போளூர், செங்கம், திருவண்ணாமலை போன்ற உள்ளடங்கிய பகுதிகளில் இருந்து சட்டமன்ற உறுப்பினராக தேர்ந்தெடுக்கப்பட்டார். 1937-ம் வருடம் செப்டம்பர் 22ந் தேதி சென்னை சட்டமன்ற பேரவையில் வட ஆற்காடு மாவட்டத்தில் உள்ள ஜவ்வாது மலைவாழ் மக்களின் முன்னேற்றத்திற்காக கல்வி, போக்குவரத்து, வசதி, தொலை தொடர்பு வசதி, துப்புரவு மற்றும் மருத்துவ வசதிகள் கிடைக்காததை பற்றி விளக்கமாக கூறினார். இதன்படி வட ஆற்காடு மாவட்டத்தில் உள்ள தாழ்த்தப்பட்ட வகுப்பினர், இருளர், மறவர், நரிக்குறவர் போன்ற பிரிவினர்கள் அனைவரும் சமுதாய முன்னேற்றத்தில் மேம்பாடு அடைய அரசாங்கத்தை வலியுறுத்தினார் என்பது முக்கிய சிறப்பு அம்சமாகும். அவைகளில் 1) ஜவ்வாது மலைவாழ் மக்களின் மேம்பாட்டிற்கான செயல் திட்டம். 2) ஜவ்வாது மலை எழுபத்து இரண்டு கிராமங்களை கொண்டு இருந்த போதிலும் அவற்றில் ஒரே ஒரு பள்ளிக்கூடம் மட்டுமே காணப்பட்டது. இவற்றை தனது கருத்தில் கொண்டு வந்து ஜவ்வாது மலை வாழ் மக்களின் கல்வி முன்னேற்றத்திற்காக நிறைய கல்விக் கூடங்களை இப்பகுதியில் தொடங்குவதற்கு தனது கருத்தை அரசாங்கத்திடம் தெரிவித்ததால் ஜவ்வாது மலை வாழ் மக்களிடையே காலரா நோய் பரவாமல் இருக்க சுகாதார திட்டங்களை புதியதாக வகுத்தல். 3) போக்குவரத்து வசதிகளை மேம்படுத்த சாலை வசதிகளையும் துப்புரவு மற்றும் மேம்பாட்டு திட்டம் 4) வட ஆற்காடு மாவட்டத்தில் விவசாய வளர்ச்சியடைய தனது திட்டத்தை அறிவித்தார்.

நீர்ப்பாசன வசதிக்காக கிணறுகள் வெட்ட நிதி ஒதுக்கப்படுதல்

தமிழ்நாடு முழுவதும் மழை இல்லாமல் வறட்சி நிலை காணப்பட்டதை தொடர்ந்து விவசாயத்தை முன்னேற்ற கிணறுகள் வெட்டி மக்களின் பொருளாதார

* விரிவுரையாளர், வரலாற்றுத்துறை, அரசு கலைக் கல்லூரி, திருவண்ணாமலை.

நிலையை சீரமைக்க பணப் பயிர்களை பயிரிட அரசாங்கத்திற்கு ஆலோசனை கொடுத்தார். ஒரு கிணறு வெட்ட ரூ. 750/- செலவு செய்தது. கிராமப்புறங்களில் வறட்சியை போக்க 16,000 கிணறுகளை வெட்ட உத்தரவிட்டது. விவசாயத் தொழிலை நவீன மயமாக்குவதற்கு விவசாயிகளுக்கு தேவையான கருவிகள் வழங்கவும் பெரும் முயற்சி இவரால் மேற்கொள்ளப் பட்டது. வறட்சி காலத்தில் உணவு பொருள் பற்றாக்குறையை போக்க தனது பரிந்துரை கடிதம் ஒன்றை அரசாங்கத்திடம் கொடுத்தார். இவர் கொடுத்த பரிந்துரை கடிதத்தை அரசாங்கம் பரிசீலனை செய்து விவசாய வளம் மிகுந்த தமிழ் நாட்டின் நெற்களஞ்சியம் என அழைக்கப்பட்ட தஞ்சாவூர் மாவட்டங்களில் இருந்து உணவு பொருட்கள் வாரிகள், பேருந்துகள் மூலமாக கொண்டு வரப்பட்டு உணவு பொருட்கள் வாரிகள், பேருந்துகள் மூலமாக கொண்டு

வரப்பட்டு உணவு பொருள் பற்றாக்குறைகள் இவரின் முயற்சியால் நீக்கப்பட்டது என்பது வரலாற்று உண்மை. நீர்ப்பாசன வசதிக்காக வறட்சியினால் பாதிக்கப்பட்ட வட ஆற்காடு மாவட்டங்களில் மேநீர் தேக்க தொட்டிகளை அமைத்து விவசாயத்திற்கு நீர்பாசன வசதிகளை ஏற்படுத்தினார். முதலாவது ஐந்தாண்டு (1951-55) திட்டத்தில் விவசாயத்தை மேம்படுத்த அணைகள் கட்டுவதற்கு பண உதவி மானியம் வழங்கப்பட்டு அன்றைய முதலமைச்சர் அமரர் காமராஜர் ஆட்சி காலத்தில் திருவண்ணாமலைக்கு தென் மேற்கே 36 கி.மீ. தொலைவில் தென் பெண்ணையாற்றின் கரையின் குறுக்கே சாத்தனூர் அணை நீர்ப்பாசன வசதிக்காக 1957-ஆம் ஆண்டு கட்டப்பட்டது. இதனால் வட ஆற்காடு மாவட்டத்தை சுற்றியுள்ள நகர் மற்றும் கிராமப்புற மக்களின் நீர்ப்பாசனம் மற்றும் குடிநீர் பற்றாக்குறை முற்றிலும் நீக்கிய பெருமை இவரையேச் சாரும்.

தகவல் அறியும் உரிமைச் சட்டம் - 2005

ந. அறிவுழகன்* பெ. பரமசிவம்**

முன்னுரை

நமது அரசியலமைப்புச் சட்டம் 1950 ஜனவரி 26 முதல் செயல்படத் தொடங்கியது. அச்சட்டத்தில் நாட்டு மக்களின் அடிப்படை உரிமைகள், அடிப்படைக் கடமைகள் உட்பட நாட்டின் நிர்வாகத்தின் மூன்று தூண்களாக விளங்கும் சட்டத்துறை, செயல்துறை, நீதித்துறை ஆகியவற்றின் கடமைகளையும், உரிமைகளையும், வழங்கியுள்ளது 1995 - ஆம் ஆண்டு வரை 73 முறை இந்திய அரசியலமைப்புச் சட்டம் திருத்தப்பட்டு பல மாற்றங்களைப் பெற்றுள்ளது. அவற்றில் மத்திய மாநில அரசுகள் உள்ளாட்சி அமைப்புகள், அரசு மற்றும் அரசு உதவி பெறும் நிறுவனங்கள் செயல்பாடு குறித்து நாம் கேட்டும் தகவல்களை அந்த நிறுவனங்கள் நமக்கு அளிக்க வேண்டியதை கட்டாயமாகும் தகவல் அறியும் உரிமைச் சட்டம் 2005 - ஆம் ஆண்டு பாராளுமன்றத்தில் நிறைவேற்றப்பட்டு நடைமுறைக்கு வந்துள்ளது. இச்சட்டத்தை மக்களுக்காக நமது நாடாளுமன்றம் இயற்றியுள்ளது. வரலாற்று சிறப்பு மிக்கதாகும் இந்த ஆண்டை நாம் பொன் எழுத்துக்களால் பொறிக்கப்பட வேண்டும். நாடு விடுதலை அடைந்து 60 ஆண்டுகளுக்கு பின் நமக்கு முதல் முறையாக இந்த உரிமைச் சட்டம் கிடைத்துள்ளது. தகவல் அறியும் உரிமைச் சட்டம் நமது அடிப்படை உரிமை என்று உச்சநீதிமன்றம் பல முறை கூறி இருந்தாலும் அதற்கு அங்கீகாரம் 2005 - ஆம் ஆண்டு நாம் பெற்றுள்ளோம். குடிமக்கள் இந்த உரிமையை பயன்படுத்துவதற்கு பாதுகாப்பையும் அதற்கான வழிமுறைகளையும் இச்சட்டம் வகுத்துள்ளது. இச்சட்டத்தினால் மக்கள் பெறுகின்ற உரிமைகளையும்

இச்சட்டத்தின் மூலம் அதிகாரிகளின் கடமைகளையும் நாம் உணரமுடியும். மேலும் இச்சட்டத்தின் சிறப்பு அம்சங்கள் என்ன என்பதையும் இச்சட்டத்தின் மூலம் விதிவிலக்கு அளிக்கப்பட்டுள்ள அரசின் இரகசிய ஒப்பந்தங்களிலிருந்து விலக்க பெறுவதையும் மேல் முறையீடுகளும் புகார்களும் இச்சட்டத்தினால் அடையப் போகும் நன்மைகளையும் இச்சட்டத்தை மீறுபவர்கள் அடைகின்ற தண்டனைகளையும் பொதுவானச் சில அய்யப்பாடுகளையும் இந்த ஆய்வு கட்டுரையின் மூலம் அறியலாம்.

ஜனநாயக ஆட்சியின் நடைமுறையை தொடக்கி வைக்கும் இந்த தகவல் அறியும் உரிமை சட்டம் ஜனநாயகத்தில் மக்களின் தீவிர பங்கேற்புக்கும் அவர்களின் உரிமையை நிலைநாட்டிக் கொள்ளவும் அரசு அதிகாரிகள் தங்களின் கடமைகளை சிறப்பாக செய்யவும் இச்சட்டம் வழிவகிக்கிறது. கடந்த சில ஆண்டுகளாக தமிழ்நாடு, அஸ்ஸாம் சிக்கியம், கோவா, கர்நாடகம், ஜம்மு காஷ்மீர், மத்தியபிரதேசம், மஹாராஷ்டிரம், ராஜஸ்தான், உத்திரபிரதேசம், குஜராத் போன்ற மாநிலங்கள் தகவல் அறியும் சட்டத்தை நடைமுறைப் படுத்த முயன்றன இருப்பினும் தகவல் அறியும் சட்டம் முறையாக வெற்றி பெறவில்லை மத்திய மாநில அரசுகள் தகவல் அறியும் சட்டத்தை அரசு இதழ்களில் வெளியிடப் படாமையால் இச்சட்டம் செயலற்ற நிலையில் இருந்தது. 2005 -ஆம் ஆண்டு அக்டோபர் மாதம் இச்சட்டம் புதிய வடிவத்தை பெற்று இன்று நடைமுறைக்கு கொண்டு வரப்பட்டுள்ளது.

இச்சட்டம் மத்திய மாநில அரசுகள் உள்ளாட்சி அமைப்புகள் காவல் துறை, நீதி மன்றம், சட்டப்பேரவை

* விளிவுரையாளர், முதுநிலை வரலாற்றுத்துறை, அறிஞர் அண்ணா அரசு கலைக் கல்லூரி, ஆத்தூர்.

** விளிவுரையாளர், முதுநிலை வணிகவியல் துறை, அரசு கலைக் கல்லூரி, தருமபுரி.

முதலியவற்றுக்கு பொருந்தும் அரசிடம் இருந்து நேரடியாகவோ, மறைமுகமாகவோ, உதவி பெறும் நிறுவனங்கள் அனைத்தும் இச்சட்டத்தை கட்டாயமாக பின்பற்றப்பட வேண்டும் (எ.கா) தனியார் பள்ளிகள் மருத்துவமனைகள், வர்த்தக நிறுவனங்கள், தொழில் துறைகள் எந்த துறையாக இருந்தாலும் வரி விலக்கு பெறுகின்ற அனைத்து நிறுவனங்களும் கட்டாயமாக இச்சட்டத்தை பின்பற்ற வேண்டும்.

தகவல் அறியும் உரிமைச் சட்டம் தகவல் என்ற சொல்லுக்கு விரிவான விளக்கத்தை குறித்து அதிகாரி அளிக்கும் ஆலோசனை கருத்துகளும் கூட நிபந்தனையின் பேரில் வெளியிடப்பட வேண்டும். இச்சட்டத்தின் 8 பிரிவின்படி ஒரு ஆலோசனை குறித்து கோப்புகளில் எழுதிய குறிப்புகளும் கேட்பவருக்கு கொடுக்கப்பட வேண்டும். இச்சட்டப்படி செய்வதற்கான உரிமையும் இச்சட்டத்தில் தகவல் என்ற சொல்லில் அடங்கும் இதன்படி நாட்டின் உண்மை நிலவரத்தை மக்களே அறிய இச்சட்டம் வழிவகுக்கிறது.

தகவல் அறியும் உரிமை சட்டத்தின்படி அரசிடமிருந்து அல்லது பொதுத்துறை நிறுவனமிருந்து தகவல்களை எளிமையான முறையில் பெற இச்சட்டம்

வழிவகுத்துள்ளது. அதன்படி அரசு துறை பொதுமக்களிடமிருந்து விண்ணப்பங்களை பெறவும் அத்தொடர்பான சரியான தகவல்களை பொதுமக்களுக்கு அளிக்கவும் தகவல் அதிகாரி ஒருவர் நியமிக்கப்பட வேண்டும். பொதுமக்களிடமிருந்து பெறப்படும் மனுக்களுக்கு 30 நாள் பதில் அளிக்கப்பட வேண்டும் ஒரு நபரின் உயிர் அல்லது சுதந்திரம் தொடர்பான தகவல்கள் 48 மணி நேரத்திற்குள் சரியான தகவல் அளிக்கப்பட வேண்டும்.

இச்சட்டம் செம்மையாக இந்தியா முழுவதும் செயல்படுத்தப்பட்டால் இந்தியாவின் ஆட்சித்தன்மையே மாற்றி உலக வல்லரசில் முதலிடத்தை நம் பாரதம் பெறும் என்பதில் ஐயமில்லை. வெளிப்படையான ஆட்சியை தொடக்கி வைக்கும் இச்சட்டம் பிரதிநிதித்துவம் என்ற கோட்பாட்டைக் கொண்ட இந்திய ஜனநாயகத்தை மக்களாட்சிக்கும் மக்களின் தீவிர பங்கேற்புக்கும் வழிவகுக்கும். நலத்திட்டங்களுக்கான, சட்டத்திற்கும் புறம்பான காரியங்களுக்கு செலவிடப்படாமல் தடுக்க இச்சட்டம் வழிவகைச் செய்கிறது. இதனால் மக்களின் முன்னுரிமைத் திட்டங்களை செயல்படுத்தி மத்திய, மாநில அரசுகள் செயல்பட்டால் மக்களின் உரிமைகளும், கடமைகளும் போற்றப்படும்.

வழிபாட்டில் அகத்தியர்

மு. கலா *

முன்னுரை

அகத்தியர் சப்தரிஷிகளில் ஒருவராகக் கருதப்படுகிறார். இவர் தமிழ் மொழியைப் போற்றி வளர்த்தவர் என்றும், தமிழுக்கு இலக்கணம் வகுத்தவர் என்றும் கூறப்படுகிறது. ரிக் வேதத்தில் அகத்தியரைப் பற்றிய குறிப்புகள் காணப்படுகின்றன. இராமபிரான் அகத்தியரிடம் மிகுந்த பக்தி கொண்டிருந்ததாக இராமாயணத்தில் கூறப்பட்டுள்ளது.

அகத்தியர் குறுகிய தோற்றம் உடையவராக இருப்பதால் குறுமுனி என்றும், தமிழை வளர்த்ததால் தமிழ் முனி என்றும் அழைக்கப்படுகிறார். இவரும் பந்தியிலிருந்து தோன்றியதால் கும்பமுனி, கலசமுனி, கும்பசம்பவன் மற்றும் கடோத்பவன் என்றும் பல்வேறு பெயர்களால் அழைக்கப்படுகிறார்.

இவர் நீண்ட தாடியுடனும், மீசையுடனும், தொப்பை வயிறு கொண்டவராகவும் உள்ள உறவினராகவும் சிற்பங்களில் காட்டப்படுகிறது. தலையானது ஜடாமகுடத்தால் அலங்கரிக்கப்பட்டிருக்கும்.

முற்காலச் சோழர் கால கோயில்களில் குறிப்பாக திருவாவடுதுறை (கோமுகதீசுவரர் கோயில்) திருவாரூர் (அறநெறி ஈசுவரர் கோயில்) கோனேரிராஜபுரம் (உமா

மகேஸ்வரர் கோயில்) திருக்கோடிகா (திருகோடில்வரர் கோயில்) ஆடுதுறை (ஆபத்சகாயேசுவரர் கோயில், குத்தாலம் (உத்தவேதிசுவரர் கோயில், திருநறையூர் (சித்தநாதீசுவரர் கோயில்) செம்பியன் மாதேவி (கைலாசநாதர் சுவாமி) கரந்தை (வசில்லேசுவரர் கோயில்) மற்றும் விருத்தாச்சலம் (விருத்தகிரீஸ்வரர் கோயில்) போன்ற கோயில்களில் அகத்தியர் படிமம் இடம் பெற்றுள்ளன. முதன் முதலாக உத்தமச்சோழன் காலத்தில் நிதிகளுக்கென்று அர்த்த மண்டபத்தின் தென்புறத்தில் தனித் தேவைக்கோட்டம் அமைத்திடும் பாணி தோற்றம் பெறத் தொடங்கியது எனலாம். இப்பாணி பிற்காலச் சோழர் காலத்திலும் தொடர்ந்து பின்பற்றப்பட்டது வருகிறது.

கோனேரிராஜபுரம் உமாமகேசுவரர் கோயிலில் பத்மபீடத்தின் மேல் சகாசன கோலத்தில் வலது காலை தொங்க விட்டும் இடது காலை மடக்கி பீடத்தின் மீது கிடை மட்டமாக அமைக்கப்பட்டுள்ளது. படுத்த வயிற்றுடனும், குட்டையான கால்களுடனும் காட்டப்பட்டுள்ளது. இரு கைகள் வலது கையில் அபய முத்திசையில் அடக்க மாலை சுற்றப்பட்டுள்ளது. இடது கையில் சுவடி இடம் பெற்றுள்ளது. ஜடாபகுடம் தலையை அலங்கரிக்கிறது. நீண்ட தாடி, மீசை, நீண்ட காது, உருத்திராட்ச மாலை, யஞ்நோபவிதம், உதரபந்தம் போன்றவைகள்

* விரிவுரையாளர், வரலாற்றுத்துறை, ஏ. வி. சி. கல்லூரி, மன்னம்பந்தல், மயிலாடுதுறை.

அணிந்துள்ளார். அகத்தியர் காலின் கீழ் இரண்டு படிமங்கள் காட்டப்பட்டுள்ளன. கண்டராதித்த சோழனும் அவனது மகனுமான உத்தமச் சோழனாகவும் இருக்கலாம் என்று கருதப்படுகிறது. கண்டராதித்த சோழன் உத்தம சோழனுக்கு ஆசி வழங்குவது போல் காட்டப்பட்டுள்ளது.

ஆடு துறை மற்றும் திருநறையூர் கோயில்களில் இடம் பெற்றுள்ள அகத்தியர் படிமத்தின் இடது கையில் கமண்டலத்தை ஏந்தியவாறு காட்டப்பட்டுள்ளது.

அனைவருக்கும் கல்வி இயக்கம் - திருவண்ணாமலை மாவட்டம் ஓர் ஆய்வு

செ. அரசு*

அனைவருக்கும் கல்வி திட்டம் தமிழ்நாட்டில் 2001ஆம் ஆண்டு முதல் 2010 ஆண்டு வரை பத்து ஆண்டுகள் நிறைவேற்றப்பட உள்ளது. அனைவருக்கும் கல்வி இயக்க குறிக்கோள்களின்படி 2010 ஆண்டிற்குள் தமிழ்நாட்டில் பள்ளி வயது குழந்தைகள் அனைவரும் எட்டு ஆண்டுகள் ஆரம்ப கல்வியைப் பெற்றிருப்பர் என்ற நிலை அடைய வேண்டும் என்ற வகையில் இத்திட்டப் பணிகள் செயல்பட்டு வருகிறது.

தமிழ்நாட்டில் அனைவருக்கும் கல்வி வழங்கும் நடவடிக்கைக்காக மாவட்டத் தொடக்கக் கல்வித் திட்டத்தை அடிப்படையாக கொண்டு 1994-1995 ஆம் ஆண்டில் 'தமிழ்நாடு அனைவருக்கும் கல்வி இயக்கம்' (Tamil Nadu State Mission of Education for All) என்ற அமைப்பு உருவாக்கப்பட்டது. இந்த அமைப்பில் மாண்புமிகு தமிழக முதலமைச்சர் அவர்களைத் தலைவராகவும், மாண்புமிகு கல்வி அமைச்சர் அவர்களைத் துணைத் தலைவராகவும், அரசுத் துறை அலுவலர்கள், மக்கள் பிரதிநிதிகள் ஆகியோரை உறுப்பினர்களாகவும் கொண்ட ஆட்சிக் குழுவும் (Governing Council) பள்ளிக் கல்வித் துறைச் செயலர் அவர்களைத் தலைவராகக் கொண்ட செயற்குழுவும் (Executing Committee) உள்ளன. இவ்விரு அமைப்புகளுக்கும் மாநிலத் திட்ட இயக்குநர் அவர்கள் உறுப்பினர் செயலராகச் செயல்படுவார். மாநிலத் திட்ட இயக்கம், மாவட்டத் திட்ட அலுவலகம், வட்டார வளமையம், கிராமக் கல்விக் குழு ஆகிய அமைப்புகள் மாநில அமைப்புக்கு உதவியாகத் திட்டப் பணிகளை நிறைவேற்றி வருகின்றன.

திருவண்ணாமலை மாவட்டத்தில் - அனைவருக்கும் கல்வி இயக்கம்

திருவண்ணாமலை மாவட்டம் அதிக கிராமங்கள் நிறைந்த மாவட்டமானதாலும், வறட்சி மாவட்டமாக கருதப்படுவதாலும் கல்வி வளர்ச்சி மிகவும் பின்தங்கியிருப்பதாலும் இத்திட்டம் மிகச்சிறப்பாக செயல்பட்டு வருகிறது.

திருவண்ணாமலை மாவட்டத்தில் மக்கள் தொகை 21,86,125, இதில் ஆண்கள் 10,95,859, பெண்கள்

10,90,266 எழுத்தறிவு விகிதம் 67.39%, இந்த இயக்கம் தொடங்கப்பட்டதிலிருந்து 2004-05 கல்வியாண்டு வரை 18 வட்டாரங்களில் 167 பணிக் கருத்தாய்வு மையமும் 1984 கிராமக் கல்விக் குழுவும் ஆரம்பிக்கப்பட்டு 2,130 பள்ளிகளில் 8,563 ஆசிரியர்களைக் கொண்டு சுமார் 3,46,523 கல்வியில் இடைநின்ற மாணவ மாணவிகள் பயன் பெற்றுள்ளனர். மேலும், இதுவரை ஆதிதிராவிடர் பழங்குடியின மாணவ மாணவியர்கள் 37,149 பேர் பயன் பெற்றுள்ளனர். பெண் கல்வி என்று கணக்கெடுக்கும் போது பெண் குழந்தைகள் 1,03,980 பேரில் 41,000 பேர் கல்வியறிவு பெற்றுள்ளனர்.

கட்டிடப்பணி என்று பார்க்கும்போது, இது வரையில் 56 பள்ளி தொகுப்பாய்வு மையங்களும் 49 ஆரம்ப பள்ளி கட்டிடங்களும் 68 உயர்நிலைப் பள்ளி கட்டிடங்களும் சுமார் 258 பள்ளிகளில் கழிப்பறை வசதிகளும், 230 பள்ளிகளில் குடிநீர் தொட்டிகளும் கட்டி முடிக்கப்பட்டுள்ளது.

2006-07 வருடத்தில் அனைவருக்கும் கல்வி இயக்கம் திட்டத்திற்காக 35.66 கோடி ரூபாய் ஒதுக்கப்பட்டுள்ளது. இதில் கல்வித்தரம் உயர்ந்த புதிய கட்டிடங்கள் கட்ட ரூ. 14.56 கோடி நிதி ஒதுக்கீடு செய்யப்பட்டுள்ளது.

ஐந்து கல்வி காப்புறுதி மையங்கள் ஊராட்சி ஒன்றிய தொடக்கப் பள்ளிகளாக தொடங்கப்படவுள்ளன. 12 தொடக்கப்பள்ளிகள் நடுநிலைப்பள்ளிகளாக தரம் உயர்த்தப்படவுள்ளது, புதிய பள்ளிகள் கட்டப்பணி அந்தந்த கிராம கல்வி குழுக்கள் மூலம் கட்டுவதற்கு ஏற்பாடு செய்யப்பட்டுள்ளது.

18 ஊராட்சி ஒன்றியங்களில் செயல்படும் வட்டார வளமையங்கள் வீடியோ காள்ர்ன்ஸ் வசதி செய்யப்பட்டு நெட் இணைப்பு மூலம் இணைக்கப்பட ரூ.3,64,23,000 ஒதுக்கப்பட்டுள்ளது. மேலும் 87 கருத்தாய்வு மைய கட்டிடங்கள் ரூ.174 இலட்சம் செலவில் கட்டப்பட உள்ளது. இங்கு பணிபுரிய 167 பட்டதாரி ஆசிரியர் நியமிக்கப்பட உள்ளனர். புதியதாக தொடங்கப்படும் 5 தொடக்கப்பள்ளிகளுக்கு தலா 2 வகுப்பறைகள் என 668 வகுப்பறை கட்ட 14.56 இலட்சம் ஒதுக்கப்பட்டுள்ளது.

*விடுவரையாளர், வரலாற்றுத்துறை, அரசு கலைக்கல்லூரி, திருவண்ணாமலை.

மேலும், பள்ளி செல்லா 4,456 குழந்தைகளுக்கு உண்டு உறைவிட மையங்கள், இணைப்பு மையங்கள் போன்றவற்றிற்கு 76.12 இலட்சம் ஒதுக்கப்பட்டுள்ளது. பால்வாடி குழந்தைகள் தொடக்கப் பள்ளியில் சேர்ந்து பயில் பல்வேறு விளையாட்டு முறை செயல்பாடுகளுக்காக ரூ.15 இலட்சமும், பெண் கல்விக்காக ரூ. 10 இலட்சமும் மறைவாழ், தாழ்த்தப்பட்ட வகுப்பு குழந்தைகள் மாலை நேரங்களில் சிறப்பு பயிற்சி பெற ரூ.10 இலட்சமும், கணினி வழி கல்விக்கு ரூ.15 இலட்சமும் ஒதுக்கப்பட்டு 3,600 குழந்தைகள் கூடுதலாக கணினி அறிவு கல்வி பெற 42 கணினிகள் வழங்கப்பட்ட உள்ளது.

மாற்றுத் திறனுடைய குழந்தை கல்வி மேம்பாட்டிற்கு 61.79 இலட்சம் வழங்கப்பட உள்ளது. இதன் மூலம் 5,149 குழந்தைகள் பயன் அடைகின்றனர். அரசு பள்ளி கட்டிடங்கள் பழுது பார்க்க பள்ளிக்கு 5 ஆயிரம் வீதம் 136 பள்ளிக்கு பராமரிப்பு மான்யம் 106.80 இலட்சம் வழங்கப்படுகிறது.

தரமான கல்விக்காக 7,933 ஆசிரியர்களுக்கு பணியிடை பயிற்சி வழங்கவும், 10 நாள் சிறப்பு பயிற்சி

அளிக்கவும் இத்திட்டத்தின் முதுகெலும்பான கிராம கல்வி குழுவிற்ரு பயிற்சி அளிக்கவும் சுமார் 110 இலட்சம் வழங்கப்பட்டுள்ளது.

பெண்கல்வியில் பின்தங்கியுள்ள ஜவ்வாது மலை ஒன்றியத்தில் செயல்படும் தேசிய பெண் கல்வி சிறப்பு திட்டத்தில் பயிற்சி, கட்டிட வசதிக்காக 44.20 இலட்சம் ஒதுக்கப்பட்டுள்ளது. மேலும், திருவண்ணாமலை மாவட்டத்தில் பள்ளிகளில் சேர்ந்து படிக்காத 10-14 வயது பெண் குழந்தைகளுக்காக கஸ்தூரிபா காந்தி பாலிக வித்யாலயா உண்டு உறைவிடப் பள்ளிகள், ஜவ்வாதுமலை ஒன்றியத்தில் நான்கும் (அமட்டன் கொல்லை, புலியூர், குண்டாலத்தூர், முன்னாத்தூர்) தண்டராமப்பட்டு ஒன்றியத்தில் பெருங்களத்தூரிலும் 50 பெண் குழந்தைகள் வீதம் 250 பெண் குழந்தைகள் பயனடைந்து வருகின்றனர். மூன்று வேளையும் இலவச உணவு, உடை, அன்றாட தேவைக்கான பொருட்கள் அனைத்தும் இம் மையங்களில் கல்வி பெறும் அனைவருக்கும் வழங்கப்படுகின்றன.

தமிழக மின்சாரத் துறையின் சமூகநலப் பணிகள் - ஓர் ஆய்வு

எஸ். பெருமாள்சாமி*

முன்னுரை

மின்சாரம் நமது அன்றாட வாழ்வில் பெரும் பங்காற்றுகின்றது. இன்றைய நவீனயுகத்தில் மின்சாரம் இல்லையென்றால், எதுவுமே இல்லை என்ற நிலைக்கு நாம் சென்று விட்டோம். அத்தகைய மின்சாரம் தமிழ்நாட்டில் உற்பத்தி செய்து, அதைத் தேவையான இடங்களுக்கு அனுப்பி, அதை வீட்டு உபயோகத்திற்கும், தொழிற்சாலைகளுக்கும் விநியோகம் செய்யும் பணியைத் தமிழ்நாடு மின்துறை செய்து வருகின்றது.

மின்சாரத் துறையில் விளையாட்டு வீரர்களுக்கு வேலை

1991-92 ஆம் நிதியாண்டில், மின்சார வாரியத்தில் விளையாட்டிலே சிறந்தவர்களுக்கு ஏறத்தாழ 25 நபர்களுக்குப் பணி அளிக்கப்பட்டது. இதே ஆண்டில் மின்சார வாரியம் இந்திய நாட்டிலேயே முதல் பரிசும் பெற்றது.

தேசிய விருது

நவீன எரிசக்தித் திட்டங்களை மேம்படுத்த ஆண்டுதோறும் தேசிய அளவில் விருதுகள் வழங்கப்படுகின்றன. காற்றாலைகள் மூலம் மின்சாரம் தயாரிக்கும் பிரிவில் தமிழ்நாடு முதல் இடத்தைப் பெற்றதால் 1991-ஆம் ஆண்டுக்கான அவ்விருதைத் தமிழ்நாடு மின்சாரத் துறை பெற்றது.

அவ்விருதை 29.10.1992 அன்று புதுதெல்லியில் நடந்த நவீன எரிசக்தி ஆதாரங்கள் தொடர்பான மாநில அமைச்சர்கள் மாநாட்டில் அப்போதைய இந்திய பிரதமர் பி.வி.நரசிம்மராவ், தமிழக மின்சாரத்துறை அமைச்சருக்கு வழங்கினார். மேலும் அவ்விழாவில் பேசிய பிரதமர் காற்றாலைகள் மூலம் எரிசக்தி உற்பத்தி துறையை வளப்படுத்தியமைக்காகத் தமிழக அமைச்சரைப் பாராட்டினார்.

விவசாயத்துக்கு இலவச மின்சாரம்

தி.மு.க ஆட்சிக் காலத்தில் விவசாய பம்பு செட்டுகளுக்கு இலவச மின்சாரம் வழங்கப்பட்டது. அ.இ.அ.தி.மு.க. ஆட்சி வந்தவுடன் இந்த இலவச மின்சாரம் தொடருமா? என தமிழகத்தில் பல எதிர்கட்சி தலைவர்கள் சந்தேகம் எழுப்பினர். அச்சந்தேகத்தை அகற்றும் வகையில் அமைச்சர் சேலத்தில் 1993-ஆம் ஆண்டு ஜனவரி 31-ஆம் நாள் பத்திரிகையாளர் இடையே பேசும் போது "விவசாயிகளுக்கு தமிழக அரசு வழங்கி வரும் இலவச மின்சாரம் தொடரும், இதில் எவ்வித மாற்றமும் அரசு மேற்கொள்ளாது" எனத் தெளிவுபடக் கூறினார்.

வளியின் திட்டம்

இத்திட்டத்தின் கீழ் மத்திய அரசின் நவீன எரிசக்தி

*கௌரவ விரிவுரையாளர், வரலாற்றுத்துறை, அரசு கலைக்கல்லூரி, திருவண்ணாமலை.

அமைச்சகத்தின் நிதியுதவிடனும், மாநில அரசின் நிதியுதவியுடனும் 17,355 மெகாவாட் நிறுவ திறனுடன் கூடிய வளிமின் காற்றாலைகள் 112, 1993 ஏப்ரல் வரை நிறுவப்பட்டது. 31.1.1993 வரை சுமார் 92.00 மில்லியன் யூனிட் மின்சாரம் இதன் மூலம் உற்பத்தி செய்யப்பட்டது.

1991-93 ஆம் ஆண்டில் கோயம்புத்தூர் மாவட்டம் திருப்பூர் வட்டத்திலுள்ள சேத்தனூர் கிராமத்தில் 2 மெகாவாட் திறன் கொண்ட மின் காற்றாலைகள் அமைக்கும் திட்டத்திற்கு நவீன எரிசக்தி அமைச்சகம் அனுமதி அளித்தது. இதற்காகும் செலவை மத்திய அரசும், மாநில அரசும் முறையே 75 சதவிகிதம், 25 சதவிகிதம் என்ற அடிப்படையில் பகிர்ந்து கொள்ளும். இப்பணி 31.5.1993 ஆம் நாளுக்குள் இயக்கப்படுமென்று எதிர்பார்க்கப்பட்டது.

வடசென்னை அனல்மில் திட்டம்

தமிழகத்தில் மின்சாரம் பல்வேறு வகைகளில் உற்பத்தி செய்தல் அனல் மின்சாரம் எனப்படும்.

இத்திட்டத்தின் முதல் நிலையில் அப்போதைய செங்கை எம்.ஜி.ஆர். மாவட்டத்தில் உள்ள எண்ணூர் கிராமத்தில் ஒவ்வொன்றும் 210 மெகாவாட் மிக் திறனுள்ள மூன்று பிரிவுகளை நிறுவத் திட்டமிட்டது. இம்மின் திட்டத்திற்குத் தேவைப்படும் நிலக்கரியை ஒரிஸ்ஸா மாநிலத்தில் உள்ள கலிங்கா நிலக்கரிச் சுரங்கத்திலிருந்து பெறப்பட்டது. இத்திட்டத்திற்கு மொத்தம் 1405 கோடி ரூபாய் செலவாகுமென அப்போது மதிப்பிடப்பட்டது. 1994 - ஆம் ஆண்டு அக்டோபர் 25-ம் நாளன்று 20.46 மணியளவில் முதல் பிரிவு சோதனை ஓட்டத்தின் பிறகு எண்ணெயைப் பயன்படுத்தி மின் கட்டமைப்புடன் இணைக்கப்பட்டது.

ஆதிதிராவிடர், பழங்குடியினர் குடியிருப்புகளுக்கு அடிப்படை வசதிகள்

பழங்குடியினர் குடியிருப்புகளுக்கு அடிப்படை வசதிகள் செய்து கொடுக்கும் நோக்கத்துடன், அன்றைய தமிழக முதல்வர் ஆணைப்படி மின்சாரத்துறை கீழ்க்காணும் சிறப்புத் திட்டங்களைச் செயல்படுத்தின.

1. இதுவரை தெரு விளக்குகளுக்கு வகை செய்யப்படாத 2085 ஆதிதிராவிடர்கள் குடியிருப்புகளுக்கு 31.03.95க்குள் தெரு விளக்குகள் வகை செய்தல்.

2. குடிசை ஒன்றுக்கு ஒரு விளக்கு என்னும் திட்டத்தின் கீழ் ஆண்டொன்றுக்கு 99,000 குடிசைகள் என்ற வீதத்தில் 1995-96 ஆம் ஆண்டுக்கு முன்னர் 9,919 ஆதிதிராவிடர் குடியிருப்புகளில் உள்ள 1,98,000 ஆதிதிராவிடர் குடிசைகளுக்கு மின் இணைப்புகள் வழங்குதல்.

தொழில் துறைக்கு மின்சார கட்டணத்தில் சலுகை

1. மின் கட்டணத்தில்
முதலாமாண்டு - 40%

- | | | |
|--------------|---|-----|
| இரண்டாமாண்டு | - | 30% |
| மூன்றாமாண்டு | - | 20% |

2. 100% ஏற்றுமதியை நோக்கமாகக் கொண்ட தொழில் பிரிவுகளுக்கு மின் வெட்டிலிருந்து விலக்களித்தல்.
3. தற்போதுள்ள தொழிற் பிரிவுகளின் விரிவாக்கத்திற்குப் புதிய தொழில் மின் கட்டணச் சலுகை பொருந்தும்.
4. வளவாய்ப்பு மிக்க விண்ணப்பதாரர்கள் மின் இணைப்பு வழங்குவதற்கான செலவை ஏற்றுக் கொள்ள தயாராக இருந்தால், அத்தகைய புதிய தொழிற்சாலை களுக்கு 3 திங்களுக்குள் மின் இணைப்பு வழங்க நடவடிக்கைகள் எடுத்தல்.

விசைத்தறிகளுக்குச் சலுகை

கைத்தறி மற்றும் விசைத்தறி தொழிலில் தமிழகத்தில் கணிசமான மக்கள் ஈடுபட்டுள்ளனர். சமீப காலமாக விசைத்தறி முக்கியத்துவம் பெற்று வருகிறது. விசைத்தறிக்கு மின்சாரம் மிக முக்கியமாகும். மின்சாரக் கட்டணம் அதிகமாக இருந்ததால் விசைத்தறியாளர் களுக்கு அதிக நிதிச் சமை ஏற்பட்டது.

தமிழகத்தில் 5.0 பரித்திறன் வரையிலான மின் இணைப்பு கொண்ட விசைத்தறிகளை வைத்திருப்போர் சுமார் 17,000 பேரும், 5.0 பரித்திறனுக்கு மேலான மின் இணைப்பு கொண்ட விசைத்தறிகளை வைத்திருந்தோர் 8,006 பேரும் உள்ளனர். மின் இணைப்பைப் பொறுத்து குறைந்த மின்னழுத்த கட்டண வகை III அல்லது IV ஆகியவற்றின் கீழ் அவர்கள் பயன்படுத்தும் மின்சாரத்துக்கு தற்போது கட்டணம் விதிக்கப்படுகிறது. அண்டை மாநிலங்களில் நடைமுறையிலுள்ள மின் கட்டணத்துடன் ஒப்பிடும்போது இக்கட்டணம் அதிகமாக உள்ளதென்றும், அதனால் தங்களுக்கு மிகுந்த நிதிச் சமை ஏற்படுவதாகவும் விசைத்தறி வைத்திருப்போர் முறையிட்டனர். குறைந்தழுத்த மின்சாரத்தை உற்பத்தி செய்ய யூனிட் ஒன்றுக்கு 1.94 ரூபாய் செலவாகிறது என கணக்கிடப்பட போதிலும், அவர்களின் முறையீட்டைக் கனிவுடன் பரிசீலித்த தமிழக அரசு இனி 10 பரித்திறன் வரையிலான விசைத்தறி ஆலைகளுக்குக் குறைந்த மின்னழுத்த கட்டண வகை III ன் கீழ் கட்டணம் விதிக்கப்படும் என்ற எரிசக்தித் துறையின் 5.10.1994 ஆம் ஆண்டு நாளிட்ட 131 - ஆம் எண் அரசாணையை பிறப்பித்தது.

மின்துறையில் எய்திய சாதனைகள்

மின் கட்டமைப்புத் தேவை அளவானது 20.9.1994 அன்று 4107 மெகாவாட் என்ற உயரளவை எட்டியது. மின் கட்டமைப்பின் அன்றாட மின் சக்தி பயனீட்டளவு, 21.9.1994 ஆம் நாளன்று எப்போதுமில்லாத உயர் அளவான 89.25 மில்லியன் யூனிட்டு என்ற அளவை எட்டியது.

1994 ஆம் ஆண்டு செப்டம்பர் வரையில் மின் உற்பத்தி திறன் 228,02 மெகாவாட் அளவிற்கு அதிகரிக்கப்பட்டது. 13.57 இலட்சம் மின் இணைப்புகள் புதியதாக வழங்கப்பட்டன. அதன் விபரம் பின்வருமாறு.
மின்துறை பெற்ற விருதுகள்

1. தூத்துக்குடி அனல் மின் நிலையம் 1991-ஆம் ஆண்டில் இந்திய அரசின் மேன்மை மிக்க விருந்தினை ஏழாவது தடவையாகப் பெற்றுள்ளது.
2. 1992-93 ஆம் ஆண்டிற்கான மேன்மை மிகு உற்பத்தி விருதினை, மேட்டூர் அனல் மின் நிலையம் பெற்றது.
3. 1993-94 ஆம் ஆண்டிற்கான மேன்மை மிகு உற்பத்தி விருதினை, மேட்டூர் அனல் மின் நிலையம் பெற்றது.

4. குறைவான எண்ணெய் நுகர்வின் பொருட்டு, இந்திய அரசின் ஊக்கப் பரிசினை எண்ணூர் மற்றும் மேட்டூர் அனல் மின் நிலையங்கள் பெற்றன.
5. 1992 - ஆம் ஆண்டிற்கான குறைந்த எண்ணெய் நுகர்விற்கான பரிசினைத் தூத்துக்குடி அனல் மின் உற்பத்தி நிலையம் பெற்றது.
6. 1993 - 94 ஆம் ஆண்டிற்கான காற்று விசை மின் உற்பத்தி அதிக அளவில் உற்பத்தி செய்யப்பட்டதைக் குறித்து தமிழ் நாடு மின்வாரியம் தொடர்ந்து நான்காவது முறையாகப் பாராட்டு விருதினைப் பெற்றது.

ART AND CULTURAL HISTORY ADDRESS OF THE SECTIONAL PRESIDENT

AN INVESTIGATION INTO THE ARCHAEOLOGICAL REMAINS OF TAMIL NADU

T. Ramaswamy *

Respected President and Delegates,

I express my deep sense of gratitude to the Executive Committee members of Tamil Nadu History Congress for having elected me as the President of the Cultural History Section of the 13th Session of the Tamil Nadu History Congress being held under the auspices of Department of History, Stella Mari's College (Autonomous) Chennai. I deem it as a great honour bestowed upon me for the contribution made over the years in the field of Ancient History.

The importance of Indian Archaeology is increasingly realized by the historians for understanding the socio-economic and cultural conditions of the people in the past. The material remains that ancient people left behind them is regarded as treasures once. Now these remains were regarded as the source of information for the reconstruction of the past. It was developed as a scientific discipline during the 20th century. In India, it received greater attention after the coming of British and the foundation of the Asiatic Society of Bengal in 1784 was a beginning in this direction.

Archaeology in Tamil Nadu is comparatively young and the discovery of Paleolithic Hand Axe at Pallavaram near Madras was a beginning. R. Bruce Foote, surveyed the northern parts of Tamil Nadu, particularly on the banks of river Palar or Kortralayar and discovered a number of stone tools at Attirampakkam and Gudiyam. Later V.D. Krishnasami, Sankalia and Paterson explored these area and brought to light a number of stone tools indicating the habitat of man. K.D. Banerjee of the Archaeological Survey of India surveyed the Chengalpattu region between 1962-64 and said that the stone tools found at Gudiyam were of Achulian type and its antiquity can be dated back to two lakh years. In addition to these places, Neyveli, Poondi

and Vadamadurai situated very close to Madras yielded a number of old stone age tools. Since all these places are situated in and around Madras, this cultural center was called as the 'Madras Hand Axe' industry. The tools manufactured here included Hand Axes, Choppers, Pebbles, Blades, Scrappers, Points, Flakes and Discoid. The Hand Axes found at Attirampakkam in the Chengalpattu District is similar to the one found at Africa.

The next phase in its development was the Mesolithic age, indicating a distinct cultural stage, called microlithic. It is found at Tiruttangal and T. Kallupatti in the Virudhunagar and Madurai Districts respectively. Though small, the microlithic implements were well sharpened, refined and polished. Man during this stage was still a hunter, however, their habitations were more permanent than before.

The Neolithic people made revolutionary changes in course of their evolution. The Neolithic people seems to have realized the importance of pottery and in course of time they improved the technique of pottery making. The polished and fine grained stone tools indicate the improved condition towards development. They began to clear the forest and cultivate the lands by using sharpened stone axes and hammers. R. B. Foote collected over a thousand specimen of Neoliths, including 78 distinct artifacts of which 41 belonged to the polished variety and the remaining 37 unpolished. Coloured pottery and coloured stones were also found in the list of his collection.

The excavations at Paiyampalli and Appukallu in the North Arcot District revealed the existence of Hand Axes and wheel made potteries. The presence of pestholes indicate the practice of pit dwellings leading one to assume that the Neolithic people established their settlements. Similar cultural

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remains were found at Mullikadu, Tailamalai, and Togarapalli in the Dharmapuri District. On the basis of C-14 method these cultural remains were dated between 2000 B.C. and 600 B.C.

The Neolithic Age is succeeded in Tamil Nadu by the Iron Age as in the case of many other western countries. Bronze or Copper Age was not prominently found in Tamil Nadu except a lonely site at T.Kallupatti in Madurai District. This is probably due to the fate that the art of making alloys was learnt only during the later stage of the Iron Age as a result of contact with bronze and copper cultures. The Iron Age culture widened very quickly throughout Tamil Nadu.

The Iron Age culture in the Tamil Country is found in association with Megalithic culture. Excavations and explorations have been conducted in a number of places in Tamil Nadu even before the turn of this century. It revealed the earliest culture as being the Iron Age culture. The bottom most layers in the excavated trenches contain only the Iron Age cultural traits such as Iron objects, Black and Red Ware, glass beads, Ban Glass and metal Bangles. The beginning of the Iron Age in Tamil Nadu is at present dated roughly to 500 B.C. Long Knife, Iron Axe, Arrows, Long-neck pots, Jars and conical type potteries were discovered in 1916 by Richard and T.N.Hearsy at Odugattur in the Vellore Taluk of North Arcot District.

The material remains discovered by C.L.Suri and Narayanababu of Archaeological Survey of India in 1982-83 at Kambarmedu in the Sirkali Taluk of Tanjore District include Black and Red Ware bowls, Red painted bowls, Hand made potteries, wheel made potteries, precious stones, copper beads and Rings, Glass Bangles and copper coins. Another important megalithic site is Perumpai's in the Madurantakam Taluk of Chengalpattu District. It was discovered in 1908 by Alexander Rea. The findings here indicate the cultural continuity from the Neolithic Age to Iron Age. The presence of Neolithic Hand Axe in the Iron Age stratum clearly indicates these continuity. Besides these, the discovery of the human skeleton in its meditation posture throws light on the different funeral practice of the people.

The presence of Iron in the Megalithic burials indicate that it was attached so much in their daily life.

The Iron Age sites spreading the entire Tamil Nadu speaks much about the use of the variety of artifacts towards the development. Odugattur in the North Arcot District, Kodumanal in the Erode District, Kambarmedu in the Tanjore District. Perumbair in the Chengalpattu District, Mallappadi in the Dharmapuri District, Kovalanpottal and Anuppanadi in the Madurai District, Sittannavasal in the Pudukkottai District, Adichchanallur in the Tirunelvely District are only a few to mention. Most of the above sites are situated in plains. A good number of Iron artifacts found almost in all the sites. These objects would have been made things to the transformation of society to better condition. With the help of Iron, agricultural activities was done by clearing the forests. Hunting and fishing became the occupation of the people to supplement their foods. The innumerable Iron weapons such as the lance, Spearheads, Swords and Arrows speak that they were necessitated to protect themselves from any external danger. A constant threat was there to the life and condition of the people.

The inhabitants of South India used iron for the first time round about 1200 B.C. During this period, the Iron industry reached a high water mark, a fact which indicates a good development in metallurgy in South India. Iron flags are found in many Megalithic sites in the Madurai region.

In this connection, it is inferred that these people attained a high degree of skill and knowledge about smelting, casting and carving in the Megalithic age.

The historic period in the Tamil country began from the beginning of the 3rd Century B.C. It is attested by a number of Tamil-Brahmi scripts particularly found in the southern most part of Tamil Nadu. These scripts are seen in association with the Jain caves in the case of South Tamil Nadu and in the case of North Tamil Nadu it is found in association with other excavated material remains. These sites are excavated either by individuals or by institutions and brought to light a number of artifacts. Semi precious beads, Bangles, Conch shells, Glass and Copper objects, Terrocotta figurines were unearthed at Adiyamankottai in the Dharmapuri District by the Department of Archeology, University of Madras in 1981-82. The excavation throws light on the traces of human habitation from the 1st century B.C.

Arikamedu was a famous trade center on the Coromandal coast of Tamil Nadu. It is very close to Pondicherry. Sir Mortimer Wheeler in 1945 and Vimala Bekley in 1989-92 conducted a scientific excavation. It brought to light two colour dyeing vats. It was a popular weaving center flourished during the first centuries of the Christian era. The existence of an active bead industry is attested by the different kinds of beads found here. Beads made up of Precious stones, Gold, shell and Sapphire were found here. Similarly rings made out of different metals is also seen. Weighing stones, Terracotta figures, Ivory objects were also available. The presence of Amborae Jars and Arretine Potteries speak of the Roman connection with Tamil Nadu. As much as 64 potsherds with Tamil-Brahmi inscriptions are found in the excavation.

An early historic site at Alagarai in the Trichy District has all the material remains found at Arikamedu. Shell bangles, Glass bangles and Semi precious beads were some of the objects manufactured here both to meet the local need as well as for foreign export. Potteries bearing Tamil-Brahmi script were also found here. Weighing stone invariably found in this places demonstrate the practice of weights and measures in the day-to-day commercial transaction. Another important port center in the same district is Uraiyur. It was a busy commercial center in Tamil Nadu. Agriculture and weaving were the main profession of the people as the later is understood by the discovery of spindle whorl. Pottery making, bead designing, precious stone cutting were other professions of the people. Indoor games like chess was the most popular game among them. Another significant find at Uraiyur is the smoking pipe. Almost 20 potsherds bearing the Tamil-Brahmi scripts demonstrate widespread knowledge of writing in the early historic period.

Thousands of gold coins found at Karur, the capital of the Cheras. Goldsmithery seems to be well flourished profession and goldsmiths were popular in the Chera region. Rings made up of gold and silver were the significant findings of the place. The active trade between Rome and Tamil Nadu is attested by the presence of numerous gold coins. Tamil-Brahmi script is also found here.

Alagankulam in the Ramnad District is another important coastal town during the early historic period. The houses of people were constructed by concrete. There is an evidence to the effect that there existed horses is known from a horse mould. Amborae jars, Rowlett ware potteries, and Northern Black polished wares were available. Shell objects, golden beads and semi-precious stone were also found here. As in the case of other excavated sites, Tamil-Brahmi script is also seen here.

The excavations and explorations so far conducted brought to light the economic and cultural conditions of the people in Tamil Nadu. From the above account it is understood that the Paleolithic man lived particularly in the northern part of the Tamil country as a wanderer. However, there is an indication that microlithic people largely lived in the southern part of Tamil Nadu during the Mesolithic period. On the basis of the material remains available that the Neolithic people was instrumental in bringing a change towards the civilized condition. Following in New Stone Age, the people during the Iron Age laid foundation for all round development. Almost all the excavated sites yielded potteries with Tamil-Brahmi scripts. This speak of the knowledge of writing even before the Asokan scripts found in the Tamil Country. The accounts found in the Sangam literatures are well attested by the material remains that were discovered from the excavations at Arikamedu, Alagankulam, Uraiyur, Kaveripatnam and Kanchipuram.

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JAINA EPIGRAPHICAL IMPRECATIONS & BENEDICTIONS

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Epigraphical documents in general consist of five principal components such as the *mangala*, descent of the donor, particulars of the donor, nature of the gift endowed and the concluding imprecatory or benedictory passages. Imprecations are indignant curses inflicted upon contraventors, while benedictions are compliments bestowed upon protectors of charitable endowments. Some points of religious and social significance emerge by a fair appraisal of these appendices to epigraphs.

The earliest scriptal vestiges found in Tamil Nadu are the Jaina brahmi inscriptions, ascribable to the 3rd century B.C. to 3 – 4th century A.D., engraved in natural caverns which once served as abodes of Jaina recluses.¹ These short label documents of the holy *Sramanas* and the pious *Sravakas* are devoid of curses and compliments.

The epigraphical records of the Pallavas and early Pandyas (6th – 9th century A.D.) contain rather simple imprecations and benedictions and they echo mainly the deep religious sentiments of the people. The sin of killing a cow on the bank of river Ganga, the collective sins of those residing between Ganga and Kanyakumari etc., are pronounced on those who hinder or violate *dharma*, particularly in the inscription of the Hindus.² The benedictory passages are also of a simple nature stating that the illustrious feet of these who protect *dharma* would be ever borne on the head of the donor of the gifts.³ Protecting the *dana* given to temples accrues religious merit and those who do so would attain heaven, while those who neglect it would find a place only in the infernal world.⁴

The Jain inscriptions, on the other hand, do not carry such inelegant clauses. However, there are a few exceptions. Perpetuating a *dana* or reviving an endowment was considered to be a sacred act. Hence, the Pallava princess, Kadavarkonpavai, who revived a discontinued land grant of the Malainatha Jain temple is eulogized as the protector of *dharma* (*aram*) at Chittampur.⁵ Provision had been made for lighting a lamp before the image of a Tirthankara at Uttamapalayam and 'people who have faith in *dharma* should perpetuate the endowment without fail.'⁶

A special imprecation is appended to an inscription of Nandivaraman Pallavamalla. The Jaina temple at Kilsattamangalam, near Vandavasi, received a gift of seven *kalanju* of gold in 745 A.D. for feeding the monks who were not in regular establishment of the temple and the gift was entrusted to the *ur* assembly of the village. Its members were warned not to flout the grant, lest they would incur the sin of destroying *Kamakottam*.⁷ The temple dedicated to the principal goddess of the town Kanchipuram is *Kamakottam* and causing its destruction had been considered to be the most irreligious act by the Hindus. In the present context, the epithet *Kamakottam* cannot be taken to mean the shrine of a yakshi. The hymns of *Tevaram*⁸ and several later inscriptions found in and around Kanchipuram refer to *Kamakottam* as the shrine of Kamakshi only. Obviously, the deep religious sentiment and sanctity attached to the temple of Kamakshi not only by the Hindus, but also by the Jains is thus articulated in the appendix of this epigraph.

The Chola inscriptions till about the 11th century A.D., as of the Pallavas, possess only simple forms of imprecations and benedictions. The transgressor cursed with sins committed by people residing between Ganga and Kumari is analogous in them.⁹ Besides, slogans such as 'Hail *dharma*', 'Do not forsake *dharma*', '*Dharma*' is the only way for salvation etc., are dovetailed in many of them.¹⁰ People who dislodge the land grant made in 966 A.D. to the Pannhesvara temple at Velappadi near Vellore are cursed to incur the collective sins of those people living between Ganga and Kumari, while the sacred feet of those who protect the gift would be borne on the head by the donor.¹¹

Causing hindrance to the gift donated (in 1002 A.D.) for the prosperity of Rajaraja Chola I to the Parsvanatha temple at Tirunarungondai near Ulundurpet, was considered anti-dharmic and those attempting to do so would incur the sins committed by human beings residing between Ganga and Kumari.¹² People are, therefore, advised 'not to forget *dharma*, for it is only means of life'.¹³ It is worthy of

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note that the innumerable, epigraphical records of great monarchs like Rajaraja I and Rajendra I do not daub themselves with repugnant imprecations on violators of *dharma*. Perhaps their imperialistic outlook had not rallied round very much on curses as a punitive measure to curb religious offences.

But from about the 12th century A.D. onwards, the imprecatory passages grew in length and various forms of curses are heaped on the heads of evildoers, especially in the records of the Hindus. The same trend in a milder form is echoed in Jaina epigraphs also. For instance, people who defy the donation of forty cows made to the Tirunarungondai temple are cursed to incur the sin of molesting women.¹⁴ Men who bring about the destruction of land grant made to the Chittamur temple by a Sambhuvaraya Cheiftain would be treated *drohins* to the King.¹⁵ No doubt, these uncouth imprecations in a way bear ample testimony to the general degenerate socio-political trend which had set in when the imperial Chola state lost its equilibrium heading towards a total eclipse.

A phenomenal increase of benedictions and imprecations is witnessed in the epigraphs of Vijayanagar and later periods. In almost every Hindu inscription, the protector of the charity is blessed with several merits, while the destroyer is cursed to the maximum possible extent. The Jaina records are also no exception to this approach, but curses are expressed only in a lighter vein. No doubt, these passages mirror the religious sentiments of the devotees and the sanctity attached to the act of charity. However, some of the imprecations are pregnant with nauseating terminologies which in turn reflect the general deterioration of social standards and more values. Selective examples given hereunder echo such a nature of the later epigraphical wealth.

In the year 1582 A.D., Timmappa Nayaka, the agent of Atchutappa Nayaka, granted some lands to the drummers and musicians of the Parsvanatha temple at Chittamur. It is stated that people who flouted this grant would incur the sin of killing a cow on the bank of river Ganga. Besides, they would be ordained as great sinners and would go only to hell.¹⁶ The *sarvamanya* land grant made to the *devaradiyars* of the same temple by Venkatapati Maharaya in 1586 A.D., had to be protected by all, otherwise the sin of *kohatti* would befall on them.¹⁷ The same king also made a similar grant in favor of

the *devaradiyars*, drummers, pandits etc., in 1603 A.D. If any hindrance was caused to the *dana*, the offenders would incur the sins of not only killing a cow on the bank of Ganga, but also killing their father and mother.¹⁸

The cow being sacred and bountiful animal should not be killed. The Jains, adhering to the principle of *ahimsa*, had therefore warned people not to stray from the righteous path. Patricide and matricide are heinous crimes in a civilized society and hence dislodging a grant was equated with such unpardonable acts.

It may not be out of context to mention that ridicule of the Jaina sect is alluded to in the concluding imprecatory part of a few Hindu lithic records. During the reign of Kulottunga Chola III, certain taxes were remitted in favour of the Tiruvannamalai Siva temple, and men who misappropriated the tax-revenue would be branded and bearers of the *kundika* (*Kamandala*) of the Jaina monks, beef-eaters and *sivadrohins*.¹⁹ It is stated in an inscription of Harihara that the residents of Tenkarainadu should bear the expenses for the conduct of worship in the Siva temple at Maravapalayam, otherwise they would incur the sin of killing seven or eight Jains even in their next birth.²⁰ Thus, the general discontent shown towards the Jainas by the Hindus in late medieval times is hinted at even in the imprecatory portion of lithic records.

To sum up, the Jaina epigraphical records are not replete with imprecations and benedictions as those of their Hindu counterparts. The styles of the imprecatory passages in particular come closer to each other, while the tone of their language has a marked difference.

Majority of the inscriptions reveals the deep religious sentiments of the people and utmost care shown towards charity and charitable endowments. Hence, aspersions are cast on those who flout the *dana* and the *dharma*. Militancy never finds a place in Jaina inscriptions as the Jainas have firm faith in *ahimsa* and tolerance.

Lithic records of the Vijayanagar and later periods abound in despicable imprecations. There was a change in the politico-socio-religious set up of the south with the advent of the Vijayanagar rule. Increase of crimes and punishments is borne out by

their inscriptions. Obviously, the later hideous imprecations reflect the general deterioration of social standards and moral values. Curses were also looked

upon as a sort of punitive measure to curb religious offences.

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PREHISTORIC TAMIL / DRAVIDIAN CIVILISATION AND ITS CONNECTIONS WITH OTHER ANCIENT CIVILISATIONS (SUMERIAN, ELAMITE, INDUS VALLEY, ETC.): A CONTEMPORARY PERSPECTIVE

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This paper is a brief presentation of the contemporary perspective on the relation between the Tamil / Dravidian civilisation (at the prehistoric and protohistoric levels) on the one hand and the Sumerian, Elamite, Indus Valley etc. civilisations on the other. Before proceeding to deal with each of those civilisations, it is necessary to point out that as Ramanathan (2003, 2004 and 2004A) has shown, the present model, (supported by Zvelebil - 1990: Dravidian Linguistics, An Introduction) and others.

The descent of the Dravidians into India circa 3000 B.C. from the Middle East is flawed and ought to be replaced by the Gnanaprakasara - Devaneyana model of the Ascent of the proto-Dravidian speakers out of India a few tens of thousand years ago, a model which establishes the vital role of proto-Dravidian speakers in the evolution of the other language families. He also shows that the latest developments in the field of

- i. the evolution of super families of languages like Nostratic/Eurasiatic (under Nostratic / Eurasiatic are brought together in one super family: Indo-European, Dravidian, Uralic, Altaic, Kartvelian (Georgian etc.), Afro-Asiatic (Semitic and Hamitic), to which some add Korean, Japanese, Sumerian, Elamite, etc.).
- ii. the origin of Homo Sapiens, Sapiens (Anatomically modern Hominans) see Cavalli Sforza and others (1994): *The History and Geography of Human Genes*, Princeton University Press; and
- iii. Prehistoric Archaeology supports only the Gnanaprakasara-Devaneyana model of the Ascent of the Dravidian speakers from South India in prehistoric times.

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Dravidian and Sumerian

As early as in 1913, H.R. Hall had in his *Ancient History of the Near East* surmised that it was the Dravidians who carried civilisation to Sumeria. Father Heras supported this stand in his *Studies in Proto-Indo-Mediterranean Culture* (1953) and also asserted that Sumerian writing had its origin in the Indus Valley script. Alexander Kendratov in his *The Riddles of Three Three Oceans* (1974: see Part II: Indian Ocean – Tamil translation published by P. Ramanathan in 2006: *Tamila Nakarikamum Cintuveli Nakarikamum: Thenperunkadal Aayvugal*, Tamil Maan Pathippagam; Chennai - 17) marshaled a number of weighty arguments, from the field of linguistics, archaeology, anthropology and ancient literary works and traditions proving the close connection among Dravidian, Indus Valley, Sumerian, Elamite, Ubaid and Egyptian civilisations.

A. Sathasivam's Ph.D. thesis (1965: Berkeley, University of California): *Sumerian, A Dravidian Language*, is yet to be published. In 1966 he presented at Kuala Lumpur the paper "The Dravidian Origin of Sumerian writing" (Proceedings of the First International Conference – Seminar of Tamil Studies; 1969; see pp.673-697) in which he asserted:

"Taking into consideration the evidence of Archaeology and legends of Sumer, the script, the system of writing and the vocabulary of her language, it is probable that the Indian Dravidians moved towards Babylonia and Asia Minor at a date prior to 3500 B.C."

Also relevant are the following contributions:

- i. Kinnier Wilson, S.V. (1974), *Indo Sumerian*; Clarendon, Oxford. Wilson thinks that the Sumerian Cuneiform script and the Indus script are related and might have had a common origin.
- ii. Muttayan Loganatha K, "Sumerian, Tamil of the First Sangam", (*Journal of Tamil Studies*; 8; December 1975) and "Sumerian Si-in and the Old Tamil" in (*Journal of Tamil Studies*; 34; see pp.45-72).
- iii. Fane, Hannah (1980), "Sumerian Dravidian Interconnections – the linguistics, archeological and textual evidence", (*International Journal of Dravidian Linguistics*; XI-2; June 1980; see pp.286-305).

Dravidian and Elam

Just to the east of Sumeria was spoken circa 3000 B.C. the Elamite language. *The Cambridge Ancient History*, Vol. I, Part I, (1970) posited a close connection between the Dravidian Indus Valley civilisation and Elamite civilisation. After asserting that "the Dravidians almost certainly occupied much of northern India and especially the Indus Valley before their conquest by the Indo-Aryans about the 18th century B.C." it went on to suggest urgent research into Dravidian-Elamite affinities. The following research were has indeed validated the above hypothesis:

- i. Mac Alpin, David W, (1981), *Proto-Elamo Dravidian and Its Implications*; Philadelphia.
- ii. Zvelebil, K.V., (1990), *Dravidian Linguistics – An Introduction*; see chapter 7.2; "Dravidian and Elamite", pp.104-115.
- iii. Blazeh, Vaclav (1999), "Elam: a bridge between ancient Near East and Dravidian India" in Blench, Roger and Mathew Spriggs, (eds.), *Archaeology and Language: Vol. IV; Language Change and Cultural Transformation*: Routledge; London.

Dravidian and Certain Other Middle Eastern / Mediterranean Language

Only brief mention is possible under this section:

Mitanni: was spoken before 1500 B.C in Northern Syria (east of Hittite country). As early as in 1930, George William Brown has proved in his "The Possibility of a Connection between Mitanni and the Dravidian Languages" (*Journal of the American Oriental Society*: 50 – pp.273-305) the close affinity between Mitanni and Tamil in alphabet and phonemes; in absence of relative pronounces; who, which; indication of masculine singular by n; etc.

Basque: Apart from Finno-Ugrian, the only no-Indo-European pre IE language spoken in Europe now is Basque on the border between Spain and France. The Basques call their language Euskara. In his *Dravidian Origin and the West* (1963), Lahovary has demonstrated the Dravidian affinities of Euskara.

Etruscan: The Etruscans migrated to Central Italy from Eastern Asia Minor (present Turkey) and ruled Central Italy from 1000 B.C. to 300 B.C. The Romans owed much to the Etruscans. In *Centamil*

Celvi, 76: 3-4, (November – December 2001) R. Madhivanan has listed the remarkable glossarial affinities between Tamil and Etruscan. There are no voiced consonants in Etruscan.

Dravidian and Indus Civilisation

The Indus script ceased to be used after 1500 B.C. According to I. Mahadevan (*Early Tamil Epigraphy*: 2003) the earliest Tamil Brahmi (Damili) inscriptions are to be dated only from 200 B.C. Basing themselves on the Tamil graffiti on Korkai (1970 excavation) finds and the recent Adichanallur finds etc. Rajan (*Tholliyal Nokkil Sanga Kalam*: 2004) and Natanakasinathan ("Date of Early Tamil epigraphs" in *JTS*, June 2004) have furnished data and cogent arguments in favour of the hypothesis that Tamil had a script of its own by 800 B.C. (which

was adopted later from Asokan Brahmi); and that the Megalithic culture in Tamil Nadu, archaeologically dated to 1000 B.C. – 500 B.C. is the direct progenitor of the Tamil Culture and society reflected in Sangam literature. What about the interregnum between 1500 B.C. and 800 B.C. in the matter of the script for Tamil? The discovery (reported in *The Hindu* dated 1.5.2006) of a Neolithic stone celt, a hand held one, with the Indus script on it at Sembian kandigai near Mayiladuthurai constitutes according to I. Mahadevan "a major discovery, because for the first time a text in the Indus script has been found in the State on a datable artifact, which is a polished Neolithic celt". In his view, "this confirms that the Neolithic people of Tamil Nadu shared the same language family of the Harappan Group which can only be Dravidian".

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3. Gnanaprakasam, S. "The Origin of Language, A New Theory". *The Madras Christian College Magazine*, IX-4, 1929.
4. *An Etymological and Comparative Lexicon of the Tamil Language*. Jaffna.
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A UNIQUE THREE-TIER HERO-STONE FROM MALLIYAMMANDURGAM OF THE ERODE DISTRICT

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Erode district is in possession of innumerable three-tier hero-stones, especially in and around the Burgur Hills of Bhavani taluk and the Kadambur range of Sathyamangalam taluk.¹ These three-tier hero-stones although exhibit a

common structural pattern at times show certain uniqueness on observable parameters.²

In this paper, an attempt is made to highlight a unique three-tier hero-stone identified from Malliyammandurgam in the Kadambur range

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of Sathyamangalam taluk, Erode district - which bears Tamil inscriptions over its body, unlike other three-tier hero-stones of the District.

Background of the Field Exploration

On 26th April, 2000 a news item appeared in the Tamil daily *Dhina Malar* wherein one Thiru.V. Ramakrishnan, a local photographer hailing from Kemmanaickenpalayam has brought to light a three-tier hero-stone from Malliyammandurgam (a tribal hamlet within the Kadambur forest range of Sathyamangalam taluk). This particular news item has also highlighted a stone slab, bearing Tamil inscriptions, adjacent to this three-tier hero-stone. Although neither the photographer nor the media could bring the content of both the hero-stone and the inscriptions the news item has kindled the interest in the minds of the authors of this paper, as not even a single three-tier hero-stone was attested so far with inscriptions over it.³ Further, the authors of this paper got intrigued to know the inter-relationships, if any that exist between the inscriptions of the three-tier hero-stone and that of the separate stone slab erected adjacent to it. And consequently, a first - hand field exploration is proposed to be conducted at Malliyammandurgam at the earliest so as to ascertain the facts, concerned with these two significant tangible objects of cultural heritage.

A Note on the Two Heritage Structures identified at Malliyammandurgam

The unique three-tier hero-stone is housed within a rectangular chamber of orthostatic stone slabs on the sides and the top. The left orthostatic stone slab form the platform for the inscribed Tamil scripts and thereby it has been converted into an inscribed stone. Interestingly, the inscriptions were inscribed on the slab from the middle of the text. And consequently, the original onset of the text of the inscription could find a place only in the middle of the slab.

In the lower-tier of the hero-stone where the battle scene is depicted, the hero is shown fighting with his foe (who is riding on a horse). In the middle-tier, the deceased hero is depicted being lifted to the other world by the celestial maids who flank him. In the upper-tier, the deceased hero is depicted in the other world, worshipping the almighty in seated position while his two spouses are shown in worshipping posture in standing condition.

Inferences arrived from the Field Explorations at Malliyammandurgam

The authors of this paper undertook an exclusive field exploration at Malliyammandurgam during October, 2003 and studied both the heritage structures under discussion and consequently arrived at the following inferences:⁴

- (i) As there was no adequate space available for inscribing the entire text within that slab, the scribe who engaged in the act of inscribing was forced to inscribe the remaining text over the available spaces, namely, the top and the middle ridges and the upper & middle - tiers of the adjoining heritage structure, the hero-stone;
- (ii) Holding up of royal status symbols, viz., Umbrella and other associated paraphernalia reveals that the hero must be a royal chieftain;
- (iii) Inclusion of the spouses in the other world indicates that they have indulged in 'sati' (the ceremonial suicide) along with the deceased hero;
- (iv) The other world shown in the hero-stone is construed as the 'siva loaga' ("abode of Lord Siva") as both the 'siva linga' ("uniconic form of Lord Siva") and the "nandhi" ("sacred bull") are depicted in that tier; and
- (v) The text of the inscriptions⁵ conveys that both these heritage structures under study belong to one Thiru. Ariyappa Naicken⁶ of Vijayanagar period (i.e.. Circa 16th Century A.D.)

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THANJAVUR - THE HUB OF ARTS

F. Mary Stella*

The famous arts and crafts are much known for their magnificent aesthetic value. Today the art traditions of Thanjavur have flourished in full fledge. The world famous paintings of Thanjavur, Thanjavur art plate, Thanjavur veena, Thanjavur doll are exquisite examples of the work of the artisans of Thanjavur and occupy pride of place. These arts, in their earlier stages, were highly influenced by the Royal patronage that prevailed for a long time in the part of Thanjavur. Moreover, the rich temples of this region were like budding ground for the arts and artisans who used to get constant constructive work in those temples and helping them regularly upgrade their knowledge and experience.

Factors that contributed to the development of art in Thanjavur

1. Thanjavur continues to be a cultural zone since the Pallava period.
2. Due to the prevailing artistic spirit, Thanjavur is called a place of traditional museum.
3. The Thanjavur culture and art attract many connoisseurs of art from all over the world.
4. People in Thanjavur who are engaged in cottage industries promote peace, harmony and happiness through their artistic creations
5. Above all, the state patronage of art and architecture promoted the growth of arts in Thanjavur.

1. Thanjavur Paintings

Thanjavur is known for its traditional ornate painting. Thanjavur School of paintings originated in Thanjavur during reign of the Marathas in the sixteenth century. Literary Works in different languages, Sanskrit, Marathi and Telugu speaks about the uniqueness of the Thanjavur painting. Marathi translation work of Mahabharath Bhagavatham of Mathava Swamy dated on 1824 A.D. speaks about Thanjavur painting. Some of the literary works during the time of Raja Sarfoji speak about the paintings of gods and goddesses. Some of the paintings are on display in 'Saraswathy Mahal Library'. One can see the painting of Saraswathy, the goddess of learning at the entrance of the 'Saraswathy Mahal Library' which is a typical Thanjavur painting. In this picture the face is smiling and graceful which anyone can admire. Today the traditional Thanjavur painting is kept alive by a few hundred dedicated artists from Thanjavur.

A typical Thanjavur painting consists of one main figure - a deity with a well round body and almond shaped eyes. The main figure is being kept in an enclosure consists of an arch, curtains etc. The painting is made by the gilded and gem set technique- a technique where gold leaves and sparkling stones are used to highlight certain aspect of the paintings like ornaments, dresses etc., the paintings are bright, colourful and beautiful in order to give a glowing presence in the dark puja room.

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Most of the paintings depict the Lord Krishna in his childhood and his various incarnations. Over a period of time changes have occurred in the artistic style. For example the figures were no longer round. In course of time various other deities were also painted.

In the close of the 18th century a change took place in the pattern of Thanjavur painting. The British East India Company employed Thanjavur artists and instructed them to illustrate the manners, customs of India and to record it in many picturesque sights, monuments, deities, festivals, crafts and occupation. This caused the creation of blended style- Indo and British style.

Milred Archer has dealt on the emergence of company painting in Thanjavur. He says that in Company painting, pictures depicting the people engaged in different occupation were also found. These Maratha paintings of the British period are an important part of Indian history, since they provide a record of social changes in castes, costume and the way of life of the 18th and 19th centuries. These paintings make an interesting contribution to the history of Indian painting, where as the school of Thanjavur painting contributes to the religion.

The comprehensive study of Mildred Archer presents the conceptual basis of Indian paintings of the British period and the artistic beauty annihilated and absorbed by the local artists of Thanjavur from the European style.

Like any other ancient art forms Thanjavur painting has also suffered some setbacks which stems out of two factors- one due to normal erosion of the original style of painting; due to evolution of time and the other, due to the introduction of newer practices in its execution. The normal erosion of the original style happens as the art is passed from one generation to the other and results in transmission loss. In view of this, the style of execution undergoes a change. This is fairly evidenced in most of the ancient arts. The second factor is the introduction of newer style of execution. This arises out of availability of new art material as well as innovative way of introducing new tools for execution. With the technological development of new painting media like poster, acrylic and oil colours, the original colours made out of vegetable dyes were replaced. In addition, the traders in the art

field who were concerned about profitability, made an attempt to reduce the cost of the art. This means cheaper input material was used to create the art. At the same time unskilled artists who did not have sufficient training were also engaged in the execution of the art work in order to cut down the execution cost. This resulted in deterioration in the quality of the art.

Therefore it became imperative to arrest the changes in the original style of the ancient art forms if we need to carry forward the rich cultural heritage in its true traditional and authentic form. This became possible through appreciation and patronizing the original style of these ancient art forms. The present day society should appreciate the true / traditional art forms and also to distinguish the differences between the good and the bad. It is necessary to preserve these types of ancient art forms in its original splendor allowing very little room for distortion. Thanjavur painting is one amongst such precious art form.

Thanjavur Art Plate

Thanjavur alone is the home of art plate, which commands universal appeal as a piece of interior decoration. This artist work looks very attractive and beautiful. The tourists who visit to Thanjavur used to buy at least one art plate from the bazaar or the temple door steps.

No proper record appears to have been maintained about the origin of the art plate. The Madras Presidency Report says about the origin of Thanjavur art metal works. According to the report Thanjavur Art Plate is probably not entirely of Thanjavur origin. It is strictly fancy work, gets appreciation and utility value for the Europeans. According to Bird Wood, Bidri Art plate production existed in Lucknow, Murshidabad, Patna and Kashmir. The word bidri is from Bidar, a place in Nizam's dominion now in Karnataka state. Several scholars has confirmed that this art was perfected during the period of the Maratha kings under their benevolent patronage. Raja Saroji II who went on a tour to the north and visited Benares is stated to have Bidri plates which are made by artisans in Bidar, Lucknow, Murshidabad and Kashmir. There were fine specimens of gold and silver inlay on brass plates, and the patterns were largely floral. He invited those experts to introduce the art plate work

in Thanjavur. The craftsmen of Thanjavur who were experts in making jewellery, bronze icons and inlay works with their traditional ingenuity substituted encrusting work with their traditional ingenuity substituted encrusting work for inlay which afforded them ample scope for depicting gods, goddesses on ornamental plates.

There are the kinds of art plates manufactured in Thanjavur. Brass metal is used for preparing art plates. In this plate pictures are drawn beautifully. Here the base plate is made of brass of 14 gauge thickness. On this, relief work is made of copper and silver. The second kind of plate is prepared with glasses and colour pieces of paper. When colourful papers and glass cuts are sparkling the art plates reflect with multi-colours. This is decorating the show cases.

The third kind of art plate depicts gods and goddesses of Hindu mythology. Floral decorations are engraved in between the outline of primary and secondary reliefs. The inscription dated on 16th December 1798 at the big temple refers to the gift of the two silver art plates to the temple by Raja Saroji II.

B.M. Daltatarja, senior assistant director, union ministry of textiles said that artisans producing traditional Thanjavur art plate will be taught the method to produce art cum utility products. There is a need to introduce new contemporary themes to suit all markets. Technical inputs for surface treatment to prevent fading and discolouration needed to be introduced to lend longevity and sustainability to craft.

Thanjavur Veena

Literary account and sculptural depiction exposes the traditional usage of veena in Thanjavur. The veena, depicted in sculptures at Kumbakonam and Pallievasam temple, represents the earliest kind of veena.

The shape of Thanjavur veena is very attractive and is designed in an artistic manner. The 24 fretted veena is known as Thanjavur Veena. The abundant availability of main raw material i.e. jack tree is mainly responsible for the development of veena manufacturing activity in Thanjavur. The high quality veena is made out of a single piece of wood.

Thanjavur veena is having its own traditional value. It has been noticed that during the reign of Raja Saroji II, some families inducted themselves in the veena work due to the patronage extended to the musical instrument artists by the royal dynasties. Sri Narayana Achari and Sri Pushpaliya Achari were the great artists of the 20th century. Sr. N.Kutti Narayana Achari used Rose wood for making veena which cost Rs.30000/-. At present 150 families are manufacturing veenas in Thanjavur. The minute and artistic workmanship got much appreciation from within and from outside India. The British were much astonished to know the workmanship and the artistic talent of the artisans of Thanjavur.

The minute work which involves physical hardship and skill were much appreciated by the Europeans.

The artisans of Thanjavur show ingenuity in the production of glass painting and Kalamkari painting. The Kalamkari paintings are followed from the techniques of Golkonda painters. The artisans of Thanjavur show ingenuity in the production of glass painting and Kalamkari painting. The Kalamkari paintings are followed from the techniques of Golkonda painter. The introduction of machinery has no effect upon the traditional systems of brass making and bronze making.

Till today Thanjavur has different types of artisans especially like the glass painters, Kalamkari painters, musical instrument maker, and other artisans. In Thanjavur, one Emperumal family from Chikkanayakkanpatti village is doing the Kalamkari painting. The introduction of machinery has no effect upon the traditional systems of brass making and bronze making and Kalamkari painting. Thus Thanjavur is truly a hub of art town, still vibrant.

The decorative arts have contributed to the development of the Thanjavur artist economically and socially. It should be the duty of the present day planners, administrators, the political leaders, researchers, students, artists, even the common man in the street, to safeguard the cultural and artistic heritage, so that it would be neither replaced nor completely rejected in the course of modern development.

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ART AND ARCHITECTURE OF SRI UTHANDA SOUNDARARAJA PERUMAL TEMPLE AT KULLAPURAM

J. Parvathavarthini*

The arts of architecture, sculpture and painting reached their peak of glory only in and through the temples. Art was the inseparable handmaid of religion. The temple was in essence the epitome of the architectural and sculptural attainment of olden days. Sri Uthanda Soundararaja Perumal Temple at Kullapuram is an ancient one.

Sri Uthanda Soundararaja Perumal temple at Kullapuram is situated about 4 Km to the north east from Periyakulam Andipatti road in Theni District. In ancient days Kullapuram was called in the name Rajachudamani Chadurvedi Mangalam. Now it is called Kullapuram, Krishna Boobala Samudram.¹ It is said that to commanorate the victory of the Chola king Rajaraja over the Pandya country, the place Rajachudamani Chadurvedi Mangalam (at present Kullapuram) was created.²

On the walls of the Sri Uthanda Soundararaja Perumal shrine there are some donative inscriptions. Most of them are fragmentary records of the Pandya period. An inscription found on the north wall of the central shrine, dated to 19th year of the (c. AD 1235). Pandya king Maravarman alias Tirubhuvana Chakaravathi Sundara Pandya Deva (who took the Chola country and was pleased to perform the anointment of heroes at Mudikonda Cholapuram) mentioned the gift of land for the maintenance of the flower gardens.³

Another inscription found on the west wall of the same shrine assignable to the second year of the (c. AD 1240). Pandya king Maravarman Sundara Pandya II begins with the prasasti "Pumalar-Tiruvum".⁴ It seems to have donated lands to the temple. The Pandyas also used meikirtis. Meikirti of

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Maravarman Sundara Pandya starts with Pumalar Tiruvum.⁵

Architectural Features

The square garbhagriha, ardhmandapa, mahamandapa, mukamandapa and compound wall are the present units of Sri Uthanda Soundararaja Perumal temple. The vimana of the temple is divided into six usual vertical parts Adhishthana, Bhatti, Prastara, Griva, Sikhara and Stupi.

The adhishtana contains Upana, Jagati, Tripatta Kumuda, Kanta, Pattiga and Vedi. The base of the pillars extends upto Tripatta kumuda. This type of the plinth is known as Padabantha adhishthana. The wall portion is segmented into karna, recess, badhra, recess and karna.

Each karna and badhra segments has two pilasters. The badhra and recess portions have (devakosthas) niches with no images inside. Two sides of the niches are flanked by split pilaster. At the top of the niches sala like structures are seen. The Kapota of the niches has two kudukus each. The pilasters are of brahmakanda type. Generally in almost all the Pandya temples, the pilasters are of brahmakanda type with square shaft.

The malasthana of the Pilaster is plain. The kalasa of the pilasters shows leaf motifs. The other portion such as tadi, kudam, padma and palaka are plain. Tenon like corbels are found in the pilasters. Each pilaster is in alignment with the kudukus placed in the kapota portion. The circular cavities of these kudukus bear human head. The yali frieze over the kapota shows yalis in full form.

The tritala vimana of this temple is built of stone till yalivari and of brick above that. The griva and sikhara are of nagara type. The sikhara has four mahanasikas on the cardinal side. At the top of the sikhara a lotus motif is shown which is capped with a copper kalasa.

A pair of lion with a Garudalwar image in the centre appears on each corner of the griva platform. A Hara of kamakudukus, panjaras and salas runs around the talas. The panjara portion is with a kudu at the top. The structure above the Prastara seems to be a stucco work. Sculptural representations of Avatars of Vishnu are depicted in this structure.

The adhishtana of the ardhmandapa is similar to that of sanctum. The wall is segmented-Mahamandapa is supported by four pillars. The temple windows or lattice works are known as Jala. Generally the jalas are found on the outer wall of the garbhagriha and mahamandapa.⁶ Here in the temple under study a square shaped jala is seen on the outer wall of the garbhagriha.

Sculpture

The sculptures of the temple speaks glory of our cultural heritage. The sanctum sanctorum houses Uthanda Soundararaja Perumal. He is seated in sukhasana with four hands. The upper hands hold the sankha and chakra. The lower right and left hand shows abhaya and kati - avalambita hastas respectively. The Lord is flanked by Sri Devi and Bhu Devi both seated in the utkatiga posture holding flower in the upper arms, and the lower arms show kataka hastas. The mulabhera and his consorts are stucco works. The deity is believed to have been created out of herbal compounds. The entrance of the ardhmandapa is flanked by two dvarapalas. In the muka mandapa facing the south there is a separate sub shrine for Anjanaya. In front of the muka mandapa, image of Garudalwar, Balipitha and Dhuvajasthamba are seen.

Sri Soundaravalli Thayar shrine is located on the south west of the main shrine. It has a garbhagriha, ardhmandapa and mukamandapa. It is an ekatala structure. The position of this shrine and the structure of the pillars in the mukamandapa show that it must have been built by the Nayaks or even sometime later. Amman is seen in seated form. She is seated on a Padmapitha in pariyankasana with four arms. She holds lotus flowers in her upper arms and lower arms show the abhaya and varadha hastas.

In a Sub shrine, on the southern side of the garbhagriha of the main shrine, the sculpture of Lakshmi Narasimha is depicted with Lakshmi on his left thigh. He is flanked on both sides by Sridevi and BhuDevi in standing posture. Images of twelve Alvars, Ramanuja and Avatars of Vishnu are placed in the same shrine.

The temple is built of stone till yalivari and the super structure in a later date. On the basis of the style, architectural features, and epigraphical evidences the temple may be assigned to the later Pandyas of the 13th century A.D.

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FEATURES OF RAMANATHASWAMY TEMPLE, RAMESHWARAM

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Rameshwaram is an island in the Gulf of Mannar in the Bay of Bengal on the east coast of Ramanathapuram District in Tamil Nadu. This island is a great pilgrim centre not only for the Hindus, but also for the Muslims, the Christians and the Sikhs. Because, there are the Ramanathaswamy Temple, Abil Kabil Dharga, St. Francis Xavier's Church (Karayoor) and the Sikh Gurudhwara. Thus this island is frequented by pilgrims from all over the country. The magnificent Ramanathaswamy temple is one among the twelve Jyotirlingas in India.¹

The term, Rameshwaram was coined in association with Itihasa. It denotes the Easwara Temple of Rama. In due course, the term Rameshwaram came into practice on the basis of this Easwara Temple and its village. This village was the only village that had existed for centuries together. This name was not in use before the composing of *Devaram*. Only a few centuries ago in this island and around it, certain villages emerged.²

It is believed that Sri Rama who installed one of the twelve primeval Lingas of Lord Siva there, named after his name, evolved as Rameshwaram. This temple has been considered sacred from very ancient times. It is worshipped universally by all sects of people. It is the symbol of the cultural unity of India. A pilgrimage to Kasi is not complete without a pilgrimage to Rameshwaram. So it is a tradition among the Hindus to go on a pilgrimage to Rameshwaram.

According to legend, after defeating Ravana, Rama halted at Gandhamadhana Mountain, Rameshwaram and decided to install a Siva Lingam. To obtain this Linga from Siva, Hanuman was sent

to Kailas. As Hanuman was away, Rama installed the Siva Lingam, made out of sand by Sita and performed worship. This Siva Linga came to be known as Rameshwara. Hanuman

succeeded in getting two Atma Lingas and tried to pull out the other Siva Lingam, made of sand, but in vain. In order to console Hanuman, Rama installed one of the Lingas brought from Kailas on the northern side of Rameshwara and the deity was named as Kasi Vishwanatha. He also instructed that this Hanuman Lingam shall be given priority in worship and other rituals. This system is still practiced.³

The Temple architecture in the southern part of India developed into a separate form.⁴ They all have evolved much on the same lines and disclose plans and general arrangements in which there is certain similarity, several possess some special features to distinguish them from all others of their class. A notable example is the temple of Rameshwaram of which the chief glory is its pillared corridors.⁵ It was built of greyish - green granite.⁶

According to the inscriptions available at the temple, it is believed that the ancient shrine at Rameshwaram was enlarged by King Parakramabahu of Sri Lanka in the 12th century and additions were made by the Pandyas, the Nayak rulers of Madurai and the Kings of Ramanathapuram, known as Sethupathis. But, most of the additions to this temple are ascribed to the Sethupathis. The main temple is said to have been built by Udaiyan Sethupathi with the help of the Sri Lankan Prince, Pararajasekhara in 1414 AD. The western gopura is said to be the work of Udaiyan Sethupathi, the southern one of Tirumalai Sethupathi

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and eastern one of Daivoi Sethupathi. In this temple, a peculiar style was developed which is now called. Dravidian style.⁷ For this temple, Sethupathi rulers magnanimously contributed in the form of gold, materials and villages, for collection of revenue.⁸

According to James Fergusson, this temple was beautifully constructed without any 'defect in its design and an example for Dravidian style.'⁹ S.M. Kamal is of the view that such a peculiar architectural style can not be seen in any other temple. It is in many aspects superior to even the Rajarajeshwara Brihadeeshwara Temple, Tanjore.¹⁰

The eternal pillared corridors of this temple impress much. The perspective of these richly carved pillars running for nearly 340 metres, is a breath taking sight. The labour of several hundreds of craftsmen which created these corridors, is a living testimony to the religious fervour which characterised the temple builders of the sixteenth century. The perimeter of the outermost enclosure is about a thousand metres and a sight once seen shall never to be forgotten. In almost every direction of the temple, there is a fascination vista of pillared walls. The general scheme of the temple consists of a double shrine, enclosed within three concentric perimeter walls. Although the site is very ancient and sacred, most of its present state was planned and constructed many years later, probably in the seventeenth century.¹¹

The remains of the original shrine are still visible. There are a few structures near the western exterior. The temple is enclosed all round with a plain seven metres high wall, externally. On the eastern side, there is a fine 'Gopuram', which is the principal entrance, constructed in 1640 A.D. but left unfinished.¹² Its height is about 45 metres. It is strong and beautiful.¹³ In the innermost enclosure are the Linga Shrine and His consort Parvathavardhini Amma and also Vishwanatha and his consort Vishalakshi Amma. Close to these is the Garudhastambha with gold plates. The Nandi is quite big.¹⁴

The glory of the temple is its corridors with their richly ornamented pillars. The towers vary in shape and design. The western tower is beautified by innumerable mythological figures and is very much older than the eastern one. The eastern tower is embellished with miniatures of various types of Vimanas and Gopurams. The temple is assessed to be the work extended over a period of 350 years. It

gives every pilgrimage an instant impression of grandeur. On the east, there are two entrances - one leading to the shrine of the presiding Deity Rameshwara and the other to the presiding Goddess, Parvathavardhini Amma. At the entrance of this passage leading to Rameshwara shrine is the idol of Hanuman, with an Atma Linga in His hand. Here also lies the Anuppu Mandapam which has sculptures depicting scenes from Ramayana. [Resides, the statues of the Sethupathis are amusing ones like those depicting a woman carrying a man on her shoulders, and a man carrying a woman on his shoulders. It is interpreted that while man will dominate over a woman, the position will be reversed in the Kali Yuga, according to prediction.¹⁵

On the southern side of the Mandapam, there is a splendid shrine of Mahalakshmi with a sacred 'Theertham' in front of it and on the northern side, the holy 'Theerthams' of Savithri, Gayathri and Saraswathy. In the second enclosure is the temple treasure in which is preserved the collection of ancient jewellery. There are twenty one 'Theerthams' in the temple.¹⁶ Workers are employed even now to clear off the 'Theertham'.¹⁷ The sincere pilgrims normally bathe in all of them one after another.¹⁸ The shrines of Kandhanadhavaneshvar Agastyeshwar, Rama, Hanuman and Kasi Vishwanatha adorn the Manimandapam in front of the 'Sanctum Sanctorum' of Lord Rameshwara. On the southern side of the first enclosure, a passage leads to Amman shrine. The Kalyanamandapam and Navarathri Mandapam have innumerable sculptures, of which the eight representations of Goddess Lakshmi are very striking.¹⁹

Rameshwaram is a tiny island which sticks out as an appendix to the Indian peninsula. Its identity is crowned with success by the Rama Temple. The Pamban Bridge adds one more cap to its glory and tourist importance. Thousands of peoples come as pilgrims to this holy place, irrespective of Saivites or Vaishnavites. A holy bath in the 'Agni Theertham' in the Bay of Bengal, very close to the temple, is a culmination of Kasi - Rameshwaram pilgrimage. Other than these, Rameshwaram is a multi pilgrimage and tourist site; for the Muslims, the Abil Kabil Dharga; for the Sikhs, the Gurudhwara; for the Christians, St. Francis Xavier's church (Karayoor) and for everybody the Pamban Bridge; a petty voyage on the sea; an excellent trip of the Southern Railways; the Mandapam Harbour and so on.

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THE CONTRIBUTION OF PANDYAS TO SRI ARUNACHALESWARAR TEMPLE - A HISTORICAL STUDY

A. Sakthivel*

Introduction

The Pandya rulers are prominent in contributing to the development of Sri Arunachaleswarar Temple at Tiruvannamalai. The rulers of the Pandyan kingdom have been active at Tiruvannamalai during the 13th and 14th centuries. During this period, these rulers as well as some of their subordinates had made grants of land and gifts of lamp to the temple at the place. Thirty three inscriptions of the later Pandya rulers are available in the collection of the French Institute of Pondicherry. Each inscription furnishes a brief account of transaction that took place at Tiruvannamalai and its neighbourhood. These inscriptions range in date from about 1241 A.D. to 1338 A.D. and belong to eight kings of the Pandya dynasty.

The Pandya Inscriptions

Of the thirty-three Pandya inscriptions, four were copied by the Epigraphy Department in 1902 and their lexis are published in S.I.I. VII under Nos. 70, 71, 73 and 163. Three more were copied by the same department in 1945-46 and were reported in A.R.E., 1945-46 under Nos. 67, 77 and 78. The rest

were copied by the team of the French Institute of Pondicherry from 1979 to 1984. The texts of all the Pandya inscriptions were published in *Tiruvannamalai: A Saiva Sacred Complex of South India, Inscriptions Volume* by Institute Francais de Pondicherry, in 1990. The references of inscriptions given in this paper are found in this volume. A majority of the inscriptions are found engraved on the outside walls of the existing second prakara. Some are found on the walls of the third prakara which is marked by the elegant Kili-gopura at its east wall. The remaining ones are met with on the walls of the fourth prakara.¹

The Pandya Kings in the Epigraphs

The earliest Pandya King, whose epigraphs are found at Tiruvannamalai, is Jadavarman Vikrama Pandya. Five inscriptions (268-272) belong to this king. Three inscriptions deal with gifts of lamps and endowment of cows and bulls and two inscriptions relate to the grant of lands. Three inscriptions (274-b) belong to Jadavarman Sundara Pandya I (1251-1283 A.D). The badly damaged epigraph (273) which deals with the grant of land is a record of Jadavarman Vira-Pandya 1. Ten inscriptions (277-

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286) are attributed to Maravarman Kulasekara Pandya I. A much damaged epigraph (283) which registers an allotment of lands to forty tevaratiyar belongs to Maravarman Vikkirama-Pandya II. Maravarman Kulasekara Pandya II is represented by two inscriptions (287-8). The five epigraphs (292-296) which are road stone slabs belong to Maravarman Vikkirama Pandiya IV.

Jadavarman Vikrama Pandiya (A.D. 1241-1254)

The earliest king whose records are available in the temple of Tiruvannamalai is Jadavarman Vikrama Pandiya. His five inscriptions of this king furnish some important pieces of information. Three of the epigraphs (268, 271 and 272) deal with gifts of lamps to the god Tiruvannamalai Udaiya Nayanar. A group of eight perpetual lamps was donated to the same god according to 271. To provide for these lamps 250 numbers of cows and bulls were endowed by the donor Kandadevan alias Kankeyan, the son of Narsinkadevar of Sadai in Pandi Nadu. The donor mentioned in 271 donated 600 he-buffaloes together with 3 calves for the purpose of construction work in the temple. Another epigraph (272) relates to the gift of 250 goats and sheep for the purpose of providing milk to children in front of the goddess of Unnamulai Nacciyar. Epigraph 269 and 270 register gifts of lands. The later inscription 270 records gifts of lands. The later inscription 270 records the gift of the village Nallanpillaiperral together with its incomes and privileges to a madam (mutt). Two matters of interest are revealed by the above mentioned epigraphs. One of them relates to the temple building activity of the time and the other matter is that we know for the first time the existence of the madam called Kalmadam at Tiruvannamalai and its head named Sarvesvaradeva.²

Jadavarman Sundara Pandya I (1251-1283 A.D.)

Jadavarman Sundara Pandya I was one of the most important and brilliant monarchs known to the medieval history of South India and he was an honoured and celebrated king of the main line of the later Pandyas. Only three inscriptions (274, 275 and 276) of this important ruler are found at Tiruvannamalai, dated in the 15th, 17th and 18th year of his region. Two of the three inscriptions deal with gifts of lamps to the god of the temple at Tiruvannamalai. The epigraph 274 registers a gift of *nunta* lamp by an individual named Sankaran

Kandanayakkar of Thirunallur, for which 32 cows and one bull were endowed by him. The other epigraph (275) records a gift of one *nunta* lamp by Sundaranayan Vanchirayan for which he endowed the same number of cows and bull. The third inscription (276) relates to the transfer for the god Tiruvannamalai Udaiya Nayanar of all lands together with the incomes thereof in Thenkampattu. The gift was intended to provide for food offerings to the god. The epigraph refers to the existence of a branch of the well-known monastery called Golakimatha at the place.

Maravarman Kulasekara Pandya I (1268-1318)

Maravarman Kulasekara Pandya I was the most prominent Pandya ruler in the second half of the 13th century A.D. Ten inscriptions (277 to 286) in the collection of the French Institute of Pondicherry belong to the period of this king and they range in the date from the 7th to the 35th year of his region. According to the inscription 277, Makadesan Ulakankatta Vanakovaraiyan, the chief of Arakalur, donated 54 cows to the god for the purpose of supplying milk for the milk-bath of the god. Another inscription 282 relates to the gift of a *nunta* lamp made by an important person of the village of Varanavaci. Epigraph 278 registers a sale of land for an amount 10 pon by *tevakanni* and the *koyirkemakkar* of the Tiruvannamalai temple to Pulukkuneypperumal who is enjoined to pay some specified quantity of paddy annually to the temple. The purchaser was an important person, the daughter of Tennanaimulutumutaiyar, the queen of Tevarkal, evidently referring to Jadavarman Sundara Pandya I. According to 281, the same temple officials had sold the same land for 4 pon to Kulasekara Pandya I in the stipulation that he should pay some specified quantity of paddy annually. The epigraph 284 records a royal gift of money obtained from a levy of 5 panam on every *veli* of land in all the *tevatana* villages to provide for musk for smearing the god with it. The fragmentary epigraph 286 refers to an assignment to the *tevaratiyar* apparently for reciting such sacred hymns as *Tiruvempavai* in the temple.³

The Road Stone Slabs

The Pandyan rule over this region seems to have benefited Tiruvannamalai town. A group of five road-stone inscriptions (292-296) which have been assigned to Vikrama Pandya (1233 A.D.) suggest that there existed a number of streets with

subdivisions of lanes in them at Tiruvannamalai. This is the only instance to show the practice of erecting road stone in this town. As some of these stones are located in places around the hill they seem to indicate the lanes or streets that existed in those places then.⁴ The hill round path was named

as 'Sri Vikrama Pandiyan Thiruveethi'. The road stone inscriptions also indicate the development of the road transport system at that time.⁵

Thus, the Pandya inscriptions at Tiruvannamalai focus on several features of the development of the temple of Sri Arunachaleswarar.

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ARCHAEOLOGICAL TREASURES UNEARTHED IN MAHABALIPURAM [POST TSUNAMI]

V. Chitra*

Introduction

A Tsunami pronounced as Tsu'nami is a term that comes from the Japanese language. 'Tsu' means 'Harbour' and 'nami' means 'Wave'.¹ Tsunami is often used as plural in English. The term was created by fisherman who returned to their port to find the area surrounding their Harbour devastated, although they had not been aware of any wave in open water. Tsunami is common in Japan.

Tsunami is a series of waves when a body of water such as an ocean is rapidly displaced on a massive scale. Earthquakes above or below water, Volcanic eruptions all have the potential to generate a tsunami.

Tsunami means waves are formed as the displaced water, moves under the influence of gravity and radiate across the ocean like ripples on a pond. Generally a Tsunami wave does not look like normal waves. It has the characteristics of a violent rushing tide rather than the sort of crushing waves that are formed by wind action upon the ocean.

Tsunami occurs most frequently in Pacific Ocean. Normally it takes in the deep water. They are possible wherever large bodies of water are found including inland lakes. Very small tsunami are non-

destructive and undetectable occur frequently as a result of minor earth quakes. Japan is the nation with most recorded tsunami in the world.

Tsunami in India

The oldest record of tsunami is available from November 326 B.C. It is an earthquake near Indus delta region.² Normally tsunami in India occurs mostly at Arabian Sea. Generally tsunami waves were measured on Richter scale. An earthquake of the magnitude of 8.25 occurred about 70km south of Karachi on November 27, 1945. This created a large tsunami of about 11.0 to 11.5 meters high on the coasts of India in Kutch region.

On December 26, 2004 an earthquake occurred under the sea in the Indian Ocean. The earth quake triggered a series of devastating tsunamis that spread throughout the Indian Ocean. This under sea earthquake measuring 7.58 on Richter scale occurred at 160 km off the western coast of Sumatra, Indonesia, India and Srilanka. It was the largest earthquake recorded in India and caused widespread devastations, when they hit land, killing large numbers of people in coastal areas in and around the Indian Ocean. The unusual wave heights have known to be over 10- 20 ft high and it cause many deaths

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and injuries to the people. It is undoubtedly a catastrophe of unlimited extent. This catastrophe is one of the deadliest disasters in Modern history. But, yet, it has revealed several treasures from the archaeological perspective. The Tsunami exposed ancient ruins in Tamil Nadu - It is a blessing in disguise to unearth new archaeological remains in this area. It has revealed many ancient relics that had remained buried unexplored so far along the shores of Mahabalipuram. The discovery adds more to the growing evidence that destructive waves or Tsunami already hit the coast of India.

Mahabalipuram is situated on the southern part of the Coromandal coast and it is about 60km from the city of Chennai. The Modern name Mahabalipuram or 'Mamallapuram', 'The city of Mamalla' is after the title of great Pallava ruler - Narasimhavaraman I (630A.D-668A.D) who was responsible for the introduction of Rock-Cut temples. In the early period, structures were built of perishable materials like brick, wood etc., and hence they could not withstand the ravages of time and disappeared. Therefore, Pallava period witnessed the emergence of rock cut technique and Monolithic carvings and constitute the introduction of early stage of Dravidian architecture into the Tamil country.

Tsunami Revealed Ancient Relics in Mahabalipuram

An ancient port city and parts of the temple built in the 7th century have been uncovered by tsunami that resulted from a massive earthquake in the Indian Ocean on December 26, 2004. The fisherman along the shores reported on seeing the ruins along the shore line³ when the waves gradually receded. The force of water removed the sand deposits that had covered various rocky structures and revealed ancient relics.⁴ The fury of waves however washed away the topsoil uncovering the buried sculptures.

Excavations started after the fury of tsunami died. The Archaeological survey of India [ASI] has made valuable discoveries around the shore temple at Mahabalipuram under the leadership of Mr. Satyamoorthy, Superintendent, ASI Southern region, Chennai.

The new excavations in Mahabalipuram have aroused the curiosity of historians and archaeologists who are keen on digging out more

relics by enlisting the support of the Marine department. From the archaeological perspective, Tsunami was god sent 'gift' for it revealed many of ancient relics that had so far remained unexplored... Excavations started in February 2005 and it revealed many historical artifacts.

Newly Discovered Temple

Around the Shore temple the ASI has excavated the remains of a massive temple - a few hundred meters to the south of the shore temple at Mamallapuram. This is probably as big as or even bigger than the shore temple. The newly discovered temple is a separate complex by itself. The collapsed temple had been built entirely out of the granite blocks. The parts of collapsed temples include the remains of a Square Garbha-griha [Sanctum-Sanctorum] of the temple. The Garbha-griha measures 2.6 meters by 2.6 meters⁵ and it is surrounded by an open courtyard which is encircled by a massive prakara [outer wall] made of granite boulders around the temple. A beautiful ring well, made from terracotta, a sculpted capstone, a Shikara stone, parts of Stupa and beautiful potsherds have been found within this temple complex.⁶ The beautiful ring well belongs to earlier period. So far, no ring well made of Terracotta has been found in Tamil Nadu. This is the first occurrence of terracotta well in a temple complex. The most fascinating to the archaeologists is the Mason's Marks [engravings] which constitute a sort of signature by the Mason's have been found on the architecture. This Mason mark depicts a bird, a bow and arrow. The bird occurs on several stones found in this temple. The ASI unfortunately has not been able to find the deities of the square garbha-griha and the subsidiary shrine adjacent to it. There must have been a deity inside because it was a structural temple. The excavators pointed out that the garbha-griha had definite pattern, the deity must have been at an elevated level. Unfortunately the sea might have washed the deity away or an invader might have taken it away or it might have been taken and placed in a safer area.

Other Relics

The officials of ASI and cartographers revealed that the waves made the entire area of Mahabalipuram coastlines. When the waves first receded about 500m into the sea before the tsunami struck the coast of Mahabalipuram on December 26,

2004, tourists saw a row of rocks on the northern side of the shore temple. Behind the shore temple in the east it revealed architectural remains of a temple. When the waves subsided, these were submerged in the sea again. When the waves that engulfed the Mahabalipuram, beach receded, they washed away from the beach a vast quantity of sand into the sea.⁷

On February 18, 2005 among the tsunami gift, they have unearthed priceless relics including two granite lions, rock elephants, and remains of stones. These rocky structures with elaborate carvings of animals have emerged near the shore temple. The six feet tall rocky structures include an elaborately carved head of elephant and horse in fight.⁸ Above the elephant head, is a small square shaped niche with a carved statue of the deity. There are two giant granite lions, one seated and another poised to charge. These statues are each carved out of a single piece of granite stone, which testifies the skill of the carvers. But generally, Pallavas commonly used lions, elephants and peacocks to decorate walls of the

temples. Archaeologists believe that these structures are the parts of the temple of an ancient submerged city. Though they use lion and elephants, a horse in fight is a rare sculpture. The horse is normally represented in chariots or rathas -sometimes the horse is represented as mounts for Gods. We are yet to discover proper evidence to prove the ancient relics.

The Shore temple of Mahabalipuram was the oldest surviving temple on the east coast of India. The Port town of Pallavas is a tourist centre today. It attracts many foreign travelers and the temple is declared as a 'World Heritage Site'. The temple represents some of the earliest examples of Dravidian Architecture.

As the Tsunami Waves receded, it also engulfed the sand deposits only to unveil the line of rocks 500 meters from the shore temple. The Tsunami is undoubtedly a catastrophe of unlimited extent but for us -researchers, historians, and archaeologists - it has blessed with several treasures that were buried for centuries under the Sea.

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CONTRIBUTION OF CLORINDA TO CHRISTIANITY IN THE TINNEVELLY DISTRICT (1746-1806)

K. Aruna*

Tinnevelly has been the fulcrum for Christian missions in South India for atleast 150 Years. The region adds a rich and lively chapter to church History. Although Christianity is being actively suppressed in South India today, there is little doubt that Church will continue to thrive as it has for generations. It is difficult to point out an official date for Christianity's arrival on the Indian subcontinent.¹

The greatest among them all and the founder of the Tinnevelly Church² was Rev.

Christian Friedrick Schwartz who arrived in India in 1750 and served until his death in 1798 without once returning to Europe.³ After some initial labours at Tranquebar, Schwartz turned to Trichinopoly from where he supervised the work of the catechists of the Tranquebar Mission who were infiltrating into all adjoining districts. By 1770, Trichinopoly had a sizeable Christian congregation and Christian sepoys in the East India Company's forces were moved now and then to places as far as South as Tinnevelly. "It was through such migrations of individuals that the church in Tinnevelly had its beginnings".⁴

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The first notice of Tinnevely occurs in the Journals of Schwartz for the year 1771, "At palamcottah⁵ a fort and one of the Chief towns of Tinnevely, about 200 miles from Trichinopoly, there resides our Christian Congregation". It was through the efforts of such strays and scattered agents that the Church of Tinnevely took shape. But however Schwartz would not visit Palamcottah until 1778.⁶

Unfortunately Church historians belonging to the period 1835-1921 did not attempt to investigate into the reason for Clarinda's living with Lyttleton. She was a young widow and was said to be member of the Maratta Royal family of Tanjore,⁷ and had been the wife of a Brahmin officer at the Tanjore Royal court. The circumstances that led her to live with a foreigner are shrouded in mystery. A. Madhaviah, one of the earliest Indo-Anglian writers, in his well researched historical novel in English entitled Clarinda (1915) says that Clarinda was laid on the funeral pyre of her husband and was about to be burnt alive as a sati.⁸

It is borne out by the fact that she threw to the winds her caste superiority thanks to the teachings of Lyttleton.

Clarinda remained a much misunderstood person for nearly one and a half centuries. The later day Christians of Tinnevely did not seem to be aware of the vital part played by Clarinda in founding and building the Protestant church in Tinnevely. The translation of Madhaviah's novel Clarinda from English into Tamil (publication by C.L.S., Madras in 1975) also helped to enhance the awareness of the historical importance of this great forgotten lady.⁹

Clarinda is her baptismal name. The name 'Clarinda' has different variations. The spelling is Clarinda and not Clorinda. She is also known as "Clarindal Brahmana Chathi". D.A. Christadoss in his Tamil Book entitled Clarinda, the 'Mother of the Tinnevely Church'¹⁰ goes to the extent of expressing that the name Clarinda is the corruption of the Tamil word Kulamizhanthal (one who lost her caste). Father Paul Kadambayanam says that her Hindu name is Kohila. In a foot note he writes that, J.A. Jacob in his book 'The History of London Missionary Society' mentions that the Hindu name of Clarinda is Lakshmi. Kadambayanam affirms that he

met Rev. Jacob and placed the facts and convinced him that her Hindu name was Kohila and not Lakshmi. Unfortunately he has not given the source for our benefit.¹¹

Clarinda was a builder of Churches. First she built a prayer home in Terivilai¹² in 1784 for the residents there. Then she wanted to build a church for the Palamcotta Congregation. Assisted by English officers, Clarinda used her funds to build a small church that stands to this day known affectionately as 'Clarinda Church'. The church is very sacred site in the Tinnevely district.¹³ Although small, it contains an impressive cemetery with remaining of the early Christian (largely British) community. It has become a place for worship and for meetings of the Girls' guild, mothers' Union and young men's group for prayer and Bible study. The Church was renovated at a cost of about Rs. 3500/- in 1976 with the money rose from individuals. The renovation was done without making any change in the original model or appearance of the Church.¹⁴ The Church is maintained by Tinnevely Diocese since 1947. The Church was renovated by the Congregation with the guidance of the Rev. A.H. Dammers, Missionary from England and Rev. Dr. G.N. Kantayya in 1959 and services are being held regularly since then.

In 1784, Clarinda travelled all the way to Tanjore to request the missionary Schwartz to appoint some one permanently to look after the Palayamkottai Congregation. In response to this, Schwartz paid a second visit to Palayamkottai in 1785 during which he consecrated the first church, which has been known as "Clarinda's Church ever since and Schwartz also left behind the catechist, Sathanathan after the Palayamkottai Congregation.¹⁵ He acknowledged Clarinda's generosity in maintaining the schoolmaster there and her large help to the poor. When the Mudaloor church was burnt down by miscreants the compassionate Clarinda paid two visits to comfort and help the persecuted Christians.¹⁶

She founded a school for children in 1787 at Palamcottah. The present popular St. John's College at Palamcottah had its origin in the fial school started by Royal Clorinda which was the missionary school in the Diocese of Tinnevely.¹⁷

Schwartz died in 1798. However, the Church at Palamcottah continued to thrive due to the excellence of an almost completely indigenous leadership. Clarinda set about preaching the Gospel with redoubled zeal and her house became the meeting place for many enquirers, especially women. With enough baptisms so far and now with the chiming of wedding bells as well as the church in Tinnevely may be regarded as having been well and truly formed.¹⁸ Thus Clarinda was hailed as the Morning Star of the Tinnevely Diocese.

Her Missionary activities have been mentioned in Missionary dispatches and by some European historians. Tranquebar catechists who visited Tinnevely and the native minister, Philip, who visited Palamcottah early in 1779, reported how Clarinda was the moving spirit behind the great awakening there. In June 1779 Rev. Pohle who had been made assistants to Rev. Schwartz, visited palamcottah and was very much impressed by the leadership that Clarinda had been giving to Christian community in and around palamcottah.¹⁹

After the arrival of the Lutheran missionaries Jacnicke and Gericke sent by Schwartz on behalf of the SPCK, we do not hear about Clarinda's activities. She must have been happy that the Lord's work was being taken care of. To her memory and munificence still stands another monument in the form of a well located just to the north of her church, which she dug for the benefit of the poor. It is still in use, with a profuse supply of water even during severe summer. It is popularly known as a "Pappathiammal kinaru"²⁰ (the Brahman lady's well). In 1808 Kohlhoff reports to SPCK that Clarinda had died a few years ago. According to Paul Kadambavanam, she passed away in 1806.²¹

She always enhanced the value of her benefactions a hundred fold by her personal kindness and genuine sympathy and her name was blessed in many a humble home of the poor and the afflicted. Indeed she realised in the closing years of her life, the truth of the poet's lines.²²

"There is always noble service for noble souls to do".

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SCHEME OF NORTH ARCOT DISTRICT COURT FOR TTD, NOVEMBER 1901

A. R. Ramachandra Reddi*

Historical Background

There had been a long drawn and great controversy for about sixty-six years (during 1776-1841) between Christian missionaries, officials in the civil and military administration and some leading public figures on one side, and on the other, the British East India Company (BEIC) over a number of issues.¹ Most important of them were the issues of i) pilgrim tax, ii) self-immolation, iii) Hindu customs as proper and necessary, iv) police for the maintenance of aspects of religious administration, v) frauds committed in the management of the Hindu religious institutions, vi) frauds in the management of money, vii) deaths of soldiers on escort duty during Indian religious processions etc. This led to a decision in 1833 to sever the connection of the BEIC in the direct management of all Indian religious institutions. This decision for withdrawal was rather delayed for another eight years even though orders have been issued from the Court of Directors to the Governor-General India. From there the orders were sent to the Governors in the provinces and from the Governors to the Boards of Revenue and finally from there to the Collectors of the various districts.²

Mode of Arrangements

In all there were six kinds of arrangements relating to the transfer of administration of religious institutions.³

- i. *Small shrines* in the villages had generally not been under the charge of the BEIC officers. They were continued on a similar basis.
- ii. In the case of certain *small shrines* the charge was changed because they were entrusted to the *pujari*.
- iii. *Larger temples* with considerable endowments, two or more of the principal inhabitants, including generally the official head of the village or the *curnum*, were conjoined with the *pujari* in a committee of *panchayat*.

- iv. *Temples of more importance*, with a reputation and interest extending beyond the vicinity were to be placed under the charge of the committees, or *panchayats* which were composed of persons of weight and influence, who were to be selected from among the residents within a wider range.
- v. There were a few other temples of importance, which were entrusted to the hereditary custody of the neighbouring *Zamindar* or *Raja*.

Consequently, the Collectors of the Madras Presidency made arrangements regarding the native / local persons who could be put in-charge of temples. Accordingly the transfer of the management was variously made in the case of renowned temples like Sri Meenakshi of Madurai, Sri Brihadeeswara of Tanjavur, Sri Subramanya Swami of Tiruchandoor. Siva of Jambukeswaram, Bhashyakara of Sriperumbudur, Sri Veeraraghav Swami of Tiruvallur, Siva of Tiruvannamalai, Sri Ranganatha of Srirangam, Sri Kamakshi, Sri Ekambareswara Swami, Sri Varadaraja Swami and Sri Kailasanatha, all of Kancheepuram.⁴

The temple of Sri Venkateswara Swami posed a number of problems and the arrangements for the transfer could be made only in July 1843 after two years of arrangement for the above temples. Thus it became unique exercise and the sixth kind of arrangement.

Temples of North Arcot District

There were in all 188 temples in the district of North Arcot.⁵ Of these, 73 temples and a mosque bore a *tuskdeek*.⁶ Nineteen (19) other temples had an allowance in kind. The remaining 9.5 were *chiller devasthanams*, i.e., small shrines, of which 2 were situated in the Chingleput district, but the allowance was being paid from the treasury of North Arcot. These temples were far less in importance because of the total annual revenue from all and every source attached to those temples with the exception of Sri Venkateswara Swami temple.

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Serial No.	Particulars of Temples	Receipts (in Rs)	Disbursement (in Rs.)
1	Sri Venkateswara temple (1)	1,09,873	32,528
2	Other temples in NA district (187)	32,647	27,277
Total	188 temples	1,42,420	59,805

Apart from this financial aspect there were a number of other philosophical, historical and cultural reasons by which the problem of transfer of management of the temple of Sri Venkateswara Swami had become a difficult one.

Different Claims

The problem of transfer of management became a tough one since a variety of persons contested for the investiture of the right of management of TTD. There were eight claims of which seven were rejected and the eighth one was successful. The first one was related to a General Committee. This could not be considered because of the insolvency of the Zamindar of Karvetinagam. So also the idea of a Managing Committee which could not be materialized because of the objection to the Zamindar of Srikalahasti who was a *saivite* besides his disinterest. The third one was related to the BEIC invitation to the Maharaja of Mysore which was declined. The fourth attempt was the invitation to the Raja of Venkatagiri did not fructify due to the instability of Zamindari affairs. The *acharyapurushas*, on choice, were complained of their being predominantly of *thengalai* sect. The Jiyangar expressed his willingness to be the joint *dharmakarta* which the Mahant Sevasada. It was also opposed by the four *archakas* and the objections of the *acharyapurushas*. Therefore the Collector had to reject it. The Jiyangar expressed his willingness to be the *dharmakarta* which was also rejected by the Collector because of the, opposition of the above said. Thus, filially, the Mahant Sevasada of Sri Swami Hatiramji Mutt was considered for the investiture on the Collector's choice and the concurrence of the Board of Revenue.¹

The Tussle

There had been an acrimonious outburst against the Mahant from those who were rejected for investiture. Right from that time, these people

carried on almost a legal war against the successive Mahants on various counts. The, Hindu Religious Endowments Act XX of 1863² brought havoc as far as the TTD was concerned because it has provided for a large scope for legal battles against the Mahant with vengeance.

A number of cases were filed since 1867 against the Mahants³ of which the present was one. On 25 August 1898, an Original Suite was filed in tire District Court of North Arcot by TAP Srirangacharyulu and Tirumala Nallan Chakravarthi Venkat Rangacharlu against Mahant Prayagadas, a minor under the guardianship of Balakdas and Madhavadas. They brought out a series of allegations against the Mahant. The Mahant filed his reply counter on 9 January 1899 denying the allegations made against the Mahants. On 7 November 1901, KC Manavedan Raja, the district judge delivered his judgment and designed a scheme for controlling and undermining the Mahant in the name of better rules for the management of the TTD administration.

Scheme

The scheme consisted of thirty-one paragraphs designed to curb the authority of the *Mahant* as the *Vicharanakarta* (executive officer) of the TTD. It was a measure designed for undermining the Mahant in the management of the TTD. The following were the features of the scheme.

1. Establishment of a committee consisting of five members known as the Tirupati Devasthanam Committee (TDC) which was to be appointed by the District Court of North Arcot. The members were to be Hindus and residents of North Arcot district or of the city of Madras. The tenure of a member was five years and eligible for re-appointment. No member was to accept any pecuniary engagement or any transaction of mercantile nature from the TTD. The committee was to meet at least once in two months in a Devasthanam building either at Tirumalai or Tirupati or Tiruchanoor for the transaction of business with due notice. Any member failing to attend any meeting of the committee for a period of six months was to be deemed to have vacated the office.

2. The TDC was to frame rules for the conduct of business. It was to determine a) business that was to be carried only at meetings, and b) business that could be carried out without meetings. In all cases of differences of opinion the view of the majority was to prevail. When the members of the TDC were equally divided, the chairman for the time being decided with a casting or a second vote. The TDC decisions were to be implemented by the *Vicharanakartha*.
3. TDC members had the right of inspection of the shrines and report to the TDC.
4. There was to be no change in ceremonies, *paditharams* for festivals, *utsavams* of the TTD. No innovation was to be made without a resolution of the TDC and the sanction of the District Court.
5. The TTD and Sri Swami Hathirarmji Mutt (Matha) were to keep their articles, or stores, or provisions strictly in their own places.
6. The purchase of provisions, perfumes, fuel oil etc. must be under contract system by publicly inviting tenders or by public auction of the right to supply the said articles.
7. The resolution of the TDC was alone binding in the investment of funds either in the landed property of the temple or lands held on mortgage or any other right i) to lease for more than five years, ii) to sell or alienate, and iii) to pledge or borrow loans.
8. The *Vicharanakartha* was to keep the required amount for the expenses of three months. In addition, he was not to keep on hand more than Rs. 5000/-. Money, excess thereof, must be invested in the banks as the TDC decides which was to be approved by the District Court. Only on the concurrence of the TDC the funds of the TTD was to be invested in the securities. In no case the funds of the TTD were to be invested on purely personal security.
9. Surplus or unnecessary jewels, cloths, and other articles of TTD were to be disposed by the *Vicharanakartha* a) with the unanimous concurrence of the TDC and b) only after obtaining the sanction of the District Court.
10. The *Vicharanakartha* was to arrange for the preparation of a detailed account of the receipts and disbursements for the following *falsi* within two months after the end of the *falsi*. These accounts were to be inspected by the TDC. The TDC was to appoint an auditor to audit the accounts. An abstract of the accounts was to be prepared and certified by the auditor which was to be sent to the District Court by the *Vicharanakartha*. He must also arrange for publishing it in English, Tamil and Telugu languages in the North Arcot district gazette and in *The Hindu* printed from Madras.
11. The first audit of accounts was to enable a set of rules. Either the *Vicharanakartha* or the TDC were to request the auditor to draw up i) necessary rules, ii) description of the number and nature of the accounts to be maintained and iii) the manner of maintaining them. It was the duty of the *Vicharanakartha* to cause lire accounts to be maintained in accordance with the rules as drawn above.
12. A budget for the ensuing year was to be prepared two months prior to the commencement of every *fasli* year i.e., from 1 July to 30 June. The TDC may sanction and if necessary, modify or add to the budget. The facility for supplementary budgets, not exceeding Rs. 500-, was also provided for.
13. All *maramat* works, including construction and repair of every kind provided for in the budget must be carried out only with reference to properly prepared estimates. No work was to be commenced without the prior sanction of the estimate by the TDC.
14. The Devasthanam offices at Tirupati and Tirumalai were to be removed from the mutt. They should be located only in buildings belonging to the TTD. This was to be decided by the District Court within six months from the date of this decree i.e., 7 November 1901 or as the Court extended the stipulation further.
15. Persons employed with or without pay in Sri Swami Hathiramji Mutt were not eligible for employment in the TTD and vice versa.
16. The *Vicharanakartha* was to examine the TTD treasury once in six months. An account was to

be prepared by him of the moneys, coins, gold, silver and other articles in the treasury. The Vicharanakartha was to give due notice to the TDC about it. Two members of the TDC were to be deputed to be present at the examination and preparation of inventory. A complete inventory was to be made within three months from the date of the introduction of the scheme, 1 January 1902. Accordingly a separate register was to be prepared and once every year by the *Vicharanakartha* in the presence of not less than two members of the TDC.

17. The *Vicharanakartha* was to frame rules regarding the safe custody and preservation of the offerings received. These rules were to be submitted to the TDC. The TDC will in turn submit its resolutions on these rules to the District Court for approval and orders.
18. The *Vicharanakartha* or any member of the TDC or any person interested in the TTD or any worshipper thereof was given the right to apply to the District Court of North Arcot to suggest for the betterment of the provisions of the scheme as and when occasions may arise.

Sum up

The above scheme was contested in the High Court of Madras by both the parties. The

district scheme was done away with a new scheme from the High Court of Madras, which again was contested in the Privy Council which formulated an entirely new scheme retaining the Mahant as the trustee without any committee overriding powers on him. The Mahant, though a minor below 18 years of age could successfully sustain his position, allowed a new set of rules to serve as the guidelines for the management of the administration of TTD. The judges at the Privy Council appreciated the role of Mahant in welcoming these rules. It was a rude shock ultimately to the opponents of the Mahant who have failed on all counts about the modernising and service oriented steps such as laying of roads, a modern drainage system, the establishment of a school for modern education, a playground for school children, construction of choultries, hospitals, a railway station, telegraph and telephone services taken by the Mahants in the administration of the temples of Tirumala, Tirupati and Tiruchanoor. These rules continued till 1933 when the TTD Act came into being. Thus, the present theme contributes to fill in certain gaps in the history of the TTD with a large bunch of hitherto unknown facts which causes a better chronology and thereby enabling analyses in the cause of better historical insights and assessment.

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3. Report upon the Arrangements made in the Presidency of Madras, for transferring to Native Administrators the charge of the Religious Institutions heretofore managed by European Officers of the Government, and upon the questions referred by the Government of Madras, for the determination of the Governor-General-in-Council, 1 March, 1845. The above is commonly referred to as the *Elliot's Report of 1845*.
4. *Ibid.*
5. Report of G.M. Oglivie, The Principal Collector of North Arcot District, to the Secretary of Board of Revenue, No.132, dt. 29 September, 1841.
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7. n.2. see also the article by A.R. Ramachandra Reddy and P. Vasantha, "An Investiture Controversy at Tirumala Tirupati Temples, 1843". *Proceedings of the Fourth Annual Conference of South Indian History Congress*, Madurai: 1986, pp.85-87.
8. The religious Endowments Act XX of 1863 repealed the Bengal Regulation of XIX of 1810 and Madras Regulation of VII of 1817. It also legalized the act of withdrawal of Government connection with

institutions of religion and endowments. The act provided for suits (i) against managers for breach of trust; (ii) to declare manager disqualified or to set aside appointment; (iii) for accounts; (iv) for administration; (v) for Scheme and so on. See also chapters XVI - Observations on Act XX of 1863 (pp. cccxxvii - cclvi) and "the Commentaries on Act XX of 1863" in P.R. Ganapathi Iyer. *The Law Relating to Hindu and Mahomedan Religious*

Endowments with Commentaries on the Religious Endowments Act of XX of 1863. Madras: 1905, pp.1-150.

9. These constitute Original Suits, Appellate Suits and Civil Miscellaneous Petitions. The efforts of the opponents of the Mahant totally failed to remove the Mahanths as *Vicharanakarthis*. The *Jiyyangars* also failed to secure the position of the *Dharmakartha* of the Tirumala Temple of Sri Venkateswara Swamy.

VESTIGES OF PULICAT

J. Srinivasan*

Pulicat is a small town, an emerging centre for tourism in recent times which can never forget its rich memories of social, political and maritime history. It stands on the boundary line between Tamil Nadu and Andhra Pradesh. It is one of the largest fishing centres on the Coromandel Coast. Pulicat was also one of the major trading centre in the eastern coast for the European trading companies which came to India in search of spices at the dawn of the sixteenth century. It flourished in trade and commerce during the seventeenth century.

The historical development of Pulicat from the Chola period to the Nayak, Dutch and the British periods have left many important vestiges in and around, Pulicat reminding its glorious, past.

The first historic reference to Pulicat is from the imperial Chola period (10th century). During this period a number of temples were built in and around Pulicat¹ the chief one being the Someswarar Temple of Pulicat is said to have been built during this period. The temple has a Mahamandapa, Arthamandapa and a small shrine for Amman apart from the main "garbagriha" based on the architectural style, these structures appear to have been built during the Nayak period.² This temple has a Sannadhi street and Chinnamaada Veethi around it. At present the temple at Pulicat is in a very dilapidated condition with a growth of vegetation all over the gopuram and mandapams causing it to deteriorate further. The wooden "Vahanas" which belong to the Nayak period are in a bad state of decline because of termites and lack of maintenance.

In the period of Nayaks the Adhinarayana temple complex situated in the centre of the town was

chief among them. This complex has "Mahamandapa", "Arthamandapa", and "Kalyanamandapa" around it.³ The "Garbagriha" faces east and the temple has the typical Sannadhi street and Madaveedhi around it. The Brahmi script on the wall of the temple mentions the construction and modification done to the temple during the Nayak period. The sculptures on the stone columns and the walls depict the images related to the Mahabaratha and the Ramayana. The core of the temples is built of brick with stone facings and stone columns around it.⁴

Other important structures built during this period are the Dharmaraja Temple, Nattu Pillayar Temple and additions (Gateway and Mandapas) to the Someswara Temple and both the Dharmaraja Temple and Nattu Pillayar Temple structures look like mandapams, which are converted into temples during later period. The Nattupillayar Temple as a typical brick vaulted roof of the Nayak period. The entrance gateway and the "Mahamandapa" of the Someswarar Temple must have built during this period. The wooden columns and sculptured brackets of the gateway structure are typical of the Nayak period.

At present only the Dharmaraja Temple is under use, other temples are out of public use and are in a bad state of decline. Natural forces, vegetation, lack of maintenance and misuse have caused major damage to the physical structure of the temples.⁵ The Vestiges of Pulicat in colonial era, the first Catholic Madha Church was built in 1515 A.D during the Portuguese period St. Mary's Church. The original core was intact and later additions have a different architectural style when compared to its core.

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But the Portuguese who had built this church entered Pulicat in the 16th century. Therefore the belief is that it was constructed in 1515 A.D., which is based on the writings on the walls of the Church.⁶ The paintings on the walls of the church reveal to us an interesting legend with regard to the origin of this church. A wooden statue was found on the seas by the fishermen who brought it to the shore. They then attempted to cut it into pieces of fire wood. Those who cut it became blind. The Sacred Madha appeared from the broken wood and blessed the people. Therefore, they built a church at the same place. The story resembles a Hindu mythology. It is a clear indication of the influence of Hindu faith in Christianity.⁷

During Dutch period at Pulicat they built a Fort called "Castle Geldria" in 1610 A.D.⁸ The Fort Geldria played an important part in the affairs of the Coromandel Coast. The fort which had been a square brick structure with bastions on the angles and faced, and enclosed by a wide and deep moat, has very little but the site remaining.⁹ The fortifications themselves have been completely razed and only some few masses of dismantled and fallen brick work project in places through the soil from its small are. There could have been no considerable settlement inside the fort itself. The settlers, if numerous may have resided outside the walls. It was probably, simply a place of refuge, or citadel to enclose and protect the factory. Castle Geldria was 535 metres in circumference and its walls and bulwarks were seven metres in height. Initially it was defended by 70 marines drawn from Dutch ships, which also provided 10 cannons and other small arms.¹⁰ Van Bercham estimated that 150 to 200 men were required to defend it, as well as additional armament of eight or 10 cannons, 100 muskets and 150 swords. In 1616, after heavy rains had damaged its walls, it was further strengthened by the addition of four bastions on which were mounted 26 cannons, the garrison consisting of 75 soldiers.¹¹

Geldria and its dependent township had about 1000 inhabitants, and the Dutch community formed 50 households made up by the marriage of the Company's servants and "frees" Dutchmen to local women. Fort Geldria was renovated in 1644. There is now no trace of fort which was the first fort to be built in India by a European Trading Company, and set a trend of fort building by others.¹²

The other important vestiges in this period is Dutch Cemetery in Pulicat is the best example of the Dutch vestiges in India. It had its beginning in 1656 near the Dutch Fort.¹³ The Dutch cemetery, containing many quaintly carved tombs, walled-in and kept in perfect order is preserved and maintained by Government. The enclosed space slightly exceeds half a Dutch acre of ground. A quaint and interesting Romanesque lychgate forms the entrance at the south-east corner. On each side of this gateway, a square pilaster, abutting on the court walls, supports a semi circular arch.

On the left front face of the archivolt is a Latin quotation from the apocalypse in Roman Letters of the 17th century. On the corresponding right curve of arch, is an inscription in Dutch, with the date 1656.¹⁴ Most of the stones in the cemetery are both carved and inscribed in raised letters. Some are inscribed, but are devoid of carving. There are a few English stones placed along the west boundary, with dates ranging from 1829 -just subsequent to the English occupancy of Pulicat to 1872.¹⁵

The cemetery buildings with tombstone are very famous in Pulicat. The cemetery architecture is the excellent expression of the richness of Dutch architectural style. Beautiful designs of flowers and other wonderful art works were depicted on the Dutch cemeteries, some women and fairy figures are also carved on them. Every cemetery has some written statements which are in Dutch.

These structures have undergone many repairs and restorations over a period of time. This cemetery is a protected monument under the care of the Archaeological Survey of India. Finally, the British period vestiges in Pulicat are the Light House. The light house was exhibited in 1859 near the beach.¹⁶ However, the lantern of the light house was continually out of order. The upper portion of the column had to be altered to receive the new lantern. Orders were passed by the Marine Department stating the alterations proposed for the exhibition of a new light at Pulicat. The new light was exhibited on 1st December 1901 from a masonry tower. A fourth order dioptrically single flashing light was exhibited from a height of 68 feet - visible from 14 miles in clear weather.¹⁷ A light house is white masonry column with four alternate bends painted black and white was built on 1st February 1911 to distinguish it, from the Armagon light house as both lights had a plain white

column and help the mariners to distinguish between the two during the day.¹⁸ It was intended to guide vessels of the Shoal which consisted for several patches of sand.

The old light house had served the mariners over 125 years. After that a new light house which has its elevation of focal plan. 53.5 meter above the surface of the ground, has replaced the old tower. The old structure is demolished with the commissioning of a new light house.¹⁹

The old light house was working on petroleum vapour. Since the technology has been in vigorous growth, the new light is working on electricity; the new light was commissioned on August 25th 1986. It is one of the navigational aids to help the mariners to take their sea going vessels to the

correct destination. Present light house stands like a gigantic figure and beautifies Pulicat and pleases the visitors who enjoy a lot after reaching the top of it.

Thus there are many vestiges in Pulicat. Since Vijayanagara period, the technology of Hindu art and architecture used in vestiges of Pulicat are an excellent expression of the richness of the life condition of the respective periods. It shows the remarkable life style of Pulicat people and how they lived and what were the conditions which led to the developments of art and architecture. They are serving today as sources for framing a factual history about the famous Pulicat.

These vestiges particularly of the colonial era are a proof-positive of the historic and glorious past of Pulicat which today remains in utter neglect and obscurity.

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19. Information taken from the written statement on the walls of the light house.

THE MUSIC AND MANTRAS IN THE RAMAYANA

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An attempt has been made in this paper to study about the music and mantras in the Ramayana written by Valmiki. The origin of the great epics lies in the gathas or ballads of heroes and of heroic events

sung by bards in courts on the occasions of religious sacrifices or great feasts. The Ramayana seeks to elucidate the self same ideas of the Vedas, but arranged in a particular form and expresses in a fresh style.

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Valmiki, by depicting the adventurous life of the Aryans - a glorious life set to enchanting music was able to realize the grand ideal of turning literature into an exquisite art. An artist become a poet when he sees life as an expression, accommodation and assimilation; and the poet becomes an artist when he holds out for others, like a mirror, this vision of his. This attempt to convey one's vision to others, that make the Ramayana genuine literature. The Vedic sentiments growing dim, with the mysteries invested and inscribed there to by the Brahmanas, with the esoteric speculations of the Upanishads and with the ponderous yet grand style of sutras, men must have welcomed, applauded, encouraged and felt enraptured by literature like the epics, it could flow in easy narration, would ebb with emotions and charm with music.¹

The Ramayana period marked the advent and adoption of poetry as a recognized vehicle of literary art.

Valmiki boldly faced this reality and with the consummate skill of an artist, gave it a form. He adopted poetic style for his composition and, thus must have made a startling, and yet highly favoured, innovation in the domain of literary expression. His epic story itself would have appealed to the listeners, but by using the metrical form of narration, of pithy, intelligible verses know as slokas, that appeal was made stronger and more enduring. Poetic style, thus, came to stay as the vehicle of popular literature.² The aesthetic conception of rasa, or poetic bliss, had come to be recognized during valmiki's time.

The Ramayana sheds considerable light on the development of music as a technical art Gita is the technical appellation given by Valmiki himself to his work, there by intending it as a composition not meant for recital only. The Ramayana was a unique poetic - cum - musical composition of the day, consisting of sounds originating from six places, composed in excellent metre, having high meaning. The poem was universally acclaimed as a gita par excellence; enrapturing both ear as well as heart, and its lyrical melody supplied entertaining fare both for sophisticated citizens and rugged foresters.³

He has laid down certain requisites necessary for turning a poem into an entrancing piece of musical composition and has, thus recognized an alliance between music and poetry. According to him, the words in such a composition must be delightful to here in recitation as well as in singing, in other words they should be capable of easy, appropriate intonation equally for a free song as for a restrained recitation. The music of the poem must be wrought with the trifle measures of melody tone and time and must be capable of being reproduced in accordance with a recognized scale composed of the seven notes; he simply refers to the employment of the seven notes in Ramayana. It is considered the first orate poem. Its presents form has seven books and about 24,000 slokas.

Valmiki further stressed the adoptability of the entire composition to music by saying that it must be capable of being sung in the three speeds, viz. Druta (Quick), Madhya (Medium), and Vilambita (Slow). It must be adoptable for both instrumental and vocal music. The production of the desired sentiment in the heart of an aesthetic audience should, accordingly, express one or more of these rasas beautifully.⁴ Sringary or love, karuna or pathos, hasya or humour, raudra or the terrible, vira or the heroic, bibhatsa or disgust, adbhuta or surprise and santa or tranquility.

The study of the Ramayana enables the reader to form an idea about three varieties of music prevalent during the time. The first of these was svarasangitia or music of voice modulation. Valmiki recognized this variety, he describes the Kusa and Lava, our twin minstrels premier popularized the Ramayana, were blessed with sweet voice. They were well versed in the knowledge of the seven Svaras. They could sing melodious and distinctly, and in a high pitch, with tone and accent deftly blend to suit the change in the argument the minstrels had, of course, to possess a technical knowledge of music.⁵

Thus, the position of music and the enchanting mantras is represented in the Ramayana. Various musical components and mantras is base to the evolutionary development of Indian musical components.

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SOLAR PATTERN OF THE PALLAVA TEMPLES AND MONUMENTS AT MAHABALIPURAM

J. Soundararajan*

Among the Pallava monuments at Mahabalipuram ($12^{\circ}37'02''$ N, $80^{\circ}11'39''$ E) the Olakkanatha Temple on the Summit of the hillock is a prominent landmark and is visible for a great distance. Its superstructure is lost and it had functioned as a light house prior to the construction of the modern light - house nearby. This temple measuring 9.50×8.25 m faces west and is now dedicated to the God Shiva. The sea - shore lies about 500m east. The hillock has rock out temples all around it.

The Shore temple on the sea - shore is well known. The remains of a temple and two carved monolithic rocks in the form of sacrificial altars were found in the sand about 300m south of the Shore Temple.

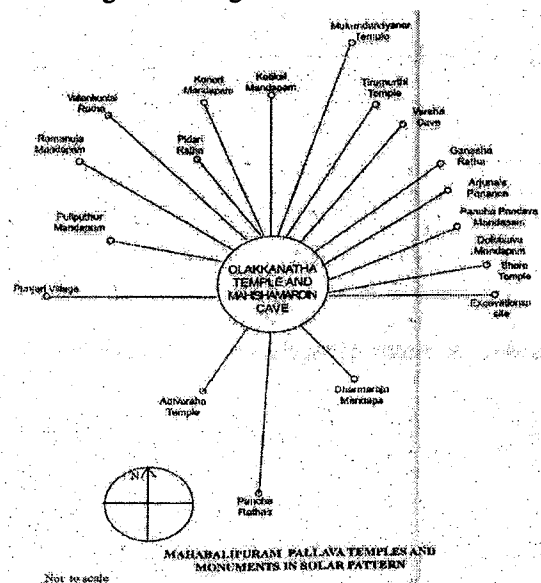
On the northeast slope of the hillock there exists a large carved rock known as Arjuna's Penance. On the lower portion of this rock exists a figure of a man with his hands lifted above his head looking at the sun.

To the west of Mahabalipuram lies the village of Punjeri which is a megalithic urn burial site. Besides urns, sarcophagi are also found here. This site lies due west of Olakkanatha Temple. Salavankuppam, four Kilometers north of Mamallapuram is a small village located about 500 m from the sea - shore. On the western side of the village, there are two ancient Sea-Shore temples. On the sea - shore is the Tiger - Cave and a rock cut temple to its north. Further north the remains of a temple were discovered recently.

Sitting of Temples:

It has been noticed that what viewed from Olakkanatha temple on this hillock, the Shore - temple lies at a bearing of 79° which is exactly the angle of the sun on summer solstice i.e. on 21^{st} June. The recently exposed temple base and sacrificial rocks further south are due east of Olakkanatha Temple. The figure of a man looking at the sun of Arjuna penance is also facing 79° .

From the above facts, it is evident that the prominent mounts at Mahabalipuram and Salavankuppam have some relation to the sun and its apparent movement. Taking the Olakkanatha temple as a landmark, it is noticed that there are rock - cut and structural temples all around it at various distances. With Olakkanatha temple and Mahishamardini cave as the hub the other temples namely Puliputhurmandapam, Ramanuja mandapa, Valiankuntai ratha, Pidari ratha, Koneri mandapa between Punjeri village to Kotikal mandapa, Mukundanayanar temple, Trimurthi temple, Varaha cave, Ganesha ratha, Arjuna's penance, Pancha pandava mandapa, Dolotsava Mandapa, located between Kotikal mandapa and Shore temple with recently excavations site, Dharmaraja mandapa and excavations site and Pancha pandava rathas and Adivaraha temple between shore temple and Punjeri village regards the spoked pattern of a view with hub resembling the solar pattern with sun as centre and other planet all around it. When sketched on a sheet, this forms the likeness of the sun. The cult of Shiva represented by fire and sun may have been represented in the monuments and needs further archaeological investigation.



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சோழ மண்டலத்து 'உய்யகொண்டார் வளநாட்டுத் திரைமூர்'

டி. வெட்சுமணலார்த்தி *

மாமன்னன் முதலாம் ராஜராஜசோழனால் சோழ மண்டலம் பல வள நாடுகளாகப் பகுக்கப் பெற்றது. அவன் காவிரி நதியையும், அரசிலாற்றையும் எல்லைகளாகக் கொண்டு வங்கக்கடல் வரை உள்ள நாட்டுப் பகுதியை உய்யகொண்டார் வளநாடு எனப் பெயரிட்டு ஆட்சி செய்ந்தினான். ராஜராஜ சோழன் சூடிய பல விருதுப் பெயர்களுள் உய்யகொண்டார் என்பது ஒரு விருதுப் பெயராகும். அப்பெயரில் அமைந்த இவ்வள நாட்டில் பல நாடுகளும் கூற்றங்களும் அடங்கி இருந்தன. கி.பி.850இல் முடிசூடிய விஜயாலய சோழன் காலத்திலிருந்து கி.பி. 985இல் முதலாம் இராஜராஜன் முடிசூடும் காலம் வரை சோழராட்சிக்குட்பட்ட நிலப்பகுதியை நாடுகள், கூற்றங்கள் என்ற பெயரில் பகுத்து ஆட்சி செய்து வந்தனர். இவ்வாறு நாடு, கூற்றம் என முற்காலச் சோழர்களால் அழைக்கப்பெற்ற பகுதிகளை அப்படியே தான் பிரித்த வளநாட்டுப் பகுதிக்குள் அடக்கி நிர்வாகத்தை மேற்கொண்டு வந்தான். பின்வந்த சோழ அரசர்கள் சில வளநாடுகளின் பெயர்களை தங்கள் பெயரில் மாற்றம் செய்தனர். உதாரணமாக சதரிய சிகாமணி வளநாடு என்று முதலாம் இராஜராஜன் தன்பெயரில் அமைத்த வளநாட்டை முதலாம் குலோத்துங்கன், குலோத்துங்க சோழ வளநாடு எனப் பெயர் மாற்றம் செய்தான். வளநாடுகள் பெயர் மாற்றம் அடைந்தனவேயொழிய சோழராட்சியின் தொடக்கக் காலத்திலிருந்த நாட்டுப் பெயர்களும் கூற்றங்களின் பெயர்களும் அப்படியே திகழ்ந்தன. முற்காலச் சோழர் காலத்திலிருந்து 'திரைமூர் நாடு' என்ற நாட்டுப் பகுப்பு முறை சோழர் ஆட்சிக் காலம் முழுவதும் தொடர்ந்தது. திரைமூர் எனும் ஊரை தலைமையிடமாகக் கொண்டு திகழ்ந்ததே 'திரைமூர்' நாடாகும். இது இராஜராஜன் பகுத்த உய்யக்கொண்டார் வளநாட்டில் அடங்கப் பெற்றிருந்தது. இதுவரை 'திரைமூர்' என்ற ஊர் தற்போதைய சோழநாட்டு ஊர்களில் எந்த ஊர் என்று அறுதியிட்டு கண்டறிய இயலாமல் இருந்தது. அவ்வூர் தற்போது திகழும் சோழநாட்டு ஊர்களில் எந்த ஊர் என ஆராய்வதே இக்கட்டுரையின் நோக்கமாகும்.

திரைமூர் நாட்டு ஊர்கள்

சோழர்கால கல்வெட்டுக்களை தொகுத்து நோக்கும்போது பத்தொன்பது ஊர்கள் திரைமூர் நாட்டு ஊர்களாக இருந்தமையை அறிய முடிகிறது. 1. ஆணைசூழ், 2. ஆயுதசகாக சதுர்வேதிமங்கலம், 3. சாத்தனூர், 4. திருவாவடுதுறை, 5. ஜனநாதபுரம், 6. கருப்பூர், 7. குமாரமார்த்தாண்டபுரம், 8. மகேந்திர மங்கலம், 9. மருத்துவக்குடி, 10. நடார், 11. நெற்குப்பை, 12. தங்குடி, 13. திருக்கோழம்பம், 14. திருக் குரங்காடுதுறை,

15. திருநாகேஸ்வரம், 16. திருவிடை மருதில், 17. வண்ணக்குடி தியாகசமுத்திர சதுர்வேதி மங்கலம், 18. வண்ணக்குடி குலோத்துங்கச் சோழ சதுர்வேதிமங்கலம், 19. பள்ளிப்படை விக்ரமசோழ சதுர்வேதிமங்கலம்.

சோழர்கால கல்வெட்டுக்களில் இங்கு குறிக்கப்பெற்றுள்ள பத்தொன்பது ஊர்களைத் தவிர்த்து திரைமூர் எனும் இந்நாட்டுக்குரிய தலைமை ஊர் பற்றிய குறிப்புக்கள் திருவிடைமருதூர் மகாலிங்கசுவாமி திருக்கோயில் கல்வெட்டுக்களில் மட்டுமே காணப் பெறுகின்றது.

திரைமூர்

திருவிடைமருதூர் மகாலிங்கசுவாமி திருக்கோயிலில் பதிவு செய்யப்பெற்ற கல்வெட்டுக்களுள் ஒன்றான மதுரைகொண்ட பரகேசரி வர்மனான பராந்தக சோழனின் 16ஆம் ஆட்சியாண்டு (கி.பி.923) சாசனத்தில் காவிரித் தென்கரைநாடான திரைமூர் நாட்டுத் திருவிடைமருதூர் பற்றிய குறிப்பு காணப்பெறுகின்றது. எனவே பராந்தகச்சோழன் காலத்திலேயே திரைமூர் எனும் ஊர் இருந்துள்ளது. இதற்குப் பின்பு இக்கோயிலில் வெட்டுவிக்கப்பெற்ற சோழர் கல்வெட்டுக்களிலும் மூன்றாம் இராஜராஜன் காலத்து கோப்பெருஞ் சிங்கனுடைய கல்வெட்டிலும் திரைமூர் நாடு குறிக்கப் பெற்றுள்ளது.

தேவதானம் - திரைமூர் மகாசபை

திருவிடைமருதூர் திருக்கோயிலில் பதிவு செய்யப் பெற்ற பராந்தக சோழனின் 20ஆம் ஆட்சியாண்டு கல்வெட்டில் (கி.பி.927), திருவிடைமருதூர் மூலஸ்தானத்து மஹாதேவரின் அதிகாலை பூசைக்காக, நிவந்தமாக ஏரன்ஜயாரன் என்பவன் முதலீடு செய்த 40 கழஞ்சு பொன்னை திரைமூர் சபையினர் பாதியையும் திரைமூர் தேவதானத்து ஊரார் பாதியையும் பெற்றுக் கொண்டு அப்பொன்னுக்குரிய ஆண்டு வட்டியிலிருந்து தினசரி அப்பூசையை செய்ய ஒப்புக் கொண்ட செய்தி குறிக்கப் பெற்றுள்ளது. இக்கல்வெட்டை வைத்து நோக்கும் போது திரைமூர் என்ற ஊர் இருகூறுகளாகத் திகழ்ந்து ஒருகூறு பிராமணர்களின் மகாசபை நிர்வாகத்திலும் மற்றொரு கூறு திருவிடைமருதூருக்குரிய விளைநிலங்கள் அடங்கிய (தேவதானம்) பகுதியாகத் திகழ்ந்து அதனை வேளாளர்கள் நிர்வகித்தனர் என்பது தெரிய வருகிறது. அதனால்தான் இக்கல்வெட்டு பிராமணரின் நிர்வாக அமைப்பு சபை என்றும் வேளாளர்களின் நிர்வாக அமைப்பு தேவதான ஊரார் என்றும் குறிப்பிடுகின்றது. அதனால் தான் திருவிடை மருதூர் கோவிலுக்கு முதலீடு செய்யப்பெற்ற பொன்னை

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இவர்கள் கடனாக தங்கள் ஊர் நிர்வாக அமைப்பிற்கு தனித்தனியாகப் பெற்றுள்ளனர்.

இதே பராந்தகச் சோழனின் 27 ஆம் ஆட்சியாண்டில் (கி.பி. 934) பொறிக்கப் பெற்ற திருவிடைமருதூர் திருக்கோயில் கல்வெட்டில் இக்கோயிலுக்கு உடுக்கை வாசிக்கும் கலைஞன் ஒருவனுக்கு நிலம் அளப்பதற்குரிய முடிவினை திரைமூர் சபையினர், திருவிடைமருதூர் நகரத்தார், கோயில் நிர்வாகிகள் ஆகிய அனைவரும் இக்கோயிலின் நாடக சாலையில் கூடி எடுத்த முடிவு பற்றி விவரிக்கின்றது. திருவிடைமருதூர் திருக்கோயிலில் உள்ள கல்வெட்டுக்கள் பல திருவிடைமருதூர் நகரம் எனக் குறிப்பிடுகின்றன. நகரம் என்ற அமைப்பு வணிகர்களின் நிர்வாக அமைப்பைக் குறிப்பிடுவதாகும். எனவே திருவிடைமருதூர் கோயில் உள்ள பகுதி நகரம் என்ற நிர்வாக அமைப்புக்குரிய இடத்தில் இருந்திருக்கிறது. இருப்பினும் அக்கோயில் நிர்வாகத்தை திருவிடைமருதூரில் நகரத்தார் மட்டுமின்றி திரைமூர் சபையாரும், திரைமூர் ஊராரும் இணைந்து நிர்வாகத்தை மேற்கொண்டுள்ளனர். இதனை மேற்குறித்த கல்வெட்டு மட்டுமன்றி இவ்வாலயத்து பிற கல்வெட்டுக்களும் உறுதி செய்கின்றன.

முதலாம் பராந்தக சோழனின் 35ம் ஆட்சியாண்டு கல்வெட்டில் (கி.பி. 942) திருவிடைமருதூர் நகரத்தாரும் திரைமூர் சபையினரும் அளித்த 14 வேலி நிலம் பற்றிய குறிப்பு காணப்பெறுகின்றது. இதே அரசனின் 37ம் ஆட்சியாண்டு (கி.பி. 944) கல்வெட்டில் இவ்விரு நிர்வாக அமைப்புகளும் இணைந்து திருவிடைமருதூர் நாடக சாலையில் கூடி எடுத்த முடிவு பற்றி விவரிக்கின்றது.

கண்டாரத்தித் தேவரின் 3ம் ஆட்சியாண்டு கல்வெட்டில் (கி.பி. 953) திரைமூர் சபையினரும் திருவிடைமருதூரில் நகரத்தாரும் கோயில் அலுவலர்களும் இணைந்து இக்கோயிலுக்கு உரிய கவரிப்பினாக்கள் என்ற பெண்களை நியமனம் செய்தது பற்றி விவரிக்கின்றது.

இத்திருக்கோயில் உள்ள பாண்டியன் முடித்தலை கொண்ட பரகேசரி வர்மனான இரண்டாம் ஆதித்த சோழரின் 4ம் ஆட்சியாண்டு (கி.பி. 968-969) கல்வெட்டில் தேவதானம், திரைமூர், பிரம்மதேயம் திரைமூர், நகரம் திருவிடைமருதில் ஆகியவை குறிக்கப் பெற்று இரு பகுதிகளாக விளங்கிய திரைமூர் கிராமத்து நிலங்களும் அவற்றின் வருவாய்கள் பற்றியும் விரிக்கப் பெற்றுள்ளது. சந்தரச் சோழரின் 17ம் ஆட்சியாண்டு (கி.பி. 973) கல்வெட்டில் திரைமூர் சபை, திரைமூர் ஊர், திருவிடைமருதில் நகரம் ஆகியவை கூடி திருவிடை மருதூர் திருக்கோயிலுக்கு ஏற்படுத்திய மல்லிகை நந்தவனத்திற்கான நிலம் பற்றி விவரிக்கின்றது. உத்தம சோழரின் 14 மற்றும் 16ம் ஆட்சியாண்டு கல்வெட்டுக்களில் (கி.பி. 984, கி.பி. 986) திருவிடை

மருதூர்கோயில் நிர்வாகத்தை திரைமூர் சபையும் திருவிடை மருதூர் நகரமும் இணைந்து நடத்திய செய்தி குறிக்கப் பெற்றுள்ளது. பரகேசரிவர்மன் என்று குறிப்பிடப் பெற்ற சோழ மன்னனின் 4ம் ஆட்சியாண்டு கல்வெட்டுக்கள் இரண்டில் இதே நிர்வாக அமைப்பைப் பற்றிப் பேசப்படுகின்றது.

மாமன்னன் இராஜராஜனது கல்வெட்டு என கருதப்பெறும் சாசனத்தில் இத்திருக்கோயிலுக்கு புதிய நடராஜர் திருமேனி செய்தளித்தது பற்றியும், முன்னூறு உறுப்பினர்கள் கொண்ட திரைமூர் சபையாரும் நானூறு உறுப்பினர்கள் கொண்ட திருவிடைமருதில் நகரத்தாரும் அந்நடராஜ பெருமானுக்கு எழுநூற்றுவன் (400+300) என்ற பெயரில் ஒரு தங்க கழுத்தணி செய்தளித்தது பற்றி குறிப்பிடுகின்றது. இவ்வூர் அமைப்புகள் மிக அதிக அளவு உறுப்பினர்களைக் கொண்டது என்பதற்கு இக்கல்வெட்டு சிறந்த சான்றாகும்.

இராஜேந்திர சோழனின் 3ஆம் ஆட்சியாண்டு (கி.பி. 1015) கல்வெட்டில் திருவிடைமருதூர் நகரத்தார் திரைமூர் ஊரார் மேற்கொண்ட பணிகள் பற்றிக் குறிக்கப் பெற்றுள்ளது. முதலாம் இராஜாதிராஜ தேவரின் 32ம் ஆட்சியாண்டு (கி.பி. 1050) கல்வெட்டில் திரைமூர் ஊர், திருவிடைமருதில் நகரம் ஆகியவை பற்றி பேசப்படுகின்றது. முதலாம் குலோத்துங்கனின் 26ஆம் ஆட்சியாண்டு (கி.பி. 1096) கல்வெட்டில் திரைமூர் ஊர், திரைமூர் சபை, திருவிடைமருதில் நகரம் ஆகியவை கூடி எடுத்த முடிவு பற்றி பேசப்பட்டுள்ளது. விசுரம்சோழன், இரண்டாம் குலோத்துங்கன், இரண்டாம் ராஜராஜன் ஆகியோர் கல்வெட்டுக்களிலும் இவ்வூர் அமைப்புப் பற்றி குறிப்புக்கள் காணப்பெறுகின்றன.

இக்கல்வெட்டுக்கள் அனைத்தையும் தொகுத்து நோக்கும் போது திருவிடைமருதூர் கோயில் இருக்கும் பகுதி நகரத்தாருடைய கட்டுப்பாட்டிலும் திருக்கோயிலுக்கு நேர் மேற்கே உள்ள பெரிய ஊர் பிரம்மணர்களின் கட்டுப்பாட்டில் திகழ்ந்த திரைமூர் பிரம்மதேய கிராமமாகவும், இவ்விரு பகுதிகளோடு ஒட்டிய காவிரிக் கரைப்பகுதி திரைமூர் ஊராகவும், திகழ்ந்திருக்க வேண்டும். நிலவியல் அடிப்படையில் இன்று அவ்வூரின் அமைப்பு அவ்வாறாகவே உள்ளது.

திருபுவன வீரசுதர்வேதிமங்கலம்

கி.பி. 1178 முதல் கி.பி. 1218 வரை ஆட்சி செய்த மூன்றாம் குலோத்துங்கன் ஏறத்தாழ கி.பி. 1200ல் மதுரை சென்று பாண்டியனை வெற்றி கொண்டு திரிபுவன வீரதேவன் எனப்பட்டம் புனைந்து கொண்டான். பாண்டியர்களின் பண்டாரத்திலிருந்து கொணர்ந்த பெரும் பொருளால் திருவிடைமருதூரை ஒட்டி மேற்கில் திகழும் ஊர்ப் பகுதியில் திருபுவன வீரசேசரம் எனும் பெரும் கோயிலை எழுப்பித்து அப்பகுதிக்கு திருபுவன வீரசுதர்வேதி மங்கலம் என பெயர் சூட்டினான். திருவிடைமருதூர் கோயிலில் உள்ள மூன்றாம்

குலோத்துங்கனின் 7ம் ஆட்சியாண்டு கல்வெட்டில் (கி.பி.1223): இத்திருபுவன வீர சதுர்வேதி மங்கலம் பற்றி குறிக்கப் பெற்றுள்ளது. இதற்கு பிறகு திருவிடைமருதூர் கோயிலிலோ அல்லது சுற்றுப்புற ஊர்களிலோ அல்லது சோழ நாட்டின் வேறு எந்த கோயிலிலோ பிரம்மதேயம் திரைமூர் சபை, தேவதானம் திரைமூர் ஊர் ஆகியவை பற்றி குறிப்புக்களே இல்லை. திரைமூர் நாடு என்ற நாட்டுப் பெயர் இருந்ததேயன்றி திரைமூர் எனும் ஊர்ப்பெயர் வழக்கொழிந்தது.

இச்சான்றுகள் கொண்டு நோக்கும் போது திருவிடைமருதூர் நகரத்தோடு இணைந்து திகழ்ந்த பிரம்மதேய கிராமமான திரைமூர் பிரம்மதேயம் திரிபுவன வீர சதுர்வேதி மங்கலமாக பெயர் மாற்றம் பெற்று அதுவும் வழக்கொழிந்து தற்போது திருபுவனம் என்று அழைக்கப் பெறுகின்றது. அதுபோலவே தேவதானமாக விளங்கிய திரைமூர் ஊர் இன்றைய திருவிடைமருதூரின் வடமேற்குப் பகுதியாக இணைந்தது.

தமிழர் வாழ்வில், மொழியில் இஸ்லாமிய பண்பாட்டின் தாக்கம் - ஓர் ஆய்வு

தா. உமர் சாதிக்க*

இந்திய மண்ணிலும், தமிழக மண்ணிலும் இஸ்லாமிய சமயம் பரவுவதற்கு முன்பே தமிழர்களுக்கும் அராபிகளுக்குமிடையில் வர்த்தகத் தொடர்புகள் இருந்து வந்தன. தமிழ்க் குடியேற்றங்கள் அரபு மண்ணிலும், அரபுக் குடியேற்றங்கள் தமிழ் மண்ணிலும் இருந்து வந்த செய்திக்கு சிலப்பதிகாரம் மற்றும் பல சங்ககால நூற்கள் சான்று பகர்கின்றன.

அரேபிய நூலாசிரியர் சுலைமான் எட்டாம் நூற்றாண்டில் காண்டன் சென்று அங்கிருந்த முஸ்லீம் குடியிருப்புகள் பற்றிக் குறித்துள்ளார். வாணிப நோக்குடன் தமிழகத்திற்கு வந்து சென்ற கிரேக்கர், ரோமர், சீனர், பாரசீகத்தினரைப் போல் அல்லாமல்; பண்டமாற்று வணிகத்தோடு தமிழ்நாட்டின் அரசியல், சமுதாய வாழ்வில் ஊடுருவி, தமிழர்களின் இணையற்ற பாரம்பரியத்தினைத் தழுவிக்கொண்டு தமிழ் மக்களாகவே மாறியவர்கள் அரேபியர்கள் என்று கூறலாம்.

தமிழகத்தில் அரேபியர்களின் குடியேற்றப் பகுதிகள் - யவனச்சேரி, யவனப்பாடி என்றும், கிழக்குக் கடற்கரையில் இவை நத்தங்கள் என்றும் அழைக்கப்பட்டன.

நாகூர் மற்றும் ஏனைய தமிழக தர்காக்களில் நடத்தப்படும் கந்தாரி எனும் திருவிழா அனைத்து இன மக்களும் சேர்ந்து சமய நல்லிணக்கத்துடன் கொண்டாடும் விழாவாக உள்ளது. முகர்ரம் நாட்களை இந்துக்கள் இன்றும் 'அல்லா பண்டிகை' என்றே அழைக்கின்றனர். தமிழகத் திருக்கோயில் விழாக்களில் இஸ்லாமியர் சம்மந்தப்பட்ட நிகழ்ச்சிகள் இணைத்துக் கொண்டாடப்படுகின்றன. அவற்றில் ஒன்று சித்திரைப் பெருவிழாவில் அழகர்மலைக் கோயிலிருந்து அழகர் பெருமான் குதிரை வாகனத்தில் மதுரை மாநகருக்கு விஜயம் செய்வதாகும். தனது தங்கையான மதுரை மீனாட்சியின் திருமண நிகழ்ச்சியில் கலந்து கொள்வதற்காக அவர் ஆற்றங்கரையை அடைந்தபோது திருமணம் முடிந்து விட்டதாக அறிவிக்கப்படுகிறது. இந்த ஏமாற்றத்தால் அவர் மதுரை நகருக்குள் நுழையாமல்

மதுரைக்குக் கிழக்கே வைகைக் கரையில் உள்ள வண்டியூருக்குச் சென்று விடுகிறார். அங்கு தமது அன்புக் கிழத்தியான துலுக்கச்சி நாச்சியார் இல்லத்தில் தங்கிவிட்டு அடுத்த நாள் மீண்டும் அழகர்மலை திரும்புவதாக நம்பப்படுகிறது. ஒவ்வொரு ஆண்டும் சித்திரை பெளர்ணமியில் இவ்விழா கொண்டாடப்படுகிறது.

இவ்வாறு துலுக்கச்சி நாச்சியார் என்ற பாத்திரத்தை, இந்துக் கடவுளான அழகர் பெருமானுடன் இணைத்து இருப்பது நம் முன்னோர்களின் சமூக ஒற்றுமைக்காக கட்டமைத்த செயலாகவே கருதலாம். கி.பி.1311இல் நிகழ்ந்த மாலிக்காபூர் படையெடுப்பின் போது திருவரங்கம் கோயிலின் மூலவர் சிலையும் கொள்ளைப் பொருளாக டெல்லிக்கு எடுத்துச் செல்லப்பட்டது. அச்சிலையின் அழகில் மயங்கிய டெல்லி பாதுஷாவின் மகள் அதன்மீது மாணசீகக் காதல் கொண்டாள். அச்சிலையை ஆட்டக் குழுவினருக்கு பாதுஷா பரிசாக வழங்கியதால் துயரடைந்த இளவரசி மரணத்தின் வாயிலை எட்டினாள். நேரிடையாக திருவரங்கம் சென்ற இளவரசியால் அச்சிலையை மீட்க முடியவில்லை. ஏனெனில் அது வழியில் திருப்பதி மலையில் மறைத்து வைக்கப்பட்டது. திருவரங்கத்தில் காத்திருந்த இளவரசி துயருற்று மரணமடைந்தாள் என்று வைணவ இந்துக்கள் நம்புகின்றனர். டெல்லி நாச்சியாருக்குக் கோதுமை ரொட்டியும், இனிப்புச் சுண்டலும், பருப்புப் பாயாசமும் இன்றும் படைக்கப்பட்டுத் திருவரங்கம் கோயிலிலும், திருப்பதி கோயிலிலும் சிறப்பு வழிபாடுகள் நடந்து வருகின்றன. இவள் சாந்து நாச்சியார், பீவி நாச்சியார், துலுக்க நாச்சியார் என வைணவர்களால் பேதம் இல்லாமல் போற்றப்பட்டு வருகிறாள். மதுரை சொக்கநாதக் கடவுள் திருவிழா ஆவணித் திங்களில் மீனாட்சி சுந்தரர் கோயிலில் நடைபெறுகிறது. மாணிக்கவாசகருக்கு கிழக்குக் கடற்கரையிலிருந்து குதிரைகள் கொண்டு வந்த அரபு வணிகரின் நினைவாக, இஸ்லாமியர் ஒருவரைக் குதிரை கொண்டு வரச் செய்து விழா நடத்தும் பழக்கம் அண்மைக் காலம் வரை நீடித்து வந்தது. இராமநாதபுரம்

* விளிவுரையாளர், வரலாற்றுத்துறை, ஜமால் முகம்மது கல்லூரி (தன்னாட்சி), திருச்சிராப்பள்ளி - 620 020.

அரண்மனையில் உள்ள சேதுபதி மன்னர்களின் குடும்பக் கோயிலான இராஜராஜேஸ்வரி ஆலயத்தில் நடைபெறும் நவராத்திரி பூஜையின்போது பிரசாதத்தை முதலில் பெறக்கூடிய தகுதி கன்னிராசபுரம் நாட்டாண்மை அப்துல்கனிச் சேர்வைக்கு இருந்து வந்தது. போரில் ஆற்றிய அருந்தொண்டினைச் சிறப்பிக்கும் வகையில் அத்தகைய தனிச்சிறப்பினை முத்துராமலிங்க விஜய ரகுநாத சேதுபதி மன்னர் அப்துல்கனிக்கு வழங்கியிருந்தார்.

இராமநாதபுரம் சீமையில் உள்ள குணங்குடி செய்யது முகமது புகாரி (வலி) அவர்களின் தர்காவினைப் பராமரிக்கும் உரிமை அவ்வூருக்கு அண்மையில் உள்ள துடுப்பூர் அம்பலக்காரர் என்ற இந்து குடும்பத்தினருக்கு இருந்து வருவது தமிழ்நாட்டில் வேறு எங்கும் இல்லா அறங்காவல் முறையாகும். இந்நிகழ்ச்சிகளை அக்காலச் சமூகத்தில் நிலவிய சமய, இன நல்லிணக்கத்தின் சான்றுகளாகக் கருதலாம்.

இதேபோன்று இஸ்லாமியர்களின் வருகையால் சமயத்தில் மட்டுமல்லாது தமிழர் கலை, கட்டடக்கலை, இலக்கியம் ஆகிய துறைகளிலும் குறிப்பிடத் தகுந்த மாற்றங்கள் நிகழ்ந்தன. இறைவனை வணங்கும் முறைக்கு தொழுகை எனும் சொல்லையும், சென்று வணங்கும் இடத்திற்கு பள்ளிவாயில் என்ற சொல்லையும் தமிழக முஸ்லீம்கள் பயன்படுத்துகின்றனர். இவ்விரண்டும் தூய தமிழ் சொற்கள். அரேபியரின் கட்டடக் கலையில் மினாராக்கள், கட்டுமான வளைவுகள், உள்ளொடுங்கிய விதானங்கள், உப்பரிகை மாடங்கள் குறிப்பிடத் தகுந்தவை. தமிழக கட்டடக் கலையில் இருந்த வாயில் முகப்பு, சாளரம் ஆகியவை தலைகீழாக எழுதப்பட்டுள்ள 'ப' எழுத்து போன்று (ா) காட்சியளித்தன. இதை திருத்தி 'கும்பால்' என்றழைக்கப்படும் 'இணைச்சட்டம்' இல்லாத கட்டடக்கலை முறையை அரேபியர்கள் புகுத்தினர். 'மொசாயிக்' எனும் வண்ணக் கண்ணாடிகளை பதித்து அழகுபடுத்தும் முறை மனித, மிருக, தோற்றங்களின் ஓவியங்களுக்கு மாற்றாக இஸ்லாமியர்களால் அறிமுகப்படுத்தப்பட்டது. கி.பி.714இல் அரபு வணிகர் ஹாஜி அப்துல்லா - பின் - ஹாஜி அன்வர் என்பவரால் முழுக்க முழுக்க கல்லால் ஆன ஒரு பள்ளிவாசல் திருச்சி கோட்டை இரயில் நிலையத்திற்கு அண்மையில் அமைக்கப்பட்டுள்ளது. பிற்காலத்துப் பாண்டியரின் உதவியால் 1276இல் இராமநாதபுரத்தில் உள்ள பெரியபட்டினம் என்ற இடத்தில் வேறொரு பள்ளிவாசல் கட்டப்பட்டுள்ளது. இதே காலகட்டத்தைச் சார்ந்த மேலும் இரண்டு பள்ளிவாசல்கள் மதுரையில் உள்ளன. இவை யாவும் பாண்டியன் மாறவர்மன் சுந்தரபாண்டியன் காலத்தில் நிர்மானிக்கப்பட்டவை. அம்மன்னன் இப்பள்ளி வாயில்களுக்கு தொடர்ந்து கொடை அளித்து வந்தது குறிப்பிடத்தக்கது.¹³

காயல்பட்டினத்தில் உள்ள பழைய பள்ளிவாசல் ஒன்று பாண்டியன் மாறவர்மன் குலசேகரனது பேரவையில் இருந்த வணிகர், சுல்தான் ஜமாலுதீன் என்பவரால்

பதிமுன்றாம் நூற்றாண்டின் இறுதியில் நிர்மானிக்கப்பட்டதாகும். இது தமிழகக் கட்டடக் கலையில் முறையில் நிர்மானிக்கப்பட்டதாகும். இது தமிழகக் கட்டடக்கலையின் முறையில் அமைக்கப்பட்டதாகும். தஞ்சைமன்னர் பிரதாப சிங் நாகூர் தர்காவினை கட்டடத்திற்காக நிலையான ஒரு காணிக்கையை கொடுத்த செய்தியை கல்வெட்டு ஒன்றிலிருந்து அறியமுடிகிறது.¹⁴ இந்த தர்காவை ஒட்டி எழுப்பப்பட்டுள்ள ஏழு கொடி மாடங்களும் தமிழகக் கட்டடக்கலைக்கு புதுமையான ஒன்று. தஞ்சை, திருச்சிராப்பள்ளி, மதுரை, இராமநாதபுரம், திருநெல்வேலி பகுதிகளில் உள்ள பெரும்பாலான தொழுகைப் பள்ளிகள் இஸ்லாமியக் கட்டடக் கலையின் பிரதிபலிப்பாகும். இவைகளில் பலவற்றுக்கு இந்து மன்னர்களே கொடையளித்தவர்கள் என்பது முக்கியச் செய்தியாகும்.

இஸ்லாமியத் தமிழ் சூபிக்கள் இலக்கியத்திற்கும் தமிழ் மொழிக்கும் ஆற்றிய தொண்டு குறிப்பிடத்தக்கது. பல தமிழ் சொற்கள் அரபுச் சொற்களாகவும், அரபு சொற்கள் தமிழ் சொற்களாகவும் உருமாறியுள்ளன.

அரபியிலிருந்து தமிழுக்கு வந்த சொற்கள் சில

லாமின்	-	ஜாமீன்
தஹ்ஸீல்தார்	-	தாசில்தார்
கர்தாஸ்	-	கடுதாசி
ஷாய்	-	சாயா (தேனீர்)
ஹல்வா	-	அல்வா
அத்தீன்	-	அத்திப்பழம்
கூப்	-	கோப்பை
கூஸ்	-	கூஜா
சக்ர	-	சர்க்கரை

தமிழிலிருந்து அரபி மொழிக்கு சென்ற சொற்கள் சில

செருக்கு	-	ஹிரக்கு
தகவு	-	தக்வா
ஆயாசம்	-	அயிலா
தாரகை	-	தாரிக்
இரத்தம்	-	அந்தமு
ஊகம்	-	யூஹம்
சிக்கல்	-	திக்கல்

இஸ்லாமிய சூபிக்களின் தமிழ்மொழி ஆர்வத்தால் ஞானபாடல்கள், கீர்த்தனம், திருப்புகழ், பள்ளு, பதம், பிள்ளைத்தமிழ், நாமா நாயகம், மசாலா, மாலகைள், முனாஜாத்து ஆகிய இலக்கிய வகைகள் தமிழில் புருந்தன. தக்கலை பீர்முகம்மது (வலி) குணங்குடி மஸ்தான் சாகிபு, உமறுப்புலவர் ஆகிய தமிழ் இஸ்லாமியர்கள் தமிழுக்கு ஆற்றிய தொண்டு குறிப்பிடத்தக்கது. இந்து சமயத்திலும் தமிழர் நம்பிக்கைகளிலும் பெண்ணுரிமைக் கோட்பாட்டிலும் சுயமரியாதை இயக்கத்திலும் சைவ, வைணவ கோட்பாடுகளிலும் தமிழ்மொழி இலக்கியத்திலும் இஸ்லாமும், இஸ்லாமியரும், ஏற்படுத்திய தாக்கம் நிலையான ஒன்றாக இல்லாவிடினும் குறிப்பிடத்தக்க ஒன்றாகும்.

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விழுப்புரம் மாவட்டத்தில் அண்மைக்கால வரலாற்றுக் கண்டுபிடிப்புகள் - ஓர் ஆய்வு

த. ரங்கநாதன்*

ஒரு நாட்டின் பண்டைய வரலாற்றினை முழுமை பெறச் செய்வதில் தொல்லியல் ஆய்வுகள் முக்கிய பங்கினை வகிக்கிறது. இத்தகைய ஆய்வுகள், காலத்தின் கோலத்தால் அழிவுற்ற பண்பாட்டுக் கூறுகளையும், மறைந்த வரலாற்று தடயங்களையும், வெளிக் கொணர்ந்து வரலாற்றினை வரைவதற்கும், அவற்றின் விரிவாக்கத்திற்கும் முக்கிய சான்றாக உள்ளன. தமிழகம் வரலாற்று பொக்கிஷங்களை தன்னகத்தே கொண்டு வரலாற்றின் கலைக்கூடமாக உள்ளது. இவ்வகையில், வரலாற்று முக்கியத்துவம் வாய்ந்த மாவட்டங்களில் ஒன்றான விழுப்புரம், பல்வேறு வரலாற்று ஆதாரங்களை உள்ளடக்கி உள்ளது.

திருவக்கரையில் காணப்படுகின்ற கல்மரங்கள், கீழ்வாலை என்ற ஊரில் காணப்படுகின்ற பழங்கால ஓவியங்கள், இம்மாவட்டத்தில் ஆங்காங்கே காணப்படும் பெருங்கற்கால சின்னங்கள் மற்றும் முதலாம் மகேந்திரவர்மனால் தமிழகத்தின் முதன்முதலாக குடையப்பட்ட, மண்டகப்பட்டு குடைவரை கோயில் ஆகியவை இம்மாவட்டத்திற்கு வரலாற்று சிறப்புகளை சேர்க்கின்றன. இவ்வகையில் இம்மாவட்டத்தில் மேற்கொள்ளப்பட்ட அண்மைக்கால தொல்லியல் ஆய்வில் பல புதிய வரலாற்று கண்டுபிடிப்புகள் கண்டறியப்பட்டுள்ளன.

பாண்டூர் ஜேஸ்டா தேவி

உளுந்தூர்பேட்டை வடக்கே 5 கி.மீ. தொலைவில் பாண்டூர் எனும் ஊர் அமைந்துள்ளது. பாண்டூர் சாலையின் ஓரத்தில் அமைந்துள்ள பூவாத்தம்மன் கோவில் மேட்டில் இச் சிற்பம் (ஜோஸ்டா தேவி) தனியாக திறந்த வெளியில்

வைக்கப்பட்டுள்ளது. இச்சிற்பத்தின் உயரம் 102 செ.மீ., அகலம் 90 செ.மீ. கொண்டுள்ளது.¹

ஜேஸ்டா தேவி சிம்மாசனத்தில், இரு கால்களும் தொங்க விட்ட நிலையில், இரு கைகளையும் நித்ரா ஹஸ்தத்தில் (உறக்க நிலை) வைத்து அமர்ந்த நிலையில் உள்ளாள்.

தலையில் கரண்ட மகுடம் உள்ளது. தோள் பட்டைவரை தொங்கும் நீண்ட துளைக் காதும், கழுத்தில் சரப்பள்ளி எனும் கழுத்தணியும் மார்பின் இடையில் சண்ண வீரமும் தொங்கி செல்கிறது. சரிசந்த மார்பகமும், தட்டையான வயிறும் காட்டப்பட்டுள்ளது. இடைமுதல் பாதம் வரை நீண்ட ஆடை கொசுவத்துடன் தொங்குகிறது. இடது தோற்பட்டையின் பின்புறம் உறையுடன் கூடிய வாள் வைக்கப்பட்டுள்ளது.

இவளது வலது புறம் சிம்மாசனத்தின் மேலாக, காளை முகம் கொண்ட மகன் நந்திகேஸ்வரனும், இடது புறம் அக்னிமாதா என்ற இவளது மகள், கையில் மலரை ஏந்திய வண்ணம் உள்ளார்கள்.

ஜேஸ்டா தேவியின் வலது மேற்புறத்தில் காக்கை அவளது கொடியாகவும், சிம்மாசனத்தின் கீழ்புறம் கழுதை அவளது வாகனமாகவும் காணப்படுகிறது.

இச்சிற்பதொகுதியை சுற்றிலும் பின்னி பிணைந்து படம் எடுத்து ஆடும் பாம்புகள் காட்டப்படுவது அரிய ஒன்றாகும்.² இச்சிற்பத்தின் கலைப்பணியாவும் கி.பி. ஒன்பதாம் நூற்றாண்டைய பல்லவர் காலத்தை சார்ந்ததாகும். முதன் முதலில் பல்லவ பேரரசனான இராஜசிம்மன் கட்டிய கைலாச நாதர் கோயிலில் இவள்

* கௌரவ விரிவுரையாளர், வரலாற்றுத்துறை, அரசுக் கலைக்கல்லூரி, விழுப்புரம் - 605 602.

இடம் பெற்றான்³. கி.பி. எட்டாம் நூற்றாண்டு முதல் கி.பி. பதினோராம் நூற்றாண்டு வரை ஜேஸ்டா தேவி சிறந்த வழிபாட்டில் இருந்துள்ளது. பிறகு ஜேஸ்டா தேவியின் வழிபாடு தமிழகத்தில் படிப்படியாக மறைய ஆரம்பித்தது. ஆனால் இந்தியாவில் வங்கம், ஒரிசா, குஜராத் போன்ற மாநிலங்களில், “சிதலா” என்ற பெயரில் இன்றும் வழிபாட்டில் உள்ளது.

கீழ்சேஷூர் தூர்க்கை

திண்டிவனத்தின் வடகிழக்கே 14 கிலோ மீட்டர் தொலைவில் கீழ்சேஷூர் எனும் கிராமம் அமைந்துள்ளது. இவ்வூரில் பலகைக்கல்லில் புடைப்புச் சிற்பமாக செதுக்கப்பட்டுள்ள அழகிய தூர்க்கை சிற்பம் ஒன்று உள்ளது. இதன் உயரம் 142 செ.மீ அகலம் 108 செ.மீ ஆகும்⁴.

தூர்க்கை எண் கரங்கள் பெற்று சமபங்கத்தில் மகிஷனின் தலைமீது நின்ற நிலையில் உள்ளது. இவளது வலது முன்கரத்தில் மணியை பிடித்தவாறும் இடது முன்கரத்தை ஊருஹஸ்தத்தத்தில் (தொடைமீது) வைத்த நிலையில் உள்ளாள்.

தூர்க்கையின் தலையில் கரண்ட மகுடமும் அதன் உச்சியில் குடை ஒன்றும் உள்ளது சிறப்பிற்குரியதாகும். தோள் வரை நீண்டு தொங்கிய காதில் குண்டலங்கள் உள்ளன. கழுத்தில் சரபலி கண்டிகை போன்ற அணிகலன்களுடன் மார்பு கச்சையின்றி காணப்படுகிறது. கைகளில் கை வளையமும் தோள்களில் தோள் வளையமும் காட்டப்பட்டுள்ளது. இடையில் இடைக்கச்சு மைய மற்றும் பக்கங்களின் அழகிய முடிச்சுகளுடன் தொங்கி செல்கிறது. தூர்க்கையின் வலப்புறமாக ஓர் அடிவயலும் இடப்புறமாக ஓர் அடியவலும் காட்டப்பட்டுள்ளனர். வலப்புறத்தில் உள்ளவன் தனது இடக்கையால் தலை குடுமியை இருக்க பிடித்தும் வலக்கையில் கத்தியை பிடித்தும் வேண்டதல் நிவர்த்தி செய்யும் பொருட்டு தன் தலையை அறுத்த வண்ணம் உள்ளான். இதற்கு “நவகண்டம் கொடுத்தல்” என்று பெயர்.

கப்பியாம்புலியூர் முருகன்

விழுப்புரம் வட்டம், சென்னை கும்பகோணம் நெடுஞ்சாலையில், கப்பியாம்புலியூர் எனும் கிராமம் அமைந்துள்ளது. இவ்வூரின் கிழக்கே உள்ள சிவன் கோயில் குளத்தின் நடுவே பலகைக்கல்லில் புடைப்புச் சிற்பமாக முருகன் சிற்பம் ஒன்று உள்ளது. இச்சிற்பம் 120 செ.மீ உயரமும், 59 செ.மீ அகலமும் உடையது⁵.

முருகன் வலம் வரும் யானையின் மீது அமர்ந்த நிலையில், இரு கைகள் முறையே வலக்கையில் தாமரை மொட்டினை பிடித்தவாறும், இடக்கையில் அங்குசத்தை கீழ்நோக்கி வைத்தவாறும் உள்ளார். தலையில் மூன்று அடுக்குகளைக் கொண்ட கரண்ட மகுடத்தின் உச்சியில்

சற்று விரிந்த தாமரை மொட்டுக் காட்டப்பட்டு, அழகுடன் காட்சியளிக்கிறது. காதில் தடித்த வத்தர குண்டலமும், கழுத்தணியும், தோள்வளையமும், கை வளையமும், காணப்படுகின்றன. யானை நடந்த நிலையில் தும்பிக்கையை இடது புறமாக வளைத்து உள்ளது.

முருகனின் தோளுக்கு மேல் இரு பக்கங்களிலும் சாமரம் பெரிய அளவில் காட்டப்பட்டுள்ளது. வலது தோளுக்கு மேலாக குடை ஒன்றும் இருக்கிறது. முருகனின் வாகனம் மயில் என்பதை அனைவரும் அறிவர். எனினும் முருகனின் மற்றொரு வாகனம் யானையாகும். இச்சிற்பத்தை முருகன் என்று அறிவதற்கு இதன் தலைமுடி அமைப்பும் யானைவாகனமும் சிறந்த எடுத்துக்காட்டுகளாகும். இதன் கலைத் தன்மைகள் யாவும் கி.பி. 9ம் நூற்றாண்டைய பிற்கால பல்லவர்கள் காலத்தைச் சார்ந்ததாகும்.

சங்க இலக்கியங்களான திருமுருகாற்றுப்படை, பரிபாடல் ஆகியவற்றில் முருகனுக்கு யானை வாகனமாக கூறப்பட்டுள்ளது. முற்கால சோழர் காலத்தில் கட்டப்பட்ட மேல்பாடி அரிஞ்ஜெய சோழிஸ்வரம் கோயிலிலும்⁶, ஆறு படை வீடுகளில் ஒன்றான சுவாமி மலையிலும் யானை முருகனின் வாகனமாக உள்ளது இதுமட்டுமின்றி கப்பியாம்புலியூருக்கு அருகில் உள்ள ஆனாங்கூரில் யானையின் மீது அமர்ந்த நிலையில் முருகன் சிற்பத்தை தமிழக தொல்லியல் துறையினர் கண்டறிந்துள்ளனர்⁷ என்பது குறிப்பிடத்தக்கதாகும். இத்தகைய யானையின் மீது முருகன் இருப்பது போன்ற சிற்பங்கள் அரிதானதாகும்.

கரடி தூர்க்கை

திருக்கோவிலூர் வட்டம், திருக்கோயிலூரில் இருந்து திருப்பால் பந்தல் செல்லும் சாலையில் மேற்கே சுமார் 6 கி.மீ. தொலைவில் கரடி என்ற ஊர் உள்ளது. இவ்வூரின் வடகிழக்கே உள்ள மலையினை ஒட்டி இருக்கின்ற செல்லியம்மன் கோயிலில் இராட்டிடக் கூடர்கள் காலத்திய பலகை கல்வில் செதுக்கப்பட்ட தூர்க்கை சிற்பம் ஒன்று காணப்படுகிறது. இச்சிற்பம் 122 செ.மீ உயரமும், 74 செ.மீ அகலமும் உடையதாகும்⁸.

இத்தூர்க்கை சிற்பம் எண் கரங்களைப் பெற்று, திரிபங்கய நிலையில் (மூன்று வளைவுகள்) உள்ளன. வலது முன்கரத்தில் அபய முத்திரையை சற்று வித்யாசமான முறையில் காட்டியும் இடது முன்கரம் ஊருஹஸ்தத்திலும் (தொடைக்கரம்) வைத்துள்ளது. வலது பின்கரங்களில் முதல் கரம் பிரயோக சக்கரமும் இரண்டாவது கரம் நீண்ட வாளும், மூன்றாவது கரம் மணியினையும் பற்றி உள்ளது. இடது பின்கரங்களில் முதல் கரத்தில் சங்கும் இரண்டாவது கரத்தில் கேடயமும், மூன்றாவது கரத்தில் வில்லும் பிடித்துள்ளான்.

தலையில் கரண்ட மகுடமும் காதுகளை ஒட்டி தாழ்சடையும், கழுத்தணியும், மார்பில் கச்சை ஒன்றும்

உள்ளது. தோள் வளையமும், கை வளையமும் காணப்படுவது மட்டுமில்லாமல் இடையில் பக்க வாட்டு முடிச்சுகளுடன் தொங்கும் அழகிய ஆடை உள்ளது. இவள் கால்களில் வீரக்கழல்களை அணிந்து மகிஷனின் தலைமீது நின்ற நிலையில் உள்ளாள்.

இவளது வலது புறத்தின் கீழே, அடியவன் ஒருவன் மண்டியிட்ட வண்ணம், தன் வலக்கையில் கத்தியைக் கொண்டு, இடது கையை அறுத்த வண்ணம் உள்ளான். இதற்கு “நவகண்டம்” என்று பெயர். இவளது இடது புறம் மற்றொரு அடியவன் மண்டியிட்டு, ஆராதனை செய்து போன்று அமர்ந்துள்ளான்.

துர்க்கையின் தென்புறமாக உள்ள பாறையில், இத்துர்க்கையை பற்றிய கல்வெட்டுக் குறிப்புகள் காணப்படுகின்றன. இக்கல்வெட்டு இராட்டிடக்கூட மன்னன் கண்ணரத் தேவனின் (மூன்றாம் கிருஷ்ணன் - கி.பி. 939 - 966) இருபதாவது ஆட்சியாண்டில் வெளியிடப்பட்டது⁹.

அதில் கரடி மற்றும் அதை சுற்றியுள்ள பகுதி ‘இரவிகுலகுளாமணி சதுர்வேதி மங்கலம்’ என

அழைக்கப்பட்டதையும், வாணக்கோப்பாடி நாட்டின் பகுதியாக இவ்வூர் இருந்ததையும் அறிய முடிகிறது. மேலும் கல்வெட்டில் இத்துர்க்கையை “பிடாரி இடைமலை நங்கை” என்று அழைக்கப்படுவது மட்டுமின்றி இரவும் பகலும் நந்தா விளக்கு எரிப்பதற்கு 96 ஆடுகள் வழங்கப்பட்டது என்ற செய்தியையும் அறிய முடிகிறது. இத்துர்க்கையின் கலையம்சங்கள் யாவும் கி.பி. 10 நூற்றாண்டைய இராட்டிடக்கூடர்களின் காலத்தை சார்ந்ததாகும்.

இவ்வாய்வு கட்டுரை மூலமாக பல்லவர் காலத்திய பாண்டூர் ஜேஸ்டா தேவி, கீழ்சேலூர் துர்க்கை, கப்பியாம்புலியூர் முருகன், மற்றும் இராட்டிடக்கூட்கால கல்வெட்டுடன் கூடிய கரடி துர்க்கை ஆகிய அரிய சிற்பங்களையும் அதன் கலையம்சங்களையும் வரலாற்று கண்ணோட்டத்தோடு தெரிந்து கொள்ள முடிந்தது. மேற்கண்ட சிற்பங்கள் இம்மாவட்டத்திற்கு சிறப்பு சேர்ப்பது மட்டும் இல்லாமல் எதிர்காலத்தில் புதிய கண்டுபிடிப்புகளை தேடும் ஆய்வாளர்களுக்கு ஆர்வத்தினையும் ஊக்கத்தினையும் அளிக்க வல்லதாக இருக்கும் என நம்பலாம்.

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திருக்கண்டியூர் கோயில் திருவிழாக்களும் அதன் தாக்கமும்

ரா. புவ்பவல்லி*

முன்னுரை

கோயில் என்பது இறைவன் வீற்றிருக்கும் இடமாகும். கோயில் என்ற சொல் டெம்புலம்¹ (Templum) என்ற இலத்தீன் சொல்லில் இருந்து வந்ததாகவும், அச்சொல் புனித இடத்தைக் குறிப்பதாகவும் கருதப்படுகிறது. கோயில்களில் வழிபாடு பூஜை, திருவிழா, திருமுழுக்கு முதலானவை நடைபெறுவதால் அவை சமயப் பண்பாட்டை வளர்க்கும் தனி நிறுவனங்களாகவும் விளங்கி வருகின்றன.

சமுதாயத்தில் மக்கள் எல்லோரும் ஒரே சமயத்தில் ஒன்று போல் மகிழ விழாக்கள் அமைந்திருப்பது இயல்பு. விழா என்பது விழைந்து (விரும்பி)ச் செய்யப்படுவது². விழாக்கள் உலகம் முழுவதும் கொண்டாடப்படுகின்றன

என்றாலும் பிற சமயங்களை விட இந்து சமயத்தில் அதிக எண்ணிக்கையில் திருவிழாக்கள் கொண்டாடப்படுகின்றன³. திருவிழா இல்லாத மாதம் இல்லை என கூறும் அளவிற்கு ஒவ்வொரு மாதத்திலும் திருவிழாக்கொண்டாடப்படுகிறது. இத்திருவிழாக்கள் அந்தந்தத் தலத்திற்கு ஏற்றவாறு பருவ காலங்களைக் கண்கீட்டு நடத்தப்பெறும், ஆகமங்களின் விதிகளுக்கு அதிக முக்கியத்துவம் கொடுத்து பிற சிவன் கோயில்களில் நடைபெற்ற விழாக்கள் போல திருக்கண்டியூரில் உள்ள அருள் மிகு பிரம சிரக்கண்டசுவரர் கோயிலில் கொண்டாடப்படும் திருவிழாக்கள் பஞ்சாங்கத்தின் படி ஒவ்வொரு மாதமும் கொண்டாடப்படுகின்றன. அவற்றில் முக்கியமான திருவிழாக்கள் பற்றியும், அதனால் சமுதாய பொருளாதார ரீதியாக ஏற்பட்ட தாக்கம் பற்றியும் இனி விளிவாக காணலாம்.

* இணைப்பேராசிரியர் & துறைத்தலைவர், வரலாற்றுத்துறை, அரசு கலைக்கல்லூரி (தன்னாட்சி) கோயமுத்தூர் - 641 018.

சித்திரை : சப்த ஸ்தல மகோற்சவ திருவிழா

சித்திரை மாதம் முழுவதும் சப்தஸ்தானவிழா, திரு கல்யாணி விழா நடைபெறும். ஆண்டுதோறும் சித்திரைத் திங்கள் பெளர்ணமி அன்று சிறப்பு வழிபாடு நடக்கும். இம்மாதத்தில் திருவையாறு பல்லக்கு மற்றும் திருப்பழனம், திருச்சோற்றுத்துறை, திருவேதிசூடிப் பல்லக்குகள் நான்கும் கண்டியூர் பல்லக்கோடு இணைந்து திருப்பூந்துருத்தி, தில்லைத்தானம் பல்லக்குகளும் ஏழார் தலங்களுக்கும் சென்று சிறப்புப் பெறும் சித்திரா பெளர்ணமி நாளிலிருந்து பத்து நாட்கள் சப்த ஸ்தான திருவிழா (ஏழாத்திருவிழா) நடைபெறும்.

வைகாசி விசாகம்

இம்மாதத்தில் 11 நாட்களுக்குத் திருவிழா நடைபெறும் இந்த 11 நாட்களும் அம்மன் சிறப்பு அலங்காரத்துடன் காட்சியளிக்கின்றார். இவ்விழா முடியும் தருவாயில் அம்மனை மின் விளக்கு அலங்காரத்துடன் கண்ணாடிப் பல்லக்கில் சிறப்பு மேளக் கச்சேரியுடன் கொண்டு செல்கின்றனர். பிறகு இக்கோயிலில் இருந்து அம்மன் புறப்பட்டுத் திருவையாறு செல்கின்றார்⁴. இவ்விழாவின் போது மக்கள் கூட்டம் அலைமோதும்.

ஆனித் திருமஞ்சனம்

ஆனிமாதம் உத்திர நாளன்று உபசந்திப் பூசை முடிந்த பிறகு வீரட்டனேசுவரருக்குச் சிறப்புத் திரு முழுக்கு நடைபெறும். விலையுயர்ந்த ஆடை ஆபரணங்களால் அலங்கரிக்கப்படுகிறார். இவ்விழாவானது மக்களைக் கோடை வெயிலில் இருந்து காப்பாற்றியதற்காக நன்றி கூறும் வகையில் கொண்டாடப்படுகிறது⁵.

ஆடிப்பூரம்

திருவாதிரை சிவபெருமானுக்கும், திருவோணம் திருமாலுக்கும் சிறப்பான நட்சத்திரங்களாக இருப்பது போல் அம்மனுக்குப் பூரம் நட்சத்திரம் அமைந்துள்ளது. ஆடி மாதத்தில் வரும் பூரம் மிகவும் சக்தி வாய்ந்ததாகக் கருதப்படுகிறது. ஆடிப்பூரம் வெள்ளிக்கிழமை ஏற்பட்டால் மிகவும் சிறப்பானதாக கருதப்படுகிறது⁶.

ஆவணி : விநாயகர் சதுர்த்தி

அடியவர்களின் துயரினைப் போக்க விநாயகரை வேண்டி ஆவணி மாதம் கொண்டாடப்படும் விழா விநாயகர் சதுர்த்தியாகும். இக்கோயிலுள்ள விநாயகருக்குச் சிறப்புத் திருமுழுக்கும், தீபவழிபாடும் நடைபெறும். இரவில் உலோகத்தாலான விநாயகர் தன் வாகனமான மூஞ்சுறு மீதமர்ந்து கோயிலைச் சுற்றி இரவில் வலம் வருவார்.

புரட்டாசி : நவராத்திரி

புரட்டாசி மாதத்தில் ஒன்பது இரவுகள் நடைபெறும் விழாவாதலால் இது நவராத்திரி விழா எனப்படுகிறது. சக்தித் தெய்வமானவள், பாதி மனிதனும்,

பாதி காளை உருவிலும் இருந்த அரக்கனான மகிடாசுரனை வதம் செய்த நிகழ்ச்சியை நினைவு கூறும் வகையில் இந்த விழா கொண்டாடப்படுகிறது. இந்த ஒன்பது நாட்களும் சிறப்பு வழிபாடுகளும், ஆராதனைகளும் நடைபெறும்.

கார்த்திகை

இம்மாதம் ஒவ்வொரு திங்கட்கிழமையும் வீரட்டானேசுவரருக்கு 108 சங்கினால் ஆன திருமுழுக்கு நடைபெறும். பரணி தீபத்தன்று இக்கோயிலில் உள்ள அஷ்ட தேவர் நன்கு அலங்கரிக்கப்பட்டு ஊர்வலமாக எடுத்துச் செல்லப்பட்டு, சொக்கப்பாளை எரிக்கப்படுகிறது.

மார்கழித் திருவாதிரை

மார்கழி மாதத்தில் வரும் திருவாதிரை நட்சத்திரம் கூடிய நிறைமதி நன்னாளில் கொண்டாடப்படும் விழா மார்கழித் திருவாதிரை திருவிழாவாகும். நடராசர் தன் நடனத்தைத் தன் தேவி உமாவிிற்கும், பின் பதஞ்சலிக்கும், வியாக்கிரபாதருக்கும் இத்திருவாதிரை நட்சத்திரத்தன்று தான் ஆடிக்காட்டினார்⁷ திருக்கண்டியூர் அருள்மிகு பிரம சிரக்கண்டசுவரர் கோயில் உள்ள மங்களாம்பிகை துணைக் கோயிலில் முதலாம் இராசேந்திர சோழனது 7ஆம் ஆண்டு (கி.பி.1012/1018) கல்வெட்டுக் குறிப்பிலிருந்து⁸ இவ்விழாவானது சோழர்கள் காலத்தில் மிகச் சிறப்பாக இக்கோயிலில் கொண்டாடப்பட்டது தெரியவருகிறது.

மாசி மகம்

மாசி மாதம் பெளர்ணமியன்று இது கொண்டாடப்படுகிறது. இவ்விழாவின் போது இக்கோயிலில் உள்ள விராட்டானேசுவரருக்கும், மங்களாம்பிகைக்கும் சிறப்பு வழிபாடுகள் நடைபெறுகின்றன. மேலும் இம்மாதம் 13, 14, 15 ஆம் தேதிகளில் மாலையில் 5.45 மணி முதல் 6.10 மணி வரையில் சூரிய ஒளி சிவலிங்கத்தின் மீதுபடுவதால் சூரிய வழிபாடும் நடைபெறுகின்றது.

பங்குனி உத்திரம்

பங்குனி மாதம் உத்திரம் நட்சத்திரத்தில் உள்ள புனித நாளில் இவ்விழா தொடங்கி பத்து நாட்கள் நடைபெறுகின்றது. சிவபெருமான், பார்வதியின் தவம் முழுமை பெற்றமைக்கும், அவர்களது திருமணத்தை நினைவு கூறும் வகையிலும் இவ்விழா நடத்தப்படுகிறது.

சமுதாய பொருளாதார ரீதியாக ஏற்படுத்திய தாக்கம்

திருவிழாக்கள் மக்களது மகிழ்ச்சிக்காகவும் வளத்திற்காகவும், நாட்டின் முன்னேற்றத்திற்காகவும் நடத்தப்பட வேண்டியது அவசியம். இவ்வாறு நடத்தப் பெறும் திருவிழாக்களில் மக்கள் இனபேதமின்றித் திரளாகக் கலந்து கொண்டு வழிபாடாற்றுவது, அவர்களது சமய உணர்வையும், பல்வேறு சாதியினரிடையே ஒற்றுமையையும் காட்டுகிறது⁹. மக்கள் குடும்பப் பிரச்சினைகளையும், தங்கள் கவலைகளையும் மறந்து,

கோயில் திருவிழாக்களில் மிக உற்சாகமாகக் கலந்து கொள்கின்றனர்¹⁰.

இத்திருவிழாக்கள் சமூக அளவில் சிறப்பாக செயல்படுவது போல் பொருளாதார நிலையில் பலருக்கு வேலை வாய்ப்பும், தொழில் முன்னேற்றமும் ஏற்பட உறுதுணையாக இருந்து பொருளாதார முன்னேற்றத்திற்கும் அடிப்படையாக அமைகிறது¹¹.

கோயில் திருவிழாக்களின் போது நிமந்தக்காரர் அல்லது கோடிக்காரர், சவாமியின் பல்லக்குத் தூக்குபவர், குடை, தீவட்டி தூக்குபவர், சந்தனம் அரைப்பவர், சலவைக்காரர், தச்சர், பூ வேலைச் செய்வோர், இன்னபிற தற்காலிக பணியாளர்கள் பயன்பெறுகின்றனர்.

வியாபாரிகளும் பெரும் பொருளீட்ட வாய்ப்பு தந்தன இந்த திருவிழாக்கள்.

முடிவுரை

இவ்வாறாக கோயிலும், அங்குள்ள இறைவனுக்காக நடத்தப்பெறும் திருவிழாக்களும் சமுதாயத்தில் வாழும் மக்களின் மகிழ்ச்சியையும், நன்மையையும், சாதி வேறுபாடின்றி அனைவரையும் ஒன்றுபடுத்தும் தேசிய ஒருமைப்பாட்டு நிலையமாகவும், விளங்குவதுடன், பலருக்கு வேலை வாய்ப்பு தரும் நிறுவனமாகவும் திகழ்ந்தது, மனித இனத்தின் வரலாற்றில் ஒப்புயர்வற்று விளங்குகின்றன என்றால் மிகையாகாது.

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HISTORIOGRAPHY

ADDRESS OF THE SECTIONAL PRESIDENT

ECONOMIC HISTORY OF MODERN TAMIL NADU - A STUDY ON THE SURVEY OF SOURCES, 1800 -1950

S. Varghese Jeyaraj *

At the outset, I wish to express my gratitude to the Honourable President, the General Secretary and the members of the Executive Committee of the Tamil Nadu History Congress for having given me this opportunity to act as the sectional president of the Historiography section of the thirteenth annual conference. I deem it a great honour and privilege.

The study on economic history from 1801 to 1950 opened a new dimension in the history of Tamil Nadu. From time immemorial land revenue was levied and collected by all governments according to the proportion of the gross produce and the fertility and nature of the soil. The system of the land tenure introduced by the colonial British rule altered the basic life structure of the people for 150 years and hence, it received adequate attention of the researchers. Modern historiography is marching through a stage of multi-faceted growth. As a result, the central theme of historical writing has been shifted from political history to socio-economic history of the people.

"History", according to Karl Marx, "is economics in action". Political forms, religious institutions, cultural creations are all rooted in economic realities.¹ Agrarian economy of Tamil Nadu has been the theme of research scholars for a century. A galaxy of scholars and historians, both Indian and foreign, have done systematic research on the economic history of Tamil Nadu. The quality of historical writing is determined by the quality of historical documents available to write history.

One of the earliest work on this subject attempted by B.H Baden Powell is *Land Systems of British India* (Vol. III, Oxford, 1892). It is an authoritative historical work which describes the system of land tenures introduced by the British.

As a civil servant of Bengal, he had consulted all official documents to write this voluminous work. Zamindari tenure in the Madras Presidency was modelled on the Bengal Revenue System. On the ruin of the outmoded socio-economic fabric nurtured and propitiated by an exploitive Poligari System, the Zamindari System was introduced. On its partial failure, village settlement and Ryotwari settlement were attempted. This work deals with the evolution of agrarian economy in terms of agrarian production, rural classes and agrarian taxation. Though he was a colonial historian, his work richly contributed to land tenures in India.²

S. Sundararaja Iyengar's work entitled *Land Tenures in the Madras Presidency with an Appendix and Glossary*, (Madras, 1916) is an exhaustive study on the peasants' history of Tamil Nadu. As an eminent lawyer of Madras High Court, he had great access to government records, official publications and decision of the courts. The book explains the revenue terms and all acts passed by the government to govern the relationship between the landlords government and the peasants. He points out that the early Company officials adopted Persian and Arabic terms like Tashildar, Vakil, Munsif, Mirasi, Inam etc., to avoid confusion in the existing revenue system. The author gives the details of different types of land tenures of the Presidency. The rights and obligations of the landlords and peasants are explained. His writings deal with the socio-economic condition of the peasants.³

A Hand Book of Land Tenures in the Presidency of Madras by B.R Chakravarthi (Madras, 1924) is another work which vividly narrates the different land tenures such as Zamindari tenure, Ryotwari tenure and Inamdari land tenures. As the

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cultivation of the soil is the main source of income, it refers about the the rights and duties of the land holders in a brief form. The socio-economic structure of the peasants is explained. Under the different land tenures, the cultivators of the land were one section and the revenue payers, who were the land lords, acted as an intermediary, formed the other section according to the zamindari tenure. He argues that the Company's economic policy was aimed at making revenue, a definite source of income. The policy of the government had adverse impact on the life of the people.⁴

C. Annadurai Aiyar's work on *Revenue Code Containing and Acts Applicable to the Madras Presidency* (Madras, 1892) is a systematic explanation of the revenue rules, regulations, court litigations and the method of getting relief by the affected peasants. It gives details of the redressal of grievances by the peasants. However, it was a costly affair for a peasant to approach the court against the powerful landlords and zamindars. A systematic study on revenue system, resources and taxes of the country is presented.⁵

Alexander J. Arbuthnot's work entitled *Sir Thomas Munro* (Madras, 1886) is a memoir on Munro, the champion of the poor ryots. Munro held the view of increasing industries of the ryots by reducing the rate of assessment. He stated that all castes should be treated equally in fixing the rate of assessment and raised the question why a Brahmin should pay less than a ryot. Munro was in favour of introducing Ryotwari System and argued that the peasants suffered from feudal setup throughout the ages. Munro had the firm view that the great zamindars defied the authority and the petty army chiefs disturbed public tranquillity and always kept the ryots in a poor and servitude stage. He insisted that prosperity of the great body of the ryots should be the policy of the government. The Ryotwari system was an advantage both to the government as well as to the ryots.⁶ Following the footsteps of Alexander J. Arbuthnot, another historian John Bradshaw attempted a memoir on Thomas Munro. His work entitled *Rulers of India, Sir Thomas Munro* (Oxford, 1906) concludes that Munro was the champion of the oppressed and suppressed section of the ryots. No name in any part of India perhaps was

so familiar or held veneration as that of Munro in the Madras Presidency. As a result of his administrative efforts, 80% of the areas of Tamil Nadu and two-third parts of the Madras Presidency came under the Ryotwari tenure. As he was the champion of poor ryots, he was praised by all people. In Cuddappah district wandering mendicants sing ballads to his praise. The two authors give a historical account of the circumstances in which the innovative Ryotwari system was introduced in the Presidency for the benefit of the people.⁷

Nilamani Mukherjee's work on *Ryotwari System in Madras 1792 - 1827* (Calcutta, 1962) is a systematic study of the Ryotwari system and about the direct collection of taxes from the peasants. He traces how the innovative system was first attempted in Salem and Baramahal in 1792 and on the basis of experiments, Munro introduced the same revenue system in the Madras Presidency in 1820, when he became the Governor. No scholar has exhaustively attempted to highlight the Ryotwari System as done by Nilamani Mukherjee.⁸

R.C. Dutt's *The Economic History of India* (Vol. I & II, Reprint 1989) is a critical account on the economic history. His research work highlights the causes of poverty in India. He argues that the pressure of higher collection of land tax devastated the country which had an adverse impact on the peasants who were tied with the soil from dawn to dusk without the basic necessities of life. R.C. Dutt views that the exorbitant rate of land revenue assessment at the rate of half of the produce and the exploitation of the colonial government, the ryots were unable to save anything from the produces. When the ryots were resourceless, they were incapable of withstanding the effects of famine.⁹

As a reply to the charges made by R.C. Dutt, Government of India under the orders of Lord Curzon, J.B. Fuller published a book entitled *Land Revenue Policy of the Indian Government* (Vol. III Calcutta, 1902). It furnishes an authoritative exposition of valuable materials on different systems of assessment and land revenue. In this book, the government replied that half of the produce taken as land revenue assessment is not half of the produce, but only half of the net revenue arrived at after making certain deductions and allowances. They

replied that the period of settlement was 30 years and the normal gross produce arrived at on a comparison of good and bad seasons. The statement showed the sympathy of the government towards the ryots. But at the same time, there were vast differences between the instruction on the paper and the application of them in practice. Yet, the author justifies the government policies on land tenure.¹⁰

In the Madras Presidency, Lord Connemara appointed an Inspector General of Registration, S. Srinivasa Rahavaiyangar to report on the condition of the peasants. His famous work is *Memorandum on the Progress of the Madras Presidency During the Last Forty Years of the British Administration*, (Madras, 1893). He investigated whether the condition of the Presidency had improved or not in the last 40 years. He consulted all government records and conducted an independent enquiry and arrived at a conclusion that the material condition of the people had improved. He argues that frequent wars and disturbances before the British rule in the 17th and 18th centuries created uncertainty everywhere. The local Poligars and rulers exacted collections which amounted to four-fifth of the total revenue from the people. He concludes that during the year preceeding in 1866, the price of all the agricultural produce had doubled and agricultural proprietors were much better at the beginning of 1866 than in those years, 1855 and 1846. The material and moral condition of the people improved considerably. Though he presents statistical information, he justifies the colonial economic policy.¹¹

Dharma Kumar's work *Land and Caste in South India* (Cambridge, 1965) is a laborious research work on agricultural labourers and land tenures. Many historians contended that landless labourers were created during the time of the British, but she concludes that it was the social degradation of caste which determined the disabilities of the landless labours and confirms the social and economic disadvantage of the agricultural labourers. The slaves and serfs were the hereditary low caste people. Slavery was not due to foreign traffic, it was purely territorial. She argues that the custom of the country stipulated that the cultivators share was 50%

of the gross produce. When the power of the zamindar was strong, the custom was weak. The zamindar made more illegal deductions from the produce and extracted forced labour. She concludes that the rate of revenue collected by the Madras Presidency was higher than other provinces.¹²

A deep study on the agrarian system on the basis of original record was done by B.S. Baliga: His work on *Studies in Madras Administration* (Vol I & II, Madras, 1960), contains a few chapters on the land tenures in the Province. It gives vivid accounts of the Zamindari System and Ryotwari System introduced by the Madras government. When the Zamindari System failed partially, the Government took efforts to reintroduce Ryotwari system. A well documented work highlights the condition of the peasants in Tamil Nadu.¹³

S. Varghese Jeyaraj's work on "Zamindari system in Madurai District" (Ph.D., thesis, Madurai Kamaraj University, 1993) is another contribution in the socio-economic history. The work touches the hitherto unexplored field on land system of Madurai region and vast majority of the peasants population. The study of the Zamindari System represents the systematic exploitation of the ignorant and illiterate population of the zamindari areas. The arbitrary imposition and forceful collection are exposed. In the zamin estates, the zamindars controlled the mode of production and distribution and capital accumulation at the cost of the poor peasants. He relies mainly on the archival source materials.¹⁴

A.K. Kalimuthu's work on *Colonial Economy and Lower Peasantry - Tamil Nadu Scene 1801-1947* (Trichy, 2004) is the modified version of his Ph.D. thesis submitted to the University of Madras. In this work, he argues the story of exploitation of the lower peasantry in different stages of colonization. The advent of capitalism and commercialization of agriculture brought about a great havoc on the peasants. In the economic policies in the name of modernization, the British introduced structural changes in agriculture. The British government only perpetuated the pre-colonial legacies. He adopts great caution and balanced approach in narrating the life of the lower peasants.¹⁵

Peasant History in South India (New Delhi, 1993) a work by David Ludden, an American historian brings to the limelight the peasant population of the Tirunelveli District. Peasant societies who responded to the external forces, created social revolution and modernization. European expansion provided an obvious external force to disturb the existing societies. Peasants activity propelled changes in economy, politics and culture. He argues that the agrarian history of Tirunelveli not only transformed the rural society but also shaped states and empire.¹⁶

C.J.Baker's work entitled *An Indian Rural Economy 1880-1950, The Tamil Nadu Country Side* (Delhi, 1984) is the critical account on the commercialization of agriculture. The condition of the peasants, structural changes in agriculture and irrigation system brought Socio-economic changes in the life of the peasants. He gives a general view about the condition of the peasants.¹⁷

P.K. Gnanasundara Mudaliyar's work, *A Note on the Permanent Settlement* (Madras, 1940) is an extensive study of the zamindari land tenure. In 1930's, there was a move to abolish the intermediary tenure. On this background the study was published. The book traces the origin, growth and working of the zamindari tenure. The defects of the Revenue settlement have been discussed. It is an exhaustive account of the tripartite relation among the Government, zamindars and the ryots. The impact of the system on the life of the peasants and the exploitative nature of the land lords under the permanent Revenue Settlement are narrated.¹⁸ C.W.B. Zacharias work on *Madras Agriculture* (Madras, 1950) is yet another attempt on the economic history of Tamil Nadu. It is a comprehensive work which highlights the efforts of the government to eliminate intermediaries.¹⁹

Apart from the published works, the original records kept preserved in the Tamil Nadu State Archives, Madras are of immense Value. The Tamil Nadu State Archives is the treasure house of administrative records of the British Government and its policies related to the revenue system. The *Collectorate Records of Tinnevely, Madurai, Trichinopoly, Tanjore, Coimbatore, Salem, North Arcot, South Arcot and Chengleput districts*

preserved in the Tamil Nadu State Archives help to collect rare information about the sufferings of the peasants.²⁰

The Fifth Report from the select Committee on the Affairs of the England East India Company, furnishes information about the historical background of the suppression of the poligars and the introduction of the Zamindari System in Tamil Nadu.²¹

The official records of the Madras Government such as reports and *Reports of the Madras Land Act Committee* are highly valuable to trace the peasants movement in Tamil Nadu. They highlight the inhuman method of taxation and exaction. *The Report of Madras Land Act Committee*, Part I and Part II reveal the real state of rent-racked peasants and their active resistance to the Zamindars.

*Estate Land Act Committee Memoranda supplementary volume, Estate Land Act Committee Land Holders settlements, Estate Land Act Committee Oral Evidences, Estate Land Act Committee Report from the Collectors, Estate Land Act Committee, Irrigation Reports from Zamindars published in 1938*²² and *Memorandum on the Report of the Prakasam Committee on Conditions in Zamindary and Other Proprietary Areas (1939)* are helpful to understand the peasants movements propelled by the Congress in Tamil Nadu.²³

The Zamindars collected taxes even for the withered and non-existent coconut trees. Zamin authorities terrorised the ryots by employing armed forces in Kannivadi and Thevaram Zamindaries of the Madurai District. The peons took guns and lathis and threatened the ryots to pay taxes in different villages. In Thevaram zamindari in Madurai District, the method of collection too turned aggressive in nature. In 1892, there was a dispute regarding the collection of enhanced rate of ragi fee. The ryots resisted the attempt of zamin officials. The manager and other servants, guided by the zamindar looted the houses of the ryots. They molested the womenfolk, physically assaulted and drove them out of their houses. Following a minor scuffle, the manager of the estate fired on the ryots and a ryot was murdered of gunshot. However, the British law was lenient towards the revenue collectors.²⁴

*The Administrative Reports of the Madras Presidency from 1901 to 1950*²⁵ and *Census of India, 1901, 1911, 1921, 1931 and 1941* afford valuable historical information to understand the statistical information about the socio-economic condition of the people.²⁶

In 1932, tenants of the zamindari of Udayarpalayam in Trichy District charted out certain demands related to the illegal collection of tax, classification of land, non-repair of tanks, remission for failure of crops and welfare of the ryots and clamoured for the redressal. They complained about the illegal means of collection of rent for the uncultivated lands. Rents were levied on the arbitrary reports of the village karnams over which there was no proper check or supervision. The rent collected amounted to five times to what was collected on similar lands in government areas. The coercive process of collection was harsh. Sales of the lands was often without notice and properties were bought by zamindars office for nominal price. When the peasants charted out their demands, peasants' struggle assumed a new turn in Tamil Nadu.²⁷

The Madras Legislative Assembly Debates from 1937 to 1948 and **Madras Legislative Council Debates** from 1930 to 1948 supply information about the peasants movement. The members of the Congress party and socialist leaders

like Ranga attacked the Zamindari System and stressed the need for immediate relief to the affected peasants. The debates highlight the growing agitations of peasants in the zamindari areas of the Presidency. The Debates supply information about the relief measures undertaken to improve the condition of the poor peasants.²⁸

The Famine Commission Reports give a vivid account of the poverty stricken agricultural population and their migration during the periods of severe drought.²⁹ The Madras Information published every fortnight from 1946 to 1949 and monthly from subsequent three years help us to understand the measures undertaken by the Madras Government to abolish the Zamindari System.³⁰

The survey of source attempted here on the topic "Economic History of Modern Tamil Nadu" has not included all the sources, yet at the same time I have taken much care to include all relevant historical works and archival materials. The scholars doing research in this field can select a particular region or district pertaining to the theme which will extend the frontier of research in this field. The economic history highlights the voice of the voiceless peasants. All these sources together furnish valuable information for the future researches in the economic history.

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PANDIT IYOTHEE THASSAR, 1845-1914 AND *ORU PAISA TAMIZHAN* – READINGS IN DALIT HISTORIOGRAPHY

G. Gowthaman*

The paper aims to highlight the life and career of Iyothee Thassar and his historical writings in *Oru Paisa Tamizhan*, which contributed much base to the Dalit historiography. In the first part of the paper the life and organizational works of Iyothee Thassar is dealt. In the second part his contribution to the Dalit and Dravidian awakening and his literary works in the promotion of Dalit interests by propagating Buddhist thoughts is taken for detailed analysis. In the third part his thoughts on various public issues which came to public attention through the columns of *Oru Paisa Tamizhan* or *Tamizhan* is focused.

I

Iyothee Thassar was born at Nilgiris in 1845 and his father was Kandaswamy. His original name is Kathavarayan. As his teacher name was Iyothee Thassar, Kathavaraya changed his name as Iyothee Thassar. He got title Pandithar also. He was a popular siddha doctor also. He viewed religion is security only for rich. He involved in rationalist movement, self respect movement, justice party, Dravidian movement, and the movement for eradication of untouchability and caste system.

Initially, he was attracted to Advaita Vedanta as evidenced by his role in the foundation of the Advaidananda Sabha in 1870 in Nilgiris.¹ His activities in the Sabha were directed by his opposition to the proselytising activities of the Christian missions among the tribal people of the region. He founded Dravida Mahajana Sangham in 1881 and its first conference was held on 1 December 1891 at Ooty.² In it ten resolutions were passed. Iyothee Thassar moved from Nilgiris to Chennai where he created one Buddhist temple in 1896.³ He founded the Chakya Buddhist Sangham in 1898 in Madras.⁴

He married Dhanalakshmi, and the couple got six sons and two daughters.⁵ He called the scheduled caste people as 'Poorva Tamizhars' or 'Adi Tamizhars'. He started 1902 South Indian Sakiya Buddhist Association at Royapettai.⁶ He published a small book for students about Buddhists which was on the question and answer pattern but created much awareness. He talked about the preachings and

teachings of Buddha in the name of the Arungkalai Cheppu in the Buddhist Association Meeting. Iyothee Thassar was a follower of Laxminarasu and said in Buddhism there is no god, avathar, no yoga, no prayer, and no prayer rules etc.

Iyothee Thassar one of the authors of the Madras University Tamil lexicon in 1913.⁷ He was a forerunner to the Singaravelu and Periyar and Ambedkar in the field of the rationalism.⁸ Iyothee Thassar gave ayurvedic treatment to the ailing T.V.Kalyanasundara Mudaliar.⁹

He started weekly journal *Oru Paisa Tamizhan* on 19th June 1907 and its price was oru paisa. On 26th August 1908 the name *Oru Paisa Tamizhan* was changed as *Tamizhan*.¹⁰ He run *Tamizhan* from 1907 to 1914. From 17th June 1914 to 26th August 1915 *Tamizhan* was published by Wilson Patabiraman and then from 7th July 1926 to 27th June 1934 Kolar Goldvaiyal Pandithamani Appadurai published it.

He viewed puranas are not truth. He wrote a book called *Kapaliswara Charithira Araichi*. He wrote other article in *Tamizhan* entitled "Veputhi Arachi" which deals the false information in puranas.

He said there is no caste, no religion, no varna for Adi-Dravidas. So at the time of census 1881 Adi Dravidas were mentioned only as Adi Tamizhians. In 1888 Iyothee Thassar said Adi Tamizhians were not Hindus. In this regard he wrote an article in *Tamizhan*. In 1912 he wrote article entitled "Poorva Tamil Oli" in *Tamizhan*. He viewed Brahmins were responsible for the downfall of Hindu society.¹¹

II

Iyothee Thassar, a much neglected intellectual of the late nineteenth century in Tamil Nadu was a pioneer in rationalism and a leading figure in political, social, literary and philosophical spheres. He was a great Tamil scholar. His writings reveal a person well acquainted with Sanskrit, Pali, English and Tamil. He seems to have been well-read the philosophical thoughts of Hinduism, Buddhism, Jainism, Islam and Christianity.¹²

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He wrote 325 political, 55 literary, 51 social, 109 religious articles in *Tamizhan*. On 3rd February 1909 he wrote an article about voting right to minority.¹³ Iyothee Thassar's teachings nurtured and shaped the career of Rettamalai Srinivasan and M.C. Rajah in Tamil Nadu.

Iyothee Thassar wrote several articles in the *Tamizhan* explaining the historical evolution of the society, religious traditions and cultural patterns of Tamil Nadu. Dalit political discourses dominated the columns of *Tamilan*. These bring out a systematic argument of the first ever Dalit ideology in Tamil Nadu.

Iyothee Thassar critically analysed the historical and social structure of Dalit society which provided an ideological base to the succeeding Dalit political movement. His writings on Paraiyars' history and their identity enlightened the Dalits.¹⁴ According to him, Paraiyars were the original inhabitants of this land. They followed Buddhism. Paraiyars were degraded and their religion systematically destroyed when Aryans invaders from the north imposed their rule and culture on these original Tamils. He called Dalits 'Poorva Thamizhar' for their glorious past.¹⁵

In *Indirar Desa Charithram* (History of the Country of Indrars) Iyothee Thassar declared that in the past the subcontinent was known as 'Indirar Desam' or the 'Land of Indirar'. Indirar was none other than the Buddha who had managed to control his five senses successfully. His knowledge prompted him to arrive at the conclusion that the Panchamas were not Hindus but 'Adi Thamizharhal' (original Tamils).¹⁶

Iyothee Thassar also wrote at length on Buddhism, the life of Buddha, his readings, the dialogues he had with his disciples, and on the principles of faith and action which he upheld. A regular column *Poorva Tamil Oli* was devoted for this purpose in *Tamizhan*. Iyothee Thassar was also a prominent rationalist reformer and a Dalit political thinker in the early decades of the twentieth century. Combined with his early commitment to Buddhism, rational thinking in him produced large hearted and magnanimous personality.

Iyothee Thassar's the Buddha and His teachings were primarily embodied within Tamil Dravidian traditions contesting the conservative Vedic of the Indian cultural and historical traditions. It is to

be reconstructed on a main force of socio-cultural rationality.¹⁷

Iyothee Thassar pursued a relentless and sustained campaign against swadeshi reforms while writing in his *Oru Paisa Tamizhan*. He viewed that there existing a castiest edge to swadeshi pronouncements.¹⁸

Iyothee Thassar's rereading of history and literature reflect a concern and anxiety over the Semitic import of the term Paraiyah. He vehemently condemned the nationalist social reformers for addressing Dalits as the Paraihas and Chandalas.

He observed that for him and his people, the coming of the white man had proved emancipator role the British brought with them a learning that was available to all.¹⁹

He argued that the text *Thirukural* was originally known as *Thiri-kural* (thiri - three) and was the first Buddhist text in a Dravidian language. The *Kural* units content adhered to the three pitakas of the Buddha's teachings and was hence, known as the *Thirukural*.²⁰

Iyothee Thassar strongly articulated the idea of communal reservation and good residential place for Dalits, which later became the political agenda of non-Brahmin movements.

In his speeches and writings, Iyothee Thassar strongly supported reservation for Hindus, Buddhists, Christians, Muslims, Anglo Indians and Europeans in panchayat, municipality, education, police and so on. The idea of communal reservation was articulated in 1885. This scheme introduced for financial assistance to poor Dalit students.²¹

Distinguished Iyothee Thassar derived his own intellectual experience as a Tamil which was rooted in the egalitarian traditions of works of the Siddhas and the philosophy of Buddhism as religion in his own times. The ideology of Iyothee Thassar not only provided a traditional identity to the Dalits and strengthened their position in the society but also envisaged their total emancipation. His vision of the future of the Dalits and their emancipation was rooted in his construction of their meaningful past which rationally explained condemned and neglected Hinduism. Thus he laid foundation to future Dalit identity movement. The most articulate expression of this dejection is found in Iyothee Thassar's own

analyses that hold overthrowing of Hindu religious ideological hegemony as a necessary condition for the liberation of Dalits.²²

The Buddhist press and the Gauthama press in Madras and the Siddhartha press later in Kolar Gold Fields became the rallying point for the propagation of the new social and religious world view and ideology. In confirmation of his historical insight, Iyothee Thassar observed that in several temple festivals of the Tamil region the Paraiyars who were normally considered as polluting one given symbolic pre-eminent status in recognition of their earlier dominance and prominence in the sacred realm.

The innumerable popular religious myths, beliefs and practices and the general folk and oral traditions of the subcontinent, appearing to be connected to one another and adding up to a meaningful coherence only through Sanskritic Shashtraic Brahmanism now looked different from the new angle. All these were indeed grounded in an earlier and morally universal truthful unity of Buddhism. Further, his research on the Tibetan, Burmese and Ceylonese popular religious lore and practices with assistance from the visiting bhikkus and scholars and the study of the Pali languages led to the confirmation, elaboration and enrichment of Iyothee Thassar's interpretative writings.²³

Iyothee Thassar advocated a form of social ideology (Freud) or critique of ideology (Marx) or critical hermeneutics (Habermas) as the first inevitable step towards Dalit subaltern emancipation which at the same time would engender a morally united larger society.

Iyothee Thassar continuously explained, interpreted and justified his formulation of the new rational religion, not only to his many adversaries but also to his numerous followers and sympathizers. This very process carried through the medium of the journal *Tamizhan*, and sources of booklets not only helped in the classification and reasoning out of beliefs and practices but also strengthened the collective resolve of the emerging group to go ahead in the chosen path.

Under the leadership of Iyothee Thassar new forms of birth, marriage and death ceremonies and, collective and democratized systems were developed for the use of the emerging ideological community.

The vast and more than two millennia old living tradition was traversed and explained by Iyothee Thassar to produce source materials for constructing the modern versions on the Tamil Buddhism.²⁴

Iyothee Thassar with the help of Col. Olcott set up five schools in the city specifically for the Dalit subalterns. It was from schools that the first generation of leaders and ideologies emerged.

Elements of language and elementary principles of morality are learnt simultaneously in the Tamil tradition. Similarly the practice of the Tamil - Siddha medicine goes hand in hand with a critique of ascriptive discriminations. The issues of injustice to the Dalit subalterns, when brought to the notice, were taken up with the authorities. The new found medium of print was exploited affectively in order to highlight, publicize and rectify wrongs committed against the Dalit-subalterns, gained self-confidence and authority in the process. The medium was also used for communication in the construction of the new symbolic world.²⁵

In the beginning of the 20th century Pandit Iyothee Thassar, was one of the leaders who sprang from the Scheduled Castes and worked for their betterment. As a humble native medical practitioner and as a teacher, he worked for their welfare. He moved with Blavatsky, Annie Besant and Col. Olcott of the Theosophical Society. He worked in the schools at Adayar and had a good knowledge on the philosophy of Saiva Siddhanta and Vaishnavism. In 1902 he embraced Buddhism in Sri Lanka. Moreover he wrote a treatise on Buddhism entitled *Putharathu Adi Vedam* explaining the principles and teachings of Buddha. He expressed that the social emancipation is possible through the Buddhist teachings. In fact, he solicited the help of Col. Olcott for converting the Paraiyas of Tamil Nadu to the Buddhist faith. His plan somehow did not materialize. He tried to raise the self confidence of the Paraiyah by telling them that they were originally Buddhists and later enslaved by their Hindu conquerors. Through his journal *Tamizhan* he ventilated the grievances of the Scheduled Castes and the journal had circulation abroad also. He thus began the neo-Buddhist movement and became in forerunner of B.R. Ambedkar.²⁶

Iyothee Thassar owned a dispensary named Buddhist Medical Hall at Royapettah Madras, where he used to give medical aid at free of cost to the economically backward people with the exception of

their caste or creed. Pandit Iyothee Thassar was in search of true religion. He wanted to spread Buddhism in Tamil Nadu, which was based on liberty equality and fraternity. He wrote a treatise on Buddhism entitled *Buddharathu Nedam* explaining the principles of teaching of Buddha.

Iyothee Thassar tried to raise the self-confidence among the Pariahs by telling them that they were originally Buddhists and later enslaved by their Hindu conquerors. He was the editor of the *Tamizhan* till his death. The Maha Bodhi society of India started revival of Buddhism in South India. Pandit Iyothee Thassar began his missionary work under the auspicious of South Indian Sakya Buddhist Association established by him at Madras. He was the first Dalit who had worked for cause of revivalism of Buddhism in India. He died on at the age of 69 on 5th May 1914.²⁷ Iyothee Thassar worked hard to start so many schools in Chennai and gave free education and free meal.

III

Iyothee Thassar said the Dravidians believed the Aryan's caste system, and did not develop education, agriculture and trade.²⁸ He said the Brahmins aims at knowledge; the king aims at proper rule, the traders aims at gains and labourers aims at nothing.²⁹ He said lower caste people alone involve in agriculture in India.³⁰ He stresses that equality can be achieved on the abolition of caste system. Scheduled caste teachers be appointed in Scheduled Caste schools.³¹

He said high caste people were not going *cheri* side due to the pollution-purity concept.³² This concept almost cultivated generation enmity among them.³³

He said that in each Scheduled Caste village a school be started and free land be given to the low caste people.³⁴ He viewed lazy people were called high caste and self-control persons are called low caste.³⁵ He lamented in Tamil Country Scheduled Caste people were not allowed to express their views in the village court but judgments were delivered against them.³⁶

He lambasted the politicians who were cheating the poor and ignorant people by providing false promises and for their exploitation of the down trodden people and their evasiveness in tax payment.³⁷

He said the Vedas are common to all but Scheduled people were not permitted to read.³⁸ He said if god created disparities the worship of the good human being is better than worship of the god.³⁹

He said the languages of the south and north India mingled with the languages of the Muslims. So there is a great necessity for the Tamils to have a separate Tamil catalogue.⁴⁰ He said the total letters of the Tamil language is reduced which enables one read and write.⁴¹

He said the government should appoint secular persons in the public postings and they will act fairly.⁴²

He wanted caste system be eradicated at first and then only freedom can be given to Indians.⁴³ He said the caste and religion danger to the nation.⁴⁴ He said the caste- Hindus do not give burial ground to the Scheduled Caste people but they demand swaraj from the British.⁴⁵

He said the development Scheduled Caste people depends upon the British rule or Christian Missionary but not upon the reforms of caste Hindus.⁴⁶ He openly blamed that Indian National Congress would not serve the cause of six crores Scheduled Caste people.⁴⁷ He said the Indian National Congress would not bother about six crores Scheduled Caste people but would work for Negroes in South Africa which would be a waste.⁴⁸ He said the Indian National Congress is not in any way useful organization for the cause of the poor Indians.⁴⁹

He aspired that the British should give swaraj after solution to the Hindu- Muslim problems otherwise it would be a great problem to the nation.⁵⁰

He called the prayer house of Scheduled Caste people as Buddhist temple, their marriage register book as Buddhist register, their burial place as Buddhist burial ground, their medical treatment as Buddhist medical Hall.⁵¹ Further he the study centre of Scheduled Caste students as Buddhist college and their meeting centre as Buddhist Young Men Association.⁵²

He said in every year Scheduled Caste people should celebrate Buddhist birth day as anniversary day of Buddha and they should create a charity institution called Buddhist Charity Fund.⁵³

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HISTORIOGRAPHY OF IMPERIAL ARCHITECTURE IN MADRAS PRESIDENCY

T. Sundararaj*

In Indian Historiography, visual material has traditionally been discounted as a source of information. No methodology has been evolved to handle such visual materials of art and architecture. The sources available on the imperial buildings in the Madras Presidency, centred round the 'written materials'. They are the final sojourn of the art historians who found little message from the mighty civil buildings which sustain the imperial legacy and the power of the western science. The Hindu, Muslim, Jain and Buddhist architectures are embellished with copious documentation, but not in the sense a post-modernist. This article analyses the historiography of the architecture on two counts. One on the basis of "written sources" and the second on the message, meaning and significance. This second preposition is deduced from the stand point of the patron, architect and the public. The patron in this trio is the colonial power, the architects are the trained skilled Europeans who designed the buildings both to the taste of the patron and the public are the Indian subjects and the visitors from elsewhere.

The *Silpa-Sastra* which contained 64 treatise on the Indian Architecture, is a written sources remains as an unquestionable authority on sacred or secular edifices. The essay on architecture by Ram Raz of the Royal Asiatic Society of London in 1834, in English, unfolded the Legacy of *Silpa-Sastra*. He said it was the work of a class of people whom the ancient legislators have placed the lower orders of the society.¹ The third, fourth and right parts of this work dealt with the qualities of the soil for building, the different parts of the edifice, its ornaments, pedestals, bases, pillars and entablatures.² The *Silpa-Sastra* influenced the European Architecture in India. *A Book of Architecture* written by James Gibbs, published in 1728, was circulated widely and influenced the architecture of the colonies very much. The author was influenced by the works of Italian renaissance master Andre Palladio.³ The preposition and measurement of *Silpa-Sastra* were based upon ideological paradigms of the then society. These paradigms created identity and then pervaded through the 'More's' and "Norms" of the society through the

ages. The measurement started from 'paramaru' (omnipotent Atom).⁴ This linear measurement has a tremendous impact on the Indian Architecture of yesterday and today. The 'Masculine' type of the Greeks and Romans is "Square" or Rectangular' and the 'Feminine' delicacy in "Curved and Angular' (Gothic) forms had impact on the imperial structures in India.⁵ One of the main features of Imperial Art is the Universal employment of geometric pattern.⁶ Barrister Flutcher *History of Architecture* is a treasure house of the art and architecture of the world. It augmented a new thinking in Art History which catalogued the different models, types and patterns as to give new message, meaning and significance.⁷

An imperial vision: Indian Architecture of the British Raj by Metcalfe in 2002 and Davis Philipps *Splendor of the Raj* (1985) give some sketchy reference to the Imperial buildings in the Presidency. These works based upon mainly on documentary evidences on the theoretical frame work of Lucian Steil (1988). Robert Grant Irvings. *Indian Summer* (1981) dealt with Rashtrapathi Bhavan, Delhi. *The symbolic images studies in the Art of Renaissance* by Gombich is a monumental work which gives the characteristics features of the Renaissance Art. *Christian Art in India* by Butler deals with some churches constructed under the imperial style. *History of Indian and Eastern Architecture* by Fergusson is the most referred book on Indian Architecture. The journals published by the builders Association of India and the Association of Indian Architect give a partial treatment to imperial style.⁸ Zen Lang et al. *Architecture and Independence - The search for identity, India (1880-1980)* (1997) is analysing the imperial Art on two grounds. One, the patron is colonial power and others is the native princes and *Zamindars*. He considered the trend as the growth of imperialism and Nationalism.⁹

Having analysed the secondary sources now the researcher moves on to the primary sources. The above mentioned works give a lot of documentary sources also. The primary sources related to the Public Works Department presidency. Pertaining to

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estimates, drawing and sketches of the building and stages of the construction progress are available in Madras state Archives, Chennai. The Public Works Department of the proceedings from 1869 to 1912 were of high use in documenting the imperial buildings. The Government Orders pertaining to the imperial building from 1869 to 1944, gave the imperial vision. The sources with regard to Egmore and Central Railway Station reflect the changes in Communication and manufacturing technology.¹⁰

Contextual Historiography

With the consolidation of British power came a major reshaping of Governmental building. Richard H. Davis (1999) says that "an object's identity is reinvented or fabricated afresh with each new context of inquiry".¹¹ He further says the object may take a new role and new meanings in response to the changing world around them. There is a crucial departure from the conventional art history that gives importance to periods and styles as primary features of signification and representation. But P. Malinowski's field research technique attributed symbolic meaning and identity to an art object.¹² Hence an architectural building carry at the one and same time more than one message, a message can convey more than one meaning and a meaning have more than one significance for a variety of addresses.¹³

With the emergence of structuralist conception of history by Saussures and Levi Strauss that there is no existing property or object. But it is fixed by the relationship between the signifier and signified.¹⁴ The identity of an object is not in relation to the object but their internal differences. Hence according to Saussure, individual elements of a system have significance when considered in relation to the structure as a whole.¹⁵

As per the application of this concept the building stands in relation to architect, patron and the public or observer. Hence the abstract concept of the building is signified because of the signifier like the architect, patron (the British Government) and the Public (Observer). So in a context (mean an imperial building) or structure determines the significance, meaning and functions of the Architect, patron and the public.

According to Richard H. Davis, an object (may be Architectural Structure) gives message, meaning and significance. But Saussure's views there is no pre-existing object. Object is created when it is

signified. Hence an object or structure when signified gives message, meaning and significance to the constituents. On the whole both the concepts speak about the structure but differ with regard to the constituents. Both these concepts are used to analyse an architectural building. Whether they remain as methodological concepts? Are they become facts when documented? Historiography speaks about the documentation stage. But no methodology has been evolved to handle such materials as sources. The contention of the article is to include visual materials and concepts as sources for historical writing.¹⁶

In news broadcasting, media techniques are used to highlight the events. Recently a judgement related to the Civic election in Tamil Nadu, the High Court has given a direction to conduct the elections peacefully and judiciously. When the news was verbally recited, the telecast also shown the majestic High Court at Chennai, constructed during the Colonial rule.¹⁷ One is tempted to ask a question whether the context and the content matched. The building as a symbol of judicial authority that gives a meaning to the content. It gives a better understanding of the significance of the verdict. It was not viewed as a symbol to show the western legacy and imperialism to the audience. The context may be different prior to 1947, when the court announced a death sentence on a nationalist. Presidency College, Chennai and the Anna University, Chennai, are unique examples of imperial style. When these buildings are projected as a part of a love scene in a cinema, the viewer views it differently. The same buildings are visited by a tourist, his impression on the buildings are different. Hence contextual historiography whether dealings with visual materials in media or in the form of concepts or trend to be considered as sources for historical writings. Historiographical status determines the veracity, genuineness and authenticity of the facts.

Perceptual Knowledge Historiography

History, according to post Modernist like Derrida and Foucault 'History in pure form does not exist. Theories, interpretations and explanation can have little to do with the facts of the past since such exercise reflects the subjective view point of the Historian.¹⁸ Francis Fukuyama by an article in 1989 speaks of the end of history. According to him 'A History' that is indistinguishable from post-history because, the same truth has been proven time and again where no real change has occurred.¹⁹ Marx's famous metaphor of the 'Camera Obscura' speaks of

the situation in which men and their circumstances appear upside-down.²⁰ William Lim says History comprises of present interpretation of the past competing to influence the future.²¹ A scrutiny of all these views gives diametrically opposite concepts. The post-Modernist of the view that history is a perceptual knowledge, an assertion which deprives the past its hegemony over the present. Whatever may be the view points, there is no doubt past is constructed by the perspective knowledge of the Historian. Applied this paradigm into art history, the imperial buildings give new meanings, identity, ideology to a public whether he is post-Modernist or Structuralist. One of the basic questions in architectural design is whose meaning a building should convey to whom. Designing purposefully to communicate specific symbolic meanings is a complex task. The creation of symbols requires the recognition of the meanings of specific patterns of built form and attitudes of the people who use them. All architectural styles are communicating a meaning which has association with ideas and events of the people. To understand how architects in India attempted to communicate or reflect personal and political ideologies.²² It is a methodological question of Historiographical value.

The British saw themselves as the successor to the *Mughals* and sought to present themselves in that way. The British architecture was a symbol of power, a superior way of life and grand eloquence. They represented to the Indians and outside the world as the 'Saviours'.²³ These ambiguities in the British position are clearly expressed in their architecture. On the one hand there is the 'ideal' imperial model and on the other, an effort to show a concern for the local environment. The imperial architecture after 1858 was an effort to merge British and Indian aspiration.²⁴

Conclusion

Historiography related to visual forms and materials are a neglected field. Documentation on these is most difficult process. Scholars used different techniques such as personal observation and authentication by photos and so on. The historiography and the documentation process suggested by this article solve many problems. Here there is no need for to write author, place of publication, year of publication as the possibility of having the same is marginal in the contextual historiography and perceptual knowledge historiography.

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PALLUPATTU - A PRIMARY SOURCE FOR THE SUBALTERN HISTORY OF TAMIL NADU

Antony Paul*

Literary sources like epics, puranas, anthologies, idylls and epigraphs perused in historical writings have been mostly classical in literary quality. Born in elitist families, their authors have been erudite having great command of languages. Their tomes in many cases, have been mere laudatory discourses in high literary style, of the great achievements of their masters, while on the other extreme lampoon on their rivals. Their versified panegyrics found in these written sources certainly carved niches in history for their messiah, but left no space, least even, to bring to limelight the fact that all the encomia attributed to their masters, was thanks to the untold sufferings of many unsung inferiors.

Some literary sources, however are exceptionally folkish, besides the usual eulogistic contents and keep a considerable space, to record on them the worthy of what had been observed of the lives of the common people. *Palluppattu*, shortly called *Pallu* is a literary work of this sort. As such, a critic of the information culled out from the pallas, offers a new scope, that helps to view the History of Tamil Nadu through a subaltern medium. Hence an attempt to scratch the surface of the available texts of a few pallas, especially the subaltern contents of them, is made in this article, in order to place the genre, one among the primary sources for the study of the people of inferior ranks in Tamil Nadu.

Origin of the Source

The contention that the pallas do have a subaltern content needs an insight into the origin of the source. The vanishing of the kings of Tamil origin provided the backdrop for the emergence of pallas, which possess the folk and classical features in a rare conflation. Called popularly *Natuppura pulamai Ilakkiam*¹ i.e. *Folk Classical Literature*, pallas with such a character, belongs to the category of minor poetry known as *Sirrilakkiam*, in Tamil literature. T.P. Meenakshi Sundaram, a great Tamil scholar ascribes the reason for the origin of pallas with less classical and more folk motif, to the change in the political leadership in Tamil Nadu, from the Tamil kings to the

Nayak rulers who were aliens to the Tamil soil. The poligors who rose to power as local authorities of Palayams, under the Nayaks, enjoyed feudal rights of chief tenancy and leased out the lands to many subtenants. As they were mostly outlanders the absence of great Tamil heroes therefore made the Tamil poets turn their attention towards the common people of the country side² whose life became the theme of the Tamil literature thereafter. Pallu tradition thus emerged, has a simple poetic style, to understand which one need not have proficiency in Tamil. The common parlance interspersed is also quite easy to understand. *Tolkappiam* calls this type of works *Pulan Ilakkiam*.

Besides these literary aspects, pallas which mostly belong to the period between 16th and 18th centuries,³ do have a main theme which is none other than the bucolic life of the Pallas, the subaltern community, said to have been reduced to the subhuman level in the medieval period. Apart from a short description of the merits of the landed aristocrats like the poligors, *dalawais* (commanders) and zamindars and the brahminical gods whose temples enjoyed the revenues from the *irayili* i.e. lands donated tax free, the pallas speak elaborately about the Pallas and their life condition only. The contacts between the outcaste pallas and high castes like *Brahmin*, (priest) *Chetty* (trader) *Konar* (Shepherd) and *Sanar* (toddy tapper) find only a brief mentioning, in a few contexts like fixing auspicious time for beginning cultivation, lending money, penning and selling toddy to the pallas.⁴

Origin of the Pallas as a Fawning Community

Pallas show the Pallas claim that they belong to the clan of Lord Indira, called *Devendrakulam*.⁵ Though this divine descent theory is presumably an effort to rank themselves as superior, the references like *kudumban* and *mallar*⁶ warrant an analysis of the origin of the community of Pallas on historical grounds. An etymological hermeneutics of these terms may reveal the reputable socio-political status enjoyed by the pallas, centuries back. An

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advocacy holds that the mallar were warriors under the Pandyan and Chola kings and Kudumban may be the variant of *Kurumban*, which is denotive of their former position as *Kurumbar* i.e. petty chieftain under the Pallavas. Further the phrase *kurumbu* or *kudmbu seitan* found in pallus presumably attributes to the office called *kudumbu*, an office in the village administration, that the Pallas served in. Scholars are of the view that the subjugation to slavery came later when the *Tuluva Vellalar* from Karnataka and the Nayaks from Andhra region invaded Tamilaham.⁷ As a consequence the lives of the ill fated Pallas had to undergo a shift in the socio-economic and religious paradigms. The new paradigms, that were socially non-Brahminical, economically exploitative and religiously de-sanscritised were quite becoming to this *déclassé* community.

Pallas and Non-Brahminical Social Life

The Hindu society, that the pallus show is agrarian and therefore feudal. Caste system was rampant. Privileges and rights enjoyed by the communities of the upper rungs made the social divide wider. For the inferior ranks this set up was a bane. As seen above, their associations with the caste Hindus appear to be functional and hence superficial. The whole text of the pallus wherein the Portrayal of the marginalized is given, the authors take a beeline to make their observations explicit. The living conditions of them, especially the household, culinary pattern, dressing and above all untouchability, the Indian form of apartheid, all are evinced lucidly. The following references could be supportive of these observations.

Pallus invariably show the Pallas dwelling in segregated quarters called *pacceri*⁸ i.e. pallar slum. *Ceri*, the name of the Palla settlement, sounds inferior as it is understood today as an underdeveloped and unclean quarter of the menials. Some scholars are of the opinion that, the Pallas as workers in slush and slum dwelling, carried on them the stigma of untouchability or inapproachability. Yet in the view of L.S.S. Omalley, the *raison detre* for this come down was not the habitation or the occupation of the pallas, because cultivation is a clean and high graded occupation. What pallus show, therefore, is not an occupational untouchability but a different kind, based on some other non-Brahminical customs, manners and habits? Robert L. Hardgrave assumes that such a condition of untouchability in many ways was due to

the food and drinks that the outcastes consumed.⁹ Presumably another reason for the paradigm shift is that these non-Brahminical customs and practices must have been imposed on them when they were suppressed by the alien invaders.¹⁰ A context, supportive of the above stand is found in *Mukkudal Pallu*, in which the underdog himself claims that he is nearer to the high caste people and not untouchable on the score that, paddy, the outcome of cultivation, was a staple food to the same wealthy upper sections. The same reference also furnishes an evidence for the *social distance*, a sign of inapproachability, which is another condition of untouchability. The phrase *turappoyum* i.e. going at a distance (from the caste Hindus), being uttered by the Palla is self eloquent.¹¹

The family life of the Pallas the stained connubiality under conditions of bigamy, poverty and consuming simple and less nutritive *kanci* (rice porridge) that too hard to mouth, along with repulsive non-vegetarian dishes like *sullu* or *karuvadu* (dry fish), and intoxicating drinks like *kal* (toddy) and *sarayam* (arrack) by both men and women folk¹² all to some measure, possess the identity of a subaltern society.

The sign of poverty is reflected in the type of ornaments worn. The ornaments made of *karumpon* (iron) and non metallic substances called *kariamani* were trivial.¹³

Folk arts performed by the predial workers were largely occupational. *Kummi* (clapping hands while in dance movements) and *kuravai* (a song with a shrill at intervals made by fast tongue movements) are of this type.¹⁴ *Terukkuttu*, (street plays) *kaniyan attam*, (a type of folk dance) and *villuppattu*¹⁵ (bow song) are also depicted in pallus, being performed near the shrines of village gods.

The Economically Exploitable People

The Pallas were no free men. Community as a whole, they were subjected to thralldom known as *Kottadimai* i.e. bonded slavery, on a hereditary basis.¹⁶ In the absentee land lordism, as shown in pallus the brahminical temples enjoyed tenancy rights, over the lands donated tax free to them. The Pallas who worked in these lands with all their family members, called themselves, the slaves of the prime god of the temple.¹⁷ Such a status, the historians consider, was not different from that of the Negro slaves.¹⁸ Amid such hectic farming activity giving

post natal care to the sucklings was not possible for the mothers, among the slaves. So the pallis (Palla women folk) even brought the neonates to the work spot and breast fed them.¹⁹

The Pallas are shown as *kudis* (serfs) tied up with the lands which they tilled. The meager wage they received is noted as *kudisuvantiram*.²⁰ They are not found transferable from master to master along with the lands since they were *ulkudi*.²¹ Exploitation of labour was there, that the meagre *kuli* or *suvanthiram*, the serfs received did not equate the enormous work they did. What little they received seems to have been lost to meet other quotidian expenses. This led to starvation at times. In such extremities the Pallas resorted to steal the livestock and paddy from the reserve.²²

Besides the troubles that the shoestring invited, the Pallas as referred in pallus, had a few other problems to suffer from. For delinquency, disobedience charges of theft, deceitfulness and complaints made against them the slaves were tried and punished. As slaves they were subjected to punishments like whipping beating and pounding known as *kuttyail adaittal*. The deliverance came only at the mercy of the estate supervisor. To procure which, assurances of good conduct on behalf of the guilty, by his or her relatives were made.²³ The treatments meted out to the slaves were coercive and suppressive. The supervisor mulcted of the slaves, many a times, by taking advantage of their helpless position,²⁴ forced them to bribe him.

Knowledge of Husbandry

Though the scenes of exploitations and sufferings of the pallas are very pathetic and pitiable, their knowledge and technical skills in the art of husbandry is very impressive. Farm management was a very important part of their day to day life. Activities to be done before and after the process of cultivation find a very elaborate description. *Kudumban*, the headman of the serfs had to prepare a register, for the actual number of cattle and agricultural implements in stock before starting the cultivation work. Preparation of statement of expenditure and income known as *Selavum atayamum*, which comprised of the wages for the tillers, cost of repairing the means of irrigation like sluices and banks of dams and tanks, desilting them and various quantities of paddy measured out to

various temples, mutts and Brahmin priests, who enjoyed endowments.²⁵

The various species of paddy that they cultivated and the cattle bred and reared are very interesting to note. The two crops, long and short term are noted as *camba* and *kuruvai*, respectively. The varieties of *kuruvai* paddy cultivated, to specify a few, were *karunkuruvai*, *sorikuruvai*, *manalvari* and *karuncurai*. The *camba* varieties were *sirahaccamba* (cumin), *sencamba* (red), *munkilcamba* (bamboo), *punukucamba* (civet), *kasthunchamba* (musk) and so on. The cattle were *mayilai* (sturdy), *molai* (hornless), *mattakkomban* (short horn), *semmaraiyan* (red patched) and so on.²⁶

To prepare the lands for transplantation, ploughing and levelling were alternatively done four and three times respectively. This technique is mentioned as *ulavunanku parambu munru*.²⁷ Two types of bio-fertilizers or manures were used. They are animal manure and green manure. Animal manure was the excrement of cattle especially sheep, collected from *kidai* (penning). Green manure consisted of herbs having good mineral and nitrogen content plunged into the lands that they may decompose and supply the needed nutrients to the seedling. Pallus mention these methods as *kidai vaittal* and *kulaipatittal*.²⁸

The de-Sanscritised Religious Life

Temple is the center of worship in the Hindu society. In a traditional lay out of the villages, the temples inevitably the brahminical, stand at the center. People of inferior ranks were not allowed to enter them to worship gods like Shiva and Vishnu. Therefore pallus show them, venerating minor deities in the outskirts of the village proper, in their slums or at the banks of rivers and tanks.

In the religious purview, the paradigms of Godhead and worship are certainly non-Brahminical, in other words, de-Sanscritised. Location of the shrines of the minor gods, their temple structure, animal sacrifices, occultism, folk semantics attributive of minor gods, all can be traced from pallus, to substantiate the above proposition. The inferior patterns of the little tradition, as evinced in pallus involve in some measure, the adoption of the concept of male and female divine powers, if not combined as in Brahminical Hinduism, and ascribe every good and bad that befell in the life of the downtrodden to the intervention of them.

The godhead of the little tradition, worshipped by the Pallas had two chief deities viz. *Aiyanar* (Father) and *Amman* (Mother). Of the pantheon, these two commanded great reverence, for they are shown directly connected with agriculture, the main occupation of the predials.

Aiyanar also called *Sasta*, did have many roles to play. As a protector of the irrigational sources like tanks and dams, leakage or breaches, he is called *Karaiadi Sasta* (lord of the banks)²⁹ and *Anaiadikkaruppan*³⁰ (lord of the dam). As he brings rain-fall he is, called *Atanamalai Aiyanar* and to protect the crops from water logging through hot sunshine, he assumes the name *Veyiluganta Aiyanar*.³¹ As a deity who wards off evil forces from entering into villages he is called *karuppasamy*. The dress pattern of him consists of a dark blue waist uniform called *kanku kaccai* and the weapon is a country chopper called *arival*.³² The suspects in the cases of theft were to swear their innocence before his shrine that his intercession would help in the retrieval of the lost things.

Mariamman, a personification of the Universal Female Power, better known as Mother Goddess, occupied an important part in the agrarian life of the Pallas. A miniaturized version, with a specific purpose to serve, Mariamman is venerated as pluvial goddess, as *Mari* in Tamil, means rain. Her shrines are usually facing east but in some places it faces north. In such places as pallus refer, she has been worshipped with the name *vadakkuvai selli* or *vadakkatti Amman*.³³ As a rain goddess her shrines also have been found near watery places called *tirttam* or *tadagam*.³⁴ As a protector of the vision of the devotees, suffering from small pox, she has been worshipped as *Aiyiram Kannudaya*³⁵ i.e. Lady with thousand eyes.

The offerings to this host of village gods have been mostly non-Brahminical. Animal sacrifices were quite common. What the poor people ate and wore, were among the offerings. To invoke for rain swarthy goats were cut and offered to *Karuppasamy* and this colour emphasis may be due to the name of the deity. For *Sasta* more than five goats were sacrificed. To appease the angry *Amman*, on the contrary, the blood of the sheep was offered. The possession dance before this goddess has been interesting that the *sami adi* i.e. possessed dancer, sucks all the blood, not allowing a single drop to

shed. Palmyra toddy and arrack were also offered in earthen pots to her. The *kannimar* (virgins) deities were given vegetarian offerings also like boiled rice, sugarcane and bananas.³⁶ For another female deity called *pidari*, kids were sacrificed along with eggs. For demons and devils, goats, sheep and cock were offered at their shrines called *peykkoil*.³⁷

Unlike the brahminical ritualistic worship where craving for god's love besides his intercession, is the central idea of devotion or acts of piety, the faith of the subaltern people on the contrary was packed with a fear over combination that the wrathful nature of their deities and demigods might cause undoing if not propitiated fairly. Occultism and belief in auguries were very much part of their subaltern life. The *vasiyamaruntu*, fascinating medicine, made of a mixture of herbal and animal organs in the form of a balm was believed to have a mesmerizing effect on the person, who was administered secretly with a dose of it. The spell of the medicine was such that, it made the bigamist Palla overlook his obligation towards his first wife and drove him mad after his second wife or paramour.³⁸

Similarly, some unusual, sudden, sounds, strange happenings and peculiar behaviours of animals were believed to have been ominous with a telling effect on the life of the poor tellurians. These, in the beliefs of them, were either good or bad auguries, depending upon the effect they caused. Dreams were also taken as symptoms in prognostication.³⁹ The beliefs as seen in pallus are typifying a rural agrarian society, that had the attainment of fertility and its result the prosperity, as its main aim in all its activities.

Some people may question the references made all through this article as to their verity. The poser is over the credibility of pallu as a first hand source for Tamil subaltern history. Some may think that the information found in pallus cannot be objective in nature, as the caste Hindus who wrote them were restricted by caste taboos from entering the slums of the outcastes to observe their life. Under such condition, their account may miss truth and objectivity. This claim however could be dismissed on the following grounds.

Pallus give details, mostly about the occupational or external life of the slum dwellers. Even though love, lust and dissensions in their lives

find mentioning, they are shown happening in the fields or lodged in the form of complaints by the parties to the estate manager. Moreover the authors could see the external acts of the outcastes when they were working in the fields and in the houses of the high castes, while maintaining the social distance to the scale. Also Pallus were enacted as street plays in the villages before they were given literary form. As the thespians in them were the Pallas themselves, the account about their grievances and happiness could not be viewed with much subjectivity. Moreover the inscriptions belonging to the post medieval Tamilagam published by ARE and ASL, the books like *Castes and Tribes of South India*, Vol. V and the *Ethnographic Notes on South India* authored by

Edgar E. Thurston, *Pallu Ilakkiam-Or Samuhaviyal Parvai*, a work with a Marxian interpretation of Pallu text, *Muvendar yar*, a valid research work on the origin of the Pallas by R. Deva Asirvatham, *Slavery in the Tamil country (A Historical Overview)* by S. Manickam, *Village Gods of South India* by Henry White Head and *A Village Art of South India* by Stephen Inglis, various accounts of the Christian missionaries like Robert Caldwell and the letters of Jesuits along with a host of other relevant works, all can be consulted as corroborative or supportive sources to figure out and strengthen the reliability of the historical writings on a subaltern theme, based on the primary source, Pallus.

Notes & References

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3. The text of seven Pallus in full, along with four others in part, have been perused to write this article. They are *Kannudaiyamman Pallu* (A.D 1775), *Katiramalaippallu* (18th Century), *Kuruhur Pallu* (c.A.D.1700) *Mukkudalppallu* (c.A.D.1680), *Tirumalai Murugan Pallu* (18th century), *Tiruvavarur Pallu* (16th Century), *Vaiyapurippallu* (A.D. 1770), all edited by Tamil scholars and published. Codicology has also been possible, with an available palm leaf text of *Mukkudal Pallu*, got by the author, in his pursuit. The Pallus available in part, such as *Kurralappallu*, *Mannar Mohanappallu* (c. A.D. 1760), *Sikalaippallu* (18th century) and *Tirukkottiyur Pallu*, are found in the appendices of *Mukkudal Pallu*, edited by M. Arunachalam, in 1949. These pallus cover a study area, comprising, the erstwhile Tirunelveli, Rannad, Tanjore and Madurai districts.
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11. *Pakkame turappoyum takka soru en vellamai, Palla Palla enbar Meikollatavar; Mukkudal Pallu*, vv. 15, 60.
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13. *Mukkudal Pallu*, vv.6-10, 130-131, *Vaiyapurippallu*, v.198.

14. Mukkudal Pallu, vv. 31, 95; Tirumalai Murugan Pallu, v. 31; Kuruhur Pallu, vv. 65-66; Vaiyapurippallu, v. 48.
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16. Mukkudal Pallu, vv.128-134; Sikalippallu, vv.3-5; MannarMohanappallu, vv.6-10.
17. *Mukkudal Pallu*, vv.13-15.
18. K. Rajayyan. *Rise and Fall of the Poligars of Tamil Nadu*. Madras: 1974, p.22.
19. *Sikalippallu*, v. 35; The Paraiyas who were predials in some places, also brought their kids to the fields for the same purpose. For more details on predial Paraiyas see. Rev. William Goudie, *The Paraiyas and the Land*, (Harvest Field: 1894), pp.492-493.
20. *Tirumalai Murugan Pallu*, v.158; *Vaiyapurippallu*, v.203; *Kannudaiyamman Pallu*, v.112.
21. Since *Ulkudis* were the serfs or slave tillers, without tenancy rights, they were transferred along with lands as chattels. Only the *Purakkudis* or tenants got changed in the transference of property rights.
22. *Mukkudal Pallu*, v. 89; *Vaiyapurippallu*, v. 76.
23. *Mukkudal Pallu*, vv. 61, 85, 88-90, 93; *Tirumalai Murugan Pallu*, vv. 87, 98, 102; *Vaiyapurippallu*, v.140; *Kuruhur Pallu*, v.101.
24. *Tirumalai Murugan Pallu*, v. 70.
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27. *Mukkudal Pallu*, v.124; *Vaiyapurippallu*, v.172.
28. *Mukkudal Pallu*, vv. 82-83; *Tirumalai Murugan Pallu*, v. 143; *Kannudaiyamman Pallu*, v. 85; Many such methods of conventional farming that can not be described here, for want of space, may be referred by a direct access to the texts.
29. *Mukkudal Pallu*, v.32.
30. *Vaiyapurippallu*, vv. 36, 38.
31. *Kannudaiyamman Pallu*, v. 53.
32. *Vaiyapurippallu*, v. 28.
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36. *Vaiyapurippallu*; v. 34; *Mukkudal Pallu*, v. 32.
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38. *Mukkudal Pallu*, vv. 98, 117; *Kuruhur Pallu*, v.45; *Katiramalaippallu*, vv. 57, 59; *Vaiyapurippallu*, vv.128, 167.
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METHODOLOGY OF SUBALTERN STUDIES - ISSUES AND PROBLEMS

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In the last few years the Subaltern Studies School has produced a fairly large quantity of literature on peasants, dalits, women and working-class history, and its impact has been felt beyond India. At the same time, this writing has been widely criticised in India, Great Britain, Latin America and the United States. The word subaltern is a German word meaning 'of inferior rank' or of secondary importance whether caste, class or gender.¹ The notion of the subaltern was adopted by Antonio Gramsci, an Italian communist thinker and writer (1891 - 1939), as a concept referring to groups in

society subjected to the hegemony of the dominant ruling classes. Antonio Gramsci developed this concept and gave articulation to it in his work "The Prison Notebooks" and an article "Notes on Italian History". He wrote several notes referring subaltern groups and develops the concept over a period of time between 1929 and 1930. The word subaltern is normally used to trace the group or class who became subordinate due to ideology or force. In Gramsci's theory, the term 'subaltern' linked up with the subordinated consciousness of non-elite groups. The subordination can not be understood except as one of

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the constitutive terms in a binary relationship of which the other is dominance or ruling power. For subaltern groups are always subject to the activity of ruling groups, even when they rebel and rise up. The concept was then adopted and adapted to post-colonial studies from the work of the Subaltern Studies historians group. This group used subalternity as a catch-all concept encompassing all oppressed groups - working class, peasantry, women and tribal communities and used it as a name for a general attribute of subordination. The project as such was lead by Ranajit Guha with the explicit aim of expanding and enriching Gramsci's notion of the subaltern by locating and re-establishing a "voice" or collective locus of agency in postcolonial India. The purpose of the Subaltern Studies project was therefore to redress the imbalance created in academic work by a tendency to focus on elites and elite culture in South Asian historiography. This paper is an attempt to trace the methodology of subaltern studies.

Gramsci's Method and Methodology of Subaltern Historiography

Gramsci uses the term subaltern in the literal sense, in the Notebook 1, referring to noncommissioned military troops who are subordinate to the authority of lieutenants, colonels and generals.² In later notes, he uses the term figuratively, in nonmilitary instances, in regard to positions of subordination or lower status. In Notebook 3, Gramsci first uses the term subaltern with regard to social class. He writes, "Subaltern classes are subject to the initiatives of the dominant class, even when they rebel; they are in a state of anxious defense." It is in this sense that subaltern groups are subordinate to a ruling group's policies and initiatives.³ In 1934 he began Notebook 25, which was a special thematic notebook devoted exclusively to the subaltern, entitled "On the Margins of History (The History of Subaltern Social Groups)." In Notebook 25, Gramsci identifies slaves, peasants, religious groups, women, different races and proletariat as subaltern social groups. In fact, Gramsci's notes are fragmentary, unfinished and cryptic, but they contain great insights. Gramsci produced his works in a subaltern or subordinate position as he was subject to the prison authorities and Fascist government and could not work freely.⁴

Gramsci developed Methodological criteria for studying and undertaking historical research of the subaltern in six steps or phases in his Notebook 3, each step indicates an area in which the integral

historian should study the subaltern. The six steps follow:

1. to study the objective formation of the subaltern class through the developments and changes that took place in the economic sphere; the extent of their diffusion; and their descent from other classes that preceded them.
2. to study their passive or active adherence to the dominant political formations
3. to study the birth of new parties of the ruling class to maintain control of the subaltern classes
4. to study the formations of the subaltern classes themselves with limited or partial character
5. to study the political formations that asserts the autonomy of the subaltern classes within the old framework
6. to study the political formations that assert complete autonomy⁵

Gramsci in his Notebook identifies the characteristics of the history of the subaltern classes. Hence subalternity exists in degrees or levels of developments. Some groups maintain higher levels of political consciousness and organization than others and some groups exercise more autonomy and initiative than others. The groups that are underdeveloped or unorganized socially and politically are not conscious, individually and collectively of their position within the prevailing social relations, and would be less likely to leave evidence documenting their activity or have their activity documented by others. The marginal or peripheral elements of the subaltern are not developed due to lack of consciousness and political organization and these groups do not leave evidence to trace them. The group with these characteristics falls into the first phase of subaltern development. The most advanced group achieved political consciousness and formed organization and makes it possible for the advanced group to come to power.⁶ Hence Gramsci felt that the revolutionary movement should start with the everyday life of the working masses.⁷ The distinction of the words marginal, peripheral and advanced identified the variations in subaltern development. The unorganized peasant farmers, dalits, tribal, women, and workers belong to the marginal and peripheral subaltern groups. Hence the subaltern groups are not equivalent, that they are differentiated by their level of political organization and consciousness. Even though

there are unorganised subaltern groups the oral evidence particularly ballads, traditions, and the contemporary records pertaining to the organized sections may speak about others. It can be concluded that subaltern groups have phases of development and that they can be studied in a historical approach according to these phases. Thus the subaltern groups develop in various degrees or phases that correspond to levels of political organization. Although the subaltern groups are facing many difficulties, they have the ability to transform their subordinate positions. All the subaltern groups are not common and equal. They are varied in several respects.

Development of the Subaltern Studies

The changes occurred in the academic trends in Europe and India contributed for the development of Subaltern Studies. The historical, social, political, and economic changes that have occurred since World War II also affected Western academia. The academic community feels inadequate in the face of the new social reality. Scholars such as E. P. Thompson and Eric Hobsbawm began to change the old categories of analysis in the 1970s by including the role of culture in the writing of working-class history. Because of their initiative, the ideas of "history from below" and the "role of agency" became popular and gained wide acceptance. In this search for the source of meaning, three different explanations have emerged. One group of scholars believes that meaning lies in the relations with power and authority. Another group believes that every meaning is arbitrary. According to the third group, it is the consumer who creates meaning while consuming a product.

Introducing the theme on subaltern studies, Ranjit Guha in his article entitled, "On Some Aspects of the Historiography of Colonial India", pointed out that the historiography of Indian nationalism has for a long time been dominated by Colonialist and nationalist elitism.

Guha commented that "the elite politics" of the dominant group is given importance in the colonial Historiography. But "the politics – of the people" – i.e. the contribution of the subaltern classes, the groups constituting the mass of the labouring population and intermediate strata in town and country was not given priority.⁸ Hence he added that the bankruptcy of the historiography of the "politics of the people" is to be exposed.⁹ This was an autonomous domain, for it neither originated from elite politics nor

did its existence depend on the latter. It was a traditional only in so far as its roots could be traced back to pre-colonial times. Elite mobilization tended to be relatively more legalistic and constitutionalist in orientation, subaltern mobilization relatively more violent.¹⁰ The distinctive features of this politics derived from the conditions of exploitation to which the subaltern classes were subjected. The experience of exploitation and labour endowed this politics with many idioms; norms and values were apart from the elite politics.¹¹ The popular subaltern mobilization in the colonial period was realized in the form of peasant uprisings, tribal uprisings and labour agitations. Hence the goals, strategies and methods of subaltern politics i.e. the contribution of the mass of the labouring population were in every case different from those of the elites. Even within the nationalist politics, the nationalism of the elites was different from the nationalism of the subaltern classes.¹²

The founding members of the group challenged the Colonialist, Nationalist and Marxist interpretations of the Indian Historiography and their claims to write the people's history. In doing this they responded to a genuine need for a new methodology, epistemology, and paradigm, a need felt not only in India but worldwide. Borrowing from Gramsci the concept of "subaltern" and drawing on the prevailing Western ideas about the historiography of mass culture, Subaltern Studies tried to provide new interpretations and methodologies for writing Indian working-class history. Subalternists maintained that colonialist, nationalist, and Marxist interpretations of Indian history had denied the role of the common people and their agency. To rectify this situation, Subaltern Studies announced that its new approach would restore history to the subordinated. In addition, the group theorized that the elite in India played a dominant part during the colonial period and not merely a hegemonic role. With the logic of this new interpretation, the Subalternists were able to show that subordinated people (i.e. subalterns) were autonomous historical persons who acted on their own because they were not led by any elite group.

In light of these new interpretations of social reality (collectively called postmodernism), many scholars started to write history as a politics of the particular or of difference; they did so by focusing on "cultural" history. Such histories generally concern racial or ethnic groups, or gender, and often they are based on individual stories. These authors believe that

by writing such histories, based as they are on individual stories, folklore, indigenous languages or mythologies, or other non-conventional sources, they can give voice to silent, subordinated groups. These scholars also have attempted to show that subordinated people do not experience their circumstances passively, but negotiate their positions in society. Thus the subordinated groups are agents in making their own history.¹³ The fact is that the Subaltern school emerged as a voice for the oppressed in the concrete context of the Indian people's movements.¹⁴ Several books and articles were written on the peasants, women, tribal, dalits and organized and unorganized workers.

Methodology of the Subaltern Studies

A distinctive methodology is required to develop the subaltern perspective of historical approach. The Subaltern Studies started with the idea that subalterns were autonomous in the Indian nationalist movement and actively participated in negotiating their situation. The identification of the voices of the subaltern or those contemporary records which spoke about the condition of the subaltern is an important aspect that would contribute as the sources for writing their history. Subaltern Studies also claims that it can find Indian subalterns' voices, despite problems with sources because Indian peasants and workers have not kept diaries, as British workers have done. This absence of "workers' authentic voices" led to a shift in the methodology of the Subaltern Studies. To find these voices, the historians had to use different methods of reading the available documents - that are, to read them "against their grain", a method borrowed from the then dominating western ideology of postmodernism and post colonialism.¹⁵ The Subaltern Studies School depends heavily on postmodernist ideas and on other western methods for textual analysis. The goal of Subaltern Studies is neither to achieve political democracy nor to promote the equal distribution of wealth but to keep alive the philosophical question of differences because according to him, egalitarian and universalistic concepts are insensitive to such matters. Therefore, Subalternist scholars are not writing to describe how some group in Asia, Africa, or Latin America resisted the penetration of colonialism; instead, as Dipesh Chakrabarty claims, they are trying "to take history to its limits" in order to "make its unworking visible".¹⁶ It appears from the above discussion that the goal of Subaltern Studies is to keep the "discourse of truth"

alive, which means, in their view, that some "real" truth exists out there which can be uncovered.¹⁷

The identification of the multiple differences with different meanings for organizations, institutions, or individuals within different groups would help for promoting the subaltern studies. Dipesh Chakrabarty, a leading Subaltern Studies spokesman, recently expanded the responsibility of Subaltern Studies to include "differences" as a tool for producing possibilities for action. Since the Subalternist school's project is to challenge old universal categories, Chakrabarty thinks that by emphasizing "difference" it will be possible to remove the "problem of universality" in history. If the common people are to achieve equal rights, participate in policy making, and create strategies for change, they must understand the "differences" within different groups as well. Let us take as an example of the *dalit* women (untouchables), the most oppressed group in India. Recently, many external and internal factors prompted *dalit* women to organize themselves separately from *dalit* men because former has been always subordinated and sometimes suppressed by the latter. In the cultural field as well *dalit* women have criticized their male counterparts for dominating the literary scene and not taking serious note of the women's literary output; the women also protest at their exclusion from the top positions in *dalit* literary conferences and institutions. All *dalit* women are not educated or employed to the same level, and thereby another type of exclusion is created. For example, *dalit* women from Maharashtra are better educated and better employed than their counterparts from Karnataka; therefore, the Maharashtra *dalit* women represented all Indian *dalit* women in Beijing. Here too, then, a certain segment of *dalit* women was rendered anonymous.

Most important of all, *dalit* women are dependent on the state to create a space that enables them to challenge *dalit* male dominance in politics. This dependence complicates the situation for *dalit* women's associations because these associations are also challenging the state and state-mediated *dalit* patriarchy. For example, *dalit* women in Bodh Gaya in Bihar opposed the state's decision to hand over land in the name of *dalit* men. This assumption for transfer of land action would further marginalize *dalit* women.¹⁸

In a highly segregated and stratified society the overall context is reflected in a stratified way in the consciousness of individuals. This context is

reflected in the responses of each segregated group to other groups when each group responds to another in similar movements with its own subjective notions.¹⁹ Hence when we attempt to identify the different sections within the subaltern groups, the focus must be given to trace how the ideological and political forces make one group subordinate to another group. Thus we could see multiple differences within the same oppressed caste group-between women and men, between grassroots-level educated, and employed women, between regions and languages, as well as in their struggle against global forces and their demand for modernity (equality) their ability to transcend caste and regional identities and their use of the state for their empowerment.

For a successful subaltern studies framing a conceptual framework is the most essential one. The identification of the subaltern groups, interpersonal relations between the different groups, identification of their status, level of their consciousness, and their attempt to elevate their status could be traced by forming the conceptual framework. The most powerful and significant element of the methodology is the identification of the subaltern consciousness. The consciousness of protest and resistance [is] always indicates their attempt to achieve dominant position within the subaltern groups. The everyday experiences of their subordination and their progress could be

identified. The Bengali Marxist-feminist critic Gayatri Chakravorty Spivak's 1988 article "Can the Subaltern Speak?" remains controversial for her assertion that the subaltern cannot speak. In making her case, Spivak fundamentally disagrees with Michel Foucault and Gilles Deleuze's suggestion that truly oppressed groups can speak if they are only given a chance to. One of the purposes of the history is guide the people to march towards progress. The subaltern studies will contribute for a social change. As point out earlier all the subaltern people are not equal and common. So at least the historian shall try to identify the consciousness of the people who were organized and able to speak. For tracing the condition of most subordinated one must depend on the oral traditions, and contemporary writings to understand how the logic of hegemony and domination that made them subordinated. However an analyzing any such situation one should identify to what extent the subaltern groups have their own ideology.

Thus identification of the situation in which subaltern groups emerged, the nature of exploitation they met due to elite politics, classification of the marginal, peripheral and advanced groups based on the subaltern and political organization, tracing the causing for the organized and unorganized subaltern groups and to trace the efforts taken by the subaltern groups to enhance their status are the several steps are the methodology of the subaltern studies.

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COLONIAL HISTORIOGRAPHY: MACKENZIE'S PERCEPTION OF SOCIAL ORDER

L. Selvamuthu Kumarasami * & R. Kumaran **

The purpose of this paper is to highlight the perceptions of Colin Mackenzie which he expresses in his collections of drawings and manuscripts in South India. Bernard Cohn views colonialism as a project of conquest and control. To control the colonial people, colonial forms of knowledge became necessary. The British colonial authority assigned projects to their servants to acquire the knowledge about the colonies. One among the colonial servants was Colonel Colin Mackenzie. He achieved unique fame because he was primarily a man of action with a wide outlook. Though by birth a highlander, by breeding, an European and by vocation an instrument of British colonialism and imperialism in India, he was a universal man.

Colonial Conquest by Cultural Technology

In the words of Nicholas B. Dirks "Colonial conquest was not just the result of the power of superior arms, military organization, political power, or economic wealth-as important as these things were, Colonialism was made possible, and then sustained and strengthened, as much by cultural technologies of rule as it was by the more obvious and brutal modes, of conquest that first established power on foreign shores." Colonialism was itself a cultural project of control. British Orientalists to study Indian languages was not part of a collaborative enterprise responsible for a new renaissance, but rather was an important part of the colonial project of control and command.¹

Colonialism changed things both more and less than has commonly been thought. While introducing new forms of civil society and separating these forms from the colonial state, colonialism also arrested some of the immediate disruptions of change by preserving many elements of the old regime. But by freezing the wolf in sheep's clothing it changed things fundamentally. Paradoxically, colonialism seems to have created much of what is now accepted as Indian 'tradition', including an autonomous caste structure with the Brahmin clearly at head, village based systems of exchange, isolated ceremonial

residues of the old regime state, and fetishistic competition for ritual goods that no longer played a vital role in the political system.²

The capture of Seringapatam in 1799 and the final defeat of Tipu Sultan was the beginning of the direct involvement of the British government in a systematic effort to explore and document South India's past. The British now controlled most of India south of the Vindhya Mountains, completing a military and diplomatic conquest.³ The death of Tipu, the arch enemy in the emergent British hagiography of India, provided the necessary counterpoint to construction of the British as valorous, virtuous, and above all, triumphant conquerors.⁴

Initiation of Wellesley

Unlike other officials of the Company, Lord Wellesley had an imperial vision of the future of India. His first move was to establish a college in Calcutta where the young employees of the Company who were no longer just "agents of a commercial concern" were to be trained "as ministers and officers of a powerful sovereign". In addition Wellesley recognized the need for the systematic collection of information about the natural resources, the arts and manufactures, and the social and economic considerations of the people of the newly acquired territories of South India. To this end, Wellesley established several surveys, the model of which can be seen in John Sinclair's statistical surveys of the highlands of Scotland.

In the late eighteenth and early nineteenth centuries the term "statistical" did not imply as it does today the collection, aggregation, and presentation of numerical data, rather it implied collection of information thought necessary and useful to the state. The information thought include current conditions, history, antiquities of various localities, location and description of old buildings, ruins, sites of ancient settlements, collection of family histories and genealogies, as well as the description of local customs and laws, thought to be antique or unusual.

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Wellesley established three separate surveys of the Mysore territories, one under the direction of Colonel Colin Mackenzie, which was to embrace "two great leading objects. Mathematical and Physical". Another was under the direction of Francis Buchanan (Hamilton), who was instructed by Wellesley that the primary object of his enquiries "should be the agriculture of the country," and Benjamin Heyne, who under Mackenzie's direction was to collect botanical and geological specimens".⁵

Born in 1754 Colin Mackenzie was a Scot from the Outer Hebrides who went out to India at the age of twenty-nine to pursue both a military career and an interest in Hindu mathematics. Mackenzie subsequently used his mathematical aptitude to become a skilled surveyor and cartographer, and carried out a series of surveys in India that differed from all others in their broad range and scholarship. In 1810 Mackenzie became the first Surveyor General of Madras, and in 1815 he was appointed the first Surveyor General of India, a post he held until his death in 1821.

Mackenzie collected local histories of kingly dynasties, chiefly families, castes, villages, temples, monasteries, as well as other local traditions and religious and philosophical texts in Sanskrit, Persian, Arabic, Tamil, Telugu, Kanarese, Malayalam and Hindi. He also took rubbings of stone and copper plate inscriptions, collected coins, images, and antiquities, and made plans and drawings.⁶ His over all collection was 3000 inscriptions from stone and copper, 1568 literary manuscripts, 2070 local tracts (many of which were vamsavalis), 8076 other inscriptions, 2630 drawings, 79, plans, 6218 coins, 106 images, and 40 antiquities.⁷

The subjects covered in the shape of historical papers and records in the invaluable collections of Colin Mackenzie, the indefatigable Surveyor - General and prince of all record collectors in the nineteenth century, are so vast and varied, it is almost impossible to convey any adequate idea of their exact historical value in the compass of this paper. Such an attempt would involve an elaborate and complete examination of these documents not only in India but also in London. Hence, this paper is confined to highlight the efforts initiated in the collection of manuscripts by Colin Mackenzie on his visit and stay in Madras, Mysore, Madurai, and

Calcutta and his valuable contribution to the writing of various aspects of Indian History. His collection of manuscripts opened a new chapter in the annals of the antiquities of South India. Further, the paper draws attention on the preservation and cataloguing of Mackenzie's collection made by the eminent scholars like William Taylor, H.H. Wilson, Gustav Oppert and T.V. Mahalingam in the Post-Mackenzie period.

South Indian Manuscripts

The word manuscript is of Latin derivation. In contrast with printed texts, manuscripts are written on many types of materials such as papyrus, parchment, palm leaves and leather were used. In South India palm leaves were chiefly used for writing because they were available in plenty. In this way the South Indian manuscripts of the ancient and medieval period written on palm leaves were preserved in temples, palaces and mutts. Certain houses guarded manuscripts as valuable articles. Many ancient manuscripts perished owing to natural calamities and insects. Human beings played a major role in their destruction by war, vagaries of politics, migration, sale to other countries, burning and throwing them into water, carelessness and rough handling.

In South India Persian, Arabic and Urdu manuscripts grew considerably during the medieval period. The manuscript documents of the Carnatic Nawabs mostly chronicled the military operations of the Muslim rulers. The chief custodian of the Tanjore records was Maharaja Serfoji, at whose palace Saraswathi Mahal Library was created. The manuscripts in the library are the result of three hundred years of collection effort made by the Telugu Nayak kings of Tanjore and subsequent by the Maratha princes of Tanjore, Europeans in South India contributed much to the production and preservation of records. Their military transactions, as well as administrative affairs produced many records which were properly preserved in record rooms till the establishment of the Archives.⁸

Mackenzie's Survey

The most detailed part of Mackenzie's Mysore survey was his "Memoirs of the Northern Pargunnas of Mysore", the product of work conducted in 1800 and 1801 before the cutbacks. In

addition to the usual statistical tables, Mackenzie collected numerous historical memoirs of the royal families of each region. As early as July of 1800, Mackenzie wrote that he was making some progress in his enquiries into that part of the history of "this country.... Which belongs to its Hindoo rulers and collecting all the materials I can get in the several districts of books, inscriptions and traditions".⁹

Mackenzie extended his efforts well beyond the Mysore area as he became increasingly convinced of the great importance of his endeavor. At his request, a memorandum was circulated to senior British officials in Southern India in 1808 that solicited information "on the ancient history, state, and institutions of the south of India," asking specifically about "materials of various descriptions in the hands of the natives; and which from their obscurity are liable to be neglected and lost, but might be still recovered by the interposition of the Gentlemen in the Diplomatic, Judicial, Revenue, and Medical departments particularly".¹⁰ In longer detailed memos that Mackenzie circulated to officials with whom he was acquainted, he specified his interest in materials concerning the early history of Buddhism and Jainism in the south, as well as more generally any accounts of religious "contentions" and "establishments." He was interested in coins, antiquities of any description, drawings of ancient tombs and burial mounds, and rubbings or copies of inscriptions.

Nature of Manuscripts

Mackenzie and his assistants collected every historical, ethnographic, and religious text, tradition, and document they could find, but they also collected inscriptional rubbings and copies, antiquities, coins, and images, and drew hundreds of sketches recording the scenes they surveyed. The Mackenzie collection of drawings derives from several sources, including both his drawings and those sketched by his surveyors while on tour.¹¹

The 1500 drawings range widely in subject matter. Some are careful sketches of agricultural implements, wells and irrigation devices, and other features of local agricultural technology. Others are similarly detailed sketches of sculptures from temples. Many of the pictures depict miscellaneous scenery and landscapes from Mackenzie's travels, and local architecture, as well as some revealing

portraits of the British set in the landscapes and by the buildings of the Deccan. Finally, there are watercolors of the various costumes worn by members of different castes and tribes.

Drawings and Pictures-Symbols for Social Perceptions

Mackenzie's ethnographic drawings-pictures of typical representatives of different groups, types, castes, and tribes- appear to have been drawn mostly by his Indian draftsmen, in European style. One portfolio has eighty-two drawings depicting different castes in the northern Deccan- in Balaghat-drawn for the most part in the first two years of the Mysore survey, and was labeled ; "Costume of Balla Ghaut, Carnatick, 1800 & 1801". The principal marker for caste, indeed for all social distinctions, was costume. Costume served as the key sign and focus of ethnographic difference.

Markers of hierarchy and difference in India, clothes were also highlighted as part of the preoccupation with the colorful and exotic aspects of the Indian social order, fostered by the cult of picturesque. The costumes depicted in the drawings of in the Balla Ghaut portfolio include those of royal and sacred personages as well as of distinct occupational categories. They sometimes marked unexplained differences within such categories. They apparently justified the inclusion of a number of drawings of Hindu dramas, where the cloths were costumes in a more modern sense of the term, The drawings were not merely cloths but portray colorful illustrations of people and customs of the Carnatic.

The list of castes and groups that found their way into Mackenzie's portfolio reveals ethnographic sensibility. They, subsequently, became canonized in the gazetteers and a handbook of the late nineteenth and twentieth centuries. He was one of the first Europeans to note the importance of Jainism in ancient India. He made a drawing of a Jain at Kanchipuram. There are two portraits of royal personages, one a sad remainder of the death of kings and the other a fine picture of a court scene. The political ceremony of the court elegantly depicted, with flywhisks and other symbols and protocols of the residual political authority of a Deccan chieftain prominently displayed. Many of the earliest drawings are of "peons", the court servants

and soldiers of the local chiefs, or Palaiyakaras. Further he collected an unusual number of royal family histories and traditions. In each picture, the caste of the peon was given, but caste identity was clearly seen as subordinate in importance to the political position of the individual. Court officials, such as one Brahmin revenue officer, were also included as examples of the kinds of political personages that populated Mackenzie's Deccan. Gurus and itinerant holy men were also featured prominently.¹² The drawings also provide stereotypic portraits of wrestlers, bards, and merchants. The domestic household is seen as an important ethnographic unit. The drawings that look most ethnographic-by anthropological standard set later in the century-are of tribal groups sketched in Orissa. These are drawings of such groups as Gondas, Marias, and Bhils. Equally "ethnographic". Perhaps, is a picture of a group of young Brahmin girls performing various dances at an annual festival in the northern Deccan. There are also a number of scenes from Hindu dramas, as in one picture of Hindu dramas, as in one picture of a Hindu drama drawn from the Ramayana.¹³ Oral accounts preserved in the Mackenzie manuscripts record folk traditions by reference to royal grants and caste status in the region. Dominant castes expressed royal entitlement and dominance in their own caste names. One of

the Mackenzie manuscripts record an oral tradition in which the Pallas of Tamil land are said to be "mountain people" who settled in the plains.¹⁴

The manuscript collection of Colonel Colin Mackenzie stands as a great potential mine of source material for scholars interested in the late medieval and early modern period of South Indian History. Yet the collection has been virtually ignored in the scholarly literature, for reasons that are certainly not peculiar to the state of South Indian studies. Some of the texts in Mackenzie's vast collection are difficult to use in cultural analysis as they suffer from the effects of dubious compilation by Mackenzie's assistants.¹⁵ On the rare occasions these texts are referred to, the references are scant and limited to attempts to eighteenth century.¹⁶ In recent year these texts In recent years these texts have been used in efforts to trace settlement patterns in the south, but their existence as important ethno-historical accounts has been ignored.¹⁷

Col. Mackenzie's collection has not fared much better in the twentieth century. The keen interest evinced by Western Orientalists and Indian scholars testifies to the importance of these documents. Mackenzie has often been admired as a pioneer in the field of oriental research and his collections have found their way into several footnotes.

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WEB SOURCES IN HISTORICAL RESEARCH - A SWOT ANALYSIS

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Introduction

In yesteryears research undertaking was an intimidating task. But nowadays with the result of the information technology, it becomes easy to get multi-dimension and sources are aplenty. Collecting source material is not a hard one. It is none other than websites. Websites play a vital role in research activities. Variety of relevant documents is available on the web. The researcher can do research without taking much time and pain. Because there are many websites available to take up research. But it is universally accepted that the web content should be used as secondary source. Hence, the central theme of the paper is how the researcher can use Internet sources as evidences and would like to highlight the strengths, weaknesses, opportunities and threats of the same. Because, nowadays most of the researchers and students utilised Internet downloaded materials as the only source.

Internet and Research

Research should be conducted on the base of sources and must be available for cross and future references. It is more important, that it must be conducted on the support of primary sources at a maximum level. But after the introduction of Internet, most researchers and students do not search primary evidences. In lieu of it, they depend on the only secondary, sources, which are available on the Internet. They have just copied the materials prepared already and it reduces the credibility of researches. They have downloaded the materials when they are reluctant to search and quite lethargic in search of the sources. Hence, it is to know what the effects of this kind of research are.

Internet Sources among other Sources

Many instructors encourage using Internet sources; a few consider a search of the World Wide Web alone adequate research for most research

papers. Generally instructors that other materials, including print publications be sought. Similarly, e-mail discussion lists and online 'chat rooms' are helpful for sharing ideas but are rarely deemed acceptable resources for research papers¹ because of its temporary availability.

Purpose of Research

Research is not merely the collection and synthesis of source materials. Above all new things and ideas have to be found from the source materials, through the new findings one can assist for the development of human society. Nowadays most of the researchers have done in the light of already prepared e-sources and e-researches. Most of the researches are done without even references and bibliography.

Current Issues and Current Events

Internet is particularly helpful when you want to find materials related to current issues and current events. The web site NewsDirectory.com (<http://www.newsdirectory.com/>) provides thousands of links to online newspapers, magazines, television stations, and other media.²

Reliability

Only five years ago, Internet users viewed the network as experimental. As a result, user expectations were moderate, and occasional loss of Internet connectivity or poor response time were acceptable costs for the advancement of the technology'. However the success of the Internet seems to have caused user expectations to increase, so many users today consider the Internet to be a 'utility'.³

The explosive growth of the Internet has made this particularly troublesome. The Internet grew dramatically because anyone can connect to it, in addition any one connected to it can connect others to it as well. Each site that connected to the Internet

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could, if they wished, become an Internet Service Provider (ISP) to other sites. Anyone with small computer and Internet software could connect to the Internet as fully capable host and even offer Internet service to others.⁴

Common Bibliographic Style

This bibliographic style follows the *MLA Handbooks for Writers of Research Papers*, 5th edition, written by Joseph Gibaldi and published in 1999 in New York by the Modern Language Association of America to site internet website addresses. The example is given below.

Internet source

Author Last Name, Author First Name.
"Article or Page Title". Site Name.

Institution or organisation affiliated with the site. <URL>.

Example

Professor A_Velupillai, "Religious Traditions of Tamils". Tamilnation.org. <<http://tamilnation.org.html>>. Accessed on 21st October 2006.

Strengths

The easy accessibility of web sources and its electronic format can be regarded as its strengths. To get prelude on a title or theme he / she can get good number of immediate and quick references. Sometimes the sources can be obtained from websites even they are not available in a book format.

Weaknesses

The weaknesses of the web sources are secondary in nature. One should consider the Internet downloadable materials as secondary sources. Irrelevant documentation and false projection in some occasion are the main weaknesses of the Internet materials. The researcher those who totally lies on web sources is not able to produce a right and sometime not a original research piece of work.

The use of excessive Internet sources and prepared content will lead to the researchers and students as machine. They can just reproduce the materials again and again but cannot lead to creativity. Research should be done on the basis of sources and it must be credible. But the Internet sources are inadequate in credibility. For instance, if a scholar used the content of an Internet websites which was created in the year 2000. Subsequently it would be modified in a year or two or sometimes abandoned too. In such occasion, the same content may not be

available to the scholars for further reference or cross-reference. Hence, the loss of credibility is a greatest menace to the research.

Opportunities

The opportunities of the usage of web sources are more. Because, the availability of abundant source material makes historical research into a multi-dimensional one. The multi-dimensionality of historical research urges the present research scholars to acquire more skills. Even one can get the sources using the database system if it is in foreign countries.

Threats

The following can be regarded as threats to web sources. The virus related problems, update and upgradation of existing websites, and inappropriate citation by the research scholars cause many problems to the research activities. The viruses cause serious damage to the web sites and erase the entire datum. For instance the so-called "Brain virus" appeared in 1986 and spread worldwide by 1987. In 1988 two new viruses appeared: 'Stone' the first bootstrap-sector virus, and the 'Internet worm', which crossed the United States overnight via computer network. A computer worm is a subset of a virus. However, instead of infecting files or operating systems, worms replicate from computer to computer by spreading entire copies of itself. The Dark Avenger virus, the first fast infector, appeared in 1989, followed by the first polymorphic virus in 1990.⁵ At the same time the credibility of web sources is lost at the time when it was updated or upgraded. Adding new one, which will cause the unavailability of sources, will overwrite the content of websites. When a scholar uses the data he / she is not able to prove the credibility of web sites. In appropriate citation by the research scholars are also impediments to carryout further research.

Conclusion

Amidst all the strengths and weaknesses the web source plays a vital role and quite popular among the research scholars. It is the time to think upon the credibility of source materials and must take an immediate decision on the usage of excessive web sources. It must be considered as secondary source; however the usage of it should not be neglected fully. The content of *MLA Handbook for Writers of Research Papers* (Sixth Edition, 2004) should be made public. By which one can understand how to show reference when the researcher use web sources.

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